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RIGVEDA

ऋग्वेदः

Vol. I

**(With Original Sanskrit Text, Transliteration &
Lucid English Translation in the Aarsh Tradition
of Maharshi Yaska and Swami Dayananda)**

English translation by

Dr. Tulsi Ram M.A., Ph.D. (London, U.K.)
(Professor, Administrator, Researcher and Writer)

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Sanskrit Text as per publication of

Paropakarini Sabha, Ajmer

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RIGVEDA Vol. I by Dr. Tulsi Ram M.A., Ph.D.

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Dedication

*The Mother's Gift
For all her children*



Your path is up and onwards,
Never downwards

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R

Homage, Thanks and Acknowledgements

Homage to Jyeshtha Brahma, the Eternal Guru.

Homage to Immanent Brahma and Will Divine

Homage to Mother Trinity of Ida, Saraswati, Mahi
with Barati.

Homage to the Rshis from Brahma to Dayananda.

Homage to Vedic scholars and teachers.

Homage to parents for inspiration and blessings.

Homage to the sacred memory of my wife Maya Jyoti
who waited until the last word of this project was written.

Thanks and best wishes to my son Gianendra Sharma
for his long, continuous, relentless and indispensable
dedication to the practical management of this project till
the completion.

Thanks and best wishes to my daughter Indira
Sharma and son-in-law Gulab Sharma and my brother Ram
Kishan Sharma, wishing, waiting and assuring, with
Gianendra Sharma, the publication of this work.

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Thanks and homage of gratitude to the scholars and translators of the Vedas from Swami Dayananda to the present day: Shripad Damodara Satavalekara, Pandit Jaya Deva, Pt. Tulsi Ram Swami, Pt. Kshema Karana Das Trivedi, Prof. Vishwa Nath Vidyamartanda, Pt. Dharma Dev Vidyamartanda, Acharya Vaidyanath Shastri, Swami Satya Prakash, Pt. Devi Chand and a lot many others.

I cannot forget Professor Vachaspati Upadhyaya, Vice-Chancellor, Lal Bahadur Shastri Vidyapeeth, New Delhi, who first read the manuscript of the “Voice of Yajurveda” and enthusiastically encouraged me to go ahead with translation of all the four Vedas for lovers of the Rshis’ tradition.

Thanks to all the scholars who read the manuscript and expressed their candid opinions on this work.

—**Dr. Tulsi Ram Sharma**

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About the Author

Dr. Tulsi Ram Sharma

Dr. Tulsi Ram Sharma M.A. English (Delhi, 1949), Ph.D. (London, 1963) has been a university professor, academic administrator, researcher, and writer of long standing with prestigious assignments:

Lecturer in English, Hans Raj College, Delhi

Reader in the Department of English, Kurukshetra University, Kurukshetra (Haryana)

Principal Shivaji College, Delhi

Principal Swami Shraddhanand College, Delhi

Visiting Ford Foundation Scholar, University of Leeds, Leeds (UK)

Professor of English, Department of Languages, B.I.T.S. Pilani (Rajasthan)

Professor Head of the Department of English, Maharshi Dayanand University, Rohtak (Haryana)

Besides his professional studies of secular literature in English, Hindi, Sanskrit and Urdu, Dr. Tulsi Ram Sharma has devoted his life and time to the study and discipline of Sacred literature, specially Vedas, Upanishads, Darshan Philosophy, Puranas, Ramayana, Mahabharata with concentration on the Bhagwad Gita, Greek, Roman, Sumerian and English Epics, Gathas of Zarathustra, Bible, Quran, and the writings of Swami Dayananda, and Swami Vivekananda, in search of the essential values of Sanatan Vedic Dharma with reference to their realisation in life and literature through social attitudes, collective action, customs, traditions, rituals and religious variations across the fluctuations of history.

Dr. Tulsi Ram Sharma's research and publications include:

The Neo-Classical Epic: an Ethical Interpretation (Delhi, 1971)

Trading in Language: The Story of English in India 1781-1981 (Delhi, 1983)

The Original Philosophy of Yoga: Commentary on the Yoga-Sutras of Patanjali (Gurukul Jhajjar, Haryana, 1989)

Bharat Main Angrezi: Kya Khoya Kya Paya (Delhi, 1997)

Swami Dayanand's Vision of Truth (Delhi, 2002)

Translation of *Nine Upanishads* (Delhi, 1992)

Translation of *Swami Dayanand's Sanskar Vidhi* (Delhi, 1995)

Translation of Swami Dayananda's short writings in *Dayananda Granth Mala* (Paropakarini Sabha,

Ajmer, Rajasthan, 1999)

Translation of Swami Satya Pati's *God Realisation through Simple Yoga* (Delhi, 2000)

And a number of articles such as:

"Swami Vivekananda's Vision of Man" (Prabuddha Bharat, 1979)

"G.D.Birla: Gandhi's child", in Birla Felicitation Volume (BITS, Pilani, Rajasthan)

"Search for a Medium of Instruction in India", in Mitra Felicitation Volume (BITS, Pilani)

"Shakespeare as a Creative Yogi" in *Shakespeare: the Indian Icon*, edited by Vikram Chopra for J.L.Halio

And now translation of the Vedas, in the Arsha tradition of Maharshi Yaska and Swami Dayananda Saraswati.

Dr. Tulsi Ram Sharma has spent the last ten years on this translation of the four Vedas, all the time saying: “I came for this”. While English has been the language of his professional communication, Sanskrit is the voice of his life and living.

Foreword

Veda Bhashya by Prof. Tulsiram – A step to make Vedas available to the English World

I have had the privilege of going through some of the chapters of Yajurveda Bhashya written by Prof. Tulsiram, a well known Vedic scholar and author of English language and literature. I congratulate him because he has done this translation for an average English reader who is keen to know the Vedas. Knowledge of the Vedas is like the knowledge of science. Vedic language is a scientific language and nobody can understand that without the profound knowledge of Vedangas, especially Nirukta of Maharshi Yaska and the grammar of Panini and Patanjali. Nobody can interpret the Veda mantras without these two. This translation proves that Prof. Tulsiram has done this insightful translation after doing hard work in both Vedangas.

In translating the Vedas, only literal meaning is just not sufficient, sometimes it may create confusion and contradiction. Prof. Tulsiram deeply merges himself into Vedic Mantras, thinking deeply about words, derivatives and analyzes the hidden nuances of meaning in their context. For example, ‘Sumitriya na aapa oshadhayah santu.....Yajur. 36, 23’: If we take literal meaning in the ordinary sense, “may the waters, vital forces of life, and herbs be friendly to us and may they be enemies to those who hate us and whom we hate”, it will not make acceptable sense. After raising some questions, he says, “How can we accept this?” So, after going deeply into the words and context he gives this meaning of the said mantra: **May waters, tonics, pranic energies and medicinal herbs be good friends of our health system and immunity and let the same waters, tonics, pranic energies herbal medicines act against those ailments, diseases and**

negativities which injure us, which we hate to suffer and which we love to destroy, moreover let them have no side effects because side effects too help the negativities and injure us.

After giving the actual sense of the Mantra he writes that this Mantra is a reasonable prayer for the health programme of an advanced society, and then, logically in the next Mantra, follows the prayer for a full hundred years and more of life and healthy living (Tacchakshurdevahitam purastat-Yajur.36, 24).

The translation by Prof. Tulsiram is without any extraneous motive and without any extra-academic intention. The translation has been done purely as communication of the Vedic message for the welfare of mankind.

While giving his opinion on the Vedas Prof. Tulsiram writes in his Introduction....Veda is the Voice of God revealed in scientific Vedic Sanskrit free from local color and historical facts, therefore Vedic language is to be interpreted and understood according to its own laws and structure, and the only key available for such interpretation is the Nirukta of Maharshi Yaska and the grammar of Panini & Patanjali. According to Maharshi Dayananda Saraswati, ‘without reference to these bases of Vedic interpretation certain words have been given a distorted meaning in the translations of **Max Muller, Griffith, Whitney and even Sayana.**’ **Actually the torch light for proper translation today, as Aurobindo says, is the Arsha tradition followed by Maharshi Dayananda Saraswati.**

At the end I will say that this translation of Yajurveda, based on Nirukta and Grammar, follows the known ancient Indian tradition. It is factual, without prejudice or hidden motive. Prof. Tulsiram thinks deeply on every word of the

mantra, looks into the context and etymology according to Nirukta and then does the translation. I congratulate him on this one more pioneering step to make the knowledge of Vedas available to the western world and the average English knowing reader. May God give him long and healthy life so that he continues to do this kind of stupendous work.

Prof. Dr. Subhash Vedalkar;
Ex-Prof and Chairman of Sanskrit Department,
Rajasthan University, Jaipur, India.
Presently Chairman, Dept. of Sanskrit and Vedic
Vangmaya, Maharshi Dayananda Saraswati University,
Ajmer, Rajasthan, India.

About Dr. Tulsi Ram Sharma's English translation of the Rgveda

I feel myself fortunate and blest with the Grace of God that I received a few pages of the English translation by Dr. Tulsi Ram Sharma with introduction of the Yajurveda. The comparative views expressed by him about the Vedas are essential for every student of the Veda since it is a further pointer to scientific research in the field of Vedic interpretation.

Its conclusion is true: "In short Veda is an eternal articulation of omniscience, the voice of God". Each work of Prasthan Trayi i.e. Vedanta, Upanishads and Gita is not a take off from the Vedas but a continuation of Vedic studies in its own context of meditation, meditative teaching and a rousing call to action in a situation of karmic crisis. This English translation is a welcome addition to Vedic studies opening truly a new path establishing with ease the Vedas in the service of humanity.

—Dr. Krishna Lal

Former Professor and Head of Sanskrit Department,
University of Delhi. Delhi.

English Translation of Vedic Hymns: An Opinion

Dr. Tulsi Ram Sharma has taken an uphill task of translating all the four Vedas in lucid and thought provoking English. Most of the translations of Vedas by European scholars depend on the ritualistic meaning given by the medieval commentators like Sayana and others. But Dr. Sharma has taken a new course of translation. He agrees with the idea that the Yajurveda basically propounds the theory of Karma which it explains as Yajna, which neither denotes sacrifice nor mere ritual (Agnihotra etc.). The term Yajna carries a threefold meaning: the worship of God, unification of diverse factors of human society, selfless charity and replenishment of nature and the environment.

The hymns of the Yajurveda carry lofty ideas of spiritual and ethical significance. Most of these mantras are, however, complicated and tough. It is difficult to make out useful meaning and draw important conclusion out of the text. But Dr. Sharma has fully succeeded in drawing out the natural and meaningful content of these mantras. In brief I can say that the present translation of the Vedas will be appreciated by the scholars of this Vedic lore as well as by the lay man who wants to understand the deep meaning of the Vedic texts or at least the basic knowledge hidden in these ancient works. It is all the more satisfying that Dr. Sharma has followed the dicta laid down by Maharshi Yaska and Swami Dayananda Saraswati in translating and explaining the inner wisdom of the sacred mantras.

—Bhawani Lal Bhartiya

Ex. Chairman and Professor
Dayananda Chair for Vedic Studies
Punjab University; Chandigarh

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It has been gratifying to go through the English translation of the Vedas rendered by Dr Tulsi Ram Sharma in as much as it conveys to the English-knowing world effectively the profound meaning and transcendental secrets enshrined in the Vedas. The most salient feature of this translation is its simple and lucid English. The Vedic words have been expounded here following the *yaugik* method of the Arsh tradition set up by Yaska, Panini and Patanjali (as opposed to the *rudhi* method which takes only the historically fixed meanings of words caring little for the context and the subject). As per the Arsh tradition name words like Agni, Vayu, Indra, Marut, etc., are synonyms indicating the various attributive names of the One that is the greatest and the most comprehensive 'Tattva' of existence, the Cosmic Spirit. It was Maharshi Dayananda who for the first time after Yaska and Patanjali advocated and followed this principle of interpretation on the basis of ancient supporting material. Dr. Sharma has religiously stuck to this theory while unfolding the truths enshrined in the Vedas. Obviously Dr Sharma's interpretation of Vedic hymns enjoys the authenticity of the Arsh tradition and challenges the western Vedic perspective and the medieval Indian interpretations of the Vedas which now need to be seriously reviewed in our present day context of science and inter-cultural communication.

—Dr Balvir Acharya

Professor & Head

Department of Sanskrit, Pali & Prakrit

Maharshi Dayananda University

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MESSAGE

Above the narrow boundaries of country, time, caste and creed, the Vedas have been a treasure house of eternal universal knowledge and spiritual wisdom. There have been numerous attempts by Indians and foreigners to make the knowledge of these Vedas available to the people at large. Among them the Vedic commentaries of the great social and spiritual leader, Maharshi Dayananda are the best works in this field. Inspired by Swami Dayananda, the translation of the *Yajurveda* into English by Dr. Tulsi Ram Sharma is a commendable work in this line. Dr. Tulsi Ram Sharma has been a great devotee of sacred literature, especially Vedas, Upanishads, and various philosophies. His life long study of the Vedas has given him deep insight into Vedic philosophy. His translation of the *Yajurveda* reveals it fully. Here he has translated the *Yajurveda*, the Veda of Karma, in such a way that even a common reader can grasp its essence. He has very effectively brought out how this Veda teaches us to apply spiritual knowledge in practical life. Dr. Tulsi Ram Sharma deserves our congratulations and best wishes for having done translation of all the four Vedas in simple and clear English for the international community.

—Prof. Mahavir

Acharya & Pro-Vice Chancellor

Gurukul Kangri Vishwavidyalaya

Haridwar-249404, Uttarakhand, India

APPRECIATION

I have gone through some chapters of the English translation of Yajurveda by Dr. Tulsi Ram Sharma. As he has stated at the very beginning of the Introduction, this translation of Yajurveda is meant for an average English-knowing reader who is keen to know: What is Veda? What is it about? Is it old or new? To achieve this object, he has followed the Arsh method of interpretation. Accordingly, for example, he has mostly followed the etymological method of literal translation. But whenever he finds that the literal is not helpful in achieving his intended objective, he adds the implied explanation so that the essence of the Vedic hymn is quite clear. For example, his translation of, ‘Yathemam Vacham Kalyanimavadani janebhyah’ is rendered as follows—‘Just as I speak (reveal) this auspicious holy Word of the Veda for all people (without discrimination of high or low), so should you too communicate it to all people of the world, whosoever, whatsoever, where so ever they be’. That is the technique of Swami Dayananda also.

I regard Dr. Tulsi Ram Sharma as one in the commendable line of Pundit Damodar Satavalekara who studied Sanskrit at a mature age and did unique work in that language. Dr. Sharma has also mastered the Sanskrit language after his retirement and done full justice to the translation of the Veda. He richly deserves our gratefulness, our expression of gratification and our appreciation for succeeding in his sacred mission of presenting an understandable, logical and above all sensible English translation of Vedas which hitherto was unavailable. Thus a long felt need has been fulfilled. I am sure Dr Sharma’s method of translation will not only be widely approved but will also be followed by others while translating the Vedas in other languages.

—Dr. Baldev Singh

Formerly Professor of Sanskrit
Himachal Pradesh University, Shimla (India)

Sadbhavana (Good wishes)

Dr. Tulsi Ram Sharma, is a profound scholar of English, Hindi, Sanskrit and Urdu. But his heart felt devotion goes to sacred literature, especially Vedas, Upanishads, Darshan Philosophy, Puranas, Ramayana, and Mahabharata with concentration on the Bhagwad Gita, Greek, Roman, Sumerian and English Epics, Gathas of Zarathustra, Bible, Quran and the writings of Swami Dayananda and Swami Vivekananda, in search of the essential values of Veda and Sanatan Vedic Dharma. It seems his real spirit and scholarly interest lies in the interpretation of the Vedas. I have gone through some portions of his English translation of Yajurveda and on perusal of this translation, I have marked two characterizing features:

1. His language is perfectly lucid and
2. His translation is faithful to the word and spirit of the Mantras.

Dr. Tulsi Ram Sharma has very correctly observed, “Veda is knowledge of existence, pure and simple, as Science is knowledge. Science is the knowledge of nature as nature is and as it works according to its own laws. In Science, there is no story, no history. Similarly, in the Vedas, there is no story, no history. And just as Science is knowledge in Scientific language, free from local colour and historical variations of form and meaning, so Veda too is knowledge in scientific language, free from local colour and historical variations.”

Veda is ‘Knowledge’ and knowledge is eternal. The interpretation of the Vedas requires the knowledge of the Arsh technique as explained by the Rshis like Yaska, Panini, Patanjali, Dayananda and Aurobindo.

As Veda is pure knowledge, so is this translation in the Arsh tradition, free from myth and history with no local colour, no attitude, no motive, except pure communication of the Original for all.

With best wishes to the author and specially to the readers,

—**Umakant Upadhyaya**

Formerly Professor of Economics,
Calcutta University.

To the Reader

This translation of the ‘Hymns of Yajurveda’ is an English Version of the Yajurveda for the common reader who wants to acquaint himself or herself with the content of this divine message of the dynamics of Karma, both human and divine, in the context of the nature, structure and purpose of the universe and the condition and position of the human being in it. While the opening mantra launches the human being on life with the exhortation: “Be vibrant as the winds”, the closing mantra seals the success of vibrant humanity in action with the final achievement of “Om Kham Brahma” with Grace Divine.

Life according to the Yajurveda is a journey from the beginning-less beginning to the endless end with the message:

Immortal child of Divinity,
Your roots go deep to Eternity,
Your reach is unto Infinity.
And your path is up and onwards,
Never never downwards.

This version is a scientific translation of the text within the parameters of Yaska and Dayananda with rational understanding of Sayana at the one end and the western scholars at the other. Sayana’s translation is ritualistic especially with reference to yajna. It came at a time when the “Renaissance, Re-awakening of Learning” was far off, not yet just at the next door. Even communication between the East and the West was not as hectic as it became after the advent of the East India Company into India. Thus mutual criticism and appreciation too was silent rather than vocal. Hence Ritualism was just the thing acceptable to a society settled on the side of stagnation more than of fermentation.

Ritual, of course, is sacred. It is the most meticulous programme of action in pursuit of a holistic plan of life and living which arises from a spiritual vision of Divinity. It is conducted with unreserved commitment of will in faultless action, and completed with total surrender in absolute faith. For this reason

yajna in Veda and Upanishad, is described as the highest human action, “Shreshthatamam karma”. This view is accepted in this translation too. But in addition, an extended interpretation of the same view of yajna is incorporated and followed in the light of Swami Dayananda, and also as warranted by the exhortation in the opening mantra: “Apply yourself to the highest form of action, yajna, in the service of Indra, lord of the universe, for the glory of the human nation”. The highest actions in the world of existence, the creative evolution of the universe under the immanent presiding presence of Divinity, and the total corporate action of humanity for progress, peace and freedom, all this is yajna. And this idea leads us to discover for ourselves and understand the science, art and technology of participative living for progress, from the individual level, through the social, to the cosmic, as universal Yajna, human, natural and divine.

There may or may not be an escape from Sayana, but there is no possible escape from Dayananda, and even from westerners especially for the sake of caution and self correction.

I respect the western translators for their clarity and their art of communication. In addition, I find that they did recognise that the ideal way to interpret and explain the Sanskrit words of Indian scriptures such as Vedas was to trace back every word to its root, deconstruct and reconstruct it with the addition of the affixes, and then structurally explain its meaning. That precisely was the approach of Yaska, Panini, Patanjali and Swami Dayananda. Monier Williams, author of the well known *Sanskrit English Dictionary*, himself admired the Indians for their scientific approach to language, specially Sanskrit:

“I draw attention at the very threshold to the fact that the Hindus are perhaps the only nation, except for the Greeks, who have investigated, independently and in a truly scientific manner, the general laws which govern the evolution of language.” (Introduction, p. xii)

He continues in relation to Sanskrit: “The synthetical process which comes into operation in the working of those laws may be well called Samskarana, ‘putting together’, by which I mean that every single word in the highest type of language (called

Sanskrita) is first evolved out of a primary ‘Dhatu’—a Sanskrit term usually translated as ‘Root’, but applicable to any primordial constituent substance, whether of words, or rocks, or living organisms, and then, being so evolved, goes through a process of ‘putting together’ by the combination of other elementary constituents.” [Sanskrit, thus, becomes a language correspondence of the evolution, structure and dynamics of the world of reality, and Veda as articulation of the reality of existence.]

“Furthermore, the process of ‘putting together’ implies, of course, the possibility of a converse process of vyakarana. by which I mean ‘undoing’ or decomposition (deconstruction), that is to say, the resolution of every root-evolved word into its component elements. So that in endeavouring to exhibit these processes of synthesis and analysis, we appear to be engaged, like a chemist, in combining elementary substances into solid forms, and again in resolving these forms into their constituent ingredients.” (p. xii). And in respect of this special character, Sanskrit, he says, is a different language from the Semitic languages (of which the Bible and the Quran are expressions).

And yet, in spite of this clear understanding of Sanskrit, an Arsha dictionary remained with him only “a beautiful philological dream, a dream, however, which could not receive practical shape without raising the Lexicon to a level of scientific perfection unsuited to the needs of ordinary students.” (p. xiii)

Why unsuited? **The answer lies in his mission and the main object of his mission. The scientific way of interpretation and explanation was counter to the purpose for which Monier Williams was appointed Professor of Sanskrit at Oxford** where he occupied the Boden Chair after H.H.Wilson who had been a member of the Committee of Public Instruction in India under Lord Macaulay as Chairman and Lord William Bentinck as Governor General of India. And then English had been accepted and introduced as the medium as well as the content of Education.

Monier Williams says: “One consideration which led my predecessor (Professor H.H.Wilson) to pass on to me his project of a root-arranged Lexicon was that, on being elected to the Boden Chair, he felt that the elaboration of such a work would be

incompatible with the practical objects for which the Boden Professorship was founded. . . **The main object was really a missionary one, as I have shown in the Preface of this volume.**" (p. xi)

The object, Professor Williams explains in the Preface to his Dictionary (p. ix): "I must draw attention to the fact that I am only the second occupant of the Boden Chair, and that its founder, Colonel Boden, stated most explicitly in his will (dated August 15, 1811) that the special object of his munificent bequest was to promote the translation of the Scriptures (that is, the Bible) into Sanskrit, so as '*to enable his countrymen to proceed in the conversion of the natives of India to the Christian Religion*'.

"Surely then it need not be thought surprising, if following in the footsteps of my venerated master, I have made it the chief aim of my professional life to provide facilities for the translation of our sacred Scriptures into Sanskrit, and for the promotion of a better knowledge of the religions and customs of India as the best way to a knowledge of the religious needs of our great Eastern Dependency (India). My very first public lecture delivered after my election (to the Boden Chair) in 1860 was on 'The Study of Sanskrit in Relation to Missionary Work in India' (published in 1861)". (pp. xxi)

For any student of Veda, specially in India, in fact anywhere, it is difficult to overlook the words of Monier Williams in the Preface and Introduction to his Dictionary of Sanskrit, for the reason that **from translation of Christian Scriptures into Sanskrit with a missionary motive, the translation of Sanskrit Scriptures into English was but the next and 'logical' step with that same missionary motive of conversion, one to extol, the other to denigrate:**

One example, of extolment, is the following translation of the Bible, 'The Gospel according to John':

*Yohana-likhitah Susamvādah;
Īshvarasya vākyam Yishor mahatvam avatāra kathā ca.*

Jesus here is presented as an Avatara, someone a very God for the traditional Hindu, although the Gospel does not mention the incarnation at all. (The translation of The Bible in Sanskrit by

J.Wenger is available on the internet.)

The other example, of denigration, is given here below from W.D. Whitney's translation of the Atharvaveda (7, 107, 1) edited and revised by K.L. Joshi, published by Parimal Publications, Delhi, 2004:

*Namaskṛtya dyāvāprthivībhyāmantarikṣāya mṛtyave.
Mekṣāmyūrdhvastiṣṭhan mā mā hinsīṣhurīśvarāḥ.*

“Having paid homage to heaven and earth, to the atmosphere, to Death, I will urinate standing erect; let not the Lords (Ishvara) harm me.”

I give below an English rendering of the same mantra translated by Pundit Satavalekara in Hindi:

“Having done homage to heaven and earth and to the middle regions and Death (Yama), I stand high and watch (the world of life). Let not my masters hurt me.”

An English rendering of the same mantra translated by Pundit Jai Dev Sharma in Hindi is the following:

“Having done homage to heaven and earth (i.e. father and mother) and to the immanent God and Yama (all Dissolver), standing high and alert, I move forward in life. These masters of mine, pray, may not hurt me.”

I would like to quote my own translation of the mantra now under print:

“Having done homage to heaven and earth, and to the middle regions, and having acknowledged the fact of death as inevitable counterpart of life under God's dispensation, now standing high, I watch the world and go forward with showers of the cloud. Let no powers of earthly nature hurt and violate me.”

‘Showers of the cloud’ is a metaphor, as in Shelley's poem ‘the Cloud’: “I bring fresh showers for the thirsting flowers”, which suggests a lovely rendering.

The problem here arises from the verb ‘mekshami’ from the root ‘mih’ which means ‘to shower’ (*sechane*). It depends on the translator's sense and attitude to sacred writing how the message is received and communicated in an interfaith context

with no strings attached (or unattached).

This extolment and denigration was happening around the time when the English language, English education and missionary work had been introduced into India and was raging on top. Swami Dayananda faced this challenge with boldness and caution, still with an open mind, all prepared even for correction. He based his interpretation of the Vedas on *Nirukta* and the etymological principles of word interpretation, and interpretation of the word in the context, both local and total, because the local is an integral part of the total whole.

We are living in an age of science and reason, democracy and freedom, globalism and global communication, and we feel the need for a free and frank interfaith dialogue. In such an age, ritualism and mythology is not enough. If we want to understand and present Veda as a body of universal knowledge and articulation of divine awareness of existence, there is no escape from Yaska, Panini, Patanjali, Dayananda and Aurobindo, because they provide the key principles and practice of scientific interpretation of an ancient scientific language such as Vedic Sanskrit which has no historical parallel for comparison. The language of science tells no stories, no myths. It states the truth pure and simple. Hence the resort to Swami Dayananda, either before or after Sayana and the western scholars, is indispensable.

There is one observation I must make on Swami Dayananda. Swami Dayananda has given a socio-economic orientation to the Vedic mantras because he underscores the relevance of the Vedas to the social, economic and political situation of humanity, especially in India, which was necessary and highly meaningful. For example, the Ashwins, in general, are the complementary powers of nature and humanity working as twin forces like the positive and negative currents of electricity, or like the theoretician and the laboratory man, or the curative and recuperative powers of medicine and nature's powers of rejuvenation. Swami Dayananda often explains such powers in the interest of practical understanding: he defines them as teacher and preacher, or father and mother, sun and moon, fire and water, prana and Apana energy, ruler and council, scientist and engineer, and so on, depending on the mantra context. Sometimes it appears

as if he is delimiting the open-ended general meaning of the Veda. But we should be careful before we say so, and realise that the definiteness of his meaning is illustrative and in no way exhaustive. In this translation such situations have been appreciated and the meaning has been kept open ended, inclusive of the meanings given by Swami Dayananda, as suggested by Yaska and the etymology of the terms. In short, this translation has been done with cautious reference to Sayana, under the guidance of Swami Dayananda, with respect for Pundit Satavalekara and with very careful observance of the western anglers.

Pundit Satavalekara comes in between Sayana and swami Dayananda for his excellent syntactic structures of mantra meanings in continuous Hindi. But he explains words such as Indra, Agni, Ashwins, Vrtra, Trita, Bhujyu, Kashyapa, Jamadagni, etc. as proper names so that the mantra appears to be a mythical or historical statement of either fact or fiction. But Swami Dayananda interprets these terms in the yaugic manner and explains them as scientific terms of the forms, functions, orders and attributes of the powers of existence representing the manifestive diversity of one Divinity and one Prakrti in the state of objective existence. These words are not historical names, because the time context of the creation of the Vedas remains unknown beyond history and imagination as even Max Muller confessed in his Gifford lectures in 1890.

This translation respects the entire tradition of Vedic interpretation, and under the guidance of this tradition takes Vedic interpretation to the original level of scientific rationality in the context of modern consciousness, modern language and global culture, a message both sanatan and, at the same time, modern (ref. Atharva, 10,8,23).

Take just one example of the problem I have faced, with the solution I have suggested: Yajurveda (36, 23) says, if we take the literal meaning in the ordinary sense: “May the waters, pranic energies and herbs be friendly to us and may they be enemies to those who hate us and whom we hate.” How can we accept this? How can the same waters, tonics and herbs be good friends to us and enemies to those we hate or those who hate us? Medicine is

medicine after all. This is excellent stuff for a translator who believes that Vedic poetry is nothing but the voice of a tribal society in the barbaric, not civilized, state of social evolution. But let us think deeply. What is the context? Who are our enemies in that context? Who or what are those that injure us? What are those we hate or want to injure and destroy? The context is health. In the context of health, they are the ailments, diseases, germs and bacteria, viruses, negativities and side effects of medicines in our system. So the correct and scientific interpretation in the context of health would be: “May waters, tonics, pranic energies and medicinal herbs be good friends of our health and immunity system and let the waters, tonics, pranic energies and herbal medicines act against those ailments, diseases and negativities which injure us, which we hate to suffer and which we love to destroy. Moreover let them have no side effects because side effects too aggravate the negativities and injure us.” This is the reasonable prayer and health programme of an advanced society. And then, logically in the next mantra, follows the prayer for a full hundred years and more of life and healthy living (Yajurveda, 36, 24). Veda thus is food for thought.

In human terms: If a legendary celebrity can admire another human figure as “inscrutable, apocalyptic, a mysterious poem written in flesh and blood”, how much more – infinitely more – mysterious, inscrutable, apocalyptic would be the Cosmic Poem (Devasya Kavyah) created in the language of the Ultimate Vision?

Veda is a Cosmic Poem: the more we know, the more we know the Veda, and the more we know the Veda, the more we know.

Indeed, every reader should stand before the Veda, every verse of It in fact, as Arjuna stood before the Cosmic Krishna, waiting and watching intently, for the burst of a thousand suns, for the Dawn on top of the Earth, for the Revelation.

May the light burst forth, I pray.

—Tulsi Ram

Introduction to Rgveda

This translation of Rgveda is meant for an average English knowing reader who is keen to know:

What is Veda? What is it all about? Is it old or new?

If it's old, what is its relevance today? And if it is relevant, is it relevant to me also? Or is it relevant only to some particular community in some particular country at some particular time?

These are relevant questions especially in an age of science, democracy and globalism.

Veda is Knowledge. The very word 'Veda' means knowledge. It is derived from the root 'vid', which means: 'to be, to know, to think, and to benefit from'.

So whatever is is Veda, the very world of existence is Veda. The knowledge of the world of existence is Veda. The extension of knowledge through thought and research further is Veda. And to use that knowledge for the benefit of mankind with the protection and preservation of nature and the environment, without hurting any form of life, that is Veda.

Veda is knowledge, pure and simple, as science is knowledge. Science is knowledge of nature as nature is and as it works according to its own laws. In science, there is no story no history. Similarly in the Veda, there is no story, no history. And just as science is knowledge in scientific language free from local colour and historical variations of form and meaning, so Veda too is knowledge in scientific language free from local colour and historical variations. Therefore Vedic language has to be interpreted and understood according to the laws and technique of its own structure as stated by seers such as Yaska, Panini and Patanjali

and as explained by Swami Dayananda in his grammatical works and his notes on Vedic words in his commentary on the Vedas.

But there is a difference between scientific knowledge and Vedic knowledge: While science is knowledge of nature to the extent that man has been able to discover it, Veda is the quintessential knowledge of all that is, including nature, all that happens, all that we are, all that we do, and all that we reap in consequence of our action. It is the Original and Universal knowledge of the Reality of Existence and the Ideality of our aspirations, covering the facts and processes of existence, their interaction and the laws that operate in the interaction. In short, Veda is an eternal articulation of Omniscience, The Voice of God.

Vedic knowledge is classified thematically into three: Stuti, Prarthana and Upasana. Stuti, praise, is solemn reverential remembrance and description of the attributes, nature, character and function of divine powers. Prarthana, prayer, is an autosuggestive resolution to realise our limitations and rise above those limitations by calling on Divinity for aid and blessings when we have exhausted our effort and potential. Upasana is meditation, the surrender of our limited identity to participate in the Divine Presence. Stuti implies knowledge (Janana), Prarthana implies humility and action (Karma), and Upasana implies total love and surrender (Bhakti). In consequence, formally, Vedic knowledge is divided into four:

Rgveda is the Veda of Knowledge, Yajurveda is the Veda of Karma, Samaveda is the Veda of Bhakti, and Atharvaveda is Brahma Veda, an umbrella, celebrating the Divine Presence as in Book 10, hymns 7 and 8.

Rgveda is the Veda of knowledge revealed by Parameshvara, Lord Supreme Himself. All the four Vedas

were received by the primeval Rshis from That Supreme Divinity (Rgveda, 10, 90, 9). That Supreme power and presence is One and only one, wise sages call it by many names such as Agni, Indra, Mitra, Varuna and others. That one Lord creates this wonderful world of many forms and pervades it simultaneously (6, 47, 18). The creative evolution begins from that and when one cycle is complete, the involution ends up therein (10, 129, 7). The light of the sun radiates from there (10, 37, 3), the streams of life flow from there through the medium of five elements (1, 164, 3). We too come from there and retire unto That when the existential sojourn terminates (8, 44, 23), that is the covenant of man and God. The truth of Vedas is eternal (5, 25, 2). Law is eternal (4, 23, 8).

Our life is a lovely sojourn of our active and intelligent choice (5, 1, 2; 6, 15, 9) in the fivefold body (5, 47, 5), or outside the body (1, 164, 30), in a homely paradise on earth (6, 120, 3), or in a fools paradise (9, 64, 20-1). Therefore the one basic commandment of Vedas is “Be man”, intelligent human being (10, 53, 6), be a visionary which you ought to be (1, 31, 6), in the category of Deva, godliness (1, 68, 2), remembering fully well that each one comes alone for a short time (10, 97, 5), to live in a house of clay (8, 44, 23) which is not our ultimate destination. Therefore our self-fulfilment lies through breaking the threefold bonds of body, mind and spiritual ignorance (1, 24, 15), rise beyond the darkness and reach the light Divine (1, 50, 10). The Light is our real potential as children of Immortality, unhurt, imperishable (1, 148, 5).

Rgveda begins with an invocation and prayer to Agni, Lord of light and energy, giver of life and light, the first, original and ultimate High-priest of the yajna of creative evolution and ends with a prayer to Agni for the gift of the

fragrance and nectar of yajnic life from the vedi of the earth. It exhorts humanity to live together in creative and cooperative unity, to act and move together, to speak together, and to think together for a united decision and common achievement, knowing each other's mind in harmony in the same tradition as the ancient wise followed in the performance of Dharma.

Rgveda gives a clear picture of the socio-political and economic organisation of humanity from the local to the international level. The Vedic word for a brilliant, enlightened, sovereign republic is Swarajya (3, 49, 2; 3, 46, 1; 3, 45,5; 1, 36, 7). The word for such an organisation is Rashtra. For such a Rashtra, efforts have to be made (1, 80,9), there should be three assemblies: the Executive, Legislature, the Law and Order and Defence forces (3, 38, 6), and the Educational Authority. The ruler and the assemblies have to be elected by the people from amongst the educated and socially dedicated people (Atharva, 3, 4, 2). Yajurveda and Atharva-Veda provide further details. The Vedic ideal of any human organisation and its law is that the organisation, in order to be just, creative, productive and egalitarian, must be an organism, a living, intelligent, self-organising, autonomous sovereign system.

The universe, the social system too, is a Purusha, a person (10, 90,2) of which the intellectual is the spokesman of values, of knowledge, rectitude and piety, the law and order and defence forces are the guards, the produces are providers, and the ancillary services are assistants, all governed by law which should be a human version of Rtam, the law of Nature and Divinity governing the universe.

There are many other Themes as prayers to Parameshvara, divine attributes of the forces of Nature, attributes, potential and limitations of the individual soul,

life and death, individual freedom, marriage and family life, free social mobility under the Verna-Ashrama Dharma based on merit, precreation stage of existence (10, 129, 1-7) which was the Zero state which we can describe neither as existence nor as non-existence: There 'was' or, may be, there 'was not':

It was the state of Zero Absolute,
The Hour beyond the hour.
No night, no day, no life nor death,
No existence, nor no-existence,
Darkness beyond the dark.
Silence, mother of speech,
Void, mother of space and time,
THAT One beyond the name,
Breathing alone without breath
Ever awake.

The flow consumed in the point of no dimensions
Potential Infinity.

This is Vision beyond the vision of mind, the mystery of Rgveda.

Between this point of Potential Infinity for creation and the time of cosmic dissolution there is the evolutionary and involuntary interplay of natural forces Agni, Indra, Soma, Pusha, Vaishvanara, Ashvins, Savita, Maruts, Sarasvati, heaven and earth, and the social dynamics of humanity for four billion and three hundred and twenty million years, a drama of infinite variety, ultimately all sucked in into the mysterious Black Hole, and then the breath out, back again.

So, says Rgveda, be good, do good, and make the world noble (Rg. 9, 63, 5).

Samaveda is Bhaktiveda in song, a symphony of

Veda mantras chiefly from Rgveda in celebration of the Truth, Beauty and Goodness of life and the Power, Glory, Sublimity and Beatitude of Divinity. It begins with an invitation to Agni, Light and Life of the universe, moves to Indra, the Power and Glory of Divinity and then to Beatific Soma, divine Spirit of peace and universal joy, and ends with thanks and prayer to All-listening Indra, All-embracing Pusha, inviolable Tarkshya, and Brhaspati, Lord of Infinity, for the gifts of peace, progress, prosperity and total well being.

Yajurveda is Karma Veda, knowledge of the application of knowledge in practical living in a positive, creative and constructive manner at both the individual and the collective level. This way of living and working is “Yajna” which, in simple words, means a selfless and participative way of living and thereby creating the maximum out of the minimum for all, including nature, humanity, the environment and the whole universe, with complete faith in the living, breathing, intelligent self-organising, self-conscious, Sovereign System. Living the yajnic way, we realise that Nature is an organism, a tree, Ashwattha, and the entire cosmos including ourselves is a Purusha, and we as human beings are but cells in this Divine Purusha. Without living this way in a state of full awareness, we cannot realise that you and I, Mother Nature and the Supreme Brahma are all together, one in union and communion.

Vedic knowledge then is the Divine knowledge of existence from the dimensionless point and particle unto Infinity. And prayerful living and communion in meditation and yoga means: Self-integration of the particle, Re-integration of the part with the whole, and Re-Union of the finite with the Infinite.

This is the climactic close of Yajurveda: The light and life that shines in and beyond the sun is that Supreme

Purusha. That is there, and that is here, in me too.

Om is the saviour. Om is Bramha. Bramha is Infinite, Sublime!

The message of Yajurveda begins with the rousing divine call to live: “Be vibrant as the winds!” But we must be gratefully vibrant: “O Lord we pray for and thank thee for the gift of food and energy for life, for the health and efficiency of body, mind and soul.” All of us must dedicate ourselves to Savita, giver of life and light, with devotion to the highest, yajnic, action, we must not hurt the ‘Cow’, and we must not allow a thief to boss over us and deprive us of our creative freedom of thought, word and deed.

Atharva-Veda is Brahma Veda, umbrella knowledge of existence both Murta and Amurta, concrete and abstract. It is the knowledge of Prakrti, Mother Nature, as well as of Purusha, the Soul, the individual Jiva as well as the Cosmic Soul Brahma. It begins with a celebrative description of the thrice-seven variant evolutes of Prakrti and a prayer to Vachaspati, Lord of Nature and the Word of Knowledge, to bless us with strength, energy, intelligence and knowledge emanating from those thrice-seven forms of the world of Nature and Spirit. It covers the world of humanity from the individual to the total collective personality of humanity, including social structures from the family, community and the nation up to the international United Nations. It pays homage to Divinity, Jyeshtha Brahma, Supreme Presiding Spirit and Power, immanent and transcendent, which creates and sustains and winds up the world of existence in each cycle of creation, eternally (10, 7-8, and 19, 6). Towards the end Atharva-Veda pays homage to Brahma and Mother Veda with thanks for the gifts of good health and full age, vibrant pranic energy, noble progeny, ample wealth, fame, lasting achievement and divine lustre of life. These are the gifts of

Vedic knowledge in life, and when one cycle of existence reaches the hour of completion, the Mother Knowledge returns to her eternal and Original abode, Jyeshtha Brahma Itself, the mighty, mysterious, awful Silence, impenetrable Darkness, Smaller than the smallest conceivable, yet Greater than the greatest imaginable, the Original and Ultimate Home of all that matter, energy, thought and Speech is, beyond time and space.

As you open the text of Rg-Veda, you find the words: Agni, Madhucchanda Rshi. 'Devata' here means the subject which is dealt with in the mantra. 'Devata' as a Vedic term means a presence, a power, a force, which is brilliant, illuminative, and generous. The 'Devata' of a mantra may be God, the One Sacchidananda Brahma as in the closing mantra quoted above, or Savita, the same One self-refulgent God as in the opening mantra of Yajurveda, or it can be a generous divine power of Nature such as the sun, moon, earth; or it can be a noble person of brilliant quality of nature, character and performance as a ruler, leader, commander, teacher, etc. What the 'Devata' means in any particular mantra depends on the total context that emerges from the mantra in its thematic environment of the hymn.

Madhucchanda is the Rshi of the opening mantra. The Rshi in the Arsha tradition is not the author of the mantra, Rshi is the exponent of the meaning of the mantra. As Maharshi Yaska says in the Nirukta, Rshis are the 'seers of the mantras: they are the sages who went into deep meditation unto the universal frequency of the Cosmic Mind and experienced the voice of Divinity speaking in the mantra, the mantra, a semantic correspondence of the Divine Voice, the Divine Voice, a sound correspondence of Divine Awareness of the Reality of Existence in the modes of Being and Becoming.

Who then is the poet of the Vedas? The answer is in Yajurveda 40, 8: That Cosmic Spirit which pervades and rules every moving particle in the moving universe is “the poet, thinker, all-comprehending, and self-existent”. That is the Lord who creates the world of existence, ordains the Laws of its dynamics, and reveals the poetry of its beauty and majesty, the Vedas. “From that Lord of universal yajna were born the Rks and Samans. From Him were born the Chhandas of Atharva-veda and from Him were born the Yajus”, (Yajurveda 31, 7). The Vedic lore comes in Pura-kalpa, the beginning of the world of humanity (Shvetashvataropanishad, 6, 22) and when its function is over at the end of the kalpa, one cycle of existence, it retires into Brahma-loka (Atharva-veda 19, 71, 1).

The Vedas were revealed by the Lord Omniscient to four primeval Rshis: Rgveda to Agni, Yajurveda to Vayu, Samaveda to Aditya, and Atharva-veda to Angira, directly in their spiritual consciousness. The Sage Brahma received and collected the four from them and passed them on to other sages.

When were the Vedas revealed? What is their age? How old are they? As old as the age of humanity on earth. The Lord who creates humanity leaves them not to nature like animals. He enlightens them with the knowledge of existence and their place in the world with the vision of their journey and its culmination. Swami Dayananda works out the age of the Vedas on the basis of Surya Siddhanta which in the year 2010 A.D. comes to 1,96,08,53,110 years.

If someone does not accept it and insists on historical proof, let us listen to Max Muller from whom we learn of the problem of the date or dates but with no possibility of solution on scientific and historical grounds.

Max Muller is known as a world renowned Vedic

scholar and exegesist of the West. Max Muller once ventured to pronounce a purely arbitrary date based on unproven assumptions that around 1200 B.C. was the date of the Rgveda. Later, he himself warned his students that “Whether the Vedic Hymns were composed in 1000 or 1500 or 2000 B.C., no power on earth could ever fix Whatever may be the date of the Vedic hymns... they have their own unique place and stand by themselves”. Such daring presumptions of western scholars about the date of the Vedas are exposed by Graham Hancock in his latest researches, in his explosive book: Underworld: The Mysterious Origins of Civilization (2002).

Hancock first gives the range of dates accepted by Western scholars such as Max Muller and Dr. Mitchiner, a great authority on ancient Sanskrit texts: Vedas 1500-800 BC, Brahmanas 900-600 BC, Aranyakas 700-500 BC, Upanishads 600-400 BC, Mahabharata 350 BC-50 AD, Ramayana 250 BC-200AD, Puranas AD 200-1500. “Amazing!” says he: “Whether starting in 1500 BC, 1400 BC or 1200 BC, the timelines, suggested for the compilation and codification of the Vedas, all rest on the now thoroughly falsified and bankrupt (and rejected) idea of an Aryan invasion of India around 1500 BC”. He continues: “There was no such thing as an Aryan race that spoke Indo–European languages and authored the Vedas, there was no such event as an Aryan invasion of India. ‘Arya’ does not mean a race, it means a noble, educated and cultured person. So once the hypothesis of the Aryan invasion is rejected, the structure of the supposed dates of the Vedas and other texts crumbles like a house of cards.’ And then he sums up his view of the Western approach to the Vedas and Indian civilization: “Almost everything that was ever written about this literature and civilization before five years ago (i.e., before 1997) is wrong.” (See pp. 131, 116, 129)

Max Muller himself in his Gifford Lectures in 1890 had confessed that “no power on earth could ever fix” the date of the Vedas. Even Mitchiner himself concedes that “the dating of Sanskrit texts is a notoriously difficult problem” (Quoted Ibid p. 131).

Who could then possibly speak the truth about ancient Indian civilisation and the Vedic literature? Says Hancock (p. 105): “Perhaps we are coming to a time when ancient India will speak for herself again after millennia of silence.” It was Swami Dayananda who spoke for India and the Vedas in the Rshis’ tradition after millennia of silence to correct the distortions of Indian history and redeem Vedic literature and the Vedic tradition.

If no history, no Science, no human imagination can help, better follow the sages tradition, Surya Siddhanta, and the daily sankalpa of the dedicated Brahmanas. And lastly follow the internal evidence of the Vedas themselves: Vedas are the Original, Universal, Eternal articulation of Divinity, by Divinity, for humanity at the beginning of human creation. (Yajurveda, 26, 2; Shvetashvataropanishad, 6, 18)

Since Vedas are the oldest recorded knowledge of the world, no one can guess how much time, even ages, might have passed between the Vedas and the next work in Sanskrit. If so, there is no other work in Sanskrit comparable to the Vedas. Consequently the language of any other work would not provide any clue for the interpretation of Veda mantras. Vedic language then has to be interpreted on its own, and the only key available for such independent interpretation is the Nirukta and Nighantu of Maharshi Yaska, the grammatical works of Panini and Patanjali, and Swami Dayananda’s notes in his commentary on Vedic verses explaining the structure and meaning of the words. Without reference to these bases of Vedic interpretation, certain words have been given a very

distorted meaning in other translations by Max Muller, Griffith, Whitney, and even Sayana. The torch light for proper translation today is the Arsha tradition followed by Swami Dayananda.

The Arsha way is the only right way, the key, to discover the truth of the Vedas. According to Shri Aurobindo, Swami Dayananda alone, in modern times, possessed this key to the secret of the Vedas. Interpreted this way the Vedas shine in their essential scientific refulgence. As science is pure knowledge, no story, no history, no mythology, so are the Vedas, pure knowledge: knowledge of nature, mind, spirit, human society, Dharma, the dynamics of existence and the right way of living as individuals and as members of organised society upto the international level. Even Max Muller, though he was once committed to uprooting the religion of India by his arbitrary translation of Rgveda, had to admit in his Biographical Essays that: “To Swami Dayananda, everything contained in the Vedas was not only perfect truth, but he went one step further and, by their interpretation, succeeded in persuading others that everything worth knowing, even the most recent inventions of modern science, were alluded to in the Vedas. Steam Engines, Electricity, Telegraphy and Wireless Marconogram were shown to have been at least in the germ known to the poets of the Vedas”. In fact Shri Aurobindo in his essay on “Dayananda and the Veda” goes even further: “There is nothing fantastic in Dayananda’s idea that Veda contains truth of science as well as truth of religion (i.e., Dharma). I will even add my own conviction that Veda contains other truths of a Science the modern world does not at all possess, and in that case, Dayananda has rather understated than overstated the depth and range of the Vedic wisdom (see ‘Bankim, Tilak, Dayananda’, p. 57).

The basic requirement of scriptural interpretation for us is faith and intellingetical solemnity, not doubt and cynicism. This way, if we want to confirm our faith in the scientific vision of the Veda, refer to Rgveda 1, 34, 7 and 9 for three-stage rocket chariot of the Ashwins, to 1, 36, 18 for Agni missile, to 1, 37, 3 for winds and communication, to 1, 46, 10 for concentration of light, to 1, 52, 1 and 1, 36, 1 for the science of missile defence and space-craft, to 6, 46, 11 for missiles and war heads, and so on. The position of the solar system with planets and satellites, earth's and sun's gravitation, solar healing, parliamentary democracy, organisational structure of the nation and the international world, water and electric energy, and so many other subjects are hinted at in Vedic verses. We need serious research to work out the details. Had even Einstein read the Purusha Sukta of the Vedas, Brahma Sutras and Sankhya Vaisheshika philosophy, probably he would have found clues to his search for Unified Field theory of the universe.

Beyond faith and intelligential solemnity we need vision, potential Darshan of the Vedic Rshis. Once you have had the vision of truth, doubts disappear and questions recede into silence because, then, nothing shines but the Truth, and Divinity Itself reveals It's Reality with showers of Grace. In this mood and in this spirit, I suggest, you start your search for Vedic Truth and the Mystery of Existence.

Lastly, if the Vedic lore is as old as humanity itself, what is its relevance today in the modern world? Ask yourself other questions: What is the relevance of Galileo or Newton or the Theory of Relativity, two plus two makes four, Swaraj, the Vedic word for freedom and self-discipline? Truth is truth, when the statement was or is made is irrelevant. Vedic truth, if you find it convincing and acceptable, is relevant not only for today but also for all time, to every person, everywhere.

Yajurveda itself says (26, 2):

“Yathemam vacham kalyanim avadani janebhyah”:

Just as I speak (reveal) this auspicious holy Word of the Veda for all people (without any discrimination of high or low), so should you too communicate it to all people of the world whoever, whatever, wherever they be.

—**Tulsi Ram**

DIACRITICAL MARKS OF TRANSLITERATION

Vowels

अ	a	आ	ā	इ	i	ई	ī
उ	u	ऊ	ū	ऋ	r̥	ॠ	r̄
लृ	lr̥	लृ	r̄				
ए	e	ऐ	ai	अ	o	अ	au
अनुस्वार (¸)				m	विसर्ग (:)		
				(ˆ)	ñ		

Consonants

Guttural

क	k	ख	kh	ग	g	घ	gh	ङ	ṅ
---	---	---	----	---	---	---	----	---	---

Palatal

च	c	छ	ch	ज	j	झ	jh	ञ	ñ
---	---	---	----	---	---	---	----	---	---

Lingual

ट	ṭ	ठ	ṭh	ड	ḍ	ढ	ḍh	ण	ṇ
---	---	---	----	---	---	---	----	---	---

Dental

त	t	थ	th	द	d	ध	dh	न	n
---	---	---	----	---	---	---	----	---	---

Labial

प	p	फ	ph	ब	b	भ	bh	म	m
---	---	---	----	---	---	---	----	---	---

others

य	y	र	r	ल	l	व	v		
---	---	---	---	---	---	---	---	--	--

श	ś	ष	ṣ	स	s	ह	h		
---	---	---	---	---	---	---	---	--	--

()	'	ॠ	m̐						
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AUM
RGVEDA

ऋग्वदः

MANDALA-1

Mandala 1/Sukta 1

Agni Devata, Madhucchanda Rshi

अ॒ग्निमी॒ळ पु॒र हि॒तं य॒ज्ञस्य॑ द॒वमृ॒त्विज॑म ।
ह तारं॑ रत्न॒धात॑मम ॥ १ ॥

1. *Agnimīḷe purohitam yajñasya devamṛtvijam.
Hotāraṁ ratnadhātamam.*

I invoke and worship Agni light of life, self-refulgent lord of the universe, foremost leader and inspirer, blazing light of yajnic creation, high-priest of cosmic dynamics, controller of natural evolution, and most generous giver of the treasures of life.

अ॒ग्निः पू॒र्वभि॒र॒ऋषि॑भि॒रीड्य॑ नू॒तन॑रु॒त ।
स द॒वाँ ए॒ह व॑ ति ॥ २ ॥

2. *Agniḥ pūrvebhirṛṣibhirīḍyo nūtanairuta.
Sa devāṅ eha vakṣati.*

Agni, lord of light and power, is ever adorable by the saints and scholars of old and modern times. May

He bless us with divine vision, knowledge and power in this world.

अ॒ग्निना॑ र॒यिम॑श्च॒वत॑ प ष॒म॒व दि॒वदि॒व ।

य॒शसं॑ वी॒रव॑त्तमम ॥ ३ ॥

3. *Agninā rayimaśnavat poṣameva divedive.
Yaśasaṁ vīravattamam.*

By virtue of Agni, light and energy of the universe, one advances in health and wealth day by day, blest with honour and fame of the highest order of heroes.

अ॒ग्न॒ यं य॒ज्ञम॑ध्व॒रं वि॒श्वतः॑ प॒रिभू॑रसि ।

स इ॒ह॒व॒षु ग॑च्छति ॥ ४ ॥

4. *Agne yaṁ yajñamadhvaram viśvataḥ paribhūrasi. Sa iddeveṣu gacchati.*

Agni, lord pervasive of yajna, you are all round protector and promoter of all yajnic acts of love, compassion and creation. May the yajna advance and expand among the noblest powers of nature and humanity.

अ॒ग्नि॒ह ता॑ क॒विक॑तुः स॒त्यश्चि॒त्रश्र॑वस्तमः ।

द॒व द॒वभि॑रा ग॒मत ॥ ५ ॥

5. *Agnirhotā kavikratuḥ satyaścitraśravastamah.
Devo devebhirā gamat.*

Agni, self-refulgent lord of the universe, high-priest of nature, poetic creator of cosmic yajna, wondrous and most resounding, come and bless us with the noblest gifts of life.

यदङ्ग दाशुष त्वमग्र भदं करिष्यसि ।

तवत्तत सत्यमङ्गिरः ॥ ६ ॥

6. *Yadaṅga dāśuṣe tvamagne bhadraṁ kariṣyasi.*
Tavet tat satyamangirah.

Agni, life of life, surely you would do good to the person who is generous and giving. Dear as the breath of life, this is ever true of your divine nature.

उप त्वाग्र दिवदिव द षावस्तधिया वयम ।

नम भरन्त एमसि ॥ ७ ॥

7. *Upa tvāgne divedive doṣāvastardhiyā vayam.*
Namo bharanta emasi.

Agni, lord omniscient, day by day, night and day, with all our heart and soul we come to you bearing gifts of homage in faith and humility.

राजन्तमध्वराणां ग पामृतस्य दीदिविम ।

वधमानं स्व दम ॥ ८ ॥

8. *Rājantamadhvarāṇām gopāmṛtasya dīdivim.*
Vardhamānaṁ sve dame.

Bearing gifts of homage with faith and humility, we come to Agni, self-refulgent ruling lord of yajnic acts of love and compassion, protector of the earth and the environment and illuminator of the Divine Word and the universal law, immanently growing with the expansive universe of His own creation.

स नः पितव सूनव ग्र सूपायन भव ।

सचस्वा नः स्वस्त्य ॥ ९ ॥

9. *Sa naḥ piteva sūnave'gne sūpāyano bhava.
Sacasvā naḥ svastaye.*

As a father is ever one with his child in love, so may Agni, lord of life and light and father guardian of His creation, be ever close to us in love and benediction. Father of us all, give us the grace of life divine.

Mandala 1/Sukta 2

Devata: Vayu (1), Indra-Vayu (4-6), Mitra-Varunau (7-9), Madhucchanda Rshi

वाय॒वा या॒हि द॒शत॒म स मा॒ अरं॑कृ॒ताः ।
त॒षां पा॒हि श्रु॒धी ह॒वम ॥ १ ॥

1. *Vāyavā yāhi darśateme somā aramkṛtāḥ.
Teṣāṁ pāhi śrudhī havam.*

Vayu, lord of grace and majesty, come, listen to our prayer, and protect and promote these somas vitalized as nectar and adorned in beauty.

वाय॑ उ॒क्थ॒भिज॑रन्त॒ त्वाम॑च्छा॒ जरि॑तारः ।
सु॒तस॑मा अ॒ह॒विदः॑ ॥ २ ॥

2. *Vāya ukthebhirjarante tvāmacchā jaritārah.
Sutasomā aharvidah.*

Vayu, lord of life and majesty, the celebrants who know the time and season of yajnic ecstasy, having distilled the soma nectar of life, sing songs of joy in praise of your glory.

वाय॑ त॒व प॑पृ॒ञ्च॒ती ध॒ना जि॑गाति द॒ाशु॑र्ष ।
उ॒रू॒ची स म॑पीतय ॥ ३ ॥

3. *Vāyo tava prapṛñcatī dhenā jigāti dāśuṣe.
Urūcī somapītaye.*

Vayu, breath of life and love, your voice of omniscience resounding across heaven and earth overflows like the mother cow for the generous yajnic soul and gives him a surfeit of soma, drink of immortality.

इन्द्रवायू इम सुता उप पय भिरा गतम् ।
इन्द्रव वामुशन्ति हि ॥ ४ ॥

4. *Indravāyū ime sutā upa prayobhirā gatam.
Indavo vāmuśanti hi.*

Indra, lord of light, and Vayu, breath of life and energy, distilled are these vital essences with joyous experiments of yajna. They manifest and glorify your divine light and power. Come and bless us.

वायुविन्द्रश्च चतथः सुतानां वाजिनीवसू ।
तावा यातमुप द्रवत ॥ ५ ॥

5. *Vāyavindraśca cetathaḥ sutānāṁ vājinīvasū.
Tāvā yātamupa dravat.*

Vayu and Indra, Lord's powers of breath and light, you vitalise and illuminate the objects of creation with strength, energy and intelligence. Divinities of creation, come and inspire life and nature farther at the fastest.

वायुविन्द्रश्च सुन्वत आ यातमुप निष्कृतम् ।
मवि॑त्था धिया नरा ॥ ६ ॥

6. *Vāyavindraśca sunvata ā yātamupa niṣkṛtam.
Makṣvitthā dhiyā narā.*

Vayu and Indra, divine breath of life and divine light of intelligence, both divinities of nature, inspire the objects of creation with the sap of life. So do they invest the human being with spirit and intelligence and thus accomplish their creative yajna of evolution.

मित्रं हुव पूतदं ऽ वरुणं च रिशादसम् ।

धियं घृताचीं सार्धन्ता ॥ ७ ॥

7. *Mitraṁ huve pūதாக্ষাṁ varuṇaṁ ca riśādasam.*
Dhiyaṁ ghṛtācīm sādhanā.

I invoke, with dedication, Mitra the sun, pure, generous and sanctifying, and Varuna, pranic energy of nature, nourishing and immunizing, both divine agents of cosmic intelligence and natural powers of human evolution (in science and art).

ऋतन् मित्रावरुणावृतावृधावृतस्पृशा ।

कतुं बृहन्तमाशाथ ॥ ८ ॥

8. *Ṛtena mitrāvaruṇāvṛtāvṛdhāvṛtasprśā.*
Kratuṁ br̥hantamāśāthe.

By virtue of the divine law, Mitra and Varuna, sun and pranic energy, both extend the operation of the natural law of cosmic evolution and inspire the human intelligence to reach unto divine realisation. They both pervade and energize the mighty yajna of the expanding universe.

कवी न' मित्रावरुणा तुविजाता उरु तया ।

दं ऽ दधात अपसम् ॥ ९ ॥

9. *Kavī no mitrāvaruṇā tuvijātā urukṣayā.*
Dakṣaṁ dadhāte apasam.

Creative, illuminative and inspiring, Mitra and Varuna, sun and pranic energy, like the breath of life, are universally pervasive and mighty potent, and both wield the divine power of versatile action.

Mandala 1/Sukta 3

*Devata: Ashvinau (1-3), Indra (4-6), Vishvedevah (7-9),
Sarasvati (10-12), Madhucchanda Rshi*

अश्विना यज्वरीरिष दवत्पाणी शुभस्पती ।

पुरुभुजा चनस्यतम ॥ १ ॥

1. *Aśvinā yajvarīriṣo dravatpāṇī śubhaspatī.
Purubhujā canasyatam.*

Ashvins, fire and water, are powers of the Divine for quick motion through yajnic science. They are sources of splendour, food and energy, comfort and joy. Men of learning and science, let the two be developed in a spirit of delight and dedication.

अश्विना पुरुदंससा नरा शवीरया धिया ।

धिष्यता वनतं गिरः ॥ २ ॥

2. *Aśvinā purudaṁsasā narā śavīrayā dhiyā.
Dhiṣṇyā vanataṁ girah.*

Ashvins, divine powers of creative energy working through fire and water, are wondrous heroic achievers of mighty deeds with relentless acts of scientific study and research. Rich and generous, may they respond to our invocations and grant our voice of hope and prayer.

दस्त्रा युवाकवः सुता नासत्या वृक्तबहिषः ।

आ यातं रुदवतनी ॥ ३ ॥

3. *Dasrā yuvākavaḥ sutā nāsatyā vṛktabarhiṣaḥ.
Ā yātaṁ rudravartanī.*

Scholars of distinction dedicated to divine science, experts of natural metabolism, seated on the sacred vedi of scientific yajna, working on the marvellous powers of the Ashvins, fire and water, eternal media of divine power, for the elimination of suffering, let the gifts of divinity come (for the benefit of humanity).

इन्द्रा याहि चित्रभान सुता इम त्वायवः ।
अण्वीभिस्तना पूतासः ॥ ४ ॥

4. *Indrā yāhi citrabhāno sutā ime tvāyavaḥ.
Aṇvībhistanā pūtāsaḥ.*

Indra, Lord Supreme of wondrous light and power, come and bless us. All these sacred objects in existence, created, energised and extended over spaces from the subtlest causes by you are sustained in your divine power.

इन्द्रा याहि धियषित विषजूतः सुतावतः ।
उप ब्रह्माणि वाघतः ॥ ५ ॥

5. *Indrā yāhi dhiyeṣito viprajūtaḥ sutāvataḥ.
Upa brahmāṇi vāghataḥ.*

Indra, Lord Supreme of light and life, meditated by the pure at heart, realised by the enlightened, distilled from the Veda and the world of existence by the visionaries, come and inspire the chant of the dedicated yajakas.

इन्द्रा याहि तूतुजान् उप ब्रह्माणि हरिवः ।
सुत दधिष्व नश्चनः ॥ ६ ॥

6. *Indrā yāhi tūtuḥjāna upa brahmāṇi harivaḥ.
Sute dadhiṣva naścanaḥ.*

Indra, lord and breath of life, energy and speech, come fast at the speed of light, vitalise our songs of praise in yajna and bless us with food for the body, mind and soul.

अ मांसश्चषणीधृत् विश्वं दवास आ गत ।
दाश्वांस' दाशुषः सुतम ॥ ७ ॥

7. *Omāsaścarṣaṇīdhṛto viśve devāsa ā gata.
Dāśvāṁso dāśuṣaḥ sutam.*

Come ye, lovers of Om, lord creator and protector of the universe, masters of light and lovers of humanity, noblest visionaries of the world, generous givers and benefactors of all, come and give us the essence and wisdom distilled from life and literature.

विश्वं दवास' अमुरः सुतमा गन्त तूणयः ।
उस्त्राईव स्वसराणि ॥ ८ ॥

8. *Viśve devāso apturaḥ sutamā ganta tūrṇayaḥ.
Usrā iva svasarāṇi.*

Visionaries of the world, generous givers, wise scholars of life and literature, fast as winds and eager as dawn for the day and mother-cow for the calf in the stall, come to your own and bring us the essences of knowledge and wisdom.

विश्वं दवास' अस्त्रिध एहिमायास अदुहः ।
मधं जुषन्त वह्नयः ॥ ९ ॥

9. *Viśve devāso asridha ehimāyāso adruhaḥ.
Medham juṣanta vahnayaḥ.*

Divinities of the world, unerring and unfouling lovers of Omniscience, free from hate and fear, come at the fastest and join the ecstasies of the brilliant fires of the yajna of love, compassion and knowledge.

पाव॒का नः सर॑स्वती वाज॒भिवा॒जिनी॑वती ।

य॒ज्ञं व॑ष्टु धि॒याव॑सुः ॥ १० ॥

10. *Pāvakā naḥ sarasvatī vājebhirvājīnīvātī.
Yajñam vaṣṭu dhiyāvasuḥ.*

May Sarasvati, goddess of divine speech, mother knowledge of arts, science and divinity, come with gifts of food for the mind and intellect and purify us with the light of knowledge. May the mother grace our yajna of arts and sciences and bless us with the light divine.

च॒ द॒यि॒त्री स॒नृता॑नां च॒त॒न्ती सु॒मती॑नाम ।

य॒ज्ञं द॑धु सर॑स्वती ॥ ११ ॥

11. *Codayitrī sūnṛtānām cetantī sumatīnām.
Yajñam dadhe sarasvatī.*

Sarasvati, mother stream of eternal knowledge and divine speech, inspires the seekers of universal truth and cosmic law and enlightens the admirers of noble wisdom and understanding. The divine flow of light and knowledge carries on the universal yajna of nature and humanity.

म॒ह अणः॑ सर॑स्वती प च॒तय॑ति क॒तुना॑ ।

धि॒यु वि॒श्व वि॒ रज॑ति ॥ १२ ॥

12. *Maho aṇaḥ sarasvatī pra cetayati ketunā.
Dhiyo viśvā vi rājati.*

Sarasvati, mighty ocean flow of mother knowledge and divine speech, shines with her radiance of omniscience and illuminates the universal mind and the minds of humanity across the worlds of existence.

Mandala 1/Sukta 4

Indra Devata, Madhucchanda Rshi

सु॒रूप॑कृ॒तुमृ॑तयं सु॒दुर्घा॑मिव ग॒दुह॑ ।

जु॒हूम॑सि द्यवि॒द्यवि॑ ॥ १ ॥

1. *Surūpakṛtūmūtaye sudughāmiva godhuhe.
Juhūmasi dyavidyavi.*

Just as the generous mother cow is milked for the person in need of nourishment, so every day for the sake of light and knowledge we invoke and worship Indra, lord omnipotent of light and life, maker of beautiful forms of existence and giver of protection and progress.

उप॑ नः सव॒ना ग॑हि स म॒स्य स म॑पाः पिब ।

ग॒दा इ॒द्वत॑ म॒दः ॥ २ ॥

2. *Upa naḥ savanā gahi somasya somapāḥ piba.
Godā id revato madah.*

Indra, lord of light, protector of yajnic joy, promoter of sense and mind, come to our yajna, accept our homage of soma and give us the light and ecstasy of the soul.

अथा॑ त॒ अन्त॑मानां वि॒द्याम॑ सुमती॒नाम॑ ।

मा न॒ अति॑ ख्य॒ आ ग॑हि ॥ ३ ॥

3. *Athā te antamānām vidyāma sumatīnām.
Mā no ati khyā ā gahi.*

Indra, lord of light and knowledge, come, so that we know you at the closest of those who are established in you and hold you in their heart and vision. Come, lord of life, come close, forsake us not.

पर॒हि वि॒ग॒म॒स्तृ॒त॒मि॒न्दं पृ॒च्छा वि॒प॒श्चि॒त॒म ।

य॒स्तु स॒खि॒भ्य आ व॒र॒म ॥ ४ ॥

4. *Parehi vigramastr̥tamindram pr̥cchā vipaścitam.*
Yaste sakhibhya ā varam.

Keep off the malicious malignant. Go even far, farthest to Indra, lord of divine knowledge, love and kindness, light and vision, experience and wisdom, who is good and the best choice for you and me and your friends. Go, ask, and pray.

उ॒त ब्रु॒वन्तु न॒ नि॒द॒ नि॒र॒न्य॒त॒श्चि॒दा॒र॒त ।

द॒धा॒ना इ॒न्द्र इ॒द दु॒वः ॥ ५ ॥

5. *Uta bruvantu no nido niranyataścidārata.*
Dadhānā indra id duvaḥ.

Indra, lord of light and bliss, may the wise and visionaries who cherish the divine in their heart speak to us. Let the others, ignorant, malicious and maligners be off from here.

उ॒त नः॑ सु॒भगौ॑ अ॒रि॒वा॒च॒र्यु॒द॒स्म कृ॒ष्टयः॑ ।

स्या॒मदि॒न्द्रस्य॑ श॒र्मा॒णि ॥ ६ ॥

6. *Uta naḥ subhagāṁ arirvoceyurdasma kṛṣṭayaḥ.*
Syāmedindrasya śarmaṇi.

Let us pray and seek the protection of Indra, lord of might unchallengeable, so that men of knowledge and wisdom bring us the voice of divinity and even those

who oppose appreciate and speak well of us.

एमा॒शुमा॒शव॑ भर॒ यज्ञ॒श्रियं॑ नृ॒माद॑नम ।

प॒तय॑न्म॒न्दय॑त स॒खम ॥ ७ ॥

7. *Emāśumāśave bhara yajñāśriyaṁ nṛmādanam.*
Patayanmandayatsakham.

Indra, lord of knowledge and power, give us the secret of the speed of motion for the giant leap forward in progress. Bless us with the wealth of the nation's yajna exciting for the people and joyous for our friends.

अ॒स्य पी॒त्वा श॑त॒कता॑ घ॒ना वृ॒त्राणा॑म॒भवः ।

पा॒वा वा॒ज॑षु वा॒जिन॑म ॥ ८ ॥

8. *Asya pītvā śatakrato ghano vṛtrāṇāmabhavaḥ.*
Prāvo vājeṣu vājinam.

Hero of a hundred yajnic projects, having accomplished the programme and having drunk the soma of success, concentrate and consolidate as the light of the sun and be the breaker of the clouds of rain, and then advance and promote the wealth and defence of the nation through the battles of progress.

तं त्वा॒ वा॒ज॑षु वा॒जिनं॑ वा॒जया॑मः श॒तक॑ता ।

ध॒ना॒नामि॑न्द स॒तय॑ ॥ ९ ॥

9. *Taṁ tvā vājeṣu vājinam vājayāmaḥ śatakrato.*
Dhanānāmindra sātaye.

Indra, lord of light and power, hero of a hundred yajnic creations, we celebrate your glory of speed and success in the battles of humanity for the achievement of the wealth of life and prosperity of the people.

या रा॒या॒इ॒वनि॒म॒हान्त॒सुपा॒रः सु॒न्वतः॒ सखा॑ ।

तस्मा॒ इन्द्रा॑य गायत ॥ १० ॥

10. *Yo rāyo' vanirmahāntsupāraḥ sunvataḥ sakhā.
Tasmā indrāya gāyata.*

People of the land and children of Indra, sing and celebrate the glories of Indra, lord supreme of life and light, great and glorious, creator and protector of wealth, saviour pilot across the seas, and friend of the makers of soma.

Mandala 1/Sukta 5

Indra Devata, Madhucchanda Rshi

आ त्वता॒ नि षी॑द॒तन्द॒म॒भि प॒ गाय॑त ।

सखा॑यः स्ताम॒वाह॑सः ॥ १ ॥

1. *Ā tvetā ni ṣīdatendramabhi pra gāyata.
Sakhāyaḥ stomavāhasaḥ.*

Friends and celebrants of song divine, come, sit together and join to meditate (on life, divinity, humanity, science and spirituality, and freedom), and sing in thankful praise of Indra, lord of life and energy.

पु॒रु॒तमं॑ पु॒रु॒णामी॑शा॒नं वा॒र्या॑णाम ।

इन्द्रं॑ साम॒ सचा॑ सु॒त ॥ २ ॥

2. *Purūtamaṁ puruṇāmīśānaṁ vāryāṇām.
Indraṁ some sacā sute.*

Friends and comrades in study and meditation, when you have distilled the essence of soma, life and spirit present at the heart of things, then sing in praise of Indra, closest at hand of things in heaven and earth,

and ruler dispenser of the fruits of love and desire.

स घा॑ ना॒ याग॑ आ भु॒वत्स रा॒य स पु॒रन्ध्याम॑ ।

गम॒द वाज॑भिरा स नः ॥ ३ ॥

3. *Sa ghā no yoga ā bhuvatsa rāye sa urandhyām.
Gamad vājebhirā sa naḥ.*

Indra, life and energy of the universe, is at the heart of our meditation. That is the spirit and secret of the wealth of the world. That is the inspiration at the centre of our thought and intelligence. May that lord of life and energy come and bless us with gifts of knowledge and power in our joint endeavours.

यस्य॑ सं॒स्थ न वृ॒ण्वत॑ ह॒रीं स॒मत्सु॑ श॒त्रवः॑ ।

तस्मा॑ इन्द्रा॒य गा॒यत ॥ ४ ॥

4. *Yasya saṁsthe na vṛṇvate harī samatsu śatravaḥ.
Tasmā indrāya gāyata.*

Sing in honour of that Indra in the field of whose power and force no enemies can have the courage to stand in opposition and sustain themselves.

सु॒तपा॒व्र सु॒ता इ॒म शु॒चया॑ य॒न्ति वी॒तय॑ ।

सामा॑सा द॒ध्या॒शिरः॑ ॥ ५ ॥

5. *Sutapāvne sūtā ime śucayo yanti vītaye.
Somāso dadhyāśiraḥ.*

All these bright and pure creations of the soma-yajna of science and meditation, sweet and vitalising as nectar-sweet delicacies of milk and curds (are created by Indra through His light and wind energy) and flow for the beneficiary, humanity, for their pleasure,

protection and promotion.

त्वं सुतस्य पीतय सद्या वृद्धा अजायथाः ।

इन्द्र ज्येष्ठाय सुकता ॥ ६ ॥

6. *Tvaṁ sutasya pītaye sadyo vṛddho ajāyathāḥ.*
Indra jyaiṣṭhyāya sukrato.

Indra, noble soul of purity and yajnic meditation, hero of a hundred acts of goodness, for a drink of the soma of Lord Indra's creation, rising to new honour and grandeur every day, take a new birth into higher knowledge every moment.

आ त्वा विशन्त्वाशवः सामास इन्द्र गिवणः ।

शं तं सन्तु पचतस ॥ ७ ॥

7. *Ā tvā viśantvāśavaḥ somāsa indra girvaṇaḥ.*
Śaṁ te santu pracetase.

Indra, noble soul, high-priest of yajna and the divine voice, may all these brilliant creations of lightning speed be good and beneficial to you and humanity. May they bring bliss and peace to you, prince of knowledge and grandeur.

त्वां स्तामा अवीवृध्न त्वामुक्था शतकता ।

त्वां वधन्तु ना गिरः ॥ ८ ॥

8. *Tvāṁ stomā avīvṛdhan tvāmukthā śatakrato.*
Tvāṁ vardhantu no girah.

Indra, supreme lord of omnipotence and majesty, the Stoma hymns of the Veda celebrate your glory. Lord infinite of countless acts of creation, the Uktha hymns sing of your power and action. So may all our songs of

devotion and homage light up your presence and grandeur all round.

अ॒रि॒ त॒तातिः स॒नदि॒मं वा॒ज॒मि॒न्द्रः स॒हस्रि॒णम॑ ।

यस्मि॒न् वि॒श्वानि॒ पांस॑र्या ॥ ९ ॥

9. *Akṣitotiḥ sanedimam vājamindraḥ sahasriṇam.*
Yasmin viśvāni paumsyā.

Indra, whose omnipotence and protection is infinite and imperishable, may, we pray, bless us with this thousand-fold knowledge and power of science in which are contained all the secrets of nature's vitality.

मा ना॒ मर्ता॑ अ॒भि दु॒हन॑ त॒नूना॑मि॒न्द्र गि॒वणः॑ ।

इशा॑ना॒ यव॑या वृ॒धम॑ ॥ १० ॥

10. *Mā no martā abhi druhan tanūnāmindra girvaṇaḥ.*
Īśāno yavayā vadham.

Indra, lord adorable in sacred song, let no mortal hate or injure our body and mind from anywhere. Keep off hate, violence and murder far away from us. You are the ruler, ordainer and dispenser of justice and punishment.

Mandala 1/Sukta 6

Devata: Indra (1-3, 10), Maruts (4, 6, 8, 9), Indra and Maruts (5, 7), Madhucchanda Rshi

यु॒ञ्जन्ति॑ ब॒ध्नम॑रु॒षं चर॑न्तं॒ परि॑ त॒स्थुषः॑ ।

राच॑न्त॒ राच॑ना दि॒वि ॥ १ ॥

1. *Yuñjanti bradhnamaruṣam carantaṁ pari tasthuṣaḥ.*
Rocante rocanā divi.

Pious souls in meditation commune with the

great and gracious lord of existence immanent in the steady universe and transcendent beyond. Brilliant are they with the lord of light and they shine in the heaven of bliss.

युञ्जन्त्यस्य काम्या हरी विप त्सा रथ ।

शाणा धृष्णू नृवाहसा ॥ २ ॥

2. *Yuñjantyasya kāmā harī vipakṣasā rathe.
Śōṇā dhr̥ṣṇū nṛvāhasā.*

Scholars of science dedicated to Indra study and meditate on the lord's omnipotence of light, fire and wind, and harness the energy like two horses to a chariot, both beautiful, equal and complementary as positive-negative currents, fiery red, powerful and carriers of people.

कतुं कृण्व क्तव पशा मया अपशस ।

समुषद्भिरजायथाः ॥ ३ ॥

3. *Ketuṁ kṛṇvannaketave peśo maryā apeśase.
Samuṣadbhirajāyathāḥ.*

Children of the earth, know That who creates light and knowledge for the ignorant in darkness and gives form and beauty to the formless and chaotic, and regenerate yourselves by virtue of the men of knowledge and passion for action.

आदह स्वधामनु पुनर्गभत्वमरि ।

दधाना नाम यज्ञियम् ॥ ४ ॥

4. *Ādaha svadhāmanu punargarbhatamerire.
Dadhānā nāma yajñiyam.*

Bearing the sacred vapours of yajna as is their

wont and nature, the winds rise to the sky, hold the clouds in their womb, and after the rain carry on the cycle with the sun-rays and yajna-fire.

वी॒ळु चि॒दारु॒ज॒त्तुभि॒र्गुहा॑ चिदि॒न्द्र व॒ह्निभिः॑ ।
अवि॒न्द्र उ॒स्त्रिया॒ अनु॑ ॥ ५ ॥

5. *Vīḷu cidārujatnubhirguhā cidindra vahnibhiḥ.*
Avinda usriyā anu.

The mighty sun with its piercing rays breaks down things in the sky, and the wind with its currents after the sunbeams reconstructs and replaces new forms of things in the sky.

द्व॒यन्ता॒ यथा॑ म॒तिम॒च्छा॑ वि॒द्वसुं॑ गिरः॑ ।
म॒हाम॑नूष॒त श्रु॒तम॑ ॥ ६ ॥

6. *Devayanto yathā matimacchā vidadvasuṁ girah.*
Mahāmanūṣata śrutam.

Just as noble scholars develop and brighten up their generous mind and intelligence after the principles of Vedic revelation, so do the Maruts, currents of energy, intensify, magnify and adorn the sound that is produced and heard.

इन्द्र॑ण॒ सं हि॒ दृ॒ ऽस॑ स॒ज्जग॑मा॒ना अबि॑भ्युषा ।
म॒न्द्रू॒ सम॑ानव॒चसा॑ ॥ ७ ॥

7. *Indreṇa saṁ hi dṛkṣase saṁjagamāno abibhyuṣā.*
Mandū samānavarcasā.

Marut, wind energy, is seen while moving alongwith the indomitable sun, both beautiful and joyous, divinities coexistent, equal in splendour by

virtue of omnipresent Indra, Lord Supreme.

अ॒न॒व॒द्य॒र्भि॒द्यु॒भि॒म॒खः॒ सह॒स्व॒द॒च॒ति ।

ग॒ण॒रि॒न्द॒स्य॒ का॒म्यः॒ ॥ ८ ॥

8. *Anavadyairabhidyubhirmakhaḥ sahasvadarcati.
Gaṇairindrasya kāmyaḥ.*

The yajnic dynamics of nature's currents of energy, Maruts, so potent and effective, illuminates the world and does homage to the Lord of creation with the immaculate blazing radiations of glorious sun light.

अ॒तः॒ प॒रि॒ज्म॒ ॥ ग॒हि॒ दि॒वा॒ वा॒ रा॒च॒ना॒द॒धि ।

स॒म॒स्मि॒ तृ॒ज्ज॒त॒ गि॒रः॒ ॥ ९ ॥

9. *Ataḥ parijmannā gahi divo vā rocanādadhi.
Samasminnrñjate girah.*

The currents of energy, Maruts, travel up from here, the earth, to the region of the sun, and from up there down to the earth. And in this space they sustain all the objects of the world and all the voices divine and human.

इ॒ता॒ वा॒ सा॒ति॒मी॒म॒ह॒ दि॒वा॒ वा॒ पा॒र॒थि॒वा॒द॒धि ।

इ॒न्दं॒ म॒हा॒ वा॒ र॒ज॒सः॒ ॥ १० ॥

10. *Ito vā sātimīmahe divo vā pārthivādadhi.
Indraṁ maho vā rajasah.*

From here we rise to the sun, and to Indra, lord omnipotent blazing in the sun, with prayers, with homage and oblations, Indra who is greater and higher than the earth, the skies and the heavens and rules over all these.

Mandala 1/Sukta 7*Indra Devata, Madhucchanda Rshi***इन्द्रमिद गाथिना बृहदिन्द्रमकभिरकिणः ।****इन्द्रं वाणीरनूषत ॥ १ ॥**

1. *Indramidgāthino bṛhadindramarkebhirakiṇaḥ.
Indraṁ vāṇīranūṣata.*

The singers of Vedic hymns worship Indra, infinite lord of the expansive universe, Indra, the sun, lord of light, Indra, vayu, maruts, currents of energy, and Indra, the universal divine voice, with prayers, mantras, actions and scientific research.

इन्द्र इद्ध्याः सचा सम्मिश्र आ वचायुजा ।**इन्द्रा वजी हिरण्ययः ॥ २ ॥**

2. *Indra iddharyoḥ sacā saṁmiśla ā vacoyujā.
Indro vajrī hiraṇyayaḥ.*

Indra, the omnipresent Spirit, Indra, the universal energy of vayu or maruts, and Indra, the solar energy, the bond of unity and sustenance in things, co-existent synthesis of equal and opposite complementarities of positive and negative, activiser of speech, lord of the thunderbolt and the golden light of the day and the year.

इन्द्रा दीघाय च त्सु आ सूर्य राहयद दिवि ।**वि गाभिरदिमरयत ॥ ३ ॥**

3. *Indro dīrghāya cakṣasa ā sūryaṁ rohayad divi.
Vi gobhiradrimairayat.*

Indra, lord omnipotent, raised the sun high up in the heavens for expansive light and vision. With the

rays of the sun, He forms and moves the cloud for rain.

इन्द्र॒ वा॒र्ज॒षु ना॒ व स॒हस्र॑प॒धन॒षु च ।

उ॒ग उ॒गाभि॑रू॒तिभिः॑ ॥ ४ ॥

4. *Indra vājeṣu no'va sahasrapradhaneṣu ca.*
Ugra ugrābhirūtibhiḥ.

Indra, lord of light and omnipotence, in a thousand battles of life and prize contests, protect us with bright blazing ways of protection and advancement.

इन्द्रं॑ व॒यं म॒हा॒ध॒न इन्द्र॑म॒भ॒ हवाम॑ह ।

युजं॑ वृ॒त्र॒षु व॒ज्रिण॑म ॥ ५ ॥

5. *Indraṁ vayan̐ mahādhana indramarbhe havā-*
mahe. Yujan̐ vṛtreṣu vajriṇam.

In battles great and small, we invoke Indra, lord omnipotent, we call upon sun and wind, mighty breaker of the clouds, friend in darkness, wielder of the thunderbolt.

स ना॑ वृष॒ इ॒मुं च॒रुं स॒त्रादा॑व॒ त्पा॑ वृ॒धि ।

अ॒स्मभ्य॑म॒प॒तिष्कु॑तः ॥ ६ ॥

6. *Sa no vṛṣannamum carum satrādāvannapā vṛdhi.*
Asmabhyam apratiṣkutaḥ.

Indra, lord of the universe, light of the world, generous lord of wealth, irresistible wielder of power, generous giver of showers, grant us the yajnic prosperity of life and open the doors of freedom and salvation at the end.

तु॒ज्जतु॒ज्ज॒ य उ॒त्त॒र॒ स्ता॒मा॒ इन्द्र॑स्य व॒ज्रिणः॑ ।

न वि॒न्ध अ॒स्य सु॒ष्टु॒तिम॑ ॥ ७ ॥

7. *Tuñjetuñje ya uttare stomā indrasya vajriṇaḥ.
Na vindhe asya suṣṭutim.*

On success in battle after battle, follow songs of celebration in honour of Indra, lord wielder of the thunderbolt, and I love to go on and on with the song without end.

वृषा यूथव वंसंगः कृष्टीरियत्याजसा ।
इशाना अपतिष्कुतः ॥ ८ ॥

8. *Vṛṣā yūtheva vaṁsagaḥ kṛṣṭīriyartyojasā.
Īśāno apratiṣkutaḥ.*

As the virile bull leads the herd it rules, so does Indra, generous lord indomitable and ruler of the world, inspire and lead His children to joy and freedom.

य एकश्चषणीनां वसूनामिरज्यति ।
इन्द्रः पञ्च ितीनाम ॥ ९ ॥

9. *Ya ekaścarṣaṇīnām vasūnāmirajyati.
Indraḥ pañca kṣitīnām.*

One and only one without a second is Indra, lord supreme of the universe, the lord who rules and guides humanity, showers treasures of wealth, and sustains and ultimately disposes the five orders of the universe.

इन्द्रं वा विश्वतस्पारि हवामह जनभ्यः ।
अस्माकमस्तु कर्तुः ॥ १० ॥

10. *Indraṁ vo viśvataspari havāmahe janebhyah.
Asmākamastu kevalaḥ.*

For the sake of you all of humanity, we invoke and worship Indra, the one lord ruler over the universe,

and we pray He may be with us in vision in a state of absolute bliss.

Mandala 1/Sukta 8

Indra Devata, Madhucchanda, Rshi

ए॒न्द॑ सान॒सिं र॒यिं स॒जित्वानं॑ सदा॒सह॑म ।

व॒षि॑ष्ठ॒मू॒तये॑ भर ॥ १ ॥

1. *Endra sānasim rayim sajityānam sadāsaham.*
Varṣiṣṭhamūtaye bhara.

Indra, lord supreme of power and glory, bless us with the wealth of life and well-being that gives us the superiority of action over sufferance, delight and victory, courage and endurance, excellence and generosity, and leads us on way to progress under divine protection.

नि य॑न॒ मु॒ष्टि॒हृ॒त्यया॑ नि वृ॒त्रा रु॒णधा॑मह ।

त्वा॒ता॒सा न्य॒वता॑ ॥ २ ॥

2. *Ni yena muṣṭihatayā ni vr̥trā ruṇadhāmahai.*
Tvotāso nyarvatā.

Indra, lord of power and glory, give us that strength of life and character whereby, under your blessed protection, we may hold back the enemy, evil and darkness with less than a blow of the fist and less than a dart of the lance.

इ॒न्द्र त्वा॒ता॒स आ व॒यं व॒जं घ॒ना द॑दीमहि ।

ज॒य॒म॒ सं यु॒धि स्पृ॑धः ॥ ३ ॥

3. *Indra tvotāsa ā vayan vajraṁ ghanā dadīmahī.*
Jayema saṁ yudhi spr̥dhah.

Indra, lord of might and splendour, under your divine protection, may we develop, we pray, strong and sophisticated weapons of defence so that fighting battles of mutual contest we may win the prize of victory.

व॒यं शू॒र॑भि॒रस्तृ॑भि॒रिन्द्र॑ त्वया॑ यु॒जा व॒यम॑ ।

सा॒स॒ह्याम॑ पृ॒तन्य॑तः ॥ ४ ॥

4. *Vayaṁ śūrebhirastr̥bhirindra tvayā yujā vayam. Sāsahyāma pṛtanyataḥ.*

Indra, lord of might, protection and progress, joined as we are with you in spirit, may we, with our heroes, shotsmen and missiles, challenge, fight out and win over our contestants in battle.

म॒ह्यं इन्द्रः॑ प॒रश्च॑ नु म॒हित्वम॑स्तु व॒ज्रिण॑ ।

द्या॒न प॑थि॒ना श॒वः ॥ ५ ॥

5. *Mahāṁ indraḥ paraśca nu mahitvamastu vajriṇe. Dyaurṇa prathinā śavaḥ.*

Indra is great, supreme and transcendent, self-refulgent like the sun, extensive like space and more. May all the power and grandeur be for the lord of justice and the thunderbolt. May all be dedicated to Him.

स॒मा॒ह वा॒ य आ॑श॒त न॑र॒स्ता॒कस्य॑ स॒नि॒ता ।

वि॒पा॒सा वा॒ धि॒या॒यवः॑ ॥ ६ ॥

6. *Samohe vā ya āśata narastokasya sanitau. Vipāśa vā dhiyāyavaḥ.*

Men of valour and heroism engage in battles, men of knowledge and piety in learned gatherings and in the training of youth.

यः कु॒ऱिः सा॒म॒पात॑मः समु॒द॒इव॒ पि॒न्वत॑ ।

उ॒वीरा॒पा न का॒कुदः॑ ॥ ७ ॥

7. *Yah kukṣiḥ somapātamaḥ samudra iva pinvate.
Urvīrāpo na kākudah.*

Indra, the sun, is the womb of life, it feeds and promotes the life-giving vegetation. Just as the sea and the space-ocean of vapours augment the waters, the wide earth generates and promotes life, the throat cavity sustains prana, and prana promotes speech, so does the sun nourish and promote life, soma and joy.

ए॒वा ह्य॑स्य सू॒नृता॑ वि॒र॒ष्णी गा॒मती॑ म॒ही ।

प॒क्वा शा॒खा न दा॒शुष॑ ॥ ८ ॥

8. *Evā hyasya sūṇṛtā virapṣī gomatī mahī.
Pakvā śākhā na dāśuṣe.*

Verily the divine voice of Indra, Supreme Lord of Omniscience, is the richest treasure of eternal truth, generous mother of the language of existence and great. It is an abundant branch of the divine tree laden with ripe fruit for the faithful devotee and yajnic giver.

ए॒वा हि त॒ वि॒भूत॑य ऊ॒तय॑ इ॒न्द्र मा॒वत॑ ।

स॒द्यश्चि॑त सन्ति दा॒शुष॑ ॥ ९ ॥

9. *Evā hi te vibhūtaya ūtaya indra māvate.
Sadyaściti santi dāśuṣe.*

Indra, lord omnipresent, omniscient and omnipotent, such are your wondrous works and attributes, such are your powers, protections and promotions, of life, knowledge and happiness for a person like me. They are ever abundant for the faithful

and generous devotee dedicated to love and service.

एवा ह्यस्य काम्या स्ताम उक्थं च शंस्या ।

इन्दाय सामपीतय ॥ १० ॥

10. *Evā hyasya kāmīyā stoma uktham ca śaṁsyā.
Indrāya somapītaye.*

Such are the songs of praise, adoration and celebration of this lord of life, light and power, sweet, enchanting and elevating, offered in honour of Indra, creator, protector and promoter of life and its joy.

Mandala 1/Sukta 9

Indra Devata, Madhucchanda Rshi

इन्दहि मत्स्यन्धसा विश्वभिः सामपर्वभिः ।

मह्यं अभिष्टिराजसा ॥ १ ॥

1. *Indrehi matsyandhaso viśvebhiḥ somaparvabhiḥ.
Maham abhiṣṭīrojasā.*

Indra, lord of light and life, come with all the soma-celebrations of food, energy and joy, great as you are with majesty, power and splendour omnipresent, and give us the ecstasy of living with enlightenment.

एमनं सृजता सुत मन्दिमिन्दाय मन्दिन ।

चक्रिं विश्वानि चक्रय ॥ २ ॥

2. *Emenam sṛjatā sute mandimindrāya mandine.
Cakriṁ viśvāni cakraye.*

Scholars of eminence, in this world of Indra's yajnic creation, come up for the sake of joyous humanity and accomplish all those works of creation and construction which are needed for its prosperity and

well-being.

मत्स्वा सुशिप मन्दिभिः स्तामभिविश्वचषण ।
सचषु सर्वनष्वा ॥ ३ ॥

3. *Matsvā suśipra mandibhiḥ stomebhirviśvacar-
ṣaṇe. Sacaiṣu savaneṣvā.*

Indra, Lord omniscient of universal presence, light and vision, with joyous songs of praise and celebration we invoke you and dedicate ourselves to you as our constant friend and guide. Come lord, and give us the bliss of existence in our yajnic acts of creation.

असृगमिन्द त गिरः पति त्वामुदहासत ।
अजाषा वृषभं पतिम ॥ ४ ॥

4. *Aśṛgramindra te girah prati tvāmudahāsata.
Ajoṣā vṛṣabhaṁ patim.*

Indra, lord of light and splendour, the songs of divinity reveal and manifest you in your glory, protector of the universe and generous rain-giver of favours and kindness. And I too, in response, celebrate your magnificence and magnanimity without satiety.

सं चादय चित्रमवागार्ध इन्दु वरण्यम ।
असदित्त विभु प्रभु ॥ ५ ॥

5. *Sam codaya citramarvāgrādha indra vareṇyam.
Asaditte vibhu prabhu.*

Indra, lord of light and glory, creator giver of wondrous beauty, wealth and joy, infinite, mighty and supreme, whatever is worthy of choice in the world of your creation, grant us here and now.

अ॒स्मान्त्सु तत्र॑ चाद॒यन्द॑ रा॒य रभ॑स्वतः ।

तुविद्यु॒म्न यश॑स्वतः ॥ ६ ॥

6. *Asmāntsu tatra codayendra rāye rabhasvataḥ.
Tuvidyumna yaśasvataḥ.*

Indra, lord of light and infinite power, guide and inspire us on way to the wealth of life and divinity, zealous seekers of love, honour and excellence as we are.

सं गाम॑दि॒न्द वाज॑वद॒स्म पृ॒थु श्रवा॑ बृ॒हत ।

वि॒श्वायु॑ध॒ह्यि ति॑म ॥ ७ ॥

7. *Sam gomadindra vājavadasme pṛthu śravo bṛhat.
Viśvāyurdhehyakṣitam.*

Indra, infinite lord of life and light, wealth and honour, grant us a full life of knowledge and divine speech, wealth of food and energy, great reputation, high and inexhaustible honour, and the vision of infinity.

अ॒स्म ध॑हि श्रवा॑ बृ॒हद द्यु॒म्नं स॑हस्र॒सात॑मम ।

इ॒न्द ता र॑थिनी॒रिषः॑ ॥ ८ ॥

8. *Asme dhehi śravo bṛhad dyumnāṁ sahasrasāta-
mam. Indra tā rathinīriṣaḥ.*

Indra, lord of honour, wealth and power, grant us great honour and knowledge, wealth and happiness of a thousand sort, a strong economy and a mighty force of chariots (moving on land and sea and in the air).

वसा॑रि॒न्द वसु॑पतिं गी॒भिगृ॑णन्त ऋ॒ग्मिय॑म ।

हाम॑ गन्ता॒रमू॑तय ॥ ९ ॥

9. *Vasorindram vasupatiṁ gīrbhirgrṇanta ṛgmiyam.
Homa gantāramūtaye.*

For our defence, protection and advancement, we invoke and celebrate in song with homage, Indra, lord protector of wealth, ruler of the earth, fire, breath and other sustainers of life, self-revealed and honoured in the Rks and immanent ruler and mover of everything.

सुतसुत न्याकस बृहद बृहत एदरिः ।

इन्दाय शूषमचति ॥ १० ॥

10. *Sutesute nyokase brhad brhata edariḥ.*
Indrāya śūṣamarcati.

Even if a person is opposed to faith in Indra and is an enemy of the pious, but (on repentance) offers sincere homage to Him, Great Lord and universal home and haven of everything of the world, worshipped in every act of piety, he is saved.

(ii) The pious, and even the impious, if he offers homage to Him, Great Lord who is the haven and home of everything in the world, worshipped in every act of piety, he is saved.

Mandala 1/Sukta 10

Indra Devata, Madhucchanda Rshi

गयन्ति त्वा गायत्रिणा चन्त्यकमकिणः ।

ब्रह्माणस्त्वा शतकत उद्वंशमिव यमिर ॥ १ ॥

1. *Gāyanti tvā gāyatriṇo'rcantyarkamarkīṇaḥ.*
Brahmāṇastvā śatakrata udvaṁśamiva yemire.

The singers of Gayatri celebrate you, Indra, lord of song and joy, with the hymns of Sama-Veda. The devotees of Rgveda worship Indra, lord of light, with Rks. And the sage scholars of all the Vedas, O lord of a

hundred noble acts of cosmic yajna, maintain the line of divine worship as the centre-string of the human family.

यत्सानाः सानुमारुहद भूयस्पष्ट कत्वम ।

तदिन्द्रा अर्थं चतति यूथन वृष्णिरेजति ॥ २ ॥

2. *Yatsānoḥ sānumāruhad bhūryaspaṣṭa kartvam.
Tadindro arthaṁ cetati yūthena vṛṣṇirejati.*

As the sun-beams radiate with waves of energy from one peak to another of a mountain illuminating each in succession, similarly when a person rises from one peak of action to another, accomplishing one after another as holy duty, then Indra, lord of light, illuminates one meaning of life and mystery after another for him.

यु वा हि कशिना हरी वृषणा क यपा ।

अथा न इन्द्र सामपा गिरामुपश्रुतिं चर ॥ ३ ॥

3. *Yukṣvā hi keśinā harī vṛṣaṇā kakṣyaprā.
Athā na indra somapā girāmupaśrutim cara.*

Indra, lord of light blazing in the sun, protector and promoter of the soma of life and joy, yoke your team of sunbeams like chariot-horses, equal, opposite and complementary as the positive-negative currents of energy-circuit, beautiful in their operative field, generous, pervasive in the skies all round, listen to our prayer and advance the yajna of knowledge and action on earth.

एहि स्तामँ अभि स्वरा भि गृणीह्या रुव ।

ब्रह्म च ना वसा सचन्द्र यज्ञं च वधय ॥ ४ ॥

Ehi stomāṁ abhi svarā'bhi gṛṇīhyāruva.

Brahma ca no vaso sacendra yajñam ca vardhaya.

Indra, omnipresent omniscient lord sustainer of the universe and support of all, come in response to our prayer, reveal the secrets of knowledge, let the light shine in our heart, inspire us to proclaim, let the sacred science of life and nature prevail, and promote the yajna of creation at the human level for the earth and her children.

उक्थमिन्दाय शंस्यं वधनं पुरुनिष्विध ।

शका यथा सुतषु णा राणत सख्यषु च ॥ ५ ॥

5. *Ukthamindrāya śamsyaṁ vardhanam puruniṣṣidhe. Śakro yathā suteṣu ṇo rāṇat sakhyeṣu ca.*

Just as a man rejoices with his children and friends and bestows lots of knowledge and wealth on them, so does Shakra, omnipotent Indra, lord of wealth and knowledge, rejoice to bestow admirable mantras of elevating light of Vedic lore on the generous soul for its advancement.

तमित सखित्व इमह तं राय तं सुवीर्य ।

स शक उत नः शकदिन्दा वसु दयमानः ॥ ६ ॥

6. *Tamit sakhitva īmahe taṁ rāye taṁ suvīrye. Sa śakra uta naḥ śakadindro vasu dayamānaḥ.*

We invoke Indra and pray to Him for friendship, wealth and wisdom, courage and heroism, that Lord Omnipotent, Indra, lord of power and honour, strength and support of all, who has the power to give, to protect, and to destroy sin and evil, He alone.

सुविवृतं सुनिरजमिन्द त्वादातमिद यशः ।

गवामप वजं वृधि कृणुष्व राधा अदिवः ॥ ७ ॥

7. *Suvivṛtaṁ sunirajamindra tvādātamidyaśaḥ.
Gavāmapa vrajaṁ vṛdhi kṛṇuṣva rādho adrivaḥ.*

Indra, lord of light and honour blazing as the sun, lord of magnanimity as the clouds of rain, the honour and fame given by you is open and brilliant, transparent and free, even from a speck of dust. Lord of generosity, open the doors of knowledge, augment the wealth of the world, and illuminate the honour of humanity.

न॒हि त्वा॒ राद॑सी॒ उ॒भ ऋ॑घा॒यमा॑ण॒मिन्व॑तः ।

ज॒षः स्व॑वती॒रपः॑ सं गा अ॒स्मभ्यं॑ धू॒नुहि ॥ ८ ॥

8. *Nahi tvā rodasī ubhe ṛghāyamāṇaminvataḥ.
Jeṣaḥ svarvatīrapaḥ saṁ gā asmabhyaṁ dhūnuhi.*

Lord omnipotent and infinite, transcending the expanse of space, the heaven and earth contain you not. Dominant over the holy waters of the universe, ruling over the noblest actions of humanity, liberate our mind, thought and speech, electrify our sense and will, and give us a shower of knowledge and wealth of life divine.

आश्रु॑त्कण॒ श्रु॒धी ह॒व नू॒ चि॒दधि॑ष्व॒ म गि॑रः ।

इ॒न्दु स्ता॑ममि॒मं म॑म॒ कृ॒ष्व्वा यु॒जश्चि॑दन्त॒रम॑ ॥ ९ ॥

9. *Āśrutkaṇa śrudhī havam nū ciddadhiṣva me girāḥ. Indra stomamimaṁ mama kṛṣvā yujaści-dantaram.*

Lord of instant and universal ear, listen to my voice. Hold my prayer in your heart. Indra, it is the song of a dear friend. Take me in along with it, cleanse and sanctify my heart and soul.

विद्वा हि त्वा वृषन्तमं वाजषु हवनश्रुतम् ।

वृषन्तमस्य हूमह ऊतिं सहस्रसातमाम् ॥ १० ॥

10. *Vidmā hi tvā vṛṣantamaṁ vājeṣu havanaśrutam.
Vṛṣantamasya hūmaha ūtiṁ sahasrasātāmām.*

Indra, lord of love and power, we know you as the most generous giver of the showers of blessings, instant listener to our call in the battles of life. We pray for the divine protection of the most generous guardian and giver of victory, best and highest of a thousand other modes of protection and redemption.

आ तू न इन्द्र काशिक मन्दसानः सुतं पिब ।

नव्यमायुः प सू तिर कृधी सहस्रसामृषिम ॥ ११ ॥

11. *Ā tū na indra kauśika mandasānaḥ sutam piba.
Navyamāyuh pra sū tira kṛdhī sahasrasāmṛṣim.*

Indra, lord giver of infinite joy, universal teacher of humanity, come and taste the sweets of our divine celebrations. Create a new and higher life for us, and let a new seer and prophet of a thousand visions and sciences arise among us.

परि त्वा गिवणा गिर इमा भवन्तु विश्वतः ।

वृद्धायुमनु वृद्धया जुष्टा भवन्तु जुष्टयः ॥ १२ ॥

12. *Pari tvā girvaṇo gira imā bhavantu viśvataḥ.
Vṛddhāyumanu vṛddhaya juṣṭā bhavantu juṣṭa-
yah.*

May all these holy songs of the divine singers from all sides celebrate you, sole object of the sacred voice of eternity. May all the songs of love and worship glorify the lord of eternal existence. May all these songs

be acceptable to the Lord and delightful and elevating for us.

Mandala 1/Sukta 11

Indra Devata, Jeta Madhucchanda Rshi

इ॒न्दं॒ वि॒श्वा॑ अ॒वीवृ॑ध॒न्त्समु॒दव्य॑च॒सं गि॒रः ।

र॒थी॒तमं॑ र॒थीनां॑ वा॒जानां॑ स॒त्पतिं॑ प॒तिम ॥ १ ॥

1. *Indraṁ viśvā avīvṛdhantsamudravycasaṁ girah.
Rathītamaṁ rathināṁ vājānāṁ satpatiṁ patim.*

May all the songs of divine love and worship celebrate and glorify Indra, lord infinite and glorious like the expansive oceans of space, highest redeemer, higher than all other saviours, sole true lord victorious of the battles of life between good and evil, ultimate protector and promoter of humanity and ruler of existence.

स॒ख्य त॑ इ॒न्द वा॒जिना॒ मा भ॑म श॒वस॑स्प॒त ।

त्वा॒म॒भि प॒ णा॑नु॒मा ज॑ता॒र॒म॒परा॑जि॒तम ॥ २ ॥

2. *Sakhye ta indra vājino mā bhema śavasaspate.
Tvāmabhi pra ṇonumo jetāramaparājitam.*

We are the friends of Indra, we are the fighters of life and humanity. Indra, lord of might, never shall we succumb to fear while we are under the cover of your protective friendship. We offer homage and worship to you, supreme victor, unbeaten since eternity.

पृ॒वीरि॑न्द॒स्य रा॒तया॑ न वि द॑स्यन्त्यु॒तयः॑ ।

यदी॑ वा॒जस्य॑ गा॒मतः॑ स्ता॒तृभ्य॑ मा॒ंहत॑ म॒घम ॥ ३ ॥

*Pūrvīrindrasya rātayo na vi dasyantyūtayaḥ.
Yadī vājasya gomataḥ stotṛbhyo māṁhate magham.*

The eternal gifts of Indra, lord magnificent, never fail, His favours and protections never fade, nor exhaust, because the munificence of the lord of earth and His bounties of wealth and honour always flow in abundance more and ever more for the devotees.

पुरां भिन्दुयुवा कविरमिताजा अजायत ।

इन्द्रा विश्वस्य कमणा धृता वजी पुरुष्टुतः ॥ ४ ॥

4. *Purām bhinduryuvā kaviramitaujā ajāyata.*
Indro viśvasya karmaṇo dhartā vajrī puruṣtutaḥ.

Breaker of the enemy forts, youthful, creative and imaginative, hero of boundless strength, sustainer of the acts of the world and disposer, wielder of the thunderbolt, universally acclaimed and celebrated is risen into prominence.

त्वं वलस्य गामता पावरदिवा बिलम ।

त्वां द्वा अबिभ्युषस्तुज्यमानास आविषुः ॥ ५ ॥

5. *Tvaṁ valasya gomato'pāvaradrivo bilam.*
Tvām devā abibhyuṣastu jyamānāsa āviṣuḥ.

Indra, blazing as the sun, wielder of the clouds, you break open the water-hold of the clouds. The devas, planets, seekers of the lord of light and centre-home, moved round in orbit, hold on to their place in the solar family.

तवाहं शूर रतिभिः पत्यायं सिन्धुमावदन ।

उपातिष्ठन्त गिवणा विदुष्ट तस्य कारवः ॥ ६ ॥

6. *Tavāhaṁ śūra rātibhiḥ pratyāyaṁ sindhumāva-*
dan. Upātiṣṭhanta girvaṇo viduṣṭe tasya kāravaḥ.

Hero of generosity, drawn by your gifts of light

and grace, I come to you as to the sea, singing songs of praise. Lord and lover of the voice of celebration, they, all your servants, know you and they abide by you in adoration.

मायाभिरिन्द मायिनं त्वं शुष्णमवातिरः ।

विदुष्ट तस्य मधिरास्तषां श्रवांस्युत्तिर ॥ ७ ॥

7. *Māyābhirindra māyinaṁ tvam śuṣṇamavātiraḥ.
Viduṣṭe tasya medhirāsteṣāṁ śravāṁsyuttira.*

Indra, lord of supernal powers, with your vision and extraordinary intelligence ward off the artful opponent and exploiter. Your friends and admirers know you. Listen to their voice and overthrow the enemies.

इन्द्रमीशान्मार्जसाभि स्तामां अनूषत ।

सहस्रं यस्य रातय उत वा सन्ति भूयसीः ॥ ८ ॥

8. *Indramīśānamojasābhi stomā anūṣata.
Sahasraṁ yasya rātaya uta vā santi bhūyasīḥ.*

All the hymns of praise celebrate Indra, lord ruler over the universe with His power and splendour. Thousands, uncountable, are His gifts and benedictions, infinitely more indeed.

Mandala 1/Sukta 12

Agni Devata, Kanva Medhatithi Rshi

अग्निं दूतं वृणीमह हातारं विश्ववदसम ।

अस्य यज्ञस्य सुकतुम ॥ १ ॥

1. *Agniṁ dūtaṁ vṛṇīmahe hotāraṁ viśvavedasam.
Asya yajñasya sukratum.*

We choose Agni, the fire, as prime power of

social yajna, which carries the fragrance of yajna universally across the earth, the sky and even to the heavens, and which is the chief creator of prosperity and maker of beautiful forms.

अग्निमग्निं हवीमभिः सदा हवन्त विश्वपतिम् ।

हव्यवाहं पुरुषियम् ॥ २ ॥

2. *Agnimagnim havīmabhiḥ sadā havanta viśpatim.
Havyavāham purupriyam.*

We choose Agni visible and invisible, and invoke it with faith and holy action, Agni which is the protector of the people, carrier of yajnic fragrance, and favourite of the wise.

अग्रं द्रवाँ इहा वह जज्ञाना वृक्तबहिष ।

असि हाता न इड्यः ॥ ३ ॥

3. *Agne devāṁ ihā vaha jajñāno vṛktabarhiṣe.
Asi hotā na īḍyaḥ.*

Agni, omniscient and omnipresent power, bring us here the brilliant divine gifts of yajna for the pure at heart. You alone are the chief priest and performer of the yajna of creation. You alone are adorable.

ताँ उशता वि बाधय यदग्र यासि दृत्यम् ।

द्वरा सत्सि ब्रहिषि ॥ ४ ॥

4. *Tāṁ uśato vi bodhaya yadagne yāsi dūtyam.
Devairā satsi barhiṣi.*

Agni, purify and activate the libations lighted by the fire which you have carried to the skies, and bring them back home to the seat of yajna with gifts divine.

घृताहवन् दीदिवः पति ष्म रिषता दह ।

अग्र त्वं रं ऽस्विनः ॥ ५ ॥

5. *Ghṛtāhavana dīdivaḥ prati śma riṣato daha.*
Agne tvaṁ rakṣasvinaḥ.

Agni, brilliant and resplendent, fed on ghee and blazing, burn up the jealous, the negative and the wicked who destroy.

अग्निनाग्निः समिध्यत क्विगृहपतियुवा ।

हव्यवाड जुह्वस्यः ॥ ६ ॥

6. *Agnināgniḥ samidhyate kaviṅgr̥hapatiryuvā.*
Havyavād juhvasyaḥ.

Agni is lighted, generated and raised by agni, universal energy. It is the creator of new things, protector and promoter of the home, and ever young—powerful catalytic agent carrying holy materials to the sky and to the heavens across space, and a voracious consumer (and creator) with its mouth ever open to devour (and convert) holy offerings (to divine gifts of joy and prosperity).

क्विमग्निमुप स्तुहि सत्यधर्माणमध्वर ।

देवममीवचातनम ॥ ७ ॥

7. *Kavimagnimupa stuhi satyadharmāṇamadhvare.*
Devamamīvacātanam.

In the holy acts of yajna, light, serve and adore Agni, brilliant creator of new things of beauty, prosperity and joy, illuminator and observer of the eternal laws, generous giver, and destroyer of evil and disease.

यस्त्वामग्ने हविष्यतिदूतं देव सपयति ।

तस्य स्म पाविता भव ॥ ८ ॥

8. *Yastvāmagne haviṣpatirdūtam deva saparyati.*
Tasya sma prāvitā bhava.

Lord omniscient and resplendent, protector and harbinger of the holy gifts and blessings of life, whosoever be the yajnapati of service with holy offering unto you, save, protect and promote.

या अग्निं देववीतय हविष्माँ आविवांसति ।

तस्मै पावक मृळय ॥ ९ ॥

9. *Yo agniṁ devavītaye havismāṁ āvivāsatī.*
Tasmai pāvaka mṛṛaya.

Whosoever offers yajna with holy materials in honour and service to Agni for the gifts of the divine, to him, brilliant power, be kind and gracious with blessings.

स नः पावक दीदिवा अग्ने देवाँ इहा वह ।

उप यज्ञं हविश्च नः ॥ १० ॥

10. *Sa naḥ pāvaka dīdivo'gne devāṁ ihā vaha.*
Upa yajñam haviśca naḥ.

That holy purifying brilliant power and presence may, we pray, bring us the finest gifts of divinity and humanity, and endow our yajna with holy riches and offerings for the fire.

स नः स्तवान् आ भर गायत्रेण नवीयसा ।

रयिं वीरवतीमिषम ॥ ११ ॥

11. *Sa naḥ stavāna ā bhara gāyatreṇa navīyasā.*
Rayim vīravatīmiṣam.

May Agni, omnipresent and self-refulgent Lord, adored again and ever again with Gayatri hymns and new versions of prayer, bless us with wealth, food and energy and heroic progeny.

अग्रं शुक्रं शाचिषा विश्वाभिद्वहृतिभिः ।

इमं स्तामं जुषस्व नः ॥ १२ ॥

12. *Agne śukreṇa śociṣā viśvābhirdevahūtibhiḥ.*
Imaṁ stamam juṣasva naḥ.

Agni, self-refulgent Lord, be gracious to accept this adoration of ours with the pure and purifying radiance of yours, this prayer and service offered with all our sincere invocations to the generous powers of divinity.

Mandala 1/Sukta 13

Agni and others Devata, Kanva Medhatithi Rshi

सुसमिद्धा न आ वह द्वाँ अग्र हविष्मत ।

हातः पावक् यति च ॥ १ ॥

1. *Susamiddho na ā vaha devāṁ agne haviṣmate.*
Hotaḥ pāvaka yakṣi ca.

Agni, invoked, lighted and blazing refulgent, creator and chief agent of cosmic yajna, universal purifier, bring the divine gifts for us and for the yajamana offering holy materials to the fire, and carry on the yajna for ever.

मधुमन्तं तनूनपाद यज्ञं द्वर्षु नः कव ।

अद्या कृणुहि वीतये ॥ २ ॥

2. *Madhumantaṁ tanūnapād yajñam deveṣu naḥ*
kave. Adyā kṛṇuhi vītaye.

Agni, self-refulgent omniscience, lord self-existent and preserver of the body, poetic power of creation and illumination, let the yajna rise to the heights of joy among the divinities of nature and bring the honey-sweets of bliss to the dedicated people of brilliance among us.

नरा॒शंस॑मि॒ह पि॒यम॒स्मिन् य॒ज्ञ उ॒प ह॒व्य ।
मधु॒जिह्वां ह॒विष्कृ॑तम ॥ ३ ॥

3. *Narāśaṁsamiha priyamasmin yajña upa hvaye.
Madhujihvaṁ haviṣkṛtam.*

I invoke Agni, universally adorable lord of light and life, in my heart, and kindle the fire in this dear auspicious yajna with offerings of holy materials to be tasted and consumed by the honey flames of fire for the good of the people.

अग्रं सु॒खत॑म॒ रथं॑ दु॒वाँ इ॒ल्लित॑ आ व॒ह ।
असि॒ हाता॒ मनु॑हितः ॥ ४ ॥

4. *Agne sukhatame rathe devāṁ īlīta ā vaha.
Asi hotā manurhitah.*

Agni, invoked, lighted and honoured by all, you are the lord and agent of yajna for the benefit of humanity. Come and bring the best powers and divinities of nature in the most comfortable chariot.

स्तृ॒णीत॑ ब॒हिरा॑नु॒षग॑ घृ॒तपृ॑ष्ठं म॒नीषि॑णः ।
यत्रा॒मृत॑स्य॒ च ण॑म ॥ ५ ॥

5. *Strṇīta barhirānuṣag ghṛtapṛṣṭhaṁ manīṣiṇaḥ.
Yatrāmṛtasya cakṣaṇam.*

Men of science and wisdom, cover the sacred

grass of yajna sprinkled with holy water, reach the skies pregnant with the waters of space, and there you will have a vision of nectar.

वि श्रयन्तामृतावृधा द्वारा द्वीरसश्चतः ।

अद्या नूनं च यष्टव ॥ ६ ॥

6. *Vi śrayantāmṛtāvṛdho dvāro devīrasaścataḥ.
Adyā nūnaṁ ca yaṣṭave.*

Scholars of science, servants of eternal truth who extend the bounds of knowledge, open the holy doors of inexhaustible light, the yajna must be performed to-day.

नक्ताषासा सुपशसा स्मिन् यज्ञ उप ह्वय ।

इदं ना बहिरासद ॥ ७ ॥

7. *Naktoṣāsā supeśasā'smin yajña upa hvaye.
Idaṁ no barhirāsade.*

I invoke the glorious dawn and the deep-soothing night, both beautiful and elevating, and invite them to come and grace this holy seat of yajna.

ता सुजिह्वा उप ह्वय हातारा दव्या कवी ।

यज्ञं ना य तामिमम ॥ ८ ॥

8. *Tā sujihvā upa hvaye hotārā daivyaṁ kavī.
Yajñaṁ no yakṣatāmimam.*

I invoke and kindle two divine and visionary priestly powers of yajna, fire visible and invisible, energy physical and grace divine, both of beautiful flames of light, so that they accomplish this socio-scientific yajna of ours.

इळा सरस्वती मही तिस्रा द्द्वीमयाभुवः ।

ब्रहिः सीदन्त्वस्त्रिधः ॥ ९ ॥

9. *Ilā sarasvatī mahī tisro devīrmayobhuvah.
Barhiḥ sīdantvasridhaḥ.*

I invoke three divine graces, brilliant and blissful, Ila, eternal speech of divine omniscience, Sarasvati, universal speech of divine revelation, and Mahi, realised speech of earthly communication. May the three come and sanctify the holy seats of our yajna here and now without delay, without fail.

इह त्वष्टारमगियं विश्वरूपमुप ह्वय ।

अस्माकमस्तु कवलः ॥ १० ॥

10. *Iha tvaṣṭāramagriyam viśvarūpamupa hvaye.
Asmākamastu kevalaḥ.*

Here to this house of yajna, from the core of my heart, I invoke and invite Tvashta, first pioneer of all, omnipresent lord of cosmic dynamics and maker of beautiful forms of existence. May He be the sole object of our worship.

अव सृजा वनस्पत दव द्द्वभ्या ह्विः ।

प दातुरस्तु चतनम ॥ ११ ॥

11. *Ava sṛjā vanaspate deva devebhyo haviḥ.
Pra dāturastu cetanam.*

Vanaspati, generous lord of love, light and beauty, nature and the forests, create, produce and provide the food for the divinities of yajna. And may that creation, production and provision initiate extension of the study, knowledge and awareness of the generous

yajniks who offer the libations.

स्वाहा यज्ञं कृणातनन्दाय यज्वना गृह ।

तत्र द्वाँ उप ह्वय ॥ १२ ॥

12. *Svāhā yajñam kṛṇotanendrāya yajvano gr̥he.*
Tatra devāñ upa hvaye.

In the house of the devotee of yajna where the scholars and artists perform yajna and offer libations of creation in truth of word and deed with the divine voice, I invoke and invite brilliant and dedicated scholars for the performance and the extension of power and glory for Indra on earth.

Mandala 1/Sukta 14

Vishvedeva Devata, Kanva Medhatithi Rshi

एभिरग्नू दुवा गिरा विश्वभिः सामपीतय ।

देवभिर्याहि यि च ॥ १ ॥

1. *Aibhiragne duvo giro viśvebhiḥ somapīṭaye.*
Devebhiryāhi yakṣi ca.

Agni, lord of light and life, listen to our words of reverence and prayer, come with all these generous powers and gifts of nature for the protection and promotion of the soma-joy of our yajna, and inspire us to carry on with the performance.

आ त्वा कण्वा अहूषत गृणन्ति विप त धियः ।

देवभिरग्नू आ गहि ॥ २ ॥

2. *Ā tvā kaṇvā ahūṣata gṛṇanti vipra te dhiyaḥ.*
Devebhiraṅna ā gahi.

Agni, lord of light and knowledge, the wise and

intelligent invoke you. Power of vision and inspiration, they sing and celebrate your will and omniscience. Come lord, we pray, with the gifts of the universal powers of generosity.

इ॒न्द्रवा॒यू बृ॒हस्प॑तिं मि॒त्राग्निं॑ पू॒षणं॑ भ॒गम॑ ।

आ॒दि॒त्यान् मा॒रु॒तं गु॒णम॑ ॥ ३ ॥

3. *Indravāyū brhaspatiṁ mitrāgniṁ pūṣaṇaṁ bhagam. Ādityān mārutaṁ gaṇam.*

Scholars of science and men of wisdom, study and celebrate the nature and powers of Indra, universal energy, Vayu, air, Brhaspati, nourishing and protective light of the sun, Mitra, pranic energy, Agni, heat and light, Pushan, moonlight, Bhaga, socio-economic power and prosperity, Adityas, zodiacs of the sun vis-a-vis the earth and other planets, and Maruts, the currents of wind.

प वा॑ भि॒यन्त॑ इ॒न्द्रवा॒ मत्स॑रा मा॒दयि॑ष्णवः ।

द्र॒प्सा म॑ध्व॒श्चमु॑षदः ॥ ४ ॥

4. *Pra vo bhriyanta indavo matsarā mādayiṣṇavaḥ. Drapsā madhvaścamūṣadaḥ.*

All of you maintain these assets, soothing, inspiring, exhilarating, energising, honey-sweet and highly strengthening of growth and protection.

इळ॑त॒ त्वा॒मव॑स्यवः॒ कण॑वा॒सा वृ॒क्तब॑हिषः ।

ह॒विष्म॑न्ता अ॒रु॒ङ्कृ॑तः ॥ ५ ॥

5. *Īlate tvāmavasyavaḥ kaṇvāso vṛktabarhiṣaḥ. Haviṣmanto aruṅkṛtaḥ.*

The intelligent and the wise, pure at heart and ready for yajna, endowed with holy-materials, cultural

and graceful, keen to have divine protection, adore and glorify you, Lord Supreme.

घृतपृष्ठा मनायुजा य त्वा वहन्ति वह्नयः ।
आ दुवान्त्सामपीतय ॥ ६ ॥

6. *Ghṛtapṛṣṭhā manoyujo ye tvā vahanti vahnayaḥ.
Ā devāntsomapītayē.*

Holy yajna, the flames of fire laden with waters and currents of energy rise from the vedi and carry your purpose to the skies and space. They are friends of the wind to be raised and used by the intelligent and the wise. They invoke the divine powers of nature and bring their blessings to the desire of humanity for protection and progress of joy and prosperity.

तान यजत्राँ ऋतावृधा गृ पत्नीवतस्कृधि ।
मध्वः सुजिह्व पायय ॥ ७ ॥

7. *Tān yajatrāñ ṛtāvṛdho'gne patnīvataskṛdhi.
Madhvaḥ sujihva pāyaya.*

Agni, lord of yajna with the flaming fire and power, advance the scholars of yajna who extend the bounds of truth and knowledge, give them a protective home of comfort, and give us all a honey taste of life.

य यजत्रा य इड्यास्त त पिबन्तु जिह्वया ।
मधारागृ वषट्कृति ॥ ८ ॥

8. *Ye yajatrā ya īḍyāste te pibantu jihvayā.
Madhoragne vaṣaṭkṛti.*

Those who conduct the yajna, those who are worthy of reverence and adoration, they taste the honey-sweets of yajna with flames of fire.

आकीं॑ सू॒र्यस्य॑ रा॒च॒नाद॑ वि॒श्वान॑ द॒वाँ उ॒ष॒बुधः॑ ।

वि॒पा हा॒त॒ह व॑ ति ॥ ९ ॥

9. *Ākīm sūryasya rocanād viśvān devāñ uṣarbudhaḥ. Vipra hotēha vakṣati.*

When the sun is on the rise and nature wakes up with the dawn, the holy man of yajna who offers libations into the fire receives all the blessings of divinities from the light of the sun there and then (and communes with nature).

वि॒श्व॒भिः सा॒म्यं म॒ध्व गृ॒ इन्द्रे॑ण वा॒युना॑ ।

पि॒बा मि॒त्रस्य॑ धा॒म॒भिः ॥ १० ॥

10. *Viśvebhiḥ somyam madhva'gna indreṇa vāyunā. Pibā mitrasya dhāmabhiḥ.*

The Holy fire of yajna alongwith the wind and currents of energy collects the soothing sweets of vitality from all the quarters of universal prana and the light of the sun for the benefit of humanity.

त्वं हा॒ता म॒नु॒हि॒ता गृ॒ य॒ज्ञ॒षु सी॒दसि॑ ।

स॒मं ना॑ अ॒ध्व॒रं य॑ज ॥ ११ ॥

11. *Tvaṁ hotā manurhito'gne yajñeṣu sīdasi. Samam no adhvaram yaja.*

Universal fire, lover and sustainer of humanity, you are the prime agent of the cosmic dynamics of life, and you preside over all the yajnas of nature and mankind. Pray grace this yajna of ours and help it rise to success.

यु॒ वा ह्य॒रु॒षी रथ॑ ह॒रि॒ता द॒व रा॒हि॒तः ।

ता॒भि॒र्द॒वाँ इ॒हा व॑ह ॥ १२ ॥

12. *Yukṣvā hyaruṣī rathe harito deva rohitah.
Tābhirdevāñ ihā vaha.*

General power of brilliance, fire of yajna, brilliant scholar of the science and power of heat and energy, yoke the blazing red flames of fire like horses to the chariot, and with the currents of energy bring the noble divinities of power here.

Mandala 1/Sukta 15

*Rtavah, Indra, Marutah, Tvashta, Agni, Indra, Mitra-
Varuna, Dravinoda, Ashvinau, Agni, Devatah,
Kanva Medhatithi Rshi*

इन्द्र सामं पिबं ऋतुना त्वा विशन्त्विन्दवः ।
मत्सरासस्तदाकसः ॥ १ ॥

1. *Indra somam piba ṛtunā'' tvā viśantvindhavaḥ.
Matsarāsastadokasaḥ.*

Indra, power divine blazing in the sun, drink up the soma juices of nature according to the seasons, and let these essences, inspiring and exhilarating, abide there, their home, according to the seasons.

मरुतः पिबन्त ऋतुना पात्राद यज्ञं पुनीतन ।
यूयं हि ष्ठा सुदानवः ॥ २ ॥

2. *Marutah pibata ṛtunā potrād yajñam punītana.
Yūyam hi ṣṭhā sudānavaḥ.*

Maruts, pure and purifying powers of the winds, drink the sap of nature according to the seasons, purify the yajna of nature according to the seasons by your powers of purity. Stay you all in your element, noble generous givers.

अ॒भि य॒ज्ञं गृ॒णीहि॒ न॒ा ग्रा॒वा नष्टः॒ पिब॑ ऋ॒तुना॑ ।

त्वं हि र॑त्न॒धा असि॑ ॥ ३ ॥

3. *Abhi yajñam grṇīhi no gnāvo neṣṭaḥ piba ṛtunā.
Tvaṁ hi ratnadhā asi.*

Electricity, purifier of everything, generous giver of things, receive and appraise the fragrance of our yajna, drink the sweets of it according to the seasons and give us the jewels, treasure of jewels as you are.

अ॒ग्न॑ द॒वाँ इ॒हा व॑ह सा॒दया॒ यानि॑षु त्रि॒षु ।

परि॑ भू॒ष पिब॑ ऋ॒तुना॑ ॥ ४ ॥

4. *Agne devāṁ ihā vaha sādaya yoniṣu triṣu.
Pari bhūṣa piba ṛtunā.*

Agni, universal energy of fire, bring here the divine powers of nature, convert and fix them in three orders at three levels, physical, mental and spiritual. Beautify, beatify and sanctify, and drink the fragrance according to the seasons.

बा॒ह्या॑णादि॒न्द्र रा॒धसः॒ पिबा॒ स म॑मृ॒तूँरनु॑ ।

तव॑द्धि स॒ख्यम॑स्तृ॒तम ॥ ५ ॥

5. *Brāhmaṇādindra rādhasaḥ pibā somamṛtūṁranu.
Taveddhi sakhyamastṛtam.*

Indra, pranic energy of air, according to the seasons drink the soma juices of nature from the earthly treasures created by the Supreme Lord of the universe. The vital relation of life with you is universal and inviolable.

यु॒वं द॑ णि॒ धृत॑वत् मि॒त्रा॑वरु॒ण दू॒ळभ॑म ।

ऋ॒तुना॑ य॒ज्ञमा॑शा॒थ ॥ ६ ॥

6. *Yuvaṁ dakṣaṁ dhṛtavrata mitrāvaruṇa
dūlabham. Ṛtunā yajñamāśāthe.*

Mitra and Varuna, vital energies of prana and udana, both versatile, formidable and committed to life, pervade and endow yajna with power and vitality according to the seasons.

द्विणादा द्विणसा गावहस्तासा अध्वर ।
यज्ञेषु द्वमीळत ॥ ७ ॥

7. *Draviṇodā draviṇaso grāvahastāso adhware.
Yajñeṣu devamīlate.*

Priests of yajna, keen to have the wealth of life and spirit and soma, and holding the stone-press in hand for the purpose in the yajna of love and non-violence, worship the generous lord giver of wealth with hymns of praise in yajnas of piety, science and technology.

द्विणादा ददातु ना वसूनि यानि शृण्विर ।
द्वेषु ता वनामह ॥ ८ ॥

8. *Draviṇodā dadātu no vasūni yāni śṛṇvire.
Deveṣu tā vanāmahe.*

May the lord creator and giver of wealth bless us with treasures of wealth which we have heard of, which we love, and which abound in the generous stores of nature, in yajna, and in the products of science and technology.

द्विणादाः पिपीषति जुहातु प च तिष्ठत ।
नष्टादृतुभिरिष्यत ॥ ९ ॥

9. *Draviṇodāḥ pipīṣati juhota pra ca tiṣṭhata.
Neṣṭrādr̥tubhiriṣyata.*

The generous devotee of yajna thirsts for a drink of soma, the wealth and joy of life. Listen ye all, perform the yajna and be steadfast therein. Know the art and secrets of yajna and create wealth from yajnic studies of natural energy such as electricity, in accordance with the seasons.

यत्त्वा तुरीयमृतुभिदविणादा यजामह ।
अध स्मा ना ददिभव ॥ १० ॥

10. *Yattvā turīyamṛtubhirdraviṇodo yajāmahe.*
Adha smā no dadirbhava.

Lord creator and giver of the wealth of the universe, we worship you, lord transcendent of the fourth estate of spirit and existence, in yajna in tune with the seasons of nature. Your devotees as we are, bless us with the gift of wealth and joy which is on top of heaven beyond paradise.

अश्विना पिबतं मधु दीद्यग्नी शुचिवता ।
ऋतुना यज्ञवाहसा ॥ ११ ॥

11. *Aśvinā pibataṁ madhu dīdyagnī śucivratā.*
Ṛtunā yajñavāhasā.

Ashvins, twin powers of sun and moon, earth and heaven, night and day, vested with light and fire, committed to purification, carriers of the fragrance of yajna, create and receive the honey-sweets of yajna according to the seasons.

गाहपत्यन सन्त्य ऋतुना यज्ञनीरसि ।
द्वान देवयत यज ॥ १२ ॥

12. *Gārhapatyena santya ṛtunā yajñanīrasi.*
Devān devayate yaja.

Agni, as bountiful master-power of home life, you are the leader of yajna according to the seasons. Carry on the yajna of the divine powers for the yajamana dedicated to holy development of power and energy in honour of the Divine.

Mandala 1/Sukta 16

Indra Devata, Kanva Medhatithi Rshi

आ त्वा॑ वहन्तु॒ हर॑या वृष॒णं॑ साम॑पीतय ।

इन्द्र॑ त्वा॒ सूर॑च॒ तसः॑ ॥ १ ॥

1. *Ā tvā vahantu harayo vṛṣaṇam somapītaye.
Indra tvā sūracakṣasaḥ.*

Indra, light and power blazing as the sun, may the rays of light, brightest and fastest waves of energy, transmit your power, generous harbinger of light and rain, to the earth for a drink of soma as well as the protection of the joyous gifts of life. May the specialist scholars of light and solar energy develop the light and energy for the protection and prosperity of humanity and the environment.

इ॒मा धा॒ना घृ॑त॒स्नुवा॑ ह॒री इ॒हाप॑ व॒ ततः॑ ।

इन्द्रं॑ सु॒खत॑म् रथ॒ ॥ २ ॥

2. *Imā dhānā ghṛtasnuvo harī ihopa vakṣataḥ.
Indram sukhatame rathe.*

These rays of light, laden with waters and fertility, day and night, in the dark and bright fortnight of the moon, and in the equinoctial and solstitial courses of the sun, bring Indra, solar energy, in the most comfortable chariot to the earth and her environment.

इ॒न्दं पा॒तह॒वाम॒ह इ॒न्दं प॒यत्य॒ध्व॒र । इ॒न्दं सा॒मस्य॑ पी॒तय॑ ॥ ३ ॥

3. *Indraṁ prātarhavāmaha indraṁ prayatyadhvare.
Indraṁ somasya pītaye.*

Every morning, in every yajnic programme of body, mind and soul, we invoke, awake and develop Indra, lord omnipotent of light and honour, Indra, solar and electric energy, and Indra, energy of wind and prana for the protection, promotion and enjoyment of soma, spiritual bliss, pleasure and joy, and power and prosperity.

उ॒प नः॑ सु॒तमा ग॒हि ह॒रि॒भिरि॒न्द क॒शि॒भिः ।

सु॒त हि त्वा॒ हवाम॑ह ॥ ४ ॥

4. *Upa naḥ sutamā gahi haribhirindra keśibhiḥ.
Sute hi tvā havāmahe.*

Indra, lord of light and honour, universal energy, come to our yajna with the sun, wind and electricity, with the rays of light and currents of energy. In all our yajnic programmes we feel the joy of your presence and offer worship, pray awake and promote your power and purpose on earth.

स॒मं नः॑ स्ता॒ममा ग॒ह्युप॒दं स॒र्व॒नं सु॒तम॑ ।

गा॒रा न तृ॒षितः॑ पि॒ब ॥ ५ ॥

5. *Semaṁ naḥ stomamā gahyupedaṁ savanaṁ
sutam. Gauro na tṛṣitaḥ piba.*

May Indra, rays of the sun and currents of energy, come to this celebration and yajna of ours and drink of the sweets of this creative programme of ours as a thirsty golden stag drinks of the water of a stream.

इम सामासु इन्द्रवः सुतासा अधि बहिषि ।

ताँ इन्द्र सहस पिब ॥ ६ ॥

3. *Ime somāsa indavaḥ sutāso adhi barhiṣi.
Tāñ indra sahasa piba.*

Indra, lord of sun and wind, these streams of soma are distilled on the holy seats of grass around the vedi, and their sweets and fragrance rise into the skies. These, O Lord, protect, promote and accept for the sake of strength and courage of constancy for the devotees.

अयं त स्तामा अगिया हृदिस्पृगस्तु शन्तमः ।

अथा सामं सुतं पिब ॥ ७ ॥

7. *Ayam te stoma agriyo hṛdispr̥gastu śantamaḥ.
Athā somaṁ sutam piba.*

Indra, this song of celebration and yajna in your honour, first and foremost programme of creativity, may be, we pray, a pleasure to the heart and a source of peace and solace. And now, therefore, protect and promote the soma distilled, and drink of it freely with the gift of grace.

विश्वमित्सवनं सुतमिन्द्रा मदाय गच्छति ।

वृत्रहा सामपीतय ॥ ८ ॥

8. *Viśvamitsavanaṁ sutamindro madāya gacchati.
Vṛtrahā somapītaye.*

Indra, lord of creative energy that breaks up the clouds of darkness and releases the locked up rain for growth, moves to the universal yajna of evolution for the pleasure of created humanity, and for the protection, promotion and enjoyment of the beauties of His own

creation.

समं नः काममा पृण गाभिरश्वः शतकता ।

स्तवाम त्वा स्वाध्यः ॥ ९ ॥

9. *Semaṁ naḥ kāmamā pṛṇa gobhiraśvaiḥ śata-krato. Stavāma tvā svādhyah.*

Indra, Lord of infinite acts of creative yajna and joyous fulfilment, fulfil our noble desires and ambitions with cows and horses, health of mind and senses and the fastest modes of motion and attainment. Pious, thoughtful and meditative, we worship you alone.

Mandala 1/Sukta 17

Indra, Varuna Devata, Kanva Medhatithi Rshi

इन्द्रावरुणयारुहं समाजारव आ वृण ।

ता ना मृळात इदृश ॥ १ ॥

1. *Indrāvaruṇayorahaṁ samrājorava ā vṛṇe. Tā no mṛlāta idṛśe.*

I pray for the gifts and protection of the glorious and brilliant Indra and Varuna, sun and moon. May they be good and gracious to bless us with a similar state of brilliance in our life.

गन्तारु हि स्था वस हव विपस्य मावतः ।

धृतारु चषणीनाम ॥ २ ॥

2. *Gantārā hi stho'vase havam viprasya māvataḥ. Dhartārā carṣaṇīnām.*

I pray to Indra and Varuna, lords of fire and water, both sustainers of mankind, to listen to the prayer of devotees like me, come to our yajnic projects of life

and abide by us for our protection and progress.

अनुकामं तपयथामिन्दावरुण राय आ ।

ता वां नदिष्ठमीमह ॥ ३ ॥

3. *Anukāmaṁ tarpayethāmindrāvaruṇa rāya ā.
Tā vāṁ nediṣṭhamīmahe.*

Both Indra and Varuna, we pray, stay closest with us and bless us with the wealth of life according to our desire, intention and performance.

युवाकु हि शचीनां युवाकु सुमतीनाम ।

भूयाम वाज्रदात्राम ॥ ४ ॥

4. *Yuvāku hi śacīnaṁ yuvāku sumatīnām.
Bhūyāma vājradāvnām.*

And it is our prayer and earnest desire that we be ever close and abide by the words of the sages, advice of the wise and gifts of the generous.

इन्द्रः सहस्रदात्रां वरुणः शंस्यानाम ।

कतुभवत्युक्थ्यः ॥ ५ ॥

5. *Indraḥ sahasradāvnām varuṇaḥ śaṁsyānām.
Kraturbhavat yukthyah.*

Indra (fire, sun and electric energy) is one of the givers of a thousand gifts. Varuna (water, air and moon) is one of the adorable celebrities. May our yajnic projects of science and technology be successful and worthy of praise.

तयारिदवसा वयं सनम नि च धीमहि ।

स्यादुत प्रचनम ॥ ६ ॥

6. *Tayoridavasā vayaṁ sanema ni ca dhīmahi.
Syāduta prarecanam.*

By the gifts and protection of these two, Indra and Varuna, may we succeed and prosper with treasures of wealth and fulfilment, and may we ever enjoy an economy of abundance and excellence.

इन्दावरुण वामहं हुव चित्राय राधस ।
अस्मान्त्सु जिग्युषस्कृतम् ॥ ७ ॥

7. *Indrāvaruṇa vāmahaṁ huve citrāya rādhase.
Asmāntsu jigyuṣaskṛtam.*

We invoke and adore Indra and Varuna, and we enact yajnic projects to develop solar, fire, air and water energy for the realisation of various and wondrous attainments of progress. May the two divinities grant us success in our desire and ambition for victory.

इन्दावरुण नू नु वां सिषासन्तीषु धीष्वा ।
अस्मभ्यं शम यच्छतम् ॥ ८ ॥

8. *Indrāvaruṇa nū nu vāṁ siṣāsantīṣu dhīṣvā.
Asmabhyaṁ śarma yacchatam.*

May Indra and Varuna, we pray, establish us in the state of noble mind and action and bless us with peace, comfort and security.

प वामश्नातु सुष्टुतिरिन्दावरुण यां हुव ।
यामृधार्थ सधस्तुतिम् ॥ ९ ॥

9. *Pra vāmaśnotu suṣṭutirindrāvaruṇa yāṁ huve.
Yāmṛdhāthe sadhastutim.*

Indra and Varuna, self-refulgent in the sun and

moon, and lords of nature and energy, may the holy song of praise which I sing, and the joint yajna of science and technology you both advance and bless, may that song and yajna come out successful and reach you as a mark of thanks and hope for grace.

Mandala 1/Sukta 18

Brahmanaspati, Brahmanaspati-Indra-Soma, Brhaspati-Dakshina, Sadasaspati, Sadasaspati-Narashansa Devatah, Kanva Medhatithi Rshi

सामानं स्वरणं कृणुहि ब्रह्मणस्पत ।

कृ गीवन्तं य आशिजः ॥ १ ॥

1. *Somānaṁ svarāṇaṁ kṛṇuhi brahmaṇaspate.
Kakṣīvantam ya auśijah.*

Brahmanaspati, brilliant lord of Vedic knowledge, zealous for learning I am, born of learned parents, kindly take me up as a disciple, train me as an expert of soma-yajna, a scholar of language and communication with a vision of the Word and meaning, and as an artist and craftsman of eminence.

या र्वान या अमीवहा वसुवित पुष्टिवधनः ।

स नः सिषक्तु यस्तुरः ॥ २ ॥

2. *Yo revān yo amīvahā vasuvit puṣṭivardhanah.
Sa naḥ siṣaktu yasturah.*

The Lord Supreme that is lord of universal wealth and knowledge, destroyer of evil and disease, absolute master of the Vasus, prime cause of creation and evolution, power of instant action and beneficence, may He, we pray, bless us with the knowledge and

wealth of the world.

मा नः शंसा अरुरुषा धृतिः पण्डु मत्यस्य ।
र ता णा ब्रह्मणस्पत ॥ ३ ॥

3. *Mā naḥ śaṁso araruṣa dhūrtiḥ paṇḍu martyasya.
Rakṣā ṇo brahmaṇaspate.*

Lord omniscient of the universe, may our honour and fame never die. Save us from the miser and the graceless man. Let there be no wickedness in or around us, no violence anywhere.

स घा वीरा न रिष्यति यमिन्द्रा ब्रह्मणस्पतिः ।
सामा हिनाति मत्यम ॥ ४ ॥

4. *Sa ghā vīro na riṣyati yamindra brahmaṇaspatiḥ.
Soma hinoti martyam.*

Surely that brave man never suffers any hurt or injury whom Indra, lord giver of honour, Brahmanaspati, lord omniscient of the universe, and Soma, lord of peace, beauty and joy initiate and call on the way to action and honour.

त्वं तं ब्रह्मणस्पत साम इन्द्रश्च मत्यम ।
दा णा पात्वंहसः ॥ ५ ॥

5. *Tvaṁ taṁ brahmaṇaspate soma indraśca
martyam. Dakṣiṇā pātvamhasaḥ.*

Brahmanaspati, lord omniscient of the universe, you, Soma, lord of herbs and health, Indra, lord of wind and energy, and Dakshina, yajnic generosity, save and protect that heroic man from sin who is on way to action and piety on call of the divine.

सदसस्पतिमद्भुतं प्रियमिन्द्रस्य काम्यम् ।

सन्निं मधामयासिषम् ॥ ६ ॥

6. *Sadasaspatimadbhutaṁ priyamindrasya kām̐yam.*
San̐niṁ medhāmayāsiṣam.

May I realise, I pray, and attain to the direct presence of the Lord of the Universe, wondrous darling love of the soul, with gifts of the divine and discriminative vision of meditative intelligence.

यस्माद्भुतं न सिध्यति यज्ञा विपश्चितश्चन ।

स धीनां योगमिन्वति ॥ ७ ॥

7. *Yasmādr̥te na sidhyati yajña vipaścitaścana.*
Sa dhīnāṁ yogaminvati.

The Lord omniscient and omnipresent is the One without whom no yajna, not even the yajna of creation, can be accomplished, and He manifests His presence directly in the meditative intelligence of the dedicated soul.

आर्द्रध्नाति हविष्कृतिं पाञ्चं कृणात्यध्वरम् ।

हात्रा देवेषु गच्छति ॥ ८ ॥

8. *Ār̥dhnoti haviṣkṛtiṁ prāñcam̐ kṛṇotyadhvaram.*
Hotrā deveṣu gacchati.

Sadasaspati, lord of the universe, then, accelerates the offer of holy materials of nature into the creative process and expands the holy yajna further with self-generative libations till it reaches the noble humanity and the divine presence emerges in the meditative intelligence.

नरा॒शंसं सु॒धृष्ट॑म॒मप॑श्यं स॒प॒थस्त॑मम ।

दि॒वा न स॑द्मम॒खस॑म ॥ ९ ॥

9. *Narāśaṁsaṁ sudhṛṣṭamamapaśyaṁ saprathastamam. Divo na sadmamakhasam.*

I see like the light of the sun the holy presence of Divinity, adored of humanity, most resolute wielder of the universe, of infinite expanse and prime yajamana as well as the home of the yajna of creation.

Mandala 1/Sukta 19

Agni Marutah Devatah, Kanva Medhatithi Rshi

पति॑ त्यं चारु॑म॒ध्व॒रं गा॑पी॒थाय॑ प हू॒यस॑ ।

म॒रु॒द्भि॒रग्न॑ आ ग॒हि ॥ १ ॥

1. *Prati tyam cārumadhvaram gopīthāya pra hūyase. Marudbhiragna ā gahi.*

Agni, fire energy of nature, come with the winds, you are invoked and kindled for the preservation and promotion of the beautiful holy yajna (of the earth for her children).

न॒हि द॒वा न म॑त्या' म॒हस्त॑व॒ कतुं॑ प॒रः ।

म॒रु॒द्भि॒रग्न॑ आ ग॒हि ॥ २ ॥

2. *Nahi devo na martyo mahastava kratuṁ paraḥ. Marudbhiragna ā gahi.*

Lord self-refulgent and omniscient, come with pranic energy and manifest into the meditative intelligence. Neither human nor divine can comprehend your refulgence and glory or your action which is supreme.

य म॒हा रज॑सा वि॒दुर्वि॑श्वं द॒वासा॑ अ॒दुहः॑ ।

म॒रुद्भि॑र॒गृ आ ग॑हि ॥ ३ ॥

3. *Ye maho rajaso vidurviśve devāso adruhaḥ.
Marudbhiragna ā gahi.*

Those who are visionaries of the world inspired by Agni and free from jealousy and malignity, only they know the great worlds of the Lord's creation. Agni, light of Divinity, come with the vibrations of pranic energy in meditation.

य उ॒गा अ॒कमा॑नृचुरना॒धृष्टा॑सु आ॒जसा॑ ।

म॒रुद्भि॑र॒गृ आ ग॑हि ॥ ४ ॥

4. *Ya ugrā arkamānṛcuranādhrṣṭāsa ojasā.
Marudbhiragna ā gahi.*

Light and fire, Agni, come with the winds and waves of energy, Maruts which are awful and undaunted, and which blaze and light up the sun with splendour.

य शु॒भा घा॒रव॑पसः सु॒त्रासा॑ रि॒शाद॑सः ।

म॒रुद्भि॑र॒गृ आ ग॑हि ॥ ५ ॥

5. *Ye śubhrā ghoravarpaṣaḥ sukṣatrāso riśādasah.
Marudbhiragna ā gahi.*

Those are the winds blessed and beautiful, awful and catalytic, dominating rulers of nature's metabolism, destroyers of evil and disease. Agni, come with the winds.

य नाक॒स्याधि॑ रा॒चन॑ दि॒वि द॒वासा॑ आ॒सत॑ ।

म॒रुद्भि॑र॒गृ आ ग॑हि ॥ ६ ॥

6. *Ye nākasyādhi rocane divi devāsa āsate.
Marudbhiragna ā gahi.*

The brilliant powers are Maruts which abide and preside over the regions of bliss in the light of the solar region, and which hold, sustain and light the earth, moon and others. Agni, come with those divine Maruts of light and power. Agni, come and bless.

य इङ्क्षुर्यन्ति पवतान तिरः समुदमर्णवम् ।

मरुद्भिरग्न आ गहि ॥ ७ ॥

7. *Ye īṅkhayanti parvatān tirah samudramarṇavam.
Marudbhiragna ā gahi.*

The winds which scatter the clouds and shatter the mountains, agitate the seas and shake the oceans of space, with those winds, Agni, come to us and bless.

आ य तन्वन्ति रश्मिभिस्तिरः समुदमार्जसा ।

मरुद्भिरग्न आ गहि ॥ ८ ॥

8. *Ā ye tanvanti raśmibhistirah samudramojasā.
Marudbhiragna ā gahi.*

The winds which, with their power, churn the seas, and with their waves of splendour light the sun and expand the space, with those winds, Agni, come and bless.

अभि त्वा पूवपीतय सृजामि साम्यं मधु ।

मरुद्भिरग्न आ गहि ॥ ९ ॥

9. *Abhi tvā pūrvapītaye sṛjāmi somyam madhu.
Marudbhiragna ā gahi.*

I create and concentrate from all sides the honey sweets of life with yajna for you as your first and only drink of ecstasy. Come, Agni, with all the power and splendour of the winds and bless us one and all.

Mandala 1/Sukta 20***Rbhavah Devatah, Kanva Medhatithi Rshi*****अयं दवाय जन्मन स्तामा विपभिरासया ।****अकारि रत्नधातमः ॥ १ ॥**

1. *Ayam devāya janmane stoma viprebhirāsayā.
Akāri ratnadhātamaḥ.*

This song of celebrity full of divine treasure of joy sung by sagely poets in their own voice leads to a new birth full of divine happiness.

य इन्द्राय वचायुजा ततु पुमनसा हरी ।**शमीभिद्यज्ञमाशत ॥ २ ॥**

2. *Ya indrāya vacoyujā tataksurmanasā harī.
Śamībhiryajñamāśata.*

Those sagely scholars who study and analyse the subtleties of motion and gravitation with their mind and speech, and with scientific apparatuses actualise the power for use, in fact, extend the creative yajna for God and humanity toward its fulfilment.

त ऽ तसत्याभ्यां परिज्मानं सुखं रथम ।**त ऽन्धुनुं सबुधाम ॥ ३ ॥**

3. *Takṣannāsatyābhyām parijmānam sukham
ratham. Takṣandhenum sabardughām.*

Those scholars and scientists who create a comfortable chariot of universal motion with fire and water power create a language of immense possibilities of knowledge, indeed a mother cow for universal prosperity.

यु॒वा॒ना पि॒तरा पुनः॑ स॒त्यमन्त्रा ऋजू॒यवः॑ ।

ऋ॒भवा॑ वि॒ध्य॒कत ॥ ४ ॥

4. *Yuvānā pitarā punaḥ satyamantrā ṛjūyavaḥ.
Ṛbhavo viṣṭyakrata.*

Sagely scholars, simple men of rectitude dedicated to the secrets of nature and service of humanity, searching, researching, joining, disjoining again and again in experiments ultimately achieve speed and success.

सं वा॒ मदा॑सा अ॒गम॑त॒न्द्रेण॑ च म॒रुत्व॑ता ।

आ॒दि॒त्यभि॑श्च रा॒ज॒भिः ॥ ५ ॥

5. *Sam vo madāso agmatendreṇa ca marutvatā.
Ādityebhiśca rājabhiḥ.*

Ye sagely scholars of science and divinity, dedicated and rejoicing together, march on with the winds, with the speed of lightning, and with the power and splendour of sun-beams.

उ॒त त्वं च॑म॒सं न॒वं त्वष्टु॑द॒वस्य॑ निष्कृ॒तम॑ ।

अ॒क॒त च॒तुरः॑ पुनः॑ ॥ ६ ॥

6. *Uta tvaṁ camasaṁ navam tvaṣṭurdevasya niṣkṛtam. Akarta caturah punaḥ.*

When the scholars see a new work of discovery or invention created by Tvashta, a brilliant sophisticated creator of new forms, they advance the work further to fourfold dimensions with the energy of earth, water, fire and wind.

त ना॒ रत्ना॑नि ध॒त्तन् त्रि॒रा सा॑प्तानि सु॒न्व॒त ।

एक॑म॒कं सु॒श॒स्तिभिः॑ ॥ ७ ॥

8. *Te no ratnāni dhattana trirā sāptāni sunvate.
Ekamekaṁ suśastibhiḥ.*

May the sagely scholars create and provide gems of wealth for us. Indeed they create the means of seven kinds of joyful service for us, each with care and laudable work, three ways in thought, word and deed, that is, three kinds of yajnic activity of reverence to the seniors, social cooperation and charity to be performed by all the four classes of society at each one of the four stages of life.

अधारयन्त॒ ब॒ह्वया॒ भ॒जन्त॒ सु॒कृ॒त्यया॑ ।
भा॒गं द॒व॒षु य॒ज्ञिय॑म ॥ ८ ॥

8. *Adhārayanta vahnayo'bhajanta sukr̥tyayā.
Bhāgaṁ deveṣu yajñiyam.*

Brilliant and generous people, who bear the burdens of humanity, who undertake and carry out their part of yajnic duty with honesty and expertise enjoy their share of happiness and rejoice among the divinities.

Mandala 1/Sukta 21

Indragṇi Devate, Kanva Medhatithi Rshi

इ॒हन्दा॒ग्नी उ॒प ह॒व्य॒ तया॒रि॒त्स्ताम॑मु॒श्मसि॑ ।
ता॒ सामं॑ सा॒म॒पात॑मा ॥ १ ॥

1. *Ihendrāgnī upa hvaye tayloritstomamuśmasi.
Tā somaṁ somapātamā.*

I invoke Indra and Agni, air and fire. We love to study and appraise their properties. They are the most joyous protectors and promoters of soma, peace, pleasure and prosperity of life.

ता यज्ञेषु प शंसतन्दाग्री शुम्भता नरः ।

ता गायत्रिषु गायत ॥ २ ॥

2. *Tā yajñeṣu pra śamsatendrāgnī śumbhatā naraḥ.
Tā gāyatreṣu gāyata.*

All ye men and women, sing and celebrate the qualities of fire and air in yajna, develop and illuminate them in use, and glorify them in Gayatri music of the Veda.

ता मित्रस्य पशस्तय इन्दाग्री ता हवामह ।

सामपा सामपीतय ॥ ३ ॥

3. *Tā mitrasya praśastaya indrāgnī tā havāmahe.
Somapā somapītaye.*

We invoke and honour Indra and Agni, air and fire energy, in the yajnic projects of humanity for the delight and comfort of noble friends and for the protection and promotion of the wealth and joy of the world. Indeed, they are the protectors and promoters of soma, pleasure, peace and prosperity for all.

उगा सन्ता हवामह उपदं सवनं सुतम ।

इन्दाग्री एह गच्छताम ॥ ४ ॥

4. *Ugrā santā havāmahe upedaṁ savanaṁ sutam.
Indrāgnī eha gacchatām.*

We invoke and honour Indra and Agni, powers of air and fire, both powerful and brilliant, to come and join this yajnic project of ours for the creation of wealth and joy. May they come here, promote the yajna and bless us.

ता महान्ता सदस्पती इन्द्राग्नी र ऽ उब्जतम ।

अपजाः सन्त्वत्रिणः ॥ ५ ॥

5. *Tā mahāntā sadaspatī indrāgnī rakṣa ubjatam. Aprajāḥ santvatrīṇaḥ.*

Indra and Agni, air and fire, both are great, both protect and illuminate halls and assemblies and destroy sin and evil and the wicked people. Enemies do not last till the next generation if they be friends.

तन सत्यन जागृतमधि पचतुन पद ।

इन्द्राग्नी शम यच्छतम ॥ ६ ॥

6. *Tena satyena jāgṛtamadhi pracetune pade. Indrāgnī śarma yacchatam.*

Indra and Agni, pranic energy and vital heat energy, are ever awake in their state of real and constant qualities with their blissful and beatific virtues. May these two provide us with peace and comfort in a safe and happy home.

Mandala 1/Sukta 22

Ashvinau (1-4), Savita (5-8), Agni (9-10), Devyah (11), Indrani-Varunani-Agnayya (12), Dyava Prthivi (13-14), Prthivi (15), Vishnu or Devah (16), Vishnu (17-21), Devatah, Kanva Medhatithi Rshi

पातयुजा वि बोधयाश्विनावह गच्छताम ।

अस्य सामस्य पीतय ॥ १ ॥

7. *Prātaryujā vi bodhayāśvināveha gacchatām. Asya somasya pītaye.*

Ashvins, twin masters of the science of motion,

come early morning to this yajna of ours and enlighten us (on knowledge and application, fire and earth, power and gravitation, and acceleration and retardation). Come for the enjoyment, protection and promotion of our yajnic creations.

या सु॒रथा॑ र॒थीत॑मा॒भा द॒वा दि॒विस्पृ॑शा ।

अ॒श्विना॒ ता ह॑वामह ॥ २ ॥

2. *Yā surathā rathītamobhā devā divispṛśā.
Aśvinā tā havāmahe.*

We invoke the Ashvins, divine master makers of the chariot, most powerful energies of motion, water and fire, fire and earth, who can touch the skies.

या वां॑ क॒शा म॒धुम॑त्य॒श्विना॒ सू॒नृता॑वती ।

तया॑ य॒ज्ञं मि॒मि त॑तम ॥ ३ ॥

3. *Yā vām kaśā madhumatyaśvinā sūnṛtāvati.
Tayā yajñam mimikṣatam.*

Ashvins, masters of the science of motion, with your words of knowledge, power, energy and velocity in nature, so sweet and so true, come and accomplish our yajna of creation and technology.

न॒हि वा॒मस्ति॑ दू॒रक॒ यत्रा॒ रथ॑न॒ गच्छ॑थः ।

अ॒श्विना॒ सा॒मिना॑ गृ॒हम ॥ ४ ॥

4. *Nahi vāmasti dūrake yatrā rathena gacchathah.
Aśvinā somino gṛham.*

Ashvins, masters of the celestial chariot, wherever you reach by the chariot, even farthest to the house of the lord of soma wealth, nothing is too far for you.

हिरण्यपाणिमूतय सवितारमुप ह्वय ।

स चत्ता द्रवता पदम ॥ ५ ॥

5. *Hiranyapāṇimūtaye savitāramupa hvaye.*
Sa cettā devatā padam.

For protection, love and progress, we invoke the golden-handed Savita, creator, energiser, omniscient giver of knowledge and awareness, light of the universe and the supreme destination.

अपां नपातमवस सवितारमुप स्तुहि ।

तस्य व्रतान्युश्मसि ॥ ६ ॥

6. *Apāṇ napātamavase savitāramupa stuhi.*
Tasya vratānyuśmasi.

For the sake of protection, knowledge and progress, invoke and worship Savita, creator of the universe, imperishable lord pervasive of spaces and the waters of life, since we all abide by the laws ordained by Him.

विभक्तारं हवामह वस श्चित्रस्य राधसः ।

सवितारं नृच त्सम ॥ ७ ॥

7. *Vibhaktāraṁ havāmahe vasościtrasya rādhasaḥ.*
Savitāraṁ nṛcakṣasam.

We invoke and worship Savita, creator and sustainer of the universe, giver of the wonderful wealth of the world, and dispenser of the fruits of human action and endeavour and to all. He watches from within and without. All, everything, He watches.

सखाय आ नि षीदत सविता स्ताम्या नु नः ।

दाता राधांसि शुम्भति ॥ ८ ॥

8. *Sakhāya ā ni śīdata savitā stomyo nu naḥ.
Dātā rādhāmsi śumbhati.*

Friends, come and sit together, Savita alone is our lord for worship and adoration. Universal giver, He beautifies and beatifies His gifts of wealth and light.

अग्र पत्नीरिहा वह दवानामुशतीरुप ।
त्वष्टारं सामपीतय ॥ ९ ॥

9. *Agne patnīrihā vaha devānāmuśatīrupa.
Tvaṣṭāraṁ somapītaye.*

Agni, lord of light and life and evolution, bring home to us here those generous energies of heat and light which warmly and profusely feed and promote the life and joy of the earth and other sustaining powers of nature, and bring Tvashta, that divine artificer, who creates beautiful new forms of existence and promotes life.

आ ग्रा अग्र इहावस हात्रां यविष्ठ भारतीम ।
वरूत्रीं धिषणां वह ॥ १० ॥

10. *Ā gnā agna ihāvase hotrām yaviṣṭha bhāratīm.
Varūtrīm dhiṣaṇām vaha.*

Agni, lord of light, life and learning, youngest and most brilliant creative power, bring home to us here the beauties of the earth, fragrance of oblations, life-giving sunlight and language of learning, soothing nights and days, and the fiery speech of heaven and earth for our protection and progress.

अभि ना दवीरवसा महः शमणा नृपतीः ।
अच्छिं तपत्राः सचन्ताम ॥ ११ ॥

12. *Abhi no devīravasā mahah śarmaṇā nṛpatnīḥ.
Acchinnapatrāḥ sacantām.*

May noble and generous women of brilliance, supporters and sustainers of their men, bless us with great and comfortable happy homes and the wealth of security, peace and progress.

इहन्दाणीमुप ह्वय वरुणानीं स्वस्तये ।
अग्रायीं सामपीतये ॥ १२ ॥

12. *Ihendrāṇīmupa hvaye varuṇānīm svastaye.
Agnāyīm somapītaye.*

I invoke Indrani, light of the sun, Varunani, coolness of water and soothing softness of air, and Agnaya, heat of fire and warmth to bless our homes and women with peace and progress, protection and prosperity for the sake of happiness and well-being.

मही द्याः पृथिवी च न इमं यज्ञं मिमि तातम ।
पिपृतां ना भरीमभिः ॥ १३ ॥

13. *Mahī dyauḥ pṛthivī ca na imam yajñam mimikṣa-
tām. Pipṛtām no bharīmabhiḥ.*

May the high heavens with their light and energy, and the dark green earths with their sustenance and gravitation feed and accomplish this holy scientific yajna of ours and, with their support and nourishment, bless us with fulfilment.

तयारिद घृतवत्पया विपा रिहन्ति धीतिभिः ।
गन्धवस्य ध्रुव पदे ॥ १४ ॥

14. *Tayoridghrtavatpayo viprā rihanti dhītibhiḥ.
Gandharvasya dhruve pade.*

By the force of attraction and repulsion of those two, sun and earth, do eminent men of knowledge receive liquid life on earth and move around in the steady space of the universal hold of the sustainer of the stars.

स्या॒ना पृ॒थिवि॑ भवान् ऽरा नि॒वश॑नी ।

यच्छा॑ नः शम॑ स॒पथः॑ ॥ १५ ॥

15. *Syonā pṛthivi bhavānṛkṣarā niveśanī.
Yacchā naḥ śarma saprathah.*

Dear green earth, beautiful, free from thorns of sufferance, wide expansive happy haven for all, give us a happy home of pleasure and delight.

अता॑ द॒वा अ॒वन्तु॑ ना॒ यता॑ विष्णु॒विचक्र॑म ।

पृ॒थि॒व्याः सप्त॑ धाम॒भिः ॥ १६ ॥

16. *Ato devā avantu no yato viṣṇurvicakrame.
Pṛthivyāḥ sapta dhamabhiḥ.*

May the scholars of light and vision favour and protect us with knowledge of the seven stages of creation from earth to Prakṛti through which Vishnu, lord omnipresent, created the universe (of five elements, Virat and Prakṛiti).

इदं॑ विष्णु॒वि चक्र॑म त्र॒धा नि द॑ध प॒दम॑ ।

समू॑ ह॒मस्य॑ पांसु॒र ॥ १७ ॥

17. *Idaṁ viṣṇurvi cakrame tredhā ni dadhe padam.
Samūlhamasya pāmsure.*

Vishnu created this threefold universe of matter, motion and mind in three steps of evolution through Prakṛiti, subtle elements and gross elements, shaped the

atoms into form and fixed the form in eternal space and time.

त्रीणि प॒दा वि च॑क॒म॒ विष्णु॑गा॒पा अदा॑भ्यः ।

अ॒ता ध॒र्माणि धा॒रय॑न् ॥ १८ ॥

18. *Trīṇi padā vi cakrame viṣṇurgopā adābhyah.
Ato dharmāṇi dhārayan.*

Vishnu, universal sustainer and unchallengeable protector, fixed the order of the threefold universe of forms, comprehensible, apprehensible and spiritually attainable, and hence the forms abide in and observe the laws of their existence and function.

विष्णाः॒ कर्मा॑णि पश्य॒त॒ यता॑ व॒तानि॑ पस्प॒श ।

इ॒न्द्रस्य॑ यु॒ज्यः सखा॑ ॥ १९ ॥

19. *Viṣṇoḥ karmāṇi paśyata yato vratāni paspaśe.
Indrasya yujyah sakhā.*

Watch the creation and actions of Vishnu. Thence the souls know and observe the law and discipline of their existence. Vishnu is the friend and constant companion of the soul.

तद्विष्णाः॒ पर॑मं प॒दं सदा॑ पश्य॒न्ति सू॒रयः॑ ।

दि॒वीव॒ च पु॒रात॑तम ॥ २० ॥

20. *Tadviṣṇoḥ paramam padam sadā paśyanti sūrayah.
Divīva cakṣurātataṁ.*

Heroic souls of vision realise the supreme presence of Vishnu in their soul as they see the light of the sun in heaven.

तद्विप्रासा विप॒न्यवा॑ जागृ॒वांसः॑ समि॒न्धत॑ ।

विष्णा॒यत्पर॑मं प॒दम॑ ॥ २१ ॥

21. *Tadviprāso vipanyavo jāgrvāṁsaḥ samindhate.*
Viṣṇoryat paramaṁ padam.

Visionary souls, celebrants of Vishnu, ever awake, invoke, kindle and light up the spirit within and realise that supreme light of Divinity in the soul.

Mandala 1/Sukta 23

Vayu, Indra-Vayu, Mitra-Varunau, Indra-Marutvan
Vishvedeva, Pusha, Apah, Agni Devatah,
Kanva Medhatithi Rshi

ती॒वाः सा॒मांस॑ आ ग॒ह्या॒शीव॑न्तः सु॒ता इ॒म ।

वा॒या तान्प॑स्थि॒तान्पि॑ब ॥ १ ॥

1. *Tivrāḥ somāsa ā gahyāśīrvantaḥ sutā ime.*
Vāyo tān prasthitān piba.

Sharp and lovely tonics are these somas, distilled essences of herbs. Vayu, vitality of the winds, take them on as they flow and energise them as food for the mind and soul.

उ॒भा द॒वा दि॒विस्पृ॑श॒न्दवा॒यू ह॒वाम॑ह ।

अ॒स्य सा॒मस्य॑ पी॒तय॑ ॥ २ ॥

2. *Ubhā devā divisprśendravāyū havāmahe.*
Asya somasya pītaye.

We invoke Indra and Vayu, divine powers of fire and wind which touch the skies, for the protection and promotion of soma, the beauty and joy of life in the world, which we have been able to create.

इन्द्रवायू मनाजुवा विषा हवन्त ऊतय ।

सहस्रा ा धियस्पती ॥ ३ ॥

3. *Indravāyū manojuvā viprā havanta ūtaye.*
Sahasrākṣā dhiyaspatī.

For the protection and progress of the world in a state of peace and happiness, scholars of vision and piety invoke Indra and Vayu, divine energies of wind and electricity, which move at the speed of the mind, and which are givers of a thousand powers of sensitivity and promoters of human intelligence and its creations.

मित्रं वयं हवामह वरुणं सामपीतय ।

जज्ञाना पूतदं सा ॥ ४ ॥

4. *Mitraṁ vayaṁ havāmahe varuṇaṁ somapītaye.*
Jajñānā pūtakṣasā.

For the creation, preservation and promotion of soma, peace and joy of life, we invoke Mitra and Varuna, life energies of prana and udana in systemic circulation, which are purifying, vitalising and enlightening for the body, mind and soul.

ऋतन् यावृतावृधावृतस्य ज्यातिषस्पती ।

ता मित्रावरुणा हुव ॥ ५ ॥

5. *Ṛtena yāvṛtāvṛdhāvṛtasya jyotiṣaspatī.*
Tā mitrāvaruṇā huve.

For our enlightenment and spiritual advancement, we invoke Mitra and Varuna, light of the sun and motive energy of the wind, both guardians of the light of truth and natural laws of Divinity, which, by that very light of truth, extend the operation of that law in the Lord's creation upto the mind and soul of humanity.

वरुणः पाविता भुवन्मित्रा विश्वाभिरूतिभिः ।

करतां नः सुरार्धसः ॥ ६ ॥

6. *Varuṇaḥ prāvitā bhuvan mitro viśvābhirūtibhiḥ.
Karatām naḥ surārdhasaḥ.*

Varuna is breath of air, and Mitra, light of the sun, with energies and all the vitalities and immunities of human life and prosperity. May they both help us rise to the noblest wealth of body, mind and soul.

मरुत्वन्तं हवामह इन्द्रमा सामपीतय ।

सजृगणनं तृप्पतु ॥ ७ ॥

7. *Marutvantam havāmaha indramā somapītaye.
Sajūrgaṇena tṛmpatu.*

We invoke Indra, electric energy of nature which carries the energy of the Maruts, tempestuous winds of higher skies. May the electric energy, omnipresent in nature and co-operative with the winds, bless us with comfort and happiness in life.

इन्द्रज्येष्ठा मरुद्गणा देवासः पूषरातयः ।

विश्वं मम श्रुता हवम ॥ ८ ॥

8. *Indrajyeṣṭhā marudgaṇā devāsaḥ pūṣarātayaḥ.
Viśve mama śrutā havam.*

May all the divine powers of nature, of which the sun is the chief, especially the winds blissfully working in unison with sun-rays, listen to our invocation and bless us with power and prosperity.

हूत वृत्रं सुदानव इन्द्रेण सहसा युजा ।

मा ना दुःशंसं इशत ॥ ९ ॥

9. *Hata vṛtram sudānava indreṇa sahasā yujā.
Mā no duḥśamsa īśata.*

Working with tremendous force in unison with the sun, the winds break up the clouds and bless us with rain.

Indra, Lord of universal power and honour, we pray, let no man of evil mind and dishonour exploit their power and rule over us.

विश्वान्द्वान्हवामह मरुतः सामपीतय ।
उगा हि पृश्निमातरः ॥ १० ॥

10. *Viśvān devān havāmahe marutaḥ somapītaye.
Ugrā hi pṛśnimātarah.*

We invoke all the divinities of nature and humanity, and we invoke the Maruts, fierce children of mother skies, all for a drink of soma — to celebrate our creation of power by yajna and join our prayer for protection by Grace.

जयतामिव तन्यतुमरुतामति धृष्णुया ।
यच्छुभं याथना नरः ॥ ११ ॥

11. *Jayatāmiva tanyaturmarutāmeti dhṛṣṇuyā.
Yacchubhaṁ yāthanā narah.*

Whatever good a person achieves in life is achieved by courage and daring such as the force of winds, or the thunder of lightning or the power of a king's victorious army.

हस्काराद्विद्युतस्पय ता जाता अवन्तु नः ।
मरुता मृळयन्तु नः ॥ १२ ॥

12. *Haskārād vidyutasparya'to jātā avantu naḥ.
Maruto mṛḷayantu naḥ.*

May the lights born of flashes of lightning spare and protect and help us advance. May the Maruts give us peace and comfort.

आ पूषञ्चित्रबहिषमाघृण धरुणं दिवः ।

आजां नष्टं यथा पशुम् ॥ १३ ॥

13. *Ā pūṣaṇ citrabarhiṣamāghṛṇe dharuṇaṁ divaḥ.
Ājā naṣṭaṁ yathā paśum.*

Just as a shepherd shows a once lost but later found animal, so the sun, lord of brilliant rays and supporter of life with nourishment, lights up and reveals the wondrous skies and spaces and lights up and moves around the stars and planets such as the earth.

पूषा राजानमाघृणिरपगू हं गुहां हितम् ।

अविन्दच्चित्रबहिषम् ॥ १४ ॥

14. *Pūṣā rājānamāghṛṇirapagūḥ guhā hitam.
Avindaccitrabarhiṣam.*

Pusha, lord creator and supporter of life, and lord of light of the universe creates, manifests and illuminates the wondrous universe of light and beauty which was hidden deep but safe and secure in the cave of the night of annihilation.

(The mantra also applies to the creation of the earth and other planets of the solar system, in continuation of mantra 13 above. It also applies to the revelation of the light of the soul hidden in the cave of the heart.)

उ॒ता स॒ मह्य॑मिन्दु॒भिः षड्यु॑क्ताँ अनु॒सर्षि॑धत ।

गा॒भिर्य॑वं न च॒कृष॑त ॥ १५ ॥

15. *Uto sa mahyamindubhiḥ ṣaḍyuktāñ anuseṣi-dhat.*
Gobhiryavaṁ na carkṛṣat.

And then, just as a farmer tills the land and produces food, so does He, Lord Creator, again create for me — humanity — the earth with sweets of green and the cycle of six seasons, cows and barley food.

अ॒म्बया॑ य॒न्त्यध्व॑भिजा॒मया॑ अध्वरी॒यता॑म ।

पृ॒ञ्च॒तीम॑धुना॒ पयः॑ ॥ १६ ॥

16. *Ambayo yantiyadhvabhijāmāyo adhvārīyatām.*
Prñcatīmadhunā payaḥ.

May the motherly waters, protectors of humanity, flow by the same paths, the flow mixing with honey-sweets of the earth, performing part of the creative yajna for us.

अ॒मूया॑ उप॒ सू॒र्य या॑भि॒वा॒ सू॒र्यः स॒ह ।

ता ना॑ हि॒न्वन्त्वध्व॑रम ॥ १७ ॥

17. *Amūryā upa sūrye yābhirvā sūryaḥ saha.*
Tā no hinavantvadhvaram.

And those distant waters which are close to the sun, or which are in the sun itself, or with which the sun nourishes life, may all those come, accomplish and advance our yajna.

अ॒पा द॒वीरु॑प॒ ह्य॒ यत्र॑ गा॒वः पि॑बन्ति नः ।

सि॒न्धु॒भ्यः क॑र्त्त॒व्यं ह॒विः ॥ १८ ॥

18. *Apo devīrupa hvaye yatra gāvaḥ pibanti naḥ.
Sindhubhyaḥ kartvaṁ haviḥ.*

I invoke the celestial waters whereby the rays of the sun suck up the vapours in order to create holy materials for our yajna.

अ॒प्स्व॑न्त॒र्मृ॒तम॑प्सु भ॒ष॒जम॑पा॒मु॒त प॑श॒स्तय॑ ।
द॒वा भ॑व॒त वा॒जिनः॑ ॥ १९ ॥

19. *Apsvantaramṛtamapsu bheṣajamapāmuta praśa-
staye. Devā bhavata vājinah.*

There is nectar in the waters. There is health and medicinal efficacy in the waters. General scholars of eminence, rise and act fast for special studies and appraisal of waters.

अ॒प्सु म॒ सामा॑ अब॒वीद॑न्त॒विश्व॑ानि भ॒ष॒जा ।
अ॒ग्निं च॑ वि॒श्वशं॑भु॒वमाप॑श्च वि॒श्वभ॑ष॒जीः ॥ २० ॥

20. *Apsu me somo abravīdantarviśvāni bheṣajā.
Agniṁ ca viśvaśambhuvamāpaśca viśvabhe-ṣajīḥ.*

Soma, the moon and the herbs, creates and shows there is universal medicine in the waters for me. And the waters, universal medicine, create the vital heat of life which is the universal sustainer of us all.

आपः॑ पृ॒णीत॑ भ॒ष॒जं वरू॑थं त॒न्व॒इ म॑म ।
ज्याक॑ च॒ सूर्य॑ दृ॒श ॥ २१ ॥

21. *Āpaḥ prṇīta bheṣajaṁ varūthaṁ tanve mama.
Jyok ca sūryaṁ dṛśe.*

Waters create the best medicine for my body for a long life time for me to have a sight of the sun,

universal light, everyday.

इदमापः प वहत यत्किं च दुरितं मयि ।

यद्वाहमभिदुदाह यद्वा शप उतानृतम ॥ २२ ॥

22. *Idamāpaḥ pra vahata yatkiṁ ca duritaṁ mayi.
Yadvāhamabhidudroha yadvā śepa utānṛtam.*

May these holy waters wash off and carry away whatever evil there be in me, whatever I hate, or whatever I curse, or whatever false there be in me.

आपा अद्यान्वचारिषं रसनं समगस्महि ।

पर्यस्वानग्र आ गहि तं मा सं सृज वचसा ॥ २३ ॥

23. *Āpo adyānvacāriṣaṁ rasena samagasmahi.
Payasvāngana ā gahi taṁ mā saṁ sṛja varcasā.*

Let us to-day taste of the holy waters mixed with vital juices. And whatever I have drunk, whatever I have performed in action as my Karma, Agni, come to me and recreate me with the power and splendour I deserve accordingly.

सं माग्र वचसा सृज सं पजया समायुषा ।

विद्युम अस्य द्वा इन्द्रा विद्यात्सुह ऋषिभिः ॥ २४ ॥

24. *Sam māgne varcasā sṛja saṁ prajayā samāyuṣā.
Vidyurme asya devā indro vidyātsaha ṛṣibhiḥ.*

Agni, Lord omniscient and omnipotent, recreate me with power and splendour, with family, with good health and age. May the divinities know me as I am. May Indra, lord of splendour and honour, know me, along with all the seers of the universal eye. They know.

Mandala 1/Sukta 24

*Prajapati, Agni, Savita or Bhaga, Varuna Devatah,
Ajigarti Shunahshepa Krtrima Vaishvamitra
Devarata Rshi*

कस्य नूनं कतमस्यामृतानां मनामह चारुं द्वस्य नाम ।
का ना मद्वा अदितय पुनदात्पितरं च दृश्यं मातरं च ॥ १ ॥

1. *Kasya nūnaṁ katamasyāmṛtānāṁ manāmahe
cāru devasya nāma. Ko no mahyā aditaye punar-
dāt pitaraṁ ca dṛśeyaṁ mātaraṁ ca.*

Who, which one, is that supreme lord of the many immortals whose auspicious name we adore and worship? Who is that for sure who sends us back to the great earth so that we may again behold and be with our father and mother?

अग्रवयं पथमस्यामृतानां मनामह चारुं द्वस्य नाम ।
स ना मद्वा अदितय पुनदात्पितरं च दृश्यं मातरं च ॥ २ ॥

2. *Agnervayaṁ prathamasyāmṛtānāṁ manāmahe
cāru devasya nāma. Sa no mahyā aditaye punar-
dāt pitaraṁ ca dṛśeyaṁ mātaraṁ ca.*

We adore and worship the auspicious name of Agni, lord of light and life, first of the immortals and the highest. He it is who sends us back to this great world of Prakṛti so that we may behold and be with our father and mother again.

अभि त्वा देव सवितरीशानं वार्याणाम ।
सदावन्भागमीमह ॥ ३ ॥

3. *Abhi tvā deva savitarīśānaṁ vāryāṇām.
Sadāvanbhāgamīmahe.*

Of all the immortals, we worship you alone, Savita, glorious lord of light and life, ruler of the regions and favourite things of our choice, eternal protector and adorable dispenser of universal justice.

यश्चिद्धि त इत्था भगः शशमानः पुरा निदः ।

अद्वेषा हस्तयादध ॥ ४ ॥

4. *Yaściddhi ta itthā bhagaḥ śaśamānaḥ purā nidaḥ.*
Adveṣo hastayordadhe.

Whatever your gifts of dispensation thus, whether admirable wealth as a result of former adoration and worship, or otherwise as a result of blame and censure, I deliver into your hands without hate or anger.

भगभक्तस्य त वयमुदशम तवावसा ।

मृधानं राय आरभ ॥ ५ ॥

5. *Bhagabhaktasya te vayamudaśema tavāvasā.*
Mūrdhānaṁ rāya ārabhe.

Lord of glory, we pray, let us receive our share of divine dispensation with your protection and grace in order to rise to the top in wealth and reach the glory of your presence.

नहितं इत्रं न सहा न मन्युं वयश्च नामी प्रतयन्त आपुः ।

नमा आपा अनिमिषं चरन्तीन य वातस्य

पमिनन्त्यभ्वम ॥ ६ ॥

6. *Nahi te kṣatraṁ na saho na manyuṁ vayaścanāmī*
patayanta āpuḥ. Nemā āpo animiṣaṁ carantīrna
ye vātasya praminantyaabhvam.

All those that move in space comprehend not

your order and dominion, nor violate your power or force or constancy. Nor do these waters and currents of universal energy ever on the move surpass your presence. Nor even the velocities of the wind can ever violate the immensity of your power which is eternal and immortal.

अबुध्न राजा वरुणा वनस्याध्वं स्तूपं ददत पूतद १ः ।
नीचीनाः स्थरुपरि बुध्न एषामस्म अन्तनिहिताः कृतवः
स्युः ॥ ७ ॥

7. *Abudhne rājā varuṇo vanasyordhvaṁ stūpaṁ dadate pūtakṣaḥ. Nīcīnāḥ sthurupari budhna eṣāmasme antarnihitāḥ ketavaḥ syuḥ.*

The ruling lord Varuna, the brilliant sun, pure and generous, radiates a flood of light in the bottomless astral sphere over the atmosphere, flowing down, the rays of light stop over the atmosphere and filter down to the clouds and impregnate them over the earth. May the rays of the sun, the clouds and the vapours absorbed in the clouds be for our good.

उरुं हि राजा वरुणश्चकार सूर्याय पन्थामन्वतवा उ ।
अपद् पादा पतिधातव करुतापवक्ता हृदयाविधिश्चित ॥ ८ ॥

8. *Uruṁ hi rājā varuṇaścakāra sūryāya panthāman-vetavā u. Apade pādā pratidhātave'-karutāpavaktā hṛdayāvidhaścīt.*

Varuna, ruling lord of the universe, carved out a wide path for the sun to move and thus created an orbit-path in the pathless space for His deputy wielder and sustainer of the sub-system, meticulously averting, as if, a pinhole in the heart of the cosmic system, like a

surgeon.

श॒तं तं रा॒जन्भि॒षजः॑ स॒हस्र॑मु॒वी ग॑भी॒रा सु॑म॒तिष्ठ॑ अस्तु ।

बा॒धस्व दू॒र नि॒र॒ह॒तिं प॒राचः॑ कृ॒तं चि॒दनः॑ प मु॒मुग्ध्य॑स्मत ॥ ९ ॥

9. *Śataṁ te rājan bhiṣajaḥ sahasramurvī gabhīrā sumatiṣṭhe astu. Bādhasva dūre nirṛtiṁ parācaiḥ kṛtaṁ cidenah pra mumugdhyasmat.*

Glorious ruler, hundred are your healing balms and medicaments, thousands your wide earths, and deep is your noble intelligence. Drive off adversity far away. And whatever sin is committed by the wicked, keep away, and liberate us.

अ॒मी य ऋ॒ ण॒ नि॒हि॒तास॑ उ॒च्चा न॒क्तं द॒दृश्र॑ कु॒हं चि॒द्वि॒व॒युः ।
अ॒द॒ब्धा॒नि व॒रु॒णस्य॑ व॒तानि॑ वि॒चाक॑श॒च्च॒न्दमा॑ न॒क्त॒-
म॒ति ॥ १० ॥

10. *Amī yā ṛkṣā nihitāsa uccā naktam dadṛśre kuha ciddiveyuh. Adabdhāni varuṇasya vratāni vicāka-saccandramā naktameti.*

Those constellations of stars such as the Great Bear set in motion high and far, which are seen at night — where do they go in the day?

Fixed, inviolable are the laws and rules of Varuna, rules of the stars. So the moon shines at night and moves on in its orbit.

तत्त्वा॑ या॒मि ब॒ह्व॑णा॒ वन्द॑मा॒नस्त॒दा शा॑स्त॒ यज॑मा॒ना
ह॒विर्भिः॑ । अ॒ह॒ळ॒मा॒ना व॒रु॒णह॒ बा॒ध्यु॒रु॒शंस॑ मा न॒ आयुः॑ प
मा॒षीः ॥ ११ ॥

11. *Tattvāyāmi brahmaṇā vandamānastadāśāste yajamāno havirbhiḥ. Aheḥmāno varuṇeha bodh-yuruśaṁsa mā na āyuh pra moṣṭh.*

Varuna, lord ruler of the stars, praised and celebrated by many, I come to you singing in worship the hymns of divinity, offering holy fragrances in yajna with faith and reverence. Lord kind and gracious, give us the light of life here itself. Let not our life waste away.

तदि॒क्तुं तदि॒वा॒ मह्य॑माहुस्तद॒यं क॒ता॑ ह॒ृद आ वि च॑ष्ट ।
शु॒नः॒शपा॑ यमहृ॒द गृ॒भीतः॑ सा अ॒स्मान॑ राजा वरु॒णा
मुमा॑क्तु ॥ १२ ॥

12. *Tadinnaṅktaṁ taddivā mahyamāhustadayam keto hr̥da ā vi caṣṭe. Śunaḥśepo yamahvadgr̥bhī-taḥ so asmān rājā varuṇo mumoktu.*

Of that the wise men nightly speak to me. Day in and day out they sing of that for me. And the same presence this voice of the heart reveals to me. The sagely scholar, inspired and possessed, proclaims His honour and dominion. May the same ruling lord of glory, Varuna, deliver us from sin and slavery unto light and freedom.

शु॒नः॒शपा॑ ह्यहृ॒द गृ॒भीतस्त्रि॒ष्वदि॒त्यं दु॒पद॑षु ब॒द्धः । अव॑नं
राजा वरु॒णः ससृ॑ज्याद्वि॒द्वान् अद॑ब्धा॒ वि मु॑मा॒क्तु पा॑शान् ॥ १३ ॥

13. *Śunaḥśepo hyahvadgr̥bhītastrīṣvādityaṁ drupa-deṣu baddhaḥ. Avainaṁ rājā varuṇaḥ sasṛjyā-dvidvān adabdhō vi mumoktu pāśān.*

Shunah-shepa, man of knowledge dedicated to light and happiness, inspired and possessed by ambition,

bound within the yajnic pillars of knowledge, action and meditation, should invoke and develop Aditya, power of sun and wind. May Varuna, lord omniscient ruler of the world, shape him (as a maker and saviour of humanity). May He, inviolable lord omnipotent, deliver us from bonds of sin, ignorance and poverty.

अव॑ त॒ हळा॑ वरुण॒ नमा॑भिरव॒ यज्ञ॑भिरीमह॒ ह॒विर्भिः॑ । तय॑ ।
स्मभ्य॑मसुर॒ पच॑ता॒ राज॒ नाना॑सि शिश्रथः॒ कृ॒तानि॑ ॥ १४ ॥

14. *Ava te heḷo varuṇa namobhirava yajñebhi-rīmahe havirbhiḥ. Kṣayannasmabhyamasura pracetā rājannenāmsi śīsrathaḥ kṛtāni.*

Varuna, self-refulgent lord of omniscience, giver of knowledge, life of our breath, we pray for the gift of your light and favour with acts of homage, yajnas and holy offerings. Reducing and destroying our sins as you are, we pray, be kind and gracious to loosen the bonds of our actions performed.

उदु॑त्त॒मं वरु॑ण॒ पाश॑म॒स्मद॑वा॒धु॒मं वि म॑ध्य॒मं श्र॑थाय ।
अथा॑ व॒यमा॑दित्य॒ व्र॒त त॑वाना॒गसा॒ अदि॑तय॒ स्याम॑ ॥ १५ ॥

Uduttamaṁ varuṇa pāśamasmadavādhamam vi madhyamaṁ śrathāya. Athā vayamāditya vrata tavānāgaso aditaye syāma.

Varuna, dearest lord of our choice, we pray, loosen the highest, middling and the lowest bonds of our sin and slavery so that, O Lord Supreme of light, free from sin and slavery and living within the rules of your law, we may be fit for the attainment of the ultimate freedom of Moksha.

Mandala 1/Sukta 25

*Varuna Devata, Ajigarti Shunahshepa Krtrima
Vaishvamitra Devarata Rshi*

यच्चिद्धि त विशा यथा प देव वरुण व्रतम ।

मिनीमसि द्यविद्यवि ॥ १ ॥

1. *Yacciddhi te viśo yathā pra deva varuṇa vratam.
Minīmasi dyavidyavi.*

Varuna, brilliant and generous lord of creation, since after all we are your children, and we do (out of ignorance) violate your rules of discipline and conduct day by day, we pray for your compassion as our father.

मा ना व्रधाय ह्रत्नव जिहीळानस्य रीरधः ।

मा हृणानस्य मन्यव ॥ २ ॥

2. *Mā no vadhāya hatnave jihīḷānasya rīradhaḥ.
Mā hrṇānasya manyave.*

Lord of compassion, let us not feel excited to take up a deadly weapon against the person who offends us and excites our passion for revenge, and save us from the wrath against the person who feels ashamed of his action against us.

वि मृळीकाय त मना रथीरश्वं न सन्दिताम ।

गीभिवरुण सीमहि ॥ ३ ॥

3. *Vi mṛḷikāya te mano rathīraśvaṁ na saṁditam.
Gīrbhirvaruṇa sīmahi.*

Like a driver who has yoked the horse to his chariot, we control and concentrate our mind on you with thought and prayers for the gift of your compassion

and grace.

परा हि म विमन्यवः पतन्ति वस्य-इष्टय ।
वया न वसतीरुप ॥ ४ ॥

4. *Parā hi me vimanyavaḥ patanti vasya-iṣṭaye.*
Vayo na vasatīrupa.

For the sake of my domestic good and well-being, I pray, may those who are ill-disposed and impassioned against me go off far away just as birds leave their nests and fly away.

कदा त्रिश्रियं नरमा वरुणं करामह ।
मृळीकायारुच त्सम ॥ ५ ॥

Kadā kṣatraśriyaṁ naramā varuṇaṁ karāmahe.
Mṛḷikāyorucakṣasam.

How shall we adore and pray to Varuna, lord of universal eye and guide of humanity, for His favour and grace, and when shall we realise the beauty and prosperity of the social order.

तदित्समानमाशात् वनन्ता न प युच्छतः ।
धृतवताय दाशुष ॥ ६ ॥

6. *Taditsamānamāśāte venantā na pra yucchataḥ.*
Dhṛtavratāya dāśuṣe.

Both Mitra and Varuna yearning with love for the man of the vows of Dharma and yajnic generosity forsake him not, they abide by him constantly and bless him with fulfilment.

वदा या वीनां पदमन्तरि तण पतताम ।
वद नवः समुदियः ॥ ७ ॥

7. *Vedā yo vīnāṁ padamantarikṣeṇa patatām.
Veda nāvaḥ samudriyaḥ.*

The specialist of the sea and the sky is the man who knows the science and paths of the birds and planes flying across the skies, and he knows the science and routes of the ships sailing across the seas.

वद मासा धृतवता द्वादश पजावतः ।
वदा य उपजायत ॥ ८ ॥

8. *Veda māso dhṛtavrato dvādaśa prajāvataḥ.
Vedā ya upajāyate.*

The man of the discipline of science and Dharma who knows the twelve months of the year and the thirteenth which is supplementary every third year, and also knows how they raise the produce of the earth like a father, is the specialist of time, seasons, fertility and production.

वद वातस्य वतनिमुराऋष्वस्य बृहतः ।
वदा य अध्यासत ॥ ९ ॥

9. *Veda vātasya vartanimurorṣvasya bṛhataḥ.
Vedā ye adhyāsate.*

One who knows the course of the winds, vast, abundant and stormy, and knows those that are sustained by it, and also knows those that control it, is a specialist of the earth and the skies.

नि षसाद धृतवता वरुणः पस्त्याऽस्वा ।
सामाज्याय सुकतुः ॥ १० ॥

10. *Ni ṣasāda dhṛtavrato varuṇaḥ pastyā3 svā.
Sāmrajyāya sukratuḥ.*

Varuna, man of brilliance and leadership, dedicated to holy vows, yajna and Dharma, hero of noble watchful action, would sit among the people with power and grace and rise to the heights of governance and world order.

अ॒ता वि॒श्वान्य॒द्भु॒ता चि॒क्त्वाँ अ॒भि प॑श्यति ।

कृ॒तानि॒ या च॒ क॒त्वा ॥ ११ ॥

11. *Ato viśvānyadbhutā cikitvāñ abhi paśyati.*
Kṛtāni yā ca kartvā.

And hence wide awake and all aware, he watches and oversees all the wonderful things which have been done and which have yet to be done.

स न॑ वि॒श्वाहा॑ सु॒कतु॑रादि॒त्यः सु॒पथा॑ करत ।

प ण॒ आयूँ॑षि तारिषत ॥ १२ ॥

12. *Sa na viśvāhā sukraturādityaḥ supathā karat.*
Pra ṇa āyūṁṣi tāriṣat.

And may He, Aditya, imperishable lord of light and omniscience, sun and life's energy, lord of noble and watchful action, keep us on the right path all days and nights and thus bless us across a full life of total fulfilment.

बि॒भ्रद॑ द्रा॒पिं हि॒र॒ण्यय॑ वरु॒णा व॑स्त नि॒णिज॑म ।

परि॒ स्प॒शा नि॒ षदि॑र ॥ १३ ॥

13. *Bibhrad drāpiṁ hiraṇyayaṁ varuṇo vasta nirṇi-jam. Pari spaśo ni ṣedire.*

Varuna, self-refulgent lord of the universe, wearing a golden mantle (as the sun) shines pure and

shines all (covering them with the golden light of His purity). All the tangible objects of the world abide in Him.

न यं दिप्सन्ति दिप्सवा न द्रुह्वाणा जनानाम ।

न द्रुवमभिमत्तयः ॥ १४ ॥

14. *Na yaṁ dipsanti dipsavo na druhvāṇo janānām.
Na devamabhimātayaḥ.*

The enemies of humanity dare challenge Him not, the jealous affect Him not, the proud can touch Him not, Lord of light and universe since He is.

उत या मानुषष्वा यशश्चक्र असाभ्या ।

अस्माकमुदरष्वा ॥ १५ ॥

15. *Uta yo mānuṣeṣvā yaśaścakre asāmyā.
Asmākamudareṣvā.*

It is He who bestows perfect honour on humanity and creates food and water for us. It is He who shines in glory over humanity and others in and out everywhere.

परां म यन्ति धीतया गावा न गव्यूतीरनु ।

इच्छन्तीरुच त्सम ॥ १६ ॥

16. *Parā me yanti dhītayo gāvo na vacyūṭīranu.
Icchantīrurucakṣasam.*

As cows run to their stall yearning for home, so do my thoughts rise and travel far and high yearning for Varuna, Lord Supreme of universal vision, watching over all, and my haven and home.

सं नु वाचावह पुनयतां म मध्वाभृतम ।

हातव तदस प्रियम ॥ १७ ॥

17. *Saṁ nu vocāvahai punaryato me madhvābhṛ-tam.
Hoteva kṣadase priyam.*

Let us speak together again and again since you give me dear sweet food for knowledge collected from versatile sources just as a priest gives honey-sweets to the yajamana for dispelling his ignorance with knowledge.

दर्शं नु विश्वदशतं दर्शं रथमधि ममि ।

एता जुषत म गिरः ॥ १८ ॥

18. *Darśaṁ nu viśvadarśataṁ darśaṁ rathamadhi
kṣami. Etā juṣata me girah.*

For a vision of the Lord omniscient of the universal eye who is also an object of world vision, and for a model of the chariot over earth, air and sea, listen carefully to these words of mine in a mood of patience and forbearance.

इमं म वरुण श्रुधी हवमद्या च मृळय ।

त्वामवस्युरा चक ॥ १९ ॥

19. *Imaṁ me varuṇa śrudhī havamadyā ca mṛḷaya.
Tvāmavasyurā cake.*

Varuna, Lord Supreme of our highest choice, listen to my prayer to-day, be kind and gracious. In search of love and protection, I come and praise and pray.

त्वं विश्वस्य मधिर दिवश्च गमश्च राजसि ।

स यामन्ति पति श्रुधि ॥ २० ॥

20. *Tvaṁ viśvasya medhira divaśca gmaśca rājasi.
Sa yāmani prati śrudhi.*

Varuna, Lord of cosmic intelligence, light of the universe who illuminate the heaven and earth over time, we pray, listen to our prayer and respond.

उदुत्तमं मुमुग्धि न॒ वि पाशं मध्यमं चृत ।
अवाध॒मानि जीव॑स ॥ २१ ॥

21. *Uduttamaṁ mumugdhi no vi pāśaṁ madhya-maṁ cṛta. Avādhamāni jīvase.*

Varuna, Lord of Law and Light, snap our highest bonds of the mind and loosen the middle bond of the senses and the lowest bond of the body for real life of spiritual fulfilment.

Mandala 1/Sukta 26

*Agni Devata, Ajigarati Shunahshepa Krtrima
Vaishvamitra Devarata Rshi*

वसिष्वा॒ हि मि॒य॒ध्य॒ वस्त्रा॑ण्यूर्जा पत ।
समं ना॑ अध्व॒रं यज॑ ॥ १ ॥

1. *Vasiṣvā hi miyedhya vastrāṇyūrjāṁ pate.
Semaṁ no adhvaraṁ yaja.*

High-priest of yajna, yajamana, disseminator of yajna fragrances into the skies, preserver of energy, put on the holy clothes and perform this sacred non-violent yajna for us.

नि न॒ हाता॒ वर॑ण्यः सदा॑ यविष्ठ॒ मन॑मभिः ।
अग्र॑ दि॒वित्म॑ता॒ वचः॑ ॥ २ ॥

2. *Ni no hotā vareṇyaḥ sadā yaviṣṭha manmabhiḥ.
Agne divitmatā vacaḥ.*

Agni, ever most youthful power of yajna, may

the chosen high-priest with noble thoughts and hymns always help us realise the words of our prayer with your gifts of heavenly light and joy.

आ हि ष्मा॑ सू॒नव॑ पि॒तापि॑यज॒त्याप॑य ।

सखा॑ सख्य॒ वर॑ण्यः ॥ ३ ॥

3. *Ā hi śmā sūnave pitāpiryajatyāpaye.*
Sakhā sakhye vareṇyaḥ.

Agni, self-refulgent lord of light, dearest yajnic power of our choice, just as a father for the son, a benefactor for the beneficiary, a friend for a friend performs the yajna, so may you, we pray, bless us. (So may we too perform yajna for one another.)

आ ना॑ ब॒ही रि॒शाद॑सा॒ वरु॑णा मि॒त्रा अ॒य॒मा ।

सीद॑न्तु मनु॒षा य॑था ॥ ४ ॥

4. *Ā no barhī riśādaso varuṇo mitro aryamā.*
Sīdantu manuṣa yatha.

May Varuna, lord of knowledge, Mitra, universal friend, and Aryama, lord of justice, all destroyers of sin, enemies and disease, grace the seats of our yajna with their blissful divine presence, as may the sagely scholar, our friends, and our dispensers of justice, all fighters against sin, enmity and negativity, come and take their seats on the vedi, sanctify and accomplish our yajna.

पू॒र्व्य॑ हा॒तर॒स्य ना॒ मन्द॑स्व स॒ख्यस्य॑ च ।

इ॒मा उ॒ षु श्रु॒धी गि॒रः ॥ ५ ॥

5. *Pūrvya hotarasya no mandasva sakhyasya ca.*
Imā u ṣu śrudhī girah.

Agni, self-refulgent eternal power of yajna, friend of our forefathers and high-priest of our noble creative acts of yajna, exhilarate, enjoy and brighten up this friendly yajna of ours and listen to these holy chants and prayers.

यच्चिद्धि शश्वता तना द्द्वंद्वं यजामह ।

त्व इद्धूयत हविः ॥ ६ ॥

6. *Yacciddhi śaśvatā tanā devaṁdevaṁ yajāmahe.*
Tve iddhūyate haviḥ.

By whichever eternal and extended holy powers of cosmic yajna were the brilliant and generous powers of nature created, to the same divine powers we offer yajna, to one and all. And to the same powers is the holy material of yajna offered for all time.

प्रिया ना अस्तु विश्वतिहाता मन्दा वरण्यः ।

प्रियाः स्वग्रया वयम ॥ ७ ॥

7. *Priyo no astu viśpatirhotā mandro vareṇyaḥ.*
Priyāḥ svagnayo vayam.

May the happy, charming and venerable ruler of the people, worthy of choice, be dear to us. May the venerable people who offer yajna in honour of Agni, eternal lord of cosmic yajna, and the leader of the people, be dear to us.

स्वग्रया हि वार्यं द्वासा दधिर च नः । स्वग्रया मनामह ॥ ८ ॥

8. *Svagnayo hi vāryaṁ devāso dadhire ca naḥ.*
Svagnayo manāmahe.

Noble people dedicated to the fire and performance of yajna, brilliant and generous, as also

the motherly powers of nature such as the earth and showers of rain, bear and bring for us the blessings of our choice. We know them, and we honour and meditate on these yajnic powers.

अथा न उभयेषाममृतं मर्त्यानाम ।

मिथः संन्तु पशस्तयः ॥ ९ ॥

9. *Athā na ubhayeṣāmamṛta martyānām.
Mithaḥ santu praśastayaḥ.*

Lord eternal and immortal, by your kindness and grace, may the mutual praise and appreciation of both kinds of people—all subject to mortality, both average and exceptional of knowledge and achievement—be for our good.

विश्वभिरग्न अग्निभिरिमं यज्ञमिदं वचः ।

चना धाः सहसा यहा ॥ १० ॥

10. *Viśvebhiragne agnibhirimaṁ yajñamidaṁ vacaḥ.
Cano dhāḥ sahaso yaho.*

Agni, lord of knowledge, mighty of strength and power, kind and gracious, with all these forms of heat and energy, take on this yajnic programme of ours, fructify our words of prayer, and bless us with the delight of well-being.

Mandala 1/Sukta 27

*Agni & Vishvedevah Devataḥ, Ajigarti Shunahshepa
Krtrima Vaishvamitra Devarata Rshi*

अश्वं न त्वा वारवन्तं वन्दध्या अग्निं नमाभिः ।

सुमार्जन्तमध्वराणाम ॥ १ ॥

1. *Aśvaṁ na tvā vāravantam vandadhyā agniṁ namobhiḥ. Samrājantamadhvarāṇām.*

Agni, brilliant and illuminating power and presence of yajnas from the homely agnihotra to the highest programmes of humanity, like a tempestuous horse of flying hair, we praise you and celebrate you with homage and offerings of food and oblations.

स घा' नः सूनुः शर्वसा पृथुपंगामा सुशर्वः ।
मीढवाँ अस्माकं बभूयात ॥ २ ॥

2. *Sa ghā naḥ sūnuḥ śavasā pṛthupragāmā suśevah. Mīḍhvāñ asmākaṁ babhūyāt.*

May our children and successors, travelling far and wide with power and knowledge, be good and kind to us and give us showers of wealth and prosperity.

स ना' दूराच्चासाच्च नि मत्यादघायाः ।
पाहि सदमिद्विश्वायुः ॥ ३ ॥

3. *Sa no dūrāccāsācca ni martyādaghāyoh. Pāhi sadamidviśvāyuh.*

May he, lord of light and knowledge, giver of all joys of life, protect our life, home and industry from far and near against any and every sinful person.

इमम् षु त्वमस्माकं सनिं गायत्रं नव्यांसम ।
अग्रं द्वेषु प वाचः ॥ ४ ॥

4. *Imamū ṣu tvamasmākaṁ sanim gāyatraṁ navyāmsam. Agne deveṣu pra vocaḥ.*

Agni, eternal lord omniscient, this divine knowledge, blissful, sweet and musical in Gayatri and

other musical metres, ever new and giver of new ideas, pray reveal it to the sages and whisper it into our soul.

आ ना॑ भज॒ पर॒म॒ष्वा वाज॑षु मध्य॒म॒षु ।

शि॒ ण॒ वस्वा॒ अन्त॑मस्य ॥ ५ ॥

5. *Ā no bhaja parameṣvā vājeṣu madhyameṣu.
Śikṣā vasvo antamasya.*

Lord of knowledge and power, in the highest, medium and closest battles and businesses of life, enlighten us and give us the joy and wealth of life both material and spiritual.

वि॒भ॒क्तासि॑ चि॒त्र॒भा॒ना॒ सिन्धो॑र॒रु॒मा उ॒पा॒क आ ।

स॒द्या दा॒शुष॑ रसि ॥ ६ ॥

6. *Vibhaktāsi citrabhāno sindhorūrmā upāka ā.
Sadyo dāśuṣe kṣarasi.*

Versatile lord of wide and various knowledge such as analysis of sea waves and water particles, come soon, you always give a shower of knowledge to the man of faith, reverence and generosity.

यम॑ग्र पृ॒त्सु म॒त्य॒म॒वा वाज॑षु यं जु॒नाः ।

स यन्ता॑ शश्च॒ती॒रिषः॑ ॥ ७ ॥

7. *Yamagne prtsu martyamavā vājeṣu yaṁ junāḥ.
Sa yantā śaśvatīriṣaḥ.*

Lord of light and power, let the man you protect in fighting armies, whom you inspire to join battles for knowledge and development, who protects these people who have lived free since time immemorial, let him be the leader, ruler and protector of the people and their

wealth and power.

नकिरस्य सहन्त्य पयता कर्यस्य चित ।

वाजा अस्ति श्रुवाय्यः ॥ ८ ॥

8. *Nakirasya sahanhya paryetā kayasya cit.*
Vājo asti śravāyyah.

No one is his challenger, no vanquisher of the hero whose battle for life and humanity is worthy of praise.

स वाजं विश्वचषणिरवद्भिरस्तु तरुता ।

विपभिरस्तु सनिता ॥ ९ ॥

9. *Sa vājaṁ viśvacarṣaṇirarvadbhirastu tarutā.*
Viprebhirastu sanitā.

May he, protector of humanity, be the winner of battle for progress with the horses that run fast and reach the goal. With the scholars and sages, may he be the generous benefactor and saviour of the people.

जराबाध तद्विविद्धि विशविश यज्ञियाय ।

स्तामं रुदाय दृशीकम ॥ १० ॥

10. *Jarābodha tadvividḍhi viśeviśe yajñiyāya.*
Stomaṁ rudāya dṛśīkam.

Hero of high knowledge and wide fame, create and provide for every people and offer to adorable yajnic Rudra, brilliant lord of justice and power, that wealth, honour and celebration which is magnificent and worthy of praise.

स ना म्हाँ अनिमाना धूमकतुः पुरुश्चन्दः ।

धिय वाजाय हिन्वतु ॥ ११ ॥

11. *Sa no mahāñ animāno dhūmaketuḥ puruścandraḥ.
Dhiye vājāya hinvatu.*

May the yajnic science of fire, great, immeasurable, universal delight with banners of smoke and flame, call up and inspire us for the achievement of intellectual technology and creative power and progress.

स र्वाँइव विश्पतिदव्यः क्तुः शृणातु नः ।

उक्थरग्निबृहद्भानुः ॥ १२ ॥

12. *Sa revāñ iva viśpatirdaivyaḥ ketuḥ śṛṇotu naḥ.
Ukthairagnirbrhadbhānuḥ.*

That Agni, divine protector and sustainer of humanity, destroyer of disease with rays of light, mighty brilliant, may listen to our prayers and hymns of praise like a generous man of wealth and prosperity.

नमा महदभ्य नमा अभकभ्या नमा युवभ्या नम आशि-
नभ्यः । यजाम दवान्यदि शक्रवाम मा ज्यायसः शंसमा
वृत्ति दवाः ॥ १३ ॥

13. *Namo mahadbhyo namo arbhakebhyo namo
yuvabhyo nama āśinebhyaḥ. Yajāma devān yadi
śaknavāma mā jyāyasaḥ śaṁsamā vrkṣi devāḥ.*

Brilliant scholars of eminence, saints and sages, we offer homage and hospitality to great scholars, love and hospitality to beginners, reverence and hospitality to youthful scholars, homage and hospitality to veterans of knowledge and wisdom. We do homage, reverence and service to the noble and brilliant people and to the divinities of nature as far as we can make it possible. You must not, no one should, malign or uproot the honour and reputation of the great and generous power

and people.

Mandala 1/Sukta 28

*Indra-Yajna-Soma Devatah, Ajigarti Shunahshepa
Krtrima Vaishvamitra Devarata Rshi*

यत्र गावा' पृथुबुध्न ऊर्ध्वा भवति सातव ।
उलूखलसुतानामवद्विन्द जल्गुलः ॥ १ ॥

1. *Yatra grāvā pr̥thubudhna ūrdhvo bhavati sotave.
Ulūkhalasutānāmavedvindra jalgulah.*

Indra, organiser of the yajna for development, where the broad-based stone is upraised for extraction and straining of the refined soma essences, there, for specific treatment, take the materials ground in the mortar, test them and proclaim your judgement.

यत्र द्वाविंश जघनाधिषवण्या कृता ।
उलूखलसुतानामवद्विन्द जल्गुलः ॥ २ ॥

2. *Yatra dvāviva jaghanādhiṣavanyā kṛtā.
Ulūkhalasutānāmavedvindra jalgulah.*

Indra, where the two stones of the soma press are intensely juxtaposed like the two gear meshes, there take the materials fine ground in the mortar for straining and refinement for the special purpose, take out for testing and say whether it is of the right quality.

यत्र नाय'पच्यवमुपच्यवं च शि त ।
उलूखलसुतानामवद्विन्द जल्गुलः ॥ ३ ॥

3. *Yatra nāryapacyavamupacyavaṁ ca śikṣate.
Ulūkhalasutānāmavedvindra jalgulah.*

Where the house-wife teaches the methods of

sifting and mixing of the soma materials, there take the materials ground in the mortar for the special purpose, test and judge the quality and control.

यत्र मन्थां विबध्नत रश्मीन्यमितवाइव ।

उलूखलसुतानामवद्विन्द जल्गुलः ॥ ४ ॥

4. *Yatra manthām vibadhnate raśmīn yamitavā iva.
Ulūkhalasutānāmavedvindra jalguh.*

Where they fix the churner and the cords for working control as does a driver, there, Indra, take the materials ground in the mortar for the specific purpose, try and test and judge the product.

यच्चिद्धि त्वं गृहगृह उलूखलक युज्यस ।

इह द्युमत्तमं वद जयतामिव दुन्दुभिः ॥ ५ ॥

5. *Yacciddhi tvam gr̥hegr̥ha ulūkhalaka yujyase.
Iha dyumattamaṁ vada jayatāmiva dundubhiḥ.*

Pharmacist of the soma refinery, whatever the knowledge, technique and process that you use in operation in every home, announce here itself the brilliant results of that loudly as if with the drum of a victor.

उत स्म त वनस्पत वाता वि वात्यग्रमित ।

अथा इन्द्राय पातव सुनु साममुलूखल ॥ ६ ॥

6. *Uta sma te vanaspate vāto vi vātyagramit.
Atha indrāya pātave sunu somamulūkhala.*

Lord of herbs and trees, the wind of your achievement blows ahead far and wide, so then, for the health and joy of humanity, refine and prepare tonics and medications in the refinery for Indra.

आ॒य॒जी वा॒ज॒सात॑मा॒ ता ह्यु॒॑च्या वि॒जभृ॑तः ।

हरी॑इ॒वान्धांसि॒ बप्स॑ता ॥ ७ ॥

7. *Āyajī vājasātamā tā hyuccā vijarbhrtaḥ.*
Harī ivāndhāṁsi bapsatā.

Worshipful men and women, heroes of the creative battles of life, holding up their own yajnic achievements high, enjoy the delicacies of life and good health as the sun rays drink up the juices of herbs.

ता ना॑ अ॒द्य व॑नस्प॒ती ऋ॒ष्वावृ॑ष्वभिः सा॒तृभिः॑ ।

इन्द्रा॑य॒ मधु॑मत्सु॒तम ॥ ८ ॥

8. *Tā no adya vanaspatī ṛṣvāvṛṣvebhiḥ sotṛbhiḥ.*
Indrāya madhumatsutam.

Men and women who are dynamic with yajnic ambition, and experts of herbs and forests may provide for us to-day refined essences of soma replete with honey-sweets distilled by brilliant specialists of the science.

उ॒च्छि॑ष्टं च॒म्वो॑भर् सामं प॒वित्र॒ आ सृ॑ज ।

नि ध॑हि गार॒धि त्व॒चि ॥ ९ ॥

- Ucchiṣṭam camvorbhara somam pavitra ā sṛja.*
Ni dhehi goradhi tvaci.

High-priest of soma-yajna, come and create the purest soma as prescribed by experts, hold it on in special containers for vitalisation and place it on the floor of the earth for Indra.

Mandala 1/Sukta 29

***Indra Devatah, Ajigarti Shunahshepa Krtrima
Vaishvamitra Devarata Rshi***

यच्चिद्धि सत्य सामपा अनाशस्ताइव स्मसि । आ तू न
इन्द्र शंसय गाव्वश्वेषु शुभिषु सहस्रेषु तुवीमघ ॥ १ ॥

1. *Yacciddhi satya somapā anāśastā iva smasi. Ā tū
na indra śaṁsaya goṣvaśveṣu śubhriṣu sahasreṣu
tuvīmagha.*

Indra, lord of glory, eternal and imperishable, protector and promoter of soma, beauty and prosperity of life, if ever we are found wanting (for our acts of omission or commission), graciously help us repair, rehabilitate and re-establish in a splendid world of a thousand cows and horses (in a state of good health and a sound economy of plenty and progress).

शिपिन्वाजानां पतु शचीवस्तव दंसना । आ तू न इन्द्र
शंसय गाव्वश्वेषु शुभिषु सहस्रेषु तुवीमघ ॥ २ ॥

2. *Śiprinvājānām pate śacīvastava daṁsanā.
Ā tū na indra śaṁsaya goṣvaśveṣu śubhriṣu saha-
sreṣu tuvīmagha.*

Indra, lord of glory, giver of secular and sacred wealth and well-being, protector and supporter of our struggle for progress and prosperity, master of manpower and great action, by virtue of the divine voice and under your presence and protection, bless us to rise to a splendid state of thousand-fold good health of sound sense and knowledge and speedy progress in prosperity, transport and communication.

नि ष्वापया मिथूदृशा सस्तामबुध्यमान । आ तू न इन्द्र
शंसय गाव्वश्वेषु शुभिषु सहस्रेषु तुवीमघ ॥ ३ ॥

3. *Ni śvāpayā mithūdṛśā sastāmabudhyamāne.
Ā tū na indra śamsaya goṣvaśveṣu śubhriṣu saha-
sreṣu tuvīmagha.*

Indra, glorious lord of vitality, vision and will to live, eliminate the phantom of illusion and sloth of body and mind which mislead and depress, and let us awake and rise to a splendid state of a thousand-fold brilliance of knowledge, generous prosperity and fast advancement.

ससन्तु त्या अरातया बाधन्तु शूर रातयः । आ तू न इन्द्र
शंसय गाव्वश्वेषु शुभिषु सहस्रेषु तुवीमघ ॥ ४ ॥

4. *Sasantu tyā arātayo bodhantu śūra rātayaḥ.
Ā tū na indra śamsaya goṣvaśveṣu śubhriṣu saha-
sreṣu tuvīmagha.*

Indra, lord of glory, heroic strength and courage, let adversities go to sleep and breathe out, let good fortunes awake and prosper, and let us advance and establish in an admirable state of thousand-fold wealth and generosity, cows and horses.

समिन्द्र गदभं मृण नुवन्तं पापयामुया । आ तू न इन्द्र
शंसय गाव्वश्वेषु शुभिषु सहस्रेषु तुवीमघ ॥ ५ ॥

5. *Samindra gardabhaṁ mṛṇa nuvantam pāpayā-
muyā. Ā tū na indra śamsaya goṣvaśveṣu śubhriṣu
sahasreṣu tuvīmagha.*

Indra, glorious lord of justice and power, upholder of truth and Dharma, discriminate and throw

out that brayer shouting his praises with that vile intention of his and help us establish ourselves in a splendid state of thousand-fold purity and truth with wealth of cows and horses.

पताति कुण्डृणाच्या दूरं वाता वनादधि । आ तू न इन्द्र
शंसय गाव्वश्वेषु शुभिषु सहस्रेषु तुवीमघ ॥ ६ ॥

6. *Patāti kuṇḍṛṇācyā dūraṁ vāto vanādadhi.
Ā tū na indra śaṁsaya goṣvaśveṣu śubhriṣu
sahasreṣu tuvīmagha.*

The wind blows over the forest and clusters of lotus, over and across the world and soars high with the rays of light in waves up and down. Indra, lord of light and winds, commanding the wealth of the worlds, inspire and establish us in a splendid state of thousand beauties, generousities of the cow and mother earth and the speed of winds.

सर्वं परिक्राशं जहि जम्भया कृकदाश्वम । आ तू न इन्द्र
शंसय गाव्वश्वेषु शुभिषु सहस्रेषु तुवीमघ ॥ ७ ॥

7. *Sarvaṁ parikrośaṁ jahi jambhayā kṛkadāśvam.
Ā tū na indra śaṁsaya goṣvaśveṣu śubhriṣu
sahasreṣu tuvīmagha.*

Indra, lord of the world's wealth and glory, silence the wail of lamentations, crush the spirit of evil, and inspire and establish us in a splendid state of thousand-fold purity of conduct, free dominion over the earth and meteoric speed of progress and attainment.

Mandala 1/Sukta 30

*Indra-Ashvinau-Usha Devatah, Ajigarti Shunahshepah
Krtrima Vaishvamisra Devarata Rshi*

आ व॒ इन्द्रं॑ किविं यथा वाज॑यन्तः श॒तक्र॑तुम् ।

मंहि॑ष्ठं सिञ्च॒ इन्दु॑भिः ॥ १ ॥

1. *Ā va indram kriviṁ yathā vājayantaḥ śata-kratum.
Maṁhiṣṭhaṁ siñca indubhiḥ.*

Just as strong winds carry the cloud for rain on the earth, just as men dig the well for irrigating the field, so you serve Indra, most generous and powerful hero of a hundred acts of creation and growth, with each drop of your powers and energies.

श॒तं वा॒ यः शु॒ची॑नां स॒हस्रं॑ वा॒ समा॑शिराम ।

एदु॑ नि॒म्नं न री॑यत ॥ २ ॥

2. *Śataṁ vā yaḥ śucīnāṁ sahasraṁ vā samāśirām.
Edu nimnaṁ na rīyate.*

Indra, controller of fire, water and electric energy, raises the pure ones to power hundred, and the mixed and synthesised ones to power thousand. Never does He or His power or the efficacy of His creations go down.

सं यन्मदा॑य शु॒ष्मिण॑ ए॒ना ह्य॑स्या॒दर॑ ।

स॒मु॒दा न व्य॑चा॒ दध॑ ॥ ३ ॥

3. *Sam yanmadāya śuṣmiṇa enā hyasyodare.
Samudro na vyaco dadhe.*

For the creation of life's joy and for the development of food and energy for life, I take on these

hundreds of powers of Indra implicit in the potentials of fire, water and electricity just like the jewels hidden in the depths of the wide wide sea.

अ॒यमु॑ त॒ सम॑तसि क॒पात॑इव ग॒र्भ॒धिम॑ ।

वच॒स्तच्चि॑ । आ॒हस ॥ ४ ॥

4. *Ayamu te samatasi kapota iva garbhadhim.*
Vacastaccinna ohase.

Indra, light and power of existence, this creation is yours for sure. Just as a pigeon flies into the nest to meet its mate so do you pervade and impregnate nature to create the world of forms, and listen to our words of praise and prayer.

स्ता॒त्रं रा॑धानां प॒तु गि॒वाहा॑ वी॒र॒ यस्य॑ त ।

वि॒भूति॑रस्तु सू॒नृता॑ ॥ ५ ॥

5. *Stotraṁ rādhānāṁ pate girvāho vīra yasya te.*
Vibhūtirastu sūnṛtā.

Indra, celebrated in the divine voice of revelation, creator and guardian of the world and its wealth, mighty lord of omnipotence, great and true is your glory, and may our praise and prayer to you be truly realised for our strength and joy of life.

ऊ॒र्ध्वस्ति॑ष्ठा न ऊ॒तय॑ स्मिन्वाजं श॒तक॑ता ।

सम॑न्येषु ब॒वाव॑ह ॥ ६ ॥

6. *Ūrdhvastiṣṭhā na ūtaye'sminvāje śatakrato.*
Samanyeṣu bravāvahai.

Indra, hero of a hundred great acts of yajnic creation, rise and stay high for our defence and

protection in this battle of life. And we would sing your praises in prayer with joy in other battles too together with you.

यागयाग तवस्तरं वाजवाज हवामह ।

सखाय इन्द्रमूतय ॥ ७ ॥

7. *Yogeyoge tavastaram vājevāje havāmahe.*
Sakhāya indramūtaye.

Friends together and friends of Indra ever stronger and mightier, in every act of production and progress and in every battle for protection and preservation, we call upon Indra for defence and victory for well-being.

आ घा गमद्यदि श्रवत्सहस्त्रिणीभिरूतिभिः ।

वाजभिरुप ना हवम ॥ ८ ॥

8. *Ā ghā gamadyadi śravatsahasrīṇībhirūtibhiḥ.*
Vājebhirupa no havam.

If Indra hears our call, let Him come, we pray, with a thousand ways of protection and progress of prosperity and well-being.

अनु प्रत्नस्याकसा हुव तुविप्रति नरम ।

यं त पूर्व पिता हुव ॥ ९ ॥

9. *Anu pratnasyaukaso huve tuvipratim naram.*
Yam te pūrvam pitā huve.

I invoke and call upon the Primeval Man, eternal father, who creates this multitudinous existence from the eternal womb of nature, the same whom our original forefathers invoked and worshipped.

तं त्वा वयं विश्ववारा शास्मह पुरुहूत ।
सखं वसा जरितृभ्यः ॥ १० ॥

10. *Tam tvā vayaṁ viśvārā'' śāasmahe puruhūta.*
Sakhe vaso jaritr̥bhyah.

Lord of universal love and choice, all benefactor, invoked and worshipped by all, friend, immanent and universal home, we invoke and worship you and pray for light from the celebrants of Divinity.

अस्माकं शिपिणीनां सामपाः सामपात्राम ।
सखं वजिन्त्सखीनाम ॥ ११ ॥

11. *Asmākaṁ śipriṇīnāṁ somapāḥ somapāvnām.*
Sakhe vajrintsakhīnām.

Friend of friends, benign protector of the protectors of soma, life's joy, lord of the thunderbolt of light and lightning, supreme deity of us all and of all noble women, we love and pray for light and life divine.

तथा तदस्तु सामपाः सखं वजिन्तथा कृणु ।
यथा त उश्मसीष्टय ॥ १२ ॥

12. *Tathā tadastu somapāḥ sakhe vajrintathā kṛṇu.*
Yathā ta uśmasīṣṭaye.

Protector of soma, peace and happiness, friend, lord of light and destroyer of suffering, as we love and pray to you for our good, so may you be and so may you do for us.

रवतीनः सधमाद् इन्द्रं सन्तु तुविवाजाः ।
मुमन्ता याभिमदम ॥ १३ ॥

13. *Revatīnaḥ sadhamāda indre santu tuvivājāḥ.*
Kṣumanto yābhirmadema.

May our people, wives and children be rich in wealth, knowledge and grace of culture, so that we, abundant and prosperous, may rejoice with them and live with them in happy homes in a state of honour and glory.

आ घृ त्वावा॒न्त॒म॒ना॒प्तः स्ता॒तृ॒भ्या॑ धृ॒ष्ण॒वि॒या॒नः ।

ऋ॒णार॑ ऽ न च॒क्र्याः॑ ॥ १४ ॥

14. *Ā gha tvāvāntmanāptaḥ stotṛbhyo dhr̥ṣṇaviyānaḥ.
R̥ṇorkaṣaṁ na cakryoh.*

Lord of inviolable might, yourself your own definition, omniscient, instantly comprehending all that moves, you manifest your presence to the vision of your celebrants just as the one axle of two chariot wheels (moving, caring yet unmoved).

आ यद्दु॒वः श॒तक॒त॒वा का॒मं ज॒रि॒तृ॒णाम् ।

ऋ॒णार॑ ऽ न श॒ची॒भिः॑ ॥ १५ ॥

15. *Ā yadduvaḥ śatakrataṣvā kāmam jaritṛṇām.
R̥ṇorakṣaṁ na śacībhiḥ.*

Lord of a hundred blissful acts of the yajna of creation, who by the prayers and pious actions of the celebrants come into their vision and experience like the axis of a wheel, you fulfill their love and desire wholly and entirely.

श॒श्रु॒दि॒न्द्रः पा॒पु॒थ॒द्भि॒जिगा॒य नान॑द॒द्भिः शा॒श्व॒स॒द्भि॒ध॒नानि॑ ।
स ना॑ हिर॒ण्य॒र॒थं द॒ंस॒ना॒वा॒न्त्स नः॑ स॒नि॒ता स॒नय॑ स
ना॑ दा॒त ॥ १६ ॥

16. *Śaśvadindraḥ popruthadbhirjigāya nānadadbhiḥ
śāśvasadbhirdhanāni. Sa no hiraṇyaratham
daṁsanāvāntsa naḥ sanitā sanaye sa no'dāt.*

Indra, the eternal creator, with roaring, moving, non-moving and animate things and materials, creates the wealth of existence such as earth, gold and knowledge and rises in glory. May He, lord of generosity and dispensation of justice, give us golden chariots and bless us with wealth of the world for happiness and well-being.

आश्विनावश्वावत्युषा यातुं शवीरया ।

गामद्दस्त्रा हिरण्यवत ॥ १७ ॥

17. *Āśvināvaśvāvatyeṣā yātaṁ śavīrayā.*
Gomaddsrā hiraṇyavat.

Ashvins, scientist and technologist of eminence, president and commander, moving like the earth and light, create the chariot with golden materials and earthly comfortable provisions and take us to distant places at the wanted speed with chosen acceleration and reach distant places for our goals.

समानयाजना हि वाँ रथा दस्त्रावर्मत्यः ।

समुद अश्विनयत ॥ १८ ॥

18. *Samānayaojano hi vāñ ratho dasrāvamartyaḥ.*
Samudre aśvineyate.

Ashvins, generous and imaginative experts, indestructible is your chariot of balanced technology of velocity. It goes over the sea and soars into the sky, at the wanted speed and acceleration, for the wanted destination.

न्य॑घ्न्यस्य मू॒धनि॑ च॒क्रं रथ॑स्य यमथुः ।

परि॑ द्याम॒न्यदी॑यत ॥ १९ ॥

19. *Nyaghnyasya mūrdhani cakram rathasya yemathuḥ. Paridyāmanyadīyate.*

Ashvins, on top of your indestructible chariot fix a rotating machine, chakra, which will take it over the sea and the sky. Fix another below, and this other will take it over the sky into space, the region of light.

कस्त उषः कधपिय भुज मता¹ अमत्य ।

कं न तस विभावरि ॥ २० ॥

20. *Kasta uṣaḥ kadhapriye bhuje marto amartye. Kam nakṣase vibhāvāri.*

O Dawn, immortal light of the divine sun, lover of divine songs and stories, darling of the singers and celebrants, which mortal man is able to comprehend your beauty and bliss? Lady of Light, who do you see as such?

वयं हि त अमन्मह्या न्तादा पराकात ।

अश्व न चित्र अरुषि ॥ २१ ॥

21. *Vayaṁ hi te amanmahyā''ntādā parākāt. Aśve na citre aruṣi.*

Golden lady of Light Divine, refulgent, riding as if on a wondrous flying horse, we pray we may know and attain to you wholly from within and from far off above.

त्वं त्यभिरा गहि वाजभिदुहितदिवः ।

अस्म रयिं नि धारय ॥ २२ ॥

22. *Tvaṁ tyebhirā gahi vājebhirduhitardivaḥ. Asme rayiṁ ni dhārāya.*

Come, daughter of the light of Heaven, with all the light and speed and message of time and space. Bear all the wealth and knowledge and bring us the blessings of the Divine.

Mandala 1/Sukta 31

Agni Devata, Angirasa Hiranyastupa Rshi

त्वमग्र पथमा अङ्गिरा ऋषिदवा दवानामभवः शिवः
सखा । तव व्रत कवया विद्वनापसा जायन्त मरुता भाज-
दृष्टयः ॥ १ ॥

1. *Tvamagne prathamo aṅgirā ṛṣirdevo devānām-abhavaḥ śivaḥ sakhā. Tava vrata kavayo vidmānāpaso 'jāyanta maruto bhrājadṛṣṭayah.*

Agni, Lord Supreme of the universe, you are the first of existence and pre-existence, life and spirit of the worlds, seer and teacher, light and light-giver of nature for scholars of humanity. Friend and lord of bliss, the scholars, saints and poets, and the fastest geniuses of the world abiding in your laws of Dharma and Karma, with full consciousness and responsibility rise to a state of glorious light and vision.

त्वमग्र पथमा अङ्गिरस्तमः कविदवानां परि भूषसि व्रतम् ।
विभुविश्वस्म भुवनाय मधिरे द्विमाता शयुः कतिधा
चिदायव ॥ २ ॥

2. *Tvamagne prathamo aṅgirastamaḥ kavirdevānām pari bhūṣasi vratam. Vibhurviśvasmai bhuvanāya medhiro dvimātā śayuh katidhā cidāyave.*

Agni, lord of light, eternal and ever first existence and prime cause of creation, life of life,

omniscient, you create the laws of the lights of nature and humanity and invest them with beauty and grace. Immanent, omnipresent and infinite, for all the worlds of the universe you are the mother maker and mover of the world of light and dark, subtle and gross, all. You send them to sleep in pralaya (annihilation) and wake them up into the light of existence for a life-time in so many ways.

त्वमग्र पथमा मातरिश्वन अविर्भव सुकृत्या विवस्वत ।
अरजतां रादसी हातृवूय सध्नाभारमयजा महा वसा ॥ ३ ॥

3. *Tvamagne prathamo mātariśvana āvirbhava sukratūyā vivasvate. Arejetām rodasī hotṛvūrye'-saghnorbhāramayajo maho vaso.*

Agni, lord of light and knowledge, you are the first of existence and eternal wakeful presence. By your yajnic vibration of divine intention you manifest for the creation of Matarishva, universal energy of nature, and Vivasvan, the refulgent sun. By the same cause, the all-containing heaven and the generous earth, all productive, come into existence, move and shine. Haven and home of all, immanent power, bear the burden and create the mighty and subtle knowledge of the super-power for us.

त्वमग्र मनव द्यामवाशयः पुरुरवस सुकृतं सुकृत्तरः ।
श्वात्रण यत्पित्रामुच्यस पया त्वा पूर्वमनय तपरे
पुनः ॥ ४ ॥

4. *Tvamagne manave dyāmavāśayah purūravase sukr̥te sukr̥ttarah. Śvātreṇa yatpitormucyase paryā'' tvā pūrvamanayannāparam punaḥ.*

Agni, lord of light and knowledge, greater creator of beneficence than anyone else, you create the light and heaven for the man of knowledge, divine speech and noble action. O soul, jiva, who are freed of the obligation and causal link of father and mother by virtue of knowledge and action, the same lord who led you to the previous birth takes you to the next, after this and even after moksha.

त्वमग्र वृषभः पुष्टिवधन उद्यतस्रुच भवसि श्रवाय्यः । य आहुतिं
परि वदा वषट्कृतिमकायुरग विश अविवाससि ॥ ५ ॥

5. *Tvamagne vṛṣabhaḥ puṣṭivardhana udyatasruce bhavasi śravāyyaḥ. Ya āhutim pari vedā vaṣaṭkṛti-mekāyuragre viśa āvivāsasi.*

Agni, lord giver of the showers of blessings, promoter of growth and progress, you listen to the praise and prayer of the yajakas holding up the ladle of offering for the fire, now as before and after. Lord eternal, constant and imperishable existence, you wholly know the offers of libations and accept all yajnic actions of the performers, and all the people of the world abide in you and serve you.

त्वमग्र वृजिनवतनिं नरं सक्मन्पिपषि विदथ विचषण ।
यः शूरसाता परितक्म्य धन दभभिश्चित्समृता हंसि
भूयसः ॥ ६ ॥

6. *Tvamagne vrjina-vartaniṁ naraṁ sakmanpi-parṣi vidathe vicarṣaṇe. Yaḥ śūrasātā paritakm-ye dhane dabhrebbhiścitsamṛtā haṁsi bhūyasaḥ.*

Agni, friend and associate lord of comprehensive vision, you support the man who goes with the man

of strength in yajna, and resist and defeat the man who supports a man of crooked ways of power. And in battle of the brave for the creation of wealth and joy, you destroy many evils with limited men and means dedicated to righteousness.

त्वं तमग्ने अमृतत्वं उत्तमं मर्तं दधासि श्रवसं दिवदिव ।
यस्तातृषाण उभयाय जन्मन मयः कृणाषि पय आ च
सूरय ॥ ७ ॥

7. *Tvaṁ tamagne amṛtatva uttame martam dadhāsi śravase dive dive. Yastātrṣāṇa ubhayāya janmane mayah kṛṇoṣi praya ā ca sūraye.*

Agni, into the best state of moksha you place that intelligent person who is keen to hear the divine voice day in and day out and longs for freedom. And then for the man of wisdom who loves both the previous state and the next human birth, you do good and create the best of desired happiness and comfort in life.

त्वं ना अग्ने सनय धनानां यशसं कारुं कृणुहि स्तवानः ।
ऋध्याम कमापसा नवनं द्रवद्यावापृथिवी पावतं नः ॥ ८ ॥

8. *Tvaṁ no agne sanaye dhanānām yaśasaṁ kārūṁ kṛṇuhi stavānaḥ. Ṛdhyāma karmāpasā navena devairdyāvāpṛthivī prāvataṁ naḥ.*

Agni, lord giver of honour, sung and celebrated in hymns, for the management and growth of our wealth, give us a reputed expert of economy so that we may advance and prosper with new enterprises, and both heaven and earth may promote us with the blessings of nature and the environment.

त्वं ना अग्र पित्रारुपस्थ आ द्वा द्वावर्ध्वनवद्य जागृविः ।
तनूकृद बाधि पमतिश्च कारव त्वं कल्याण वसु विश्व-
मापिष ॥ ९ ॥

9. *Tvaṁ no agne pitrorupastha ā devo deveṣva-
navadya jāgrviḥ. Tanūkṛdbodhi pramatiśca
kārave tvaṁ kalyāṇa vasu viśvamopiṣe.*

Agni, light of the world and giver of knowledge and progress, keep us close in the presence of father and mother under the care and protection of heaven and earth. Brilliant and generous, lord immaculate beyond words of evil and calumny, you are ever awake and active in the lights of nature and hearts of pious humanity. Lord creator and maker of the finest forms of existence, give us the knowledge, give us the protection and expertise for the worker specialist entrepreneur. You are the peace, you are the bliss. You are the wealth, you are the Home. Let the world awake, arise and reach where they belong.

त्वमग्न पमतिस्त्वं पितासि नस्त्वं वयस्कृत्तव जामया वयम ।
सं त्वा रायः शतिनः सं सहस्रिणः सुवीरं यन्ति वतपाम-
दाभ्य ॥ १० ॥

10. *Tvamagne pramatistvaṁ pitāsi nastvaṁvaya-
skṛttava jāmaya vayam. Saṁ tvā rāyaḥ śatinah
saṁ sahasriṇaḥ suvīraṁ yanti vratapāmadābhya.*

Agni, light of the world, you are the power of exalted knowledge. You are our father and protector. You are the giver of life for us, life ever new. We are your children of enlightenment. The wealths of the world in hundred forms in a thousand streams flow unto you, lord inviolable, bravest of the brave, observer and

protector of the laws of life and nature.

त्वामग्र पथममायुमायव द्वा अकृण्व हृषस्य विशपतिम् ।
इलामकृण्वन्मनुषस्य शासनीं पितुयत्पुत्रा ममकस्य
जायत ॥ ११ ॥

11. *Tvāmagne prathamamāyumāyave devā akṛṇva-
nnahuṣasya viśpatim. Ilāmakṛṇvan manuṣasya
śāsanīm pituryatputro mamakasya jāyate.*

Agni, lord of light and life, ruler, sustainer and protector of the people, brilliant powers of nature manifest you, brilliant men of knowledge and generosity elect and kindle you, first power, leading light and protector of the people for their life, enlightenment and advancement. They envision, proclaim and disseminate the divine voice, eternal truth and ruling law of the world and humanity. And, as in my case, the son is born of the father, so is light and knowledge born of parental light and knowledge.

त्वं ना अग्र तव देव पायुभिर्मघान' र । तन्वश्च वन्द्य ।
त्राता ताकस्य तनय गवामस्यनिमषं र । माणस्तव
वत ॥ १२ ॥

12. *Tvaṁ no agne tava deva pāyubhirmaghono rakṣa
tanvaśca vandya. Trātā tokasya tanaye gavāma-
syanimeṣaṁ rakṣamāṇastava vrata.*

Agni, universal protector and sustainer of life, generous and brilliant lord, adorable power, blest are we with wealth and prosperity. Protect and promote us and our health and age with all your powers of protection and sustenance. You are the saviour and vigilant guardian of our children, our land and cows, and our sense and mind for the sake of our posterity. And we

are steady and dedicated to the rules and discipline of your law.

त्वमग्र यज्यव पायुरन्तरा निषङ्गाय चतुर । इध्यस । या
रातहव्या वृकाय धायस कीरश्चिन्मन्त्रं मनसा वनाषि
तम ॥ १३ ॥

13. *Tvamagne yajyave pāyurantaro'niṣaṅgāya catu-
rakṣa idhyase. Yo rātahavyo'vrkāya dhāyase
kīreścinmantram manasā vanoṣi tam.*

Agni, ruling lord, you are the protector and promoter of the man of yajna who creates wealth and contributes to prosperity. Lord of all round vision and power, you shine within for the man of objective wisdom and judgement. You are the creator and giver of wealth and prosperity for the non-violent man of action and generosity, and you listen with love and accept that prayer and mantra of the celebrant which springs from the heart.

त्वमग्र उरुशंसाय वाघत स्यार्हं यदक्णाः परमं वनाषि तत ।
आधस्य चित्पमतिरुच्यस पिता प पाकं शास्सि पदिशा
विदुष्टरः ॥ १४ ॥

14. *Tvamagna uruśaṁsāya vāghate spārhaṁ yadre-
kṇaḥ paramaṁ vanoṣi tat. Ādhrasya citpramatiru-
cyase pitā pra pākam śāssi pra diśo viduṣṭarah.*

Agni, lord of light and knowledge, ruler of the world, for the man of celebrated eminence and for the man of yajna and divine speech, you create and give that wealth of life which is the best and most wanted of all. Lord of vision and wisdom, you are called the father of the world you hold in sway, and you superintend the

rule of law, and you rise as redeemer of the world in all quarters of space.

त्वमग्र पर्यतदि णं नरं वमव स्यूतं परि पासि विश्वतः ।
स्वादु त्वा या वसता स्यान्कृज्जीवयाजं यजत सापमा
दिवः ॥ १५ ॥

15. *Tvamagne prayatadakṣiṇaṁ naraṁ varmeva syūtaṁ pari pāsi viśvataḥ. Svādukṣadmā yo vasatau syonakṛjjīvayājaṁ yajate sopamā divaḥ.*

Agni, lord of light and law, guardian of all, like a strongly fabricated armour you protect from all sides the man initiated and consecrated who abides in the home with delicious foods, doing noble deeds with yajna and dharma and serves life as an example of the saving light of heaven.

इमामग्र शरणिं मीमृषा न इममध्वानं यमगाम दूरात । आपिः
पिता परमतिः साम्यानां भृमिरस्यृषिकृन्मत्यानाम ॥ १६ ॥

16. *Imāmagne śaraṇiṁ mīmṛṣo na imamadhvānaṁ yamagāma dūrat. Āpiḥ pitā pramatīḥ somyā-nām bhṛmirasyrṣikṛṇmartyānām.*

Agni, lord of light and knowledge, remove this destructive ignorance of ours so that we come back to the right path from afar. Lord of vision and wisdom, giver of the light divine, omnipresent, ever on the move, immanent and accessible to the people of peace and piety, father, save us, redeem us, bless us.

मनुष्वदग्र अङ्गिरस्वदङ्गिरा ययातिवत्सदनं पूववच्छुच ।
अच्छ याह्या वह्ना दव्यं जनमा सादय बहिषि यि च
पियम ॥ १७ ॥

17. *Manuṣṣvadagne aṅgirasvadaṅgiro yayātivat sadane pūrvavacchuce. Accha yāhyā vahā daivyaṁ janamā sādaya barhiṣi yakṣi ca priyam.*

Agni, lord of the world, Angira, life-breath of existence, the very light of purity, come well beautifully, come like a human presence, come like the breath of freshness, come like the effort and achievement of life, come as ever before. Come to the dear holy man of divinity, bear him on to knowledge and Dharma, seat him on the sacred grass of the vedi in the house of yajna, and conduct the yajna for us unto the light of heaven.

एतनाग्र ब्रह्मणा वावृधस्व शक्तीं वा यत्तं चकृमा विदा
वा । उत प णष्यभि वस्या अस्मान्त्सं नः सृज सुमत्या
वाजवत्या ॥ १८ ॥

18. *Etanāgne brahmaṇā vāvṛdhasva śaktī vā yatte cakṛmā vidā vā. Uta pra ṇeṣyabhi vasyo asmāntsam naḥ sṛja sumatyā vājavatyā.*

Agni, lord of light and fire of yajna, grow and let us grow by this divine voice of Veda, and by whatever we may do and achieve with our spiritual and physical strength or with our knowledge and action for the Divine. And bring us all-round wealth, and in-vest and exalt us with holy, creative and dynamic intelligence of a positive and victorious order.

Mandala 1/Sukta 32

Indra Devata, Angirasa Hiranyastupa Rshi

इन्द्रस्य नु वीयाणि प वाचं यानि चकार पथमानि वृजी ।
अह हिमन्वपस्ततद् प व णा अभिनृत्यवतानाम ॥ १ ॥

1. *Indrasya nu vīryāṇi pra vocaṁ yāni cakāra prathamāni vajrī. Ahannahimanvapastatarda pra vakṣaṇā abhinat parvatānām.*

I recite and celebrate the first and highest exploits of Indra, lord of the thunderbolt, refulgent ruler, which he, like the sun, performs with the shooting rays of His light. He breaks down the cloud like an enemy, releases the waters and opens the paths of mountain streams. (The ruler too, similarly, breaks down the enemies holding up the powers of the nation for movement, releases the energies and resources of the nation, and carves out the paths of progress.)

अ॒ह॒ हिं॑ प॒व॒त॑ शि॒श्रि॒या॒णं॑ त्व॒ष्टा॒स्म॒ व॒जं॑ स्व॒र्यं॑ त॒त ॥
वा॒श्रा॒इ॒व ध॒न॒वः॑ स्य॒न्द॒माना॑ अ॒ञ्जः॑ स॒मु॒द्र॒म॒व॑ ज॒ग्मु॒रा॒पः॑ ॥ २ ॥

2. *Ahannahim parvate śiśriyāṇaṁ tavaṣṭāsmāi vajraṁ svaryaṁ tataḥ. Vāśrā iva dhenavaḥ syandamānā añjaḥ samudramava jagmurāpaḥ.*

Indra, lord of shooting rays of light, breaks the cloud resting on the mountain. Tvashta, creative power of the Divine, making fine forms and subtle energies, creates the catalytic power for Him and His shooting rays against the cloud. And, like cows eager for the calves, rushing to the stalls, the waters instantly rush down to the sea.

वृ॒षा॒य॒मा॒णा वृ॒णी॒त॒ सामं॑ त्रि॒क॒दु॒क॒ष्व॒पि॒ब॒त्सु॒तस्य॑ ।
आ सा॒य॒कं॑ म॒घ॒वा॒द॒त्त॒ व॒ज्र॒म॒हं॑ तं प॒थ॒म॒ज॒म॒ही॒ना॒म ॥ ३ ॥

3. *Vṛṣāyamāṇo'vrṇīta somaṁ trikadrukeśvapibat-sutasya. Ā sāyakam maghavādatta vajramahānenaṁ prathamajāmahinām.*

Indra, generous lord of showers of light and rain, receives and drinks up the vital essences present in heaven, earth and sky, three regions of the created world. The sun, glorious possessor of heat and water, takes up the thunderbolt of electric energy and strikes and breaks up the first born of the dense clouds of vapours.

(So does the ruler hold and rule and enjoy the rule over his dominion. He takes up his forces and deploys them to destroy the worst of the nation's enemies. And just as the sun is mighty and generous for the earth, so should the ruler be for his subjects and dominions.)

यदिन्द्राहन्पथमजामहीनामान्मायिनाममिनाः पात मायाः ।
आत्सूर्यं जनयन्द्यामुषासं तादीक्षा शत्रुं न किला विवित्स ॥ ४ ॥

4. *Yadindrāhan prathamajām ahināmānm āyinām amināḥ prota māyāḥ. Āt sūryam janayan dyāmu-ṣāsam tāditnā śatruṁ na kilā vivitse.*

Indra, since you break up the first born of the clouds of dark vapours and also disperse the powerful forces of these wonder demons, creating and revealing thereby the sun and the dawn and the heavens, you will not, for sure, encounter any enemy.

(So should the ruler too eliminate the enemies of the land and ensure peace and security for his people.)

अहन्वृत्रं वृत्रतरं व्यंसमिन्द्रा वज्रेण महता वधेन ।
स्कन्धांसीव कुलिशेना विवृक्णा हिः शयत उपपृक्पृ-
थिव्याः ॥ ५ ॥

5. *Ahanvṛtram vṛtrataram vyamsamindro vajreṇa mahatā vadhena. Skandhāṁsīva kuliśenā vivṛkṇā'hiḥ śayata upaprṁkṛthivyāḥ.*

Indra, sun and vayu energy, breaks up Vrtra, the dark thick cloud, denser than demonic, with the fatal blow of the thunderbolt of lightning. Its shoulders chopped off by the shooting sharpness of the sword-like waves of sun-rays, the cloud lies flat on the floor of the earth (its body turned to rain water).

अ॒या॒द्ध॒व॒ दु॒म॒द॒ आ॒ हि॒ जु॒ह्व॒ म॒हा॒वी॒रं॒ तु॒वि॒बा॒ध॒मृ॒जी॒-
ष॒म॒ । ना॒ता॒री॒द॒स्य॒ स॒मृ॒तिं॒ व॒धा॒नां॒ सं रु॒जा॒नाः॒ पि॒पि॒ष॒
इ॒न्द्र॒श॒त्रुः॒ ॥ ६ ॥

6. *Ayoddheva durmada ā hi juhve mahāvīraṁ tuvi-
bādhm rjīṣam. Nātārīdasya samṛtiṁ vadhā-nāṁ
saṁ rujānāḥ pipiṣa indraśatruḥ.*

Like a naive warrior gone mad, Vrtra, the cloud dared and challenged the sun, great and valiant Indra, vanquisher of many, reducing them to juice. But he could not take the force of the blows of Indra, failed and lay crushed. The streams flow over hills breaking down mounds of earth.

अ॒पा॒द॒ह॒स्ता॒ अ॒पृ॒त॒न्य॒दि॒न्द्र॒मा॒स्य॒ व॒ज्र॒म॒धि॒ सा॒ना॒ ज॒घा॒न॒ ।
वृ॒ष्णा॒ व॒धिः॒ प॒ति॒मा॒नं॒ बु॒भू॒ष॒न्पु॒रु॒त्रा॒ वृ॒त्रा॒ अ॒श॒य॒द्व्य॒-
स्तः॒ ॥ ७ ॥

7. *Āpādahasto apṛtanyadindramāsyā vajramadhi
sānau jaghāna. Vṛṣṇo vadhriḥ pratimānaṁ bu-
bhūṣan purutrā vṛtro aśayad vyastah.*

Legs now lost, arms lost, Vrtra had challenged Indra. Impotent fool he was, desiring equal rivalry with the mighty hero. Indra struck the lightning thunderbolt on his shoulder. Beaten and broken all over, Vrtra lies flat on the earth.

नदं न भि र्ममुया शयानं मना रुहाणा अति यन्त्यापः ।
याश्चिद वृत्रा महिना पयतिष्ठत्तासामहिः पत्सुतःशीब-
भूव ॥ ८ ॥

8. *Nadam na bhinnamamuyā śayānaṁ mano ruhāṇā
ati yantyāpaḥ. Yāścid vṛtro mahinā paryatiṣṭha-
tāsāmahīḥ patsutaḥ śīrbabhūva.*

Like a flood let loose, the showers of rain, so soothing and beautiful to the mind, defy Vrtra, the cloud, which is now lying shattered on the ground — waters which, earlier, the cloud had held up with its own might. Their master now lies trampled under feet on the ground. (This is the fate of a presumptuous man who proudly and foolishly challenges the Almighty.)

नीचावया अभवद वृत्रपुत्रन्दा अस्या अव वधजभार ।
उत्तरा सूरधरः पुत्र आसीद्धानुः शय सहवत्सा न धनुः ॥ ९ ॥

9. *Nīcāvayā abhavad vṛtraputrendro asyā ava
vadharjabhāra. Uttarā sūradharahḥ putra āsīd
dānuḥ śaye sahavatsā na dhenuḥ.*

The earth is the mother of the cloud, below. The other is the sky up on high. Indra, the sun, strikes Vrtra, the cloud, with its thunderbolt in the sky and the cloud comes down with the showers. The earth lies with the cloud like a cow sleeping with its calf.

(The presumptuous ruler who, thrown up by his forces, challenges the world ruler meets a fate like the cloud's with his forces.)

अतिष्ठन्तीनामनिवशनानां काष्ठानां मध्य निहितं शरीरम् ।
वृत्रस्य निष्यं वि चरन्त्यापा दीर्घं तम् आशयदिन्द-
शत्रुः ॥ १० ॥

10. *Atiṣṭhanṭīnām aniveśanānām kāṣṭhānām madhye nihitam śarīram. Vṛtrasya niṇyaṁ vi carantyāpo dīrgham tama āśayad indraśatruḥ.*

In the non-stop ever flowing streams of the tracks of the sky is diffused the mysterious body of Vṛtra, the cloud, in the deepest dark. The same rival of Indra which covered the sun now lies flat on earth and the water-streams flow (open and beautiful).

(Indra, the ruler, should strike the hidden forces which cover the light of the order, condense them and make them flow out openly for the good of the nation.)

दासपत्नीरहिगापा अतिष्ठिरुद्धा आपः पणिनव गावः ।
अपां बिलमपिहितं यदासीद वृत्रं जघन्वाँ अप तद्ववार ॥ ११ ॥

11. *Dāsapatnīrahigopā atiṣṭhanniruddhā āpaḥ paṇineva gāvaḥ. Āpām bilamapihitam yadāsīd-vṛtram jaghanvāñ apa tadvavāra.*

Like women supported by their husbands, the waters stay supported by the cloud, hidden in its darkness like cows in the stall guarded by the cowherd or the trader. The water-hold that was hidden and closed was opened and released through the door by the slayer of Vṛtra, Indra, the sun.

अश्व्या वारा अभवस्तदिन्द्र सृक यत्त्वा प्रत्यहन्द्व एकः ।
अजया गा अजयः शूर साममवासृजः सतव सप्त
सिन्धून् ॥ १२ ॥

12. *Aśvyo vāro abhavastadindra sṛke yattvā pratyahandeva ekaḥ. Ajayo gā ajayaḥ śūra soma-mavāsrjaḥ sartave sapta sindhūn.*

Tempestuous of speed and power of defence and offence and as the choice lord and hero do you arise, Indra, then when the one unique rival, Vrtra, throws its darkness over your rays of light and catalysis. Arising then you conquer the earth, you win and collect the vital soma of life, and you release the seven streams of nectar to enrich the seven seas of existence as they flow.

नास्म विद्युः । तन्यतुः सिषध न यां मिहमकिरदधादुनिं
च । इन्द्रश्च यद्युयुधात अहिश्चातापरीभ्या मघवा वि
जिग्य ॥ १३ ॥

13. *Nāsmāi vidyunna tanyatuḥ siṣedha na yāṁ mihamakiraddhrāduniṁ ca. Indraśca yadyuyudhāte ahiścotāparībhyo maghavā vi jigye.*

Neither lightning nor thunder, nor storm and shower, nor the roar and rumble which Vrtra produces does resist and stop Indra. When Indra and Vrtra both battle—Vrtra with inadequate forces—then Indra, powerful and glorious, comes out victorious.

अहयातारं कमपश्य इन्द्र हृदि यत्त जघ्नुषा भीरगच्छत ।
नव च य व्रतिं च स्रवन्तीः श्युना न भीता अतरा
रजांसि ॥ १४ ॥

14. *Aheryātāraṁ kamapaśya indra hr̥di yatte jaghnuṣo bhīragacchat. Nava ca yannavatiṁ ca sravantīḥ śyeno na bhīto ataro rajāṁsi.*

Indra, who ever sees anyone else other than you as the killer of Vrtra, since in every heart it is your fear, the victor's fear, that prevails? And like a victorious hawk not-afraid you shine and rule over regions of the world and feed nine and ninety streams of water that

flow and sustain life.

इन्द्रा॑ या॒ता वसि॑तस्य॒ राजा॑ शम॑स्य च शृ॒ङ्गिणा॑ वज्र॑बाहुः ।
सदु॑ राजा॑ । यति॑ चषणी॒नाम॒रा । न॒मिः परि॑ ता ब॒भूव ॥ १५ ॥

15. *Indro yāto'vasitasya rājā śamasya ca śṛṅgiṇo vajrabāhuḥ. Sedu rājā kṣayati carṣaṇīnāmarāṇna nemih pari tā babhūva.*

Indra, lord of thunder force of arms, is the ruler and illuminator of the moving world, settled and peaceful humanity and the animals. The same ruler holds and sustains the order of humanity and the world together and keeps it going.

Mandala 1/Sukta 33

Indra Devata, Angirasa Hiranyastupa Rshi

एता॑या॒माप॑ ग॒व्यन्त॑ इन्द्र॑म॒स्माकं॑ सु॒ पम॑तिं वावृ॒धाति॑ ।
अ॒ना॒मृ॒णः कु॒विदा॑दस्य॒ रा॒या गवां॑ क॒तं पर॑मा॒वज॑त नः ॥ १ ॥

1. *Etāyāmopa gavyanta indramasmākaṁ su pramatim vāvṛdhāti. Anāmṛṇaḥ kuvidādasya rāyo gavāṁ ketaṁ paramāvarjate naḥ.*

Come ye, come all, seekers of health and brilliance of mind and sense, let us approach Indra, lord supreme of light and knowledge, who feeds, increases and refines our intelligence along the right lines. Undying, unborn and eternal, great is He. He increases the beauty and grandeur of the wealth and grace of this earth in many ways and then He bestows on us supreme knowledge and the possession of it.

उप॒द्र॒हं ध॒न॒दाम॑प॒तीतं॑ जुष्टां॑ न श्य॒ना वस॑तिं प॒तामि॑ । इन्द्र॑
नम॑स्य तु॒प॒मभि॑र॒कयः॑ स्ता॒तृभ्या॑ ह॒व्या अ॒स्ति या॒मन॑ ॥ २ ॥

2. *Upedaham dhanadāmapratītaṁ juṣṭāṁ na śyeno vasatiṁ patāmi. Indraṁ namasyannupamebhīrarkairyaḥ stotr̥bhyo havyo asti yāman.*

Just as a falcon flies to its favourite haunt and home, so bowing and praying with exemplary songs and offerings I yearn to reach Indra, lord of honour and splendour, giver of wealth, but invisible and incomprehensible, who alone is adorable for the worshippers in the world of time.

नि सव'सन इषुधीँरसक्तु समया गा अजति यस्य वष्टि ।
चाष्कूयमाण इन्द भूरि वामं मा पणिभूरस्मदधि पवृद्ध ॥ ३ ॥

3. *Ni sarvasena iṣudhīñrasakta samaryo gā ajati yasya vaṣṭi. Coṣkūyamāṇa indra bhūri vāmam mā pañirbhūrasmadadhi pravṛddha.*

Indra, lord of hosts and battle, take up the bow and quiver, shine as you will and win. The victor carries the prize. Generous and profusely rewarding to the noble and the splendid, be not ungenerous to us, lofty and great overlord as you are over us.

वधीहि दस्युं धनिनं घननँ एकश्चर' पुपशाकभिरिन्द ।
धनारधि विषुणक्त व्याय त्वज्वानः सनकाः पतिमीयुः ॥ ४ ॥

4. *Vadhiṛhi dasyuṁ dhaninaṁ dhanenaṁ ekaścara-nnupaśākebhīrindra. Dhanoradhi viṣuṇakte vyāyannayajvānaḥ sanakāḥ pretimīyuh.*

Indra, lord of power and justice, marching ahead by yourself, strike down the wicked affluent hoarder alongwith his supporters with a single blow of the thunderbolt. Eliminator of smugglers and infiltrators, fix the selfish fun-lovers on the point of your arrow and

let them meet their end.

परा॑ चिच्छी॒षा व॑वृजुस्त इ॒न्दा य॑ज्वाना॒ यज्व॑भिः
स्प॒र्ध॑मानाः । प यद्वि॒वा ह॑रिवः स्थातरु॒ग॒ निर॑व॒ताँ अ॑ध॒मा
राद॑स्याः ॥ ५ ॥

5. *Parā cicchīrṣā vavrjusta indrā'yajvāno yajva-
bhiḥ spardhamānāḥ. Pra yaddivo harivaḥ
sthātarugra niravratāñ adhamo rodasyoḥ.*

Indra, lord of light and justice, firm and steadfast, mighty strong, commander of horse power and armoured force, just as the sun, blazing lord of light and sustainer of earth, heaven and the middle skies, breaks up and scatters the cloud, so do you blow off and scatter the top-notch selfish, uncreative and lawless elements who rival and stall the yajnic creative, constructive and productive powers of your dominion.

अयु॑युत्स॒ नव॑द्यस्य॒ सना॑मया॒तयन्त॑ ि॒तया॒ नव॑ग्वाः ।
वृ॒षा॒यु॒धा न॒ व॒र्ध॒या नि॒र॑ष्टाः प॒व॒द्भि॒रिन्द्रा॑च्चि॒तयन्त॑
आय॑न ॥ ६ ॥

6. *Ayuyutsannanavadyasya senāmayātayanta
kṣitayo navagvāḥ. Vṛṣāyudho na vadhrayo nira-
ṣṭāḥ pravadbhirindrāccitayanta āyan.*

Settled heroes of the nation, brave fighters, trained in the latest arms and tactics, experts of offence and defence, strengthening and elevating the striking power of the admirable commander of the ruler and supreme commander, try to fight and fight on so that the enemies, defeated and demoralised, flee away from Indra down hill by the swiftest course, like emasculated cowards.

त्वम॒तान रु॒दता ज त॒श्चाया॑ध्या॒ रज॑स इ॒न्द पा॒र । अवा॑द॒हा
दिव॑ आ दस्यु॑मु॒च्चा प सु॒न्वतः॑ स्तु॒वतः॑ शंस॑मावः ॥ ७ ॥

7. *Tvametān rudato jakṣataścāyodhayo rajasa indra pāre. Avādaho diva ā dasyumuccā pra sunvataḥ stuvataḥ śamsamāvaḥ.*

Indra, ruler and commander, fight out these ogres and those, weeping and wailing, away from the middle regions of the dominion. Throw off the wicked from the higher regions, and from higher positions. Raise those who are creators of soma, peace and joy. Protect those who appreciate and raise the honour of the world and humanity.

च॒क्रा॒णासः॑ प॒री॒णहं॑ पृथि॒व्या हि॒र॒ण्य॒न म॒णिना॑ शु॒म्भ॒मानाः॑ ।
न हि॒न्वा॒नास॑स्ति॒तिरु॒स्त इ॒न्दं प॒रि स्प॒शा॑द॒ध्वात्सू॒य॒ण ॥ ८ ॥

8. *Cakrāṇāsaḥ parīṇaḥam prthivyā hiraṇyena maṇinā śumbhamānāḥ. Na hinvānāsastitirusta indraṁ pari spaśo adadhāt sūryeṇa.*

The fighting forces of the sun, beautified by golden jewels of light by the sun, messengers of peace and joy of the earth, do not break the protective cover of the earth, nor do they violate the purpose of the sun, and by virtue of the same sun they serve and glorify Indra, lord ruler of the earth and her children.

(Similarly, the dynamic forces of the earth's dominion, invested with the golden jewels of royal robes, dedicated to service and well-being, do not violate the bounds of the earth's protective laws and, as messengers and agents of the universal lord of light, they uphold the ruler and the rule of law.)

परि॒ यदिन्द्र॒ राद॑सी उ॒भ अबु॑भाजीमहि॒ना वि॒श्वतः॑ सीम ।

अम॑न्यमा॒नाँ अ॒भि मन्य॑मान॒निब्र॑ह्म॒भिरध॑मा॒ दस्यु॑मिन्द्र ॥ ९ ॥

9. *Pari yadindra rodasī ubhe abubhojīrmahinā viśvataḥ sīm. Amanyamānāñ abhi manyamānair nirbrahmabhiradhamo dasyumindra.*

Just as Indra, the sun, with its own power and glory, holds both earth and heaven in orbit all round in a state of equilibrium by the force of its gravitation and throws off the unwanted forces by its own laudable forces of heat and light, so you, Indra, lord ruler of the earth, with your power and glory, hold and sustain the earth and the people and, with the assistance of responsible and respectable people of knowledge and divine wisdom, control and correct the unruly elements, and throw off the selfish and the wicked.

न य दि॒वः पृ॒थि॒व्या अ॒न्तमा॒पुन मा॒याभि॑ध॒नदां॑ प॒यभू॑वन् ।

यु॒जं व॒जं वृ॒षभ॑श्च॒क्र इन्द्रा॑ नि॒ज्याति॑षा॒ तम॑सा॒ गा
अ॒दु तत् ॥ १० ॥

10. *Na ye divaḥ pṛthivyā antamāpurna māyābhir-dhanadāñ paryabhūvan. Yujam vajram vṛṣabha-ścakra indro nirjyotiṣā tamaso gā adukṣat.*

There are those who do not understand the end and purpose of the earth and heaven, nor can they, with all their magic and power, conquer or insult the mother giver earth. Indra, virile and generous lord ruler of earth and heaven, uses his ready weapon of the thunderbolt of light and force, kindles the sense and mind of the people and delivers the earth from the darkness of ignorance and evil.

अनु स्वधाम॑ र॒ पापा॑ अ॒स्या व॑धत॒ मध्य॑ आ ना॒व्यानाम॑ ।
 स॒धी॒चीन॑न॒ मन॑सा॒ तमि॒न्द आ॒जिष्ठ॑न॒ हन्म॑नाह॒ अभि॑
 द्यू॒न ॥ ११ ॥

11. *Anu svadhāmakṣarannāpo asyā'vardhata madhya ā nāvyānām. Sadhrīcīnena manasā tamindra ojiṣṭhena hanmanāhannabhi dyūn.*

The waters of this cloud flow according to their nature, in response to this Indra's power after the yajnic offers of holy havi, and they collect in the navigable lakes, rivers and seas. Indra, lord of lightning power, strike that cloud of darkness pregnant with waters with your own essential and most lustrous fatal weapon fast as mind, break the darkness, and release the light and waters to flow to the earth.

न्या॒विध्य॑दि॒ली॒बि॒शस्य॑ दृ॒ हा वि॑ शृ॒ङ्गि॒णाम॑भि॒न॒च्छु॒ष्ण॒-
 मि॒न्दः । याव॑त्त॒रो म॑घव॒न्याव॑दाजा॒ वज॑ण॒ शत्रु॑मवधीः
 पृ॒त॒न्यु॒म ॥ १२ ॥

12. *Nyavidhyadilībiśasya dṛḍhā vi śṛṅgiṇamabhinacchuṣṇamindraḥ. Yāvattaro maghavan yāva-dojo vajreṇa śatrum avadhīḥ prtanyum.*

Just as Indra, the sun, lord of light and power, breaks and scatters the dense cloud into rain water lying in the depressions of the earth such as lakes and oceans, and scatters and condenses the mountainous cloud in the sky which has sucked up the waters from the earth, similarly, O lord ruler of the earth's wealth and glory, strike the underground enemy forces with thunder and destroy them. Don't give up while your strength lasts and your lustre and morale sustains.

अ॒भि सि॒ध्मा अ॒जिगा॑दस्य॒ शत्रू॑न्वि ति॒ग्मन॑ वृष॒भणा॑
पुरा॑ भ॒त । सं व॒ज॒णासृ॑जद वृ॒त्रमि॑न्दः प॒ स्वां म॒तिम॑तिर॒च्छ-
श॑दानः ॥ १३ ॥

13. *Abhi sidhmo ajigādasya śatrūnvi tigmena vṛṣa-
bhenā puro'bheta. Saṁ vajreṇāsṛjadvṛtramin-draḥ
pra svām matimatiracchāśadānaḥ.*

Just as the never-failing triumphant light of this sun goes straight and takes on the cloud like an enemy and, with penetrating but generous force, breaks up the cloud like enemy fort, just as Indra, solar energy, with its lightning force, scatters the clouds proclaiming its distinguished power to the world, so should the ruler take on and destroy the enemies of the dominion and proclaim the generous power of his sovereignty.

आवः॑ कु॒त्समि॑न्द॒ यस्मि॑ञ्चा॒कन्पा॑वा॒ युध्य॑न्तं वृष॒भं
द॒शद्यु॑म । श॒फच्यु॑ता र॒णुन॑' त॒ द्यामु॑च्छ्र॒त्रया॑ नृषा॒ह्याय॑
त॒स्था ॥ १४ ॥

14. *Āvaḥ kutsamindra yasmiñcākanprāvo yudhyan-
taṁ vṛṣabhaṁ daśadyum. Śaphacyuto reṇurna-
kṣata dyāmucchvaitreyo nṛṣāhyāya tasthau.*

Indra, as the sun desirous of protecting the earth takes to the thunderbolt in the battle and engages the roaring fighting cloud full of showers of rain filling all the directions, and as the dust raised by the hoofs of the cows and horses rises to the sky, so may the ruler, son and protector of the earth, stand firm for the protection and promotion of humanity.

आवः॑ श॒मं वृष॑भं तु॒ग्रासु॑ त्रज॒षम॑घव॒ज्जिह्व॑यं गाम । ज्याक
चि॒दत्र॑ त॒स्थिवा॑सा॒ अक॑ञ्छ॒त्रूय॑ताम॒धरा॑ वद॒नाकः॑ ॥ १५ ॥

15. *Āvaḥ śamaṁ vṛṣabhaṁ tugryāsu kṣetrajeṣe maghavañcvitryaṁ gām. Jyok cidatra tasthi-vāṁso akrañcchatrūyatāmādhara vedanākaḥ.*

Indra, Maghavan, lord of power and glory, just as in matters of the prosperity of the various fields of the earth the sun directs its catalytic rays of energy to engage the cloud in battles of precipitation to rain down the soothing life sustaining showers, so may you, like the sun and showers, help the people settled here in peace so that they may for long carry on their earthly chores. Like the sun, bring the hostile elements of the dominion to book and keep them down to suffer as they deserve.

Mandala 1/Sukta 34

Ashvins Devata, Angirasa Hiranyastupa Rshi

त्रि॒श्चि॑ ॥ अ॒द्या भ॑वतं नवदसा वि॒भुर्वा॑ याम॒ उ॒त रा॒ति-
र॒श्वि॒ना । यु॒वाहि॑ य॒न्त्रं हि॒म्यव॑ वास॒सा भ्या॑य॒स॒न्या भ॑वतं
मनी॒षिभिः॑ ॥ १ ॥

1. *Triścinno adyā bhavataṁ navedasā vibhurvām yāma uta rātiraśvinā. Yuvorhi yantraṁ himyeva vāsaso'bhyāyaṁ senyā bhavataṁ manīṣibhiḥ.*

Ashvins, brilliant experts of eminence like the sun and moon, working together complementarily, be three ways good to us today: May your chariot be universal in movement. May your gifts of wealth, too, be of universal value. May your machine too be of universal purpose in design, structure and performance. Carry on together with the scholars and thinkers as a team like the night and day of winter or like the cold

and warm cover.

त्रयः प॒वया॑ मधु॒वाहन॑ रथ॒ साम॑स्य व॒नामनु॑ विश्व॒ इद्वि॑दुः ।
त्रयः स्क्व॒भ्भासः॑ स्क्व॒भितास॑ आ॒रभ॒ त्रिनक्तं॑ या॒थस्त्रि॑व॒श्विना॒
दिवा॑ ॥ २ ॥

2. *Trayaḥ pavayo madhuvāhane rathe somasya venāmanu viśva idviduḥ. Trayaḥ skambhāsaḥ skabhitāsa ārabhe trirnaktaṁ yāthastrirvaśvinā divā.*

Ashvins, scientists and engineers of eminence, three are the thunderous wheels and dynamos in the chariot which brings you honey-sweets of wealth and comfort. The scholars of eminence know the pleasure of soma and beauty of the moon. Three are the sustaining beams and pillars fixed in its motive system. By this you can reach your destination thrice in the day and thrice in the night.

स॒मा॒न अ॒ह॒न्त्रि॑र॒वद्य॑गा॒हना॒ त्रि॒र॒द्य य॒ज्ञं मधु॑ना मिमि॒ तम॑ ।
त्रि॒वा॒ज॒वती॑रि॒षा अ॒श्विना॒ यु॒वं दा॒षा अ॒स्मभ्य॑मु॒षस॑श्च
पि॒न्वत॑म ॥ ३ ॥

3. *Samāne ahan triravadyagohanā triradya yajñam madhunā mimikṣatam. Trirvājavatīriṣa aśvinā yuvaṁ doṣā asmabhyamuṣasaśca pinvatam.*

Ashvins, scholars of science and locomotion, covering your gaps and weaknesses, in one day complete the threefold yajna of science (in food, energy and speed of locomotion with fire and water). Both of you develop for us thrice powerful food and energy, and let the days and nights abound in food, energy, speed and progress.

त्रिवृत्तिर्यातं त्रिरनुवत् जन त्रिः सुपाव्यं त्रध्वं शि तम ।
 त्रिनान्द्यं वहतमश्विना युवं त्रिः पृ ता अस्म अ रव
 पिन्वतम ॥ ४ ॥

4. *Trirvartiryātām triranuvrate jane triḥ suprāvye tredheve śikṣatam. Trirnāndyaṁ vahatamaśvinā yuvaṁ triḥ prkṣo asme akṣareva pinvatam.*

Asvins, scholars of knowledge and practice, come our way thrice to guide us. Follow thrice in the way of an easily accessible man of noble discipline and dedication and lead us too, teaching us three ways the art of defence, industry and automation. Conduct the programmes of joy and celebration three ways for body, mind and soul. And like the flowing waters augmented by showers of rain, develop the knowledge of mixing, compounds and mutual contact threefold.

त्रिना'रुयिं वहतमश्विना युवं त्रिद्वताता त्रिरुतावतं धियः ।
 त्रिः सा'भगत्वं त्रिरुत श्रवांसि नस्त्रिष्ठं वां सूर' दुहिता
 रुहदथम ॥ ५ ॥

5. *Trirno rayiṁ vahatamaśvinā yuvaṁ trirdevatātā trirutāvataṁ dhiyaḥ. Triḥ saubhagatvaṁ trituta śravāṁsi nāstriṣṭhaṁ vāṁ sūre duhitā ruhadratham.*

Ashvins, generous as earth and heaven, bring us, develop and sustain threefold wealth of knowledge, power and protection. Brilliant and godly scholars of science, technology and yajna, three-way benefactors by inspiration, action and achievement, give us threefold enlightenment, protection and sustenance of body, mind and soul. Give us threefold beauty, honour, and grace

of prosperity, well-being and noble family. Give us the threefold capacity of listening, reflecting and meditating on Vedas, Shastras and the economics and polity of practical living. And lo! by virtue of your inspiration, action and achievement, the dawn, daughter of the sun, would ride your chariot of glory and in-fuse strength and peace and joy into our body, mind and soul.

त्रिना' अश्विना दिव्यानि भषजा त्रिः पाथिवानि त्रिरु
दत्तमद्भ्यः । आमानं शंयाममकाय सूनव त्रिधातु शम' वहतं
शुभस्पती ॥ ६ ॥

6. *Trirno áśvinā divyāni bheṣajā triḥ pārthivāni trirū dattamadbhyaḥ. Omānaṁ śamyamamakāya sūnave tridhātu śarma vahataṁ śubhaspatī.*

Ashvins, scholars of knowledge, light and progressive expansion, protectors of all that is good and blissful, create for us and give us threefold heavenly essences such as soma, three earthly ones and three from waters. For my child create something soothing and all-round protective, a three-metal tonic panacea for a healthy and comfortable state of health in which the three humors of vitality are balanced in peace, without agitation, anywhere.

त्रिना' अश्विना यजता दिवदिव परि त्रिधातु पृथिवी-
मशायतम । तिस्रा नासत्या रथ्या परावत आत्मव वातः
स्वसराणि गच्छतम ॥ ७ ॥

7. *Trirno áśvinā yajatā divedive pari tridhātu prthivīmaśāyatam. Tisro nāsatyā rathyā parāvata ātmeva vātaḥ svasarāṇi gacchatam.*

Ashvins, expert powers of science and

technology, truthful, devoted to yajna and working together like fire and water, and masters of the three-metal chariot, day by day go round the earth and sky thrice for us and then come to sleep on the earth. Just as the soul goes from one body to another, as winds blow from one place to another, so by the threefold, three way, three speed chariot, move from one chariot to another and go to the destinations of your choice.

त्रिरंश्विना सिन्धुभिः सप्तमातृभिस्त्रय आहावास्त्रधा
हविष्कृतम् । तिस्रः पृथिवीरुपरि पवा दिवा नाकं र १थ
द्युभिर्कुभिर्हितम् ॥ ८ ॥

8. *Triraśvinā sindhubhiḥ sapta-mātr̥bhistraya āhāvāstredhā haviṣkṛtam. Tisraḥ pṛthivīrupari pravā divo nākaṁ rakṣethe dyubhiraktubhirhitam.*

Ashvins, scientists of yajna, brilliant and fast as sun and wind, with the materials collected, refined and sanctified thrice with the rivers and seas which are distilled by mother nature from seven sources (earth, waters, fire, wind, space, sun and electric energy) by days and nights, sent up by three paths of solid, subtle and atomised forms, to three (the earth, the region of joy and the region of light), you serve and replenish three, earth, sky and heaven.

क्व॑ त्री च॒क्रा त्रि॒वृता॑ रथ॒स्य क्व॑ त्रया॑ बन्धु॒रा य सनी॑लाः ।
क॒दा यागा॑ व॒जिना॑ रास॒भस्य॑ यनं॒ यज्ञं॑ नासत्यापया॒थः ॥ ९ ॥

9. *Kva trī cakrā trivṛta rathasya kva trayo bandhuro ye sanīlāḥ. Kadā yogo vājino rāsabhasya yena yajñam nāsatyopayāthaḥ.*

Ashvins, truthful and dedicated scientists, where

are the threefold three wheels of the chariot's design, structure and speed? Where are the three bonds of the structure strong and fixed? When and where the ignition and start of the roaring hawk by which you fly to your destination?

आ नासत्या गच्छतं हूयत हविमध्वः पिबतं मधुपभिरासभिः ।
युवाहि पूर्व^१ सविताषसा रथमृताय चित्रं घृतवन्त-
मिष्यति ॥ १० ॥

10. *Ā nāsatyā gacchataṁ hūyate havirmadhvaḥ
pibataṁ madhupebhirāsabhiḥ. Yuvorhi pūrvam
savitoṣaso rathamṛtāya citraṁ ghṛtavanta-
miṣyati.*

Ashvins, high-priests of truth and nature, come, the input oblations are offered. Taste the honey sweets of your achievement with your honeyed lips. The sun itself before the dawn energises your wondrous paradisaal chariot for the pursuit of truth and right.

आ नासत्या त्रिभिरकादशरिह दवभियातं मधुपयमश्विना ।
पायुस्तारिष्टं नी रपांसि मृ तं सधतं द्वाषा भवतं
सचाभुवा ॥ ११ ॥

11. *Ā nāsatyā tribhirekādaśairiha devebhiryātaṁ
madhupeyamaśvinā. Prāyustāriṣṭaṁ nī rapāṁsi
mrkṣataṁ sedhataṁ dveṣo bhavataṁ sacābhuvā.*

Ashvins, high-priests of nature, truth and yajna, come with three-eleven divinities of nature and the universe, having crossed the seas in three days and the globe in eleven, come for a drink of honey-sweets. Sail across life, triumphant. Destroy evils. Drive off jealous hostiles. Be friends, unifiers.

आ ना अश्विना त्रिवृता रथेना वाञ्छं रयिं वहतं सुवीरम् ।
 शृण्वन्ता वामवस जाहवीमि वृध च ना भवतं वाज-
 साता ॥ १२ ॥

12. *Ā no aśvinā trivṛtā rathenā'rvāñcam rayim
 vahataṁ suvīram. Śṛṇvantā vānavase johavīmi
 vṛdhe ca no bhavataṁ vājasātau.*

Ashvins, high-priests of nature, science and technology, come by the multipurpose chariot across the land, over the sea and through the skies, and bring us wealth and honour worthy of the brave this side of the horizon. Listeners as you are, I call upon you for protection and promotion. Be favourable to us for advancement and victory in the battles of life.

Mandala 1/Sukta 35

*Agni-Mitra-Varuna-Night-Savita, Savita Devata,
 Angirasa Hiranyastupa Rshi*

हव्याम्यग्निं पथमं स्वस्तय हव्यामि मित्रावरुणाविहावस ।
 हव्यामि रात्रिं जगता निवशनीं हव्यामि द्वं सवितार-
 मृतय ॥ १ ॥

1. *Hvāyamyagnim prathamam svastaye hvayāmi
 mitrāvaruṇāvihāvase. Hvāyāmi rātrīm jagato
 niveśanīm hvayāmi devaṁ savitāramūtaye.*

I invoke Agni, vital heat, first basic sustainer of life, for physical well-being. I invoke Mitra-and-Varuna, pranic energies of the breath of life, for protection and immunity. I invoke the night which envelops the world in restful sleep. And I invoke Savita, the sun, lord of light, refreshment and inspiration for the sake of protection, promotion and advancement here upon the

earth.

आ कृष्णान् रजसा वतमाना निवृश्य मृतं मर्त्यं च ।
हिरण्ययन सविता रथना द्वा याति भुवनानि
पश्यन् ॥ २ ॥

2. *Ā kṛṣṇena rajasā vartamāno niveśayannamṛtaṁ
martyaṁ ca. Hiraṇyayena savitā rathenā'' devo
yāti bhuvanāni paśyan.*

Savita, lord of life and light, existing and abiding with the regions of the universe, sustaining them with his centripetal force of gravitation, enveloping the mortals and the immortals, goes on and on in self-reflecting glory in his golden chariot, watching and illuminating the worlds of existence.

(The mantra is applicable to both Ishvara, Lord creator, and the sun, sustainer and illuminator of the solar world.)

याति द्वः प्रवता यात्युद्वता याति शुभाभ्यां यजता
हरिभ्याम् । आ द्वा याति सविता परावता पृ विश्वा दुरिता
बाधमानः ॥ ३ ॥

3. *Yāti devaḥ pravatā yātyudvatā yāti śubhrā-bhyām
yajato haribhyām. Ā devo yāti savitā parāvato'pa
viśvā duritā bādhamānaḥ.*

The lord of light, adorable and in company, goes on by lower and higher paths, descending and ascending, by beautiful horses, white and glossy (i.e., day and night, bright and dark fortnights). Savita, lord effulgent, goes on travelling hitherward and far off away dispelling the darkness and evil of the world.

अ॒भीवृ॑तं कृ॒शान॑वि॒श्वरू॑पं हि॒रण्य॑शम्यं यज॒ता बृ॑हन्त॒म ।
आ॒स्था॒दथं॑ सवि॒ता चि॒त्रभा॑नुः कृ॒ष्णा रजांसि॑ तवि॒षीं
दधा॑नः ॥ ४ ॥

4. *Abhīvṛtaṁ kṛśanairviśvarūpaṁ hiraṇyaśamyam yajato brhantaṁ. Āsthādrathaṁ savitā citrabhānuḥ kṛṣṇā rajāṁsi taviṣīm dadhānaḥ.*

Savita, adorable and companionable lord of wondrous light, commanding enormous power, holding the world regions by his subtle waves of gravitation, rides the vast, beautiful and autonomous world of infinite forms brighter than gold.

वि॒ जना॑ञ्छ्या॒वाः शि॒तिपा॑दा अ॒ख्यन॑थं हि॒रण्य॑पउगं व॒हन्तः॑ ।
श॒श्वद्वि॑शः सवि॒तुद॑व्यस्या॒पस्थ॑ विश्वा॒ भुव॑नानि तस्थुः ॥ ५ ॥

5. *Vi janāñcchyāvāḥ śitipādo akhyan ratham hiraṇyapra ugaṁ vahantaḥ. Śaśvad viśaḥ saviturdaivyasyopasthe viśvā bhuvanāni tasthuḥ.*

In the lap of Divine Savita, eternal Lord of the universe, reside all the worlds of existence and the children of the divine. So in the gravitational field of the sun, heavenly light, are held all the regions of the solar system alongwith the living beings ever abiding therein. And the rays of the sun, white and brilliant, bearing the world-chariot of the golden yoke, shine and proclaim the glory of the lord to the people.

ति॒स्त्रा द्या॑वः सवि॒तुद्वा॑ उ॒पस्थाँ॑ ए॒का य॑मस्य॒ भुव॑न विरा॒षाट ।
आ॒णिं न॑ रथ्यम॒मृताधि॑ तस्थु॒रिह॑ ब॒वीतु॑ य उ॒ तच्चि॑क॒तत॑ ॥ ६ ॥

6. *Tisro dyāvāḥ saviturdvā upasthāṁ ekā yamasya bhuvane virāṣāt. Āṇim na rathyamamṛtādhi tasthuriha bravītu ya u tacciketata.*

Three are the lights: sunlight, fire and universal electric energy. Two of these, sun-light and fire (which is of the earthly sphere) are in the sun's field of power and gravitation. The third, universal energy which holds the spirit and soul of the brave resides in antariksha, the middle region of yama, the vital wind (which overtakes and carries the soul after death of the body). Like the pin of a chariot wheel axle in battle, all these, fixed in their place with their role, abide by the Immortal Supreme Savita. Whoever here really knows the secret, may speak.

वि सु॒प॒णा अ॒न्तरि॑ ता॒ण्य॒ख्यद॑ ग॒भीर॒वपा॑ अ॒सुरः सु॒नीथः॑ ।
क्व॒इ॒दानीं॑ सू॒यः कश्चि॑कत क॒त॒मां द्यां॑ र॒श्मिर॒स्या
त॒तान॑ ॥ ७ ॥

7. *Vi suparṇo antarikṣāṇyakhyad gabhīravepā asuraḥ sunīthaḥ. Kve dānīm sūryaḥ kaściketa katamām dyām raśmirasyā tatāna.*

The sun is mighty brilliant, illuminates the middle regions, awfully vibrating with fusion, gives pranic life to nature and humanity, holding and guiding things in orbit. And then, where is the sun now, (when it is no more there)? In what heaven does its light shine now? Who knows?

Kah knows. The Lord Supreme only knows.

अ॒ष्ट व्य॑ख्यत्क॒कु॒भः पृ॒थि॒व्यास्त्री॑ ध॒न्व॒ याज॑ना स॒प्त सि॒न्धून् ।
हि॒र॒ण्या॒ १ः स॒वि॒ता द॒व आ॒गा॒ह॒ध॒द्र॒त्ना द॒ाशु॒ष वा॒याणि॑ ॥ ८ ॥

8. *Aṣṭau vyakhyat kakubhaḥ pṛthivyās trī dhanva yojanā sapta sindhūn. Hiraṇyākṣaḥ savitā deva āgāddadhadratnā dāśuṣe vāryāṇi.*

Savita, generous lord of golden light, comes illuminating the eight directions and sub-directions of the earth, the three sustaining regions of earth, heaven and the middle skies, and the seven seas of space, holding and bringing choicest gifts for the man of charity and yajna.

हिरण्यपाणिः सविता विचर्षणिरुभ द्यावापृथिवी अन्त-
रीयत । अपामीवां बार्धत वति सूयमभि कृष्णन् रजसा
द्यामृणाति ॥ ९ ॥

9. *Hiraṇyapāṇiḥ savitā vicarṣaṇirubhe dyāvā-
pṛthivī antariyate. Apāmīvāṁ bādhate veti
sūryamabhi kṛṣṇena rajasā dyāmṛṇoti.*

Savita, the sun, lord of the golden hand of generosity, creator of the sap of life, shines across the regions of heaven and earth. It destroys and eliminates disease and dirt, spreads its light all over, blazes in the heavens and over-reaches the regions of darkness.

हिरण्यहस्ता असुरः सुनीथः समृळीकः स्ववाँ यात्ववाड ।
अपसधन् त्सा यातुधानानस्थाद्वः पतिदाषं गृणानः ॥ १० ॥

10. *Hiraṇyahasto asuraḥ sunīthaḥ sumṛṭīkaḥ svavāṅ
yātvarvān. Apasedhan rakṣaso yātudhānānasthād
devaḥ pratidoṣaṁ gṛṇānaḥ.*

Savita, generous and self-refulgent lord, giving and blessing, with a golden hand, breath and inspiration of life, universal guide, creator giver of peace and well-being, lord of universal wealth, may come to us in direct experience and bless us all ways and every way, warding off the wicked, the evil and the violent destroyers, and stay with us in the heart day and night, praised and

celebrated as we ought to praise and celebrate the Divine Lord.

य त॒ पन्थाः॑ स॒वितः॑ पू॒र्व्यासा॑ र॒णवः॑ सु॒कृता॑ अ॒न्तरि॑ ।।
त॒भिना॑ अ॒द्य प॒थिभिः॑ सु॒गभी॑ र॒ता च॑ ना॒ अधि॑ च ब्रू॒हि
द॒व ॥ ११ ॥

11. *Ye te panthāḥ savitaḥ pūrvyāso'reṇavaḥ sukr̥tā antarikṣe. Tebhirno adya pathibhiḥ sugebhī rakṣā ca no adhi ca brūhi deva.*

Savita, self-refulgent lord creator and giver of light, by those paths of divinity set out by you which are ancient and eternal, free from dust and smoke, well laid out on high in heaven, by those very paths simple, straight and pleasant, come to-day, guide and protect us, and reveal into our soul the Voice Divine.

Mandala 1/Sukta 36

Agni Devata, Ghaura Kanva Rshi

प॒ वा॒ य॒हं पु॒रू॒णां वि॒शां द॑व॒यती॑नाम ।
अ॒ग्निं सू॒क्तभि॒वचा॑भिरीम॒ह यं सी॒मिद॒न्य इ॒ळत॑ ॥ १ ॥

1. *Pra vo yahvaṁ purūṇāṁ viśāṁ devayatīnām. Agniṁ sūktebhīrvacobhirīmahe yaṁ sīmidadanya īlate.*

With songs of praise and words of worship we adore Agni, Lord and light of the universe, whom other devotees too adore in many ways, and we pray to the lord of light and power and instant action, worthy of the love and devotion of many people far and wide who are seekers of divine knowledge and bliss for themselves.

जना॒सा अ॒ग्निं द॒धिर॒ सह॒वृ॒धं ह॒विष्म॑न्ता वि॒धम॒ त ।

स त्वं ना॑ अ॒द्य सु॒मना॑ इ॒हावि॑ता भवा॒ वाज॑षु सन्त्य ॥ २ ॥

2. *Janāso agniṁ dadhire sahovṛdham haviṣmanto vidhema te. Sa tvaṁ no adya sumanā ihāvitā bhavā vājeṣu santya.*

The ancient people of vision and wisdom hold on to Agni, Lord of light and knowledge. We have the will and devotion, and we have the offerings, with these we worship you, lord giver of strength and courage more and ever more. Lord of wealth and generosity, we pray, be good and kind to us here and now, be our saviour and protector in the battles of life.

प त्वा॑ दू॒तं वृ॒णीम॑ह॒ हाता॑रं वि॒श्वव॑दसम ।

म॒हस्त॑ स॒ता वि च॑रन्त्य॒चया॑ दि॒वि स्पृ॑शन्ति भान॒वः ॥ ३ ॥

3. *Pra tvā dūtaṁ vṛṇīmahe hotāraṁ viśvavedasaṁ. Mahaste sato vi carantyarcaḥ divi sprśanti bhānavah.*

Agni, light and fire of yajna, harbinger of blessings Divine and carrier of the fragrance of yajna, we opt for you, we kindle you. You are the yajaka, you reach the world over and over. Great and true you are, the flames and lights of your power reach the heavens and, like the rays of the sun, bless everything with a touch of new life and inspiration.

द॒वास॑स्त्वा वरु॒णा मि॒त्रा अ॒य॒मा सं दू॒तं प॒त्रमि॑न्धत ।

वि॒श्वं सा अ॒ग्र ज॑यति॒ त्वया॑ धनं॒ यस्त॑ द॒दाश॑ म॒त्यः ॥ ४ ॥

4. *Devāsastvā varuṇo mitro aryamā saṁ dūtaṁ pratnamindhate. Viśvaṁ so agne jayati tvayā dhanam yaste dadāśa martyaḥ.*

Agni, brilliant power of heat and light of yajna, harbinger of joy and inspiration, the noblest of the wise and generous people of the world and powers of nature, Varuna the high, Mitra the friendly, and Aryama the fair and just, all kindle and raise you high for the world's yajna of growth and progress. The man who offers you the holy materials of yajna wins wealth of the world by virtue of your yajnic action.

मन्दा हाता गृहपतिरग्र दूता विशामसि ।

त्व विश्वा संगतानि वता ध्रुवा यानि द्वा अकृण्वत ॥ ५ ॥

5. *Mandro hotā gṛhapatiragne dūto viśāmasi. Tve viśvā saṁgatāni vratā dhruvā yāni devā akṛṇvata.*

Agni, deep and grave and joyous, giver of peace and prosperity, protector and promoter of home and family, you are the fighter and ambassador of the people. In you abide all those steady laws and discipline which go with the observance of Dharma and good conduct and which the noblest in nature and humanity observe and have observed.

त्व इदग्र सुभग यविष्ठ्य विश्वमा हूयत हविः ।

स त्वं ना अद्य सुमना उतापरं यि द्वान्तसुवीया ॥ ६ ॥

6. *Tve idagne subhage yaviṣṭhya viśvamā hūyate haviḥ. Sa tvaṁ no adya sumanā utāparaṁ yakṣi devāntasuvīryā.*

Agni, fire and power of yajna, strongest catalyser and noblest creative and constructive agent, to you alone are offered all the inputs of yajna (for the sustenance and advancement of life). Right to-day and to-morrow and all through future, be good and kind to

us, act with the generous powers of yajna and help us grow as brave and noble people.

तं घमि॒त्था न॑म॒स्वि॒न् उप॑ स्व॒राज॑मासत ।

हा॒त्राभि॑र॒ग्निं म॑नु॒षः स॑मि॒न्धत॑ ति॒तिर्वा॑सा॒ अति॑ स्त्रि॒धः ॥ ७ ॥

7. *Taṁ ghemitthā namasvina upa svarājamāsate. Hotrābhiragnim manuṣaḥ samindhate titirvāṁso ati sridhaḥ.*

Surely men of faith and reverence wielding power and weapons sit and abide by the brilliant sovereign ruler. They kindle the fire and do homage to Agni with sacrificial offers and, wishing to get over the violent and destructive forces, win the battles of life.

घ॒न्ता॑ वृ॒त्रम॑त॒रना॑द॒सी अ॒प उ॒रु । या॑य च॒किर॑ ।

भु॒वत्क॑ण्व॒ वृषा॑ द्यु॒म्याहु॑तः क॒न्द॒द॒श्वा ग॑वि॒ष्टिषु॑ ॥ ८ ॥

8. *Ghnanto vṛtramataranrodaṣī apa urukṣayāya cakrire. Bhuvat kaṇve vṛṣā dyumnyāhutaḥ kran-dadaśvo gaviṣṭiṣu.*

Just as Indra, the sun, with its rays, strikes the cloud and fills the earth and heaven with light and waters, so does Agni, brilliant ruler and commander, with his forces, break through evil and darkness, filling heaven and earth with the light and fame of his actions. He works for the settlement of his people in spacious homes and, invited and celebrated among the intelligent, he shines as generous and prosperous, while his fame resounds like the roar of the victor in battle.

सं सी॑द॒स्व म॒हाँ अ॒सि॒ शार्च॑स्व द॒व्वी॒तमः॑ ।

वि धू॒मम॑ग्र अरु॒घं मि॑य॒ध्य सृ॒ज प॑श॒स्त द॒श॒तम॑ ॥ ९ ॥

9. *Saṁ sīdasva mahāñ asi śocasvadevavītamah. Vi dhūmamagne aruṣaṁ miyedhya sṛja praśasta darśatam.*

Agni, Lord of light and power, brilliant, admirable, adorable, divinely superb, you are great. Come be seated, wipe out evil, shine and create the light without smoke, and beauty most sublime.

यं त्वा' द्वासा॒ मन॑व द॒धुरि॑ह यजिष्ठं हव्यवाहन ।

यं कण्वा॒ मध्या॑तिथिधन॒स्पृ॒तं यं वृषा॒ यमु॑पस्तुतः ॥ १० ॥

10. *Yaṁ tvā devāso manave dadhuriha yajisṭhaṁ havyavāhana. Yaṁ kaṇvo medhyātithirdhanaspr̥tam yaṁ vṛṣā yamupastutaḥ.*

Agni, lord of light and fire, most dedicated to yajna, loved and honoured, creator and harbinger of the noblest wealth of life, you — whom the brilliant, intelligent and generous people accepted for enlightened rule, whom the scholars and teachers with their disciples and yajnic friends accepted as the man of wealth and knowledge, whom the generous pious people accepted, whom the popular and respected people accepted — such as you are, we accept, elect, appoint and consecrate you as the ruler and commander of the nation.

यम॒ग्निं मध्या॑तिथिः कण्व इ॒ध ऋ॒तादधि॑ ।

तस्य॒ पषा॑ दीदियुस्तमि॒मा ऋ॒चस्तम॑ग्निं व॒धयाम॑सि ॥ ११ ॥

11. *Yamagniṁ medhyātithiḥ kaṇva īdha ṛtādadhi. Tasya preṣo dīdiyustamimā ṛcastamagniṁ var-dhayāmasi.*

The fire and energy which kanva, expert scholar of science and practical work, karma kanda, in company

with his disciples of technical yajna, captured and lighted from the waves and waters over the sky, and whose flames reach beyond the sky over the clouds, these hymns of celebration illumine and the same we develop and augment.

रा॒यस्पू॒धि स्वधा॒वा स्ति॒ हि त॒ ग्रं द॒वष्वाप्य॑म ।

त्वं वा॒जस्य॑ श्रुत्यस्य राजसि॒ स ना॑ मृळ॒ मह्यँ॑ असि ॥ १२ ॥

12. *Rāyaspūrdhi svadhāvo'sti hi te'gne deveṣvāpyam. Tvaṁ vājasya śrutyasya rājasi sa no mṛḷa mahāñ asi.*

Agni, lord of power and wealth in your own right, fulfil our life with honour and prosperity, so friendly and accessible you are among the noble and the generous. You shine in battles and your fame resounds. Be good to us for our well-being. Great and glorious you are indeed.

ऊ॒र्ध्व ऊ॒ षु णं॑ ऊ॒तय॑ ति॒ष्ठा द॒वा न॑ स॒विता॑ । ऊ॒र्ध्वा वा॒जस्य॑
स॒निता॑ यद॒ञ्जिभि॒वाघ॑द्वि॒विह्या॑मह ॥ १३ ॥

13. *Ūrdhva ū ṣu ṇa ūtaye tiṣṭhā devo na savitā. Urdhvo vājasya sanitā yadañjibhirvāghadbhirvihvayā-mahe.*

Agni, lord of light and life, brilliant as the sun, stay high with grace in glory for our protection and progress. Rise high as the hero of life's battles of honour and prosperity. It is for the reason of your glory and generosity that we invoke and pray to you along with the scholars with holy offers of yajna and celebration.

ऊ॒र्ध्वा नः॑ पा॒ह्यं ह॑सा॒ नि क॒तुना॑ वि॒श्वं स॒मत्रि॑णं दह ।

कृ॒धी न॑ ऊ॒र्ध्वाञ्च॒रथा॑य जी॒वस॑ वि॒दा द॒वषु॑ ना॒ दुवः॑ ॥ १४ ॥

14. *Ūrdhvo naḥ pāhyamhaso ni ketunā viśvaṁ samatṛiṇaṁ daha. Kṛdhī na ūrdhvañcarathāya jīvase vidā deveṣu no duvaḥ.*

Agni, high and great, save us from sin and evil with the gift of intelligence and knowledge. Burn up all grabbing and robbing of other's food and freedom. Help us rise to the heights of knowledge, comfort and happiness for a full life. Accept our prayer that we may rise to our place among the noble and the brilliant.

पा॒हि ना॑ अ॒ग्र र॒ तसः॑ पा॒हि धृ॒तर॑रा॒व्यः । पा॒हि री॒षत॑ उ॒त वा॒
जिघां॑सता॒ बृह॑द्भाना॒ यवि॑ष्ठ्य ॥ १५ ॥

15. *Pāhi no agne rakṣasaḥ pāhi dhūrterarāvṇaḥ. Pāhi rīṣata uta vā jighāṁsato bṛhadbhāno yaviṣṭhya.*

Agni, lord of light and fire, youthful and blazing with mighty glory, save us from the destroyers. Protect us from the wicked and the ungenerous. Protect us from the cruel and the violent. Protect us from the killers. (Let these negative and destructive elements be eliminated.)

घ॒नव॑ वि॒ष्वग्नि॑ ज॒ह्यरा॑व्य॒स्तपु॑जम्भ॒ या अ॑स्म॒धुक॑ ।
या म॒त्यः शि॒शीत॑ अ॒त्यक्तु॑भि॒मा नः॑ स रि॒पु॒री॒शत॑ ॥ १६ ॥

16. *Ghaneva viṣvagvi jahyarāvṇa stapurjambha yo asmadhruk. Yo martyaḥ śīṣīte atyaktubhirmā naḥ sa ripurīśata.*

Agni, lord of fire and justice, whosoever is jealous and destructive toward us, whosoever is ungenerous and an exploiter, destroy wholly with the blow of the thunderbolt. Whosoever bleeds humanity

with instruments of torture and death, such an enemy must not rule over us.

अ॒ग्नि॒व॒न्न सु॒वी॒र्य॒म॒ग्निः क॒ण्व॒ाय सा॒भ॒ग॒म । अ॒ग्निः पा॒व॒न्मि॒त्रा॒त
म॒ध्या॒ति॒थि॒म॒ग्निः सा॒ता उ॒प॒स्तु॒त॒म ॥ १७ ॥

17. *Agnirvavne suvīryamagniḥ kaṇvāya saubha-gam. Agniḥ prāvanmitrota medhyātithimaghiḥ sātā upastutam.*

Agni is mighty power for one who cares and prays for it. It is great good fortune for the man of knowledge. It is a great friend and protector in battle, and provides all help and encouragement to the man who is loved and admired by his colleagues and disciples.

अ॒ग्नि॒ना तु॒व॒शं॑ य॒दुं प॒रा॒व॒त उ॒गा॒द॒वं ह॒वाम॑ह ।
अ॒ग्नि॒न॒य॒ इ॒वा॒स्त्वं बृ॒ह॒द॒थं तु॒वी॒तिं द॒स्य॒व॒ सहः॑ ॥ १८ ॥

18. *Agninā turvaśaṁ yadum parāvata ugrādevaṁ havāmahe. Agnirnayannavavāstvaṁ brhadra-thaṁ turvītiṁ dasyave sahaḥ.*

By the might and splendour of Agni, we challenge from afar the fast invader, robber, ferocious warrior who hides in new hideouts and suddenly emerges in a big chariot with the intention of instant kill. May Agni, great and blazing, destroyer of the wicked, take on such demons and throw them off.

नि त्वा॒म॒ग्न॒ म॒नु॒द॒ध॒ ज्योति॑र्जनाय श॒श्व॒त । दी॒द॒थ क॒ण्व॑
ऋ॒त॒जा॒त उ॒ता यं न॑म॒स्य॒न्ति कृ॒ष्ट॒यः॑ ॥ १९ ॥

19. *Ni tvāmagne manurdadhe jyotirjanāya śaśvate. Dīdetha kaṇva ṛtajāta ukṣito yaṁ namasyanti kṛṣṭayah.*

Agni, lord of universal light and power, I, Manu, man of thought and intelligence, enlightened in truth and divine Law, consecrated in the joy of piety, hold on to you in the heart. Shine, eternal light, in the heart of Kanva, man of knowledge, for the sake of humanity. The devotees bow to you in obedience and obeisance.

त्व॒षासा॑ अ॒ग्रम॑वन्ता अ॒चर्या॑ भी॒मासा॒ न पती॑तय ।

र॒ ऽस्वि॒नः स॒दमि॒द्यातु॒माव॑ता॒ विश्वं॑ स॒म॒त्रिणं॑ द॒ह ॥ २० ॥

20. *Tveṣāso agneramavanto arcayo bhīmāso na pratītaye. Rakṣasvinaḥ sadmid yātumāvato viśvaṁ samatrinam daha.*

Agni, lord of light and power, like blazing and fearful flames of fire, burn all the ailments and destroy all the thieves and demons of the world and, for the knowledge and enlightenment of people like us, protect us and the world.

Mandala 1/Sukta 37

Maruts Devata, Ghaura Kanva Rshi

की॒ळं वः॑ श॒धा॒ मारु॑तम॒न॒वाणं॑ रथ॒शुभ॑म ।

क॒ण्वा॑ अ॒भि प॒ गाय॑त ॥ १ ॥

1. *Kṛīḷaṁ vaḥ śardho mārutamanarvāṇaṁ ratheśubham. Kaṇvā abhi pra gāyata.*

Men of science and knowledge, sing and celebrate the playful, superior and irresistible power of the wind harnessed in the chariot without the horse.

य पृ॒षती॑भि॒ऋष्टि॑भिः स॒क्तं॑ वा॒शीभि॑र॒ज्जिभिः॑ ।

अजा॑यन्त॒ स्वभा॑नवः ॥ २ ॥

2. *Ye prṣatībhirṛṣṭibhiḥ sākāṁ vāśībhirāñjibhiḥ.
Ajāyanta svabhānavaḥ.*

Those men who, like the winds, with liquid thrusts of motion in smooth, refined, chiselled and lubricated language and style, express themselves and their ideas, rise with their own brilliance like the rays of the sun.

इहव॑ शृण्व॒ एषां॑ कशा॒ हस्त॑षु यद्वदान॑ ।
नि यामा॑ञ्चित्रमृ॒ञ्जत॑ ॥ ३ ॥

3. *Iheva śrṇva eṣāṁ kaśā hasteṣu yad vadān.
Ni yāmañcitramṛñjate.*

Whatever I hear here wherever I am, whatever the stimulation of the nerves and motions of the muscles in the hands, whatever people speak, whatever varied and wonderful they straighten, realise or obtain in the business of life, all that is by the motion of these winds.

(Research into the energy, power and uses of the winds.)

प वः॑ शधा॒य घृष्व॑य त्वषद्यु॒म्नाय॑ शुष्मि॒ण ।
द्वत्तं॑ ब्रह्म॑ गायत ॥ ४ ॥

4. *Pra vaḥ śardhāya ghrṣvaye tveṣadyumnāya
śuṣmiṇe. Devattaṁ brahma gāyata.*

For your strength, for your refinements, for light and prosperity, for health, food and plenty, study the divine gift of the winds and sing in thanks and praise of the sacred hymns of the Veda.

प शंसा॑ गाष्वघ्न्यं॒ की॒लं यच्छ॑धा॒ मारु॑तम ।
जम्भ॑ रसस्य॒ वावृ॑ध ॥ ५ ॥

5. *Pra śamsā goṣvaghnyam krīḷam yacchardho mārutam. Jambhe rasasya vāvṛdhe.*

Study and celebrate that refreshing and inviolable strength and power of the winds which operates in the earths and cows and in the wind and senses and which issues forth in the juices pressed out by the jaws in the mouth and soma press and which increases the strength and vitality of the body.

का वा वषिष्ठ आ नरा दिवश्च गमश्च धृतयः ।

यत्सीमन्तं न धूनुथ ॥ ६ ॥

6. *Ko vo varṣiṣṭha ā naro divascha gmaśca dhūtayaḥ. Yatsīmantaṁ na dhūnutha.*

Ye men, energetic as the winds, movers and shakers of earth and heavens, who is the mightiest so great of you that you shake the world around you to the very end like the leaves of a tree or the hem of a gown?

नि वा यामाय मानुषा दध उगाय मन्यव ।

जिहीत पवता गिरिः ॥ ७ ॥

7. *Ni vo yāmāya mānuṣo dadhra ugrāya manyave. Jihīta parvato giriḥ.*

The mightiest great man among you sustains your passionate morale and directs your might and main for the onward march of life. Shake the clouds. Cross the mountains.

यषामज्मषु पृथिवी जुजुवाँइव विशपतिः ।

भिया यामेषु रजत ॥ ८ ॥

Yeṣāmajmeṣu pṛthivī jujurvāṇ iva viśpatih. Bhiyā yāmeṣu rejate.

Just as on the stormy movements of a heroic leader's armies the decrepit ruler of a broken nation shakes with fear and flees, so under the force of the motions of the winds, electric energy of the lord of the universe, the earth moves and goes whirling round and round in orbit.

स्थिरं हि जानमषां वया^१ मातुनिरतव ।

यत्सीमन् द्विता शवः ॥ ९ ॥

9. *Sthiram hi jānameṣāṃ vayo māturniretave.*
Yat sīmanu dvitā śavaḥ.

Still is the cause of these winds, i.e., space (akasha) whence they have their birth. By virtue of their mother source, their power is two-fold: Sound, which is the property of space which the winds carry, and motion which is their specific property, so that things such as birds may move in space by the force of the winds.

उदु त्य सूनवा गिरः काष्ठा अज्मष्वत्नत ।

वाश्रा अभिज्ञु यातव ॥ १० ॥

10. *Udu tye sūnavo girah kāṣṭhā ajmeṣvatnata.*
Vāśrā abhijñu yātave.

Those children of space, the winds, in their motions, carry and expand the waves of sound and the currents of waters and other energies across the spaces so that they reach their destinations like the mother cows hastening on their legs to their stalls.

त्यं चिद घा दीर्घ पृथुं मिहा नपातममृधम ।

प च्यावयन्ति यामभिः ॥ ११ ॥

11. *Tyaṁ cid ghā dīrghaṁ pṛthuṁ miho napātama-
mr̥dhram. Pra cyāvayanti yāmabhiḥ.*

The winds, by their motions of mighty currents, drive the dark and deep and heavy clouds holding the waters and make them rain down in incessant showers.

मरुता यद्ध वा बलं जनीं अचुच्यवीतन ।

गिरीरचुच्यवीतन ॥ १२ ॥

12. *Maruto yaddha vo balaṁ janāñ acucyavītana.
Girīracucyavītana.*

Maruts, warriors of the nation, just as the powers of the winds shake up the clouds, so may your power and force inspire the people to do great deeds in the world.

यद्ध यान्ति मरुतः सं ह ब्रुवत ध्व ॥

शृणाति कश्चिदेषाम ॥ १३ ॥

13. *Yaddha yānti marutaḥ saṁ ha bruvate'dhvannā.
Śṛṇoti kaścideṣām.*

The Maruts, wind powers of nature, like the dynamic heroes of humanity, go together, and as they go by the paths of their movement, they speak together and proclaim their presence and their work. But only some exceptionally perceptive people listen to their voice.

प यात शीर्भमाशुभिः सन्ति कण्वेषु वा दुवः ।

तत्रा षु मादयाध्व ॥ १४ ॥

14. *Pra yāta śībhamāśubhiḥ santi kaṇveṣu vo duvaḥ.
Tatro ṣu mādayādhvai.*

Maruts, dynamic heroes of the nation, go fast by the straightest paths set out for you. Your honour and achievement lies in the heart of the learned and the wise. And there, with the learned and the wise, we'll celebrate.

अस्ति हि ष्मा मदाय वः स्मसि ष्मा वयमेषाम ।

विश्वं चिदायुजीवस ॥ १५ ॥

15. *Asti hi śmā madāya vaḥ smasi śmā vayameṣām. Viśvaṁ cidāyurjīvase.*

Surely life is for the joy of living for all of you. May we too enjoy and be happy. Indeed life is for the joy of living for all living beings of the world.

Mandala 1/Sukta 38

Maruts Devata, Ghaura Kanva Rshi

कद्ध नूनं कधपियः पिता पुत्रं न हस्तयाः ।

दधिध्व वृक्तबहिषः ॥ १ ॥

1. *Kaddha nūnaṁ kadhapriyaḥ pitā putraṁ na hastayoḥ. Dadhidhve vṛktabarhiṣaḥ.*

Heroes of yajna, lovers of the stories of life and nature, you have collected the sacred grass for the yajna vedi. When for sure are you going to take the work of the nation in hand like a father taking up the child in arms for its nurture and nourishment?

क्व नूनं कद्धा अर्थं गन्ता दिवा न पृथिव्याः ।

क्व वा गावा न रण्यन्ति ॥ २ ॥

2. *Kva nūnaṁ kad vo arthaṁ gantā divo na prthivyāḥ. Kva vo gāvo na raṇyanti.*

Heroes on the move, Maruts incarnate, where for sure is the end and purpose of your march, when are you going to reach it like the end and purpose of heaven and earth? Where is the place of destination whence the purpose calls you like cows lowing for their calves? Where do your mind and senses and spirits direct you?

क्व वः सुम्ना नव्यांसि मरुतः क्व सुविता ।

क्व ३ विश्वानि साभगा ॥ ३ ॥

3. *Kva vaḥ sumnā navyāmsi marutaḥ kva suvitā.*
Kvo viśvāni saubhagā.

Maruts, heroes of the nation of humanity, where are your latest dream loves? Where your ideals? Where all your good fortunes to which you all move?

यद्यूयं पृश्निमातरा मर्तासुः स्यातन ।

स्ताता वा अमृतः स्यात ॥ ४ ॥

4. *Yadyūyaṁ pṛśnimātaro martāsah syātana.*
Stotā vo amṛtaḥ syāt.

Maruts, children of mother-space, heroes of the nation and children of the colourful mother earth doing good work, though you are mortal, the Immortal is your protector.

मा वा मृगा न यवस जरिता भूदजाष्यः ।

पथा यमस्य गादुप ॥ ५ ॥

5. *Mā vo mṛga na yavase jaritā bhūdajāṣyaḥ.*
Pathā yamasya gādupa.

As the deer takes delight in the grass, so should you take delight in learning. May your teacher never be

unwelcome to you. May he have full life before he goes by the divine path. May he never go close to the path of the wind prematurely, early in life.

मा षु णः परापरं निर्रतिदुहणां वधीत ।

पदीष्ट तृष्ण्या सह ॥ ६ ॥

6. *Mo ṣu ṇaḥ parāparā nr̥tirdurhaṇā vadhīt.*
Paḍiṣṭa tṛṣṇayā saha.

May the fatal adversity of life far or near never strike us. Instead, O Winds, powers of the Immortals, let it fly away from us alongwith the thirst and deprivation of life.

सत्यं त्वषा अमवन्ता धन्वञ्चिदा रुदियासः ।

मिहं कृण्वन्त्यवाताम ॥ ७ ॥

7. *Satyam tveṣā amavanto dhanvañcidā rudriyāsaḥ.*
Mihaṁ kṛṇvantyavātām.

The bright and blazing lightning winds, strong and impetuous in the sky, sustained benefactors of living life, cause ceaseless showers of rain on the thirsty earth. And that is truly the divine work of nature (which the human beings should emulate).

वाश्रव विद्युन्मिमाति वत्सं न माता सिषक्ति ।

यदेषां वृष्टिरसजि ॥ ८ ॥

8. *Vāśreva vidyunmimāti vatsam na mātā siṣakti.*
Yadeṣāṁ vṛṣṭirasarji.

Just as the mother cow hastens to the calf, overflowing with milk, just as the mother suckles her baby, so does the bright blazing lightning, roaring and raining powers of the winds, bless the living beings

when the showers released by them fall upon the thirsty earth.

दिवा चित्तमः कृण्वन्ति पृजन्त्यनादवाहन ।
यत्पृथिवीं व्युन्दन्ति ॥ ९ ॥

9. *Divā cittamaḥ kṛṇvanti pṛjanyenodavāhena.
Yat pṛthivīm vyundanti.*

When the winds overflow the earth with showers of rain from the dense clouds overladen with vapours of water, they overcast even the bright day with darkness deep as that of the night.

अध स्वनान्मरुतां विश्वमा सद्म पार्थिवम ।
अरजन्त प मानुषाः ॥ १० ॥

10. *Adha svanānmarutām viśvamā sadma pārthivam.
Arejanta pra mānuṣāḥ.*

And then by the roar of lightning winds the whole earth and the entire human world shake and tremble like a house built of clay.

मरुता वीळुपाणिभिश्चित्त्रा राधस्वतीरनु ।
यातमखिदयामभिः ॥ ११ ॥

11. *Maruto vīḷupāṇibhiś citrā rodhasvatīranu.
Yātema khidrayāmabhiḥ.*

Maruts, lightning powers of the winds, wondrous forces of the nation, resistant and inviolable, march on with invincible arms by the irresistible paths (to your goal in sight).

स्थिरा वः सन्तु नमया रथा अश्वास एषाम ।
सुसंस्कृता अभीशवः ॥ १२ ॥

12. *Sthirā vaḥ santu nemayo rathā aśvāsa eṣām.
Susamṣkṛtā abhīśavaḥ.*

Let the wheels of your chariots be strong and steady. May your chariots of horse and fire be strong by wind and electric energy. Let the reins and steering be very sensitive and sophisticated.

अच्छा वदा तना गिरा जराय ब्रह्मणस्पतिम् ।
अग्निं मित्रं न दशतम् ॥ १३ ॥

13. *Acchā vadā tanā girā jarāyai brahmaṇaspatim.
Agniṁ mitram na darśatam.*

Speak well with expansive words in detail for full understanding of power and energy to the brilliant scholar of the Vedas like a very very dear friend worth visiting again and again.

मिमीहि श्लोकमास्य पजन्यइव ततनः ।
गायं गायत्रमुक्थ्यम् ॥ १४ ॥

14. *Mimīhi ślokaṁāsyē parjanya iva tatanaḥ.
Gāya gāyatramukthyam.*

Receive the sacred words, fix them in your speech and mind, specify the sense, expand the knowledge, language and communication further as the cloud holds and expands the vapours of water. Sing and speak of the sacred knowledge extensively.

वन्दस्व मारुतं गुणं त्वषं पनस्युमकिणम् ।
अस्म वृद्धा असनिह ॥ १५ ॥

15. *Vandasva mārutaṁ gaṇaṁ tveṣaṁ panasyu-
markiṇam. Asme vṛddhā asanniha.*

Honour the powers of the winds and Marut-group of nature and prana, brilliant, admirable and awful source of light and energy. Reverence the brilliant, dynamic scholars of light and energy rich in possibilities of growth and nourishment. Honour and respect power and these people so that great men may arise among us here.

Mandala 1/Sukta 39

Maruts Devata, Ghaura Kanva Rshi

प यदित्था परावतः शाचिन मानमस्यथ ।

कस्य कत्वा मरुतः कस्य वपसां कं याथ कं ह धृतयः ॥ १ ॥

1. *Pra yaditthā parāvataḥ śocirna mānamasyatha. Kasya kratvā marutaḥ kasya varpasā kaṁ yātha kaṁ ha dhūtayaḥ.*

Maruts, heroes of light and power, movers and shakers, just as the sun radiates its rays of light from afar, so by whose idea and purpose is it that you thus strike your light and weapons far off? By whose thought and action? By whose energy, strength and power? Who do you wish to reach? Who do you want to shake?

स्थिरा वः सन्त्वायुधा पराणुद वीळू उत पतिष्कभ ।

युष्माकमस्तु तविषी पनीयसी मा मत्यस्य मायिनः ॥ २ ॥

2. *Sthirā vaḥ santvāyudhā parāṇude vīlū uta pratiṣkabhe. Yuṣmakamastu taviṣī paṇīyasī mā martyasya māyinaḥ.*

May your weapons be strong and steady to drive off the enemy, and strong and firm to stem the onslaught. May your forces be admirably intelligent and

resourceful. Let the cunning and wicked people have nothing such.

परा ह यत्स्थिरं हथ नरा वतयथा गुरु । वि याथन वनिनः
पृथिव्या व्याशाः पर्वतानाम ॥ ३ ॥

3. *Parā ha yatsthiraṁ hatha nara vartayathā guru.
Vi yāthana vaninaḥ pṛthivyā vyāśāḥ parvatānām.*

Men of heroic character as the winds, whatever stands unmoved and inflexible against you, move and throw off. Whatever is dense and impenetrable, break through and scatter. Like rays of light and currents of winds, go round the earth in all directions, reach the clouds and cross over the mountains unto the skies.

नहि वः शत्रुर्विविद अधि द्यवि न भूम्यां रिशादसः ।
युष्माकमस्तु तविषी तना युजा रुद्रासा नू चिदाधृष ॥ ४ ॥

4. *Nahi vaḥ śatrurvivide adhi dyavi na bhūmyāṁ
riśādasah. Yuṣmākamastu taviṣī tanā yujā
rudrāso nū cidādhṛṣe.*

Scourge of wrong and enemies of injustice, no enemy will stand against you on earth or on high in the light of your justice and rectitude. May your forces be blazing brilliant, wide and expansive, expert and well-provided with weapons and equipment for your struggle and battles for life and humanity.

प वपयन्ति पर्वतान्वि विञ्चन्ति वनस्पतीन ।
पा आरत मरुता दुमदाइव दवांसः सवया विशा ॥ ५ ॥

5. *Pra vepayanti parvatānvi viñcanti vanaspatīn.
Pro ārata maruto durmadā iva devāsaḥ sarvayā
viśā.*

Just as Maruts, the winds, shake up the mountains, scatter the clouds and uproot the trees, so you, brave heroes, intelligent, brilliant and creative, together with all the people, throw off the evil and the wicked like drunkards lost in intoxication.

उपा॒ रथ॑षु पृ॒षती॑रयु॒ग्ध्वं प॒ष्टि॑व॒हति॒ रा॒हितः । आ वा॒ यामा॑य
पृ॒थि॒वी चि॑द॒श्रा॒दबी॑भयन्त॒ मानु॑षाः ॥ ६ ॥

6. *Upo ratheṣu pṛṣatīrayugdhvaṁ praṣṭirvahati rohitah. Ā vo yāmāya pṛthivī cidaśrodabībhayanta mānuṣāḥ.*

For your travel on earth and in the sky, yoke to your chariot horses fast as winds. Let the red fire with the mist be the leader in front as motive power of the carrier. Let the earth hear the boom and people feel fear and awe.

आ वा॑ म॒ ॥ तना॑य॒ कं रु॒द्रा अवा॑ वृणीम॒ह । गन्ता॑ नूनं॒ ना
व॑सा॒ यथा॑ पु॒र॒स्था क॑ण्वा॒य बि॒भ्युष॑ ॥ ७ ॥

7. *Ā vo makṣū tanāya kaṁ rudrā avo vṛṇīmahe. Gantā nūnaṁ no'vasā yathā purethhā kaṇvāya bibhyuṣe.*

O Rudras, heroes of might and rectitude, we choose comfort and well-being for you and for posterity. We choose freedom and security for ourselves and for the man of knowledge and wisdom. And we call upon you for safety, security and well-being. Come soon with protection and freedom for us all as you came ever before post-haste for the protection and progress of the wise suppressed in fear.

युष्म॑र्षिता मरु॒ता म॒त्यर्षि॑त॒ आ या॒ ना अ॒भ्व॒ इ॒षत॑ ।
वि तं॑ यु॒यात॒ शर्व॑सा॒ व्याज॑सा॒ वि यु॒ष्माका॑भि॒रू॒तिभिः॑ ॥ ८ ॥

8. *Yuṣmeṣīto maruto martyeṣita ā yo no abhva īṣate.
Vi taṁ yuyota śavasā vyojasā vi yuṣmākābhi-
rūtibhiḥ.*

Maruts, veterans of knowledge and heroes of might and right, if the monstrous enemy whom you would wish to subdue and whom the people wish to suppress attacks us, then with your valour and splendour and with your means of protection and promotion for us, ward him off.

असामि हि पयज्यवः कण्वं दद पंचतसः ।

असामिभिरुत आ न ऊतिभिर्गन्ता वृष्टिं न विद्युतः ॥ ९ ॥

9. *Asāmi hi prayajyavaḥ kaṇvaṁ dada pracetasah.
Asāmibhirmaruta ā na ūtibhīrgantā vṛṣṭim na
vidyutah.*

Heroic yajakas, brilliant men of knowledge and wisdom, mighty heroes of the speed of winds, just as flashes of lightning bring showers of rain for us, so with spontaneous, unqualified and unreserved powers and protections give us peace, freedom and comfort, whole, complete and undisturbed. And to suppress the evil and the wicked, go to the man of wisdom and vision for light and guidance.

असाम्याजा बिभृथा सुदानवा सामि धूतयः शवः ।

ऋषिद्विष मरुतः परिमन्यव इषुं न सृजत द्विषम ॥ १० ॥

10. *Asāmyojo bibhṛthā sudānavo'sāmi dhūtayaḥ
śavaḥ. Ṛṣidviṣe marutaḥ parimanyava iṣuṁ na
srjata dviṣam.*

Heroes of the world powerful as the winds, movers and shakers of evil, overflowing with love and

charity, wield power and splendour whole and complete, undisturbed strength and valour, and just as men of righteous passion shoot the arrows at the enemy, so shoot at the enemy of the seer and his vision of knowledge and reality.

Mandala 1/Sukta 40

Brhaspati Devata, Ghaura Kanva Rshi

उत्तिष्ठ ब्रह्मणस्पत दव्यन्तस्त्वमह ।

उप प यन्तु मरुतः सुदानव इन्द्र पाशूभवा सचा ॥ १ ॥

1. *Uttiṣṭha brahmaṇaspate devayantastvemahe. Upa pra yantu marutaḥ sudānava indra prāśūrbhavā sacā.*

Arise Brahmanaspati, Master of Divinity, seer blest and lord of universal knowledge. Lovers of Divinity, we approach you and pray. Let the Maruts, heroes of valour and splendour fast as winds and liberal men of yajnic charity come and march ahead. May Indra, lord of knowledge and power bless them with light and success.

त्वामिद्धि सहसस्पुत्र मर्त्य उपब्रूत धनं हित ।

सुवीर्यं मरुत आ स्वश्व्यं दधीत या व आचक्र ॥ २ ॥

2. *Tvāmiddhi sahasasputra martya upabroute dhane hite. Suvīryaṁ maruta ā svaśvyāṁ dadhīta yo va ācake.*

Child of valour and victory, courage incarnate, tolerance and endurance, in the interest of wealth and well-being, people invoke and call upon you. Maruts, heroes of knowledge and divinity, whoever may sincerely invoke and call upon you to your satisfaction,

for him you bear the gift of heroic manliness and effective battle power and achievement.

पतु ब्रह्मणस्पतिः प द्रव्यतु सूनृता । अच्छा वीरं नर्यं पङ्क्ति
राधसं द्वा युजं नयन्तु नः ॥ ३ ॥

3. *Praitu brahmaṇaspatiḥ pra devyetu sūnṛtā. Acchā vīraṁ naryam paṅktirādhasam devā yajñam nayantu naḥ.*

May the lord of divine knowledge move forward. May the lady scholar of divine truth and law move forward. May the generous and brilliant men of yajna carry and conduct our yajnas of the achievement of manly heroes for five-fold gifts of wealth and well-being.

या वाघत ददाति सूनरं वसु स धत्त अति श्रवः ।
तस्मा इळां सुवीरामा यजामह सुपतूतिमनहसम ॥ ४ ॥

4. *Yo vāghate dadāti sūnaram vasu sa dhatte akṣiti śravaḥ. Tasmā iḷāṁ suvīrāmā yajāmahe supratūr-timanehasam.*

The man who gives to the scholar of divinity and the high-priest of yajna wealth by which noble people arise commands imperishable honour and fame. For him we pray and work for the gift of divine speech and sacred earth, inviolable, holy and instantly productive, which creates and raises noble heroes.

प नूनं ब्रह्मणस्पतिमन्त्रं वदत्युक्थ्यम । यस्मिन्दि वरुणा
मित्रा अयमा द्वा आकांसि चक्रि ॥ ५ ॥

5. *Pra nūnaṁ brahmaṇaspatirmantram vadatyukthyam. Yasminnindro varuṇo mitro aryamā devā okāṁsi cakrire.*

Surely the master of divinity and high-priest of yajna and Vedic speech chants the celebrated hymns of the Lord of the Universe in whose infinite presence Indra (electric energy), Varuna (sun, moon and oceans, etc.), Mitra (prana energy), Aryama (winds) and other divine powers of nature such as earth find their abode and sustenance.

तमिद्वाचमा विदथेषु शम्भुवं मन्त्रं दवा अनहसम ।

इमां च वाचं पतिहयथा नरा विश्वद्वामा वा अश्नवत ॥ ६ ॥

6. *Tamidvocemā vidatheṣu śambhuvaṁ mantraṁ devā anehasaṁ. Imāṁ ca vācaṁ pratiharyathā naro viśvedvāmā vo aśnavat.*

Noble and generous people, in yajnas and holy congregations, if we chant that sacred blissful and imperishable mantra of science and divine mystery of Veda, and you, O men and women, if you receive, realise and follow this holy speech in action, it would bring you all the splendid wealth of the world.

का देवयन्तमश्नवज्जनं का वृक्तबहिषम ।

पपदाश्वान्पस्त्याभिरस्थिता न्तुवावत् तयं दध ॥ ७ ॥

7. *Ko devayantamaśnavajjanaṁ ko vṛktabarhiṣam. Pra pra dāśvān pastyābhirasthitā'ntarvāvat kṣayaṁ dadhe.*

Who would reach the man of divine love? Who would go to the man of yajna who has collected the holy grass for the vedi? Who is the generous giver that finds a settled home with noble presences on open airy land and holds the fort? (Answer: Brahmanaspati).

उप॑ ऽत्रं॒ पृ॒ञ्चीत॑ ह॒न्ति रा॒ज॒भि॒भ॒य चि॒त्सु॒तिं द॑ध ।

नास्य॑ व॒ता न त॑रु॒ता म॑हा॒ध॒न नाभ॑ अ॒स्ति व॒जि॒णः ॥ ८ ॥

8. *Upa kṣatram prñcīta hanti rājabhīrbhaye citsukṣitīm dadhe. Nāsyā vartā na tarutā mahādhane nārbhe asti vajriṇaḥ.*

Brahmanaspati consolidates the ruling power. With warriors and statesmen he eliminates the enemies. In a state of fear and challenge he maintains his cool constancy. Wielder of the thunderbolt as he is, none can turn him, none can defeat even in the greatest battle. In little skirmishes? No question.

Mandala 1/Sukta 41

*Varuna, Mitra, Aryama, Adityah, Devata,
Ghaura Kanva Rshi*

यं र॑ ऽन्ति॒ प॒च॒त॒सा व॑रु॒णा मि॒त्रा अ॑र्य॒मा ।

नू॒ चि॒त्स द॑भ्य॒त॒ जनः॑ ॥ १ ॥

1. *Yam rakṣanti pracetaso varuṇo mitro aryamā. Nū citsa dabhyate janah.*

The man whom Prachetas, men of knowledge and wisdom, Varuna, distinguished and meritorious man, Mitra, friend of all, Aryama, man of justice, all these protect and advance (is really strong). Can he ever be hurt, bullied or suppressed? No!

यं बा॒हु॒त॒व पि॑प॒ति पा॒न्ति म॑र्त्यं॒ रि॒षः ।

अ॒रि॒ष्टः स॑व॒ ए॒ध॒त ॥ २ ॥

2. *Yam bāhuteva piprati pānti martyam riṣaḥ. Ariṣṭaḥ sarva edhate.*

Those men whom Varuna and others support and protect against the violent as if with the force of their own arms advance and grow in life safe and secure.

वि दुग्गा वि द्विषः पुरा घ्नन्ति राजान एषाम ।
नयन्ति दुरिता तिरः ॥ ३ ॥

3. *Vi durgā vi dviṣaḥ puro ghnanti rājāna eṣām.*
Nayanti duritā tiraḥ.

Brilliant rulers and others who shine, rout the forts and cities of these enemies and cast off all evil and suffering far away.

सुगः पन्था अनृ र आदित्यास ऋतं यत ।
नात्रावखादा अस्ति वः ॥ ४ ॥

4. *Sugaḥ panthā anṛkṣara ādityāsa ṛtaṁ yate.*
Nātrāvakhādo asti vaḥ.

Adityas, men of divine brilliance, the path of those who go by truth and divine law is straight and simple. For you too (who are dedicated to Divinity and universal truth) there is no fear or danger.

यं यजं नयथा नर आदित्या ऋजुना पथा ।
प वः स धीतय नशत ॥ ५ ॥

5. *Yaṁ yajñam nayathā nara ādityā ṛjunā pathā.*
Pra vaḥ sa dhītaye naśat.

Adityas, heroes of light and the law, people of the land, the yajna of creation and development which you carry forward by the path of truth and piety for knowledge, science and art must not disappear from the scene.

स रत्नं मत्या॒ वसु॒ विश्वं॒ ता॒कमु॒त त्मना॑ ।

अच्छा॑ गच्छत्यस्तृतः ॥ ६ ॥

6. *Sa ratnaṁ martyo vasu viśvaṁ tokamuta tmanā.*
Acchā gacchatyastṛtaḥ.

The man of invincible love and non-violence by his very mind and soul gets the wealth and jewels of the world and very dear lovely children.

कथा॑ राधाम॒ सखायः॒ स्तामं॒ मि॒त्रस्या॒य॒म्णः ।

महि॑ प्सरा॒ वरु॑णस्य ॥ ७ ॥

7. *Kathā rādhāma sakhāyaḥ stomam mitrasyāryamṇaḥ.* *Mahi psaro varuṇasya.*

Friends, how shall we realise in truth of fact the great celebration we offered for the power and glory of Mitra, friend of the people, Aryama, lord of justice, and Varuna, highest leader of our choice, and how shall we achieve the high standard of our comfort and well-being?

मा वा॒ घ्नन्तं॒ मा श॑पन्तं॒ पति॑ वाच॒ दव॑यन्तम ।

सु॒म्नरि॒द्व आ॒ वि॒वास ॥ ८ ॥

8. *Mā vo ghnantaṁ mā śapantaṁ prati voce devayantam.* *Sumnairidva ā vivāse.*

Friends, I must not even speak to the man who hurts or curses you. In stead, I must love and serve the man who feels divine love for you and wishes you well all comfort and joy.

च॒तुर॑श्चि॒ह्नद॑माना॒द्विभी॒यादा॑ निधा॒ताः ।

न दु॒रु॒क्ताय॑ स्पृहयत ॥ ९ ॥

9. *Caturaścid dadamānād bibhīyādā nidhātoḥ.
Na duruktāya sprhayet.*

Trust not, fear the man who gives you four: hurt, curse, pain and depression. Off with the thief, the encroacher and misappropriator. Love not one who speaks evil.

Feel reverence and awe, without fear, for the man who gives you four: Dharma, Artha (wealth), Kama (fulfilment), Moksha (ultimate freedom). Respect the parent. Love not the man of evil tongue.

Mandala 1/Sukta 42

Pusha Devata, Ghaura Kanva Rshi

सं पूष॒ ऽध्व॑नस्ति॒र॒ व्य॑ह॒न् विमु॑चा नपात ।
स वा॑ द॒व॒ प॒ ण॑स्पुरः ॥ १ ॥

1. *Sam pūṣannadhvanastira vyamho vimuco napāt.
Sakṣvā deva pra ṇaspurah.*

Pusha, lord giver of nourishment and growth, lord imperishable, brilliant and generous, cross over through the paths of life and help us cross. Free us from sin and evil, join us and guide us to move forward.

या नः॑ पूष॒ ऽघा॑ वृ॒का दुः॑श॒व आ॒दिद॑शति ।
अप॑ स्म॒ तं पु॒था ज॑हि ॥ २ ॥

2. *Yo naḥ pūṣannagho vṛko duḥśeva ādideśati.
Apa sma tam patho jahi.*

Pusha, lord of physical, moral, spiritual and intellectual nourishment, whoever be the sinner, the thief, the malignant enemy that orders us to be off from

the right path, remove him from the path.

अप॒ त्वं परिप॒न्थिनं॑ मु॒षी॒वाणं॑ हु॒र॒श्चित॑म ।

दू॒रम॑धि स्त्रु॒तर॑ज ॥ ३ ॥

3. *Apa tyaṁ paripanthinaṁ muṣīvāṇaṁ huraścitam.
Dūramadhi sruteraja.*

Pusha, saviour and protector lord, remove and throw off far from our path that highway man, that robber, who lies in ambush waiting to rob us.

त्वं तस्य॑ द्वा॒यावि॒ना॒ घ॒शंस॑स्य॒ कस्य॑ चित ।

प॒दाभि॑ तिष्ठ॒ तपु॑षिम ॥ ४ ॥

4. *Tvaṁ tasya dvayāvino'ghaśaṁsasya kasya cit.
Padābhi tiṣṭha tapuṣim.*

Pusha, whosoever the sinner, thief or robber, overt or covert, suppress, and keep his oppressive force under foot.

आ तत्त॑ दस्र॒ मन्तु॑मः पू॒ष त्वा॑ वृणीमह ।

यन॑ पि॒तृन॑चा॒दयः॑ ॥ ५ ॥

5. *Ā tat te dasra mantumaḥ pūṣannavo vṛṇīmahe.
Yena pitṛnacodayaḥ.*

Pusha, wondrous destroyer of evil, generous saviour and protector, lord of knowledge, we pray for your love, grace and protection by which you inspire and enlighten our parents and seniors (to follow the right path).

अधा॑ ना वि॒श्वसा॑भग॒ हिर॑ण्यवाशीमत्तम ।

धना॑नि सु॒षणा॑ कृ॒धि ॥ ६ ॥

6. *Adhā no viśvasaubhaga hiraṇyavāśīmattama.
Dhanāni suṣaṇā kṛdhi.*

Pusha, lord of universal good fortune, generous giver of the light of knowledge and golden lustre of honour, create for us and bless us with liberal gifts of wealth of knowledge, prosperity and well-being.

अति नः सु॒श्चता॑ नय सु॒गा नः सु॒पथा॑ कृणु ।

पू॒षा॒हि क॒तुं वि॒दः ॥ ७ ॥

7. *Ati naḥ saścato naya sugā naḥ supathā kṛṇu.
Pūṣanniha kratum̐ vidaḥ.*

Pusha, lord of light and enlightenment, save us from the enemy, take us far on way to knowledge by the simplest noble path. Let us have the light and vision of good yajnic action.

अ॒भि सू॒यव॑सं नय॒ न न॑वज्वा॒रा अध्व॑न ।

पू॒षा॒हि क॒तुं वि॒दः ॥ ८ ॥

8. *Abhi sūyavasam̐ naya na navajvāro adhivane.
Pūṣanniha kratum̐ vidaḥ.*

Pusha, lord of growth and advancement, take us to the land of manna, beauty and joy. No new obstacles, no sufferance on the way. And then know the noble acts (we do in the new land).

श॒ग्धि पू॒धि प॒ यंसि॑ च शि॒शीहि॑ पा॒स्युद॑रम ।

पू॒षा॒हि क॒तुं वि॒दः ॥ ९ ॥

9. *Śagdhi pūrdhi pra yaṁsi ca śīśīhi prāsyudaram.
Pūṣanniha kratum̐ vidaḥ.*

Pusha, you are the power and the glory. Give us

strength and power. Give us fulfilment. Give us the wealth of life. You are the light and peace. Give us peace and lustre. Give us plenty of food to our satisfaction and delight. Know our battles of action.

न पूषणं मथामसि सूक्त॒र॒भि गृणीमसि ।
वसू॑नि द॒स्ममी॑मह ॥ १० ॥

10. *Na pūṣaṇaṁ methāmasi sūktairabhi gṛṇīmasi.*
Vasūni dasmamīmahe.

We don't fight Pusha, generous lord giver, sustainer and ruler of the world. We celebrate him in sacred songs. We pray to the generous lord for the wealths of life.

Mandala 1/Sukta 43

*Rudra, Mitra, Varuna, Soma, Devatah,
Ghaura Kanva Rshi*

कद रु॒दाय॑ पच॒तस॑ मी हुष्ट॑माय॒ तव्य॑स ।
वा॒चम॒ शन्त॑मं हृद ॥ १ ॥

1. *Kad rudrāya pracetase mīḥ huṣṭamāya tavyase.*
Vocema śantamaṁ hr̥de.

When shall we sing hymns of peace and bliss most soothing in celebration of the glory of Rudra, lord of justice and mercy, omniscient, most generous, omnipotent and dearest ever present in the heart?

(With a little modification of meaning, the mantra applies to the soul and to Vayu, universal energy as well as prana energy of life. Rudra stands for Isvara, jiva and vayu/prana.)

यथा॑ ना॒ अदि॑तिः॒ कर॑त्प॒श्व नृ॒भ्या यथा॑ गव॒ ।

यथा॑ ता॒काय॑ रु॒दिय॑म ॥ २ ॥

2. *Yathā no aditiḥ karat paśve nṛbhyo yathā gave.
Yathā tokāya rudriyam.*

Just as Aditi, mother, does good to the child, the shepherd to his animals, the ruler to his people, the master to the cows, so, we pray, may Rudra, lord of life and energy, grant us kindness and grace.

यथा॑ ना मि॒त्रा वरु॑णा॒ यथा॑ रु॒दश्चि॑क॒तति॑ ।

यथा॑ वि॒श्व स॒जाष॑सः ॥ ३ ॥

3. *Yathā no mitro varuṇo yathā rudraściketati.
Yathā viśve sajoṣasaḥ.*

Just as Mitra, universal friend and breath of life, Varuna, lord omniscient and the teacher, Rudra, lord of love and justice, and all friends of life and common humanity energise and enlighten us, so may all the teachers of the earth give us the light and energy of life.

गा॒थ॒पतिं॑ म॒ध॒पतिं॑ रु॒दं जला॑षभ॒षज॑म ।

तच्छ्र॑याः सु॒म्नमी॑मह ॥ ४ ॥

4. *Gāthapatiṁ medhapatiṁ rudraṁ jalāṣabhe-
ṣajam. Tacchamyoh sumnamīmahe.*

We pray to gathapati, lord protector of hymns and celebrants, medhapati, lord protector and promoter of yajnas, jalashabheshajam, universal balm of life, and Rudra, lord of life, love and justice for the bliss of peace and ultimate freedom.

यः शुक्रइव सूया हिरण्यमिव राचत ।

श्रष्टा दुवानां वसुः ॥ ५ ॥

5. *Yah śukra iva sūryo hiraṇyamiva rocate.
Śreṣṭho devānām vasuḥ.*

Rudra, lord of love and justice and the ruling power of humanity, who shines like the refulgence of pure light, who blazes like the sun and pleases like the beauty of gold, is the highest of the generous and brilliant, and he is the haven and abode of the living beings on earth.

शं नः कर्त्यवत सुगं मषाय मष्य ।

नृभ्या नारिभ्या गव ॥ ६ ॥

6. *Śaṁ naḥ karatyarvate sugaṁ meṣāya meṣye.
Nṛbhyo nāribhyo gave.*

Rudra, lord of the world, ruler, healer and teacher may, we pray, bring good health, peace and well-being to our horses, sheep and goats, men and women, cows and our mind and sense and to the earth and the environment.

अस्म साम श्रियमधि नि धेहि शतस्य नृणाम ।

महि श्रवस्तुविनृम्णम ॥ ७ ॥

7. *Asme soma śriyamadhi ni dhehi śatasya nṛṇām.
Mahi śravastuvinṛmṇam.*

Rudra, lord ruler of the world, Soma, joyous, kind and beatific, bring us and establish over the earth wealth and beauty, honour and fame, dignity and grandeur of a high exciting kind and quality for all the hundred orders of humanity.

मा नः सामपरिबाधा मारतया जुहुरन्त ।

आ न इन्द्रा वाजं भज ॥ ८ ॥

8. *Mā naḥ somaparibādho mārātayo juhuranta.
Ā na indo vāje bhaja.*

Lord of beauty and dignity, may the enemies of peace and prosperity and the agents of poverty and adversity never be able to challenge us. Help us and strengthen us in the struggle for peace, prosperity and dignity.

यास्तं पुजा अमृतस्य परस्मिन्धाम तृतस्य ।

मूधा नाभास म वन अभूषन्तीः साम वदः ॥ ९ ॥

9. *Yāste prajā amṛtasya parasmin dhāmannṛtasya.
Mūrdhā nābhā soma vena ābhūṣantīḥ soma
vedah.*

Soma, lord of peace and prosperity, Vena, blessed presence of beauty and grace, these are your people trying to reach the prime centre of immortal truth and law. Know these, love these, and help them reach and abide in the highest heaven of joy.

Mandala 1/Sukta 44

Agni Devata, Praskanva Kanva Rshi

अग्र विवस्वदुषसश्चित्रं राधा अमत्य ।

आ दाशुषं जातवदा वह्ना त्वमद्या देवाँ उषबुधः ॥ १ ॥

1. *Agne vivasvaduṣasaścitraṁ rādho amartya. Ā dā-
śuṣe jātavedo vahā tvamadyā devāṁ uṣarbudhaḥ.*

Agni, lord of life, blazing as the sun, immortal, omniscient of things born, for the man of charity who

has surrendered himself to you, you bring today wonderful wealth of the dawn, and let the yogis and blessings of nature awake at the dawn.

जुष्टा हि दूता असि हव्यवाहना ग्रं रथीरध्वराणाम् ।

सजूरश्विभ्यामुषसा सुवीर्यमस्म धहि श्रवा बृहत ॥ २ ॥

2. *Juṣṭo hi dūto asi havyavāhano' gne rathīradhva-rāṇām. Sajūraśvibhyāmuṣasā suvīryamasme dhehi śravo brhat.*

Agni, ruling lord of light and the world, invoked and lighted, you are the blazing catalyst and carrier of yajnic materials offered and fragrances received. You are the leading chariot hero of the world's yajnic acts of love and creation. Friend of the Ashvins, sun and moon, water and air, working with the complementary powers of nature, friend and companion of ours too, bring us noble strength and valour, bless us with universal honour and fame.

अद्या दूतं वृणीमह वसुमग्निं पुरुपियम् ।

धूमकतुं भार्गजीकं व्युष्टिषु यज्ञानामध्वरश्रियम् ॥ ३ ॥

3. *Adyā dūtaṁ vṛṇīmahe vasumagniṁ purupriyam. Dhūmaketuṁ bhārjīkaṁ vyuṣṭiṣu yajñānām adhvaraśriyam.*

Today we choose to invoke, invite and light up Agni, lord of light and life and knowledge, leader of the dynamics of existence, homely sustainer of all and giver of wealth, darling of everybody, moving with the flag of smoke in dazzling flames of light, and giving us brilliant success and glory in the holy yajnas of our heart's desire.

श्रष्टं यविष्ठमतिथिं स्वाहुतं जुष्टं जनाय दाशुष ।

दुवाँ अच्छ यातव जातवदसमग्निमीळ व्युष्टिषु ॥ ४ ॥

4. *Śreṣṭham yaviṣṭhamatithim svāhutam juṣṭam janāya dāśuṣe. Devāñ acchā yātave jātaveda-sam agnimīle vyuṣṭiṣu.*

In the lights of the dawn of desire and to reach the holy splendours of Divinity, I invoke, worship and serve Agni, lord of light and life and universal knowledge, best and youngest holy light, loving, burning and ever on the move as a blessing for the man of faith and charity with surrender to the Lord.

स्तविष्यामि त्वामहं विश्वस्यामृत भाजन ।

अग्र त्रातारमृतं मियध्य यजिष्ठं हव्यवाहन ॥ ५ ॥

5. *Staviṣyāmi tvāmahaṁ viśvasyāmṛta bhojana. Agne trātāram amṛtaṁ miyedhya yajiṣṭhaṁ havyavāhan.*

Agni, self-refulgent lord of creation, eternal and imperishable, sustainer of the universe, holiest of the holy and giver of highest gifts of yajna, I shall ever sing in celebration of your glory as the eternal saviour and protector of the world and the worthiest object of worship in yajna.

सुशंसं बाधि गृणत यविष्ठ्य मधुजिह्वः स्वाहुतः ।

पस्कण्वस्य पतिर आयुजीवस नमस्या दव्यं जनम ॥ ६ ॥

6. *Suśaṁso bodhi grṇate yaviṣṭhya madhujihvaḥ svāhutaḥ. Praskaṇvasya pratirannāyurjīvase namasyā daivyaṁ janam.*

Agni, lord of light and universal knowledge,

youngest ever young, universally celebrated you are, honey tongued, invoked and deeply honoured, protecting the life of the wise for the joy of living, worthy of obedience and obeisance, save the man of divinity and bless the celebrant with enlightenment.

हातारं विश्वदसं सं हि त्वा विश इन्धत ।

स आ वह पुरुहूत पचतसा ग्र द्वाँ इह द्रवत ॥ ७ ॥

7. *Hotāraṁ viśvavedasaṁ saṁ hi tvā viśa indhate.*
Sa ā vaha puruhūta pracetaso 'gne devāṁ iha dravat.

Agni, lord of light and life, ruler of the world, the people invoke, kindle and honour you, lord omniscient and high-priest of cosmic yajna. Lord universally celebrated, let the brilliancies of nature and humanity come and bless us here straight at the earliest and fastest. Let the wise scholars come and bless us.

सवितारमुषसमश्विना भगमग्निं व्युष्टिषु तपः ।

कण्वासस्त्वा सुतसामास इन्धत हव्यवाहं स्वध्वर ॥ ८ ॥

8. *Savitāram uṣasaṁ aśvinā bhagamagnim vyuṣṭiṣu kṣapaḥ.* *Kaṇvāsastvā sutasomāsa indhate hav-yavāhaṁ svadhvara.*

Agni, lord of light, high-priest of great yajnas, wise scholars, and those who have distilled the soma essence of life in their visions of light and life's joy, invoke, study and develop the powers and blessings of Savita, inspiring light of the sun, the dawn, the Ashvins, water and air, Bhaga, universal vitality and majesty of divine nature, Agni, energy of heat, light and electricity, the nights and showers of peace, and yajna which is the harbinger of all the blessings of life and its wealth.

पति॒ह्य'ध्व॒राणा॒मग्र' दू॒ता वि॒शाम॒सि ।

उ॒ष॒बुध॒ आ व॒ह॒ साम॑पी॒तय॒ द॒वाँ अ॒द्य स्व॒दृशः॑ ॥ ९ ॥

9. *Patirhyadhvarāṇāmagne dūto viśamasi.*
Uṣarbudha ā vaha somapītaye devāñ swardṛśaḥ.

Agni, lord of light and knowledge, protector and promoter of the noblest yajnic acts of humanity, you are the conscience of the people and harbinger of joy for them. Bring here the brilliancies of nature and humanity who wake up with the dawn. They have the vision of light and heaven. Let them come for participation in the celebration of soma-success of the yajna.

अग्र॒ पू॒वा अ॒नू॒षसा॑ वि॒भाव॒सा दी॒दथ॑ वि॒श्वद॑शतः ।

अ॒सि॒ गाम॑ष्ववि॒ता पु॒राहि॒ता सि॑ य॒ज्ञषु॒ मानु॑षः ॥ १० ॥

10. *Agne pūrvā anūṣaso vibhāvaso dīdetha viśva-darśataḥ. Asi grāmeṣvavitā purohito'si yajñeṣu mānuṣaḥ.*

Agni, blazing lord of light and knowledge, you are the leading light of the world. You shine before, with, and after the dawns. You are the protector of life in human habitations. You are the image and life of the people and the leader and high-priest in their yajnas from the family yajna upto the world programmes of creation, so human, sacred and divine.

नि॒ त्वा य॒ज्ञस्य॑ सा॒ध॒न॒मग्र॑ हा॒तार॑मृ॒त्विज॑म ।

म॒नु॒ष्वद्दे॒व धी॑महि॒ पच॑तसं जी॒रं दू॒तम॑म॒त्यम॑ ॥ ११ ॥

Ni tvā yajñasya sādhanamagne hotāramṛtvijam.
Manuṣvad deva dhīmahi pracetasam jīraṁ dūtamamartyam.

Agni, lord of light and life, you are the ultimate cause, means and end of universal yajna, the high-priest and the yajaka. Lord of brilliance, we constantly perceive, reflect, and meditate on you, worship and internalise you as a very human presence, inspiring, dynamic, illuminating and imperishable.

यद्भवानां मित्रमहः पुराहिता न्तरा यासि दूत्यम् ।

सिन्धारिव पस्वनितास ऊमया ग्रभाजन्त अचयः ॥ १२ ॥

12. *Yad devānām mitramahaḥ purohito'ntaro yāsi dūtyam. Sindhoriva prasvanitāsa ūrmayo'gner-bhrājante arcayaḥ.*

Lord of light, you are the greatest friend of the brilliant men of knowledge and vision, morning call of the high-priest in the mind, leading light of the voice divine, and the invitation to live by the yajna fire. And the flames of fire blaze like the rolling waves of the sea (at the dawn).

श्रुधि श्रुत्कर्ण वह्निभिद्वरग्र स्यावभिः । आ सीदन्तु बहिषि
मित्रा अयमा पातयावाणा अध्वरम् ॥ १३ ॥

13. *Śrudhi śrutkarṇa vahnibhirdevairagne sayā-vabhiḥ. Ā sīdantu barhiṣi mitro aryamā prātar-yāvāṇo adhvaram.*

Listen lord, you have the ear, listen to the constant crackle of the blazing flames of fire within. Come Mitra, friends of humanity, come Aryama, powers of justice, come moving travellers to the house of yajna, join the sacred cause of love and non-violence and sit on the holy grass around the vedi-fire.

शृण्वन्तु स्तामं मरुतः सुदानवा गिजिह्वा ऋतावृधः ।

पिबतु सामं वरुणा धृतवता श्विभ्यामुषसा सजुः ॥ १४ ॥

14. *Śraṇvantu stomaṁ marutaḥ sudānavo'gnijihvā
rtāvṛdhaḥ. Pibatu somaṁ varuṇo dhṛtavrato'-
śvibhyāmuṣasā sajūḥ.*

Listen to the songs of celebration, Maruts, heroes of the human nation moving at the speed of winds, generous, brilliant as flames of fire and rising in the realms of universal yajna of the divine laws of life and truth. Let Varuna, highest powers of nature and humanity, committed to universal laws, come with the lovely dawn and the Ashvins, complementary currents of life's energy, and participate in the joys of yajna.

Mandala 1/Sukta 45

Agni, Devah Devataḥ, Praskanva Kanva Rshi

त्वमग्र वसूरिह रुद्राँ आदित्याँ उत ।

यजाँ स्वध्वरं जनं मनुजातं घृतपुषम ॥ १ ॥

1. *Tvamagne vasūñriha rudrāñ ādityāñ uta.
Yajā svadhvaram janam manujātam ghṛtapruṣam.*

Agni, lord of light and knowledge, sagely scholar of wisdom and piety, bring together into this yajna of love and non-violence the people, children of reflective humanity, who sprinkle the vedi with holy water and offer ghee into the fire. Bring together the celibate scholars of twenty four, thirty six and forty eight years discipline and perform yajna in honour of the Vasus, eight abodes of life in nature, Rudras, eleven vitalities of life, and Adityas, twelve phases of the yearly round of the sun.

श्रुष्टीवाना हि दाशुष द्वा अग्र विचतसः ।

तान र'हिदश्व गिवणस्त्रयस्त्रिंशतमा वह ॥ २ ॥

2. *Śruṣṭīvāno hi dāśuṣe devā agne vicetasah.
Tān rohidaśva girvaṇastrayastrimśatamā vaha.*

Agni, lord of light, knowledge and power of the world, moving at lightning speed of the red flames of fire, bring here for the generous man of charity and brilliant piety the thirty-three divinities of the universe such as earth and vital airs which are givers of light and intelligence and which instantly bring up the blessings of life.

पियमध्वदत्रिवज्जातवदा विरूपवत ।

अङ्गिरस्वन्महिवत पस्कण्वस्य श्रुधी हवम ॥ ३ ॥

3. *Priyamedhavad atrivaj jātavedo virūpavat.
Aṅgirasvanmahivrata praskaṇvasya śrudhī
havam.*

Agni, lord of existential knowledge, committed to the great laws of eternity, listen to the invocation and prayer of the man of intelligence and reason like a lord of beauteous wisdom, above ignorance, injustice and poverty, and free from physical, mental and spiritual want, a power of versatile form and present within as the breath of life.

महिकरव ऊतय पियमधा अहूषत ।

राजन्तमध्वराणामग्निं शुक्रेण शाचिषा ॥ ४ ॥

4. *Mahikerava ūtaye priyamedhā ahūṣata.
Rājantam adhvvarāṇām agniṁ śukreṇa śociṣā.*

Great artists and men, who love intelligence,

industry and research for the sake of progress and protection, invoke, study and explain agni, fire and electricity, brilliant power of creative and constructive yajnic programmes blazing with instant energy.

घृताहवन सन्त्यमा उ षु श्रुधी गिरः ।

याभिः कण्वस्य सूनवा हवन्त वस त्वा ॥ ५ ॥

5. *Ghṛtāhavana santyemā u ṣu śrudhī girah.*
Yābhiḥ kaṇvasya sūnavo havante'vase tvā.

Agni, lord of light and knowledge, generous, receiving libations of ghee and waters, listen well to these voices of prayer with which the disciples of the distinguished genius of science invoke and serve you for the sake of protection.

त्वां चित्रश्रवस्तम हवन्त वि ऽ जन्तवः ।

शाचिष्कशं पुरुषिया ग्र हव्याय वा हव ॥ ६ ॥

6. *Tvām citrasravastama havante vikṣu jantavaḥ.*
Śociṣkeśaṁ purupriyā'gne havyāya volhave.

Agni, lordly power of light and knowledge, most wondrous in fame and prosperity, flaming with flashes of lightning, widely loved and pursued, earnest men among people invoke, study and serve you for generous gifts of knowledge and power.

नि त्वा हातारमृत्विजं दधिर वसुवित्तमम ।

श्रुत्कर्ण सप्रथस्तमं विपा अग्न दिविष्टिषु ॥ ७ ॥

7. *Ni tvā hotāram ṛtvijaṁ dadhire vasuvittamam.*
Śrutkarṇaṁ saprathastamaṁ viprā agne diviṣṭiṣu.

Agni, power of light and knowledge, men of

genius invoke, install and kindle you in the holiest acts of yajna as the yajaka and high-priest, richest in gifts of prosperity, easy listener ever in readiness and widest in fame and possibility.

आ त्वा विपा॑ अचुच्यवुः सुतसामा॑ अभि पयः ।

बृहद्भा॑ बिभ्रता॑ हविरग्र॑ मताय॑ दाशुष॑ ॥ ८ ॥

8. *Ā tvā viprā acucyavuh sutasomā abhi prayah.
Bṛhad bhā bibhrato haviragne martāya dāśuṣe.*

Agni, lord of blazing brilliance and treasure of wealth and knowledge, men of genius who have distilled soma, spirit of joy and meaning of life, from nature, bearing offers of yajna come to you for the sake of food and delight of living for the man of yajnic generosity.

पा॒त॒याव्णः॑ सह॒स्कृत॑ साम॒प॒याय॑ सन्त्य ।

इ॒हाद्य॑ द॒व्यं ज॒नं ब॒हिरा॑ सा॒दया॑ वसा ॥ ९ ॥

9. *Prātaryāvṇaḥ sahaskrta somapeyāya santya.
Ihādyā daivyaṁ janam barhirā sādāyā vaso.*

Noble genius of light and knowledge, Agni, generous creator of strength, courage and endurance, holy shelter for the seekers, here and now institute the yajna and seat the lovers of divinity and morning pilgrims of yajna on the sacred grass to join the yajna for a drink of soma.

अ॒वाज्चं॑ द॒व्यं ज॒न॒मग्र॑ य व॒ सहू॑तिभिः ।

अ॒यं सामः॑ सु॒दानव॑स्तं पा॒त त्रि॒राअ॑ह्न्यम ॥ १० ॥

10. *Arvāñcam daivyaṁ janamagne yakṣva sahūti-bhiḥ. Ayaṁ somaḥ sudānavastam pāta tiroahn-yam.*

Agni, fiery genius of yajna, welcome the lovers of divinity come up for the yajaka and conduct the yajna with joint invocations and libations into the holy fire. Generous creators of wealth and honour, this is the soma of delight and beauty earlier distilled in the day. Protect it, promote it and enjoy it.

Mandala 1/Sukta 46

Ashvinau Devate, Praskanva Kanva Rshi

एषा उषा अपूर्व्या व्युच्छति प्रिया दिवः ।

स्तुष वामश्विना बृहत ॥ १ ॥

1. *Eṣo uṣā apūrvyā vyucchati priyā divaḥ.*
Stuṣe vāmaśvinā bṛhat.

This glorious dawn, darling of the sun, shines forth from heaven and proclaims the day. Ashvins, harbingers of this glory, I admire you immensely — infinitely.

या दस्त्रा सिन्धुमातरा मनातरा रयीणाम ।

धिया द्वा वसुविदा ॥ २ ॥

2. *Yā dasrā sindhumātarā manotarā rayīṇām.*
Dhiyā devā vasuvidā.

Ashvins, harbingers of the dawn, wonder-workers are they. Born of the oceans of space, they create the seas of morning mist. Faster than the mind, they bring wealths of the world. With intelligence and inspiration, they reveal the treasures of the Vasus, they are brilliant, generous, divine.

वच्यन्त वां ककुहासा जूणायामधि विष्टपि ।

यद्वां रथा विभिष्यतात ॥ ३ ॥

4. *Vacyante vām kakuhāso jūrṇāyāmadhi viṣṭapi.
Yad vām ratho vibhiṣpatāt.*

Ashvins, harbingers of light, knowledge and wealth across the Vasus, scientists and technologists, veterans of vision and wisdom celebrate your achievement when your chariot flies like a bird into the ancient sky over the heavens.

हविषा ज़ारा अपां पिपति पपुरिनरा ।

पिता कुटस्य चषणिः ॥ ४ ॥

4. *Haviṣā jāro apām piparti papurirnarā.
Pitā kuṭasya carṣaṇiḥ.*

Ye men and women of the world, the sun, lover of the dawn, father, protector and illuminator of the tortuous paths and human habitations nourishes and promotes life with the consumption and creation of waters across the heavens over the earth.

आदारा वां मतीनां नास्त्या मतवचसा ।

पातं सामस्य धृष्णुया ॥ ५ ॥

5. *Ādāro vām maṭinām nāstyā matavacasā.
Pātaṁ somasya dhr̥ṣṇuyā.*

Ashvins, harbingers of light and destroyers of enemy forces, dedicated to truth and holy speech, defend your people and protect their peace and prosperity with confidence and daring courage.

या नः पीपरदश्विना ज्योतिष्मती तमस्तिरः ।

तामस्म रासाथामिषम ॥ ६ ॥

6. *Yā naḥ pīparadaśvinā jyotiṣmatī tamastiraḥ .
Tāmasme rāsāthāmiṣam.*

Ashvins, harbingers of light and inspiration, like the dawn give us that light of heaven which may help us cross over beyond the night and darkness of life and bring us total fulfilment.

आ ना॑ ना॒वा म॒तीनां॑ या॒तं पा॒राय॑ गन्त॒व ।

यु॒ञ्जा॒थाम॑श्विना॒ रथ॑म ॥ ७ ॥

7. *Ā no nāvā matīnām yātaṁ pārāya gantave.*
Yuñjāthāmaśvinā ratham.

Ashvins, harbingers of light, knowledge and power, design and prepare and bring us the chariot for the people to cross over land and sea and sky and reach their destination.

अ॒रि॒त्रं वां दि॒वस्पृ॑थु ती॒थ सि॒न्धूनां॑ रथः ।

धि॒या यु॒युज॑ इ॒न्द॒वः ॥ ८ ॥

8. *Aritraṁ vāṁ divaspr̥thu tīrthe sindhūnām rathaḥ.*
Dhiyā yuyujra indavaḥ.

Ashvins, scientists and engineers, for crossing of the seas and skies to your destination, let your chariot and propulsion be elaborate and powerful by design and structure using water and fire power and electric and solar energy.

दि॒वस्क॑ण्वा॒स इ॒न्द॒वा व॒सु सि॒न्धूनां॑ प॒द ।

स्व॑ं व॒विं कु॑ह॒ धित्स॑थः ॥ ९ ॥

9. *Divaskaṇvāsa indavo vasu sindhūnām pade.*
Svaṁ vaviṁ kuha dhitsathaḥ.

Ashvins, eminent scholars, in the depths of the seas and over the rolling waves, in the rays of light and in the mists of waters, there is wealth and energy. And

where do you place the value of your own intelligence (in the design and structure of the chariot of your own choice)?

अभूदु भा उ अंशव हिरण्यं पति सूर्यः ।

व्यख्यजिह्वासितः ॥ १० ॥

10. *Abhūdu bhā u aṁśave hiranyaṁ prati sūryaḥ.*
Vyakhyajjihvayāsitaḥ.

The light is for collection in focus. Sunlight so collected is an image of gold. And so collected and focussed, the light, otherwise free, uncontrolled and undirected, burns like a tongue of fire (as power).

अभूदु पारमतव पन्था ऋतस्य साधुया ।

अदशि वि स्तुतिदिवः ॥ ११ ॥

11. *Abhūdu pārametave panthā ṛtasya sādhyā.*
Adarśi vi srutirdivaḥ.

The path of the laws of science and nature, as the path of Truth, is for simple and sure travel across the seas of existence to the cherished goal. See the flow of light divine from the doors of heaven.

तत्तदिदृश्विनारवा जरिता पति भूषति ।

मद सामस्य पिपताः ॥ १२ ॥

12. *Tattadidaśvinoravo jaritā prati bhūṣati.*
Made somasya pipratoḥ.

Every worshipful seeker of knowledge, wisdom and power explores and supplements the paths of protection and progress in the business of life's joy created by the Ashvins (divinities of nature and humanity who are harbingers of light and inspiration).

वावसा॒ना वि॒वस्व॑ति॒ साम॑स्य पी॒त्या गि॒रा ।

म॒नुष्व॑च्छं॒भू आ ग॑तम ॥ १३ ॥

13. *Vāvasānā vivasvati somasya pītyā girā.
Manuṣvacchambhū ā gatam.*

Ashvins, blissful powers of nature and humanity, living and working in the light of the sun, come to us like our own men, bringing with you the love and protection of Soma, lord of happiness and glory, alongwith the voice of the Divine.

यु॒वारु॒षा अ॒नु श्रि॒यं प॑रि॒ज्मना॒रुपा॑चरत ।

ऋ॒ता व॑नथा अ॒क्तुभिः॑ ॥ १४ ॥

14. *Yuvoruṣā anu śriyaṁ parijmanorupācarat.
Rtā vanatho aktubhiḥ.*

Ashvins, inspiring and protective powers of nature and humanity, ever on the move like the sun and moon, let the dawn of light and joy follow upon your beauty and glory. High-priests of truth and universal law, shine, illuminate and create the joy of life by nights and days.

उ॒भा पि॑बतमश्विना॒भा नः॑ श॒म' य॑च्छतम ।

अ॒वि॒द्रि॒याभि॑रू॒तिभिः॑ ॥ १५ ॥

15. *Ubhā pibatamaśvinobhā naḥ śarma yacchatam.
Avidriyābhirūtibhiḥ.*

Ashvins, powers of protection and inspiration, both of you drink the delight of life and protect its sanctity, and, with relentless actions and modes of defence, give us the peace and well-being of happy settlement.

Mandala 1/Sukta 47*Ashvinau Devate, Praskanva Kanva Rshi*

अ॒यं वा॑ म॒धु॒मत्त॑मः सु॒तः सा॒म ऋ॒तावृ॑धा ।
 त॒म॒श्वि॒ना पि॒बतं॑ ति॒राअ॒ह्न्यं ध॒त्तं रत्ना॑नि दा॒शुष॑ ॥ १ ॥

1. *Ayam vām madhumattamaḥ sutaḥ soma ṛtāvṛdhā. Tamaśvinā pibataṁ tiroahnyaṁ dhattaṁ ratnāni dāśuṣe.*

Ashvins, brilliant powers like the sun and moon, promoters of light and truth, science and industry, this is the sweetest soma distilled for you so far till yesterday. Taste it and enjoy it and bring the jewels for the generous man of yajnic charity.

त्रि॒व॒न्धुर॑णं त्रि॒वृ॒ता सु॒प॒श॑सा रथ॒ना या॑तमश्वि॒ना ।
 क॒ण॒वा॒सा वा॑ ब॒ह्म कृ॑ण्वन्त्यध्व॒र त॒षां सु॒शृ॑णु॒तं ह॒वम॑ ॥ २ ॥

2. *Tribandhureṇa trivṛtā supeśasā rathenā yātamaśvinā. Kaṇvāso vām brahma kṛṇvantya-dhvare teṣāṁ su śṛṇutaṁ havam.*

Ashvins, brilliant scholars of science and technology, come by three-stage, three armoured, beautifully structured chariot. The geniuses study and advance universal knowledge for you in scientific yajna. Listen to their prayers, accept their holy call.

अश्वि॒ना म॒धु॒मत्त॑मं पा॒तं सा॒ममृ॑तावृ॒धा ।
 अथा॒द्य द॑स्त्रा॒ वसु॑ बि॒भ॒ता रथ॑ दा॒श॒वांस॑मु॒प ग॑च्छ॒तम॑ ॥ ३ ॥

3. *Aśvinā madhumattamaṁ pātaṁ somamṛtāvṛdhā. Athādyā dasrā vasu bibhratā rathe dāśvāṁsa-mupa gacchatam.*

Ashvins, powerful like the sun and wind,

extenders of the bounds of natural knowledge, taste and protect the sweetest soma of yajnic joy and prosperity of humanity. And, O destroyers of enemies, come to the generous man of charity, to-day, bearing in your charity the wealth of the world.

त्रिषधस्थ ब॒हिषि॑ विश्ववदसा॒ मध्वा॑ यु॒ज्ञं मि॒मि॑ । तम ।

कण्वासा वां सु॒तसामा॑ अ॒भिद्य॑वा यु॒वां ह॑वन्त अ॒श्विना ॥ ४ ॥

4. *Triṣadhas̥the barhiṣi viśvavedasā madhvā yajñam mimikṣatam. Kaṇvāso vām sutasomā abhidyavo yuvām havante āśvinā.*

Ashvins, masters of universal knowledge and creators of the world's wealth, in the three-stage yajnic house of space—on the earth, across the skies and over the heavens—try to conduct and enrich the yajna with honeyed fragrances. Brilliant sages who have distilled the soma for you call you up to the heavens.

याभिः॑ कण्वम॒भिष्टि॑भिः॒ पाव॑तं यु॒वम॑श्विना ।

ताभिः॑ ष्व॒स्माँ अ॑वतं शु॒भस्प॑ती पा॒तं साम॑मृतावृ॒धा ॥ ५ ॥

5. *Yābhiḥ kaṇvam abhiṣṭibhiḥ prāvataṁ yuvamaśvinā. Tābhiḥ śvasmāñ avataṁ śubhaspatī pātaṁ somam ṛtāvṛdhā.*

Ashvins, universal harbingers of light and knowledge, defenders of good and promoters of Truth and Law, by the cherished plans and noble desires by which you protect and promote the sagely scholar, protect us too and promote the beauty and glory of the world.

सु॒दास॑ दस्त्रा॒ वसु॑ बिभ॒ता रथ॑ पृ॒त॑ व॒हतम॑श्विना ।

र॒यिं स॑मु॒दादु॑त वा॒ दि॒वस्प॑य॒स्म ध॑त्तं पु॒रुस्पृ॑ह॒म ॥ ६ ॥

6. *Sudāse dasrā vasu bibhratā rathe prkṣo vahata-maśvinā. Rayiṁ samudrāduta vā divasparyasme dhattam purusprham.*

Ashvins, harbingers of light and prosperity, destroyers of enemies, who ride the well-piloted chariot and bring wealth and abundance for the man of generosity, come bearing universally desired honour and excellence of wealth from the sea and sky and also from the heavens.

य ासत्या परावति यद्वा स्था अधि तुवश ।

अता रथेन सुवृता न आ गतं साकं सूर्यस्य रश्मिभिः ॥ ७ ॥

7. *Yannāsatyā parāvati yadvā stho adhi turvaśe. Ato rathena suvṛtā na ā gataṁ sākam sūryasya raśmibhiḥ.*

Ashvins, friends of truth and humanity, whether you live and operate far off in a distant place or you rule close by over noble people of dedication, all the same come by the beautiful flying chariot alongwith the rays of the sun.

अवाञ्चा वां सप्तया ध्वरश्रिया वहन्तु सवनदुप ।

इषं पृञ्चन्ता सुकृत सुदानव आ ब्रहिः सीदतं नरा ॥ ८ ॥

8. *Arvāñcā vām saptayo 'dhvaraśriyo vahantu sava-nedupa. Iṣaṁ prñcantā sukrte sudānava ā barhiḥ sīdataṁ narā.*

Ashvins, brilliant creative powers of humanity and nature, may your horses of the speed of the dawn bring you hither close to the beauties and glories of yajna in the sessions. Bearing food, energy and excellence for the generous people of noble yajnic action, come by

the chariot and grace the yajna on earth and in space.

तन॑ नास॒त्या ग॑तं॒ रथ॑न॒ सूर्य॑त्व॒चा । य॒न॒ श॒श्वद॑हृथु॒दाशु॑ष
वसु॑ म॒ध्वः॒ साम॑स्य पी॒तये॑ ॥ ९ ॥

9. *Tena nāsatyā gataṁ rathena sūryatvacā. Yena śaśvadūhathurdāśuṣe vasu madhvaḥ somasya pītaye.*

Ashvins, ever true and dedicated to the light of truth, come by that very chariot of sunbeams by which you always bear and bring the wealth of life for the man of charity, for the taste and protection of the honeyed soma of yajnic glory.

उ॒क्थ॑भि॒र्वाग॑व॒स पु॒रू॒वसू॑ अ॒कश्च॑ नि ह॒याम॑ह ।
श॒श्वत्क॑ण्वानां॒ सद॑सि पि॒य हि कं॑ सामं॒ प्रप॑थु॒रश्वि॑ना ॥ १० ॥

10. *Ukthebhirarvāgavase purūvasū arkaiśca ni hvayāmahe. Śaśvat kaṇvānām sadasi priye hi kaṁ somaṁ papathuraśvinā.*

Ashvins, harbingers of light and power like the sun and wind, lords of abundant wealth among the wise, with songs of praise and sacred words of prayer we invoke and invite you to the distinguished house of eminent scholars and leaders, in faith and love, for our protection and advancement here. Come, and then enjoy the comfort and have a taste of somaic ecstasy for ever without satiety.

Mandala 1/Sukta 48

Usha Devata, Praskanva Kanva Rshi

स॒ह वा॒मन॑ न उ॒षा॒ व्यु॑च्छ॒ दु॒हित॑दिवः ।
स॒ह द्यु॒म्नन॑ बृ॒हता॑ वि॒भाव॑रि रा॒या द॑वि॒ दास्व॑न्ती ॥ १ ॥

1. *Saha vāmena na uṣo vyucchā duhitardivah.
Saha dyumnena bṛhatā vibhāvāri rāyā devi
dāsvatī.*

Glorious dawn, daughter of heaven, come with splendour, come with majesty. Lady of light, generous giver, come with infinite wealth, shine forth and inspire us with fresh lease of life and joy.

अश्वावतीगामतीविश्वसुविदा भूरि च्यवन्त वस्तव ।

उदीरय पति मा सूनृता उषश्चाद राधा मघानाम ॥ २ ॥

2. *Aśvāvatīrgomatīrviśvasuvido bhūri cyavanta
vastave. Udīraya prati mā sūnṛtā uṣaścoda rādhō
maghonām.*

The abundant lights of the dawn, blest with sun-rays and the speed of divine energy, move to the earth to usher in the morning and stir their cows and horses to start their day, as the sunrays illuminate the world. O dawn, bring me the blessed voice of truth. Inspire the munificence of the rich to charity and social creativity.

उवासाषा उच्छाच्च नु दवी जीरा रथानाम ।

य अस्या आचरणेषु दधिर समुद न श्रवस्यवः ॥ ३ ॥

3. *Uvāsoṣā ucchācca nu devī jīrā rathānām. Ye asyā
ācaraṇeṣu dadhrire samudre na śravasyavaḥ.*

As the brilliant dawn arrives and shines in splendour, it sets the wheels of life's chariots in motion. On its arrival the yogis concentrate their minds in meditation as rich merchants send their ships over the sea. (As the sea is vast for the ships, so is the Divine presence vast for the yogi's mind.)

उषा य त प यामेषु युञ्जत मना दानाय सूरयः ।

अत्राह तत्कण्व एषां कण्वतमा नाम गृणाति नृणाम ॥ ४ ॥

4. *Uṣo ye te pra yāmeṣu yuñjate mano dānāya sūrayaḥ. Atrāha tat kaṇva eṣāṁ kaṇvatamo nāma gṛṇāti nṛṇām.*

Usha, O lady of divinity, blessed are those brave and brilliant spirits who, during your revelations of the light, concentrate their mind in meditation on the divine presence to surrender it back to mother Prakṛti in the state of Kaivalya here itself in this life. And surely here itself in this life, of all these men, that is the wisest sage of the wise sages who chants and realises the sacred Name OM which is the direct sound symbol of the Lord.

आ घा याषव सूनयुषा याति पभुञ्जती ।

जरयन्ती वृजनं पद्वदीयत उत्पातयति पणिणः ॥ ५ ॥

5. *Ā ghā yoṣeva sūnaryuṣā yāti prabhuñjatī. Jarayantī vṛjanam padvadīyata utpātayati paṇiṇaḥ.*

Like a beautiful young maiden walks the dawn majestically (across the skies and over the earth), energising, exciting, exhorting, filling the sky with new light and life, calling out the humans and animals to move and the birds to fly away.

वि या सृजति समनं व्यथिनः पदं न वत्यादती ।

वया नकिष्ट पप्तिवांस आसत व्युष्टा वाजिनीवति ॥ ६ ॥

6. *Vi yā sṛjati samanam vyarthinaḥ padaṁ na vetyodatī. Vayo nakiṣṭe paptivāṁsa āsate vyuṣṭau vājiniṇvatī.*

The silent and brilliant dawn replete with energy stirs up and inaugurates the battles of existence. Refreshing, and sprinkling, as if, the paths of the seekers with holy waters, it guides them to their goals. The birds that fly soar in the splendour of its light.

एषायुक्त परावतः सूर्यस्यादयनदधि ।

शतं रथभिः सुभगाषा इयं वि यात्यभि मानुषान् ॥ ७ ॥

7. *Eṣāyukta parāvataḥ sūryasyodayanādadhi. Śataṁ rathebhiḥ subhagoṣā iyaṁ vi yātyabhi mānuṣān.*

This dawn, clad in wealth and splendour, saddles her horses long before sunrise and, by a hundred chariots, comes and joins the world of humanity and engages them in their activity.

विश्वमस्या नानाम् च ऽसृ जगज्ज्यातिष्कृणाति सूनरी ।

अप द्वषा मघानीं दुहिता दिव उषा उच्छदप स्त्रिधः ॥ ८ ॥

8. *Viśvamasyā nānāma cakṣase jagaj jyotiṣkṛṇoti sūnarī. Apa dveṣo maghonī duhitā diva uṣā ucchadapa sridhaḥ.*

The whole world bows in homage to this dawn. Noble guide and leader, it brings the light of the world for all so that they may see the glory of the universe. Daughter of light Divine, Queen of wealth and splendour, it lights up and life drives out the darkness of jealousy and throws off the violence of enmity.

उष आ भाहि भानुना चन्दणं दुहितदिवः ।

आवहन्ती भूयस्मभ्यं साभगं व्युच्छन्ती दिविष्टिषु ॥ ९ ॥

9. *Uṣa ā bhāhi bhānunā candreṇa duhitardivah. Āvahanī bhūryasmabhyam saubhagam vyucchanī diviṣṭiṣu.*

O Dawn, daughter of the light of heaven, come and shine with the beauty of the moon and splendour of the sun, bearing for us all plenty of good fortune and brilliant success in our sacred programmes.

विश्वस्य हि पाणनं जीवनं त्व वि यदुच्छसि सूनरि ।
सा ना रथेन बृहता विभावरि श्रुधि चित्रामघ हवम ॥ १० ॥

10. *Viśvasya hi prāṇanam jīvanam tve vi yaducchasi sūnari. Sā no rathena brhatā vibhāvari śrudhi citrāmaghe havam.*

O Dawn, leading light of humanity, when you shine in splendour, you hold the breath and life of the world in you. The same, lady of light, harbinger of wondrous wealth and good fortune, come by your magnificent chariot and listen to our prayer.

उषा वाजं हि वंस्व यश्चित्रा मानुष जन ।
तना वह सुकृता अध्वराँ उप य त्वा गृणन्ति वह्नयः ॥ ११ ॥

11. *Uṣo vājam hi vaṁsya yaścitra mānuṣe jane. Tenā vaha sukrto adhvarāñ upa ye tvā grṇanti vahnayah.*

O Dawn, Light Divine, accept and enlighten whatever best and noblest food, energy and wealth is in the world of humanity and, by that, lead our fires and performers of yajna, who sing in praise of your glory, close to the sacred acts of love and piety in non-violent yajnas.

विश्वा॑न्द्वौ॑ आ व॒ह साम॑पीत॒य॒ न्तरि॑ णदु॒षस्त्वम॑ ।

सास्मा॑सु॒ धा॒ गाम॑द॒श्वावदु॑क्थ्य॒मुषा॑ वाजं सु॒वीय॑म ॥ १२ ॥

12. *Viśvān devāñ ā vaha somapīṭaye'ntarikṣāduṣastvam. Sāsmāsu dhā gomadaśvāvadukthyamuṣo vājaṁ suvīryam.*

Light of Divinity, you bring us from the skies all the divine powers and energies of the world to partake of the soma of our yajna and vest in us the best of food, energy and virility of the early morning which may give us admirable wealth of sense and mind, speed and agility, and plenty of cows and horses.

यस्या॑ रु॒शन्ता अ॒चयः॑ पति॑ भ॒दा अदृ॑त ।

सा ना॑ र॒यिं वि॒श्ववारं॑ सु॒पश॑समु॒षा द॑दातु सु॒गम्य॑म ॥ १३ ॥

13. *Yasyā ruśanto arcayaḥ pratibhadrā adṛakṣata. Sā no rayiṁ viśvavāraṁ supeśasamuṣā dadātu sugmyam.*

That light of Divinity whose bright and blazing lights of bliss shine for us to see and which dispel the darkness of the night and ignorance, may that dawn of light give us the wealth of life, universal, beautiful and auspicious.

य चि॒द्धि त्वा॑मृष॒यः पू॒र्व ऊ॒तय॑ जुहू॒र व॑स महि ।

सा नः॑ स्ता॒मौ अ॒भि गृ॑णीहि रा॒धसा॑षः शु॒क्रण॑ शा॒चिषा॑ ॥ १४ ॥

14. *Ye ciddhi tvāmṛṣayaḥ pūrva ūtaye juhūre'vase mahi. Sā naḥ stomāñ abhi grṇīhi rādhasoṣaḥ śukreṇa śociṣā.*

Great and Blessed Light of Divinity, whom the saints and seers of ancient and eternal vision and wisdom

invoked and invoke for the sake of protection and advancement, may you, the same lady of light, listen and approve our songs of praise and prayer with gifts of light, action and wealth of success and prosperity.

उषा यदद्य भानुना वि द्वा॒रावृ॒णवा॑ दि॒वः ।

प ना॑ यच्छतादवृ॒कं पृथु॑ च्छ॒दिः प द॑वि॒ गाम॑ती॒रिषः॑ ॥ १५ ॥

15. *Uṣo yadadya bhānunā vi dvārāvṛṇavo divaḥ. Pra no yacchatādavṛkaṁ pṛthu cchardih pra devi gomatīriṣaḥ.*

Light of Divinity, since you have opened the doors of the light of heaven at the dawn today, bless us now with a spacious home of love and peace free from violence and the gift of food and energy, mind and sense of the Divine, and plenty of land and cows.

सं ना॑ रा॒या बृ॒हता॑ वि॒श्वप॑शसा मि॒मि वा॑ समिळा॒भिरा॑ ।

सं द्यु॒म्ननं॑ वि॒श्वतु॑रा॒षा म॒हि सं वाज॑वाजिनीवति ॥ १६ ॥

16. *Sam no rāyā bṛhatā viśvapeśasā mimikṣvā samilābhirā. Saṁ dyumnena viśvaturoṣo mahi saṁ vājairvājiniṇvati.*

Light of Divinity, great mistress of the dawn of power and energy, bless us with the wealth of life, great, beautiful and universal, food and energy, dynamic knowledge, action and splendour, and vision of the Divine Word and beauty of the earth.

Mandala 1/Sukta 49

Usha Devata, Praskanva Kanva Rshi

उषा॑ भ॒द॒भि॒रा ग॑हि दि॒वश्चि॑दा॒चना॑दधि ।

वह॑न्त्व॒रुण॑प्स॒व उप॑ त्वा सा॒मिना॑ गृह्म ॥ १ ॥

1. *Uṣo bhadrebhirā gahi divāścid rocanādadhi.
Vahantvaruṇapsava upa tvā somino gṛham.*

O Divine light of the Dawn, come with auspicious living energy from the top of refulgent heaven, and may the red beams of splendour, we pray, carry the creative energy to the yajnic home of the lover of Soma.

सुप॑र्श॑सं सु॒खं रथं॑ यम॒ध्यस्था॑ उष॒स्त्वम॑ ।
तना॑ सु॒श्रव॑सं ज॒नं पावा॑द्य दु॒हित॑दिवः ॥ २ ॥

2. *Supeśasaṁ sukhaṁ rathaṁ yamadhyasthā
uṣastvam. Tenā suśravasaṁ janam prāvādya
duhitardivaḥ.*

Daughter of Heaven, blessed dawn, by the refulgent beautiful and luxurious comfortable chariot you ride, protect and promote this morning the man dedicated to the Word Divine who loves to eat the holy food of yajna.

वय॑श्चित्त प॒त॒त्रिणा॑ द्विप॒च्चतु॑ष्पदजुनि ।
उषः॑ पार॑ तूँर॒नु दि॒वा अ॒न्त॑भ्य॒स्प॒रि ॥ ३ ॥

3. *Vayaścitte patatrīṇo dvipaccatuṣpadarjuni.
Uṣaḥ prārannṛtuñranu divo antebhyaspari.*

Blessed Dawn, fiery messenger of light and life, may humans and animals as the birds of flight, we pray, rise and reach unto the bounds of heaven in pursuance of the time and seasons of your arrival.

व्यु॒च्छन्ती॑ हि र॒श्मि॒भिवि॒श्वमा॒भासि॑ रा॒च॒नम॑ ।
तां त्वा॒मु॒षव॑सू॒यवा॑ गी॒भिः क॒ण्वा अ॒हूष॑त ॥ ४ ॥

4. *Vyucchantī hi raśmibhirviśvamābhāsi rocanam.
Tām tvāmuṣarvasūyavo gīrbhiḥ kaṇvā ahūṣata.*

Illuminating and revealing this world of beauty with the rays of light, you shine in glory and divine majesty. Lady of light, daughter of heaven, O Dawn, saints and sages of vision and wisdom devoted to life of the earth and her children celebrate you in songs of adoration and dedication.

Mandala 1/Sukta 50

Surya Devata, Praskanva Kanva Rshi

उदु॒ त्यं जा॒तव॑दसं॒ द्र॒वं वह॑न्ति क॒तवः॑ ।

दृ॒श वि॒श्वाय॑ सू॒र्यम॑ ॥ १ ॥

1. *Udu tyam jātavedasam devam vahanti ketavaḥ.
Drśe viśvāya sūryam.*

The rays of the sun (like the banners of a mighty monarch) carry the brilliance of light revealing the omnipresence of the omniscient Lord Supreme of the universe.

अ॒प॒ त्य ता॒यवा॑ यथा॒ न त्रा॑ यन्त्य॒क्तुभिः॑ ।

सू॒राय॑ वि॒श्वच॑ स ॥ २ ॥

2. *Apa tye tāyavo yathā nakṣatrā yantyaḥktubhiḥ.
Sūrāya viśvacakṣase.*

And, as thieves of the night steal away at dawn, so do all those stars steal away along with the darkness of the night so that the world may see only the sun, lord supreme of the heavens.

अ॒दृ॒श्रम॑स्य क॒तवा॑ वि र॒श्मया॑ ज॒नाँ अ॒नु ।

भा॒जन्ता॑ अ॒ग्रया॑ यथा ॥ ३ ॥

3. *Adrśramasya ketavo vi raśmayo janāñ anu.
Bhrājanto agnayo yathā.*

O that I could see the banners of the Lord of sunbeams, the rays of the sun, alongwith the other people, blazing like the explosions of fire in heaven.

तरणि॒वि॒श्वद॑श॒ता ज्योति॑ष्कृद॒सि सू॒य ।

वि॒श्व॒मा भा॑सि रा॒क्ष॒नम ॥ ४ ॥

4. *Taraṇirviśvadarśato jyotiṣkṛdasi sūrya.
Viśvamā bhāsi rocanam.*

O Sun, light of the world, creator of light and Light Itself, it is you alone who light the lights of the universe and reveal the wondrous worlds of beauty and glory. You are the saviour, you are the redeemer, taking us across the seas of existence.

प॒त्यङ् द॒वानां॑ वि॒शः प॒त्यङ् दु॒द॒धि मा॑नु॒षान ।

प॒त्यङ् वि॒श्वं स्व॑दृ॒श ॥ ५ ॥

5. *Pratyaṇdevānāṁ viśaḥ pratyaṇñudeṣi mānuṣān.
Pratyaṇ viśvaṁ svaḍṛśe.*

Lord Light of the world, to the noblest powers of nature and humanity, to the people in the business of life, to the people in general, you rise directly and reveal your presence directly in their heart and soul so that the world may see the light divine directly through their experience.

यना॑ पावक् च ।सा भुर॑ण्यन्तं जना॑ अनु ।

त्वं वरु॑ण पश्य॑सि ॥ ६ ॥

6. *Yenā pāvaka cakṣasā bhuṛaṇyantam janāñ anu.
Tvam varuṇa paśyasi.*

Lord purifier and sanctifier, with the eye with which you watch the mighty world of dynamic activity and humanity holding everything in equipoise, with the same kind and benign eye watch and bless us.

वि द्याम॑षि रज॑स्पृथ्व॒हा मिमा॑ना अ॒क्तुभिः॑ ।

पश्य॑ज्जन्मानि॒ सूर्य ॥ ७ ॥

7. *Vi dyāmeṣi rajaspr̥thvahā mimāno aktubhiḥ.
Paśyañjanmāni sūrya.*

O sun, watching the species of various forms and traversing and measuring the wide worlds of existence by days and nights, you move to the regions of light and heaven. So may the Lord of Light Supreme, we pray, watch us, guard us and sustain in measure our life and actions through successive lives and births.

स॒प्त त्वा॑ ह॒रिता॒ रथ॑ वह॑न्ति द॒व सूर्य॑ ।

शा॒चिष्क॑शं वि॒च ण ॥ ८ ॥

8. *Sapta tvā harito rathe vahanti deva sūrya.
Śociṣkeśaṁ vicakṣaṇa.*

O sun, self-refulgent lord of blazing flames and universal illumination, seven are the colourful lights of glory which like seven horses draw your chariot of time across the spaces. In the same way, seven are the chhandas, metres, which reveal the light of Divinity in the sacred voice of the Veda.

अयु॑क्त स॒प्त शु॒न्ध्युवः॑ सूर॒ा रथ॑स्य न॒प्त्यः॑ ।

ताभि॑र्याति॒ स्वयु॑क्तिभिः ॥ ९ ॥

9. *Ayukta sapta śundhyuvaḥ sūro rathasya naptyaḥ.
Tābhiryāti svayuktibhiḥ.*

The sun, bright and illuminant, yokes the seven pure, immaculate, purifying and infallible sunbeams like horses to his chariot of motion, and with these self-yoked powers moves on across the spaces to the regions of light.

So does the Lord of the Universe with His laws and powers of Prakṛti move the world like His own chariot of creative manifestation.

उद्धयं तमसस्परि ज्यातिष्यन्त उत्तरम ।

द्वं दवत्रा सूर्यमगन्म ज्यातिरुत्तमम ॥ १० ॥

10. *Udvayaṁ tamasaspari jyotiṣṣyanta uttaram.*
Devam devatrā sūryamaganma jyotiruttamam.

Let us rise beyond the dark seeing the light higher and still higher and reach the sun, the highest light and Lord Supreme of the divinities of the universe.

उद्यद्य मित्रमह आराह उत्तरां दिवम ।

हृदागं मम सूर्य हरिमाणं च नाशय ॥ ११ ॥

11. *Udyannadya mitramaha ārohannuttarām divam.*
Hṛdrogaṁ mama sūrya harimāṇaṁ ca nāśaya.

O sun, greatest friend for the health of life, risen to day and rising higher to the regions of light, destroy my heart's ailment and consumptive disease of the body.

शुक्लषु म हरिमाणं रापणाकासु दध्मसि ।

अथा हारिद्रवषु म हरिमाणं नि दध्मसि ॥ १२ ॥

12. *Śukeṣu me harimāṇaṁ ropañākāsu dadhmasi.*
Atho hāridraveṣu me harimāṇaṁ ni dadhmasi.

Our consumptive and bilious diseases we

attribute to abuse, fear, infatuation, schizophrenia, infect any severe mental disturbance, and for cure we assign these to green and yellow birds, and green and yellow fluids, soma, sandal, acasia sirissa and turmeric, and close it with cicatrix.

उदगादयमादित्या विश्वं सहसा सह ।

द्विषन्तं मह्यं रन्धयन्मा अहं द्विषत रन्धम ॥ १३ ॥

13. *Udagādayamādityo viśvena sahasā saha. Dviṣantaṁ mahyaṁ randhayanmo ahaṁ dviṣate radham.*

There arises this sun with all the light and power and glory of the world, scorching and burning off whatever is negative and injurious to me. O Lord of Light and Glory of power, I pray I may never be subjected to the jealous and the destructive forces of life.

Mandala 1/Sukta 51

Indra Devata, Angirasa Savya Rshi

अभि त्यं मे॒षं पु॒रु॒हू॒तमृ॒ग्मि॒यमि॒न्दं गी॒भि॒म॒द॒ता व॒स्वा
अ॒ण॒वम । य॒स्य द्या॒वा न वि॒चर॑न्ति॒ मानु॑षा भुज॒ मं॒हि॒ष्ठम॒भि
वि॒प॒म॒चत ॥ १ ॥

1. *Abhi tyam meṣam puruhūtam ṛgmiyam indram gīrbhirmadatā vasvo arṇavam. Yasya dyāvo na vicaranti mānuṣā bhuje maṁhiṣṭham abhi vipram arcata.*

Worship Indra, lord of power and glory, destroyer of enemies. Celebrate and exhilarate Him who is generous and virile, universally invoked and

honoured, master of the Rks, wielder of wealth, deep as ocean, greatest of the great, and lord of knowledge and wisdom. People roam around Him, approach and meditate on His presence for a vision and experience of the presence as the rays of the sun do homage to their source and master.

अ॒भीम॑वन्वन्त्स्वभि॒ष्टि॒मू॒तया॑ न्तरि॒ ऽपां॑ तवि॒षी॒भिरा॑वृतम ।
इन्द्रं॑ द॒ तास॑ ऋ॒भवा॑ मद॒च्युतं॑ श॒तक॑तुं जव॒नी स॒नृता॑रु॒हत ॥ २ ॥

2. *Abhīmavanvantsvabhiṣṭimūṭayo'ntarikṣaprāṁ taviṣībhirāvṛtam. Indraṁ dakṣāsa ṛbhavo mada-
cyutaṁ śatakratuṁ javanī sūnṛtāruhat.*

Powers of protection, expertise and excellence shower love and honour on Indra, lord of power and glory, giver of desire, pervasive and blazing in the skies, clad in his own might and splendour, giver of showers of joy and hero of a hundred noble acts of creation. And may the youthful and inspiring voice of Eternal Truth see him rise to the heights.

त्वं गा॒त्रम॑ङ्गि॒राभ्या॑ वृ॒णा॒रपा॑तात्र॒य श॑तदु॒रषु॑ गा॒तुवित॑ ।
स॒सनं॑ चिद्वि॒मदा॑याव॒ह्वा व॑स्वा॒जावदि॑ वावसा॒नस्य॑ न॒तर्य॑न ॥ ३ ॥

3. *Tvaṁ gotramaṅgiroḇhyo'vṛṇorapotātraye śata-
dureṣu gātuvit. Sasena cidvimadāyāvaho vasvā-
jāvadrīm vāvasānasya nartayan.*

Indra, you open up the cloud-showers for the sake of pranic energies. Lord of the earth and master of motion and dominions of the earth, you open up a hundred outlets into wealth for the alleviation of want and threefold suffering of body, mind and soul. You bear wealth and comfort with food and energy for joy of the

people in a state of sobriety. And reeling the dense forces of the overwhelming enemy into confusion, you throw off the adversaries in battle.

त्वमपामपिधानावृणारपा धारयः पवत दानुमद्वसु । वृत्रं
यदिन्द्र शवसावधीरहिमादित्सूर्यं दिव्याराहया दृश ॥ ४ ॥

4. *Tvamapāmabhidhānāvṛṇorapā'dhārayaḥ parvate dānumad vasu. Vṛtram yadindra śavasāvadhīra-him ādit sūryam divyārohaya dṛṣe.*

The vapours hold up the wealth of waters in the cloud. Indra, you open up the cloud-hold of waters when you break up the cloud with the thunderbolt. And then you raise up the divine and brilliant sun high up in space for the world to see.

त्वं मायाभिरप मायिना धमः स्वधाभिय अधि शुमा-
वजुह्वत । त्वं पिपानृमणः पारुजः पुरः प ऋजिश्वानं
दस्युहत्येष्वा-विथ ॥ ५ ॥

5. *Tvaṁ māyābhirapa māyino'dhamah svadhā-bhirye adhi śuptāvajuhvata. Tvaṁ piprornṛmaṇaḥ prārujaḥ puraḥ pra ṛjiśvānam dasyuhatyeṣvā-vitha.*

With your intelligence and tactics, blow off the cunning fellows of wicked designs, who cheat the sleeping unwary people and who offer the oblations into their own mouth. Admirable hero, pride of all, break down the forts of the demons, and in the conflicts of good and evil, protect those who follow the paths of rectitude.

त्वं कुत्सं शुष्णहत्येष्वाविथारन्धया तिथिग्वायु शम्बरम् ।
महान्तं चिदबुदं नि कमीः पदा सनाद्व दस्युहत्याय
जज्ञिष ॥ ६ ॥

6. *Tvaṁ kutsaṁ śuṣṇahatyēṣvāvithārandhayo'-
tithigvāya śambaram. Mahāntaṁ cidarbudaṁ ni
kramiḥ padā sanādeva dasyuhatyāya jajñiṣe.*

In the battles against exploiters and destroyers, protect the men and materials of defence. Destroy the demon and the highway man for the safety of travellers. Crush with your feet the great serpentine bubbles of poison. You always rise and stand for the destruction of the wicked enemies.

त्व विश्वा तविषी स॒ध्यग्नि॒ता तव॒ राधः॑ साम॒पी॒थाय॑ ह॒षत ।
तव॒ वज्र॑श्चिकित॒ ब॒ह्वाहि॒ता वृ॒श्चा शत्रा॑र॒व विश्वा॑नि॒
वृ॒ष्ण्या॑ ॥ ७ ॥

7. *Tve viṣvā taviṣī sadhrayagghitā tava rādhaḥ
somapīthāya harṣate. Tava vajrāscikite bāhvor-
hito vṛścā śatrorava viśvāni vṛṣṇyā.*

In you is concentrated all the force and power together with your love of service. Your wealth, power and success exhilarates the lover of soma-yajna. Your thunderbolt in hand is held for the enlightened. Protect all the powers of generosity, as you destroy all the inimical negativities.

वि जानी॒ह्याय॑न्य च॒ दस्य॑वा ब॒हिष्म॑त र॒न्ध्या॒ शास॑दव॒तान ।
शाकी॑ भव॒ यज॑मानस्य चादि॒ता विश्व॑त्ता तं स॒ध॒माद॑षु
चाकन ॥ ८ ॥

8. *Vi jānīhyāryānye ca dasyavo barhiṣmate ran-
dhayā śāsadavratān. Śākī bhava yajamānasya
coditā viśvettā te sadhamādeṣu cākana.*

Know the good, know the evil too, eliminate the wicked, for the sake of the man of yajnic action.

Ruling over and controlling the lawless, be a source of strength and inspiration for the yajamana. May all your actions in yajnas and pious homes be for success of the good. This is my prayer and earnest desire.

अनुवताय रन्धय ष्वतानाभूभिरिन्दः शन्थय नाभुवः ।
वृद्धस्य चिद्धता द्यामिन् ततः स्तवाना वमा वि जघान
सन्दिहः ॥ ९ ॥

9. *Anuvratāya randhayannapavratānābhūbhiri-ndraḥ śnathayannanābhuvah. Vṛddhasya cid vardhato dyāminakṣataḥ stavāno vamro vi jaghāna sandihah.*

Subduing the lawless for the law-abiding, fixing the traitors by proper acts of the patriots, appreciating and honouring the seniors, the progressive, and the growing and rising ones to the heights of knowledge and light of heaven, rejecting the scoffers and eliminating the skeptics, Indra, ruler, fighter and saviour marches on.

त द्यत्त उशना सहसा सहा वि रादसी मुञ्मना बाधतु शवः ।
आ त्वा वातस्य नृमणा मनायुज आ पूयमाणमवह अभि
श्रवः ॥ १० ॥

10. *Takṣad yat ta uśanā sahasā saho vi rodasī majmanā bādhate śavah. Ā tvā vātasya nṛmaṇo manoyuja ā pūryamāṇam avahannabhi śravah.*

Ushana, power of love and honour, with courage and dignity tempered and sharpened, your valour and grandeur, and your valour and splendour with its speed and sharpness bounds the heaven and earth. Indra, admirable hero of humanity, may the currents of wind

fast as mind elevate you, lord of fulfilment, and amply fulfilled, may they carry your fame to the heavens.

मन्दिष्ट॒ यदु॒शन॑ का॒व्य सचाँ॑ इ॒न्दा व॒ङ्क व॒ङ्क॒तराधि॑ तिष्ठति ।
उ॒गा य॒यिं निर॒पः स्ना॒तसा॑सृज॒द्वि शु॒ष्णास्य॑ दृंहिता ए॒र-
य॒त्पु॒रः ॥ ११ ॥

11. *Mandiṣṭa yaduśane kāvye sacāñ indro vaṅkū vaṅkutarādhi tiṣṭhati. Ugro yayim nirapaḥ srotasāsṛjadvi śuṣṇasya dṛṇhitā airayat purah.*

Indra, most rejoicing and specially delighting in the exciting exhortations of the poets, with his own essential force and versatile perception of the crooked, rules over the crooked and the wicked. And, just as the sun breaks the cloud and drains out the vapours in floods of rain, so does he, bright and blazing with passion, advance upon the strongholds of the social suckers, breaks open their dens and marches ahead with his noble exploits great as the sun's.

आ स्मा॒ रथं॑ वृष॒पाण॑षु तिष्ठसि शा॒यात॑स्य॒ पभृ॑ता॒ यषु॑
मन्दि॑स । इ॒न्द्र यथा॑ सु॒तसा॑मेषु चा॒कना॑ न॒वाण॑ं श्लाक॒मा
रा॑हस दि॒वि ॥ १२ ॥

12. *Ā smā ratham vṛṣapāṇeṣu tiṣṭhasi śāryātasya prabhṛtā yeṣu mandase. Indra yathā sutasomeṣu cākano'narvāṇaṁ slokam ā rohase divi.*

Indra, in the soma-celebrations of humanity you ride the chariot of glory won by the brave and the intelligent and rejoice in the celebrations. And as you rejoice in the delightful celebrations of blessed achievements, you pilot the celestial car worthy of praise and ascend to the heights of heaven.

अददा अर्भी महत वचस्यव क गीवत वृचयामिन्द सुन्वत ।
मनाभवा वृषणश्वस्य सुकता विश्वत्ता त सर्वनषु
पवाच्या ॥ १३ ॥

13. *Adadā arbhāṁ mahate vacasyave kakṣīvate
vṛcayāmindra sunvate. Menābhavo vṛṣaṇaśva-
sya sukrato viśvet tā te savaneṣu provācyā.*

Indra, wondrous lord of science and vision, knowledge and power, you gave just a limited amount of new knowledge of analytical and creative technology in short indicative formulae to the distinguished and dexterous man of discipline keen to listen and create. And that word of yours, generous lord of noble yajnic action, became worthy of proclamation and celebration in world meets for eminent achievements. Generous lord of vision and wisdom, carry on the order of creation.

इन्द्रा अश्रायि सुध्या निरुक् पजषु स्तामा दुर्या न यूपः ।
अश्वयुगव्यू रथयुवसूयुरिन्द्र इदायः यिति पयन्ता ॥ १४ ॥

14. *Indro āsrāyi sudhyo nireke pajreṣu stoma duryo
na yūpah. Āśvayurgavyū rathayurvasūyurindra
idrāya kṣayati prayantā.*

Indra, lord of power and governance, who invites and maintains high intellectuals in the study and practical programmes of definite sciences has his reputation among people as sure and prominent as a column at the door or a sacrificial post in the yajna. Progressive and advancing, developing the wealth of cows, lands and intellectuals, horses and other modes of fast communication, chariots and other modes of travel and transport, he augments, manages and rules over all forms of national wealth and takes the country

forward.

इ॒दं न॒मो वृ॒षभा॒य स्व॒राज॑ स॒त्यशु॑ष्मा॒य त॒वस॑ वाचि ।
अ॒स्मिन् इ॒न्द्र वृ॒जन् स॒र्ववी॒राः स्म॒त्सूरि॑भि॒स्तव॑ श॒मन्त॑-
स्याम ॥ १५ ॥

15. *Idaṁ namo vṛṣabhāya svarāje satyaśuṣmāya tavase'vāci. Asminnindra vṛjane sarvavirāḥ smat sūribhistava śarmantsyāma.*

This salutation in words of homage is offered to Indra, lord virile of generosity, sovereign lord of indestructible power, universal protector, so that, O Lord Adorable, in this world we may live in happy homes, blest with brave children, in the company of high and sagely intellectuals.

Mandala 1/Sukta 52

Indra Devata, Angirasa Savya Rshi

त्यं सु म॒षं म॒हया॑ स्व॒विदं॑ श॒तं यस्य॑ सु॒भ्वः सा॒कमी॑रत ।
अत्यं॑ न वाजं॒ हव॑न्स्यदं॒ रथ॑म॒न्दं व॒वृत्या॑म॒वस॑ सुवृ॒क्तिभिः॑ ॥ १ ॥

1. *Tyaṁ su meṣaṁ mahayā svarvidam śataṁ yasya subhvaḥ sākamirate. Atyaṁ na vājaṁ havanasyadam rathamendram vavṛtyā mavase suvrktibhiḥ.*

Honour that Indra, lord of glory and virile generosity who takes us high to the skies. Hundreds of noble and creative craftsmen together with their expert performance work on and engineer his glorious chariot which can cover the spatial paths across the skies for the sake of protection and defence. I wish I too could fly by that chariot.

स पवता न धरुणष्वच्युतः सहस्रमूतिस्तविषीषु वावृध ।
इन्द्रा यद वृत्रमवधी दीवृतमुब्ज णीसि जहृषाणा
अन्धसा ॥ २ ॥

2. *Sa parvato na dharuṇeṣvacyutaḥ sahasramū-
tistaviṣīṣu vāvṛdhe. Indro yad vṛtramavadhīna-
dīvṛtamubjannarṇāmsi jarhṛṣāṇo andhasā.*

Unshaken like a mountain within the bounds of its own hold, providing a thousand ways of protection and promotion for life, that Indra, sun/wind/ electric charge, waxes in strength and power when it kills Vritra, breaks the demon cloud holding up the streaming waters, when it releases the showers of rain, and rejoices with the food and energy that it creates through the showers. (So is the ruler for the demons and the people.)

स हि द्वरा द्वरिषु वव ऊधनि चन्द्रबुध्ना मदवृद्धा मनीषिभिः ।
इन्द्रं तमह्व स्वप्स्यया धिया मंहिष्ठरातिं स हि पप्रिरन्धसः ॥ ३ ॥

3. *Sa hi dvaro dvariṣu vavra ūdhani candrabudhno
madavṛddho manīṣibhiḥ. Indram tamahve svapa-
syayā dhiyā mamhiṣṭharātiṁ sa hi paprirandhasaḥ.*

Indra is deep and grave among the serious. In the light of the dawn, he is a cloud of generosity. He is brilliant and blissful as the moon in the firmament. Sober in joy, he is surrounded by sages and intellectuals. With the best of my intelligence and action I invoke and call upon this lord Indra, extremely generous and munificent of food and energy.

आ यं पृणन्ति दिवि सद्ब्रह्मिषः समुदं न सुभ्वः स्वा
अभिष्टयः । तं वृत्रहत्य अनु तस्थुरूतयः शुष्मा इन्द्रमवाता
अहुतप्सवः ॥ ४ ॥

4. *Ā yaṁ pṛṇanti divi sadmabarhiṣaḥ samudraṁ na subhvaḥ svā abhiṣṭayaḥ. Taṁ vṛtrahatye anu tashurūtayaḥ suṣmā indramavātā ahrutap-savaḥ.*

Indra is in his heaven of light and justice. The high-priests sitting on seats of grass in his house of yajna, his own values, his own well-wishers, his own people assist, complete and promote him, Indra who is the ruler, guide and protector, in the same manner in which the lovely streams and mighty rivers join and fill the sea. In his battles against Vritra, clouds of darkness, hoarders of national wealth and natural resources, his fighting forces of defence, powerful, undisturbed and unopposed, straight and sincere in action stand by him and follow him steadfast in the battle.

अ॒भि स्ववृ॑ष्टिं॒ मद॑ अस्य॒ युध्य॑ता र॒घ्वीरि॑व प॒व॒ण स॑स्रु-
रू॒तयः॑ । इ॒न्द्रा यद्व॑जी धृ॒षमा॑णा॒ अन्ध॑सा भि॒नद॑ व॒लस्य॑
परि॒धीरि॑व त्रि॒तः ॥ ५ ॥

5. *Abhi svavṛṣṭiṁ made asya yudhyato raghvīriva pravaṇe sasrurūtayaḥ. Indro yadvajrī dhr̥ṣmāṇo andhasā bhinad valasya paridhīriva tritaḥ.*

Like streams rushing down to the sea, the defence forces of this warrior hero, Indra, rush to him to join in his celebration by soma, Indra, wielder of the thunderbolt, daring the enemy, who showers the enemy with a rain of arrows and breaks down the threefold defence lines of the enemy three ways, up, down and cross-wise.

परीं॑ घृ॒णा च॑रति ति॒त्विष॑ श॒वा पा॒ वृ॒त्वी रज॑सा बु॒ध्न-
मा॑शयत । वृ॒त्रस्य॑ यत्प॒व॒ण दु॑गृ॒भिश्च॑ना निज॒घ्नन्थ॑ ह॒न्वा रि॑न्द
तन्य॒तुम॑ ॥ ६ ॥

6. *Parīm ghr̥ṇā carati titviṣe śavo'po vṛtvī rajaso budhnamāśayat. Vṛtrasya yatpravaṇe durgr̥bhiśvano nijaghantha hanvorindra tanyatum.*

Vritra, the cloud that holds and confines the vapours of water sleeps in body in the sky. Indra, the sun, strikes the thunderbolt of lightning on the jaws of Vritra, a real formidable adversary for the release of the showers of rain. And then the splendour of Indra spreads around, glory of power blazes.

हृदं न हि त्वा न्यृषन्त्यूमया ब्रह्माणीन्द्र तव यानि वधना ।
त्वष्टा चित्त युज्यं वावृध शर्वस्तत । वज्रमभिभूत्या-
जसम ॥ ७ ॥

7. *Hradam na hi tvā nyṛṣantyūrmayo brahmāṇīndra tava yāni vardhanā. Tvaṣṭā cit te yujyam vāvṛdhe savastatakṣa vajramabhibhūtyojasam.*

Indra, lord of power and ruler of the world, just as streams of water reach the sea augmenting it, so do all the wealths of the world and all the songs of divine celebration converge to you, centre as well as circumference of existence, and glorify your sublimity. Tvashta, maker of the forms of existence, designs and creates the thunderbolt of lightning to augment your force of arms to use in battle, and he provides that splendour of valour for you which breaks open the might of Vritra, hoarded wealth of nature, for the joy of humanity.

जघ्नवाँ उ हरिभिः संभृतकतविन्द वृत्रं मनुष गातुय ।पः ।
अयच्छथा बाह्वावजमायसमधारया दिव्या सूर्य दृश ॥ ८ ॥

9. *Jaghanvāṁ u haribhiḥ sambhṛtakratavindra
vṛtram manuṣe gātuyannapaḥ. Ayacchathā bāh-
vorvajramāyasamadhārayo divyā sūryam dṛṣe.*

Indra, prosperous lord of noble actions, breaker of the clouds with currents of lightning energy to let the streams of rain showers flow on the earth for humanity, take up the thunderbolt of steel in arms and strike, and rise to the heavens so that all may see the sun in all its glory.

बृहत्स्वश्च॑न्दम॒मव॑द्यदुक्थ्य॑म॒कृण्व॑त भि॒यसा॑ रा॒हणं॑ दि॒वः ।
यन्मा॑नु॒षप॑धना॒ इन्द्र॑मू॒तयः॑ स्वनृ॒षाचा॑ म॒रुता॑ म॒दं नु॑ ॥ ९ ॥

10. *Bṛhat svaścandram amavad yadukthyam akṛṇvata
bhiyasā rohaṇam divaḥ. Yanmānuṣapradhanā
indram ūtayaḥ svarnṛṣāco maruto'madannanu.*

When humanity, stricken with fear of Vritra and drought, raises great, heavenly, beautiful, enlightened and powerful songs of praise and prayer rising to the heavens in honour of Indra, and when the protective forces of nature such as winds and pranic energy fighting for humanity move into action and bring showers of joy from heaven for humanity on earth, then all these forces and humanity rejoice with thanks and praise to Indra.

द्या॒श्चि॒दस्याम॑वाँ अ॒हः स्वन॑दया॒यवी॑द्धि॒यसा॑ वज॑ इन्द्र॒ त ।
वृ॒त्रस्य॑ यद्व॒द्ब॒धान॑स्य॒ राद॑सी॒ म॒दं सु॒तस्य॑ श॒वसा॑भि॒न-
च्छि॑रः ॥ १० ॥

10. *Dyauścidadasyāmavāñ aheḥ svanād ayoyavīd
bhiyasā vajra indra te. Vṛtrasya yad badbadhā-
nasya rodasī made sutasya śavasābhina-cchiraḥ.*

Indra, lord of power and ruler of the world, when under the inspiration of soma your thunderbolt with terrible force breaks open the peak of Vritra, the cloud overcasting the earth and skies, then with thunder and lightning, the powerful heavens shaking in the operation catalyse and turn the vapours into rain showers.

यदि वि॒न्द पृ॒थि॒वी द॑श॒भुजि॑र॒हानि॑ वि॒श्वा त॑त॒नन्त॑ कृ॒ष्टयः॑ ।
अ॒त्राह॑ त म॒घव॑न्वि॒श्रु॒तं स॒हा द्या॑म॒नु श॒वसा॑ ब॒हणा॑
भुव॑त ॥ ११ ॥

11. *Yadinnvindra pr̥thivī daśabhuji rahāni viśvā tatananta kṛṣṭayah. Atrāha te maghavan viśrutam saho dyāmanu śavasā barhaṇā bhuvat.*

Indra, lord of power, wealth and glory, if the earth, which is enjoyable with the ten senses, and all the people were to wax in peace and joy all days and nights by virtue of the light of your knowledge and justice and your power of protection and progress, then your fame and splendour on earth would touch the heights of heaven.

त्वम॒स्य पा॒र रज॑सा॒ व्याम॑नः॒ स्वभू॑त्याजा॒ अव॑स धृष॒न्मनः॑ ।
च॒कृ॒ष भूमिं॑ प॒ति॒मान॑मा॒जसा॑ पः स्वः प॒रिभू॑र॒ष्या
दि॒वम॑ ॥ १२ ॥

12. *Tvamasya pāre rajaso vyomanah svabhūtyojā avase dhṛṣanmanah. Cakṛṣe bhūmiṁ pratimā-namojaso'paḥ svaḥ paribhūreṣyā divam.*

Lord of omnipotent force, master of your own essential splendour, you are beyond this world of earth and sky. You create the earth, a symbolic measure of your power, for the sake of life and protection. You

pervade the earth, the waters, the regions of bliss and the heavens of light and you are transcendent even beyond.

त्वं भुवः पतिमानं पृथिव्या ऋष्ववीरस्य बृहत्तः पतिभूः ।
विश्वमापा अन्तरि ऽ महित्वा सत्यमद्धा नकिरन्यस्त्वा-
वान् ॥ १३ ॥

13. *Tvaṁ bhuvāḥ pratimānaṁ pṛthivyā ṛṣvavīrasya
br̥hataḥ patirbhūḥ. Viśvamāprā antarikṣaṁ
mahitvā satyamaddha nakiranyastvāvān.*

You are the ultimate measure of the earth and the skies. You are the highest lord and master of the wondrous world of heroes. Having pervaded the world, having measured the spaces and transcended, you are the ultimate truth of eternal reality. No one is like you, none in image, symbol or measure, none, nothing.

न यस्य द्यावापृथिवी अनु व्यचा न सिन्धवा रजसा
अन्तमानुशुः । नात स्ववृष्टिं मद अस्य युध्यत एका
अन्यच्चाकृष विश्वमानुषक ॥ १४ ॥

14. *Na yasya dyāvāpṛthivī anu vyaco na sindhavo
rajaso antamānaśuḥ. Na svavṛṣṭim made asya
yudhyata eko anyaccakṛṣe viśvamānuśak.*

The heaven and earth approach not His infinite expanse. Nor do the oceans of waters and spaces find the end of His universe of glory. Nor can any one rival the power and passion of the generosity of this warrior against Vritra, the demon of darkness and drought, in matters of the joy of living. Nor has He Himself, sole Lord as He is, created any one else, or any other world, like Himself or like the world He has created.

आच॒ त्र म॒रुतः॑ स॒स्मि ण॒जा वि॒श्वं द॒वासा॑ अमद् तनु॒ त्वा ।
वृ॒त्रस्य॑ यद्भृ॒ष्टि॒मता॑ व॒धन॒ नि त्वमि॑न्द॒ पत्या॑नं ज॒घन्थ॑ ॥ १५ ॥

15. *Ārcannatra marutaḥ sasminnājau viśve devāso amadannanu tvā. Vṛtrasya yad bhr̥ṣṭimatā vadhe-
na ni tvamindra pratyānaṁ jaghantha.*

Indra, lord of universal power, when you strike on the jaws of Vritra with the fatal thunderbolt of dazzling force in all the battles against darkness and drought, then the Maruts, high-priests of nature and humanity, sing hymns of praise for you, and all the divinities of nature and humanity rejoice with you.

Mandala 1/Sukta 53

Indra Devata, Angirasa Savya Rshi

न्यू॒३ षु वाचं॑ प म॒ह भ॒राम॑ह गि॒र् इन्द्रा॑य॒ सदन॑ वि॒वस्व॑तः ।
नू चि॒द्धि रत्नं॑ स॒स॒तामि॒वावि॑द् । दु॒ष्टुति॑द॒ विणा॑द॒ष्टु
शस्य॑त ॥ १ ॥

1. *Nyū3 ṣu vācaṁ pra mahe bharāmahe gira indrāya sadane vivasvataḥ. Nū ciddhi ratnaṁ sasatām ivāvidan na duṣṭutir draviṇodeṣu śasyate.*

In this great yajnic house of Vivasvan, lord of light, we raise our voice of celebrations in honour of Indra, lord of power and action, for the sake of honour and prosperity. Rarely is the jewel obtained by the lazy loons asleep. And slander finds no favour among the givers of wealth.

दु॒रा अ॒श्वस्य॑ दु॒र इ॒न्द्र गार॑सि दु॒रा यव॑स्य॒ वसु॑न॒ इ॒नस्प॑तिः ।
शि॒ ण॒नरः॑ प॒दिवा॒ अका॑मक॒शनः॑ सखा॒ सखि॑भ्य॒स्तमि॑दं
गृ॒णीम॑सि ॥ २ ॥

2. *Duro aśvasya dura indra gorasi duro yavasya vasuna inaspatiḥ. Śikṣānaraḥ pradivo akāma-karśanaḥ sakhā sakhibhyastamidaṁ grṇīmasi.*

Indra, lord of knowledge, wealth and power, you are the gateway to speed and fast advancement. You are the giver of divine speech and wealth of cows, earth and prosperity of life. You are the treasure house of food and energy. You are the lord giver of wealth and splendour. You are the leading light of education and scholarship. You are the refulgent lord of light. You are the chastiser of the lazy, an inspiration for the ambitious. And you are the friend of friends. Such is Indra whom we praise and celebrate in song.

शचीव इन्द्र पुरुकृद द्युमत्तम् तवदिदमभितश्चकित वसु ।
अतः संगृभ्याभिभूत आ भर मा त्वायता जरितुः काम-
मूनयीः ॥ ३ ॥

3. *Śacīva indra purukṛd dyumattama tavedidam abhitaścekite vasu. Ataḥ saṁgr̥bhyaābhībhūta ā bhara mā tvāyato jarituh kāmamūnayīḥ.*

Indra, lord of power and glory, lord of wisdom, Word, and action, versatile giver of success and victory, most brilliant and omniscient, the wealth all round is yours, you know. Therefore, O lord of victory, take that up and bear it along to bless us. Neglect not the desire and ambition of your celebrant, discount him not.

एभिद्युभिः सुमना एभिरिन्दुभिनिरुन्धाना अमतिं गाभि-
रश्विना । इन्द्रेण दस्युं दारयन्त इन्दुभियुतद्वेषसः समिषा
रभेमहि ॥ ४ ॥

4. *Ebhirdyubhiḥ sumanā ebhirindubhirnirun-dhāno amatiṁ gobhiraśvinā. Indreṇa dasyuṁ darayanta indubhiryutadveṣasaḥ samiṣā rabhemahi.*

Indra, lord of power and glory, pleased at heart, with these lights of knowledge and these streams of soma, preventing our want and poverty of wealth and knowledge, bless us with cows and horses, gifts of divine speech, lands and wealth of mind and wisdom, and speedy movement in progress, so that, subduing the evil and wicked enemies, and free from the jealous and hateful, we may enjoy and live happily with plenty of food and energy and joyous drinks of soma in a state of power and prosperity.

समिन्द रा॒या समि॒षा र॑भमहि सं वाज॑भिः पुरु॒श्च॒न्द-
र॒भिद्यु॑भिः । सं द्र॒व्या प॑मत्या वी॒रशु॑ष्मया गाअ॒गया॑श्वावत्या
रभमहि ॥ ५ ॥

5. *Samindra rāyā samiṣā rabhemahi Saṁ vājebhiḥ puruścandrairabhidyubhiḥ. Saṁ devyā pramatyā vīraśuṣmayā go agrayāśvāvatyā rabhemahi.*

Indra, lord of knowledge and power, honour and prosperity, let us begin well, advance, succeed and celebrate with noble wealth and power, food and energy, knowledge and speed, universal beauty and joy and the light of brilliance. Let us advance and enjoy with divine wisdom, forceful arms of the brave, prime lands and cows and sophisticated intelligence, and all this at the top speed of advancement.

त त्वा॒ मदा॑ अमद॒न्तानि॑ वृ॒ष्ण्या॒ त सामा॑सा वृ॒त्रह॑त्येषु सत्यत ।
यत्का॒रव॑ दश॑ वृ॒त्राण्य॑प॒ति ब॒हिष्म॑त॒ नि स॒हस्रा॑णि
ब॒हयः॑ ॥ ६ ॥

6. *Te tvā madā amadan tāni vṛṣṇyā te somāso vṛtrahatyēṣu satpate. Yat kārave daśa vṛtrāṇya-prati barhiṣmate ni sahasrāṇi barhayah.*

Lord of truth and protector of the people of truth and piety, when in the battles against Vritra, demon of darkness and evil, for the defence of the hero of yajnic action you resolutely overthrow tens of thousands of the forces of darkness, then those joyous and generous fighters and lovers of soma celebrate the victories with you.

यु॒धा यु॒ध॒मु॒प॒ घ॒दे॒षि धृ॒ष्णु॒या पु॒रा पु॒रं॑ स॒मि॒दं ह॑स्याजसा ।
न॒म्या॒ य॒दि॒न्द्र॒ स॒ख्या॑ प॒रा॒व॒ति॑ नि॒ब॒ह॒या न॒मु॒चिं॑ नाम॒
मा॒यि॒न॒म ॥ ७ ॥

7. *Yudhā yudhamupa ghedeṣi dhṛṣṇuyā purā puram samidaṁ haṁsyojasā. Namyā yadindra sakhyā parāvati nibarhayo namuciṁ nāma māyinam.*

With the courage and arms of a mighty warrior you go forward, engage the enemy and with your valour and splendour destroy the hostile fort yonder. With your friends and disciplined warriors, in the far off country, you uproot the guileful adversary who, otherwise is a constant challenge and terror to humanity.

त्वं क॒र॑ञ्जमु॒त प॒ण॒यं॑ व॒धी॒स्त॒जि॒ष्ठ॒याति॒थि॒ग्वस्य॑ व॒त॒नी ।
त्वं श॒ता व॒ङ्ग॒द॒स्याभि॒न॒त्पु॒रा॑ नानु॒दः॑ प॒रि॒षू॒ता ऋ॒जि॒-
श्व॑ना ॥ ८ ॥

8. *Tvaṁ karañjamuta paṇayam vadhīstejiṣṭhayaṭithigvasya vartanī. Tvaṁ śatā vaṅgrdayābhinat purā'nānudaḥ pariṣūtā ṛjīśvanā.*

By your ardour and brilliance you destroy the man who troubles the pious, who steals others' money and property, and who waylays the travellers and prevents hospitality. By your own strength you rout a

hundred strongholds of the purveyors of poison and exploitation and you protect the good creations and productions of people by disciplined expert masters of management.

त्वम॒ताञ्ज॑न॒राज्ञा॑ द्वि॒दशा॑ ब॒न्धुना॑ सु॒श्रव॑साप॒जग्मु॑षः । ष॒ष्टिं
स॒हस्रा॑ नव॒तिं नव॑ श्रु॒ता नि च॑कण॒ रथ्या॑ दु॒ष्पदा॑वृ॒णक ॥ ९ ॥

9. *Tvam etāñjanarājño dvirdaśā'bandhunā suśra-vasopajagmuṣaḥ. Ṣaṣṭim sahasrā navatiṁ nava śruto ni cakreṇa rathyā duṣpadāvṛṇak.*

Indra, mighty sovereign, far and wide is your fame. Twenty are these rulers of the republics in need of help and they too are of noble fame, come here for protection. Sixty thousand ninety-nine are their people. Save them from violence and loss of freedom with the strong chariot wheel of your sovereignty.

त्वम॒विथ॑ सु॒श्रव॑सं तवा॒तिभि॒स्तव॑ त्राम॒भिरि॒न्द तू॒वया॑णम ।
त्वम॑स्म॒ कुत्स॑मति॒थिग॒मयुं॑ म॒ह राज॑ यू॒न अर॑न्ध॒नायः॑ ॥ १० ॥

10. *Tvam āvitha suśravasaṁ tavotibhistava trāmabhirindra tūrvayāṇam. Tvamasmai kutsam atithig-vam āyūṁ mahe rājñe yūne arandhanāyaḥ.*

Indra, lord of power and force of divinity, with your modes of protection and your modes of sustenance you cover and protect the man of noble fame and fast motion and, with your power of fulfilment and prosperity, you grant good health and full age, love of hospitality and the mighty thunderbolt of arms and justice to this great and youthful ruler commanding honour and brilliance.

य उ॒दृ॒ची॒न्द द॒वगा॑पाः स॒खाय॑स्त शि॒वत॑मा॒ असा॑म । त्वां
स्ता॒षाम॒ त्वया॑ सु॒वीरा॑ दा॒धी॒य आ॒युः प॒तरं॑ दधा॒नाः ॥ ११ ॥

11. *Ya udṛcīndra devagopāḥ sakhāyaste śivatamā asāma. Tvām stoṣāma tvayā suvirā drāghīya āyuh pratarām dadhānāḥ.*

Indra, lord omnipotent of the world, dedicated as we are to the light of the Rks, we are protected by the divinities. All friends of yours, we pray, may we be at perfect peace in holy comfort and sing in praise of your glory. And by your grace, may we be blest with noble children and live a long, full and happy life.

Mandala 1/Sukta 54

Indra Devata, Angirasa Savya Rshi

मा ना॑ अ॒स्मिन्म॑घवन्पृ॒त्स्वंह॑सि न॒हि त॒ अन्तः॑ शर्व॑सः
परी॑णश । अक॑न्दया न॒द्या॒रे रा॒रुव॑द्वना॒ कथा॑ न । ग॒णीभि॑यसा॒
समा॑रत ॥ १ ॥

1. *Mā no asmin maghavan pṛtsvaṁhasi nahi te antaḥ śavasah parīṇaśe. Akrandayo nadyo3 roruvad vanā kathā na kṣoṇīrbhiyasā samārata.*

Indra, lord of the universe and the wealth and grandeur of life, let us not be boggled in sin and conflicts of the world. You make the rivers roar, streams to flow and the springs to sing in praise. Shake us not with fear. Why shouldn't the earth and her children, then, attain to you?

अचा॑ श॒काय॑ श॒कि॒न॒ शची॑वत॒ शृण्व॑न्त॒मि॒न्दं म॒हय॑ ।भि
ष्टु॒हि । या धृ॑ष्णुना॒ शर्व॑सा॒ राद॑सी उ॒भ वृ॑षा॒ वृष॑त्वा वृष॒भा
न्यृ॒ज्जत॑ ॥ २ ॥

2. *Arcā śakrāya śākinē śacīvate śṛṇvantamindram mahayannabhi ṣṭuhi. Yo dhṛṣṇunā śavasā rodasī ubhe vṛṣā vṛṣatvā vṛṣabho nyrñjate.*

Offer homage to Indra, lord of strength, power, knowledge and wisdom. Sing songs of praise glorifying the Lord who, with His mighty strength and power of knowledge and wisdom, creates both heaven and earth and the sky, and with the same strength and generosity showers His blessings on us.

अ॒चा दि॒व बृ॒ह॒त शू॒ष्यं॑ व॒चः स्व॒ त्रि॒यस्य॑ धृ॒ष॒ता धृ॒ष॒न्मनः॑ ।
बृ॒ह॒छ॒वा अ॒सु॒रा ब॒ह॒णा कृ॒तः पु॒रा ह॒रि॒भ्यां वृ॒ष॒भा रथा॑ हि
षः ॥ ३ ॥

3. *Arcā dive br̥hate śūṣyaṁ vacaḥ svakṣatram yasya dhṛṣato dhṛṣanmanaḥ. Br̥hacchravā asuro barhanā kṛtaḥ puro haribhyāṁ vṛṣabho ratho hi ṣaḥ.*

Offer resounding words of strength and creative imagination in honour of Indra, great lord of light and grandeur. Great is the sovereign republic of the lord of awful power, awful in his mind capable of wondrous acts of wisdom. The lord is a good listener and giver of vital energy and fresh life, and subduer of enemies. He rides and rushes forward in a chariot drawn by the winds and sunbeams.

त्वं दि॒वा बृ॒ह॒तः सा॒नु का॒प॒या व॒ त्मना॑ धृ॒ष॒ता श॒म्बरं॑
भि॒नत॑ । यन्मा॒यिना॑ व॒न्दिना॑ म॒न्दिना॑ धृ॒ष॒च्छि॒तां ग॒भ॒स्ति॒-
म॒श॒निं पृ॒त॒न्यसि॑ ॥ ४ ॥

4. *Tvaṁ divo br̥hataḥ sānu kopayo'va tmanā dhṛṣatā śambaraṁ bhinat. Yanmāyino vrandino mandinā dhṛṣacchitāṁ gabhastimaśaniṁ pṛtanyasi.*

From the great regions of light, feeling passionate and indignant, you strike the top of the cloud and break it with the shattering thunderbolt of sunbeams. Similarly, righteously and conscientiously feeling passionate and indignant, with your formidable actions, subduing the forces of the wicked and guileful powers, you raise an army to fight for light and justice.

नि यद वृणक्ति श्वसनस्य मूर्धनि शुष्णस्य चिद वन्दिना
ररुवद्वना । पाचीनन मनसा ब्रह्णावता यदद्या चित्कृणवः
कस्त्वा परि ॥ ५ ॥

5. *Ni yadvṛṇakṣi śvasanasya mūrdhani śuṣṇasya cid vandinā roruvad vanā. Prācīnena manasā barhaṇāvatā yadadyā cit kṛṇavaḥ kastvā pari.*

Just as the sun strikes the thunderbolt of sunbeams on top of the cloud which holds the life-giving waters but deprives the earth of rain, so you, striking the thunderbolt on the head of the living rich but hoarding wicked powers of society, with your ancient and advancing powers of knowledge, make them cry even to-day. Since you were earlier, and now you are, the hero of action, who can be superior enough to act against you? No one.

त्वमाविथ नर्यं तुवशं यदुं त्वं तुवीतिं वय्यं शतकता ।
त्वं रथमतशं कृत्य धन त्वं पुरा नवतिं दम्भया नव ॥ ६ ॥

6. *Tvamāvitha naryam turvaśam yadum tvam turvītiṁ vayyam śatakrato. Tvam rathametaśam kṛtvye dhane tvam puro navatiṁ dambhaya nava.*

Indra, lord and hero of a hundred noble actions,

you protect the good among humanity, the best of them, the industrious, who destroys the evil and who knows.

Now that the battle is on and almost won for success and prosperity, protect the tempestuous chariot of advance and progress and break down the ninety nine forts of the enemies of humanity.

स घा राजा सत्पतिः शूशुवज्जना रातहव्यः पति यः
शासमिन्वति । उक्था वा या अभिगृणाति राधसा दानुरस्मा
उपरा पिन्वत दिवः ॥ ७ ॥

7. *Sa ghā rājā satpatiḥ śūśuvajjano rātahavyaḥ prati
yaḥ śāsaminvati. Ukthā vā yo abhigrṇāti rādhasā
dānurasmā uparā pinvate divaḥ.*

He surely is the king, the man, who protects the good and the true, who knows, enlightens and advances, who liberally offers in yajna and himself commands reverence, who advances every unit of the human order and himself advances in response, who chants the hymns in honour of Divinity, who is rich and liberal in prosperity and bright in law and justice, and a liberal giver over all else. For such a man as this, the higher powers from above shower rains of grace in generosity.

असमं त्रमसमा मनीषा प सामपा अपसा सन्तु नम ।
य त इन्द्र ददुषा वधयन्ति महि त्रं स्थविरं वृष्यं च ॥ ८ ॥

*Asamaṁ kṣatram asamā manīṣā pra somapā
apasā santu neme. Ye ta indra daduṣo vardhayanti
mahi kṣatram sthaviram vṛṣṇyaṁ ca.*

Indra, unique is your order of governance. Your intelligence and imagination is unique. May all the citizens, lovers of soma as they are, prosper by their

karma who, generous and giving, advance your great strength and system, stability and generosity.

तुभ्यदत्त बहुला अदिदुग्धाश्चमूषदश्चमसा इन्द्रपानीः ।

व्यश्नुहि तपया काममषामथा मना वसुदेयाय कृष्व ॥ ९ ॥

9. *Tubhyedete bahulā adridugdhāścāmūṣada-
ścamasā indrapānāḥ. Vyaśnuhi tarpayā kāma-
meṣāmathā mano vasudeyāya kṛsva.*

Indra, lord of power and governance, for your service are these many warrior heroes, overflowing with generosity like the clouds, strong as adamant, formidable in battle and embodiments of national genius fit for service and sacrifice for the honour and glory of the nation. Accept these, grant them the desire and ambition they have, and make up your mind and resolve for the growth of honour, prosperity and generosity.

अपामतिष्ठद्भरुणाह्वरं तमा न्तवृत्रस्य जठरेषु पवतः ।
अभीमिन्दा नद्या वविणा हिता विश्वा अनुष्ठाः पवणेषु
जिघ्रत ॥ १० ॥

10. *Apām atiṣṭhad dharuṇahvaram tamo'ntarvṛtra-
sya jaṭhareṣu parvataḥ. Abhīmindro nadyo
vavriṇā hitā viśvā anuṣṭhāḥ pravaneṣu jighnate.*

The darkest dark mountainous body of vapours stays enclosed in the depths of Vritra, the dense cloud. Indra, lord of light and lightning energy, releases the waters in the form of all the streams earlier withheld by Vritra and makes them flow in their usual course.

स शर्वधूमधि धा द्युम्नमस्म महि त्रं जनाषाळिन्द तव्यम ।
र ता च ना मघानः पाहि सूरीनाय च नः स्वपत्या इष
धाः ॥ ११ ॥

11. *Sa śevṛdhamadhi dhā dyumnamasme mahi kṣa-
tram janāśālindra tavyam. Rakṣā ca no maghonaḥ
pāhi sūrīn rāye ca naḥ svapatyā iṣe dhāḥ.*

Indra, lord of power and glory, friend and protector of the people, bring us the most felicitous honour, rule over the great republic, protect us, advance us to power and fame, support the wise, let us march to plenty of food and energy, and wealth and prosperity for our noble generations to follow.

Mandala 1/Sukta 55

Indra Devata, Angirasa Savya Rshi

दिवश्चिदस्य वरिमा वि पपथ इन्द्रं न मृह्णा पृथिवी च न
पति । भीमस्तुविष्माञ्चष्णिभ्य आतपः शिशीत वज्रं तर्जस
न वंसगः ॥ १ ॥

1. *Divaścidasya varimā vi papratha indram na
mahnā prthivī cana prati. Bhīmastuviṣmāñ-
carṣaṇibhya ātapah śīśīte vajraṁ tejase na
vaṁsagaḥ.*

The splendour of this Indra, lord of rule and light, extends to the lights of heaven. The earth too cannot rival his greatness with all its expanse. Lord of strength and power, he is fearsome for the enemies, warm for the good, and hot and blazing for others. He radiates light for the dark and strikes the thunderbolt into the hoarded waters of Vritra and walks around as the leader among people as leader of the flock.

सा अण्वा न नद्यः समुदियः पति गृभ्णाति विश्रिता
वरीमभिः । इन्द्रः सामस्य पीतय वृषायत सनात्स युध्म
आजसा पनस्यत ॥ २ ॥

2. *So arṇavo na nadyaḥ samudriyaḥ prati gr̥bhṇāti
viśritā varīmabhiḥ. Indraḥ somasya pītaye
vṛṣāyate sanāt sa yudhma ojasā panasyate.*

Just as the ocean with its bottomless depths receives and holds the streams of water flowing over the expansive lands and heading towards the sea, and just as the sun, with its expanse of heavens, receives and holds the streams of vapours flowing across the spaces of the skies and then, like the most generous lord of life, showers the rains for the earth to have a drink of the soma of joy, so does the ruler lord of light and power receive and hold the streams of incoming wealth heading to the vast expanse of the treasury, and then like a generous lord of fertility showers the rain of wealth upon the people for them to have a drink of the joy of life. This ocean, this sun, this ruler, mighty warrior and protector rises in strength with his glory since time immemorial.

त्वं तमिन्द्र पर्वतं न भजस महा नृमणस्य धमणामिरज्यसि ।
प वीर्येण द्रवताति चकित विश्वस्मा उगः कर्मण
पुरहितः ॥ ३ ॥

3. *Tvaṁ tamindra parvataṁ na bhojase maho
nṛmṇasya dharmaṇāmiraajyasi. Pra vīryeṇa
devatāti cekite viśvasmā ugraḥ karmaṇe puro-
hitaḥ.*

Just like that cloud of rain, you rule and govern the great wealth and the rules and laws for the enjoyment and well-being of life on earth and shine. Thus mighty and blazing by your own power and splendour, leader in front of all noble action, you are celebrated as a very

god among humanity.

स इद्वर्न नमस्युभिर्वचस्यत् चारु जनषु पब्रुवाण इन्द्रियम् ।
वृषा छन्दुभवति हयता वृषा तमण धनां मघवा यदि-
न्वति ॥ ४ ॥

4. *Sa id vane manasyubhirvacasyate cāru janeṣu prabruvāṇa indriyam. Vṛṣā chandurbhavati haryato vṛṣā kṣemeṇa dhenāṁ maghavā yadin-vati.*

Celebrated is Indra, far and wide in town and forest and in distant lands, by his admirers in worship and reverence, lord and bold as he is, expressing his knowledge and power among people gracefully. Generous he is, joyous and free, full of blessings for those who are keen to learn and earn the wealth of life. And generous of knowledge, power and protection, glorious all round, he commands the voice of praise and appreciation everywhere.

स इन्महानि समिथानि मज्मना कृणाति युध्म आर्जसा
जनभ्यः । अधा चन श्रद्दधति त्विषीमत इन्दाय वजं
निघनिघ्नत वधम् ॥ ५ ॥

5. *Sa inmahāni samithāni majmanā kṛṇoti yudhma ojasā janebhyaḥ. Adhā cana śrad dadhati tviṣīmata indrāya vajram nighanighnate vadham.*

Great warrior as he is, fighting with the brilliance of his knowledge, wealth and power against ignorance, injustice and poverty, he wins great battles for the people. He strikes the thunderbolt against evil, wickedness and hoarding for the glory of the order, and then the people vest full faith in him, lord of splendour

and majesty as he is.

स हि श्रवस्युः सदनानि कृत्रिमा मया वृधान आजसा
विनाशयन । ज्यातींषि कृण्व वृकाणि यज्यव व सुकतुः
सतवा अपः सृजत ॥ ६ ॥

6. *Sa hi śravasyuḥ sadanāni kṛtrimā kṣmayā vṛdhā-
na ojasā vināśayan. Jyotīṃṣi kṛṇavannavṛkāṇi
yajyave'va sukratuḥ sartavā apah sṛjat.*

He, ruling lord of power, hero of noble actions, keen to hear the Shastras for knowledge and food for the soul, developing projects of growth and progress, growing stronger and stronger by the earth, destroying evil and wickedness with his valour and splendour, creating the lights of art, science, beauty and culture, rendering the homes and highways free from danger and highway men, should set the wheels of humanity in motion and keep the waters flowing abundantly for the yajamana and the yajnic nation.

दानाय मनः सामपाव इस्तु त वाञ्छा हरी वन्दनश्रुदा कृधि ।
यमिष्ठसः सारथया य इन्द्र त न त्वा कता आ दभ्नुवन्ति
भूर्णयः ॥ ७ ॥

7. *Dānāya manah somapāvannastu te'rvāñcā harī
vandanaśrudā kṛdhi. Yamiṣṭhāsaḥ sārathayo ya
indra te na tvā ketā ā dabhnuvanti bhūrṇayaḥ.*

Indra, lord creator of soma and lover of the drink of joy, may your heart and mind concentrate on giving. Lord of fame commanding admiration and reverence, direct your dynamic and magnetic forces this way for progress and stability. May your charioteers, leaders and guides of the nation, be experts on the steering wheel

and in the direction of Dharma. Realise your noble and brilliant intentions. May no enemies be able to injure and suppress or terrorize you.

अर्पि॑ तं॒ वसु॑ बिभ॒षि ह॑स्त॒या॒र॒षा हं॑ सह॒स्त॒न्वि॑ श्रु॒ता द॑ध ।
आवृ॑तासा॒ व॒तासा॒ न क॒तृभि॑स्त॒नूषु॑ त॒ क॒त॑व इ॒न्द्र
भूर॑यः ॥ ८ ॥

8. *Aprakṣitam vasu bibharṣi hastayoraṣāham sahananvi śruto dadhe. Āvṛtāso'vatāso na kartṛbhistanūṣu te kratava indra bhūrayaḥ.*

Indra, indestructible wealths you hold in your hands, and formidable strength in your body. Lord of fame and good listening ear, innumerable yajnic actions of dedication are internalised by your admirers in their mind and body like precious jewels enveloped in beauty, the same I hold and cherish.

Mandala 1/Sukta 56

Indra Devata, Angirasa Savya Rshi

ए॒ष प॑ पू॒र्वी॒रव॑ तस्य॒ च॒मि॒षा त्या॒ न या॒षामु॑द॒यंस्त॑ भुव॒णिः ।
द॒ इ॒मं पा॑ययत॒ हिर॑ण्ययं॒ रथ॑मा॒वृ॒त्या हरि॑याग॒मृ॒भ्व॑सम ॥ १ ॥

1. *Eṣa pra pūrvīrava tasya camriṣo'tyo na yoṣāmu-dayamsta bhurvaṇiḥ. Dakṣam mahe pāyayate hiraṇyayam rathamāvṛtyā hariyogamṛbhvasam.*

This Indra, lord protector of the land, advances to meet, guide and protect his people just as the smartest young man advances and wins the hand of his lady love. And, holding them as sacred libations in the ladle for offering into the yajna fire, he ascends the excellent, golden chariot prepared by experts and driven by the

fastest fuel power, and advances to protect the glory of the Lord of humanity for them.

तं गूतया नमिषिः परीणसः समुद्रं न संचरण सनिष्यवः ।
पतिं दस्य विदथस्य नू सहा गिरिं न वना अधि राह
तजसा ॥ २ ॥

2. *Taṁ gūrtayo nemanniṣaḥ parīṇasaḥ samudraṁ na sañcarane saniṣyavaḥ. Patim dakṣasya vidathasya nū saho girim na venā adhi roha tejasā.*

Just as the streams flow to join the sea in common and waters glide round the mountain, so hosts of admirers, loving and loved and eager to join Indra, lord and protector of the mighty and versatile order of humanity, rise and, with their strength and splendour, augment his power and majesty deep as the ocean and high as a mountain peak.

स तुवणिमह्यं अरुणु पांस्य गिरभृष्टिन भाजत तुजा शवः ।
यन् शुष्णं मायिनमायसा मद दुध आभूषु रामयि
दामनि ॥ ३ ॥

3. *Sa turvaṇirmahāñ areṇu paumsye girerbhrṣṭirna bhrājate tujā śavaḥ. Yena śuṣṇam māyina mā-yaso made dudhra ābhūṣu rāmayanni dāmani.*

He, Indra, blessed and blissful, great, inviolable, shines in his bloom of youth like the peak of a mountain with the force and brilliance of his knowledge and power, by which he, formidable hero of the armour of steel, delights and rules a strong and enlightened nation in a state of joy and self-restraint in all situations of existence.

दुवी यदि तविषी त्वावृधातय इन्द्रं सिषक्त्युषसं न सूयः ।
या धृष्णुना शवसा बाधत तम इर्यति र्णुं बृहदह-
रिष्वणिः ॥ ४ ॥

4. *Devī yadi taviṣī tvāvr̥dhotaya indram siṣaktyu-
ṣasam na sūryaḥ. Yo dhṛṣṇunā śavasā bādhatē
tama iyarti reṇum br̥hadarhariṣvaṇiḥ.*

If a generous and brilliant beauty were to come and join Indra, a brilliant young man of culture, education and universal values of Dharma, join him as life partner and inspire him to advance for the safety, security and progress of society, then, just as the sun having joined the wonderful dawn, dispels the world enveloping darkness with his blazing splendour so would Indra dispel the darkness and suffering of humanity with his power and splendour.

वि यत्तिरा धरुणमच्युतं रजा तिष्ठिपा दिव आतासु ब्रह्णा ।
स्वमी ह यन्मद इन्द्र हष्याहन्वृत्रं निरपामाब्जा अण-
वम ॥ ५ ॥

5. *Vi yat tiro dharuṇamacyutam rajo'tiṣṭhipo diva
ātāsu barhaṇā. Svarmīlhe yanmada indra
harsyāhan vr̥tram nirapāmaubjo aṇavam.*

Mighty is Indra, blazing in splendour and rejoicing in the light of heaven. In the vast spaces of the universe, he wields and sustains indestructible life supports such as earths and skies. He catalyses the vapours of water held in the depths of space, breaks the clouds, and in the mood of power, glory and joy makes them shower the rains on the earth, thereby forming the ocean.

त्वं दिवा धरुणं धिष आजसा पृथिव्या इन्द्र सदनषु माहिः ।
 त्वं सुतस्य मद अरिणा अपा वि वृत्रस्य समया पाष्या-
 रुजः ॥ ६ ॥

6. *Tvaṁ divo dharuṇaṁ dhiṣa ojasā prthivyā indra sadaneṣu māhinaḥ. Tvaṁ sutasya made ariṇā apo vi vṛtrasya samayā pāṣyārujaḥ.*

Indra, with your splendour of omnipotence you wield the sustaining powers of heaven and earth. You are all great and glorious in the halls and homes of the earth. With your power of catalysis you break the clouds and release the waters by the season, and then in celebrations of soma yajna you bless the devotees with joy.

Mandala 1/Sukta 57

Indra Devata, Angirasa Savya Rshi

प मंहिष्ठाय बृहत् बृहदय सत्यशुष्माय तवस मतिं भर ।
 अपामिव पवण यस्य दुधरं राधा विश्वायु शर्वस अपा-
 वृतम् ॥ १ ॥

1. *Pra maṇhiṣṭhāya bṛhate bṛhadraye satyaśu-ṣmāya tavase matiṁ bhare. Apāmiva pravaṇe yasya durdharaṁ rādho viśvāyu śavase apāvṛtam.*

To the most generous lord of the world, Indra, great, awfully wealthy, truly fragrant blissful, and mighty strong, I offer my homage of faith and celebration whose universal gift of wealth, knowledge and efficiency of karma, released and open to all for strength and enlightenment, flows freely like streams of water rushing down to the sea.

अ॒र्ध॒त॒ वि॒श्व॒मनु॑ हा॒सदि॒ष्टय॒ आपा॑ नि॒म्नव॒ सर्व॑ना ह॒विष्म॑तः ।
यत्प॒व॒त॒ न स॒मशी॑त ह॒य॒त इ॒न्द्रस्य॒ वज्रः॒ श्नथि॑ता हि॒र॒
ण्ययः॑ ॥ २ ॥

2. *Adha te viśvamanu hāsadiṣṭaya āpo nimneva savanā haviṣmataḥ. Yatparvate na samaśīta haryata indrasya vajraḥ śnathitā hiraṇyayaḥ.*

Just as the golden glorious thunderbolt of Indra struck at the cloud reaches to the heart of the vapours and the treasure streams of water flow down to the sea, so may the fruits of the holy works of yajnic people and the wealth of the world flow to you like streams of water for your fulfilment and freedom. (The ruler is the nation's centre and chief yajamana of the nation's yajnic activity.)

अ॒स्म भी॒माय॒ नम॑सा॒ सम॑ध्व॒र उषा॒ न शु॑भ॒ आ भ॑रा॒ पनी॑यस ।
यस्य॒ धाम॒ श्रव॑स॒ नाम॑न्दि॒यं ज्या॑ति॒रका॑रि॒ हरि॑ता॒ नाय॑स ॥ ३ ॥

3. *Asmai bhīmāya namasā samadhvara uṣo na śubhra ā bharā panīyase. Yasya dhāma śravase nāmendriyaṁ jyotirakāri harito nāyase.*

O man of knowledge, come to the auspicious yajna like the glorious dawn bearing gifts of food power and energy for this awful lord of majesty and charity, whose house, famous for gold and chant of the Word, emanates the light and power of science and knowledge as the spaces in the morning reflect the light and glory of the dawn.

इ॒म त॑ इ॒न्द्र त॒ व॒यं पु॑रु॒ष्टुत॒ य त्वा॑र॒भ्य॒ चरा॑मसि प॒भूव॑सा ।
न॒हि त्वद॑न्या गि॒वणा॒ गिरः॒ सघ॑त्त॒ णी॑रि॒व॒ पति॑ ना ह॒य॒
तद्व॑चः ॥ ४ ॥

4. *Ime ta indra te vyaṁ puruṣṭuta ye tvārabhya carāmasi prabhūvaso. Nahi tvadanyo girvaṇo girah saḥat kṣoṇīriva prati no harya tad vacaḥ.*

These are yours, Indra, We are yours, lord praised and celebrated by all. Beginning with you we go about the business of living, lord of existence and shelter of life. Other than you there is no one else, lord of holy Word, who would listen to our prayer. Hear our prayer as the voice of earth and humanity and respond with grace.

भूरि॑ त इ॒न्द्र वी॒र्यं॑ तव॑ स्मस्य॒स्य स्ता॒तुम॑घव॒न्काम॑मा पृ॒ण ।
अनु॑ त द्याबृ॑हती वी॒र्यं॑ मम इ॒यं च॑ त पृथि॒वी न॑म
आज॑स ॥ ५ ॥

5. *Bhūri ta indra vīryaṁ tava smasyasya stoturma-ghavan kāmamā pṛṇa. Anu te dyaurbṛhaṭi vīryaṁ mama iyaṁ ca te pṛthivī nema ojase.*

Great is your power and splendour, Indra. We are yours, under your law and shelter. Lord of glory, listen to this devotee and grant his prayer. The vast heaven acknowledges and celebrates your power and glory. This earth too does homage to your might and grandeur.

त्वं तमि॑न्द्र पव॑तं म॒हामु॑रुं वज॑ण वजि॒न्पव॑शश्च॒कति॑थ ।
अवा॑सृजा निवृ॒ताः स॒त्वा अ॒पः स॒त्रा वि॑श्वं दधिष॒ कव॑लं
सहः॑ ॥ ६ ॥

6. *Tvaṁ tamindra parvataṁ mahāmuruṁ vajreṇa vajrinparvaśaścakartitha. Avāsrjo nivṛtāḥ sar-tavā apah satrā viśvaṁ dadhiṣe kevalaṁ sahaḥ.*

Indra, lord of the thunderbolt, you break that

mountainous cloud of vast dimensions part by part with the thunderbolt of lightning energy. You release the held up waters for downward flow in the streams. Eternal and absolute lord of omnipotence, you alone wield and sustain the universe and universal energy.

Mandala 1/Sukta 58

Agni Devata, Nodha Gautama Rshi

नू चित्सहाजा अमृता नि तुन्दत हाता यदूता अभवद्विवस्वतः ।
वि साधिष्ठभिः पथिभी रजा मम आ दवताता हविषा
विवासति ॥ १ ॥

1. *Nū cit sahojā amṛto ni tundate hotā yad dūto abhavad vivasvataḥ. Vi sādhiṣṭhebhīḥ pathibhī rajo mama ā devatātā haviṣā vivāsatī.*

Agni, surely born of strength and omnipotence, and immortal, never hurts. Giver and receiver of oblations, it is the carrier of yajna and inspirations of the Divine. Coexistent with other powers of nature, it traverses the paths of spaces from earth to heavens. Divine among divinities, when it is fed on holy offerings, it shines itself and shines others with light.

आ स्वमद् युवमाना अजरस्तृष्वविष्य तिसृषु तिष्ठति ।
अत्या न पृष्ठं पुषितस्य राचत दिवा न सानु स्तनय ।
चिकदत ॥ २ ॥

2. *Ā svamadma yuvamāno ajarastr̥ṣvaviṣyanna-taseṣu tiṣṭhati. Atyo na pṛṣṭhaṁ pruṣitasya rocate divo na sānu stanaya-nnacikradat.*

Unaging and immortal, instantly consuming its food, it protects the environment and abides in the winds

and the vast skies. Like a courser on the wings, it flies and shines on top when it is sprinkled with ghrta, and as on the peak of heaven, it thunders as lightning.

क्राणा रुदभिवसुभिः पुराहिता हाता निषत्ता रयिषाळमत्यः ।
रथा न वि वृञ्जसान आयुषु व्यानुषग्वार्या द्रव ऋण्वति ॥ ३ ॥

3. *Krāṇā rudrebbhirvasubhiḥ purohito hotā niṣatto rayiṣāḷamartyaḥ. Ratho na vikṣyṛñjasāna āyūṣu vyānuṣagvāryā deva ṛṇvati.*

Immortal agent of nature's karma, living and acting with pranic energies and the abodes and supports of life, it is the high priest of cosmic yajna both offering and receiving the oblations in the dynamics of existence, and it is the treasure source of wealth. Beautiful and moving like a chariot, mixing with people, it integrates with life and age and, brilliant and generous, it creates and provides the choicest gifts of life.

वि वातजूता अतसषु तिष्ठत वृथा जुहूभिः सृण्या तुवि-
ष्वणिः । तृषु यदग्र वनिना वृषायस कृष्णं त एम रुशदूम
अजर ॥ ४ ॥

4. *Vi vātajūto ataseṣu tiṣṭhate vṛthā juhūbhiḥ sṛṇyā tuviṣvanīḥ. Trṣu yadagne vanino vṛṣāyase kṛṣṇam ta ema ruśādūrme ajara.*

Impelled by Vayu, Agni abides in its natural abodes, in wind and air and in its own flames, moving on loud and bold by its yajnic actions. Agni, unaging and ever young, refulgent with your own light, since you instantly shower the supplicants with favours, may we, we pray, share your love and protection.

तपुजम्भा वन आ वार्तचादिता यूथ न साह्वँ अव वाति
वंसगः । अभिवज तितं पार्जसा रजः स्थातुश्चरथं भयत
पतत्रिणः ॥ ५ ॥

5. *Tapurjambho vana ā vātacodito yūthe na sāhvāñ
ava vāti vamsagaḥ. Abhivrajannakṣitam pājasā
rajaḥ sthātuścaratham bhayate patatrīṇaḥ.*

Voracious power of the jaws of flame, enveloped in the rays of its own light, inspired by the energy of Vayu, it moves around bold and fearless like a bull in the herd of cows in the forest far and near. It moves across the moving and undecaying world of earth and sky up and down with its force, and the world feels afraid of it whether it stays or flies like a bird.

दधुष्ट्वा भृगवा मानुषष्वा रयिं न चारुं सुहवं जनभ्यः ।
हातारमग्र अतिथिं वरण्यं मित्रं न शवं दिव्याय जन्मन ॥ ६ ॥

6. *Dadhuṣṭvā bhṛgavo mānuṣeṣvā rayim na cāruṁ
suhavam janebhyaḥ. Hotāramagne athithim
vareṇyam mitram na śevam divyāya janmane.*

Agni, eminent scholars of science among humanity hold and install you as precious wealth for the people, Agni, divine yajnic power, welcome as a cherished visitor, worthy of choice, deserving of hospitality like a dear friend, bliss incarnate. They install you so that you kindle, rise and blaze like a divinity of heaven.

हातारं सप्त जुह्वा यजिष्ठं यं वाघता वृणत अध्वरुषु । अग्निं
विश्वेषामरतिं वसूनां सप्यामि पर्यसा यामि रत्नम् ॥ ७ ॥

7. *Hotāraṁ sapta juhvo yajiṣṭham yaṁ vāghato
vṛṇate adhvareṣu. Agniṁ viśveṣāmaratiṁ
vasūnām saparyāmi prayasā yāmi ratnam.*

Intelligent men of knowledge and divine speech offer to invoke Agni, as generous yajnic power of seven beautiful tongues of flame, worthiest of adoration in yajna. That same power, a very jewel, giver of all wealths of the world, which they invoke in yajna, I too serve and attain.

अच्छिदा सूना सहसा ना अद्य स्तातृभ्या मित्रमहः शर्म
यच्छ। अग्रं गृणन्तमंहस उरुष्याजा नपात्पृभिरायसीभिः ॥ ८ ॥

8. *Acchidrā sūno sahaso na adya stotr̥bhyo mitra-
mahāḥ śarma yaccha. Agne gr̥nantamam̐hasa
uruṣyorjo napāt pūrbhirāyasībhiḥ.*

Agni, child of omnipotence, greatest friend most adorable, give us today, your devotees, perfect peace and comfort of a happy home, energy and power of the world. Save the devotee and admirer from sin and perfect him with the strength of steel and beauties of gold.

भवा वरूथं गृणत विभावा भवा मघवन्मघवदभ्यः शर्म।
उरुष्याग्र अंहसा गृणन्तं पातम् । ध्रियावसुजगम्यात ॥ ९ ॥

9. *Bhavā varūtham gr̥ṇate vibhāvo bhavā maghavan
maghavadbhyah śarma. Uruṣyāgne am̐haso
gr̥ṇantam̐ prātarmakṣū dhiyāvasurja-gamyāt.*

Agni, lord of light and brilliance you are, be a very home for the admirer. Lord of wealth and honour, be the very light and honour for the men of wealth and power. Save the devotee from sin and crime with protection from within and without. Agni, you are the lord of intelligence, wealth and knowledge, come post-haste in the morning and bless me.

Mandala 1/Sukta 59

Agni-Vaishvanara Devata, Nodha Gautama Rshi

व॒या इद॑ग्र अ॒ग्रय॑स्त अ॒न्य त्व विश्व॑ अ॒मृता॑ मादयन्त ।
व॒श्वान॑र॒ नाभिर॑सि ि॒तीनां॑ स्थू॒र्णव॑ ज॒नौ उप॑मि॒द्य-
यन्थ ॥ १ ॥

1. *Vayā idagne agnayaste anye tve viśve amṛtā mādayante. Vaiśvānara nābhirasi kṣitīnām sthūṇeva janāṇ upam id yayantha.*

Agni, light and life of the universe, other agnis, lights, fires and vitalities are reflective branches of you only. All the immortals of the world, devas, jivas and lights such as the sun rejoice in you. Vaishvanara, vitality and leading light of the earthly worlds, you are the navel, centre-hold of the earths and the people, and, like the pillar of a house or the hub of the wheel of existence, you hold the people in the law of Dharma and keep them in their orbit.

मू॒धा दि॒वा नाभिर॑ग्निः पृ॒थि॒व्या अथा॑भवद॒र॒ती राद॑स्याः ।
तं त्वा॑ द॒वासा॑ जनयन्त द्र॒वं व॒श्वान॑र॒ ज्याति॑रिदायाय ॥ २ ॥

2. *Mūrdhā divo nābhiragniḥ pṛthivyā athābhavadarātī rodasyoḥ. Taṁ tvā devāso'janayanta devaṁ vaiśvānara jyotiridāryāya.*

Agni is the top of heaven and the centre hold of the earth, and it is the ruler of the earths, the skies and the heavens all. Vaishvanara, leading light of the universe, such as you are, the brilliancies of nature such as sun and moon reveal your presence and the nobilities of humanity celebrate you as light of the Word and life of the world for the good and the pious.

आ सू॒य॒ न र॒श्म॒या ध्रु॒वासा॑ व॒श्वान॒र द॑धि॒र॒ ग्रा व॑सू॒नि ।

या प॒व॒त॒ष्वा॒ष॒धी॒ष्व॒प्सु॒ या मा॒नु॒ष॒ष्व॒सि॒ तस्य॑ रा॒जा ॥ ३ ॥

3. *Ā sūrye na raśmayo dhruvāso vaiśvānare dadhi-re'gnā vasūni. Yā parvateṣvoṣadhīṣvapsu yā mānuṣeṣvasi tasya rājā.*

Just as the sun-rays abide in the sun, so do the stars and planets and the Vasus, abodes of life, abide in Vaishvanara Agni, self-existent power and force of the universe. Lord supreme, whatever wealth and vitality is there in mountains, herbs, waters and humanity, you are the ruler and ordainer of it all.

बृ॒ह॒ती इ॒व सू॒न॒व॒ राद॑सी॒ गिरा॑ हा॒ता॒ मनु॑ष्या॒ङ्गे न द॑ ।

स्व॒व॒त स॒त्यशु॑ष्मा॒य पू॒र्वी॒व॒श्वान॒राय॑ नृ॒त॒माय॑ य॒ह्वीः ॥ ४ ॥

4. *Bṛhatīva sūnave rodasī giro hotā manuṣyo na dakṣaḥ. Svarvate satyaśuṣmāya pūrvīrvaiśvānārāya nṛtamāya yahvīḥ.*

Just as the wide and expansive heaven and earth honour and serve the sun, source of light and inspiration, so should the hota, the yajaka, like an expert man of yajna, offer great, eternal and divine hymns of praise in honour of Vaishvanara, life universal, self-existent, ever truly powerful and the best friend of humanity.

द्वि॒वश्चि॑त्त॒ बृ॒ह॒ता जा॑त॒व॒दा व॒श्वान॒र प॑ रि॒रिच॑ म॒हित्व॑म ।

रा॒जा कृ॑ष्टी॒नाम॑सि॒ मा॒नु॒षी॒णां यु॒धा द॒व॒भ्या॒ वरि॑वश्च॒कथ॑ ॥ ५ ॥

5. *Divaścīt te bṛhato jātavedo vaiśvānara pra ririce mahitvaṁ. Rājā kṛṣṭīnāmasi mānuṣīṇāṁ yudhā devebhyo varivaścakartha.*

Vaishvanara, lord omniscient and omnipresent life and leader of the universe, your greatness and majesty exceeds the light and grandeur of the heavens. You are the lord ruler of the classes of humanity, and with your warlike exploits create treasures of wealth for the divinities of nature and humanity.

प नू महित्वं वृषभस्य वाचं यं पूरवा वृत्रहणं सचन्त ।
व॒श्वान॒रा दस्यु॑म॒ग्निज॑ध॒न्वाँ अधू॑ना॒त्काष्ठा॒ अव॒ शम्बरं॑
भत ॥ ६ ॥

6. *Pra nū mahitvaṁ vṛṣabhasya vocam yaṁ pūravo vṛtrahaṇaṁ sacante. Vaiśvānaro dasyum agnirja ghanvāñ adhūnot kāṣṭhā ava śambaram bhet.*

Spontaneously I celebrate the greatness and grandeur of the mighty and generous Vaishvanara Agni, Lord Omnipotent and Omnipresent, whom all people of the world seek and worship. Lord of light, breaker of the cloud, dispeller of darkness and destroyer of the wicked, He shakes the quarters of space and terrifies the demons of evil.

व॒श्वान॒रा महि॑म्ना वि॒श्वकृ॑ष्टिभ॒रद्वा॑ज॒षु यज॑ता वि॒भावा॑ ।
शा॒त॒व॒न॒य श॑तिनी॒भिर्ग्निः॑ पु॒रुणी॑थ ज॒रत॑ सू॒नृता॑वान ॥ ७ ॥

7. *Vaiśvānaro mahimnā viśvakṛṣṭirbharadvājeṣu yajato vibhāvā. Śatavaneye śatinībhiragniḥ puruṇthe jarate sūnṛtāvān.*

Vaishvanara, lord pervasive and leader of the world of existence, is the lord of world humanity by virtue of His might and grandeur. Among the sources of life sustenance such as earth and showers of rain, He is the light and glory of the man of yajna. Lord of the

reality of existence and the word of truth, in the world of hundredfold splendour, Agni is praised and worshipped in a hundred manners in choric songs by the celebrants.

Mandala 1/Sukta 60

Agni Devata, Gautama Nodha Rshi

वह्निं यशसं विदथस्य कृतुं सुपाव्यं दूतं सद्याअथम ।
द्विजन्मानं रयिमिव पशस्तं रातिं भरद भृगव मातरिश्वा ॥ १ ॥

1. *Vahniṁ yaśasaṁ vidathasya ketuṁ supāvyaṁ dūtaṁ sadyo-artham. Dvijanmānaṁ rayimiva praśastaṁ rātiṁ bharad bhṛgave mātariśvā.*

Matarishva, Vayu energy existent in space and operative in wind and electricity, bears Agni, carrier of oblations, mark of fame and honour, honour flag of the yajna of the world, worthy of preservation and advancement, instant mover and messenger, always valuable, twice born of Heaven and Vayu for earth and the skies. Vayu bears it like a real celebrity and beauty and generous giver in life and conducts it to Bhrgu, scientist and technologist, for heat treatment from cooking to tempering of sophisticated materials. (The Bhrgu collects and develops the fire.)

अस्य शासुरुभयासः सचन्त हविष्मन्त उशिजा य च मताः ।
दिवश्चित्पूवा न्यसादि हाता पृच्छ्य' विश्पतिवि ऽ
वधाः ॥ २ ॥

2. *Asya śāsaurubhayāsaḥ sacante haviṣmanta uśijo ye ca martāḥ. Divācit pūrvo nyasādi hotā'' prachyo viśpatirvikṣu vedhāḥ.*

Ordinary people and men of means both, who

are ambitious for noble yajnic acts, abide by the law and order of this ruler of truth and justice. Giver as well as receiver of the gifts of yajna, man of discriminate wisdom, protector of the people, intelligent and highly knowledgeable, he takes his place among the people like the sun before the rise of day.

तं नव्यसी हृद आ जायमानमस्मत्सुकीर्तिमधुजिह्वमश्याः ।
यमृत्विजा वृजन् मानुषासः पर्यस्वन्त आयवा जीज-
नन्त ॥ ३ ॥

3. *Taṁ navyasī hr̥da ā jāyamānam asmat sukīrtir-
madhujihvamaśyāḥ. Yamṛtvijo vṛjane mānuṣāsaḥ
prayasvanta āyavo jījananta.*

To the man of noble honey tongue, whom men of yajnic service, men of means and knowledge, seniors with vision and experience and the people in general raise higher and greater in the battle of life, to such a man rising high and higher, may new and newer appreciation and admiration reach from our heart and soul.

उशिक्पावका वसुमानुषषु वरण्या हाताधायि वि १ ।
दमूना गृहपतिदम आँ अग्निभुवदयिपती रयीणाम ॥ ४ ॥

4. *Uśik pāvako vasurmānuṣeṣu vareṇyo hotādhāyi
vikṣu. Damūnā gṛhapatirdama āñ agnirbhuvā-
drayipatī rayiṇam.*

The man of love and initiative worthy of love, pure and purifying as fire, generous among people, worthy of choice, commanding loyalty, dedicated to yajna and social good, such a person should be given a prominent position among people. Man of peace and

self-control, keeper and protector of the home, creator and protector of wealth, such a person shines as fire on top and commands the nation.

तं त्वा वयं पतिमग्र रयीणां प शंसामा मतिभिर्गतात्मासः ।
आशुं न वाजम्भरं मजयन्तः पातम तू धियावसुज-
गम्यात ॥ ५ ॥

5. *Taṁ tvā vayaṁ patimagne rayīṇāṁ pra śaṁsāmo matibhirgotamāsaḥ. Āśuṁ na vājambharaṁ marjayantaḥ prātarmakṣū dhiyāvasurjagamyāt.*

Agni, lord of light and leader, Agni, lord creator and protector of the wealth of nations, instant in action, commanding speed and prosperity, we, men of the Divine Word, with all our mind and intelligence, with all the saints and the wise, cleansing, sanctifying and anointing you as leader, praise and celebrate you, and we pray that the lord of wealth and intelligence may come post-haste and bless us in the early morning.

Mandala 1/Sukta 61

Indra Devata, Gautama Nodha Rshi

अस्मा इदु प तवसं तुराय पया न हर्मि स्तामं माहिनाय ।
ऋचीषमायाधिगव आहमिन्दाय ब्रह्माणि राततमा ॥ १ ॥

1. *Asmā idu pra tavase turāya prayo na harmi stomam māhināya. Ṛcīṣamāyādhigava oha-mindrāya brahmāṇi rātataṁ.*

In honour of this lord Indra, mighty power, great leader, holy celebrity and commander of the brave, formidable to the enemies, I offer an excellent song of praise in adoration and holiest offerings of the most spontaneous and liberal homage.

अ॒स्मा इ॒दु प॒यइ॒व प॒ यंसि॒ भ॒रा॒म्याङ्गू॒षं बा॒ध सु॒वृ॒क्ति ।

इ॒न्दाय॒ हृ॒दा म॒न॒सा म॒नी॒षा प॒त्नाय॒ प॒त्य॒ धि॒या म॒ज॒य॒न्त ॥ २ ॥

2. *Asmā idu praya iva pr yaṁsi bharāmyāṅgūṣaṁ bādhe suvr̥kti. Indrāya hr̥dā manasā manīṣā pratnāya patye dhiyo marjayanta.*

You offer to this Indra, lord of life and power, libations of homage and reverence like gifts of dainty food. So do I bear and offer to him songs of praise well-structured and formulaic modes of defence and protection against the enemies of humanity. Come ye all, cleanse your mind honestly by heart, mind and soul for Indra, ancient and eternal lord of life and light, and serve him.

अ॒स्मा इ॒दु त्य॒मु॒प॒मं स्व॒र्षा भ॒रा॒म्याङ्गू॒षमा॒स्य॒न ।

मं॒हि॒ष्ठ॒मच्छ॒क्तिभि॒मती॒नां सु॒वृ॒क्तिभिः॒ सूरि॑ वा॒वृ॒ध॒ध्य ॥ ३ ॥

3. *Asmā idu tyamupamaṁ svarṣāṁ bharāmyāṅgūṣamāsyena. Maṁhiṣṭham achoktibhir matīnāṁ suvr̥ktibhiḥ sūriṁ vāvṛdhadhyai.*

For the sake of the advancement of Agni, the ruler, and of the people of knowledge and wisdom, I speak noble and powerfully persuasive words in support of this exemplary, generous, revered and magnanimous hero, a great man of wisdom and piety of conduct.

अ॒स्मा इ॒दु स्ता॒मं सं हि॒नामि॒ रथं॒ न त॒ष्ट॒व तत्सि॑नाय ।

गि॒र॒श्च॒ गि॒वा॒ह॒स सु॒वृ॒क्ती॒न्दाय॒ वि॒श्वमि॒न्वं म॒धि॒राय॒ ॥ ४ ॥

4. *Asmā idu stomaṁ saṁ hinomi ratham na taṣṭeva tatsināya. Giraśca girvāhase suvr̥ktīndrāya viśva-minvaṁ medhirāya.*

For this Indra, ruling lord of knowledge and power, master promoter of divine speech and veteran of wisdom, I create and float a song of praise of universal and persuasive purport and use words of discriminating wisdom to strengthen his power and control over the land and people just as an engineer creates a strong structure for the chassis of the master's chariot.

अ॒स्मा इ॒दु स॒प्ति॒मिव॑ श्र॒व॒स्य॒न्दा॒या॒र्कं जु॒ह्वा॑ऽ सम॒ञ्ज ।

वी॒रं दा॒नाक॑सं व॒न्द॒ध्य॑ पु॒रां गू॒तश्र॑वसं द॒माण॑म ॥ ५ ॥

5. *Asmā idu saptimiva śravasyendrāyārkaṁ juhvā samañje. Vīraṁ dānaukaśaṁ vandadhyai purāṁ gūrtaśravaśaṁ darmāṇam.*

As a driver yokes the horse to the master's chariot to drive him on, so, in honour of Indra and in order to celebrate and exalt him, the brave hero as he is, treasure home of charity and destroyer of enemy strongholds, whose fame rings far and wide, I compose a song in my own words and offer it as a libation to him with my own ladle in homage.

अ॒स्मा इ॒दु त्व॒ष्टा॑ त॒ इ॒द्वजं॑ स्व॒र्षस्त॑मं स्व॒र्यं॑ र॒णाय॑ ।

वृ॒त्रस्य॑ चि॒द्विद॑द्य॒न॒मम॑ तु॒ज गी॑शा॒नस्तु॒ज॒ता कि॑य॒धाः ॥ ६ ॥

6. *Asmā idu tvaṣṭā takṣad vajraṁ svapastamaṁ svaryaṁ raṇāya. Vṛtrasya cid vidad yena marma tujannīśānastujatā kiyedhāḥ.*

Let Tvashta, the Maker, design and form for this Indra, ruling Lord of power and defence, the thunderbolt of lightning force blazing for the battle so that he (Indra), striking with this fatal weapon, taking many enemies on, may reach the mortal centrespot of Vritra, the cloud

of darkness and ignorance (and release the showers of rain and prosperity and the light of knowledge).

अ॒स्यदु॑ मा॒तुः स॒र्व॒नेषु॑ स॒द्या म॒हः पि॒तुं प॑पि॒वाज्चाव॑ ।।
मु॒षा॒यद्विष्णुः॑ प॒च॒तं स॒ही॒या॒न्वि॒ध्यद्व॑रा॒हं ति॒रा अ॒दि॒-
म॒स्ता ।। ७ ।।

7. *Asyedu mātuh savaneṣu sadyo mahah pitum papivāñcārvannā. Muṣāyad viṣṇuḥ pacataṁ sahīyān vidhyad varāhaṁ tiro adrimastā.*

In the yajnic programmes of this Indra, lord of rule and power who measures everything to size, Vishnu, the great sun pervading everything with its light, drinks up the delicious holy foods prepared and sent up sanctified from the yajna, and then, challenging the mountainous cloud hoarding up the wealth of the same yajnic foods in the form of vapours, breaks up the cloud and throws it down (releasing the showers of rain).

अ॒स्मा इ॒दु ग्रा॑श्चि॒द्दे॒वप॑त्नी॒रि॒न्दा॒याक॑म॒हि॒ह॒त्य ऊ॒वुः ।
प॒रि द्या॒वापृ॑थि॒वी ज॑भ॒ उ॒वी ना॒स्य॒ त म॑हि॒मानं॒ प॒रि ष्टः॑ ॥ ८ ॥

8. *Asmā idu gnāscid devapatnīrindrāyārkamahihatya ūvuḥ. Pari dyāvāprthivī jabhra urvī nāsyate mahimānaṁ pari ṣṭaḥ.*

For this Indra, blazing as the sun with light and grandeur, holy voices served and preserved by noble sages and scholars composed hymns of praise and offered homage to Indra on the break up of the cloud. Indra holds both the vast heaven and earth, but these two do not comprehend his grandeur and greatness (which exceeds heaven and earth both).

अस्यद्व प रिरिच महित्वं दिवस्पृथिव्याः पयन्तरि गत ।
स्वराळिन्दा दम आ विश्वगूतः स्वरिरमत्रा वव ।
रणाय ॥ ९ ॥

9. *Asyedeṇa pra ririce mahitvaṁ divaspr̥thivyāḥ paryantarikṣāt. Svarāḷindro dama ā viśvagūrtaḥ svariramatro vavakṣe raṇāya.*

Surely the greatness and grandeur of this Indra exceeds the heaven, skies and earth. The self-refulgent hero, universal warrior, brilliant and brave, infinitely strong and bold, resounds in the universe for battle against evil and negation.

अस्यद्व शर्वसा शुषन्तं वि वृश्चद्वज्रण वृत्रमिन्दः ।
गा न वाणा अवनीरमुञ्चदभि श्रवा दावन सचताः ॥ १० ॥

10. *Asyedeṇa śavasā śuṣantaṁ vi vṛścād vajreṇa vṛtramindraḥ. Gā na vrāṇā avanīramuñcada-bhi śravo dāvane sacetāḥ.*

O lord of power and law, with the strength and rectitude of this Indra, the universal force of Divinity uproots the exploitative forces, just as the sun breaks down the cloud which holds up the rain and scorches the earth. And just as held up cows are released from the stalls, so the ruler releases the streams of life on the earth, enlightened hero as he is, who releases food and justice for the powers of generosity.

अस्यदु त्वषसा रन्त सिन्धवः परि यद्वज्रण सीमयच्छत ।
इशा नकृद्वाशुष दशस्यन्तुवीतय गाधं तुवणिः कः ॥ ११ ॥

11. *Asyedu tveṣasā ranta sindhavaḥ pari yadvajreṇa sīmayacchat. Īśānakrd dāśuṣe daśasyan turvītaye gādhaṁ turvaṇiḥ kaḥ.*

By the might and splendour of this Indra, the rivers flow and seas roll at will since he gives the blow (to Vritra and releases the waters below). Ruler, controller, and giver of power and honour, instantly victorious, giving liberally to the generous, he creates firm standing ground for the speedy success of generosity all round.

अस्मा इदु प भरा तूतुजाना वृत्राय वज्रमीशानः कियधः ।
गान पव वि रदा तिरश्चष्य णीस्यपां चरध्य ॥ १२ ॥

12. *Asmā idu pra bharā tūtujāno vṛtrāya vajramī-
śānaḥ kiyedhāḥ. Gorna parva vi radā tiraśce-
ṣyannarṇamsyapām caradhyai.*

Indra, ruling lord of manifold power, fast and impetuous, wields the thunderbolt of sunrays for this Vritra, cloud of vapours and darkness, and releasing the waters for the streams to flow on earth, breaks the layers of vapours with the thunderbolt as lightning breaks things into pieces bit by bit.

अस्यदु प ब्रूहि पूव्याणि तुरस्य कर्माणि नव्य उक्थः । युध
यदिष्णान आयुधान्यृघायमाणानि निरिणाति शत्रून् ॥ १३ ॥

13. *Asyedu pra brūhi pūrvyāṇi turasya karmāṇi navya
ukthaiḥ. Yudhe yadiṣṇāna āyudhānyr-ghāyamāṇo
nirīṇāti śatrūn.*

Sing and celebrate the old and new exploits of this fast and powerful Indra in songs of praise, Indra who, passionate and tempestuous, updating and wielding the weapons for battle, strikes and destroys the enemies.

अस्यदुभिया गिरयश्च दृहा द्यावा च भूमा जनुषस्तुजत ।
उपा वनस्य जागुवान अणिं सद्या भुवद्द्वीयाय नाधाः ॥ १४ ॥

14. *Asyedu bhiyā girayaśca dr̥ḷahā dyāvā ca bhūmā januṣastujete. Upo venasya joguvāna oṇim sadyo bhuvad vīryāya nodhāḥ.*

By the power and holy fear of this omnipotent Indra, the mountains stay firm and fixed, and the heaven and earth and the people shake with awe. The leader, abiding in the protective shade of this intelligent and handsome power and chanting words of praise immediately rises and grows capable of great action.

अस्मा इदु त्यदनु दाय्यषामका यद्वन्न भूररीशानः ।
पतशं सूय' पस्पृधानं सार्वश्व्य सुष्विमावदिन्दः ॥ १५ ॥

15. *Asmā idu tyadanu dāyyeṣāmeko yad vavne bhūrerīśānaḥ. Praitaśaṁ sūrye paspr̥dhānam sauvaśvye suṣvimāvadindrah.*

Indra, sole one lord of himself is the absolute ruler of many. Whatever he wills of these and commands, the same is rendered in reverence and obedience. And Indra himself advances and protects the hero of power and honour who, fighting for victory in the battle of horse, spurs on his steed in the direction of the sun.

एवा त हारियाजना सुवृक्तीन्द ब्रह्माणि गातमासा अकन ।
एषु विश्वपशंसं धियं धाः पातमू ध्रियावसुजगम्यात ॥ १६ ॥

16. *Evā te hāriyojanā suvr̥ktīndra brahmāṇi gota-māso akran. Aiṣu viśvapeśasaṁ dhiyaṁ dhāḥ prātarmakṣū dhiyāvasurjagamyāt.*

Indra, O Lord of sunbeams, these are the songs divine, purest and serene, offered by the highest souls of faith and vision. Bless these souls with universal brilliance of vision and intelligence, lord omniscient. Lord Omnificent, reveal your presence in our mind instantly with the light of the dawn.

Mandala 1/Sukta 62

Indra Devata, Nodha Gautama Rshi

प मन्मह शवसानाय शूषमाङ्गूषं गिवणस अङ्गिरस्वत ।
सुवृक्तिभिः स्तुवत ऋग्मियाया चामार्क नर विश्रुताय ॥ १ ॥

1. *Pra manmahe śavasānāya śūṣam āṅgūṣaṁ girvaṇase aṅgirasvat. Suvṛktibhiḥ stuvata ṛgmīyāyā'rcāmārkaṁ nare viśrutāya.*

With selected words of purity and pious deeds we offer songs of adoration to Indra, lord omnipotent, poet of Divine omniscience, universal object of worship, celebrated in the Rgveda, sole guide of humanity and celebrated in story all over the world, and we pray for strength and knowledge as for the very breath of life.

प वा मह महि नमा भरध्वमाङ्गूष्यं शवसानाय साम ।
यना नः पूव पितरः पदज्ञा अचन्ता अङ्गिरसा गा
अविन्दन ॥ २ ॥

2. *Pra vo mahe mahi namo bharadhvam āṅgūṣyaṁ śavasānāya sāma. Yenā naḥ pūrve pitaraḥ pada-jñā arcanto aṅgirasō gā avindan.*

All ye men and women of the world, bear and offer to Indra, great lord of strength and power, celebrative songs of adoration and holy offerings in

Samans and hymns of knowledge and enlightenment, by virtue of which our ancient forefathers, who knew the life stages of Dharma, Artha, Kama and Moksha and who were scholars of divine knowledge and worshippers of the Lord, received the gift of holy speech and universal knowledge.

इन्द्रस्याङ्गिरसां चष्टा विदत्स्रमा तनयाय धासिम । बृहस्प-
तिभिनददिं विदद गाः समुस्त्रियाभिवावशन्त नरः ॥ ३ ॥

3. *Indrasyāṅgirasāṁ ceṣṭau vidat saramā tanayāya dhāsim. Brhaspatirbhinadadriṁ vidad gāḥ samusriyābhirvāvaśanta naraḥ.*

Just as a mother gives milk to the child, as Brihaspati, the sun, breaks the cloud with its rays and the light reaches the earth, so you, men and women of the world, in the yajna of Indra and the yajnic programmes of the scholars of science and society, shining and advancing like sun-rays, spread the light of knowledge and the joy of life.

स सुष्टुभा स स्तुभा सप्त विपः स्वरणादिं स्वयाज्ञेनवग्वः ।
सरण्युभिः फल्लिगमिन्द शक वलं रवेण दरया दशग्वः ॥ ४ ॥

4. *Sa suṣṭubhā sa stubhā sapta vipraiḥ svareṇādriṁ svaryo navagvaiḥ. Saranyubhiḥ phaligamindra śakra valaṁ raveṇa darayo daśagvaiḥ.*

Just as the bright sun breaks the powerful clouds with its fresh, all embracing, all expansive, sustaining and sustained but resounding rays of light, similarly Indra, powerful ruler of the world, shining and resounding, with balanced and all-sustaining order, seven orders of the wise, his rolling voice, new and all

expansive radiating powers and burning and roaring weapons, breaks down the thick and powerful clouds of darkness which hoard the system's life and progress.

गृणाना अङ्गिराभिदस्म वि वरुषसा सूर्येण गाभिरन्धः ।

वि भूम्या अपथय इन्द्र सानु दिवा रज उपरमस्तभायः ॥ ५ ॥

5. *Gṛṇāno aṅgirobhirdasma vi varuṣasā sūryeṇa gobhirandhaḥ. Vi bhūmyā aprathaya indra sānu divo raja uparamastabhāyaḥ.*

Indra, lord of wondrous deeds, proclaiming his power and presence by the pranic energies of nature, the dawn, the sun and the sun-rays, dispels the darkness and creates the food for life and growth. He expands the earth and the hills and mountains of the earth and stabilizes the heights of the skies and the heavens.

So should the ruler proclaim his power and presence dispelling the darkness of ignorance, injustice and poverty, create food and prosperity and thereby expand the character, power and potential of the land and stabilize the common wealth of humanity.

तदु पयं तममस्य कम दस्मस्य चारुतममस्ति दंसः ।

उपह्वर यदुपरं अपिन्वन्मध्वणसा नद्यश्चतस्रः ॥ ६ ॥

6. *Tadu paryakṣatamam asya karma dasmasya cārutamam asti daṁsaḥ. Upahvare yaduparā apinvan madhvarṇaso nadyaścatasraḥ.*

The most charming act and the most admirable achievement of this lord Indra of wondrous deeds is that in the business of life on the earth all the streams and rivers and all the four directions of space are full and abundant with delicious waters and flow for all the

people freely.

द्वि॒ता वि॒व्व स॒नजा॒ सनी॒ळ अ॒यास्यः॒ स्तव॑मान॒भिर॒कः ।

भगा॒ न मन॑ पर॒म व्या॑म॒ तधा॑रय॒दाद॑सी सु॒दंसाः॑ ॥ ७ ॥

7. *Dvitā vi vavre sanajā sanīḷe ayāsyah stavamā-nebhirarkaiḥ. Bhago na mene parama vyomanna-dhārayad rodasī sudamsāḥ.*

Indra, valiant lord of infinite action, concealed and held and then revealed a duality of creation, two complementarities, both born of the same mother, Prakṛti, and both coexistent and cooperative, both held by waves of energy (light and dark), both doing homage to the lord creator. He, Bhaga, lord of existence and master of materials, held the two in space as two co-workers, complementary like the sun holding heaven and earth and the skies in eternal space.

स॒नाद्वि॒वं परि॒ भूमा॒ विरू॑प पु॒न॒भुवा॑ यु॒वती॒ स्वभिर॑वः ।

कृ॒ष्णभिर॑क्ता॒षा रु॒शद्वि॒वपु॑भिरा च॒रता॒ अन्या॑न्या ॥ ८ ॥

8. *Sanād divaṁ pari bhūmā virūpe punarbhuvā yuvatī svebhirevaiḥ. Kṛṣṇebhiraktoṣā ruśadbhir-vapurbbhirā carato anyānyā.*

Since time immemorial, from the same eternal cause, co-existent and cooperative from heaven to earth, the two complementarities of distinctive forms, night and day, both ever young and born again and again, move on and on by their own path together yet separately, the night in the forms of darkness and the day in the forms of light. Both move in and on serving the heaven and earth.

सनमि सख्यं स्वप्स्यमानः सूनुदाधार शवसा सुदंसाः ।
आमासु चिदधिष पक्वमन्तः पर्यः कृष्णासु रुशदाहि-
णीषु ॥ ९ ॥

9. *Sanemi sakhyam svapasyamānaḥ sūnurdādhāra śavasā sudamsāḥ. Āmāsu cid dadhiṣe pakva-mantaḥ payaḥ kṛṣṇāsu ruśad rohiṇīṣu.*

Lord of the thunderbolt, eternal creator, master of wondrous actions, beatific in performance by his own might holds and maintains equality of company and cooperation between the light and the dark, raw and ripe, just as he holds the same herbal juice in the mature as well as the maturing vegetation and the same white milk in the white, dark and ruddy cows.

सनात्सनीळा अवनीरवाता वता रं न्त अमृताः सहाभिः ।
पुरू सहस्रा जनया न पत्नीदुवस्यन्ति स्वसारा अहया-
णम ॥ १० ॥

10. *Sanāt sanīlā avanīravātā vratā rakṣante amṛtāḥ saḥobhiḥ. Purū sahasrā janayo na patnīrduva-syanti svasāro ahrayāṇam.*

Since time immemorial, born of the same cause, Prakṛti, coexistent and cooperative, thousands of earths immortal in their own nature, undisturbed even by a breath of wind, observe the eternal laws of their existence with their innate powers. And as mothers nourish their child, wives love and serve their husbands, and sisters love and cooperate with their brothers, they do homage to the bold and intrepidable Indra.

सनायुवा नमसा नव्या अकवसूयवा मृतया दस्म ददुः ।
पतिं न पत्नीरुशतीरुशन्तं स्पृशन्ति त्वा शवसावन्म-
नीषाः ॥ ११ ॥

11. *Sanāyuvo namasā navyo arkairvasūyavo matayo dasma dadruḥ. Patiṁ na patnīruśa-tīruśantaṁ spṛśanti tvā śavasāvanmanīṣāḥ.*

Indra, lord adorable of wondrous action, bright and generous, people of intelligence, faith and meditation, desirous of wealth and food for the body, mind and soul, lovers of yajna, rush to you offering gifts of homage with hymns of praise and prayer as loving wives in passion approach the loving husbands and feel immortalised by the beatific touch of your presence.

सनाद्व तव राया गभस्ता न गीर्यन्त नाप दस्यन्ति दस्म ।
द्युमाँ असि कतुमाँ इन्द्र धीरः शि ता शचीवस्तव नः
शचीभिः ॥ १२ ॥

12. *Sanādeva tava rāyo gabhastauṇa kṣīyante nopa dasyanti dasma. Dyumāñ asi kratumāñ indra dhīraḥ śikṣā śacīvastava naḥ śacībhiḥ.*

Since eternity, O lord of infinite light and generosity, the wealths in your open hand never decrease, never will they exhaust. You are the lord supreme of light and knowledge. You are the lord of omnipotence. You are the master of the dynamics of existence. You are calm and constant. You are the lord of kindness, favour and grace. Enlighten us with the light of knowledge. Bless us with your favours and grace.

सनायुत गातम इन्द्र नव्यमत इदबह्व हरियार्जनाय । सुनीथाय
नः शवसान नाधाः पातम् । धियावसुजग-म्यात ॥ १३ ॥

13. *Sanāyate gotama indra navyamatakṣad brahma hariyojanāya. Sunīthāya naḥ śavasāna nodhāḥ prātarmakṣū dhiyāvasurjaga myāt.*

Indra, lord of omnipotence and infinite action, lord omnipresent of infinite motion, since eternity you are ever present just at hand. Nodha, the poet of constant adoration, Gotama, spirit of fastest thought and imagination, creates the latest songs of celebration in honour of you, lord of universal light and humanity, lord giver of infinite freedom and joy. May the lord of eternal wealth and joy, may the spirit of eternal vision and imagination be with us upon the instant with the light of the dawn.

Mandala 1/Sukta 63

Indra Devata, Gautama Nodha Rshi

त्वं म॒हाँ इ॒न्द्र या ह॒ शुष्म॒द्यावा॑ ज॒ज्ञानः॑ पृ॒थि॒वी अम॑ धाः ।
यद्ध॑ त॒ विश्वा॑ गिर॒यश्चि॒दध्वा॑ भि॒या दृ॒ हासः॑ कि॒रणा॑
न॒र्जन॑ ॥ १ ॥

1. *Tvaṁ mahāñ indra yo ha śuṣmairdyāvā jajñānaḥ pr̥thivī ame dhāḥ. Yaddha te viśvā girayaści-dabhvā bhiyā dṛḷhāsaḥ kiraṇā naijan.*

Indra, lord omnipresent, great you are indeed who, manifest in creation, hold the heaven and earth in your power and law of omnipotence. It is by that eternal power and awe that all the mighty mountains and the impetuous rays of light do not deviate from their fixed course.

आ यद्ध॑रीं इ॒न्द्र वि॒वता॑ वरा॒ त॒ वजं॑ ज॒रिता॑ बा॒ह्वधा॑त ।
यना॑वि॒हय॑त॒कता॑ अ॒मित्रा॑न्पु॒रं दृ॒ष्णासि॑ पु॒रुहू॑त पू॒र्वीः ॥ २ ॥

2. *Ā yaddharī indra vivratā verā te vajraṁ jaritā bāhvordhāt. Yenāviharyatakrato amitrān pura iṣṇāsi purūhūta pūrvīḥ.*

Indra, lord almighty of immaculate action, universally invoked, when you deploy your forces of movement and advance, observing the rules and discipline of your universal law, your worshippers and admirers too hold in their arms the same thunderbolt of law by which you destroy the many strongholds of the enemies of life and humanity.

त्वं सत्य इन्द्र धृष्णुरतान्त्वमृभु ॥ नयस्त्वं षाट । त्वं शुष्णं
वृजनं पृ ॥ आणा यून् कुत्साय द्युमत सचाहन ॥ ३ ॥

3. *Tvaṁ satya indra dhr̥ṣṇuretān tvamṛbhukṣā
naryastvaṁ ṣāt. Tvaṁ śuṣṇaṁ vṛjane pr̥kṣa āṇau
yūne kutsāya dyumate sacāhan.*

Indra, you are ever true, constant destroyer of these negativities of life and nature. You are the protector and promoter of the wise artists and scientists. You are the leader and friend of humanity. You are ever patient and forbearing. In the great battles of unity and fulfilment, you eliminate want and drought for the sake of the young generation, bright and brave wielders of the force of the thunderbolt of plenty and righteousness.

त्वं ह त्यदिन्द्र चादीः सखा वृत्रं यद्वज्रिन्वृषकमग्भुनाः ।
यद्ध शूर वृषमणः पराचवि दस्यूँयानावकृता वृथाषाट ॥ ४ ॥

4. *Tvaṁ ha tyadindra codīḥ sakhā vṛtram yad vajrin
vṛṣakarmannubhnāḥ. Yaddha śūra vṛṣamaṇaḥ
parācairvi dasyūñryonāvakṛto vṛthāṣāt.*

You only, for sure, Indra, are the universal friend, wielder of the thunderbolt, and hero of vast operation who take on the cloud of darkness and want, overthrow the demon of want and darkness and shower the

blessings of plenty and fulfilment and who, O brave one, generous at heart, by nature and instinct nip evil and wickedness in the bud itself.

त्वं ह॒ त्यदिन्द्रा॑रि॒षण्य॑न्दृ॒ हस्य॑ चि॒न्मता॑ना॒मजु॑ष्टा ।

व्य॑स्मदा काष्ठा॒ अव॑त वघ्न॒व वजि॑ञ्छनथि॒ह्यमि॑त्रान् ॥ ५ ॥

5. *Tvaṁ ha tyadindrāriṣaṇyan dṛḷhasya cinmartā-nāmajuṣtau. Vyasmadā kāṣṭhā arvate varghaneva vajriñchnathihyamitrān.*

Indra, lord of the thunderbolt, you surely are he who is unwilling to injure the strong and firm among humanity and the strong and stable system of the order. Fall like a hammer upon the disagreeables of humanity, fix them, and scatter the unfriendly as the sun scatters the clouds, and open the paths of advancement for progress in all directions.

त्वां ह॒ त्यदिन्द्रा॑ण॒साता॒ स्व॑मी॒ ह नर॑ आ॒जा ह॑वन्त ।

तव॑ स्वधा॒व इ॒यमा॑ स॒मय॑ ऊ॒तिवाज॑ष्वत॒साय्या॑ भूत ॥ ६ ॥

6. *Tvāṁ ha tyadindrārṇasātau svarmīḥ nara ājā havante. Tava svadhāva iyamā samarya utirvā-jeṣvatasāyyā bhūt .*

In the tumult of the battles of the brave for victory and the showers of peace and joy, the leaders of humanity call upon you, Indra, to join the strife and win. Lord of innate wealth and power, may this help and protection of yours be available to us in our joint ventures and our battles for food, knowledge, science and social progress.

त्वं ह॒ त्यदिन्द्र॑ स॒प्त यु॑ध्यन्पु॒रा वजि॑न्पुरु॒कुत्सा॑य ददः ।

ब॒हिन॑ यत्सु॒दास॑ वृ॒था वर्ग॑हा रा॒जन्व॑रि॒वः पू॒र्व कः॑ ॥ ७ ॥

8. *Tvaṃ ha tyadindra sapta yudhyan puro vajrin purukutsāya dardaḥ. Barhirna yat sudāse vṛthā vargaṅho rājan varivaḥ pūrave kaḥ.*

Indra, lord of the thunderbolt, ruler of the world, fighting seven evils and defending the seven-fold power of the order, you break down the strongholds of sin and crime for the sake of the generous and the many splendoured social order. Uproot the sin and crime like grass and deliver the wealth to the people for the sake of joy and fulfilment and take the order to the heights of the sky. (The sevenfold powers are: the council, councillors, president, army, commander, services and the people.)

त्वं त्यां न इन्द्र दव चित्रामिषमापा न पीपयः परिज्मन ।

यया शूर पत्यस्मभ्यं यंसि त्मन्मूर्जं न विश्वध त्रध्य ॥ ८ ॥

8. *Tvaṃ tyāṃ na indra deva citrāmiṣamāpo na pīpayah parijman. Yayā śūra pratyasmabhyam yaṃsitmanamūrjaṃ na viśvadha kṣaradhyai.*

Indra, brilliant lord of generosity, ever present and all protective, brave hero, ruler and holder of the world, like the flow of nature's waters, let that various and wondrous energy, mind and means flow freely for us for the expression and fulfilment of our spiritual self by which you again and again direct and guide the conduct of our soul as well as the psychic flow of our energy.

अकारि त इन्द्र गातमभिबह्वाण्याक्ता नमसा हरिभ्याम ।

सुपशंसं वाज्रमा भरा नः पातम तू धियावसुजगम्यात ॥ ९ ॥

9. *Akāri ta indra gotamebhir brahmāṇyoktā namaśa haribhyām. Supeśasaṃ vājamā bharā naḥ prātarmakṣū dhiyāvasurjagamyāt.*

Indra, lord of the world, by the most eminent sages of vision and intelligence, like fast motions of light rays for the sun, songs of homage have been presented with heart and soul with offerings of faith and reverence and sung for you.

May the same lord of wealth and intelligence come to us and bless us with wondrous wealth of food, light and energy at the break of dawn.

Mandala 1/Sukta 64

Maruts Devata, Gautama Nodha Rshi

वृष्ण॒ श॒र्धा॒य॒ सु॒म॒खा॒य॒ व॒ध॒स् न॒धः॒ सु॒वृ॒त्तिं॒ प॒ भ॒रा
म॒रु॒द्भ्यः॑ । अ॒पा न॒ धी॒रा॒ म॒न॒सा॒ सु॒ह॒स्त्या॒ गि॒रः॒ स॒म॒ञ्ज
वि॒दथ॑ष्वा॒ भुवः॑ ॥ १ ॥

1. *Vṛṣṇe śardhāya sumakhāya vedhase nodhaḥ suvrktiṁ pra bharā marudbhyaḥ. Apo na dhīro manasā suhastyo girāḥ samañje vidatheṣvā-bhuvah.*

Nodha, poet of vision and wisdom, come and sing a song of celebration in selected words of pure beauty for the generous, mighty and omniscient lord of universal yajna and in honour of the Maruts, divine energies of universal motion. Settled and constant, pure and fluent as waters, dexterous of hand in structure and form, with heart and soul I compose, adorn and chant holy voices revealed in meditation, presenting themselves as celebrants of the Lord.

त॒ ज॒ज्ञि॒र दि॒व ऋ॒ष्वा॒स उ॒ णा॑ रु॒दस्य॑ म॒या अ॒सु॒रा अ॒र॒प॒सः ।
पा॒व॒का॒सः॒ शु॒च॒यः॒ सू॒या इ॒व स॒त्वा॒ना न॒ द॒प्सि॒ना घा॒र॒-
व॒प॒सः ॥ २ ॥

2. *Te jajñire diva ṛṣvāsa ukṣaṇo rudrasya maryā asurā arepasah. Pāvakāsaḥ śucayaḥ sūryā iva satvāno na drapsino ghoravarpasah.*

Those Maruts, waves of winds, children of the light of heaven, reveal the light of knowledge. Friends of humanity, they are the breath of Rudra, cosmic energy of prana, generous, inspiring, pure and unpolluted, pure and purifying, brilliant as sunbeams, replete with vitality, carrying particles of living energy, they are awful and sublime in form.

युवाना रुद्रा अजरा अभोग्घना वव पु॒रधिगावः पवता इव ।
दृ॒ हा चि॒द्विश्वा भुव॑नानि पाथि॑वा प च्यावयन्ति दि॒व्यानि
मु॒ज्मना ॥ ३ ॥

3. *Yuvāno rudrā ajarā abhogghano vavakṣura-dhrigāvaḥ parvatā iva. Dṛḷhā cid viśvā bhuva-nāni pārthivā pra cyāvayanti divyāni majmanā.*

Fresh, powerful and ever young, dynamic catalytic energies, unaging, free from suffering and death, they grow and augment. Unseen and irresistible in motion, strong and steady as mountains, with their power and force they move everything on earth and in heaven and all the worlds in existence.

चि॒त्रर॒ज्जिभि॒वपु॑ष व्य॒ज्जत॒ व तः॑ सु रु॒क्माँ अधि॑ यतिर
शु॒भ । अ॑स॒ष्वेषां॑ नि मि॒मृ णु॒कृष्ट॑यः सा॒कं ज॒ज्ञिर स्व॒धया॑
दि॒वा नरः॑ ॥ ४ ॥

4. *Citrairañjibhirvapuse vyañjate vakṣaḥsu rukmāñ adhi yetire śubhe. Amseṣveṣāṃ ni mimṛkṣurrṣṭa-yah sākam jajñire svadhayā divo narah.*

In various colourful shapes they manifest and

define themselves in beautiful forms of nature. They activate the heat and light of vitality in the body system. Their dynamic powers shine in the athletic shoulders of their favourite heroes. Life of heroic people, they arise and shine with their innate light and power from heaven itself.

इशा॒न॒कृ॒ता धु॒नया रि॒शाद॑सा वा॒ता॒न्वि॒द्यु॒तस्त॑विषी॒भिर॑क॒त ।
दु॒हन्त्यू॒र्ध॒दिव्या॑नि धू॒तया॒ भूमिं॑ पि॒न्वन्ति॒ पय॑सा॒ परि॑जयः ॥ ५ ॥

5. *Īśanakṛto dhunayo riśādaso vātān vidyutastaviṣī-bhirakrata. Duhantyūrdhdivyāni dhūtayao bhū-miṁ pinvanti payasā parijrayaḥ.*

Creators and makers of ruling powers on earth, they are the movers and shakers of things and people. Destroyers of the destroyers, they generate winds and lightning with their blazing splendour. They distil the essence of energy from the celestial sources of nature and, vibrating every particle of matter and energy, they feed the earth with the nectar of vitality while they go round in spaces at their tempestuous speed.

पि॒न्वन्त्य॒पा म॒रुतः॑ सु॒दान॑वः॒ पया॑ घृ॒तव॑द्वि॒दथ॑ष्वा॒भुवः॑ ।
अ॒त्यं न मि॒ह वि न॑यन्ति वा॒जिन॑मु॒त्सं दु॒हन्ति॒ स्तन॑-
यन्त॑मि॒ति॒म ॥ ६ ॥

6. *Pinvantyapo marutaḥ sudānavaḥ payo ghr̥ta-vad vidatheṣvābhuvāḥ. Atyam̐ na mihe vi nayanti vājinamutsam̐ duhanti stanayantamakṣitam.*

The generous Maruts, waves of cosmic energy, feed the vitality of waters. Instantly present at the yajnas of nature and humanity, as they radiate the ghr̥ta across the spaces, so they feed and augment milk and juices

from spaces. And for the sake of rain, like a horse in the reins, they rule the floating cloud and the lightning thunder and milk the cloud like a perennial spring for life.

महिषासा मायिनश्चित्रभानवा गिरया न स्वतवसा रघुष्यदः ।
मृगाइव हस्तिनः खादथा वना यदारुणीषु तविषीर-
युग्ध्वम ॥ ७ ॥

7. *Mahiṣāso māyinaścitrabhānavo girayo na svata-
vaso raghuṣyadaḥ. Mṛgā iva hastinaḥ khādatha
vanā yadāruṇīṣu taviṣīrayugdhvam.*

Mighty strong and strengthening, magical stimulators of intelligence and performance, various and versatile in heat and light, innately powerful and firmly rooted as mountains and inherently rich as clouds, the winds are impetuous in motion as the shooting deer and mighty as the elephants which destroy the forests. If you use these brilliant powers of light and winds in your fieriest forces of creation and defence you would destroy the destroyers and protect the beauties of life and nature and enjoy yourselves.

सिंहा इव नानदति पचतसः पिशा इव सुपिशा विश्ववदसः ।
त्पा जिन्वन्तः पृषतीभिरृष्टिभिः समित्सबाधः शवसाहि-
मन्यवः ॥ ८ ॥

8. *Siṃhā iva nānadati pracetasah piśā iva supiśo
viśvavedasah. Kṣapo jinvataḥ prṣatībhirrṣṭibhiḥ
samt sabādhaḥ śavasāhimanyavaḥ.*

Like lions, the Maruts roar and proclaim the nature of nature (since, as waves of energy, they are in touch with everything in existence and hence know what

it is). Powerful as they are possessed of minute particles of energy they possess the world and put you in touch with everything if you know them. Keeping everything in its own shape and order, coexistent with the clouds in their action of sun and shower, they vitalise the nights with the showers of their waves like mists.

(If you know the Maruts, you know what they touch and proclaim.)

रदसी आ वदता गणश्रिया नृषाचः शूराः शवसाहिमन्यवः ।
आ बन्धुरध्वमतिन दशता विद्यु १ तस्था मरुता रथेषु
वः ॥ ९ ॥

9. *Rodasī ā vadatā gaṇaśriyo nṛṣācaḥ śūrāḥ śasā-himanyavaḥ. Ā bandhureṣvamatirna darśatā vidyunna tasthau maruto ratheṣu vaḥ.*

Maruts, scholars, soldiers, leaders of humanity, organised in graceful classes, friends of mankind, brave, breakers of the clouds, with your own power reach over earth and heaven, address them and proclaim of them. And may the Maruts, energies of winds, like lightning, electric energy, in beautiful body form, come and sit in the strong structure of your cars to take you over earth and heaven.

विश्ववदसा रयिभिः समाकसः संमिश्लासस्तविषी-
भिविरप्तिनः । अस्तार इषुं दधिर् गभस्त्यारनन्तशुष्मा
वृषखादया नरः ॥ १० ॥

10. *Viśvavedaso rayibhiḥ samokasaḥ saṁmiślāsa-staviṣībhirvirapśinaḥ. Astāra iṣuṁ dadhire gabhastyoranantaśuṣmā vṛsakhādayo naraḥ.*

Heroic men, mighty powers, cosmic energies,

Maruts, voracious eaters, excellent and exuberant, who know and rule the world live together with all their wealth together, mix together in equal homes with all their light and power of the elements, hold immense strength in their hands, fix the arrow on the bow and shoot. They are the real men, the Maruts.

हिरण्ययभिः पविभिः पयावृध उज्जिघ्नन्त आपथ्या३ न
पवतान । मखा अयासः स्वसृता धुवच्युता दुधकृता मरुता
भार्जदृष्टयः ॥ ११ ॥

11. *Hiranyayebhiḥ pavibhiḥ payovṛdha ujjighnanta āpathyo na parvatān. Makhā ayāsaḥ svasṛto dhruvacyuto dudhrakṛto maruto bhrājadrṣ-ṭayah.*

Maruts, creators and promoters of water, juice and milk, powers of cosmic yajna, advancing, self-driven, shakers of the fixed, makers of the firm, brandishing their burnishing steel, shatter the mountains and scatter the clouds like leaves on the pathways by the golden wheels of their chariots.

घृषुं पावकं वनिनं विचषणिं रुदस्य सूनुं हवसा गृणीमसि ।
रजस्तुरं तवसं मारुतं गणमृजीषिणं वृषणं सश्चत
श्रिय ॥ १२ ॥

12. *Ghrṣuṁ pāvakaṁ vaninaṁ vicarṣaṇiṁ rudrasya sūnuṁ havasā grṇīmasi. Rajasturaṁ tavaśaṁ maṛutaṁ gaṇamṛjīṣiṇaṁ vṛṣaṇaṁ saścata śriye.*

We invoke, praise and celebrate in song the band of Maruts, nature's powers of grinding and crushing, purifying as fire with refinement, generous, ever active, children of Rudra, i.e., products of cosmic metabolism in the process of joining, disjoining, consuming and

creating. You too love, study and serve the Maruts, most active energy of the universe, fiery and powerful, creative and collective forces which bestow the gifts of life on us. Do so for beauty, prosperity and grace.

प नू स म॒तः श॒र्वसा॒ जनाँ॑ अति॒ त॒स्था व॒ ऊ॒ती म॑रु॒ता
यमाव॑त । अ॒व॒द्भि॒वाजं॑ भ॒रत॒ धना॒ नृ॒भि॒रा॒पृ॒च्छ्यं॑ क॒तुमा॑
ति॒ पु॒ष्यति॑ ॥ १३ ॥

13. *Pra nū sa martataḥ śavasā janāñ ati tasthau va ūtī maruto yamāvata. Arvadbhirvājaṁ bharate dhanā nṛbhirāprcchyaṁ kratumā kṣeti puṣyati.*

O Maruts, surely that person soon surpasses other people with power and merit and settles whom you protect and promote with your favours. He achieves food, energy and success with the fastest means of movement and progress, gets the desired wealth for the asking with the people around, and collects and advances the wealth and beauty of yajnic life.

च॒कृत्यं॑ म॒रुतः॑ पृ॒त्सु दु॒ष्टरं॑ द्यु॒मन्तं॑ शु॒ष्मं म॒घव॑त्सु ध॒त्तन॑ ।
ध॒न॒स्पृ॒तमु॒क्थ्यं॑ वि॒श्वच॑र्षणिं ता॒कं पु॒ष्यम॑ त॒नयं॑ श॒तं
हि॒माः ॥ १४ ॥

14. *Carkṛtyaṁ marutaḥ pṛtsu duṣṭaraṁ dyumantaṁ śuṣmaṁ maghavatsu dhattana. Dhanasprṭamukthyaṁ viśvacarṣaṇiṁ tokāṁ puṣyema tanayaṁ śataṁ himāḥ.*

O Maruts, heroes of the world, bear for us valour and virility of sustained value for work, strength and courage irresistible in battles, and brilliant excellence among people of power and honour. Bless us with a son and a grandson, winner of wealth and victory,

worthy of praise and universally admirable, whom we may nurse, nourish, protect and promote for a hundred years to advance in life.

नू छिं मरुता वीरवन्तमृतीषाहं रयिमस्मासु धत्त । सहस्रिणं
श्रुतिनं शूशुवांसं पातम । धियावसुजगम्यात् ॥ १५ ॥

15. *Nū ṣṭhiram maruto vīravantamṛtīṣāham rayima-
smāsu dhatta. Sahasriṇam śatīnam śūśuvām-sam
prātarmakṣū dhiyāvasurjagamyāt.*

O Maruts, heroes of humanity fast as winds, bear among us stable wealth comprising most heroic youth who are ever felicitous and victorious, and happiness of a hundred fold and a thousandfold order. May the spirit of pious intelligence and wealth of mind and soul visit and bless us instantly with the light of dawn.

Mandala 1/Sukta 65

Agni Devata, Parashara Shaktya Rshi

पश्वा न तायुं गुहा चतन्तं नमा युजानं नमा वहन्तम ।
सजाषा धीराः पदरनु ग्मुप त्वा सीदन्विश्व यजत्राः ॥ १ ॥

1. *Pasvā na tāyūṁ guhā catantam namo yujānam
namo vahantam. Sajoṣā dhīrāḥ padairanu gma-
nnupa tvā sīdan viśve yajatrāḥ.*

Tracing and following the foot-prints of the animal, the master finds where the cattle carrier is hiding in the cave. So do all the yajakas, loving together and dedicated, patient and constant in their search, follow you, Agni, by yogaic stages and find you where you are hiding in the cave of the heart, creating and commanding food and energy, bearing and bestowing food and energy

of life, and they sit close around you, preparing and feeding the fire, seeking and finding.

ऋतस्य दवा अनु व्रता गुभुवत्परिष्टिद्यान भूम । वधन्तीमापः
पन्वा सुशिश्विमृतस्य याना गभ सुजातम ॥ २ ॥

2. *R̥tasya devā anu vratā gurbhuvat pariṣṭirdyaurna bhūma. Vardhantīmāpaḥ panvā suśiśvimṛtasya yona garbhe sujātam.*

Noble yajakas dedicate themselves to the Law of Truth in sacred vows. The search for Agni goes on. They augment the waters, exalt the earth and, with their noble actions, promote the agni born in the vedi at the centre of the womb of nature and the Laws of Divinity. And the earth grows bright and blest as heaven.

पुष्टिर्न रण्वा ितिन पृथ्वी गिरिन भुज्म ादा न शंभु ।
अत्या नाज्मन्त्सगपतक्तः सिन्धुन ादः क ई वरात ॥ ३ ॥

3. *Puṣṭirna raṇvā kṣitirna pr̥thvī girirna bhujma kṣodo na śambhu. Atyo nājmant-sargaprataktaḥ sindhurna kṣodaḥ, ka īm varāte.*

Delightful as the glow of health, vast and happy dwelling as earth, generous as a cloud, sanctifying as waters, fast as a flying horse in rapid motion, deep and rolling as the sea, who can stop it, just at hand as it is?

जामिः सिन्धूनां भातव स्वस्त्रामिभ्या ऽ राजा वनान्यत्ति ।
यद्वातजूता वना व्यस्थादग्निह दाति रामा पृथिव्याः ॥ ४ ॥

4. *Jāmiḥ sindhūnām bhrāteva svasrāmibhyānna rāja vanānyatti. Yad vātajūto vanā vyasthāda-gnirha dāti romā pr̥thivyāḥ.*

It is a friend of the seas, dear as a brother of his

sisters. It rules over the wealthy as over its attendants, and devours the forests. Driven by the winds, it abides in the waters, clouds and the sunbeams. And it is only Agni which matures and harvests the grasses and herbs of the earth.

श्वसित्यप्सु हंसा न सीदन्क्त्वा चतिष्ठा विशामुषभुत ।

सामा न वधा ऋतपजातः पशुन शिश्वा विभुदूरभाः ॥ ५ ॥

5. *Śvasityapsu haṁso na sīdan kratvā cetiṣṭho viśā-muṣarbhut. Somo na vedhā ṛtaprajātaḥ paśurna śiśvā vibhurdūrebhāḥ.*

It breathes in the waters, vitalising them, playing with them like a swan. Most intelligent and wide-awake, it awakens the people at dawn with its light and yajnic action. Born of Divine Law and Truth of Nature, it is an inspirer and energiser like soma. Playful as a calf, it is omnipresent, shining far and wide.

Mandala 1/Sukta 66

Agni Devata, Parashara Shaktya Rshi

रयिन चित्रा सूरान् संदृगायुन पाणा नित्या न सूनूः । तक्त्वा
न भूणिवना सिषक्ति पया न धनुः शुचिविभावा ॥ १ ॥

1. *Rayirna citrā sūro na saṁdṛgāyurna prāṇo nityo na sūnuḥ. Takvā na bhūrṇirvanā siṣakti payo na dhenuḥ śucirvibhāvā.*

Wondrous as wealth and beauty, illuminating as the sun, breath of energy as life itself, ever present and essentially constant as a son, restless as a falcon, abiding with the forests and sunbeams, a very mother cow, nourishing and life-giving as milk, it is pure and

blazing, shining and revealing all.

दा॒धार् । म॒माका॒ न र॒ण्वा यवा॒ न प॒क्वा ज॒ता ज॒ना॒नाम ।
ऋ॒षि॒न स्तु॒भ्वा वि॒ ऽ ऽ प॑श॒स्ता वा॒जी न पी॒ता वया॑
दधा॒ति ॥ २ ॥

2. *Dādihāra kṣemamoko na raṇvo yavo na pakvo jetā janānām. Ṛṣirna stubhva vikṣu praśasto vājī na prīto vayo dadhāti.*

It is the treasure of peace and welfare. Soothing as a home and food as barley, it is the winner of victories for humanity. Worthy of reverence as a seer, it is admired of people. It is worthy of admiration as a war-chariot and bears life, energy and long age for us.

दु॒राक॑शा॒चिः क॒तुन॑ नित्या॒ जा॒यव॑ या॒ना॒वरं॑ वि॒श्वस्म॑ । चि॒त्रा
यद॑भा॒ट छ॒व॒ता न वि॒ ऽ ऽ र॒था न रु॒क्मी त्व॒षः स॒मत्सु॑ ॥ ३ ॥

3. *Durokaśociḥ kraterna nityo jāyeva yonāvaram viśvasmai. Citro yadabhrāt chveto na vikṣu ratho na rukmī tveṣaḥ samatsu.*

Lord of awful light for all places, eternal like the yajna of creation, beauty of the home like the wife, for all, wondrous of form and character that shines among people like the very sunlight, it is magnificent as a warrior's chariot, blazing in battles with victory.

स॒न॒व सृ॒ष्टा॒मं द॒धा॒त्यस्तु॑न दि॒द्यु॒त्त्व॒षप॑तीका । य॒मा ह॑ जा॒ता
य॒मा ज॑नि॒त्वं जा॒रः क॒नी॒नां प॑ति॒जनी॑नाम ॥ ४ ॥

4. *Seneva sṛṣṭāmaṁ dadhātyasturna didyut tveṣa-pratīkā. Yamo ha jāto yamo janitvaṁ jārah kanīnām patirjanīnām.*

Like an army sent up to advance in battle, it

wields power and force. Like an electric missile of fire it is blazing and voracious, a symbol of light and fire. It is the guide, controller, and destiny of all that is born, and the guide, controller and destiny of all that is on way to life. It is the paramour of maidens and the protector of wives.

तं वंश्चराथा वयं वसत्यास्तं न गावा न ण्त इद्धम ।

सिन्धुन गदः प नीचीरना त्वन्त गावः स्वदृशीक ॥ ५ ॥

5. *Taṁ vaścarāthā vayaṁ vasatyāstaṁ na gāvo nakṣanta iddham. Sindhurna kṣodaḥ pra nīcirai-nonnavaṇṭa gāvaḥ svaḍṛśīke.*

Just as cows return to their stall, just as rays of the sun withdraw to the sun, just as streams and rivers flow down to the sea, so may we all, moving as well as settled people, attain to you, Agni, light of the sun, and the Lord Almighty.

Mandala 1/Sukta 67

Agni Devata, Parashara Shaktya Rshi

वनषु जायुमतषु मित्रा वृणीत श्रुष्टिं राजवाजुयम ।

अमा न साधुः कतुन भदा भुवत्स्वाधीहाता हव्यवाट ॥ १ ॥

1. *Vaneṣu jāyurmarteṣu mitro vṛṇīte śruṣṭiṁ rājevā-juryam. Kṣemo na sādhuḥ kraturṇa bhadro bhuvat svādhīrhotā havyavāt.*

Just as a ruler selects a young, unaging and enthusiastic worker, best of the desirable lot and friendliest among people, so does Agni select and bless a devotee for the divine mission of life's yajna. May this Agni, Lord of yajna, Itself the giver and receiver,

carrier of the fragrances across life and the world, immanent in forests and manifest in sunbeams, friendliest power among living beings, good like happiness incarnate, creative and blissful as yajna itself be our sustainer, protector and promoter in life and select us for the sacred mission of Divinity.

हस्त॒ दधा॑ना नृ॒मृणा विश्वा॒न्यम॑ द॒वान्धा॒द गुहा॑ नि॒षीद॑न ।

वि॒दन्ती॒मत्र॒ नरा॑ धि॒य॒न्धा हृ॒दा यत्त॒ष्टान्मन्त्राँ॑ अशंस॑न ॥ २ ॥

2. *Haste dadhāno nṛmṇā viśvānyame devān dhād guhā niṣīdan. Vidantīmatra naro dhiyamdhā hṛdā yat taṣṭān mantrāñ aśaṁsan.*

People of faith and dedication, possessed of sacred intelligence who chant and meditate on mantras, divining into the secrets of nature and divinity with their heart and soul, come to know and realise here itself in actuality the presence and attributes of Agni which is immanent in the depth of the soul, reveals Itself, holding the wealths of the world for the devotees, and establishes the dedicated generous brilliancies in knowledge, power and wealth of the world and protects and promotes them in life.

अ॒जा न॒ तां द॒धारं॑ पृ॒थि॒वीं त॒स्तम्भ॒ द्यां मन्त्र॑भिः स॒त्यः ।

प्रि॒या प॒दानि॑ प॒श्वा नि पा॑हि वि॒श्वायु॑र॒ग्र गुहा॑ गुहं गाः ॥ ३ ॥

3. *Ajo na kṣāṁ dādhāra pṛthivīm tastambha dyām mantrebhiḥ satyaiḥ. Priyā padāni paśvo ni pāhi viśvāyuragne guhā guhaṁ gāḥ.*

The eternal lord of existence, Agni, light and life of the universe, holds the earth as He holds the sky and sustains heaven in space with true mantras of Rtam

(which are identical with His thoughts and laws of nature). Agni, lord and spirit of the universe, deepest in the depth of the soul as you are, protect the steps of the growth of the soul's vision of divinity, guard them against the violence and vulgarity of brute force.

य ईं चिकत गुहा भवन्तमा यः ससाद धारामृतस्य ।

वि य चृतन्त्यृता सर्पन्त आदिद्वसूनि प ववाचास्म ॥ ४ ॥

4. *Ya im ciketa guhā bhavantamā yaḥ sasāda dhārā mṛtasya. Vi ye cṛtanyṛtā sapanta ādidva-sūni prāvavācāsmāi.*

One who knows Agni existent in the cave of the heart, takes the shower in the stream of Truth and life flowing from Divinity. Those who tie the knot with the presence, serve It and shine the path of realisation along the steps, to them Agni reveals the secrets of the wealths of life and light of the Spirit.

वि या वीरुत्सु राधन्महित्वात प्रजा उत प्रसूष्वन्तः ।

चित्तिरपां दम विश्वायुः सद्यव धीराः संमाय चकुः ॥ ५ ॥

5. *Vi yo vīrutsu rodhanmahitvota prajā uta prasūṣvantah. Cittirapāṁ dame viśvāyuh sadmeva dhīrāḥ saṁmāya cakruḥ.*

Agni, that universal spirit and energy of life which manifests in form and measure in the shoots that come forth in the herbs and trees and in the child in the womb of the mother, that superconsciousness, the realised souls experience when they have collected their consciousness as if behind closed doors, when even the motion of their pranas has been stilled.

(The energy of life which is the heat, vitality

and glow of health in life forms, which is universally active, the scientists and yogis realise in a state of total concentration.)

Mandala 1/Sukta 68

Agni Devata, Parashara Shaktya Rshi

श्री॒ण गु॒प॒ स्था॒द्वि॒वं भु॒र॒ण्युः स्था॒तुश्च॒रथ॑म॒क्तून्व्यू॒णात॑ ।

परि॒ यद॑षा॒मका॒ विश्व॑षां॒ भुव॑द्वा॒ द॒वानां॑ महि॒त्वा ॥ १ ॥

1. *Śrīṇannupa sthād divaṃ bhuraṇyuh sthātu-
ścarathamaktūn vyūrṇot. Pari yadeṣāmeko
viśveṣāṃ bhuvad devo devānām mahitvā.*

The blazing, vibrating, ripening, perfecting power and energy of the Lord, Agni, that sustains and beautifies the world pervades and abides by the moving and non-moving forms of existence and covers as well as brightens and defines the day and night with His presence. He is the sole one lord and light of all the brilliancies of the universe by virtue of His own might.

आदि॒त्त विश्व॑ क॒तुं जुष॑न्त॒ शुष्का॒द्यद्दे॒व जी॒वा जनि॑ष्ठाः ।

भज॑न्त॒ विश्व॑ द॒वत्त्वं नाम॑ ऋ॒तं स॒प॒न्ता अ॒मृत॑म॒वः ॥ २ ॥

2. *Ādit te viśve, kratuṃ juṣanta śuṣkād yad deva,
jīvo janiṣṭhāḥ. Bhajanta viśve devatvaṃ nāma
ṛtaṃ sapanto, amṛtamevaiḥ.*

Brilliant lord of existence, most generative support of life-force arising from dry sources of energy, all the brilliancies of the universe join your sacred act of creation. All of them worship your divinity in truth and faith. All of them with all their manners, customs, rituals, in short with every motion of their thought and

body, do homage to your laws of existence and your immortal presence.

ऋतस्य॒ पषा॑ ऋतस्य॑ धी॒तिवि॒श्वायु॑वि॒श्व॒ अपांसि॑ चकुः ।
यस्तु॒भ्यं॒ दाशा॑द्या वा॒ त॒ शि॒ त॒त्तस्म॑ चि॒क्कि॒त्वान॒यिं॒
दय॑स्व ॥ ३ ॥

3. *Ṛtasya preṣā ṛtasya dhītirviśvāyurviśve apāṁsi cakruḥ. Yastubhyaṁ dāśādyo vā te śikṣāt tasmai cikitvān rayiṁ dayasva.*

Agni, first impulse of creative intelligence, wielder of the laws of Truth and laws of evolution, life of the universe, all the forces of existence do your bidding and perform their action. Lord all percipient and omniscient, whosoever be intelligent and give away charity in homage to you or learn from your eternal Word and universal acts, bless him/her with the wealth of the world.

हाता॑ निष॒त्ता॒ मना॑रप॒त्य॒ स चि॑ वा॒सां॑ पती॑ रयी॒णाम॑ ।
इच्छ॑न्त॒ रता॑ मि॒थस्त॑नूषु॒ सं जा॑नत॒ स्वद॑ इ॒रमू॑राः ॥ ४ ॥

4. *Hotā niṣatto manorapatye sa cinnvāsām patī rayiṇām. Icchanta reto mithastanūṣu saṁ jānata svairdakṣairamūrāḥ.*

Lord of light, high-priest of the cosmic yajna of creation and generation, receiver of oblations and creator and begetter of blessings, immanently seated in humanity, Agni is the lord ruler and controller of these wealths of life, and its yajnic creations. Ye men and women of intelligence and generative science mutually desirous of creative energy and fertility together in your body system, know the science of generative yajna with

your knowledge, education and expertise.

पितुन पुत्राः कतुं जुषन्तु श्राष्टन्य अस्य शासं तुरासः ।

वि राय आणादुरः पुरु तुः पिपश नाकं स्तृभिदमूनाः ॥ ५ ॥

5. *Piturna putrāḥ kratuṁ juṣanta śroṣan ye asya śāsaṁ turāsaḥ. Vi rāya aurnod duraḥ purukṣuḥ pipeśa nākaṁ str̥bhirdamūnāḥ.*

If men of genius and action were to dedicate themselves to yajna and listen to the divine voice and obey the discipline and command of this divine Agni as children listen to the father and do his behest, then the omnificent Lord of wealth and omnipotence would bless them with showers of wealth and open the beautiful doors of heaven and happiness to them.

Mandala 1/Sukta 69

Agni Devata, Parashara Shaktya Rshi

शुकः शुशुक्वाँ उषा न जारः पपा समीची दिवा न ज्यातिः ।

परि पजातः कत्वा बभूथ भुवा द्वानां पिता पुत्रः सन ॥ १ ॥

1. *Śukraḥ śuśukvāñ uṣo na jāraḥ paprā samīcī divo na jyotiḥ. Pari Prajātaḥ kratvā babhūtha bhuvo devānām pitā putraḥ san.*

Bright and blazing, pure and purifying as the sun, lover of the dawn, filling both earth and heaven like the light of the sun, Agni, emerging and rising, shines over all with its light and power, being both generator and generated of the divinities of the earth.

वधा अदृमा अग्निविज्ञान तूधन गानां स्वाद्या पितृनाम ।

जन न शव आहूयः सन्मध्य निषत्ता र्णवा दुराण ॥ २ ॥

2. *Vedhā adrpto agnirvijānannūdharna gonām svādmā pitūnām. Jane na śeva āhūryaḥ san madhye niṣatto raṇvo duroṇe.*

Lord of light and intelligence, free from pride and infatuation, knower of right and wrong, light and dark, generous as cow's udders overflowing with milk, Agni ripens and sweetens the food of life. Like a benefactor of humanity, worthy of invocation and invitation, sanctified in the middle of the home, it adds to the delight of the family.

पुत्रा न जा॒ता र॒ण्वा दु॒रा॒ण वा॒जी न पी॒ता वि॒शा वि ता॒रीत ।
वि॒शा यद॒ह्व नृ॒भिः सनी॒ळा अ॒ग्निद॒व॒त्त्वा वि॒श्वान्य॒श्याः ॥ ३ ॥

3. *Putro na jāto raṇvo duroṇe vājī na prīto viśo vi tārit. Viśo yadahve nṛbhiḥ sanīḷā agnirdevatvā viśvānyaśyāḥ.*

Rising like a darling son, delight of the home, beautiful and joyous as a horse, Agni takes people across the hurdles of life. To whatever creative and productive yajnic programmes people invite and invoke Agni, It joins the people with Its light and divinity of power and blesses them with all the wealths of life.

नकि॑ष्ट ए॒ता व॒ता मि॒नन्ति॑ नृ॒भ्या यद॑भ्यः श्रु॒ष्टिं च॒कथ॑ ।
तत्तु॑ त दं॒सा यद॑हन्त्समा॒ननृ॑भियद्यु॒क्ता वि॒व रपांसि॑ ॥ ४ ॥

4. *Nakiṣṭa etā vratā minanti nṛbhyo yadebhyaḥ śruṣṭim cakārtha. Tat tu te daṁso yadahantsamānair-nṛbhiryad yukto vive rapāṁsi.*

Agni, none of these people violate your laws and discipline since you do good to them, for them. Agni, Lord of light and life, it is your grand act of

generosity that you, joining with people of equality, repair their infirmities and ward off their sins without doing violence to anyone or anything.

उ॒षा न जा॒रा वि॒भावा॒स्रः संज्ञा॑तरूप॒श्चि॒क॒तद॒स्म ।

त्मना॒ वह॑न्ता॒ दुरा॒ व्य॑ण्व॒ त्वन्त॒ विश्व॒ स्व॑दृ॒शीक॑ ॥ ५ ॥

5. *Uṣo na jāro vibhāvosraḥ sañjñātarūpaściketa-
tadasmāi. Tmanā vahanto duro vyṇvan navanta
viśve svaḍrśīke.*

Agni, bright and blazing like the sun, lover of the dawn, is the dispeller of darkness like the first ray of morning light and reveals the beauteous forms of things, opening the doors of yajna, and destroys suffering. Carrying gifts of homage for it with their heart and soul in every noble act of yajna, let all the people know It and bow to it.

Mandala 1/Sukta 70

Agni Devata, Parashara Shaktya Rshi

व॒नम॑ पू॒र्वीर॒या म॑नी॒षा अ॒ग्निः सु॒शा॒का॒ विश्व॑ान्य॒श्याः ।

आ द॒व्यानि॑ व॒ता चि॑कित्वा॒ना मा॒नुष॑स्य॒ जन॑स्य॒ जन्म॑ ॥ १ ॥

1. *Vanema pūrvīrāyo maṇiṣā agniḥ suśoko viśvānyaśyāḥ. Ā daivyāni vatā cikitvānā mānuṣasya janasya janma.*

We, ancient people, with our heart and soul honour and worship Agni, Lord of universal wealth and power, brilliant and blazing Divinity, who knows, pervades, reaches and controls all the divine laws and rules of the world and the origin, birth and history of all the people and nations.

गभा॒ या अ॒पां गभा॒ वना॑नां॒ गभश्च॑ स्था॒तां गभश्च॑रथा॒म ।
अदा॑ चिदस्मा अ॒न्तदु॑रा॒ण वि॒शां न वि॒श्वा अ॒मृतः॑
स्वा॒धीः ॥ २ ॥

2. *Garbho yo apāṁ garbho vanānāṁ Garbhaśca sthātāṁ garbhaścarathām. Adrau cidasmā antarduroṇe viśāṁ na viśvo amṛtaḥ svādhīḥ.*

Agni abides at the heart of the waters and the pranic energies of the universe. It is at the heart of forests, sunbeams and all the lovely and beloved beauties of the world. It is at the heart of all that is still and all that moves. It abides in the cloud and in the mountain and it is the centre of the homes of people. Universal, immortal, free and absolute, it is the very life and ruler of everything in nature as it is the life and ruler of all the people for their sake only.

स हि॒ ऽपा॒वाँ अ॒ग्नी र॑यी॒णां दा॑श॒द्या अ॒स्मा अ॒रं सू॒क्तः ।
ए॒ता चि॑कित्वा॒ भूमा॒ नि पा॑हि द॒वानां॒ जन्म॑ म॒र्ताश्च॑
वि॒द्वान् ॥ ३ ॥

3. *Sa hi kṣapāvāṁ agnī rayīṇāṁ dāśadyo asmā aram sūktaiḥ. Etā cikitvo bhūmā ni pāhi devānāṁ janma martāṁśca vidvān.*

That Agni is the lord of night and day. It is the giver of wealth and power in ample measure for anyone who adores it with hymns of divinity. It is aware of all, knows the manifestations and operations of all the divinities of nature, and it knows all that are mortal. Lord of knowledge, wealth and power, protect and promote all these children of nature and the earth.

वधा॒न्यं पू॒वीः ऽपा॒ विरू॑पाः स्था॒तुश्च॑ रथ॒मृत॑प॒वीत॑म ।
अरा॑धि हा॒ता स्व॑नि॒षत्तः॑ कृ॒ण्वन्वि॑श्वा॒न्यपा॑सि स॒त्या ॥ ४ ॥

4. *Vardhānyam pūrvīḥ kṣapo virūpāḥ sthātuśca rathamṛtapravītam. Arādhī hota svarniṣattaḥ kṛṇvan viśvānyapāmsi satyā.*

The nights and days of various hues and forms since time immemorial serve this Agni born of constant Prakṛti inspired and energised by the Divine Laws of Rtam, which is the delight and impeller of all that is still and on the move. Let the man of the yajna of science and research study and advance the knowledge of this Agni abiding in light and the sun, doing all the real actions and operations of the natural world.

गाषु पशस्तिं वनषु धिषु भरन्त विश्वं बलिं स्वणः ।

वि त्वा नरः पुरुत्रा सपयन्पितुन जिववि वदा भरन्त ॥ ५ ॥

5. *Goṣu praśastiṁ vaneṣu dhiṣe bharanta viśve balim svarṇaḥ. Vi tvā naraḥ purutrā saparyan piturna jivrvēdo bharanta.*

Agni, lord sustainer of life and the world, you in-vest the cows and forests and the earth and sunbeams with excellence of quality, virtue and wealth. May all powers of nature and humanity bear and bring joy for us. May all people doing homage to you in various ways receive from you and bear and advance knowledge like children receiving patrimony from the parents.

साधुन गृध्नुरस्तव शूरा यातव भीमस्त्वषः समत्सु ॥ ६ ॥

6. *Sādhurna ḡṛdhnurasteva śūro yāteva bhīmastve-ṣaḥ samatsu.*

Immensely loving, generous and venerable as a saint, heroic like a brave archer, terrible like the dispenser of punishment, and blazing and brilliant in

the battles of life: such is Agni, light, life and might of the world.

Mandala 1/Sukta 71

Agni Devata, Parashara Shaktya Rshi

उ॒प॒ प॒ जि॒न्व॒ णु॒श॒ती॒रु॒श॒न्तं॒ प॒तिं॒ न॒ नित्यं॒ ज॒नयः॒ स॒नी॒ळाः ।
स्व॒सा॒रः॒ श्या॒वी॒म॒रु॒षी॒म॒जु॒ष॒ञ्चि॒त्र॒मु॒च्छ॒न्ती॒मु॒ष॒सं॒ न
गा॒वः॒ ॥ १ ॥

1. *Upa pra jinvannuśatīruśantaṁ patiṁ na nityaṁ janayaḥ sanīlāḥ. Svasāraḥ śyāvīmaruṣīmaju-ṣran citramucchanṭīmuṣasaṁ na gāvaḥ.*

Like married women in a state of love and desire meeting the loving husband for the joy of living, like cows of the same stall going up and out to welcome and feel the sallow, ruddy, wonderful and brilliant dawn, harbinger of light, for a fresh lease of life, let all the people together in love and faith always worship the wondrous, loving protector, Agni, eternal father, for a fresh lease of life and the joy of living.

वी॒ळु॒ चि॒द॒ दृ॒ हा॒ पि॒तरा॑ न॒ उ॒क्थ॒रदि॑ रु॒ज॒ णि॒ङ्गि॒रसा॒ रव॑ण ।
च॒क्रु॒दि॒वा बृ॒ह॒ता गा॒तु॒म॒स्म अ॒हः॒ स्व॒वि॒वि॒दुः क॒तु॒मु॒स्त्राः॒ ॥ २ ॥

2. *Vīlu cid dṛḥā pitaro na ukthairadriṁ rujannaṅgirasō raveṇa. Cakrurdivo brhato gātumasme ahaḥ svarvividuḥ ketumusrāḥ.*

Our forefathers sustain our strength and constancy. The Angirāsas, sustainers of life, the winds, and our fathers with Veda-mantras, break the cloud for us with the voice of thunder. They create the path to the vast heaven and the space and show us the way to rise

to the sun. They know the light of the dawn, the brilliance of the day and the bliss of heaven. They give us the light, the day and the bliss and vest us with an identity of splendour, a banner of recognition and a ruler and the law.

दधृ॑तं ध॒नय॑स्य धी॒तिमादि॑द्या दि॒धिष्वा॑ः॒ विभृ॑त्राः ।
अतृ॑ष्यन्ती॒र॒पसा॑ य॒न्त्यच्छा॑ द॒वाज्जन्म॑ प॒रसा॑ व॒ध॒र॑न्तीः ॥ ३ ॥

3. *Dadhannṛtaṁ dhanayannasya dhītimādidaryo didhiṣvo vibhṛtrāḥ. Atrṣyantīrapaso yantyaচ্चा devāñjanma prayasā vardhayantīḥ.*

Holding on to Truth and Dharma, wielding the knowledge and power of Agni, lord of light, then possessing wealth as the Vaishyas, giving nourishment and help without thirst or selfishness, doing good acts with generosity of giving food and social service and promoting nobilities, specially children, the people and specially Brahmacharinis move on in life with grace.

मथी॑द्यदीं॒ विभृ॑ता मा॒तरि॑श्वा॒ गृह॑गृ॒ह श्य॑ता ज॒न्या भू॑त ।
आदीं॑ रा॒ज्ञ न स॑ही॒यस् स॒चा स ॥ दू॒त्यं॒॑ भृ॑ग॒वाणा॑
वि॒वाय ॥ ४ ॥

4. *Mathīd yadīm vibhṛto mātariśvā grhegr̥he śyeto jenyo bhūt. Ādīm rājñe na sahiyase sacā sannā dūtyaṁ bhṛgavāṇo vivāya.*

If the wind, bearing the wealth of agni, and others were to churn out and produce fire and electricity which then emerges bright and victorious in every home, then the scholars of science would refine and develop it for the purpose of communication and transport and

use it as ambassador for the grand ruling power and order of the society between one people and another in friendship.

मह यत्पित्र ई रसं दिव करव त्सरत्पृश्न्यश्चिकित्वान ।
सृजदस्ता धृषता दिद्युमस्म स्वायां द्वा दुहितरि त्विषिं
धात ॥ ५ ॥

5. *Mahe yat pitra īm rasam dive karavatsarat
pṛśanyaścikivān. Sṛjadastā dhr̥ṣatā didyumasmai
svāyām devo duhitari tviṣim dhāt.*

It is the sun, self-refulgent giver of comfort and bliss, reaching all with its rays, knowing all and revealing all, who creates the nectar of life for the great fatherly lord of heaven, Agni, who radiates light like a mighty hero of the bow shooting arrows for the purpose of humanity, and who vests the light and splendour of the morning in its daughter, the dawn, dispelling the darkness. Who can get away from it or steal the light? None.

स्व आ यस्तुभ्यं दम आ विभाति नमा वा दाशादुशता अनु
द्यून । वधा अग्र वया अस्य द्विबहा यासदाया सरथं यं
जुनासि ॥ ६ ॥

6. *Sva ā yastubhyaṁ dama ā vibhāti namo vā
dāśāduśato anu dyūn. Vardho agne vayo asya dvi-
barhā yāsad rāyā saratham yaṁ junāsi.*

Agni, lord of light and life, who ever lights the fire in the home in the vedi, whoever in fervent love and faith offers food and reverence in yajna every day, you, giver of twofold advancement in knowledge and valour, grant him full age of honour and glory. Who ever you inspire and send up to battle of the chariot,

you bless with the all-round wealth of life.

अ॒ग्निं वि॒श्वा अ॒भि पृ॒तः स॒चन्त॑ स॒मुदं॑ न स्र॒वतः॑ स॒प्त य॒ज्ञीः ।
न जा॒मिभि॒र्वि चि॑कित॒ वया॑ ना वि॒दा द्र॒वषु॑ प॒मतिं॑
चि॒कित्वा॑न ॥ ७ ॥

7. *Agniṁ viśvā abhi pṛkṣaḥ sacante samudraṁ na sravataḥ sapta yahvīḥ. Na jāmibhirvi cikite vayo no vidā deveṣu pramatiṁ cikitvān.*

All foods, all that move and ripen go to Agni like the seven restless streams heading to the sea. The web of our life is incomprehensible to those on the move. May the Lord of Omniscience direct our will and intelligence and establish us among the wise and the brilliant sages of vision.

आ य॒दिष॑ नृ॒पतिं॑ तज॒ आन॑ट छु॒चि रता॑ नि॒षिक्तं॑ द्या॒भीक॑ ।
अ॒ग्निः श॒धम॑नव॒द्यं यु॒वानं॑ स्वा॒ध्यं ज॒नय॑त्सू॒दय॑च्च ॥ ८ ॥

8. *Ā yadiṣe nṛpatiṁ teja ānaṭ chuci reto niṣiktaṁ dyaurabhīke. Agniḥ śardhamanavadyaṁ yuvānaṁ svādhyāṁ janayat sūdayacca.*

When pure light and lustre, living and sanctified, come to the ruling soul for the fulfilment of desire and perfection, then Agni creates the strong, praiseworthy, healthy and self-dependent youth, perfects and guides him in the battle of life.

मना॑ न या ध्व॒नः स॒द्य ए॒त्यकः॑ स॒त्रा सू॒रा वस्व॑ इ॒श ।
राजा॑ना मि॒त्रावरु॑णा सु॒पा॒णी गा॒र्षु पि॒यम॑मृ॒तं र॑ मा॒णा ॥ ९ ॥

9. *Mano na yo'dhvanah sadya etyekah satrā sūro vasva īṣe. Rājānā mitrāvaruṇā supāṇī goṣu priyamamṛtaṁ rakṣamāṇā.*

The sun that instantly goes on its course in orbit all by itself as at the speed of mind and rules over all the Vasus, and Mitra and Varuna, brilliant powers of universal love and justice of the Divine with hands of generosity, which protect and promote the cherished immortal values of life on earths as milk in the cows: all this is the gift of Agni.

मा ना अग्र स॒ख्या पि॒त्र्याणि॑ प म॒षिष्ठा अ॒भि वि॒दुष्क॒विः
सन । नभा॑ न रू॒पं ज॒रि॒मा मि॒नाति॑ पु॒रा तस्या॑ अ॒भि॒श-
स्त्र॒धीहि॑ ॥ १० ॥

10. *Mā no agne sakhyā pitryāṇi pra marśiṣṭhā abhi viduṣkaviḥ san. Nabho na rūpaṁ jarimā mināti purā tasyā abhiśasteradhīhi.*

Agni, lord giver and protector of life, let not our ancestral values of love and friendship be destroyed, all-knowing and visionary creator as you are. Old age destroys the health and beauty of life as the cloud covers and hides the sun and sky. Lord protector and preserver, come before the onslaught of that, stop that and help us preserve ourselves.

Mandala 1/Sukta 72

Agni Devata, Parashara Shaktya Rshi

नि काव्या॑ व॒धसः॑ श॒श्वत॑स्क॒हस्त॑ दधा॑ना न॒या पु॒रु॒णि ।
अ॒ग्नि॒भु॒वद॑यि॒पती॑ र॒यी॒णां स॒त्रा च॑का॒णा अ॒मृता॑नि॒
वि॒श्वा ॥ १ ॥

1. *Ni kāvyā vedhasaḥ śaśvataskarhaste dadhāno naryā purūṇi. Agnirbhuvad rayipatī rayiṇām satrā cakrāṇo amṛtāni viśvā.*

Agni, the man of faith and devotee of Agni, lord of life, light and wealth of existence, holding in hand the many hymns of the poetry of the eternal poet of omniscience, all-time beneficial to humanity, observing the rules of Dharma, and doing all the essential acts of immortal value becomes the highest master of the wealths of life and existence.

अ॒स्म व॒त्सं प॒रि ष॒न्तं न वि॒न्दि॒च्छ॒न्ता वि॒श्व अ॒मृता॒ अमू॒राः ।
श्र॒म॒युवः॑ प॒दव्या॑ धि॒यं धा॒स्त॒स्थुः प॒द प॒र॒म चाव॒ग्रः ॥ २ ॥

2. *Asme vatsam pari śantam na vindannicchanto viśve amṛtā amūrāḥ. Śramayuvaḥ padavyo dhiyamdhāstasthuḥ pade parame cāvagneḥ.*

People ordinarily do not attain to our darling Agni, immanent and transcendent lord of existence. But all the immortal souls, men of divine intelligence dedicated to divine love, relentlessly following the paths of Divinity, holding on to piety of faith in reason and passion both, reach and abide in the beatific state of supreme bliss in Agni's direct presence.

ति॒स्त्रा यद॑ग्र॒ शर॑द॒स्त्वामि॑च्छु॒चिं घृ॒त॒न॒ शु॒च॒यः स॒प॒यान॑ ।
ना॒मा॒नि चि॒द॒धिर॑ य॒ज्ञि॒या॒न्यसू॑द॒यन्त॑ त॒न्वः॑ सु॒जा॒ताः ॥ ३ ॥

3. *Tisro yadagne śaradastvāmicchuciṁ ghr̥tena śucayaḥ saparyān. Nāmāni cid dadhire yajñīyānyasūdayanta tanvaḥ sujātāḥ.*

Agni, lord of light and cosmic yajna of evolution, those people of pure and dedicated soul who serve you, lord of purity, for three years with oblations of ghr̥ta in yajna would justify their name with fame and yajnic karma and also perfect their physical

existence in perfect bodies reborn in happy and enlightened homes.

आ रादसी बृहती वविदानाः प रुदिया जभिर यज्ञियासः ।
विदन्मता नमधिता चिकित्वानग्निं पद परम तस्थि-
वांसम ॥ ४ ॥

4. *Ā rodasī brhatī vevidānāḥ pra rudriyā jabhritre yajñiyāsaḥ. Vidanmarto nemadhitā cikitvānagnim pade parame tasthivāmsam.*

Dedicated yajnic souls, lovers of Rudra pranas and devotees of Rudra, lord of justice and dispensation of karma, know, reach and replenish the vast heaven and earth with the fragrance of yajna. Such a man in mortal body finds the objects of his desire and, rising to divine knowledge, attains to the beatific vision of Agni abiding in the highest state of man's spiritual experience.

संजानाना उप सीद भिज्नु पत्नीवन्ता नमस्यं नमस्यन ।
रिरिक्वांसस्तन्वः कृण्वत स्वाः सखा सख्युनिमिषि
र माणाः ॥ ५ ॥

5. *Sañjānānā upa sīdannibhijñu patnīvanto nama-syañ namasyan. Ririkvāmsastanvaḥ kṛṇvata svāḥ sakhā sakhyurnimiṣi rakṣamānāḥ.*

Knowing well the science of yajna, let men of yajna with their wives sit on their knees doing homage to the adorable Agni and to others, parents, teachers and seniors. Men of purity, they would be purifying their own bodies, and they would abide as friends protecting each other in yajnic action and protected by yajna every moment of their life.

त्रिः सप्त यद गुह्यानि त्व इत्पदाविद्विहिता यज्ञियासः ।
तर्भी र न्त अमृतं सजाषाः पशूञ्च स्थातृञ्च च
पाहि ॥ ६ ॥

6. *Triḥ sapta yad guhyāni tve it padāvidannihitā
yajñiyāsaḥ. Tebhī rakṣante amṛtaṁ sajoṣāḥ
paśuñśca sthātṛñścarathaṁ ca pāhi.*

Agni, lord of life and positive living, those devotees established in you and dedicated to yajna, who know and achieve the thrice-seven deep and secret stages of yajna and abide therein, protect and preserve thereby the immortal wealth of life. Lovers of yajna and the yajniks, protect and promote all movable and immovable wealth of life, humans and animals all.

(According to Swami Dayanand the thrice-seven are: reading, reflection and meditation across the four Vedas, knowledge, practice and industry through Dharma, universal values of life, Artha, economic and social achievement, Kama, love and emotional fulfilment, and Moksha, ultimate freedom. Another way to explain it is to refer to the threefold meaning of yajna: reverence and worship, socialisation and social service, and charity including protection and replenishment of the environment, and then apply those to the seven stages of existence: Bhuh, Bhuvah, Swah, Maha, Janah, Tapah and Satyam. This mystique of yajna is described in detail in the Brahmana works on the Veda and briefly in the Upanishads, Katha and Chhandogya specially.)

विद्वाँ अग्र व्युनानि ितीनां व्यानुषक्छुरुधा जीवस धाः ।
अन्तविद्वाँ अध्वना दवयानानतन्दा दूता अभवा हविवाट ॥ ७ ॥

7. *Vidvāñ agne vayunāni kṣitīnām vyānuṣak churudho jīvase dhāḥ. Antarvidvāñ adhvano devayānānatandro dūto abhavo havirvāt.*

Agni, lord omniscient of the sciences and ways of the world, you continuously provide nourishing foods, healing herbs and means of comfort for the life and sustenance of the children of the earth. You know the divine paths of spiritual evolution between earth and heaven. Pray, be the harbinger of holy fragrance of Divinity like a prophet for us without relent or delay.

स्वाध्या दिव आ सप्त यद्वा राया दुरा व्यृतज्ञा अजानन ।
विदद गव्यं सरमा दृ हमूर्व यना नु कं मानुषी भाजत
वित ॥ ८ ॥

8. *Svādhyo diva ā saptayahvī rāyo duro vyrtajñā ajānan. Vidad gavyaṁ saramā dr̥lhamūrvaṁ yenā nu kaṁ mānuṣī bhojate viṭ.*

Men of noble thought and action, who know the seven streams of light flowing from heaven, who know the paths of Divine truth and spiritual evolution, who know the celestial doors of existential wealth and divine bliss, realise and bring to the earth all good for the cows, for the mind and senses, message of knowledge, strength and constancy, and immunity against suffering, virtues by which the human community enjoys peace, health and comfort in life.

आ य विश्वा स्वपत्यानि तस्थुः कृण्वानासा अमृतत्वाय
गातुम । मह्ना महद्भिः पृथिवी वि तस्थ माता पुत्ररदिति धार्यस
वः ॥ ९ ॥

9. *Ā ye viśvā svapatyāni tasthuḥ kṛṇvānāso amṛta-
tvāya gātum. Mahnā mahadbhiḥ pṛthivī vi tasthe
mātā putrairaditirdhāyase veh.*

Just as all parents abide by their children, men of noble action abide by the way of knowledge and virtue for the attainment of the nectar of salvation, the earth abides by her children with her great virtues and universal generosity, the mother abides by her children, the vast heaven abides for the support of her creations, and the sun light abides by the birds, so do I abide with life for the sake of good actions in the yajna of life.

अधि श्रियं नि दधुश्चारुमस्मिन्दिवा यद् गी अमृता
अकृण्वन् । अध रन्ति सिन्धवा न सृष्टः प नीचीरग्न
अरुषीरजा-नन ॥ १० ॥

10. *Adhi śriyaṁ ni dadhuścārumasmin divo yadakṣī
amṛtā akṛṇvan. Adha kṣaranti sindhavo na sṛṣṭāḥ
pra nīcīragne aruṣīrajānan.*

The Immortals, realised souls with the vision of Divinity, create the beauty of knowledge, honour and happiness here on earth itself as if the light of heaven is blessing the world with its benign eyes through the divinity of Agni. Agni, like streams released from the waters of space flowing on the earth and blessing it with joy, the rays of light and flames of fire: all constantly revitalise humanity like the light of the dawn resurrecting life and nature after the cover of darkness.

Mandala 1/Sukta 73

Agni Devata, Parashara Shaktya Rshi

र॒यि॒न यः पि॒तृ॒वि॒त्ता व॒या॒धाः सु॒प॒णी॒ति॒श्चि॒क्रि॒तुषा॒ न शा॒सुः ।
स्या॒न॒शी॒र॒ति॒श्चि॒न पी॒णा॒ना हा॒तव॒ स॒द्य वि॒ध॒ता वि ता॒रीत ॥ १ ॥

1. *Rayirna yaḥ pitṛvitto vayodhāḥ supraṇītiści-
kituṣo na śāsuḥ. Syonaśīratithirn aprīṇāno hoteva
sadma vidhato vi tārīt.*

Agni is young and fresh, a philanthropist like a noble heir to the knowledge, power and wealth of ancestors, a controller and disciplinarian with policy like the noble and benevolent policy and orders of the wise, pleasing and blissful like a wise and learned guest enjoying liberal hospitality, and one who helps you cross over the seas of life like a priest conducting the yajna in the house of the yajamana.

द्वा न यः स॒वि॒ता स॒त्यम॑न्मा॒ क॒त्वा॑ नि॒पाति॑ वृ॒जना॑नि
वि॒श्वा॑ । पु॒रु॒प॒श॒स्ता अ॒मति॑न स॒त्य आ॒त्मव॑ श॒वा दि॒धिषा॑य्या
भू॒त ॥ २ ॥

2. *Devo na yaḥ savitā satyamanmā kratvā nipāti
vr̥janāni viśvā. Purupraśasto amatirna satya
ātmeva śevo didhiṣāyyo bhūt.*

Protector and promoter of truth like the bright sun, he saves from sin and evil and defends and augments all the strength and powers of humanity. Highly praised and revered like light and beauty, he knows the essences of things and traverses the right paths of life. He is kind and helpful like the very soul of the community, and like the conscience of the people he wields, supports and commands the nation in every respect. Such is the ruler.

द्वा न यः पृ॒थि॒वीं वि॒श्वधा॑या उप॒ ति ह॑तिमि॒त्रा न॒ राजा॑ ।
पु॒रुः॒सदः॑ श॒म॒सदा॑ न वी॒रा अ॑न॒व॒द्या प॑ति॒जुष्ट॑व॒ नारी॑ ॥ ३ ॥

3. *Devo na yaḥ prthivīm viśvadhāyā upakṣeti hita-mitro na rājā. Puraḥ sadaḥ śarmasado na vīrā anavadyā patijuşṭeva nārī.*

Holding the world like the brilliant sun, ruling over the heart like a sincere friend, he closely abides by the earth. The people of the state live together in unison like young and brave children of the house living together in a blessed home. The women are pure and worthy of praise like wives dedicated to the husband. Such is the leader.

तं त्वा नरा दम् आ नित्यमिद्धमग्ने सचन्त ितिषु ध्रुवासु ।
अधि द्युम्नं नि दधुभूयस्मिन्भवा विश्वायुध्रुणा रयी-
णाम ॥ ४ ॥

4. *Tam tvā nara dama ā nityamiddhamagne sacanta kṣitiṣu dhruvāsu. Adhi dyumnaṁ ni dadhur-bhūryasmin bhavā viśvāyurdharuṇo rayīṇām.*

Agni, such as you are, people serve you, lighting you every day in the home in the land of peace and stability and winning ample knowledge and power, wealth and honour. Lord of universal energy, life of the world, be the treasure home and giver of the wealths of existence for all in this life in this world.

वि पृ ता अग्ने मघवाना अश्रुवि सूरया ददता विश्वमायुः ।
सन्म वाजं समिथष्वया भागं देवेषु श्रवसे दधानाः ॥ ५ ॥

5. *Vi prkṣo agne maghavāno aśyurvi sūrayo dadato viśvamāyuh. Sanema vājaṁ samithe-ṣvayo bhāgaṁ deveṣu śravase dadhānāḥ.*

Agni, lord of light and life, may the men of

wealth and power be blest with abundance of food and energy. May the brilliant men of knowledge, generous teachers, be blest with long and full age and good health. May the people engaged in economic endeavour win science and success in their battles of the people, playing their part among the brilliancies of the nation for the sake of honour and fame.

ऋतस्य हि धनवा वावशानाः स्मदूधनीः पीपयन्त द्युभक्ताः ।
परावतः सुमतिं भि त्माणा वि सिन्धवः समया सस्रु-
रदिम ॥ ६ ॥

6. *Ṛtasya hi dhenavo vāvaśānāḥ smadūdhnīḥ
pīpayanta dyubhaktāḥ. Parāvataḥ sumatiṁ
bhikṣamāṇā vi sindhavaḥ samayā sasruradrim.*

Cows yearning for their calves and overflowing with milk in the udders drink of Agni's law of nature and follow it in love. Rays of light, sharing the splendour of the sun from afar bring favours to the earth by the law of Agni. Rivers flow from the vicinity of the mountains to the far off seas by the law of Agni. Sunbeams break the cloud by the law of Agni. (So should mankind follow nature's law of generous Agni in yajna and shower love and favour on all life and the environment.)

त्व अग्र सुमतिं भि त्माणा दिवि श्रवा दधिर यज्ञियासः ।
नक्ता च चक्रुरुषसा विरूप कृष्णं च वर्णमरुणं च सं
धुः ॥ ७ ॥

7. *Tve agne sumatiṁ bhikṣamāṇā divi śravo dadhire
yajñiyāsaḥ. Naktā ca cakruruṣasā virūpe kṛṣṇaṁ
ca varṇam aruṇaṁ ca saṁ dhuḥ.*

Agni, lord of cosmic yajna, praying for will and intelligence and sharing your immanence of power and splendour, the high-priests of nature sent up their oblations into the vedi of heaven and created the night and the dawn, both different in form as flame and smoke. They filled the dark into the night and the blazing red into the dawn.

Agni, lord of cosmic yajna, praying for pious will and intelligence, the high-priests of human yajna sent up the fragrance of their oblations into heaven and realised the mystery of night and dawn, both different in form like flames and smoke arising from the vedi. They associated the dark with the night and the blazing red with the dawn.

(Note: To understand this mantra further, reference may be made to Rgveda 10, 90, Yajurveda 31 and Atharva-veda 19, 6, and 10, 8, 23.)

यानाय म॒तान्त्सुषू॑दा अ॒ग्न॒ त॒ स्या॑म॒ म॒घवा॑ना व॒यं च॑ । छ॒यव॑
वि॒श्वं॒ भु॒व॒नं॒ सिस॑ याप॒प्ति॒वाना॑द॒सी अ॒न्तरि॑ । तम ॥ ८ ॥

8. *Yān rāye martāntsuṣūdo agne te syāma magha-vāno vayan ca. Chāyeva viśvaṁ bhuvanāṁ siskṣyā paprivān rodasī antarikṣam.*

Agni, the mortals whom you inspire and guide for the achievement of wealth, may they all and we all be blest with wealth and honour and the favours of Divinity. Lord omnipresent, pervading the earth, the skies and the heavens, the entire universe abides with you inseparably since you are one with it as body is with the shadow and you shelter them all.

अव॑द्भि॒रगृ॒ अव॑ता॒ नृ॒भि॒नृ॒न्वी॒रवी॒रान्व॑नुयामा॒ त्वाताः॑ ।
 इ॒शा॒नासः॑ पि॒तृ॒वि॒त्तस्य॑ रा॒या वि सूर॑यः श॒तहि॑मा ना
 अ॒शुः ॥ ९ ॥

9. *Arvadbhiragne arvato nṛbhirnṛṇ vīrairvīrān
 vanuyāmā tvotāḥ. Īśanāsaḥ pitṛvittasya rāyo
 vi sūrayaḥ śatahimā no aśuḥ.*

Agni, lord of light and wealth of life, we pray, under your shelter and protection, let us continuously have horses with horses, brave men with men, and heroic children with children. Inheritors of the wealth and knowledge of our ancestors, let us be good managers of our heritage and move ahead. And may men of heroic vision and wisdom give us protective guidance for hundreds of years.

ए॒ता त॑ अ॒ग्न उ॒च॒था॒नि व॒धा जु॒ष्टा॒नि स॒न्तु म॒न॒स हृ॒द च॑ ।
 श॒क॒म रा॒यः सु॒धु॒रा य॒मं त॑ धि॒ श्रवा॑ द॒वभ॑क्तं द॒धा॒नाः ॥ १० ॥

10. *Etā te agna ucathāni vedho juṣṭāni santu manase
 hr̥de ca. Śakema rāyaḥ sudhuro yamaṁ te'dhi
 śravo devabhaktaṁ dadhānāḥ.*

Agni, lord of light and life, omniscient giver of knowledge and vision, may these holy words of divinity be songs of faith and love for our mind and soul. May we, holding holy foods and blest by words of divine souls, be steady on our path of life and be able to conduct the management of life's wealth in proper yajnic manner.

Mandala 1/Sukta 74

Agni Devata, Gotama Rahugana Rshi

उ॒प॒प॒यन्ता॑ अ॒ध्व॒रं मन्त्रं॑ वाच॒मा॒ग्रय॑ ।
 आ॒र अ॒स्म च॑ शृण्व॒त ॥ १ ॥

1. *Upaprayanto adhvarāṁ mantraṁ vocemāg-naye.
Āre asme ca śṛṇvate.*

Moving close to the vedi of the yajna of love and non-violence, let us chant holy words of thought and devotion in praise of Agni, lord of light and yajna who listens to us from far as well as from near.

यः स्त्रीहितीषु पूव्यः संजग्मानासु कृष्टिषु ।
अरं द्वाशुषु गयम ॥ २ ॥

2. *Yah snīhītiṣu pūrvyah sañjagmānāsu kṛṣṭiṣu.
Arakṣad dāśuṣe gayam.*

Agni is the eternal lord of yajna who, in gatherings of people meeting for the purpose of fellowship and yajna of love, protects and promotes the wealth of the generous yajamana.

उत ब्रुवन्तु जन्तव उदग्निवृत्रहाजनि । धनंजया रणरण ॥ ३ ॥

3. *Uta bruvantu jantava udagnirvṛtrahājani.
Dhanañjayo raṇeraṇe.*

And let the people praise and celebrate Agni who dispels the clouds of darkness, creates and protects the wealth of the charitable yajamana, and gives us victory in the battles for wealth one after another.

यस्य दूता असि त्वं वषि हव्यानि वीतय ।
दस्मत्कृणार्घध्वरम ॥ ४ ॥

4. *Yasya dūto asi kṣaye veṣi havyāni vītaye.
Dasmāt kṛṇoṣyadhvaram.*

Agni, you are the harbinger of light. Wherever you go, you carry holy sacrificial materials into the

house for the joy of the family and conduct and accomplish blissful yajna which dispels want and suffering from the home.

तमित्सुहृव्यमाङ्गिरः सुद्वं संहसा यहा ।

जना आहुः सुबहिषम ॥ ५ ॥

5. *Tamit suhavyamaṅgiraḥ sudevaṁ sahaso yaho.
Janā āhuḥ subarhiṣam.*

Agni, Angira, breath of life for the world arising in yajna as the child of omnipotence, you are the same whom people call the lord of brilliance, master of science, waters and of the skies, worthy of being invoked in yajna for the gifts of wonderful wealths.

आ च वहसि ताँ इह द्वाँ उप पशस्तय ।

हव्या सुश्चन्द्र वीतय ॥ ६ ॥

6. *Ā ca vahāsi tāṁ iha devāñ upa praśastaye.
Havyā suścandra vītaye.*

Agni, lord of light, beauty and joy, you are the power who bring in here close to us the brilliant and generous divinities worthy of invocation for their celebration and harbingers of holy gifts for the joy of the yajamana.

न यारुपब्दिरश्व्यः शृण्व रथस्य कच्चन ।

यदग्र यासि दृत्यम ॥ ७ ॥

7. *Na yorupabdirāśvyah śṛṇṇve rathasya kaccana.
Yadagne yāsi dūtyam.*

Agni, lord of light, power and yajnic communication, when you move on your mission then the

tempestuous roar of your superfast chariot is not even heard.

त्वाता॑ वा॒ज्यह॑या॒ भि पू॒र्वस्मा॑दप॒रः ।

प दा॒श्वान् अ॒ग्र अ॒स्थात ॥ ८ ॥

8. *Tvoto vājyahrayo 'bhi pūrvasmādaparah.
Pra dāśvāñ agne asthāt.*

Lord of light and power, Agni, protected by you and blest with your speed, the generous and creative yajamana of scientific adventure, superfast, free and bold, shoots from one place and reaches the other.

उ॒त द्यु॒मत्सु॒वीर्य॑ बृ॒हद॑ग्र वि॒वास॑सि ।

द॒वभ्या॑ द॒व दा॒शुष ॥ ९ ॥

9. *Uta dyumat suvīryam bṛhadagne vivāsasi.
Devebhyo deva dāśuṣe.*

Agni, lord of light, wealth and generosity, you are ever keen to shower upon the charitable yajamana and eminent scholars of scientific brilliance abundant gifts of valour, honour and universal excellence.

Mandala 1/Sukta 75

Agni Devata, Gotama Rahugana Rshi

जु॒षस्व॑ स॒प्रथ॑स्तमं॒ वचा॑ द॒वप्सर॑स्तमम ।

ह॒व्या जु॒ह्वान॑ आ॒सनि॑ ॥ १ ॥

1. *Juṣasva saprathastamaṁ vaco devapsarastamam.
Havyā juhvāna āsani.*

Agni, lord of light, knowledge and speech, since you accept sacred words and sacrificial foods into your vedi-like holy mouth, be kind to receive and enjoy the

most liberal and extensive words and most divinely inspired prayerful exhortations of ours and be pleased to bless us.

अथा॑ त अङ्गिरस्त॒माग्र॑ वधस्तम पि॒यम ।

वा॒चम॒ ब्रह्म॑ सा॒नसि ॥ २ ॥

2. *Athā te aṅgirastamāgne vedhastama priyam.*
Vocema brahma sānasi.

Agni, lord most knowledgeable, dearest breath of enlightenment, bless us, and then we would speak the eternal victorious words of divinity dear to you.

कस्त॑ जा॒मिजनाना॒मग्र॑ का दा॒श्वध्वरः॑ ।

का ह॒ कस्मि॑ ऽसि श्रि॒तः ॥ ३ ॥

3. *Kaste jāmirjanānāmagne ko dāśvadhvaraḥ.*
Ko ha kasminnasi śritah.

Agni, who among people is your brother that knows well? Who is the giver? Who is the yajaka? Who are you? Wherein do you abide.

त्वं जा॒मिजनाना॒मग्र॑ मि॒त्रा अ॒सि पि॒यः ।

सखा॑ सखि॒भ्य इ॒ड्यः ॥ ४ ॥

4. *Tvaṁ jāmirjanānāmagne mitro asi priyaḥ.*
Sakhā sakhibhya īḍyaḥ.

Agni, you are the brother and saviour of the people. You are the friend. You are so dear and affectionate a source of fulfilment. You are the friend of friends, adorable for your companions.

यजा॑ ना मि॒त्रावरु॑णा॒ यजा॑ द्वाँ ऋ॒तं बृ॒हत ।

अग्र॑ य॒ इ॒ स्वं द॑र्मम ॥ ५ ॥

5. *Yajā no mitrāvaruṇā yajā devāñ ṛtaṁ br̥hat.
Agne yakṣi svaṁ damam.*

Agni, do yajna for Mitra and Varuna, pranic energy of prana and apana. Do yajna for the divine energies of nature. Do yajna for Rtam, promotion of Eternal Knowledge of divine Law. Do yajna for the sake of your own home and for self-control and self-culture.

Mandala 1/Sukta 76

Agni Devata, Gotama Rahugana Rshi

का त॒ उप॒ति॒मन॑सा॒ वरा॑य॒ भुव॑दग्र॒ शन्त॑मा॒ का म॑नी॒षा ।
का वा॑ य॒ज्ञः परि॒द ऽ त॑ आप॒ कन॑ वा त॒ मन॑सा दाशम ॥ १ ॥

1. *Kā ta upetirmanaso varāya bhuvadagne śantamā
kā manīṣā. Ko vā yajñaiḥ pari dakṣam ta āpa kena
vā te manasā dāśema.*

Agni, lord of peace and enlightenment, what is your way to the improvement of mind? What is the most tranquillising exercise of the mind? Who attains to laudable success in the realisation of Divinity by yajnas of study, socialisation and self sacrifice? By what state of mind shall we offer to serve and honour you?

ए॒ह्यग्र॑ इ॒ह हा॒ता नि॒ षी॒दाद॑ब्धः॒ सु पु॑र॒एता॑ भ॒वा नः॑ । अ॒वता॑
त्वा॒ राद॑सी वि॒श्वमि॒न्व य॒जा म॒ह सा॑म॒नसा॑य॒ द्वा॒न ॥ २ ॥

2. *Ehyagna iha hotā ni ṣīdādabdhah su pura etā
bhavā naḥ. Avatām tvā rodasī viśvaminve yajā
mahe saumanasāya devān.*

Agni, lord of kindness and benevolence, come to us fearless and bold and lead our yajna as high-priest to take us forward. May the heaven and earth which

sustain the world be with you. Come to the noblest brilliancies of humanity for the sake of peace and joy of the mind and soul.

प सु विश्वान् त्सा ध यग्र भवा यज्ञानामभिशस्तिपावा ।
अथा वह सामपतिं हरिभ्यामातिथ्यमस्म चकृमा सुदात्र ॥ ३ ॥

3. *Pra su viśvān rakṣaso dhakṣyagne bhavā yajñānā mabhiśastipāvā. Athā vaha somapatim haribhyā mātithyamasmai cakṛmā sudāvne.*

Agni, lord of light, power and justice, burn off the evil to extinction. Be the saviour and protector of yajnas of common endeavour from violence. Bring in Indra, lord of energy and the joy of soma. And we shall extend the heartiest welcome and hospitality to him.

पजावता वचसा वह्निरासा च हुव नि च सत्सीह द्वः ।
वशि हात्रमुत पात्रं यजत्र बाधि पयन्तजनितवसूनाम ॥ ४ ॥

4. *Prajāvatā vacasā vahnirāsā ca huve ni ca satsīha devaiḥ. Veṣi hotramuta potraṁ yajatra bodhi prayantarjanitarvasūnām.*

Agni, power of yajna and harbinger of joy and prosperity, creative force of nature in yajna, voracious consumer of input oblations and creator of a thousandfold wealth and energies of life and prana, I invoke you with holy words of social import for the sake of all my people. Come to the yajna with blessings of divine brilliancies and sit on the vedi. Front leader as you are, creator of wealth as you are for the hearth and home of people, spirit of yajna as you are, bring us the holiest sanctifying materials for our life of yajna and enlighten us on the art of advancement and progress.

यथा विपस्य मनुषा हविभिर्दवाँ अयजः क्विभिः क्विः
सन । एवा हातः सत्यतर् त्वमद्याग्र मन्दया जुह्वा यजस्व ॥ ५ ॥

5. *Yathā viprasya manuṣo havirbhirdevāñ ayajāḥ kavibhiḥ kaviḥ san. Evā hotaḥ satyatara tvamadyāgne mandrayā juhvā yajasva.*

Just as a person, being a poet going with the poets, performs yajna in honour of divinities and brilliant persons, with the sacred materials of a noble and intelligent person, similarly, O Agni, noble performer, noble visionary, truer and more sincere than truth and sincerity itself, perform yajna for us in the home today with a beautiful ladle and the divine voice of wisdom.

Mandala 1/Sukta 77

Agni Devata, Gotama Rahugana Rshi

कथा दाशमाग्रय कास्म दवजुष्टाच्यत भामिन् गीः ।
या मत्येष्वमृत ऋतावा हाता यजिष्ठ इत्कृणाति दवान ॥ १ ॥

1. *Kathā dāśemāgnaye kāsmā devajuṣṭocyate bhāmine gīḥ. Yo martyeṣvamṛta ṛtāvā hotā yaji-ṣṭha it kṛṇoti devān.*

What shall we offer, how shall we offer, what appropriate words worthy of divinities, to this Agni, lord of yajna, light of knowledge, loving, kind and righteous, who, immortal among the mortals, is the master of eternal truth and Law, lord promoter of yajnic projects, most adorable and most sacrificing, creates brilliant and generous celebrities?

या अध्वरषु शन्तम ऋतावा हाता तमू नमाभिरा कृणुध्वम ।
अग्रियद्वमताय दवान्त्स चा बाधाति मनसा यजाति ॥ २ ॥

2. *Yo adhvařeṣu śantama ṛtāvā hotā tamū namobhirā kṛṇudhvam. Agniryaḍ vermartāya devāntsa cā bodhāti manasā yajāti.*

All ye yajakas, do honour and homage with salutations and oblations in yajna to Agni, harbinger of peace and bliss, ever true in nature, attributes and functioning, most creative and generous performer in yajna, who invokes the divinities for humanity, knows and awakes all to knowledge and self-awareness, and guides and leads the yajakas with his heart and soul.

स हि कतुः स मयः स साधुमित्रा न भूदद्भुतस्य रथीः ।

तं मधेषु पथमं दवयन्तीविश उप बुवत दस्ममारीः ॥ ३ ॥

3. *Sa hi kratuḥ sa maryaḥ sa sādhurmitro na bhūda dbhutasya rathīḥ. Taṁ medheṣu pratha-maṁ devayanṭirviśa upa bruvate dasmamārīḥ.*

Agni is the power and performer of yajna. He is human, close to humanity. He is good and saintly. May he abide as our friend, master of the wonderful chariot of existence. Lord of love, beauty and goodness as he is, him only, in the noblest yajnic programmes the loving, pious and knowledgeable people approach for address and redress, first and supreme as he is.

स ना नृणां नृतमा रिशादा अग्निगिरा वसा वतु धीतिम ।

तना च य मघवानः शविष्ठा वाजपसूता इषयन्त मन्य ॥ ४ ॥

4. *Sa no nṛṇāṁ nṛtamo riśādā agnirgiro'vasā vetu dhītim. Tanā ca ye maghavānaḥ śaviṣṭhā vājaprasūtā iṣayanta manma.*

He who among our people is the most human and gracious, destroyer of violence, is Agni, lord of light,

power and leadership. May he join our voices and the powers of governance with defence, protection and progress and hold it together with the wealth of the nation and those who are men of honour, strongest in courage, endowed with food and energy and have the desire for knowledge and wisdom.

ए॒वाग्नि॒गात॑मभि॒त्र॒तावा॒ वि॒प॒भि॒रस्ता॑ष्ट जा॒तव॑दाः । स ए॒षु
द्यु॒म्नं पी॑पय॒त्स वाजं॑ स पु॒ष्टिं या॑ति जा॒ष॒मा चि॑कित्वा॒न ॥ ५ ॥

5. *Evāgnir gotamebhir ṛtāvā viprebhirastoṣṭa jāta-vedāḥ. Sa eṣu dyumnāṁ pīpayat sa vājaṁ sa puṣṭim yāti joṣamā cikitvān.*

And Agni, lord ruler of truth and law, omniscient of things in existence is praised and acclaimed by sincere admirers and men of piety and dedication. And he, among these, providing for food, energy and prosperity and the light of knowledge in abundance, himself growing higher in knowledge, self-satisfaction and all round progress, goes on ever forward.

Mandala 1/Sukta 78

Agni Devata, Gotama Rahugana Rshi

अ॒भि त्वा॒ गात॑मा गि॒रा जा॒तव॑दा॒ वि॒च॒ष॒ण ।

द्यु॒म्न॒र्भि प॒ णा॑नुमः ॥ १ ॥

1. *Abhi tvā gotamā girā jātavedo vicarṣaṇe. Dyumnairabhi pra ṇanumah.*

Jataveda, Agni, omniscient lord of universal vision, we, men of knowledge and your admirers, offer homage to you with all our wealth and honour and our noblest songs of praise.

तमु॑ त्वा॒ गा॒त॒मा गि॒रा रा॒यस्का॑मा दुवस्यति ।

द्यु॒म्न॒र॒भि प णा॑नुमः ॥ २ ॥

2. *Tamu tvā gotamo girā rāyaskāmo duvasyati.*
Dyumnaïrabhi pra ñonumah.

The man of knowledge and admiration, desirous of wealth and honour, offers homage and prayer to you, Agni, lord of light and power, with his voice of the heart. We do homage to you with all our wealth and power and with noblest songs of praise.

तमु॑ त्वा॒ वाज॒सा॒त॒ममङ्गि॑र॒स्व॒द्ध॒वाम॑ह ।

द्यु॒म्न॒र॒भि प णा॑नुमः ॥ ३ ॥

3. *Tamu tvā vājasātamam aṅgirasvaddhavāhame.*
Dyumnaïrabhi pra ñonumah.

Agni, you who are lord of light, knowledge and power and giver of victory, we invoke like the very breath of life and do homage with all our honour, wealth and virtue.

तमु॑ त्वा॒ वृ॒त्र॒ह॒न्त॒मं या दस्यू॑र॒वधू॑नुष ।

द्यु॒म्न॒र॒भि प णा॑नुमः ॥ ४ ॥

4. *Tamu tvā vrtrahantamaṁ yo dasyūñravadhūnuṣe.*
Dyumnaïrabhi pra ñonumah.

Agni, breaker of the cloud and dispeller of darkness, who shake the evil and wicked to destruction, we celebrate you in homage with all the power and valour at our command.

अवा॑चाम् र॒हू॒गणा॑ अ॒ग्र॒य॒ मधु॑म॒द्वचः॑ ।

द्यु॒म्न॒र॒भि प णा॑नुमः ॥ ५ ॥

5. *Avocāma rahūgaṇā agnaye madhumad vacaḥ.
Dyumnairabhi pra ṇonumah.*

We all, free from sin and evil, offer honey-sweet songs of praise and celebration in honour of Agni with all our knowledge and brilliance.

Mandala 1/Sukta 79

Agni Devata, Gotama Rahugana Rshi

हिरण्यकशा रजसा विसार ह्रिधुनिवातइव धजीमान ।

शुचिभाजा उषसा नवदा यशस्वतीरपस्युवा न सत्याः ॥ १ ॥

1. *Hiraṇyakeśo rajaso visāre'hirdhunirvāta iva
dhraṇīmān. Śucibhrājā uṣaso navedā yaśasva-
tīrapasyuvo na satyāḥ.*

The sun, lord of golden beams blazing in the expanse of spaces, skies and the earth, shaker of the clouds and tempestuous like the winds, is Agni. The dawns of pure splendour like fairies and angels of truth and honour, shining and rising like flames of yajna fire, revealing like the vibrations of primordial knowledge, these are Agni too.

आ त सुपुणा अमिनन्तँ एवः कृष्णा नानाव वृषभा यदीदम ।

शिवाभिन स्मयमानाभिरागात्यतन्ति मिहः स्तनयन्त्यभा ॥ २ ॥

2. *Ā te suparṇā aminantañ evaiḥ kṛṣṇo nonāva
vṛṣabho yadīdam. Śivābhirna smayamānā-
bhirāgāt patanti mihāḥ stanayantyabhrā.*

Agni, if your golden sunbeams were to expand with their forces across the spaces, and if the sun holding the skies and the earth were to break the cloud pregnant with vapours, the cloud would roar and showers would

fall, coming to the earth as if with smiling blissful breezes of joy.

यदी॑मृत॒स्य॒ पय॑सा॒ पिया॑ना॒ नय॑तृ॒तस्य॑ प॒थिभी॑ रजिष्ठः ।
अ॒य॒मा मि॒त्रा वरु॑णः॒ परि॑ज्मा॒ त्वचं॑ पृ॒ञ्चन्त्यु॑पर॒स्य॒
याना॑ ॥ ३ ॥

3. *Yadīmṛtasya payasā piyāno nayannṛtasya pathi-
bhī rajiṣṭhaiḥ. Aryamā mitro varuṇaḥ parijmā
tvacam prñcantlyuparasya yonau.*

When the sun drinking and waxing with the vapours of water takes these up by the straightest and speediest paths, then Aryama, the sunlight, Mitra and Varuna, complementary energies of the sun holding the earth and skies together, and Parijman, winds and electric energies in the higher space, create the body of the cloud.

अग्र॑ वाज॒स्य॒ गाम॑तृ॒ इशा॑नः॒ सह॑सा यहा ।
अ॒स्म ध॑हि जा॒तव॑दा॒ महि॑ श्रवः॒ ॥ ४ ॥

4. *Agne vājasya gomata īśānaḥ sahaso yaho.
Asme dhehi jātavedo mahi śravaḥ.*

Agni, lord of the knowledge of existence, creator and ruler of food, energy and wealths of life and lord of cows and sunbeams, child of omnipotence, bring us the brilliance of knowledge and great splendour of life's victories.

स इ॒धा॒ना वसु॑ष्क॒विर॒ग्नि॒री॒ळ॒न्या॑ गि॒रा ।
र॒वद॒स्मभ्यं॑ पु॒वणी॑क दी॒दिहि॑ ॥ ५ ॥

5. *Sa idhāno vasuṣkaviragnirīḷnyo girā.
Revadasmabhyam purvaṇīka dīdihi.*

Agni, that brilliant lord of light and knowledge, treasure home of wealth and joy, divine visionary of creation, adorable with holy words, lord of wealth, blazing with flames and flaming with forces, may he ever shine and shine us with knowledge.

॒पा राज॑ तु॒त त्मना॑ग्र॒ वस्ता॑रु॒ताष॑सः ।

स ति॑ग्मजम्भ॒ र॒ सा॑ द॒ह॒ पति॑ ॥ ६ ॥

6. *Kṣapo rājannuta tmanāgne vastorutoṣasaḥ.
Sa tigmajambha rakṣaso daha prati.*

Agni, blazing with light and power, creating and ruling over nights, days and the dawns, lord of the mighty order of justice and dispensation, burn up the evil and the wicked.

अवा॑ ना अ॒ग्र ऊ॒तिभि॑गाय॒त्रस्य॑ प॒भ॒मणि॑ ।

विश्वा॑सु॒ धी॒षु व॑न्द्य ॥ ७ ॥

7. *Avā no agna ūtibhirgāyatrasya prabharmaṇi.
Viśvāsu dhīṣu vandyā.*

Lord adorable all over the world in the affairs of enlightenment, protect and advance us with your care and powers of defence and development in the transactions of knowledge and happiness of the people with your heart and soul.

आ ना॑ अ॒ग्र र॒यिं भ॑र स॒त्रासा॑हं व॒र॒ण्यम॑ ।

विश्वा॑सु॒ पृ॒त्सु दु॒ष्टर॑म ॥ ८ ॥

8. *Ā no agne rayiṁ bhara satrāsāhaṁ vareṇyam.
Viśvāsu pṛtsu duṣṭaram.*

Agni, lord of wealth and power, bless us with cherished wealth and power, formidable and invincible

in all the battles of life, overcoming all and ever.

आ ना अग्र सुचतुना रयिं विश्वार्युपाषसम ।

माङ्गीकं धहि जीवस ॥ ९ ॥

9. *Ā no agne sucetunā rayim viśvāyupoṣasam.
Mārḍīkaṁ dhehi jīvase.*

Agni, lord of life, light and wealth, bring us and bless us with wealth along with knowledge, science and technology that may provide nourishment and health for all, soothing and joyful for happy living.

प पूतास्तिग्मशाचिष वाचा गातमाग्रय ।

भरस्व सुमन्युगिरः ॥ १० ॥

10. *Pra pūtāstigmaśaciṣe vāco gotamāgnaye.
Bharasva sumnayurgirah.*

Most dedicated celebrant in search of peace and well-being of the soul, raise your voice and say holy words and sing pure songs of knowledge, wisdom and prayer in honour of Agni, blazing lord of splendour and vision of omniscience who would purify your mind and soul.

या ना अग्र भिदासत्यन्ति दूर पदीष्ट सः ।

अस्माकमिद वृध भव ॥ ११ ॥

11. *Yo no agne'bhidāsatyanti dūre padīṣṭa saḥ.
Asmākamid vṛdhe bhava.*

Agni, lord of light and power, whosoever far or near hate us or enslave us, may he be destroyed. Lord of life and wealth, be kind and gracious for our growth and progress.

Also: Agni, lord of light and wealth, whatever

you give us, or whenever and wherever you oblige us in person, that may be for our good and advancement.

सहस्रा॒ ण विच॑षणि॒रग्री॒ र गांसि॑ सधति ।

हाता॑ गृणीत॒ उक्थ्यः॑ ॥ १२ ॥

12. *Sahasrākṣo vicarṣaniragnī rakṣāmsi sedhati.
Hotā grṇīta ukthyah.*

Agni, lord of a thousand eyes (such as the sun), lord of universal vision, dispels and destroys the evil, the demons, darkness and suffering and poverty. High-priest of cosmic yajna, he is adorable and reveals the voice of omniscience in the soul.

Mandala 1/Sukta 80

Indra Devata, Gotama Rahugana Rshi

इ॒त्था हि॑ सा॒म इ॒न्मद॑ ब्र॒ह्मा च॑का॒र व॑ध॒नम॑ । श॒विष्ठ॑ व॒जि॒ ण-
ज॑सा पृथि॒व्या निः श॑शा॒ अहि॑म॒च॒ नु स्व॑राज्य॒म ॥ १ ॥

1. *Itthā hi soma inmade brahmā cakāra vardhanam.
Śaviṣṭha vajrinnojasā prthivya niḥśasā ahimarca-
nnanu svarājyam.*

Giving to freedom and self-government an exalted place of honour, Brahma, lord creator, in-vested the joy and excitement of life with animation, growth and independence. And for the same reason, Indra, strongest in courage and valour, wielder of the thunderbolt of freedom and self-government, with your might and main, strike off the serpent of evil, suffering and slavery from the earth for all time.

स त्वा॑म॒दद॑ वृषा॒ मदः॑ सा॒मः श्य॑नाभृ॒तः सु॑तः । यना॑ वृ॒त्रं
नि॒र॒द्भ्या ज॒घन्थ॑ व॒जि॒ णज॑सा॒च॒ नु स्व॑राज्य॒म ॥ २ ॥

2. *Sa tvāmadaḍ vṛṣā madaḥ somaḥ śyenābhṛtaḥ sutaḥ. Yenā vṛtraṁ niradbhyo jaghantha vajrinno jasārcannanu svarājyam.*

That excitement and enthusiasm arising from the eagle-shaped vedi of yajna and defended and advanced by the army in eagle array, raining from showers of divinity from Brahma, may boost your morale, and thereby, O Indra, lord of the thunderbolt, doing homage to the freedom and self-government of your people with your valour and heroism, you break the cloud of darkness, want and suffering and release the flow of plenty and prosperity.

प॒ह्य॒भी॒हि धृ॒ष्णु॒हि न त॒ व॒ज्रा॒ नि यंस॑त । इ॒न्द्रं नृ॒म॒णां हि त॒
श॒वा॒ ह॒नां वृ॒त्रं ज॒या॒ अ॒पा च॒ त॒नु॒ स्व॒रा॒ज्य॑म ॥ ३ ॥

3. *Prehyabhīhi dhr̥ṣṇuhi na te vajro ni yaṁsate. Indra nṛmṇaṁ hi te śavo hano vṛtraṁ jayā apo'-rcannanu svarājyam.*

Indra, lord of power and brilliance, ruler of the land, go forward. Go forward all round. Shake the evil. Irresistible is your thunderbolt of light and power. Your power and force is the wealth of the nation. Destroy the demon of want and drought, release and win the waters, plenty and prosperity and, in homage and reverence advancing the freedom and self-government of humanity, move ahead and higher.

नि॒रि॒न्द्रं भू॒म्या॒ अधि॑ वृ॒त्रं जघ॑न्थ॒ निदि॑वः । सृ॒जा म॒रु॒त्व॒ती॒रव॑
जी॒व॒ध॒न्या इ॒मा अ॒पा च॒ त॒नु॒ स्व॒रा॒ज्य॑म ॥ ४ ॥

4. *Nirindra bhūmyā adhi vṛtraṁ jaghantha nirdivaḥ. Śṛjā marutvatīrava jīvadhanyā imā apo'rcannanu svarājyam.*

Indra, all-ruling creative power of enlightenment and freedom, eliminate evil, darkness and ignorance from the face of the earth, bring the light of knowledge and vision of spirit from heaven and, reverentially advancing the republic of human freedom and self-governance, create and release these life-giving and energising waters to vitalise the nation of humanity to the speed and vibrancy of the winds.

इन्द्रा वृत्रस्य दार्धतः सानुं वज्रण हीळितः । अभिकम्याव
जिघ्रत पः समाय चादय च नु स्वराज्यम् ॥ ५ ॥

5. *Indro vrtrasya dodhataḥ sānum vajreṇa hīṭitaḥ.
Abhikramyāvajighnate'paḥ sarmāya codaya-
nnarcannanu svarājyam.*

Indra, lord ruler of might, hero of war, adored and passionate, striking with the thunderbolt on the top of the ferocious cloud of evil fighting against sustenance of life, exhorts his own forces of freedom and, in reverence and homage to the land of freedom and self-governance, breaks the cloud to let the waters of light and life aflow.

अधि साना नि जिघ्रत वज्रण शतपवणा । मन्दान इन्द्रा
अन्धसः सखिभ्या गातुमिच्छत्यच नु स्वराज्यम् ॥ ६ ॥

6. *Adhi sānau ni jighnate vajreṇa śataparvaṇā.
Mandāna indro andhasaḥ sakhibhyo gāgumi-
cchatyarcannanu svarājyam.*

Indra strikes on the head and shoulders of Vrtra, demon of want and suffering with his thunderbolt of a hundredfold power and, rejoicing and doing honour and reverence to freedom and self-government, wants and

plans to clear the way for the food and joy of his friendly allies and citizens of the nation.

इन्द्र तुभ्यमिदद्विवा नुत्तं वजिन्वीर्यम् । यद्ध त्वं मायिनं
मृगं तमु त्वं माययावधीरच्च नु स्वराज्यम् ॥ ७ ॥

7. *Indra tubhyamidadrivo' nuttam varjin vīryam.
Yaddha tyam māyinaṁ mṛgaṁ tamu tvam
māyayāvadhīrarcannanu svarājyam.*

To you, Indra, lord of the thunderbolt, mighty ruler of the republic, high as mountain and the cloud, cheers for incomparable excellence of valour since you, doing honour and reverence to the freedom and self-governance of the republic, destroyed that artful roaring demon of a cloud of darkness with your extraordinary power.

वि त वजासा अस्थिरावतिं नाव्याऽनु । महत्त इन्द्र वीर्यं
बाह्वास्त बलं हितमच्च नु स्वराज्यम् ॥ ८ ॥

8. *Vi te vajrāso asthirannavatiṁ nāvyaṁ anu. Mahat
ta indra vīryaṁ bāhvoste balaṁ hitamarcanna-
nu svarājyam.*

Indra, your naval forces of the thunderbolt stand by ninety rivers and the sea. Mighty is your power, awful the valour concentrated in your arms, great ruler, dedicated in faith and reverence to freedom and the sovereign republic.

सहस्रं साकर्मचतु परिं दृष्टाभत विंशतिः । शतनमन्वनान-
वुरिन्दाय बह्वाद्यतमच्च नु स्वराज्यम् ॥ ९ ॥

9. *Sahasraṁ sākamarcata pari śtoḥbhata viṁśatiḥ.
Śatainamanvano navurindrāyabrahmodyatam
arcannanu svarājyam.*

Let all together with unanimity honour Indra, the ruler dedicated in faith and honour to the freedom and sovereignty of the Republic and the law and constitution in force under the rules of Veda, universal knowledge and universal values of humanity. Let a council of twenty assist and support him for work and stability of the government. Let hundreds of commanders obey and admire him for the success and glory of the land and the people.

इन्दा वृत्रस्य तविषीं निरहन्त्सहसा सहः । महत्तदस्य पांस्यं
वृत्रं जघन्वाँ असृजदच्च नु स्वराज्यम् ॥ १० ॥

10. *Indro vṛtrasya taviṣīm nirahantsahasā sahaḥ.
Mahat tadasya paun̐syaṁ vṛtraṁ jaghanvāñ
asṛjadarcannanu svarājyam.*

Indra, lord mighty as the force of lightning, with his courage and valour breaks down and eliminates the force and power of Vrtra, demon of ignorance, injustice and poverty. Great is that manliness and virility of his. Destroyer of the forces of darkness and slavery, he releases the spirit of freshness and the waters of new life in dedication and reverence to freedom and sovereignty of the grand world order of humanity.

इम चित्तव मन्यव वपेत भियसा मही । यदिन्द्र वज्रि गजसा
वृत्रं मरुत्वाँ अवधीरच्च नु स्वराज्यम् ॥ ११ ॥

11. *Ime cit tava manyave vepete bhiyasā mahī.
Yadindra vajrinnojasā vṛtraṁ marutvāñ avadhī-
rarcannanu svarājyam.*

Indra, lord of law and the thunderbolt of strength and power, both these, the great earth and the vast

environment, feel stirred with awe in reverence to your spirit and passion when you, O lord of stormy troops, with your valour and blazing brilliance, attack and destroy Vrtra, demon of darkness and want, to defend and maintain the sanctity and glory of the freedom and sovereignty of the republic.

न वपसा न तन्यतन्दं वृत्रा वि बीभयत । अभ्यनं वज्र
आयसः सहस्रभृष्टिरायताच्च नु स्वराज्यम् ॥ १२ ॥

12. *Na vepasā na tanyatendram vṛtro vi bībhayat. Abhyenaṁ vajra āyasaḥ sahasrabhrṣṭrāyatārca-
nnanu svarājyam.*

Neither by thunder nor by lightning can Vrtra, the cloud, terrorize Indra, the sun. Similarly neither by force nor by fear can the forces of evil, injustice and violence shake Indra, the ruler, who is dedicated with faith and reverence to the freedom and self-government of the people and the republic. Instead, the thunderbolt of inviolable steel and a hundred-fold lightning blaze overwhelms this demon of destructive forces from all round.

यद वृत्रं तव चाशनिं वज्रेण समयाधयः । अहिमिन्द्र
जिघांसता दिवि ते बद्धु शवा च नु स्वराज्यम् ॥ १३ ॥

13. *Yad vṛtram tava cāśaniṁ vajreṇa samayodha-
yah. Ahimindra jighāṁsato divi te badbadhe
śavo'rcannanu svarājyam.*

Indra, heroic ruler, dedicated in reverence and faith to the freedom and sovereignty of the republic, when you fight Vrtra, the cloud of evil and violence, shoot the force of lightning with your thunderbolt killing

the demon, then your valour and fame as killer of the serpent of evil reaches heaven and abides there.

अभिष्टन त अदिवा यत्स्था जगच्च रजत । त्वष्टा चित्तव
मन्यव इन्द्र वव्विज्यत भियाच नु स्वराज्यम् ॥ १४ ॥

14. *Abhiṣṭane te adrivo yat sthā jagacca rejate.
Tvaṣṭā cit tava manyava indra vevijyate bhiyār-
cannanu svarājyam.*

Indra, lord ruler of the republic, dedicated to the freedom of the people and sovereignty of the state, when in the resounding fame and reverberations of your power, everything non-moving and everybody moving shines with brilliance, and the artists and technologists, Tvashtas of the nation, creators and makers of beautiful things, move with awe in homage to your spirit and passion for freedom and governance, then your dedication to the republic would be complete and wholly fulfilled.

नहि नु यादधीमसीन्द्रं का वीर्या परः । तस्मिं तृष्णमुत कतुं
दवा आज्ञांसि सं दधुरच नु स्वराज्यम् ॥ १५ ॥

15. *Nahi nu yādadhīmasīndram ka vīryā parah.
Tasminnrṁṇamuta kratuṁ devā ojāṁsi saṁ
dadhurarcannanu svarājyam.*

Who would not approach Indra? We all approach and admire him. Supreme are his virtues and attributes. Who can surpass? The divinities vest in him all the wealth desired by humanity, noble yajnic action and all the valour, splendour and heroism, dedicated as he is in reverence and faith to freedom and self-government. In him and under his rule all good people

are blest with wealth of knowledge, action, valour and fame.

यामथवा मनुष्यिता दध्यङ् धियमन्नत । तस्मिन्ब्रह्माणि
पूवथन्द उक्था समग्मताच्च नु स्वराज्यम ॥ १६ ॥

16. *Yāmatharvā manuṣpitā dadhyaṅ dhiyamannata.
Tasmin brahmāṇi pūrvathendra ukthā Samag-
matārcannanu svarājyam.*

That intelligence, knowledge and enlightenment which Atharva, men of love and settled peace, Manu, men of thought and science, Pita, parents and teachers, and men of attainment and acquisition developed and spread across the land in faith and service to the sovereign republic of the peoples' freedom and self-governance, and, like the ancients, vested in Indra, the ruler, the same multiple sciences and songs of celebration, the same intelligence, knowledge and enlightenment, you all, people of the land, acquire and develop in furtherance of the freedom and sovereignty of the republic with faith and reverence.

Mandala 1/Sukta 81

Indra Devata, Gotama Rahugana Rshi

इन्द्रा मदाय वावृध शवस वृत्रहा नृभिः । तमिन्महत्स्वाजिषू-
तमभ हवामह स वाजेषु प ना विषत ॥ १ ॥

1. *Indro madāya vāvrdhe śavase vṛtrahā nṛbhiḥ.
Taminmahatsvājiṣūtemarbhe havāmahe sa vājeṣu
pra no'viṣat.*

Indra, the hero who destroys Vṛtra, the cloud of want and suffering, and releases the showers of plenty and prosperity, goes forward with the people for the

achievement of strength and joy of the land of freedom and self-government. And him we invoke and exhort in the battles of life, great and small, so that he may defend and advance us in all our struggles for progress and lead us to victory.

असि हि वीरं सन्या सि भूरि पराददिः । असि दभस्य चिद
वृथा यजमानाय शि सि सुन्वत भूरि त वसु ॥ २ ॥

2. *Asi hi vīra senyo'si bhūri parādadiḥ. Asi dabhrasya cid vṛdho yajamānāya śikṣasi sunvate bhūri te vasu.*

Indra, you are the valiant hero. You are the warrior taking on many enemies and oppositions at a time. Even the small, you raise to greatness. You lead the creative and generous yajamana to knowledge and power. Hero of the battles of existence, may your wealth, power and honour grow higher and higher.

यदुदीरत आजया धृष्णव धीयत धना । यु वा मदच्युता
हरी कं हनः कं वसा दधा स्माँ इन्द्र वसा दधः ॥ ३ ॥

3. *Yadudīrata ājaya dhṛṣṇave dhīyate dhanā. Yukṣvā madacyutā harī kaṁ hanaḥ kaṁ vasau dadho'-smāñ indra vasau dadhaḥ.*

When battles confront the nation, means and money are raised and prizes won for the brave. Commander of the forces, yoke the forces exuberant and raging for war. Destroy the enemy. Settle the victorious in wealth and peace. Indra, pray settle us in peace and comfort.

कत्वा महँ अनुष्वधं भीम आ वावृध शवः । श्रिय ऋष्व
उपाकयानि शिपी हरिवान्दध हस्तयावजमायसम ॥ ४ ॥

4. *Kratvā mahāñ anuṣvadham bhīma ā vāvṛdhe śavaḥ. Śriya ṛṣva upākayorni śiprī harivān dadhe hastayorvajramāyasam.*

Great by knowledge, awful by action, in his own right and by his own might, he grows in power and majesty. Elevated and sublime, blazing brilliant, lord of horses and speed of motion, he wields the golden thunderbolt of power and force in both his hands for the beauty and dignity of life and the republic of humanity.

आ पंपा पाथि॒वं रजा॑ ब॒द्ध रा॒चना दि॒वि । न त्वावाँ इन्द्र॑
कश्च॒न न जा॒ता न ज॒निष्य॒त ति॒ विश्वं॑ वव॒तिथ ॥ ५ ॥

5. *Ā paprau pārthivam rajo badbadhe rocanā divi. Na tvāvāñ indra kaścana na jāto na janiṣyate 'ti viśvaṁ vavakṣitha.*

You pervade the earth and all that is earthly. You pervade the sky. You pervade and fix the bright heaven in place. Indra, none like you was ever born, nor shall ever be born. Indeed, you hold, rule, pervade and transcend the entire universe of existence.

या अ॒या म॑त॒भाज॑नं प॒राद॑दाति द॒ाशु॒ष । इन्द्रा॑ अ॒स्मभ्यं॑
शि॒ त्तु वि॒ भजा॑ भूरि॒ त वसु॑ भ गी॒य तव॑ रा॒धसः॑ ॥ ६ ॥

6. *Yo aryo martabhojanam parādadāti dāśuṣe. Indro asmabhyam śikṣatu vi bhajā bhūri te vasu bhakṣīya tava rādhasaḥ.*

Indra, lord of the universe, master of life, provides food and sustenance for living beings. He gives wealth and comfort for the generous giver and for us. May the lord take us unto himself and give us knowledge

and instruction. O lord, may we, we pray, share your abundant treasure of wealth and divine happiness. May I enjoy the wealth and knowledge given by the lord.

मदमद् हि ना ददियूथा गवामृजुक्रतुः । सं गृभाय पुरु
शताभयाहस्त्या वसुं शिशीहि राय आ भर ॥ ७ ॥

7. *Mademade hi na dadiryūthā gavāmṛjukratuḥ.
Saṁ gr̥bhāya purū śatobhayāhastyā vasu śīśīhi
rāya ā bhara.*

Indra, lord of wealth, power and generosity, in every joy of life, you are the giver. You are the giver of plenty of cows and abundance of light and sense. Lord of simple, natural and divine action of yajna, may he provide hundreds of kinds of wealth for us and bless us with both of his hands generously. Lord of wealth and glory, bring us the wealth of joy, dignity and glory and let us shine with honour.

मादयस्व सुत सचा शवस शूर राधस । विद्वा हि त्वा
पुरुवसुमुप कामान्त्ससृज्मह था ना विता भव ॥ ८ ॥

8. *Mādayasva sute sacā śavase śūra rādhasa. Vidmā
hi tvā purūvasumupa kāmāntsasṛjma-he'thā
no'vitā bhava.*

Brave hero, be with us in this holy yajnic programme of the land of freedom and sovereignty for the creation of wealth, power and joy. Join us and let us celebrate together. Lord of abundant wealth, power and joy you are. May we, we pray, know you and be with you at the closest. Be our saviour, our protector, our promoter, so that we may creatively realise all our desires and ambitions.

एत त इन्द्र जन्तवा विश्वं पुष्यन्ति वायम । अन्तहि ख्या
जनानामया वदा अदाशुषां तषां ना वद आ भर ॥ ९ ॥

9. *Ete ta indra jantavo viśvaṁ puṣyanti vāryam. Antarhi khyo janānāmaryo vedo adāśuṣāṁ teṣāṁ no veda ā bhara.*

Indra, lord of life and spirit, these living beings, yours all, do homage to you and augment the wealth and glory of the entire world. Lord and master of the people, you know the very heart of them inside out. Bring us the wealth of knowledge and spirit. Restore the wealth and knowledge of those ungenerous miserables who have lost it.

Mandala 1/Sukta 82

Indra Devata, Gotama Rahugana Rshi

उपा षु शृणुही गिरा मघवन्मातथाइव । यदा नः सूनृतावतः
कर आदथयास इद्याजा न्विन्द त हरी ॥ १ ॥

1. *Upo ṣu śṛṇuhī giro maghavan mātathā iva. Yadā naḥ sūnṛtāvataḥ kara ādarthayāsa idyojā nvindra te harī.*

Indra, lord of wealth and glory, listen to our prayer at the closest, not like one distant or different. And when we pray bless us with a voice of sweetness and the light of holy truth. Lord of speed and motion, yoke your horses (and come to join the yajna).

अ ऽमीमदन्त ह्यव प्रिया अधूषत । अस्ताषत स्वभानवा
विपा नविष्ठया मती याजा न्विन्द त हरी ॥ २ ॥

2. *Akṣannamīmadanta hyava priyā adhūṣata. Astoṣata svabhānavo vipra navīṣṭhayā matī yojā nvindra te harī.*

Noble men acquiring holy knowledge, rejoicing, dearest favourite saints and sages brilliant with their innate genius and virtue, ward off the evil and pray to Indra with latest words of wisdom and homage. Indra, yoke your horses (on the wing and come to join the yajna).

सुसंदृशं त्वा वयं मघवन्वन्दिषीमहि । प नूनं पूणवन्धुरः
स्तुता याहि वशाँ अनु याजा न्विन्द त हरी ॥ ३ ॥

3. *Susamdr̥śaṁ tvā vayaṁ maghavan vandiṣīmahī.
Pra nūnaṁ pūrṇabandhuraḥ stuto yāhi vaśāṅ anu
yojā nvindra te harī.*

Indra, lord of wealth, power and universal glory, we pray to you, lord of the blissful eye. Lord in perfect covenant with humanity, worshipped and prayed to in sincerity, proceed and overwhelm the enemies of yajna and humanity. Yoke your horses (and come to bless the yajna).

स घा तं वृषणं रथमधि तिष्ठति गाविदम । यः पात्रं
हारियाजूनं पूणमिन्दु चिकेतति याजा न्विन्द त हरी ॥ ४ ॥

4. *Sa ghā taṁ vṛṣaṇaṁ rathamadhi tiṣṭhāti govidam.
Yaḥ pātraṁ hāriyojanaṁ pūrṇamin-dra ciketati
yojā nvindra te harī.*

Indra, only that person who knows the science and technology of that horse-powered chariot which is perfect and fully capable of defence and safety against the enemy, would ride that prize-winning chariot of victory which would lead him to the conquest of territory and prosperity. Indra, yoke your horses (and come to join the yajna of defence and protection).

युक्तस्तु अस्तु दणिण उत सव्यः शतकता । तन जायामुप
पियां मन्दांना याह्यन्धसा याजा न्विन्द त हरी ॥ ५ ॥

5. *Yuktaste astu dakṣiṇa uta savyaḥ śatakrato. Tena jāyāmupa priyām mandāno yāhyandhaso yojā nvindra te harī.*

Indra, hero of a hundred yajnic battles, let your horse power on the right, and your horse power on the left of the chariot be yoked, and, happy at heart, with presents of delicacies, go to meet your darling wife. Lord of love, power and victory, yoke your horses and proceed.

युनज्मि त ब्रह्मणा कशिना हरी उप प याहि दधिष गभस्त्याः ।
उत्त्वा सुतासा रभसा अमन्दिषुः पृषण्वान्वजिन्त्समु
पत्यामदः ॥ ६ ॥

6. *Yunajmi te brahmaṇā keśinā harī upa pra yāhi dadhiṣe gabhastyoḥ. Uttvā sutāso rabhasā amandiṣuḥ pūṣaṇvān vajrintsamu patnyāmadah.*

I yoke your horses of beautiful mane to the chariot with holy chant of divine hymns and delicacies for sacred presents and gifts. Hold the reins in your hands and proceed for home. And then, lord of the thunderbolt and leader of heroic warriors, there, enthusiastic and ecstatic friends, well-trained, educated and cultured would join you for delightful company. And then, go and meet your wife and, with her, enjoy yourself with the family.

Mandala 1/Sukta 83

Indra Devata, Gotama Rahugana Rshi

अ॒श्व॒वा॒वति॑ प॒थ॒मा गा॒षु ग॒च्छति॑ सु॒पा॒वीरि॑न्द् म॒त्य॒स्त॒-
वा॒तिभिः॑ । त॒मित्पृ॑ण॒ऽवसु॑ना॒ भवी॑यसा॒ सिन्धु॑मापा॒
यथा॒भिता॒ वि॒च॒तसः॑ ॥ १ ॥

1. *Aśvāvati prathamō goṣu gacchati suprāvīrindra martyastavotibhiḥ. Tamit pṛṇakṣi vasunā bha-vīyasā sindhumāpo yathābhito vicetasah.*

O Indra, lord ruler and protector, in a horse-powered chariot the pioneer goes forward first over lands and oceans in the world, man of zeal and courage as he is, protected by all your means of safety and defence. And him you bless with abundant wealth and fame which come to him as prominent rivers from all round join and flow into the sea.

आपा॒ न द॒वीरु॑प॒ यन्ति॑ ह॒त्रिय॑म॒वः प॑श्यन्ति॒ वित॑तं॒ यथा॒
रजः॑ । पा॒चद॒वासः॑ प॒ ण॑यन्ति॒ दव॑युं ब॒ह्मपि॑यं जा॒षय॑न्त
व॒राइ॑व ॥ २ ॥

2. *Āpo na devīrupa yanti hotriyamavaḥ paśyanti vitataṁ yathā rajaḥ. Prācairdevāsaḥ pra ṇayan-ti devayum brahmapriyaṁ joṣayante varā iva.*

Just as holy waters go to the sea and the vapours concentrate in the cloud, so do holy people go to yajna and to Indra, lord of yajna, and as they see the yajna spread around from the vedi as shelter of life's protection, so they conduct themselves in the tradition of ancient scholars and go forward to the holiest of the holies of existence and, like the best people of knowledge, action and devotion, love the divine lord

and the divine lore as the highest boon of life.

अधि द्वयारदधा उक्थ्यं॑ वचा॑ यतस्त्रुचा मिथुना या संप्रयतः ।
असंयत्ता व्रत त॑ गति पुष्यति भ॒दा श॒क्तियज॑मानाय
सुन्वत ॥ ३ ॥

3. *Adhi dvayoradadhā ukthyaṁ vaco yatasrucā
mithunā yā saparyataḥ. Asaṁyatto vrata te kṣeti
puṣyati bhadra śaktiryajamānāya sunvate.*

Indra, lord of yajna, just as you accept the offerings held in the ladles raised by the wedded couple, so graciously listen and accept the holy prayers of the two, ancients and moderns, teacher and disciple, husband and wife, parent and child, for the good of both. Even the loose and the wanton, under your care, find shelter and protection and grow. The gracious power of yajna creates and offers everything for the yajamana.

आदङ्गिराः पथ॑मं दधि॒र वय॑ इ॒द्धाग्र॑यः श॒म्या॒ य सु॑कृत्यया ।
सर्वं॑ पु॒णः स॒मवि॑न्दन्त॒ भाज॑न्म॒शवा॑वन्तं॒ गाम॑न्त॒मा पु॒शुं
नरः ॥ ४ ॥

4. *Ādaṅgirāḥ prathamam dadhire vaya iddhāgnayaḥ
śamyā ye sukrtyayā. Sarvaṁ paṇeḥ samavindanta
bhojanam aśvāvantam gomantamā paśuṁ naraḥ.*

And then the scientists of fire and energy, leaders of mankind who light the fires and who first offer the libations into the fire with holy acts of love and peace, win their share of praise and fame with the reward of horses, speed and motion, wealth of cows, sensitivity of mind and senses and the joy of life and celestial vision.

य॒ज्ञर॒थ॑वा प॒थ॒मः प॒थ॒स्त॒त॒ त॒तः सू॒या॑ व॒त॒पा व॒न आ॒ज॒नि ।
आ गा आ॒ज॒दु॒श॒ना॑ का॒व्यः स॒चा य॒मस्य॑ जा॒त॒म॒मृ॒तं
य॒जाम॑ह ॥ ५ ॥

5. *Yajñairatharvā prathamah prathastate tatah
sūryo vratapā vena ājani. Ā gā ājaduśanā kāvyah
sacā yamasya jatamamṛtaṁ yajāmahe.*

As Atharva, scholar of sustained constancy like energy in stasis, discovers and creates the prime path of motion by yajnic research, the noble solar scientist brilliant as the sun dedicated to his vow rises in knowledge and discovers the path of the earth. Then the poetic sage prophetically inspired sings of the beauty of Venus and satellites born of the sun. And we meditate and pray for immortality of the state of moksha.

ब॒हि॒वा य॒त्स्व॑प॒त्याय॑ वृ॒ज्य॒त॒ का वा॒ श॒ला॒क॒मा॒घा॒ष॒त दि॒वि ।
गा॒वा य॒त्र व॒द॒ति का॒रु॒रु॒क्थ्य॑ स्त॒स्य॑दि॒न्दा॑ अ॒भि॒पि॒त्व॒षु
र॒ण्य॒ति ॥ ६ ॥

6. *Barhivā yat svapatyāya vrjyate'rko vā śloka mā-
ghoṣate divi. Grāvā yatra vadati kārurukthya-
stasyedindro abhipitveṣu raṇyati.*

Where knowledge and science is collected like holy grass of yajna for the sake of noble posterity, where holy verses illuminating as the sun in heaven are chanted, where the artist carves around the vedi and holy mantras resound as thunder of the clouds, there in the blessed foods and offerings, Indra, lord of yajna, rejoices and speaks.

Mandala 1/Sukta 84*Indra Devata, Gotama Rahugana Rshi***असावि सामं इन्द्र त शविष्ठ धृष्णावा गहि ।****आ त्वा पृणक्त्विन्द्रियं रजः सूया न रश्मिभिः ॥ १ ॥**

1. *Asāvi soma indra te śaviṣṭha dhṛṣṇavā gahi.
Ā tvā pṛṇaktvindriyaṁ rajah sūrya na raśmibhiḥ.*

Indra, lord ruler of power, strong and resolute, come, this soma has been distilled for you. May it exhilarate and strengthen your mind as the sun fills and brightens the sky with its rays.

इन्द्रमिद्धरीं वहता पतिधृष्टशवसम ।**ऋषीणां च स्तुतीरुप यज्ञं च मानुषाणाम ॥ २ ॥**

2. *Indramiddharī vahato'pratidhrṣṭaśavasam.
Ṛṣīṇāṁ ca stutīrupa yajñam ca mānuṣāṇām.*

The horses carry Indra, lord of formidable force and resolution of mind, to the Rshis' songs of praise and yajnic programmes of the people.

आ तिष्ठ वृत्रहनथं युक्ता त ब्रह्मणा हरी ।**अवाचीनं सु त मना गावा कृणातु वग्नुना ॥ ३ ॥**

3. *Ā tiṣṭha vṛtrahan ratham yuktā te brahmaṇā harī.
Arvācīnaṁ su te mano grāvā kṛṇotu vagnunā.*

Indra, lord ruler, breaker of the cloud, releaser of the waters of life, ride your chariot of the latest design and come. The horses are yoked with the right mantra and necessary stuffs. And may the high-priest of knowledge with his words of knowledge exhilarate you at heart.

इममिन्द सुतं पिब ज्येष्ठममर्त्यं मदम ।

शुकस्य त्वाभ्यं रन्धरा ऋतस्य सादन ॥ ४ ॥

4. *Imamindra sutam piba jyteṣṭham amartyam madam. Śukrasya tvābhyakṣaran dhārā ṛtasya sādane.*

Indra, lord of light and universal rule, drink of the ecstasy of joy distilled, highest and immortal. The streams of pure and brilliant power and glory flow towards you in the house of Truth and Law.

इन्दाय नूनमचताक्थानि च बवीतन ।

सुता अमत्सुरिन्दवा ज्येष्ठं नमस्यता सहः ॥ ५ ॥

5. *Indrāya nūnamarcatokthāni ca bravītana. Sūtā amatsurindavo jyeṣṭham namasyatā sahaḥ.*

All ye children of the earth, in truth and sincerity, do reverence and homage to Indra, ruling lord of light and life. Speak words of thanks and praise in appreciation of his dominion. Let the drops of distilled soma give him delight and ecstasy. Bow to him, lord supreme of courage and power.

नकिष्ट्वदथीतरा हरी यदिन्द्र यच्छस ।

नकिष्ट्वानु मज्मना नकिः स्वश्व आनश ॥ ६ ॥

6. *Nakīṣṭvad rathītaro harī yadindra yacchase. Nakīṣṭvānu majmanā nakīḥ svaśva ānaśe.*

Indra, while you yoke and drive the horses, powers of the chariot of your dominion, none could be a better master of the chariot. None could equal you in power, courage and force. None as master of horse and chariot could claim even to approach you in power, efficiency and glory.

य एक इद्विदयत वसु मताय दाशुष ।
इशाना अपतिष्कुत इन्दा अङ्ग ॥ ७ ॥

7. *Ya eka id vidayate vasu martāya dāśuṣe.*
Īśāno apratiṣkuta indro aṅga.

Dear friend, the one sole lord who gives everything in life to the man of charity and generosity is Indra, supreme ruler of the world, who is constant, unmoved and unchallenged.

कदा मतमराधसं पदा गुम्पमिव स्फुरत ।
कदा नः शुश्रवद्भिर इन्दा अङ्ग ॥ ८ ॥

8. *Kadā martam arādhasaṁ padā kṣumpamiva*
sphurat. Kadā naḥ śuśravad gira indro aṅga.

Dear friend, when would Indra, lord of wealth, power and justice, shake the miserly, uncreative, ungenerous and selfish person like a weed? Who knows? And would he listen to our prayers? Any time!

यश्चिद्धि त्वा बहुभ्य आ सुतावाँ आविवासति ।
उगं तत्पत्यत शव इन्दा अङ्ग ॥ ९ ॥

9. *Yaściddhi tvā bahubhya ā sutāvāñ āvivāśati.*
Ugraṁ tat patyate śava indro aṅga.

Dear friend, it is Indra, creator of energy, vitality and the joy of soma, who, for the sake of many does special favours to you and makes you shine, and it is he, again, who controls violent force, that which could be anywhere.

स्वादारित्था विषूवता मध्वः पिबन्ति गात्रः । या इन्दण
स्यावरीवृष्णा मर्दन्ति शाभस् वस्वीरनु स्वराज्यम ॥ १० ॥

10. *Svādoritthā viṣūvato madhvaḥ pibanti gauryaḥ.
Yā indreṇa sayāvarīrvrṣṇā madanti śobhase
vasvīranu svarājyam.*

The golden and brilliant people and forces of the land drink of the delicious, exciting and universal honey sweets of national pride and prestige and joyously celebrate their achievements in the company of generous and valorous Indra for the advancement of the honour and glory of the republic in obedience to the demands and discipline of the freedom and self-government of the nation.

ता अस्य पृशनायुवः सामं श्रीणन्ति पृश्नयः । प्रिया इन्द्रस्य
धन्वा वजं हिन्वन्ति सार्यकं वस्वीरनु स्वराज्यम् ॥ ११ ॥

11. *Tā asya prṣanāyuvāḥ somam śrīṇanti prṣṇayaḥ.
Priyā indrasya dhenavo vajram hinvanti sāyakaṁ
vasvīranu svarājyam.*

Those forces of Indra, the ruler, close together in contact and unison, of varied forms and colours, brilliant as sunrays and generous and productive as cows, who are dearest favourites of the ruler, create the soma of joy and national dignity and hurl the missile of the thunderbolt upon the invader as loyal citizens of the land in accordance with the demands and discipline of freedom and self-government.

ता अस्य नमसा सहः सपयन्ति पचतसः । व्रतान्यस्य सशिचर
पुरूणि पूवचित्तय वस्वीरनु स्वराज्यम् ॥ १२ ॥

12. *Tā asya namasā sahaḥ saparyanti pracetasah.
Vratānyasya saścire purūṇi pūrvacittaye vasvī-
ranu svarājyam.*

Those forces, noble and intelligent, serve and augment the courage and power of this Indra with food, energy and armaments and, as citizens of the land, as a matter of duty to the freedom and discipline of the republic, predictably join many dedicated projects and programmes of his in anticipation of success.

इन्दा दधीचा अस्थभिवृत्राण्यपतिष्कृतः ।

जुघान नवतीनव ॥ १३ ॥

13. *Indro dadhīco asthabhirvrtrāṇyapraṭiṣkutaḥ.*
Jaghāna navatīrnava.

Indra, lord of light and space, unchallenged and unchallengeable, wields the thunderbolt and, with weapons of winds, light and thunder, breaks the clouds of ninety-nine orders of water and electricity for the sake of humanity and the earth.

इच्छाश्वस्य यच्छिरः पवतुष्वपश्रितम् ।

तद्विदच्छयुणावति ॥ १४ ॥

14. *Ichhannaśvasya yacchiraḥ parvateṣvapaśritam.*
Tad vidacchayaṇāvati.

Just as the sun reaches and breaks the densest concentrations of vapours in the clouds fast moving in the regions of the sky, so should the ruler know the best part of his fastest forces stationed on the mountains and of the enemy forces lurking around and in the forests if he desires victory.

अत्राह गारमन्वतु नाम त्वष्टुरपीच्यम् ।

इत्था चन्द्रमसा गृह ॥ १५ ॥

15. *Atrāha goramanvata nāma tvaṣṭurapīcyam.*
Itthā candramaso gr̥he.

Just as here on the surface of the earth and in its environment, we know, there is the beautiful light of the sun penetrating and reaching everywhere, similarly, let all know, it is there on the surface of the moon. (Just as the sun holds and illuminates the earth and the moon, so should the ruler with his light of justice and power hold and brighten every home in the land.)

का अद्य युङ्क्ते धुरि गा ऋतस्य शिमीवता भामिना दुहणायून ।
आसन्निषून्हृत्स्वसा मयाभून्य एषां भृत्यामृणधत्स
जीवात ॥ १६ ॥

16. *Ko adya yuñkte dhuri gā ṛtasya śimīvato bhāmino durhrṇāyūn. Āsanniṣūn hr̥tsvaso mayabhūnya eṣāṃ bhr̥tyāmṛṇadhat sa jīvāt.*

Who joins the bullocks to the front yoke of the chariot of Truth to-day as ever? The Lord Ruler of the universe. And he who joins men of noble action, heroes of passion and righteousness, frightful fighters, archers of the bow and arrow who pierce the hearts of contradictions and maintain peace and joy, may he who joins these to truth and promotes these servants of truth to prosperity live long.

क इषत तुज्यत का बिभाय का मंसत सन्तमिन्दं का
अन्ति । कस्ताकाय क इभायात राय धि बवत्तन्वइ
का जनाय ॥ १७ ॥

17. *Ka īṣate tujyate ko bibhāya ko maṁsate santa-mindram ko anti. Kastokāya ka ibhāyota rāye'dhi bravat tanve ko janāya.*

Who attacks and wins? Who is attacked and overthrown, who is smothered by fear? Who knows

Indra being at the closest? Who speaks for the child? Who for the household? Who for wealth and prosperity? Who for the body? And who for the people? Who speaks for these with authority? The ruler knows.

का अग्निमीदृ हविषा घृतनं स्तुचा यजाता ऋतुभिधुवभिः ।
कस्म द्वा आ वहानाशु हाम का मंसत वीतिहात्रः
सुदवः ॥ १८ ॥

18. *Ko agnimīṭṭe haviṣā ghr̥tena srucā yajātā ṛtubhir-dhruvebhiḥ. Kasmai devā ā vahānāśu homa ko maṁsate vītihotraḥ sudevaḥ.*

Who worships Agni with ghr̥ta and holy materials for the progress of life? Who performs yajna with ladles of offerings definitely according to the seasons? For whom do the divinities instantly bear and bring the blessings of holiness? Who, noble and generous yajaka and brilliant scholar, really knows? The lord ruler.

त्वमङ्ग प शंसिषा द्वः शविष्ठ मत्यम ।
न त्वदन्या मघव त्स्ति मडितन्द बवीमि त वचः ॥ १९ ॥

19. *Tvamaṅga pra śaṁsiṣo devaḥ śaviṣṭha martyam. Na tvadanyo maghavannasti marḍitenra bravāmi te vacaḥ.*

Anga, dear friend, Indra, dear and saviour, giver of joy, omnipotent lord, self-refulgent and omniscient, reveal the truth for mortal humanity. Lord of universal wealth, none other than you is the giver of peace and bliss. I speak the very word of yours in covenant.

मा त राधांसि मा त ऊतया वसा स्मान्कदा चना दधन ।
विश्वा च न उपमिमीहि मानुष वसूनि चषणिभ्य आ ॥ २० ॥

20. *Mā te rādhāṁsi mā ta ūtayo vaso 'smān kadā canā dabhan. Viśvā ca na upamimīhi mānuṣa vasūni carṣaṇibhya ā.*

Indra, universal shelter of the world, may all your blessings of wealth and modes of protection never forsake us. Loving father of humanity, grant us all the wealth of knowledge and bliss here and hereafter for all the people of the world.

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Maruts Devata, Gotama Rahugana Rshi

प य शुम्भन्त॒ जन॑या॒ न सप्त॑या॒ याम॑नु॒दस्य॑ सून॒वः सु॒दंस॑सः ।
राद॑सी॒ हि म॒रुत॑श्चकि॒र वृ॒ध म॑द॒न्ति वी॒रा वि॒दथ॑षु
घृ॒ष्वयः॑ ॥ १ ॥

1. *Pra ye śumbhante janayo na sapṭayo yāman rudrasya sūnavaḥ sudamśasaḥ. Rodasī hi maruta-ścakrire vṛdhe madanti vīrā vidatheṣu ghr̥ṣvayaḥ.*

Maruts, the winds, currents of energy, tempestuous warriors of noble action, children of Rudra, lord of justice and dispensation, move on their highways and shine like graceful beauties and coursers of lightning speed. They fill the heaven and earth with their vibrations and actions for the sake of progress and expansion. Heroes of mighty power, they fight and rejoice in yajnic acts of creation and growth of life.

त उ॒ँ ।तासा॑ महि॒मान॑माशत दि॒वि रु॒दासा॑ अधि॑ चकि॒र
सदः॑ । अच॑न्ता अ॒र्कं ज॒नय॑न्त इ॒न्द्रिय॑मधि॒ श्रिया॑ दधि॒र
पृ॒श्निमा॑तरः ॥ २ ॥

2. *Ta ukṣitāso mahimānamāśata divi rudrāso adhi cakrire sadah. Arcanto arkaṁ janayanta indriyam adhisriyo dadhire pṛśnimātarah.*

Maruts, children of Rudra, lord of might and justice, born of space, showerers of fertility over the earth, they win grandeur for themselves and build their home high over the skies in heaven. Worshipping the sun and creating wealth of mind and material, they shine with grace over the wealth and beauty of the mortal world.

गामातरा यच्छुभयन्त अज्जिभिस्तनूषु शुभा दधिर
विरुक्मतः । बाधन्त विश्वमभिमातिनमप वत्मान्यषामनु
रीयत घृतम ॥ ३ ॥

3. *Gomātaro yacchubhayante añjibhistanūṣu śubhrā dadhire virukmataḥ. Bādhante viśvam abhimāti-namapa vartmānyeṣāmanu rīyate gṛtam.*

Maruts, children of the earth, shining with noblest sciences and actions, commanding glowing health and handsomeness, bear light and grace of body and mind. They stall all their opponents in the world, and wherever they go, life's nectar, ghrta and waters flow in abundance and follow in their footsteps.

वि य भाजन्त सुमखास ऋष्टिभिः पच्यावयन्ता अच्युता
चिदाजसा । मनाजुवा यन्मरुता रथेष्व वृषवातासः
पृषतीरयुग्ध्वम ॥ ४ ॥

4. *Vi ye bhrājante sumakhāsa ṛṣṭibhiḥ pracyāvayanto acyutā cidojasā. Manojuvo yanmurato ratheṣvā vṛṣavrātāsaḥ pṛṣatīrayugdhvam.*

They are the heroes, Maruts, who shine with

their own lustre, powers of noble yajnic action and scientific achievement who, moving at the speed of mind, shake even the unshakable with their mighty weapons, using the energy of wind, water and electricity. Ye, rulers and commanders of the forces, powerful tacticians and organisers, deploy the maruts and use the power of versatile wind, water and electricity in your cars and battle chariots.

प यदर्थेषु पृषतीरयुग्ध्वं वाज् अदिं मरुता रंहयन्तः ।
उतारुषस्य वि ष्यन्ति धाराश्चमवाद्भिव्युन्दन्ति भूमं ॥ ५ ॥

5. *Pra yad ratheṣu pṛṣatīrayugdhvaṁ vāje adriṁ maruto rañhayantaḥ. Utāruṣasya vi ṣyanti dhārā ścarmevodabhirvyundanti bhūma.*

O Maruts, heroes of the nation, when in the battle of life you apply the versatile winds and water which move the cloud to shower the rains, then the brilliant streams issue forth and cover the earth with water just as the streams of soma flow and soak the filter spread out for distillation.

आ वा वहन्तु सप्तया रघुष्यदा रघुपत्वान् प जिगात बाहुभिः ।
सीदता बहिरुरु वः सदस्कृतं मादयध्वं मरुता मध्वा
अन्धसः ॥ ६ ॥

6. *Ā vo vahantu saptayo raghuṣyado raghupa-tvānaḥ pra jigāta bāhubhiḥ. Sīdata barhiruru vaḥ sadaskṛtaṁ mādayadhvaṁ maruto madhvo andhasaḥ.*

Maruts, may superfast vehicles transport you here and everywhere. May the flying planes at top speed take you anywhere by the force of their arms. Come,

the chamber is made ready for you. Come and be comfortable in the seats. Enjoy yourselves with honey sweets of food and drink.

तं वधन्तु स्वतवसा महित्वना नाकं तस्थुरु चकिरु सदः ।
विष्णुयद्धावद वृषणं मदच्युतं वया न सीदधि बहिषि
पिय ॥ ७ ॥

7. *Te'vardhanta svatavaso mahitvanā nākaṁ tasthururu cakrire sadah. Viṣṇuryaddhāvad vṛṣaṇaṁ madacyutaṁ vayo na sīdannadhi barhiṣi priye.*

They surely grow and advance by their own strength and high merit, abide in regions of bliss and expand their home whom Vishnu, lord of knowledge and science, protects while they ride a luxurious plane powered by wind and water and, seated in a beautiful and comfortable chamber, they fly like birds.

शूराइवद्युधया न जग्मयः श्रवस्यवा न पृतनासु यतिर ।
भयन्तु विश्वा भुवना मरुदभ्य राजान इव त्वषसंदृशा
नरः ॥ ८ ॥

8. *Śūrā ived yuyudhayo na jagmayah śravasyavo na pṛtanāsu yetire. Bhayante viśvā bhuvanā marudbhyo rājāna iva tveṣasaṁdrśo narah.*

Like heroes they are warriors. Like warriors they rise and advance. In battles they strike like flying dragons. The entire world quakes with fear of the Maruts. They are leaders of men blazing in majesty like emperors.

त्वष्टा यद्वज्रं सुकृतं हिरण्ययं सहस्रभृष्टिं स्वपा अवतयत ।
धत्त इन्द्रा नयपांसि कतव हन्वृत्रं निरपामाब्जदण्वम ॥ ९ ॥

9. *Tvaṣṭā yad vajraṁ sukṛtaṁ hiraṇyayaṁ sahasrabhṛṣṭiṁ svapā avartayat. Dhatta indro naryapāmsi kartave'han vṛtraṁ nirapāmaubjadarṇavam.*

Tvashta, the expert maker of weapons, tools and instruments for defence and development, provides the thunderbolt, total infrastructure, well-done, golden and capable of countless possibilities of performance. Indra, mighty ruler, defender and creator, wields that thunderbolt and apparatus for the accomplishment of desired and planned actions in the world of humanity. He strikes Vrtra, the cloud holding waters of fertility, the resources of materials and energy, and thus releases the oceanic flow of wealth. (This is how scientific, technological and economic development of the human nation goes on for the achievement of economic prosperity, political stability and generous happiness and well-being for all. All through, the Maruts are active since they are nature's forces ever at work anywhere and everywhere.)

ऊर्ध्वं नुनुद व्रतं त आजसा दादृहाणं चिद्विभिदुवि पवतम ।
धमन्ता वाणं मरुतः सुदानवा मद सामस्य रण्यानि
चकिर ॥ १० ॥

10. *Ūrdhvaṁ nunudre'vataṁ ta ojasā dādrhāṇaṁ cid bibhidurvi parvatam. Dhamanto bāṇaṁ marutaḥ sudānavo made somasya raṇyāni cakrire.*

With their lustrous power and valour, up and high they impel the cloud holding the reservoir of water, drive it on and break it to release the flow of energy for earth's fertility. Blowing the conch, they call upon the

nation and, playing the veena and burnishing their weapons, the tempestuous Maruts, commanders of Indra, generous heroes of humanity, perform delightful acts of joy and martial celebration in the midst of life's ecstasy.

जिह्वां नुनुद व्रतं तया दिशासिञ्च उत्सं गार्तमाय तृष्णज ।
आ गच्छन्तीमवसा चित्रभानवः कामं विपस्य तपयन्त
धामभिः ॥ ११ ॥

11. *Jihvaṁ nunudre'vataṁ tayā diśāsiñcannutsaṁ
gotamāya tṛṣṇaje. Ā gacchantīmavasā citrabhā-
navah kāmam viprasya tarpayanta dhāmabhiḥ.*

Maruts, powers of wondrous light with their might and generosity direct the controlled waters of the cloud by various paths in the desired directions, filling wells, tanks, springs and depressions for the thirsting children of the earth. Thus do the powers of beneficence come to the earth with protection and progress fulfilling the need of noble humanity with their power and potential.

या वः शम' शशमानाय सन्ति त्रिधातूनि दाशुष यच्छताधि ।
अस्मभ्यं तानि मरुता वि यन्त रयिं ना धत्त वृषणः
सुवीरम ॥ १२ ॥

12. *Yā vaḥ śarma śaśamānāya santi tridhātūni dāśuṣe
yacchatādhi. Asmabhyam tāni maruto vi yanta
rayim no dhatta vṛṣaṇaḥ suvīram.*

O Maruts, dynamic powers of nature and humanity, creative, generous and kind, whatever your gifts of shelter, comfort and protection there be, whatever gifts of balanced health and triple physical,

mental and material wealth there be, bear and bring for the toiling, working, worshipping humanity, specially for the generous man of philanthropy. Powers and showers of divine favours, bear and bring for us those gifts of wealth and brave progeny.

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Maruts Devata, Gotama Rahugana Rshi

मरुता यस्य हि त्वं पाथा दिवा विमहसः ।

स सुगोपातमा जनः ॥ १ ॥

1. *Maruto yasya hi kṣaye pāthā divo vimahasah.
Sa sugopātamo janah.*

Maruts, dear as the breath of life, bright as the light of heaven, agents of great and adorable action, the person whose house you visit and bless with protection grows to be the most secure and meritorious person.

यज्ञवा यज्ञवाहसा विप्रस्य वा मतीनाम ।

मरुतः शृणुता हवम ॥ २ ॥

2. *Yajñairvā yajñavāhaso viprasya vā matīnām.
Marutaḥ śṛṇutā havam.*

Maruts, carriers and promoters of universal yajna by various acts of yajna in nature and society, listen to the prayer and invocations of the pious and intelligent people and promote their acts of holiness.

उत वा यस्य वाजिना नु विप्रमतं त ।

स गन्ता गामति व्रज ॥ ३ ॥

3. *Uta vā yasya vājino 'nu vipramatakṣata.
Sa gantā gomati vraje.*

Maruts, powers of exceptional speed and intelligence, the man of knowledge whom you shape into a sophisticated scholar of eminence grows to be a pioneer on the path of the stars.

अस्य वीरस्य बहिषि सुतः सामा दिविष्टिषु ।

उक्थं मदश्च शस्यत ॥ ४ ॥

4. *Asya vīrasya barhiṣi sutaḥ samo diviṣṭiṣu.*
Uktham madaśca śasyate.

The soma of honour and fame distilled on the holy seats of yajna, the holy chant of praise, and the joy and celebration of the brilliant achievement of this brave young man is exceptional and it is raised all round.

अस्य श्राप्त्वा भुवा विश्वा यश्चषणीरभि ।

सूरं चित्सुस्रुषीरिषः ॥ ५ ॥

5. *Asya śroṣantvā bhuvo viśvā yaścarṣaṇīrabhi.*
Sūram cit sasruṣīriṣaḥ.

Let all people of the world listen to this brave young man and let their homage reach him as the homage and gratitude of the world reaches the sun for the gift of light and life.

पूवीभिहि ददाशिम शरद्भिर्मरुता वयम ।

अवाभिश्चषणीनाम ॥ ६ ॥

6. *Pūrvībhirhi dadāśima śaradbhirmaruto vayam.*
Avobhiścarṣaṇīnām.

Maruts, dynamic powers of brilliance and generosity, old and ancient, just as you have been giving knowledge, power and protection to humanity since the earliest years of life, so may we, we pray, do honour

and homage to you with the faithful gifts of a grateful people.

सुभगः स पयज्यवा मरुता अस्तु मर्त्यः ।

यस्य पयांसि पषथ ॥ ७ ॥

7. *Subhagaḥ sa prayajyavo maruto astu martyaḥ.*
Yasya prayāṃsi parṣatha.

Maruts, adorable yajnic powers, generous and self sacrificing, surely that person is fortunate and prosperous whose delightful oblations you bless and sprinkle with the showers of your favours.

शशमानस्य वा नरः स्वदस्य सत्यशवसः ।

विदा कामस्य वनतः ॥ ८ ॥

8. *Śaśamānasya vā naraḥ svedasya satyaśavasah.*
Vidā kāmasya venataḥ.

Maruts, dynamic powers of action and generosity, know and fulfil the plan and desire of the man truly courageous and powerful, knowledgeable, cultured and graceful who honestly lives by the sweat of his brow.

यूयं तत्सत्यशवस आविष्कृत महित्वना ।

विध्यता विद्युता र १ः ॥ ९ ॥

9. *Yūyaṃ tat satyaśavasa āviṣkarta mahitvanā.*
Vidhyatā vidyutā rakṣaḥ.

Maruts, men of real courage and power, with your honour and reputation and technological weapons, let that power and force come into play which would fix and break down the forces of crime and evil from the social scene.

गूहता गुह्यं तमा वि यात विश्वमत्रिणम् ।

ज्यातिष्कता यदुश्मसि ॥ १० ॥

10. *Gūhatā guhyaṁ tamo vi yāta viśvamatriṇam.
Jyotiṣkartā yaduśmasi.*

Maruts, powers of courage and justice, uncover and reduce the deep darkness of want and ignorance to nullity, eliminate the voracious hoarders of the world, and create the light that we love and adore.

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Maruts Devata, Gotama Rahugana Rshi

पत्वं तसुः पतवसा विरप्शिना नानता अविथुरा
ऋजिषिणः । जुष्टतमासा नृतमासा अज्जिभिव्यानज क
चिदुस्त्राइव स्तृभिः ॥ १ ॥

1. *Pratvakṣasaḥ pratavaso virapśino'nānatā avi-
thurā ṛjīṣiṇaḥ. Juṣṭatamāso nṛtamāso añjibhir
vyānatre ke cidusrā iva str̥bhiḥ.*

Maruts, shaping and refining powers of life and nature, active powerfully, mighty exuberant, unbent, unshaken, lovers of truth, knowledge and joy to the last drop of soma, most adorable, foremost leaders of humanity shine as the lights of dawn with their splendour and cover the beauty of life with their blessings of protection.

उपह्वरषु यदचिध्वं ययिं वयइव मरुतः कन चित्पथा ।

श्चातन्ति काशा उप वा रथष्वा घृतमु ता मधुवणमचत ॥ २ ॥

2. *Upahvareṣu yadacidhvaṁ yayiṁ vaya iva
marutaḥ kena cit pathā. Ścotanti koṣā upa vo
ratheṣvā ghr̥tamukṣatā madhuvarṇam arcate.*

O Maruts, tempestuous heroes of the human nation, flying like birds by whatever path you choose, whatever the prize of success and victory you collect on your winding courses, the clouds consecrate you around your chariots, and shower golden honey-ghrta on the admiring faithfuls dedicated to you and your project.

पषाम॒ज्म॒षु वि॒थु॒र॒व॒ रज॒त॒ भू॒मि॒याम॒षु य॒द्ध॒ यु॒ञ्ज॒त॒ शु॒भ ।
त की॒ळ्या॒ धु॒न॒या॒ भाज॑द्दृष्टयः स्व॒यं म॒हित्वं॒ प॒नय॑न्त॒
धू॒तयः॑ ॥ ३ ॥

3. *Praiṣāmajmeṣu vithureva rejate bhūmiryāmeṣu yaddha yuñjate śubhe. Te krīlayo dhunayo bhrāja-dṛṣṭayaḥ svayaṁ mahitvaṁ panayanta dhūtayaḥ.*

During their mighty operations the earth vibrates like a maiden stricken with awe when the Maruts launch upon their noble courses. And they, sporting, shaking, burnishing their weapons and storming, mount up their own grandeur by themselves.

स हि स्व॒सृ॒तृष॑दश्चा॒ युवा॑ ग॒णा॒ऽ३ या इ॒शा॒नस्त॒विषी॑भि॒-
रावृ॑तः । अ॒सि॒ स॒त्य ऋ॒ण॒यावा॑न॒द्या॒ स्या॒ धि॒यः पा॒वि॒ताथा॒
वृषा॑ ग॒णः ॥ ४ ॥

4. *Sa hi svasṛt prṣadaśvo yuvā gaṇo'yā īśānastaviṣībhiraṅvṛtaḥ. Asi satya ṛṇayāvānedyo'syā dhiyaḥ prāvitāthā vṛṣā gaṇaḥ.*

The same force of Maruts, troop of heroes, young, self-inspired and inspiring their people, equipped with variety of tempestuous horse-power, all ruling with comprehensive intelligence, clothed in the light of essential merit and grandeur, you are realistic and

dedicated to truth, acquitting yourselves of your obligations, worthy of praise, protectors of this intelligence of the nation with promotion and progress, and generous as blessed winds that bring showers of rain.

पितुः प॒त्नस्य॒ जन्म॑ना वदाम॑सि॒ साम॑स्य जि॒ह्वा प जि॑गति॒
च ।सा॑ । यदी॒मिन्द्रं॑ शम्यृक्वाण॑ आश॒तादि॑ तामा॑नि य॒ज्ञिया॑नि
दधिर॑ ॥ ५ ॥

5. *Pituḥ pratnasya janmanā vadāmasi somasya jihvā pra jigāti cakṣasā. Yādīन्द्रam śamyṛkvāṇa āśatādināmāni yajñiyāni dadhire.*

We speak of the ancient and eternal Lord by virtue of birth from the same father of creation. By virtue of the joy of being and the sight and light of the sun, the tongue celebrates and advances the language of knowledge. Those researching and activating water and energy study the Rks and realise the knowledge and power, and then define the names, properties and yajnic uses of these in peace for progress.

श्रिय॑स॒ कं भानु॑भिः सं मि॒मि॒र त र॑श्मिभिस्त ऋक्व॑भिः
सुखा॒दयः॑ । त वाशी॑मन्त इ॒ष्मिणा॒ अभी॑रवा वि॒द प्रि॒यस्य॒
मारु॑तस्य॒ धाम्नः॑ ॥ ६ ॥

6. *Śriyase kaṁ bhānubhiḥ saṁ mimikṣire te raśmi-bhista ṛkvabhiḥ sukhādayaḥ. Te vāśimanta iṣmiṇo abhīravo vidre priyasya mārutasya dhāmnah.*

For the sake of the beauty, comfort and culture of life, they mix water with the flames of fire and clouds with the rays of the sun with the advice of the scholars of Rks, and they bring showers of rain. And, blest with

sophisticated instruments and weapons, impetuous of speed and power, free of fear, they know the secrets and sources of the wondrous and dear energies of the Maruts.

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Maruts Devata, Gotama Rahugana Rshi

आ विद्युन्मद्भिर्मरुतः स्वक रथभियात् ऋष्टिमद्भिर्श्वपणः ।
आ वषिष्ठया न इषा वया न पप्तता सुमायाः ॥ १ ॥

1. *Ā vidyunmadbhirmarutaḥ svarkai rathebhiryāta ṛṣṭimadbhiraśvaparnaiḥ. Ā varṣiṣṭhayā na iṣā vayo na paptatā sumāyāḥ.*

Maruts, heroes of the speed of winds, masters of wondrous science and power, go far by brilliant electric chariots fitted with high-powered weapons and equipped with aerial wings and, flying like birds, come to us with food and energy of the best and highest quality.

त रुणभिवरमा पिशङ्गः शुभ कं यान्ति रथतूभिर्श्वः ।
रुक्मा न चित्रः स्वधितीवान पव्या रथस्य जङ्घनन्त
भूम ॥ २ ॥

2. *Te'ruṇebhirvaramā piśaṅgaiḥ śubhe kaṁ yānti rathatūrbhiraśvaiḥ. Rukmo na citraḥ svadhiṭi-vān pavyā rathasya jaṅghananta bhūma.*

Maruts, heroes of the speed of winds, come to high comfort for the sake of noble work by chariots powered by red flaming and yellow fire power and used for horses on the wing. The troop of heroes, brilliant as well as wonderful, commanding the force of thunder-

bolt, arrives striking and breaking the ground with the felly of the chariot wheel.

श्रियं कं वा अधि तनूषु वाशीमधा वना न कृणवन्त
ऊर्ध्वा । युष्मभ्यं कं मरुतः सुजातास्तुविद्युम्नासा धनयन्त
अदिम ॥ ३ ॥

3. *Śriye kaṁ vo adhi tanūṣu vāśīrmedhā vanā na kṛṇavanta ūrdhvā. Yuṣmabhyaṁ kaṁ marutaḥ sujātāstuvidyumnāso dhanayante adrim.*

For the grace of beauty, freedom and power, and to provide you comfort, they raise the level of intelligence and knowledge of the divine Word of the Veda in your personality just as they raise and develop the trees of the forest. The Maruts, high born, abundant and exuberant in the wealth and knowledge of nature and mind, enrich the cloud and the mountain to bear fruit and provide comfort and joy for you.

अहानि गृधाः पया व आगुरिमां धियं वाकार्या च
द्वीम । ब्रह्म कृण्वन्ता गार्तमासा अक्रूर्ध्वं नुनूद उत्सधिं
पिबध्य ॥ ४ ॥

4. *Ahāni gṛdhrāḥ paryā va āgurimāṁ dhiyaṁ vārkāryāṁ ca devīm. Brahma kṛṇvanto gotamaso arkairūrdhvaṁ nunudra utsadhiṁ pibadhyai.*

Lovers of noble ambition, good days are come for you all round. Scholars of divine knowledge creating food for knowledge and spirit with the chant of holy mantras inspire this brilliant vision and intelligence of yours pure as celestial waters. Just as they uplift the water to provide drink and irrigation to dry area, so they impel our knowledge and intelligence to rise high.

एतत्त्य॑ । या॒ज॒न॒म॒च॒ति॒ स॒स्व॒ह॒ य॒न्म॒रु॒ता॒ गा॒त॒मा॒ वः ।

प॒श्य॒न् हि॒र॒ण्य॒च॒क्रा॒न॒या॒दं॒ष्ट्रा॒न्वि॒धा॒व॒ता॒ व॒रा॒हू॒न ॥ ५ ॥

5. *Etat tyanna yojanam aceti sasvarha yanmaruto gotamo vah. Paśyan hiranyacakrān ayodaṁ-ṣṭrān vidhāvato varāhūn.*

Maruts, heroes of knowledge and action moving at the speed of winds, this order of knowledge, action, science and progress which the scholars of science and Divinity, seeing the chariots of golden wheels and jaws of steel flying around and roaring, describes and teaches like an ideal teacher, awakens you to higher consciousness of knowledge and responsibility.

ए॒षा॒ स्या॒ वा॑ म॒रु॒ता॒ नु॒भ॒त्री॒ प॒ति॑ ष्ठा॒भ॒ति॒ वा॒घ॒ता॒ न॒ वा॒णी॑ ।
अ॒स्ता॒भ॒य॒द॒ वृ॒था॑सा॒म॒नु॒ स्व॒धां॑ ग॒र्भ॒स्त्याः॑ ॥ ६ ॥

6. *Eṣā syā vo maruto'nubhartrī prati ṣṭobhati vāghato na vāṇī. Astobhayad vṛthāsām anu svadhām gabhastyoh.*

Maruts, heroes of the winds and leaders of humanity, this voice of celebration is replete with nourishment and confirmation of your honour and valour. It defines your action and achievement and, in consequence, it commits you to your honour and duty as the voice of the high priest commits the yajamana to his duty on purpose, according to the power and potential in his hands.

Mandala 1/Sukta 89***Vishvedeva Deva, Aditi Devata, Gotama Rahugana Rshi***

आ ना भ॒दाः क॒र्त्त॒वा य॒न्तु वि॒श्व॒ता द॒ब्धा॒सा अ॒प॒री॒तास॒
उ॒द्भि॒दः । द॒वा ना॒ य॒था स॒द॒मि॒द वृ॒ध अ॒स॒ । पा॒यु॒वा र॒त्ता॒रा
दि॒व॒दि॒व ॥ १ ॥

1. *Ā no bhadraḥ kratavo yantu viśvato'dabdhāso aparītāsa udbhidah. Devā no yathā sadmid vṛdhe asannaprāyuvō rakṣitāro divedive.*

From all sides, may noble thoughts, actions and meritorious people come and bless us, people fearless, indispensable, creative and all round saviours. Long lived they be, these noble ones of divine character, ever progressive and protective for us so that our life and home may grow and advance day by day.

द॒वानां भ॒दा सु॒म॒ति॒ऋ॒जू॒य॒तां द॒वानां रा॒ति॒र॒भि ना॒ नि
व॒र्त॒ताम॒ । द॒वानां स॒ख्य॒मु॒प॒ स॒दि॒मा व॒यं द॒वा न॒ आ॒युः प
ति॒र॒न्तु जी॒व॒स॒ ॥ २ ॥

2. *Devānām bhadra sumatirṛjūyatām devānām rātirabhi no ni vartatām. Devānām sakhyamu-pa sedimā vayan devā na āyuh pra tirantu jīvase.*

May the holy wisdom of the noble people dedicated to truth, simplicity and divinity come and bless us. May the wealth and generosity of the self-realised souls ever shine on us. May we ever be close to the love and friendship of the creative and brilliant people. May all powers of divinity bless us with good health and long age for a noble and full life.

तान्पूवया निविदा हूमह वयं भगं मित्रमदितिं दामस्त्रिधम ।
अयमणं वरुणं साममश्विना सरस्वती नः सुभगा मय-
स्करत ॥ ३ ॥

3. *Tān pūrvayā nividā hūmahe vyaṃ bhagaṃ mitram aditiṃ dakṣam asridham. Aryamaṇaṃ varuṇaṃ somam aśvinā sarasvatī naḥ subhagā mayaskarat.*

Them, with the ancient and eternal Vedic voice of omniscience, do we invoke and celebrate: we praise and celebrate Bhaga, lord of glory, Mitra, universal friend, Aditi, mother of light, Daksha, lord of skill and expertise, Asridha, lord of love and ahinsa, Aryaman, lord of justice, Varuna, lord of all virtue worthy of choice, Soma, lord of beauty, peace and joy, Ashvins, lords of natural complementarities, and Sarasvati, mother of knowledge and learning and giver of good fortune who may, we pray, do us all the good in life.

त वाता मयाभु वातु भषजं तन्माता पृथिवी तत्पिता
द्याः । तद गावाणः सामसुता मयाभुवस्तदश्विना शृणुतं
धिष्ण्या युवम ॥ ४ ॥

4. *Tanno vāto mayobhu vātu bheṣajaṃ tanmātā pṛthivī tat pitā dyauḥ. Tad grāvāṇaḥ somasuto mayobhuvastadaśvinā śṛṇutaṃ dhiṣṇyā yuvam.*

May the wind, refreshing and delightful, blow good and bring us that healthful medicinal freshness and joy. May mother earth and father sun give us that fresh lease of life. May the clouds, showers of joy, and the soma press of yajna rain down peace, health and happiness on us. O Ashvins, both nature's powers of

growth, complementarity and enlightenment, innately vested with universal wisdom, listen to our prayer.

तमीशानं जगतस्तस्थुषस्पतिं धियंजिन्वमवस हूमह वयम ।
पूषा ना यथा वदसामसद वृध रतिता पायुरदब्धः
स्वस्तये ॥ ५ ॥

5. *Tamīśānaṁ jagatastasthuṣaspatiṁ dhiyaṁ jinvamavase hūmahe vayam. Pūṣā no yathā vedasāmasad vṛdhe rakṣitā pāyuradabdhāḥ svastaye.*

For our safety and protection, we invoke and pray to that Lord Ruler of the universe, father and controller of the moving and the non-moving world who inspires and enlightens our mind and sense so that Pusha, lord of health and growth, beyond fear and violence, protector and giver of nourishment be kind and favourable to us for our good and for the growth of our knowledge and competence.

स्वस्ति न इन्द्रा वृद्धश्रवाः स्वस्ति नः पूषा विश्ववदाः ।
स्वस्ति नस्त्या अरिष्टनमिः स्वस्ति ना बृहस्पति-
दधातु ॥ ६ ॥

6. *Svasti na indro vṛddhaśravāḥ svasti naḥ puṣā viśvavedāḥ. Svasti nastārksyo ariṣṭānemiḥ svasti no bṛhaspatirdadhātu.*

May Indra, lord of power and majesty, abundant in food, energy and honour, be for our good and bless us with favours. May Pusha, lord of universal growth, be for our good and bless us with progress. May Tarkshya, lord inviolable, worthy of love and friendship, destroyer of suffering, be good for us and bless us with

good fortune. And may Brhaspati, lord of universal knowledge and wisdom be good and bless us with knowledge, wisdom and sweet language.

पृषदश्वा मरुतः पृश्निमातरः शुभ्यावाना विदथषु जग्मयः ।
अग्निजिह्वा मनवः सूरच त्सा विश्व ना द्वा अवसा
गमहि ॥ ७ ॥

7. *Prṣadaśvā marutaḥ prśnimātarāḥ śubhamyā-vāno vidatheṣu jagmayah. Agnijihvā manavaḥ sūracakṣaso viśve no devā avasā gamanniha.*

Maruts, tempestuous heroes of war, of a variety of horses and chariots, children of the earth, lovers of good and beauty, moving to yajnas and marching to battles, having tongues of fire, thoughtful, radiant as the sun, all of them choice nobilities of the world may, we pray, come to us with the gift of protection and progress.

भदं कणभिः शृणुयाम दवा भदं पश्यमा अभियजत्राः ।
स्थिररङ्गस्तुष्टुवांसस्तनूभिव्यशम दवहितं यदायुः ॥ ८ ॥

8. *Bhadraṁ karṇebhiḥ śṛṇuyāma devā bhadraṁ paśyemākṣabhiryajatrāḥ. Sthirairāṅgaistuṣṭu-vāṁsastanūbhirvyaśema devahitaṁ yadāyuh.*

Noble people of brilliant, generous and divine nature, help us to hear with our ears what is good and beneficial. Noble people dedicated to yajna, may we, by your favour and kindness see with our eyes what is good and elevating. May we, enjoying with firm and strong bodies and body parts, thanking the Lord Divine and praising the things given by Him live a full life fit for and blest by the divinities.

श॒तमि॒ १० श॒रदा॒ अन्ति॑ द॒वा यत्रा॑ न॒श्च॒का ज॒रसं॑ त॒नूना॑म ।
पु॒त्रासा॒ यत्र॑ पि॒तरा॒ भव॑न्ति॒ मा ना॑ म॒ध्या री॑रिष॒ता-
यु॒गन्ताः॑ ॥ ९ ॥

9. *Śataminnu śarado anti devā yatrā naścakrā jara-
sam tanūnām. Putrāso yatra pitaro bhavanti mā
no madhyā rīriṣatāyurgantoḥ.*

O Devas, powers of nature and divinity, hundred years is the proximity of our life in which are also provided the years of our old age. In that very period, our children will grow to be the fathers of their children. We pray, let not the life line of a person moving on to the hundred year mark be snapped on the way.

अ॒दि॒ति॒द्या॒रदि॒तिर॑न्तरि॒ १० म॒दि॒तिमा॒ता स॒ पि॒ता स॒ पु॒त्रः । वि॒श्व
द॒वा अ॒दि॒तिः प॒ञ्च ज॒ना अ॒दि॒तिजा॒तम॒दि॒तिज॑र्नित्वम ॥ १० ॥

10. *Aditirdyaauraditirantarikṣamaditirmātā sa pitā sa
putrah. Viśve devā aditiḥ pañca janā aditirjāta-
maditirjanitvam.*

Heaven, the region of light, the lord of light, is eternal, imperishable. Akasha, i.e., the sky region is eternal. Mother is eternal. The father is eternal. The son is eternal. All the divinities of nature and humanity are eternal. The five orders of society are eternal. All that is born is eternal. All that is being born and will be born is eternal.

Note: Eternal, imperishable, permanent: these terms are to be understood in the context of Vedic philosophy, and not in the context of daily life. Things are eternal in two ways: essentially and existentially. God, i.e., Ishvara/Brahma, jiva/ the soul, and Prakrti,

these are eternal essentially. They are there when the universe is created and they remain after the life of one creation is over at the time of pralaya, annihilation. But the things that come into existence at the time of creation, such as light, sun, sky, air, water, earth, human and other forms of life, human relations such as father, mother, son, daughter, classes of people etc., go out of existence to annihilation at the time of pralaya. And yet, at the time of the next creation, they come into existence again. Thus they come into existence and go out of existence, and this flow of existence-non existence continues for all time, eternally. This flow is eternal. This flow is called Pravaha. These things are eternal in relation to this flow of existence. They are eternal existencially. The three, God, soul and Prakrti (nature) are eternal essentially.

Mandala 1/Sukta 90

Vishvedeva Devata, Gotama Rahugana Rshi

ऋजुनीती न वरुणा मित्रा नयतु विद्वान् ।

अयमा देवः सजाषाः ॥ १ ॥

1. *Rjunīti no varuṇo mitro nayatu vidvān.
Aryamā devaiḥ sajoṣāḥ.*

May God, Lord Omniscient, Varuna, lord of justice and worthy of our intelligent choice, Mitra, lord of universal friendship, and the man of knowledge, wisdom and divine vision bless us with a natural simple and honest way of living. May Aryama, lord of justice and dispensation, bless us with a straight way of living without pretence. May He, lord of love who loves us and whom we love bless us with the company of noble,

generous and brilliant people in humanity, and may He grant us the benefit of such generous powers of nature.

त हि वस्वा॒ वस॑वाना॒स्त अप॑मू॒रा म॒हाभिः॑ ।

व॒ता रं॑ अ॒न्त वि॒श्वाहा॑ ॥ २ ॥

2. *Te hi vasvo vasavānāste apramūrā mahobhiḥ.*
Vratā rakṣante viśvāhā.

They are the wealth, they are the values. They shower all with wealth and the values of life. They are intelligent, they know, they are great with great things and grandeur of existence. They guard and maintain the discipline and laws of life for all time.

त अ॒स्मभ्यं॑ श॒मं यंस॑ अ॒मृता॑ म॒त्यभ्यः॑ ।

बा॒धमा॒ना अप॑ द्वि॒षः ॥ ३ ॥

3. *Te asmabhyaṁ śarma yaṁsannamṛtā martye-*
bhyaḥ. Bādhamānā apa dviṣaḥ.

May they, lords of power and intelligence, immortal and free, bring us, for all the mortals, comfort and well-being, keeping off hate and enmity.

वि नः॑ प॒थः सु॒वि॒ताय॑ चि॒यन्ति॒वन्दा॑ म॒रुतः॑ ।

पू॒षा भ॒गा व॒न्द्या॑सः ॥ ४ ॥

4. *Vi naḥ pathaḥ suvitāya ciyantvindro marutaḥ.*
Pūṣa bhago vandyāsaḥ.

May Indra, lord of power and majesty, Maruts, vibrant powers of nature and leaders of humanity, Pusha, lord of health and growth, Bhaga, lord of plenty and good fortune, all worthy of adoration, select and prepare for us the right paths of living and confirm us in the good life for comfort and well-being.

उ॒त न॒ धि॒या गा॒अ॒गाः पू॒ष॒न्वि॒ष्ण॒वव॑यावः ।

क॒ता नः स्व॒स्ति॒मतः ॥ ५ ॥

5. *Uta no dhiyo go agrāḥ pūṣan viṣṇavevayāvaḥ.
Kartā naḥ svastimataḥ.*

Pusha, lord of health and growth, Vishnu, lord omnipresent, and the leading man of enlightenment may, we pray, guide us to the intelligence and imagination which may issue in the right sense of perception, will and action, and may they confirm us in the good life of plenty and well-being.

म॒धु वा॒ता ऋ॒ताय॑त म॒धु । र॒न्ति सि॒न्ध॒वः ।

मा॒ध्वी॒नः स॒न्त्वा॒र्षधीः ॥ ६ ॥

6. *Madhu vātā ṛtāyate madhu kṣaranti sindhavaḥ.
Mādhvīrnaḥ santvoṣadhīḥ.*

Sweet as honey the winds blow for the soul of simplicity and naturalness. The waters rain, rivers flow and the oceans roll sweet as honey. May the herbs too be sweet as honey for us all.

म॒धु न॒क्त॑मु॒ताष॑सा म॒धुम॑त्पाथि॒वं रजः॑ ।

म॒धु द्या॒रस्तु॑ नः पि॒ता ॥ ७ ॥

7. *Madhu naktamutoṣaso madhumat pārthivam
rajaḥ. Madhu dyaurastu naḥ pitā.*

May the night be soothing sweet as honey. May the days be energetic sweet as honey. May the dust of earth be fragrant sweet as honey. And may the sun in heaven, our father, shine bright and sweet as honey.

म॒धु॒मा ॥ व॒न॒स्प॒ति॒मधु॑माँ अस्तु॑ सू॒यः ।

मा॒ध्वी॒गावा॑ भवन्तु॒ नः ॥ ८ ॥

8. *Madhumānno vanaspartirmadhumāñ astu sūryaḥ.
Mādhvīrgāvo bhavantu naḥ.*

May the trees be full of honey for us. May the sun be full of honey for us. May the cows be abundant in honey sweet milk for us.

शं ना मित्रः शं वरुणः शं ना भवत्वयमा ।

शं न इन्द्रा बृहस्पतिः शं ना विष्णुरुरुकमः ॥ ९ ॥

9. *Śaṁ no mitraḥ śaṁ varuṇaḥ śaṁ no bhavatvar-
yamā. Śaṁ na indro bṛhaspatiḥ śaṁ no viṣṇururu-
kramaḥ.*

May Mitra bless us with peace. May Varuna bring us peace. May Aryama lead us to peace. May Indra and Brhaspati shower us with peace. May Vishnu, lord of mighty action, bless us with peace and action.

Mandala 1/Sukta 91

Soma Devata, Gotama Rahugana Rshi

त्वं सामं प चिकिता मनीषा त्वं रजिष्ठमनु नषि पन्थाम ।

तव पणीती पितरा न इन्द्रा दुवषु रत्नमभजन्त धीराः ॥ १ ॥

1. *Tvaṁ soma pra cikito manīṣā tvaṁ rajiṣṭhama-
nu neṣi panthām. Tava praṇīṭi pitaro na indo
deveṣu ratnam abhajanta dhīrāḥ.*

Soma, lord of peace, power and joy, you are wide-awake with understanding and alertness of mind. You lead to the simple, natural and truthful path of life and action. By virtue of your guidance and leadership, soothing and gracious as the moon, our wise seniors and forefathers enjoy the very jewels of life among the divinities.

त्वं साम॑ कर्तु॒भिः सु॒कर्तु॒भूस्त्वं द॑ तः सु॒द॒ ता॑ वि॒श्वव॑दाः ।

त्वं वृषा॑ वृष॒त्वभि॑म॒हित्वा द्यु॒म्नभि॑द्यु॒म्यभ॑वा नृच॒ ताः ॥ २ ॥

2. *Tvaṁ soma kratubhiḥ sukraturbhūstvaṁ dakṣaiḥ sudakṣo viśvavedāḥ. Tvaṁ vṛṣā vṛṣatvebhirmahitvā dyumnebhirdyumnyabhavo nṛcakṣāḥ.*

Soma, lord of peace and joy, with acts of knowledge, vision and wisdom, you are a hero of noble action. With science and expertise, you are the specialist, possessed of universal knowledge. With showers of generosity and noble qualities, you are generous as the cloud. Lord of knowledge and vision of humanity, with your wealth and charities, you are the ideal honoured philanthropist.

राजा॑ नु त॒ वरु॑णस्य व॒तानि॑ बृ॒हद॑ ग॒भीरं॑ तव॒ साम॑ धाम॒ ।

शु॒चि॒ष्ट्वम॑सि पि॒या न मि॒त्रा द॒ ता॒य्या अ॒यम॑वा॒सि साम॑ ॥ ३ ॥

3. *Rājāno nu te varuṇasya vratāni bṛhadgabhīraṁ tava soma dhāma. Śuciṣṭvamasi priyo na mitro dakṣāyyo aryamevāsi soma.*

Soma, royal and exceptional are your vows of discipline dedicated to the world ruler Varuna. Grand and deep is your home. Pure and immaculate are you, dear as a bosom friend, Soma, and master of ceremonies as the foremost leader of a yajna.

या त॒ धामा॑नि दि॒वि या पृ॑थि॒व्यां या प॒र्व॑त॒ष्वाष॑धी॒ष्वप्सु॑ ।
त॒र्भिना॑ वि॒श्वः सु॒मना॑ अ॒ह॒ळ॒नाज॑न्त॒साम॑ प॒ति ह॒व्या
गृ॒भाय॑ ॥ ४ ॥

4. *Yā te dhāmāni divi yā pṛthivyām yā parvateṣṇaśadhīṣvapsu. Tebhirno viśvaiḥ sumanā aheḷan rājantsoma prati havyā grbhāya.*

Soma, ruling lord of vitality, life and joy, whatever and wherever your homes in the regions of light, wherever on earth, wherever on the mountains, wherever in the herbs and waters, with all of them, lord good at heart and well-disposed, bless us with the holy materials for yajna and, in return, accept our homage of yajnic oblations.

त्वं सामासि सत्पतिस्त्वं राजात वृत्रहा ।

त्वं भद्रा असि क्रतुः ॥ ५ ॥

5. *Tvaṃ somāsi satpatistvaṃ rājota vṛtrahā.*
Tvaṃ bhadro asi kratuḥ.

Soma, you are the lord and ruler of the ultimate and essential reality of existence. You are the ruler and controller of the negativities of existence and a breaker of the clouds of rain. You are the ultimate good and kind father, lord of yajna, omniscient, giver of knowledge, creator of knowledge and yajna.

त्वं च साम ना वशा जीवातुं न मरामह ।

प्रियस्तात्रा वनस्पतिः ॥ ६ ॥

6. *Tvaṃ ca soma na vaśo jīvātum na marāmahe.*
Priyastotro vanaspatiḥ.

Soma, you are the pleasure, beauty and charm of our life for health and age. By virtue of you, we shall not die. You are the darling magic mantra against mortality, the ultimate Tree of Life and freedom.

त्वं साम मुह भगं त्वं यूना ऋतायत ।

द दधसि जीवस ॥ ७ ॥

7. *Tvaṃ soma mahe bhagaṃ tvāṃ yūna ṛtāyate.*
Dakṣaṃ dadhāsi jīvase.

For the great and young and the devotee of simplicity, nature and universal law, you bring science and expertise and great wealth of special knowledge for life, well-being and full age.

त्वं नः साम विश्वतां र गं राजा घायतः ।

न रिष्यत्त्वावृतः सखा ॥ ८ ॥

8. *Tvaṁ naḥ soma viśvato rakṣā rājannaghāyataḥ.*
Na riṣyet tvāvataḥ sakhā.

Soma, ruler of life and nature, you are the all round protector of ours against all sin and evil. No friend and devotee of yours under your divine protection ever suffers. He never perishes.

साम यास्तं मयाभुव ऊतयः सन्ति दाशुषः ।

ताभिर्ना विता भव ॥ ९ ॥

9. *Soma yāste mayobhuva ūtayaḥ santi dāśuṣe.*
Tābhirno'vitā bhava.

Soma, whatever safeguards, protections and immunities of yours there be, refreshing and rejuvenating for the generous and the charitable, with those be the saviour and protector for us too.

इमं यज्ञमिदं वचा जुजुषाण उपागहि ।

साम त्वं ना वृध भव ॥ १० ॥

10. *Imaṁ yajñamidaṁ vaco jujuṣāṇa upāgahi.*
Soma tvaṁ no vṛdhe bhava.

Soma, accept this yajna, this yajnic homage of divine words, come close and be good and kind for our growth and progress.

सामं गी॒भि॒ष्ट्वा व॒यं व॒धया॑मा वचा॒विदः॑ ।

सु॒मृ॒ळी॒का न॒ आ वि॑श ॥ ११ ॥

11. *Soma gīrbhiṣṭvā vayanī vardhayāmo vacovidah.
Sumṛṇīko na ā viśa.*

Soma, lord of health and well-being, we praise, celebrate and extol you in the words we know, which describe your virtues and powers. Harbinger of peace and well-being, come and be with us.

ग॒य॒स्फा॒ना अमी॑व॒हा वसु॑वित्पु॒ष्टि॒वध॑नः ।

सु॒मि॒त्रः सा॑म ना भव ॥ १२ ॥

12. *Gayasphāno amīvahā vasuvit puṣṭivardhanah.
Sumitraḥ soma na bhava.*

Soma, you are the giver and promoter of pranic vitality. You are the destroyer of disease. You are the lord giver of the wealth of good health and growth with nourishment. You are a good friend. Come and be with us.

सामं रा॒रन्धि॑ ना हृ॒दि गा॒वा न यव॑सृ॒ष्वा ।

म॒य॒इ॒व स्व आ॒क्य॑ ॥ १३ ॥

13. *Soma rārandhi na hṛdi gāvo na yavaseṣvā.
Marya iva sva okye.*

Soma, come and abide with pleasure in our heart, and let us be at peace with delight at heart as cows are in the fields of rich barley and humans are at peace in security in their own homes.

यः सा॑म सृ॒ख्य तव॑ रा॒रण॑इ॒व म॒त्यः॑ ।

तं द॑ तः स॒चत॑ क॒विः ॥ १४ ॥

14. *Yah soma sakhye tava rāraṇad deva martyah.
Taṁ dakṣaḥ sacate kaviḥ.*

Soma, lord of health and happiness, lucky is the man who enjoys life in your company with your delightful gifts. The man of efficiency loves to have him for company, and the poet loves to sing of him.

उरुष्या णा अभिर्शस्तः साम नि पाह्यंहसः ।

सखा सुश्रव एधि नः ॥ १५ ॥

15. *Uruṣyā ṇo abhiśasteḥ soma ni pāhyaṇhasaḥ.
Sakhā suśeva edhi naḥ.*

Soma, lord of health and happiness, guard us against hate, imprecation and depression. Save us from sin and damnation. Come, we pray, and be with us a good friend, philosopher and guide.

आ प्यायस्व समतु त विश्वतः स म वृष्यम ।

भवा वाजस्य संगुथ ॥ १६ ॥

16. *Ā pyāyasva sametu te viśvataḥ soma vṛṣṇyam.
Bhavā vājasya saṁgathe.*

Source and secret of health and life, Soma, lord giver of strength and vitality, grow and help us grow. May growth and progress come to you from all round. Let it come to us from all round. Be at the heart of congregations and in the thick of battles where strength and courage rule the life for victory.

आ प्यायस्व मदिन्तम साम विश्वभिरंशुभिः ।

भवा नः सुश्रवस्तमः सखा वृध ॥ १७ ॥

17. *Ā pyāyasva madintama soma viśvebhiraṁśu-bhiḥ.
Bhavā naḥ suśravastamaḥ sakhā vṛdhe.*

Most ecstatic Soma, grow all round with every filament of growth, with the rays of the sun all round, with every libation in the vedi, and help us grow too. Be a friend of ours, most reputable and prosperous, for all round growth.

सं त॒ प॒यांसि॒ समु॑ यन्तु॒ वाजाः॒ सं वृ॒ष्ण्या॑न्य॒भिमा॑ति॒षाहः॑ ।
आ॒प्याय॑माना अ॒मृता॑य॒ साम॒ दि॒वि श्र॒वांस्यु॑त्त॒मानि॑
धि॒ष्व ॥ १८ ॥

18. *Saṁ te payāṁsi samu yantu vājāḥ saṁ vṛṣṇyānya-bhimātiṣāhaḥ. Āpyāyamāno amṛtāya soma divi śravāṁsyuttamāni dhiṣva.*

Soma, lord of light, health and energy of life, may all the waters, foods and vitalities of existence, antidotes to the negativities of existence come to you in abundance, and may all those abundant and powerful drinks, foods and energies of yours come to us and augment our vitality to fight out the negative and cancerous forces of life. Lord of life, thus strengthened by nature in the regions of light and blessing us for health and immortality, bear for us the best of foods and energies of life for growth and for victory in the battles of life.

या त॒ धामा॑नि ह॒विषा॑ यज॒न्ति॒ ता त॒ विश्वा॑ परि॒भूर॑स्तु
य॒ज्ञम॑ । ग॒य॒स्फा॑नः प॒तर॑णः सु॒वीरा॑ वी॒रहा॑ प च॒रा साम॑
दु॒र्या॑न ॥ १९ ॥

19. *Yā te dhāmāni haviṣā yajanti tā te viśvā paribhūrastu yajñam. Gayasphānaḥ prataranaḥ suvīro'-vīrahā pra carā soma duryān.*

Soma, lord of life, energy and vitality, all those

places and nature's activities which feed and promote your yajna of evolution may, we pray, bless and benefit us. Lord supreme over all, generous giver of promotion and progress, saviour across the seas of life, commander of the brave and support of the meek, be close to us, our families and our homes.

सामा॑ ध॒नुं सामा॑ अव॒न्तमा॑शुं सामा॑ वी॒रं क॑म॒ण्यं द॑दाति ।
सा॒द॒न्यं वि॒द॒थ्यं स॒भयं पि॒तृश्र॑वणं॒ या द॑दा॒श॒द॒स्म ॥ २० ॥

20. *Somo dhenum somo arvantamāśum somo vīram karmaṇyam dadāti. Sādanyam vidathyam sabheyam pitṛśravaṇam yo dadāśadasmāi.*

Blessed is the man who gives in faith in homage to Soma, this lord of life, to augment his yajna of evolution at the human level. And Soma gives him the cow, the fast horse, the brave hero for progeny dedicated to the family and the home, yajna and the battles of life, the congregation and the assembly, and the words and wishes of the parents.

अ॒षा॑ हं यु॒त्सु पृ॒त॒ना॒सु प॒पि॑ स्व॒षाम॒प्सां वृ॒ज॒न॒स्य गा॒पाम॑ ।
भ॒र॒षु॒जां सु॒तिं सु॒श्र॑व॒सं ज॒य॒न्तं त्वा॒मनु॑ म॒द॒म साम॑ ॥ २१ ॥

21. *Aṣālham yutsu pṛtanāsu papriṁ svarṣāmapsāṁ vrjanasya gopām. Bhareṣujām sukṣitiṁ suśrava-saṁ jayantam tvāmanu madema soma.*

Soma, lord of joy, ecstasy and generosity in abundance, formidable in battles, protective and promotive in contests, abundant in the shower of waters, preserver of strength, hero of abundance in means of defence, lord of land and shelter, commanding fame and honour, and always victorious, we praise and celebrate

you and enjoy life with you.

त्वमिमा आर्षधीः साम विश्वास्त्वमपा अजनयस्त्वं गाः ।
त्वमा ततन्थाव॑न्तरि॑ त्वं ज्यातिषा॑ वि तमा॑ ववथ ॥ २२ ॥

22. *Tvamimā oṣadhīḥ soma viśvāstvamapo ajanaya-stvaṁ gāḥ. Tvamā tatanthorvantarikṣaṁ tvaṁ jyotiṣā vi tamo vavartha.*

Soma, lord of creation and evolution, you create all these herbs of the world, you create the waters, the mind and senses, the cows, the earths and all else that moves. You create, expand and pervade the skies, and you dispel the dark and cover the spaces with light.

द्वन॑ न॒ मन॑सा द॒व साम॑ रा॒या भा॒गं स॑हसा॒व॒भि यु॑ध्य ।
मा त्वा त॑न॒दीशि॑ष वी॒य॑स्या॒भय॑भ्यः प चि॑कित्सा
गवि॑ष्टा ॥ २३ ॥

23. *Devena no manasā deva soma rāyo bhāgaṁ sahasāvannabhi yudhya. Mā tvā tanadīṣiṣe vīrya-syobhayebhyaḥ pra cikitsā gaviṣṭau.*

Soma, lord of generosity and invincible force, move and, with brilliance of mind and intelligence, fight against opposition for the creation of our share of wealth. No one would oppose and thwart you. You rule the strength for both body and mind. In the battles of humanity for light, freedom and prosperity, increase your power and influence.

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Usha and Ashvins Devata, Gotama Rahugana Rshi

ए॒ता उ॒ त्या उ॒षसः॑ क॒तुर्म॑क॒त॒ पू॒व॒ अ॒ध॒ रज॑सा भा॒नुर्म॑ज्जत ।
नि॒ष्कृ॑ण्वा॒ना आ॒यु॑धानी॒व धृ॑ष्णावः प॒ति॒ गा॒वा रु॑षीयन्ति
मा॒तरः॑ ॥ १ ॥

1. *Etā u tyā uśasaḥ ketumakrata pūrve ardhe rajaso bhānumaṇjate. Niṣkṛṇvānā āyudhānīva dhr̥ṣṇavaḥ prati gāvo'ruṣīryanti mātaraḥ.*

The lights of the dawn over there in the eastern half of the sky over earth reveal the sun and proclaim the day. Like resolute warriors burnishing their swords, the flames of the dawn, shining scarlet red, move forward with the rising sun bringing a fresh breath of life for humanity, like mother cows.

उदपस ऱुणा भानवा वृथा स्वायुजा अरुषीगा अयु त ।
अक' णुषासा' वयुनानि पूवथा रुशन्तं भानुमरुषीरशि-
श्रयुः ॥ २ ॥

2. *Udapaptannaruṇā bhānavo vṛthā svāyujō aruṣīr-gā ayukṣata. Akrannuṣāso vayunāni pūrvathā ruśantaṁ bhānumaruṣīraśīśrayuḥ.*

Up rise the red flames of the dawn, naturally and spontaneously like willing red horses yoked to the chariot. The ruddy lights of the dawn awakening humanity to their daily chores as before proclaim the rise of the brilliant sun in obedience to his command.

अचन्ति नारीरपसा न विष्टिभिः समानन यार्जनना परावतः ।
इषं वहन्तीः सुकृत सुदानव विश्वदह यर्जमानाय सुन्वत ॥ ३ ॥

3. *Arcanti nārīrapaso na viṣṭibhiḥ samānena yojanenā parāvataḥ. Iṣaṁ vahanīḥ sukṛte sudānave viśvedaha yajamānāya sunvate.*

The lights of the dawn, like blessed women expert in their noble work, serve and illumine from afar with equal brilliance various regions of the world,

bearing vital food and rejuvenating energy for the pious and generous yajamana dedicated to the creative service of life and nature everywhere every day.

अधि पशांसि वपत नृत्तूरिवापाणुत व । उस्त्रव बजहम ।
ज्यातिविश्वस्म भुवनाय कृण्वती गावा न वजं व्युषा
आवतमः ॥ ४ ॥

4. *Adhi peśāmsi vapate nṛtūrivāporṇuta vakṣa usreva varjaham. Jyotirviśvasmai bhuvanāya kṛṇvatī gāvo na vrajaṁ vyuṣā āvartamaḥ.*

Just as a dancer puts on various costumes and characters and just as a cow waxes its udders full of milk for the calf, so does the dawn assume many forms and bares her bosom of light to illuminate the whole world with lights as the flames dispel the darkness from all places reaching there as cows reach their stalls.

पत्युची रुशदस्या अदशि वि तिष्ठत बाधत कृष्णमभ्वम ।
स्वरुं न पशा विदथष्वज्जिचित्रं दिवा दुहिता भानु-
मश्रत ॥ ५ ॥

5. *Pratyarcī ruśadasyā adarśi vi tiṣṭhate bādgate kṛṣṇamabhvam. Svaruṁ na pēso vidatheṣvañjañ citraṁ divo duhitā bhānumaśret.*

The brilliant light of the dawn arises in the east, radiates and expands, it stalls and dispels the deep dark of the night. And just as an artist decorates a yajnic post in great congregations so, adorning the wondrous sun as an ornament of light, this daughter of heaven reveals the glory of the sun.

अतारिष्म तमसस्पारमस्याषा उच्छन्ती वयुना कृणाति । श्रिय
छन्दा न स्मयत विभाती सुपतीका सामनसायाजीगः ॥ ६ ॥

6. *Atāriṣma tamaspāramasyoṣā ucchantī vayunā kṛṇoti. Śrīye chando na smayate vibhātī supratīkā saumanasāyājīgaḥ.*

At the rise of the dawn, we cross this dark of the night. Rising and radiating, the brilliant dawn awakens us to the bright business of the day. Like the joyous hymns of the Veda for the beauty, prosperity and graces of life, it smiles, shining, consumes the darkness and, itself beautiful of form, it reveals the beauties of the world for our refreshment and rejuvenation.

भास्वती न॒त्री सू॒नृता॑नां दि॒वः स्त॑व दु॒हिता॑ गा॒त॒मभिः॑ ।
प॒जाव॑ता नृ॒वता॑ अ॒श्वबु॑ध्या॒नुषा॑ गाअ॒गाँ उप॑ मा॒सि॒
वाजा॑न ॥ ७ ॥

7. *Bhāsvatī netrī sūnṛtānām divaḥ stave duhitā gotamebhiḥ. Prajāvato nṛvato aśvabudhyānuṣo go-agrāṇ upa māsi vājān.*

Brilliant and radiating, inspiring the devotees of truth and piety, the Dawn, daughter of light, is celebrated by divine scholars. So do I sing in honour of her. She brings over the foods, energies, inspirations and noble aspirations and battles of action which lead to awakening of family people and leaders of men to speed of advancement, planning for land and cows, human development and family management.

उ॒ष॒स्त॒म॒श्यां॑ य॒शसं॑ सु॒वीरं॑ दा॒सप॑वर्गं र॒यिम॑श्वबु॒ध्यम॑ ।
सु॒दंस॑सा श्रव॒सा या वि॒भासि॑ वाज॒पसू॑ता सु॒भग॑ बृ॒हन्त॑म ॥ ८ ॥

8. *Uṣastamaśyām yaśasaṁ suvīraṁ dāsapravar-gaṁ rayimaśvabudhyam. Sudamsasā śravasā yā vibhāsī vājaprasūtā subhage brhantam.*

O Dawn, daughter of sunlight, divine and charming, who shine with the morning splendour of action and glory of fame and generosity, I pray, with your inspiration and initiation, may I be blessed with that great growing and highest wealth of life which is full of honour, maintained by brave heroes and multitude of manpower, and characterized by speed, advancement and achievement.

विश्वानि द्रुवी भुवनाभिच या पतीची च रुविद्या वि
भाति । विश्वं जीवं चरसं बाधयन्ती विश्वस्य वार्षम-
विदन्मनायाः ॥ ९ ॥

9. *Viśvāni devī bhuvanābhicakṣyā pratīcī cakṣu-
rurviyā vi bhāti. Viśvaṃ jīvaṃ carase bodhayan-
tī viśvasya vācam avidanmanāyoh.*

Dawn, brilliant daughter of light and heaven, eye of the eye, watching all the regions of the world, shines and moves to the west in relation to the earth, awakening all the forms of life to daily activities, speaking as if and inspiring the language of the people of thought and imagination.

पुनः पुनजायमाना पुराणी समानं वर्णमभि शुम्भ
माना । श्वघ्नीव कृत्तुविज आमिनाना मतस्य द्रुवी जुर-
यन्त्यायुः ॥ १० ॥

10. *Punaḥ punarjāyamānā purāṇī samānaṃ varṇa-
mabhi śumbhamānā. Śvaghnīva kṛtnurviḥja āmi-
nāna martasya devī jarayantāyuh.*

Old and ancient, born and reborn again and again, ever a new, the Brilliant Dawn, shining in glory with the same refulgence of beauty, an artificer of

eternity consuming time today and tomorrow collects the stakes at play and counts out the age of mortals day by day.

व्यू॒ण्वती॑ दि॒वा अन्ताँ॑ अ॒बो॒ध्यप॒ स्वसा॑रं स॒नुतयु॑याति ।
प॒मि॒न॒ती म॑नु॒ष्या॑ यु॒गानि॒ याषा॑ जा॒रस्य॒ च ।सा॑ वि
भा॒ति ॥ ११ ॥

11. *Vyūrṇvatī divo antāñ abodhyapa svasāraṁ sanutaryuyoti. Pramīnatī manuṣyā yugāni yoṣā jārasya cakṣasā vi bhāti.*

The Dawn wakes up, illuminating and revealing the bounds of heaven and expanse of the sky, and constantly dispels her sister, the dark night. Wearing away and counting out the ages of humanity, she shines by the light of the sun like a maiden blooming and blushing at the sight of her admirer.

प॒शू । चि॒त्रा सु॒भगा॑ प॒था॒ना सि॒न्धुन॑ ताद॑ उ॒वि॒या व्य॑श्वत ।
अ॒मि॒न॒ती द॒व्यानि॑ व॒तानि॒ सूर्य॑स्य च॒ति र॒श्मिभि॑र्दृ॒-
शा॒ना ॥ १२ ॥

12. *Paśūnna citrā subhagā prathānā sindhurna kṣoda urviyā vyaśvait. Aminatī daivyāni vratāni sūryasya ceti rāsmibhirḍśānā.*

Wonderful and glorious, waxing like animals spreading and roaming around out of the stalls, like a river in spate and like swell of the sea, the Dawn radiates and expands over the expanse of the earth. Transgressing no laws of Nature and holy observances of Truth, shining with the rays of the sun, she reveals herself to our eyes.

उषस्तच्चित्रमा भरास्मभ्यं वाजिनीवति ।

यनं ताकं च तनयं च धामह ॥ १३ ॥

13. *Uṣastaccitramā bharāsmabhyaṁ vājinīvati.*
Yena tokam ca tanayaṁ ca dhāmahe.

O Dawn, harbinger of food, energy and rejuvenation of thought, will and action, bear and bring that health and wealth of wondrous and various kinds for us by which we may be able to beget, maintain and advance our children and grand-children and others, friends and assistants in life.

उषा अद्यह गामत्यश्वावति विभावरी ।

रवदस्म व्युच्छ सूनृतावति ॥ १४ ॥

14. *Uṣo adyeha gomatyaśvāvati vibhāvāri.*
Revadasme vyuccha sūnṛtāvati.

O Dawn, lady of light, generous with cows and fertility, horses and fast movement, light and knowledge, truth and piety of life with favours of divinity, bear and bless us here and now in this life with wealth of prosperity and a happy home.

यु वा हि वाजिनीवत्यश्वाँ अद्यारुणाँ उषः ।

अथा ना विश्वा साभगान्या वह ॥ १५ ॥

15. *Yukṣvā hi vājinīvatyaśvāñ adyāruṇāñ uṣaḥ.*
Athā no viśvā saubhagānyā vaha.

O Dawn, lady of radiance and the energy and vibrancy of life, yoke the red rays of sunbeams to your celestial chariot and then bear and bring us all the wealths and good fortunes of the world.

अश्विना वतिरस्मदा गामदस्त्रा हिरण्यवत ।

अवागथं समनसा नि यच्छतम ॥ १६ ॥

16. *Aśvinā vartirasmadā gomad dasrā hiraṇyavat.*
Arvāgratham samanāsā ni yacchatam.

Generous scientists of fire and waters, Ashvins, expert technologists working together with equal cooperative mind, bring hither before us a chariot sensitive in reception and communication of signals, golden in quality and extremely fast in motion anywhere on earth, over water and in the sky.

यावित्था श्लाकुमा दिवा ज्यातिजनाय चक्रथुः ।

आ न ऊर्जं वहतमश्विना युवम ॥ १७ ॥

17. *Yāvitthā ślokaṃ divo jyotirjanāya cakrathuḥ.*
Ā na ūrjaṃ vahatamaśvinā yuvam.

Ashvins, scientist and technologist of fire and water, both of you thus from the sun create the mantra, light and energy and bring it for us and the people for common use.

एह द्वा मयाभुवा दस्त्रा हिरण्यवतनी ।

उषबुधा वहन्तु सामपीतय ॥ १८ ॥

18. *Eha devā mayabhuvā dasrā hiraṇyavartanī.*
Uṣarbudho vahantu somapītayē.

Let the Ashvins, people of divine nature, scientists and technologists, generous experts of fire and water, water and air, creators of comfort and joy, working on the golden sunbeams of the morning dawn, create and bring us energy and vitality for the health, vitality and joy of humanity.

Mandala 1/Sukta 93***Agni-Soma Devata, Gotama Rahugana Rshi*****अग्नीषामाविमं सु मं शृणुतं वृषणा हवम ।****पति सूक्तानि हयतं भवतं दाशुष मयः ॥ १ ॥**

1. *Agnīṣomāvimam su me śṛṇutam vṛṣaṇā havam.
Prati sūktāni haryataṁ bhavataṁ dāśuṣe mayah.*

Agni-Soma, power divine both fire and water in one, beauty and brilliance of the Lord's Nature in existence blissful as sun-and-moon, fire and air, exciting and soothing, lord of dynamic knowledge, kind disposition and steady action, generous and abundant, listen to this prayer of mine, respond with love and kindness to these honest words and be gracious to me, this dedicated child and faithful disciple.

अग्नीषामा या अद्य वामिदं वचः सपयति ।**तस्म धत्तं सुवीर्यं गवां पाषं स्वश्व्यम ॥ २ ॥**

2. *Agnīṣomā yo adya vāmidam vacaḥ saparyati.
Tasmai dhattam suvīryam gavām poṣam svaśv-*
yam.

Agni-Soma, whoever may listen to this word of yours, and faithfully follow it in spirit and action, bless him with health and nourishment, speed and success in advancement, sensitivity of mind and brain and generous productivity and social dynamism.

अग्नीषामा य आहुतिं या वामं दाशाद्भविष्कृतिम ।**स प्रजया सुवीर्यं विश्वमायुर्व्यश्नवत ॥ ३ ॥**

3. *Agnīṣomā ya āhutiṁ ya vām dāśāddhaviṣkṛtim.
Sa prajāyā suvīryam viśvamāyurvyaśnavat.*

Agni-Soma, fire, air and waters of the firmament, whoever the person offering you oblations in yajna and holy gifts of yajna in charity, may he, we pray, be blest with best of health and energy and a full age of universal prosperity with a happy family and noble friends.

अग्नीषामा॒ च॒ति॒ तद्वीर्यं॑ वा॒ यदमु॑ष्णीतमव॒सं प॒णिं गाः ।

अवा॑तिरतं॒ बृस॑यस्य॒ शषा॒ विन्द॑तं॒ ज्याति॑रकं॒ बहु॒भ्यः ॥ ४ ॥

4. *Agnīṣomā ceti tad vīryam vām yadamuṣṇītama-vasam paṇim gāḥ. Avātirataṁ bṛsayasya śeṣo'-vindataṁ jyotirekaṁ bahubhyaḥ.*

Agni-Soma, fire and water, your valour and power is revealed and known when you acquire and absorb the protective power of sun-rays, retain a part of the blaze, release the rest of the sun's heat and bring down one uniform light for the many forms of life to survive and grow.

युवम॒तानि॑ दि॒वि रा॒च॒नान्य॒ग्निश्च॑ साम॒ सक॑तू अध॒त्तम॑ ।

यु॒वं सिन्धू॑र्भि॒शस्त्र॑व॒द्यादग्नी॑षामा॒वमु॑ञ्चतं॒ गृभी॑तान ॥ ५ ॥

5. *Yuvametāni divi rocanānyagniśca soma sakratū adhattam. Yuvaṁ sindhūñrabhiśasteravadyā-dagnīṣomāvamauñcataṁ grbhītān.*

Agni and Soma, you two, electric energy and air of equal power and joint function, hold and sustain these wondrous lights of the stars in heaven. Agni and Soma, you two release the rivers and seas of waters held up above and save them from disagreeable imprecations below.

आन्यं॑ दि॒वा मा॑तिरि॒श्वा ज॒भाराम॑श्नाद॒न्यं परि॑ श्यु॒ना अदः॑ ।

अग्नीषामा॒ बह्व॑णा वावृ॒धाना॑रुं॒ यज्ञाय॑ चकथु॒रु ला॒कम॑ ॥ ६ ॥

6. *Ānyam̐ divo mātariśvā jabhārāmathnādanyam̐ pari śyeno adreḥ. Agnīṣomā brahmaṇā vāvṛdhā-norum̐ yajñāya cakrathurulokam.*

Agni and Soma growing by the energy and power of Brahman extend and expand the universe wider and wider for the divine yajna of creation. Of these, Matarishva, electric energy that rolls in space, derives from and holds another, i.e., the subtle energy from the sun in heaven. And Agni, moving like a celestial horse at the speed of light, holds the other, that is, the subtle Soma, from the sun and the cloud.

अग्नीषामा हविषः पस्थितस्य वीतं हयतं वृषणा जुषथाम ।
सुशमाणा स्ववसा हि भूतमथा धत्तं यजमानाय शं
याः ॥ ७ ॥

7. *Agnīṣomā haviṣaḥ prasthitasya vītaṁ haryataṁ vṛṣaṇā juṣethām. Suśarmāṇā svavasā hi bhūta-mathā dhattaṁ yajamānāya śam̐ yoh.*

Agni and Soma, fire and wind, vitalise and impel the holy materials offered into the fire, carry it on and delight in their creative and expansive process. Creators and givers of comfort and joy, protectors of life they are, they bring peace and happiness for the yajamana, catalyse, refine and create new materials for him.

या अग्नीषामा हविषा सपयाद् वदीचा मनसा या घृतन ।
तस्य वृतं र' तं पातमंहसा विश जनाय महि शम'
यच्छतम ॥ ८ ॥

8. *Yo agnīṣomā haviṣā saparyād devadrīcā manasā yo ghr̥tena. Tasya vrataṁ rakṣataṁ pātamañhaso viśe janāya mahi śarma yacchatam.*

Whoever is dedicated to Agni and Soma, fire and wind, and with an honest mind offers homage to them with ghrta and other holy materials, Agni and Soma protect and support his vows of piety for life, save him from sin, and give the citizens, people high and low all, great and noble peace, comfort and joy.

अग्नीषामा सवदसा सहूती वनतं गिरः ।

सं देवत्रा बभूवथुः ॥ ९ ॥

9. *Agnīṣomā savedasā sahūti vanataṁ girah.*
Sam devatrā babhūvathuh.

Agni and Soma, invoked and served together, sharing the offerings together in yajna, pray listen and grant our prayers, come and be with the noble and dedicated people at the yajna.

अग्नीषामावननं वां या वां घृतन दाशति ।

तस्म दीदयतं बृहत ॥ १० ॥

10. *Agnīṣomāvanena vām yo vām ghṛtena dāśati.*
Tasmai dīdayataṁ br̥hat.

Agni and Soma, whoever offers homage to you with this ghrta and water in scientific yajna, bless him with great good fortune and wealth of life.

अग्नीषामाविमानि ना युवं हव्या जुजाषतम ।

आ यातमुप नः सचा ॥ ११ ॥

11. *Agnīṣomāvīmāni na yuvaṁ havyā jujoṣatam.*
Ā yātamupa naḥ sacā.

Agni and Soma, fire and wind, both of you accept these holy materials of ours in scientific yajna, come and be our friends and benefactors.

अग्नीषामा पिपृतमवता न आ प्यायन्तामुस्त्रिया हव्यसूदः ।
अस्म बलानि मघवत्सु धत्तं कृणुतं ना अध्वरं श्रुष्टि-
मन्तम ॥ १२ ॥

12. *Agnīṣomā pipṛtamavato na ā pyāyantāmusriyā
havyasūdaḥ. Asme balāni maghavatsu dhattam
kṛṇutam no adhvaram śruṣṭimantam.*

Agni and Soma, yajnic leaders of the nation, feed and empower our horses, modes of travel and transport. Nourish and upbreed our cows for the gift of holy milk and ghrta for our yajnas. Invest our economic and governing powers with strength and generosity and universalise our yajnic endeavours with instant response and rich production for all of us.

Mandala 1/Sukta 94

Agni Devata, Angirasa Kutsa Rshi

इमं स्ताममहत जातवदस रथमिव सं महमा मनीषया ।
भृदा हि नः परमतिरस्य संसद्यग्रं सख्य मा रिषामा वयं
तव ॥ १ ॥

1. *Imam stomamarhate jātavedase rathamiva sam
mahemā manīṣayā. Bhadrā hi naḥ pramatirasya
saṁsadyagne sakhye mā riṣāmā vayan tava.*

This song of celebration and worship in honour of venerable Jataveda, Agni, omnipresent in the created world and lord omniscient, we sing in praise of his glory with our mind and soul in sincerity and offer it to him as a joyous holiday chariot fit for his majesty. Blessed is our mind in his company, while we sit in the assembly of devotees.

Agni, lord of light and knowledge, we pray, may we never come to suffering while we enjoy your company and friendship.

यस्म॒ त्वमा॒यज॑स॒ स सा॑धत्यन॒वा िति॑ दध॒त सु॒वीर्य॑म ।

स तू॒ताव॒ न न॑म॒श्नात्य॑ह॒तिर॑ग्र॒ स॒ख्य मा रि॑षामा व॒यं तव॑ ॥ २ ॥

2. *Yasmai tvamāyajase sa sādhatyanarvā kṣeti dadhate suvīryam. Sa tūtāva nainamaśnotyañ-hatiragne sakhye mā riṣāmā vayan tava.*

Agni, whoever you bless grows in strength and competence. He lives and moves undisturbed, irresistible, wins power and valour, and rises to greatness and prosperity. Want, anxiety and poverty touch him never. Agni, we pray, we may never suffer want and misery while we enjoy your friendship and company.

श॒कम॑ त्वा स॒मिधं॑ सा॒धया॒ धिय॑स्त्व॒ द्वा ह॒विर॑द॒न्त्याहु॑तम ।

त्वमा॑दित्याँ आ व॒ह तान॑ ह्यु॒श्मस्य॑ग्र॒ स॒ख्य मा रि॑षामा व॒यं तव॑ ॥ ३ ॥

3. *Śakema tvā samidhañ sādhayā dhiyastve devā haviradantyāhutam. Tvamādityāñ ā vaha tān hyuśmasyagne sakhye mā riṣāmā vayan tava.*

Agni, lord of light and knowledge, we pray, may we be able to kindle and develop the fire power of yajna. Pray refine our intelligence and bless us with success in our intellectual endeavours. Whatever we offer in yajna, the divinities receive and share. Bring over the scholars of the highest order of brilliance and realise the light of the stars on earth. We love them, honour and cherish them. Agni, we pray, may we never suffer any want or misery in your company.

भरामध्मं कृणवामा हवींषि त चितयन्तः पवणापवणा
वयम । जीवातव पतरं साधया धिया ग्रं सख्य मा रिषामा
वयं तव ॥ ४ ॥

4. *Bharāmedhman kṛṇavāmā havīṃṣi te citayantah
parvaṇā parvaṇā vayam. Jivātave prataram
sādhaya dhiyo'gne sakhye mā riṣāmā vayam tava.*

Lighting the fire, observing and learning step by step, yajna by yajna, the full and fuller preparation, we collect the fuel and create the inputs of yajna for Agni. Agni, lord of light and fire, refine our mind and intelligence to be more subtle and sophisticated for the sake of better and better life. Agni, we pray we may never suffer a set back or loss of success while we are in your company.

विशां गापा अस्य चरन्ति जन्तवा द्विपच्य यदुत चतुष्प-
दक्तुभिः । चित्रः पकृत उषसा महां अस्यग्रं सख्य मा रिषामा
वयं तव ॥ ५ ॥

5. *Viśām gopā asya caranti jantavo dvipacca yaduta
catuspadaktubhiḥ. Citraḥ praketa uṣaso mahān
asyagne sakhye mā riṣāmā vayam tava.*

Agni is people's protector. By the rays of this Agni's light, living creatures, bipeds such as humans, quadrupeds such as cows, and others move around days and nights.

Agni, various and brilliant you are, greater than the dawn and the days. Lord of light and action, may we never suffer misery in your company and friendship.

त्वमध्वयुरुत हातासि पूव्यः पशास्ता पाता जनुषा पुराहितः ।
विश्वा विद्वाँ आत्विज्या धीर पुष्यस्यग्रं सुख्य मा रिषामा
वयं तव ॥ ६ ॥

6. *Tvamadhvaryuruta hotāsi pūrvyaḥ praśāstā potā januṣā purohitaḥ. Viśvā vidvāñ ārtviijyā dhīra puṣyasyagne sakhye mā riṣāmā vayan tava.*

You are the high priest and the yajamana, ancient and eternal, of the yajna of creation. Teacher and ruler, sanctifier, invoked and worshipped since creation and manifestation, omniscient leading priest of creation, lord of universal knowledge, constant and imperishable, you nourish all. Lord, we pray, may we never suffer under your protection.

या विश्वतः सुपतीकः सदृङ्ङसि दूर चित्सन्तळिदिवाति
राचस । रात्र्याश्चिदन्धा अति दव पश्यस्यग्रं सुख्य मा
रिषामा वयं तव ॥ ७ ॥

7. *Yo viśvataḥ supratīkaḥ sadṛṅṅasi dūre cit san taḷidivāti rocase. Rātryāścidandho ati deva paśyasyagne sakhye mā riṣāmā vayan tava.*

Agni, you are the lord who are universally beatific of form and constant of eye. You may be far off, yet you awfully blaze like the explosion of lightning. Even in the darkness of the night you shine and see and reveal things for all. Lord of light and revelation, we pray, may we never suffer ignorance and misery but ever enjoy your company and friendship.

पूर्वा दवा भवतु सुन्वता रथा स्माकं शंसा अभ्यस्तु दूढ्यः ।
तदा जानीतात पुष्यता वचा ग्रं सुख्य मा रिषामा वयं
तव ॥ ८ ॥

8. *Pūrvō devā bhavatu sunvato ratho 'smākaṁ śaṁso abhyastu dūḍhyaḥ. Tadā jānītota puṣyatā vaco' gne sakhye mā riṣāmā vayaṁ tava.*

Scholars of science and technology, may the chariot of the man of yajnic project be the first and foremost, the same as ours, so admirable, yet difficult for the ill-intentioned even to understand. Therefore, know the word, the secret of it, feed it with more research and knowledge, grow and let us grow too. Agni, lord of light, power and speed, may we never suffer any misery, injury or onslaught from anywhere under your friendship and protection.

वधदुःशंसाँ अप॑ दूढ्या॑ जहि दूर॑ वा॒ य अन्ति॑ वा॒ क
चिद्व॑त्रिणः । अथा॑ य॒ज्ञाय॑ गृण॒त सु॒गं कृ॒ध्यग्र॑ स॒ख्य मा रि॑षामा
व॒यं तव॑ ॥ ९ ॥

9. *Vadhairduḥśamsāṁ apa dūḍhyo jahi dūre vā ye anti vā ke cidatrinaḥ. Athā yajñāya grṇate sugaṁ kṛdhyagne sakhye mā riṣāmā vayaṁ tava.*

With punishments and even with the thunderbolt, strike away, even eliminate, the despicable, evil intentioned and those who are enemies of the society whether they be far away or lurking close by. Clear the path for the dedicated who chant and work in faith for the yajna of development and progress. Agni, lord of light, knowledge and progress, may we never suffer any set back, injury or defeat under your guidance and friendship.

यदयु॑क्त्वा अरु॒षा राहि॑ता रथ॒ वात॑जूता वृष॒भस्य॑व त॒ रवः॑ ।
आदि॑न्वसि व॒निना॑ धूम॒क॑तुना ग्रं स॒ख्य मा रि॑षामा व॒यं
तव॑ ॥ १० ॥

10. *Yadayukthā aruṣā rohitā rathe vātajūtā vṛṣabhasyeva te ravaḥ. Ādinvasi vanino dhūmaketunā'gne sakhye mā riṣāmā vayaṁ tava.*

Agni, lord of light and nature's power, when you yoke, employ and ignite the red and fiery power at the speed of wind for your chariot, your roar is like the thunder of clouds. You cover the forest trees with grey smoke and leave it behind like the trail of a shooting star. Agni, lord of knowledge, power and speed, may we never suffer any mishap or injury under your power and friendship.

अथ स्वनादुत बिभ्युः पत्रिणा द्रप्सा यत्त यवसादा
व्यस्थिरन । सुगं तत्त तावकभ्या रथभ्या ग्रं सख्य मा रिषामा
वयं तव ॥ ११ ॥

11. *Adha svanāduta bibhyuḥ patatriṇo drapsā yat te yavasādo vyasthiran. Sugam tat te tāvakebhyo rathebhyo'gne sakhye mā riṣāmā vayaṁ tava.*

When on the roar of the chariot the birds fly in fright, when the flames of fire shake the grass and rise to the optimum, then the path is clear for the flight of your chariots. Agni, lord of light, fire and flight, may we never suffer any set-back or mishap under your power, guidance and friendship but fly on and on.

अयं मित्रस्य वरुणस्य धार्यस वयातां मरुतां हळा अद्भुतः ।
मृळा सु ना भूत्वषां मनः पुनरग्रं सख्य मा रिषामा वयं
तव ॥ १२ ॥

12. *Ayam mitrasya varuṇasya dhāryase'vayātām marutām heḷo adbhutaḥ. Mṛḷā su no bhūtvēṣāṁ manah punaragne sakhye mā riṣāmā vayaṁ tava.*

This Agni is the power for the support of Mitra and Varuna, friends and the best people among humanity. It is also the awful terror of the Maruts, forces of defence and justice, against the people of anti-human values. Lord of light, justice and generosity, such as you are, be kind and gracious and a source of peace and joy to the mind of these good and law-abiding people. We pray that we may not suffer any want and misery under your guidance and control as friends.

द्वा द्वानामसि मित्रा अब्हुता वसुवसूनामसि चारुरध्वर ।
शमन्त्स्याम् तव सपथस्तम् ग्रं सुख्य मा रिषामा वयं
तव ॥ १३ ॥

13. *Devo devānāmasi mitro adbhuto vasurvasūnāmasi cāruradhvare. Śarmantsyāma tava saprasthastame'gne sakhye mā riṣāmā vayam tava.*

Agni, lord of light and peace, you are the divinest of divinities, a friend of friends most wonderful. You are the shelter of shelters for all and the treasure of all treasures. In your vastest and supreme order of yajnic existence, we pray, we may enjoy perfect peace of mind and soul. May we never face any suffering or misery under your rule of friendship, gracious as you are.

तत्तं भदं यत्समिद्धः स्व दम् सामाहुता जरस मृळ्यत्तम् ।
दधासि रत्नं दर्विणं च दाशुष ग्रं सुख्य मा रिषामा वयं
तव ॥ १४ ॥

14. *Tat te bhadram yat samiddhaḥ sve dame somāhuto jarase mṛṣayattamaḥ. Dadhāsi ratnam draviṇam ca dāśuṣe'gne sakhye mā riṣāmā vayam tava.*

Agni, lord of light and grace, it is the highest blessing of yours that, self-lighted and self-manifested in your own house, this house of existence of your own creation, worshipped with oblations of soma in yajna, you spontaneously become gracious to bless the admiring devotee and bestow jewels and wealths of the world upon the generous yajamana. Lord of generosity, we pray, we may never suffer any misery of poverty for the body, mind and soul under the control of your grace and friendship.

यस्म त्वं सुदविणा ददांशा नागास्त्वमदित स्रवताता । यं
भद्रेण शर्वसा चादयांसि प्रजार्वता रार्धसा त स्याम ॥ १५ ॥

15. *Yasmai tvam sudraviṇo dadāśo'nāgāstvamadite sarvatātā. Yam bhadreṇa śavasā codayāsi prajāvatā rādhasā te syāma.*

Agni, lord of divine wealth of existence, power imperishable, whoever the person you bless with purity and sinlessness in all the affairs of life, whoever you inspire with noble courage and valour, he begets good children and a happy family and obtains abundant wealth of the world. Lord of wealth and generosity, we pray, bless us with that same wealth and good fortune.

स त्वमग्र साभगत्वस्य विद्वानस्माकमायुः प तिरुह देव ।
त ण मित्रा वरुणा मामहन्तामदितिः सिन्धुः पृथिवी उत
द्याः ॥ १६ ॥

16. *Sa tvamagne saubhagatvasya vidvānasmāka-māyuh pra tireha deva. Tanno mitro varuṇo māmahantāmaditiḥ sindhuḥ pṛthivī uta dyauh.*

Agni, lord of light and wealth of the world, lord

and giver of all good fortune, honour and glory of life, give us a happy and full life here and let it thrive and prosper. The same may Mitra, prana energy, Varuna, udana energy, Aditi, Mother Nature, the sea, the earth, the heaven and the skies support, strengthen and promote. The same, lord Agni, giver of life, bless and let us cross the seas of existence with grace divine.

Mandala 1/Sukta 95

Agni Devata, Angirasa Kutsa Rshi

द्व विरूप चरतः स्वथ' अ॒न्या॒न्या' व॒त्समु॒प धा॒पय॒त । हरि॑र॒न्य-
स्यां॑ भव॑ति स्व॒धावा॑ञ्छु॒का अ॒न्यस्यां॑ ददृ॒श सु॒वचाः ॥ १ ॥

1. *Dve virūpe carataḥ svarthe anyānyā vatsamupa dhāpayete. Hariranyasyām bhavati svadhāvāñ-chhukro anyasyām dadṛśe suvarcāḥ.*

Night and day, two different forms of nature, two divisions of time, two different states of Agni, one direct, the other reflected, move on with their priest-like task. Both, co-existent and continuous but separately, like two women, feed and nurse each other's child as their own. In one, the night, the moon grows on with its inherent character of beauty, peace and bliss, while the sun in the other, the day, blazes with light and fire, pure, immaculate, glorious. The sun sleeps at night and the moon sleeps in the day.

द॒श॒मं त्वष्टृ॑ज॒नय॑न्त॒ ग॒भ॒म॒त॒न्दा॒सा यु॒व॒तया॑ वि॒भृ॒त्रम॑ ।

ति॒ग्मा॒नी॒कं स्व॒य॒श॒सं ज॒न॒षु वि॒राच॑मानं॒ परि॑ षीं नय॑न्ति ॥ २ ॥

2. *Daśemaṁ tvaṣṭurjanayanta garbham atandrāso yuvatayo vibhrtram. Tigmanīkaṁ svayaśasaṁ janeṣu virocamaṇaṁ pari ṣīm nayanti.*

Ten directions of space, young and unaging, and ever-vigilant, create, produce and manifest this sun, child of Tvashta, Vayu, cosmic energy. It is of versatile action and purpose and sustains the various forms of existence. It is blazing and beautiful, self-refulgent with inherent glory, glowing and showing among the people, and the same directions move it around for the accomplishment of the tasks of creation.

त्रीणि जाना परि भूषन्त्यस्य समुद्र एकं दिव्यकम्पसु ।

पूर्वामनु प दिशं पार्थिवानामृतून्प्रासाद्वि दधावनुष्ठु ॥ ३ ॥

3. *Trīṇi jānā pari bhūṣantyaśya samudra ekaṁ divyamekamapsu. Pūrvāmanu pra diśaṁ pārthivānāmṛtūn praśasadvī dadhavanuṣṭhu.*

Three manifestations of this Agni shine in nature, space and time, the womb of the universe: one is in the oceans, another one is in the heavenly region of light, and yet another is in the waters in the middle region. Accordingly, it creates and controls the seasons in relation to the sun and earth and, in relation to the earth and her people, it creates the directions such as east and others.

क इमं वा निण्यमा चिकेत वत्सा मातृजनयत स्वधाभिः ।

बह्वीनां गर्भा अपसांमुपस्थान्महान्कविनिश्चरति स्वधावान् ॥ ४ ॥

4. *Ka imaṁ vo niṇyamā ciketa vatso mātṛjanayat svadhābhiḥ. Bahvīnāṁ garbho apasāmupasthān mahān kavirniścarati svadhāvān.*

Who among you could know this mysterious nursling of the day and night, the sun born of Agni and

Vayu, cosmic energy, who creates its own mothers, the day and the night? It is the creature of many forces of nature and itself the womb of many, being the measure of physical time and creator of the directions of space. Great, visionary, and innately powerful, it moves on and across the regions of water and air in space.

आविष्ट्या वधत् चारुरासु जिह्मानामूर्ध्वः स्वयंशा उपस्थः ।
उभ त्वष्टृबिभ्यतुजायमानात्पतीची सिंहं पतिं जाषयत ॥ ५ ॥

5. *Āviṣṭyo vardhate cārurāsu jihmānāmūrdhvaḥ svayaśā upasthe. Ubhe tvaṣṭurbibhyaturjāyāmānāt praṭīcī sinhaṁ prati joṣayete.*

Having entered these directions of space and the objects therein, it grows and expands. Present within the oblique and wavy motions of wind, air and the rays of light, it rises above by its own power. On the rise of the sun, the day and night split up as if out of fear. The same split marks the west. And yet the night and day again nurse the hero of light as a favourite hero.

उभ भद जाषयत् न मन गावा न वाश्रा उप तस्थुर्वः ।
स द णां द पतिबभूवाञ्जन्ति यं दी णता हविभिः ॥ ६ ॥

6. *Ubhe bhadre joṣayete na mene gāvo na vāsrā upa tasthurevaiḥ. Sa dakṣāṇām dakṣapatirbabhūvāñjanti yaṁ dakṣiṇato havirbhiḥ.*

Both night and day, noble and loving, nurse and serve the sun, Agni, just as lowing cows stay by the calves with all their love and care. Of those dedicated experts of yajna who serve Agni with oblations, he rises above all who offers the oblations from the south.

उद्यंयमीति सवितव बहू उभ सिचा यतत भीम ऋञ्जन ।
उच्छुकमत्कमजत सिमस्मा त्वा मातृभ्या वसना जहाति ॥ ७ ॥

7. *Ud yamyamīti saviteva bāhū ubhe sicau yatate bhīma ṛñjan. Ucchukramatkam ajate simasmā-nnavā mātṛbhyo vasanā jahāti.*

As the sun, this Agni raises its rays upward as two arms continuously and, growing awful and blazing, it joins both the horizons, brightening them both together. All round it radiates its light as if it offers new clothes to its mothers, the day and the night or the heaven and earth which hold the light in their lap.

त्वषं रूपं कृणुत उत्तरं यत्संपृञ्चानः सदन गाभिरुद्भिः ।
कविवुध्नं परिमृज्यत धीः सा देवताता समितिबभूव ॥ ८ ॥

8. *Tveṣaṁ rūpaṁ kṛṇuta uttaraṁ yat saṁpṛñcānaḥ sadane gobhiradbhiḥ. Kavirbudhnam pari mar-mṛjyate dhīḥ sā devatātā samitirbabhūva.*

When Agni, sunlight, assumes a brighter and higher form mixing the rays of light and vapours of water in its own region, then, shining as lord of celestial light and vision, it purifies the sky, elevates intelligence and refines knowledge and science, and that state of intelligence and knowledge is divinely pious and supreme.

उरु त जयः पयति बुध्नं विराचमानं महिषस्य धाम ।
विश्वभिरगु स्वयंशाभिरुद्भा दब्धभिः पायुभिः पाह्य-
स्मान् ॥ ९ ॥

9. *Uru te jrayaḥ paryeti budhnam virocamānaṁ mahiṣasya dhāma. Viśvebhiragne svayaśobhird-dho'dabdhebhiḥ pāyubhiḥ pāhyasmān.*

Agni, mighty as the sun, the vast expanse of your sphere travels and reaches across and over the bright regions of the skies. Bright and blazing with all your own powers and irresistible modes of protection, protect and promote us.

धन्वन्त्स्त्रातः कृणुत गातुमूर्मिं शुक्ररूमिभिर्भि न त्ति
 ताम । विश्वा सनानि जठरषु धत्त न्तनवासु चरति
 प्रसूषु ॥ १० ॥

10. *Dhanvantsrotaḥ kṛṇute gātumūrmim śukrairūr-
 mirbhirabhi nakṣati kṣām. Viśvā sanāni jaṭhareṣu
 dhatte'ntarnavāsu carati prasūṣu.*

Agni as electric power and vital heat of life creates paths over the deserts and in the skies, makes waterways to flow with rippling waves, and with bright rays of light illuminates the earth. It creates all the foods and vitalities for the internal organs of the living body systems and vibrates in all the new and upcoming forms of nature and human generations.

एवा ना अग्र समिधा वृधाना र्वत्पावक् श्रवस् वि भाहि ।
 त ता मित्रा वरुणा मामहन्तामदितिः सिन्धुः पृथिवी उत
 द्याः ॥ ११ ॥

11. *Evā no agne samidhā vṛdhāno revat pāvaka
 śravase vi bhāhi. Tanno mitro varuṇo māmahan-
 tāmaditiḥ sindhuḥ pṛthivī uta dyauḥ.*

These, O Agni, light, life and vitality of the world of existence, pure and purifying, treasure and dispenser of universal wealth, growing by fuel and making us grow, pray shine and illuminate us with nourishments, light and honour. Thus also may Mitra

and Varuna, sun and air and pranic energies, the skies, the sea and the earth, and the light of heaven and the electric energy of Agni may shine and make us shine.

Mandala 1/Sukta 96

Dravinoda Agni Devata, Angirasa Kutsa Rshi

स प॒त्न॒त्था स॒हस्रा॑ जा॒य॒मा॒नः स॒द्यः का॒व्यानि॑ ब॒ळ॒ध॒त्त॒ विश्वा॑ ।
आप॑श्च मि॒त्रं धि॒षणा॑ च साध॒न्द्वा अ॒ग्निं धा॑रय॒न्दविणा॑-
दाम ॥ १ ॥

1. *Sa pratnathā sahasā jāyamānaḥ sadyaḥ kāvyāni baḷadhata viśvā. Āpaśca mitraṁ dhiṣaṇā ca sādhan devā agniṁ dhārayan draviṇodām.*

That is Agni, light and fire of life, instantly rising as ever with power and force for the devotee. He bears the strength, vision and wisdom of the world and helps the dedicated person to realise the values of life with waters, energy, intelligence and friendship in the society. The devas, divinities of nature and humanity dedicate themselves to Him, lord giver of universal wealth, and bear on the fire of yajna from generation to generation.

स पू॒र्व॒या नि॒विदा॑ क॒व्यता॒या॒रि॒माः प॒जा अ॑ज॒नय॑न्म॒नूना॑म ।
वि॒वस्व॑ता॒ च त॒सा द्या॑म॒पश्च॑ द॒वा अ॒ग्निं धा॑रय॒न्दविणा॑-
दाम ॥ २ ॥

2. *Sa pūrvayā nividā kavyatāyorimāḥ prajā ajanya manūnām. Vivasvatā cakṣasā dyāmapaśca devā agniṁ dhārayan draviṇodām.*

With the ancient and eternal poetry of omniscience and from the eternal cause, He, the lord of light, creates these children of Manus, men of thought

and vision. And with the brilliant light of the sun, he creates the regions of light and waters and others such as the earth. The devas, divinities of nature and the noblest of humanity, hold on to him and bear on the fire of yajna from generation to generation, universal giver as He is.

तमीळत पथमं यज्ञसाधं विश आरीराहुतमृज्जसानम ।

ऊजः पुत्रं भरतं सृपदानुं द्वा अग्निं धारयन्दविणादाम ॥ ३ ॥

3. *Tamīlata prathamam yajñasādham viśa ārīrāhutam ṛñjasānam. Ūrjaḥ putraṁ bharataṁ sṛpradānum devā agniṁ dhārayan draviṇodām.*

O grateful and dynamic people, serve and worship Him, Agni, first and highest of existence, invoked and loved with homage through yajna, visualised and realised through vision and discrimination, manifested in energy and products of energy, sustainer of all and inspiring all with knowledge. Devas, divinities of nature and nobilities of humanity, hold on to Him and bear on the fire of yajna from generation to generation, universal giver as He is.

स मातरिश्वा पुरुवारपुष्टिविदद गातुं तनयाय स्ववित । विशां
गापा जनिता रादस्याद्वा अग्निं धारयन्दविणादाम ॥ ४ ॥

4. *Sa mātariśvā puruvārapuṣṭirvidad gātum tana-yāya svarvit. Viśām gopā janitā rodasyordevā agniṁ dhārayan draviṇodām.*

He, Agni, is Matarishva, universal breath of life replete in the middle regions of space. He is the inexhaustible treasure-home of energy and nourishment. He revealed the Holy Word of the Veda for His child,

the humanity. He is the giver of light and happiness. He is the protector of the people and creator of heaven and earth and the skies. Devas, divinities of nature and humanity, worship Him, universal and generous creator and giver of wealth, and bear on the fire of yajna from generation to generation.

नक्ताषासा वर्णमामम्यान् धापयत् शिशुमकं समीची ।
द्यावा तामा रुक्मा अन्तवि भाति द्वा अग्निं धारयन्दविणा-
दाम ॥ ५ ॥

5. *Naktoṣāsā varṇamāmemoryāne dhāpayete śiśume-
kaṁ samīcī. Dyāvākṣāmā rukmo antarvibhāti
devā agniṁ dhārayan draviṇodām.*

The night and the day both of different light and form like two nursing mothers together feed the same one child. The child, Agni, the sun, pervades and shines in heaven and over earth. The devas serve and worship Agni, giver of universal wealth, and move on bearing the fire of yajna from generation to generation.

राया बुध्नः संगमना वसूनां यज्ञस्य कतुमन्मसार्धना वः ।
अमृतत्वं र तामाणास एनं द्वा अग्निं धारयन्दविणा-
दाम ॥ ६ ॥

6. *Rāyo budhnaḥ saṁgamano vasūnāṁ yajñasya
keturmanmasādhano veḥ. Amṛtatvaṁ rakṣmā-
ṇāsa enaṁ devā agniṁ dhārayan draviṇodām.*

Agni is the foundation and magic mantra of wealth and power. It is the companion of the Vasus, sustainers of life such as the earth, and our guide to achieve them. It is the flag-post and light-house to the yajnic projects of life, and means to the fulfilment of

cherished desires. The seekers of immortality and protectors of eternal values hold on to this giver of universal wealth and bear on the fire of yajna from generation to generation.

नू च पु॒रा च॒ स॒द॒नं र॒यी॒णां जा॒तस्य॑ च॒ जा॒य॒मा॒नस्य॑ च॒
 ाम॑ । स॒त॒श्च॑ गा॒पां भ॒व॒तश्च॑ भू॒र॒द्वा अ॒ग्निं धा॒रय॑न् द॒वि॒णा-
 दा॒म ॥ ७ ॥

7. *Nū ca purā ca sadanaṁ rayīṇāṁ jātasya ca jāyamānasya ca kṣām. Sataśca gopāṁ bhavataśca bhūrerdevā agniṁ dhārayan draviṇodām.*

Agni is the new as well as the old and eternal cause and the haven and home of all the material wealth of the created universe already born and what is continuously being born. It is the holder, sustainer and protector of the constant and the mutable forms of the vast creation. The devas, divinities of nature and humanity, hold on to Agni in faith and maintain the fire of yajna from generation to generation, giver of universal wealth as It is.

द॒वि॒णा॒दा द॒वि॒ण॒सस्तु॑रस्य॑ द॒वि॒णा॒दाः स॒न॒रस्य॑ प॒ यं स॑त ।
 द॒वि॒णा॒दा वी॒र॒व॒ती॒मिषं॑ ना द॒वि॒णा॒दा रा॑स॒त दी॒घ॒मायुः॑ ॥ ८ ॥

8. *Draviṇodā draviṇasasturasya draviṇodāḥ sanarasya pra yaṁsat. Draviṇodā vīravatīmi-ṣaṁ no draviṇodā rāsate dīrghamāyuh.*

Agni, universal creator and giver of universal and omnipresent wealth, may, we pray, grant us the wealth of knowledge and piety. The creator and giver of social wealth may, we pray, grant us our share of material wealth. The creator and giver of food and

energy may, we pray, grant us the food and energy which gives rise to a community of heroes. The creator and giver of life and health may, we pray, grant us our full share of life and age with health and plenty.

ए॒वा ना॑ अ॒ग्न॒ समि॑धा॒ वृ॒धा॒ना र॑व॒त्याव॑क् श्र॒व॒सु वि॑ भा॒हि ।
त ॥ मि॒त्रा वरु॑णा मा॒मह॑न्ता॒मदि॑तिः सि॒न्धुः पृ॒थि॒वी उ॒त
द्याः ॥ ९ ॥

9. *Evā no agne samidhā vṛdhāno revat pāvaka śravase vi bhāhi. Tanno mitro varuṇo māmahantāmaditiḥ sindhuḥ pṛthivī uta dyauh.*

Thus may Agni, lord of wealth, pure and purifying, flaming and growing with fuels and oblations, shine for our honour and fame. And may Mitra, the sun, Varuna, the air and pranic energies, Aditi, the sky, the sea, the earth and the light of heaven, bless us with health, wealth, knowledge and piety.

Mandala 1/Sukta 97

Agni Devata, Angirasa Kutsa Rshi

अ॒प॒ नः॒ शःशु॑च॒द॒घम॑ग्ं शु॒शु॑ग्ध्या र॒यि॒म ।

अ॒प॒ नः॒ शःशु॑च॒द॒घम॑ ॥ १ ॥

1. *Apa naḥ śośucadaghamagne śuśugdhyā rayim. Apa naḥ śośucadagham.*

Agni, lord of light, power and purity, pray shine on us, burn off our sins and purify us. Shine, purify and sanctify our wealth of body, mind and soul. O lord, burn off our sins and let us shine in purity.

सु॒ त्रि॒या सु॑गा॒तु॒या व॑सू॒या च॑ य॒जाम॑ह ।
अ॒प॒ नः॒ शःशु॑च॒द॒घम॑ ॥ २ ॥

2. *Sukṣettriyaṁ sugātuyā vasūyā ca yajāmahe.
Apa naḥ śośucadagham.*

With our desire and plans for waving green fields, straight and simple highways for movement, and honest wealth for body, mind and soul and for the power of defence and protection do we approach and honour you, Agni, lord of light and power. Pray burn off our sins and let us shine in purity.

प यद्धन्दिष्ठ एषां पास्माकासश्च सूरयः ।

अप नः शाशुचदघम ॥ ३ ॥

3. *Pra yad bhandiṣṭha eṣāṁ prāsmākāsaśca
sūrayaḥ. Apa naḥ śośucadagham.*

Lord most shining and excellent, whosoever among these people be the best of our people, let them be the leaders of the assembly and administrators. Agni, lord of light and power, cleanse us of our sins and let us shine.

प यत्त अग्र सूरया जायमहि प त वयम ।

अप नः शाशुचदघम ॥ ४ ॥

4. *Pra yat te agne sūrayo jāyemahi pra te vayam.
Apa naḥ śośucadagham.*

Lord of light and power, Agni, as your leading and brilliant brave heroes and devotees are, so may we rise to be. Lord, we pray, save us from our sins and let us shine.

प यदग्रः सहस्वता विश्वता यन्ति भानवः ।

अप नः शाशुचदघम ॥ ५ ॥

5. *Pra yadagneḥ sahasvato viśvato yanti bhānavah.
Apa naḥ śośucadagham.*

As the lights of this powerful Agni go up in flames all round and blaze, so may we be, we pray. Lord of light and power, purge us of our sins and let us shine in purity.

त्वं हि विश्वतामुख विश्वतः परिभूरसि ।

अप नः शाशुचदुघम ॥ ६ ॥

6. *Tvaṁ hi viśvatomukha viśvataḥ paribhūraṣi.
Apa naḥ śośucadagham.*

Agni, lord omnipresent of universal face and all-seeing eye, you are the lord supreme over all the worlds. Lord of light and fire, burn off our sins and let us shine pure and powerful.

द्विषा ना विश्वतामुखाति नावव पारय ।

अप नः शाशुचदुघम ॥ ७ ॥

7. *Dviṣo na viśvatomukhāti nāveva pāraya.
Apa naḥ śośucadagham.*

Agni, light of life, all-watching eye, saving ark over the seas of existence, lead us over and across the whirl-pools of jealousies and enmities of the world and conquer the flood for us. Purge us of our sins and let us shine in purity.

स नः सिन्धुमिव नावयाति पषा स्वस्तय ।

अप नः शाशुचदुघम ॥ ८ ॥

8. *Sa naḥ sindhumiva nāvayāti parṣā svastaye.
Apa naḥ śośucadagham.*

Just as we cross a river in flood by boat, so for the sake of good life and ultimate joy, may Agni, lord of light and life, help us cross the seas. Lord of light and purity, cleanse us of evil, burn off our sins and help us shine in purity, power and piety.

Mandala 1/Sukta 98

Agni Devata, Angirasa Kutsa Rshi

व॒श्वान॒रस्य॑ सु॒मता॑ स्या॒म राजा॑ हि कं॒ भुव॑नानाम॒भि॒श्रीः ।
इ॒ता जा॒ता वि॒श्वमि॑दं वि च॒ष्ट व॒श्वान॒रा य॑तत॒ सू॒र्य॑ण ॥ १ ॥

1. *Vaiśvānarasya sumatau syāma rājā hi kaṁ bhuvanānāmabhiśrīḥ. Ito jāto viśvamidaṁ vi caṣṭe vaiśvānaro yatate sūryeṇa.*

May we abide in the pleasure and good will of Vaishvanara Agni, ruler of humanity and indeed the spirit and vitality of all life on earth. The ruling power, for sure, is the order, beauty and grace of the world, the real wealth and life of existence. Born of the original cause, Prakṛti, and manifesting here, this Agni shows this world and acts in unison with the sun and prana.

पृ॒ष्टा दि॒वि पृ॒ष्टा अ॒ग्निः पृ॒थि॒व्यां पृ॒ष्टा वि॒श्वा आ॒ष॒धी॒रा
वि॒व॒श । व॒श्वान॒रः स॒ह॒सा पृ॒ष्टा अ॒ग्निः स॒ न॒ दि॒वा स॒ रि॒षः
पा॒तु न॑क्त॒म ॥ २ ॥

2. *Prṣṭo divi prṣṭo agniḥ pṛthivyāṁ prṣṭo viśvā oṣadhīrā viveśa. Vaiśvānaraḥ sahasā prṣṭo agniḥ sa no divā sa riṣaḥ pātu naktam.*

It is sanctified: sanctified as light in heaven, as heat in fire, as energy in earth, as vitality in all the herbs in which it has entered. Vaishvanara Agni, sanctified

and replete with strength, energy and courage, may, we pray, protect us against hate, enmity and negativity day and night, both in the waking and in the sleeping state.

व॒श्वान॑र् तव॒ तत्स॒त्यम॑स्त्व॒स्मान॑ रा॒या म॒घवा॑नः स॒चन्ता॑म ।
त ऽ मि॒त्रा वरु॑णा मा॒मह॑न्ता॒मदि॑तिः सि॒न्धुः पृ॒थि॒वी उ॒त
द्याः ॥ ३ ॥

3. *Vaiśvānara tava tat satyamastvasmān rāyo maghavānaḥ sacantām. Tanno mitro varuṇo māmahantām aditiḥ sindhuḥ pṛthivī uta dyauḥ.*

May that divine nature, energy and vitality of Vaishvanara Agni, ruling and breathing power of life, be right and true for the world. May all the treasures and holders of the wealth of this world be kind and friendly to us. May Mitra, universal friend, Varuna, the best, just and reasonable worthy of choice, Aditi, motherly powers of nature and humanity, the earth, the seas, the cool waters above and the light of heaven bless us with the health and vitality of existence.

Mandala 1/Sukta 99

Agni Jataveda Devata, Maricha Kashyapa Rshi

जा॒तव॑दस॒ सु॒नवाम॑ सा॒मम॑राती॒यता॑ नि द॒हाति॑ वदः । स नः
प॒षद॑ति दु॒गाणि॑ वि॒श्वाना॑व॒ सि॒न्धुं दु॑रि॒तात्य॑ग्निः ॥ १ ॥

1. *Jātavedase sunavāma somam arātīyato ni dahāti vedah. Sa naḥ parṣadati durgāṇi viśvā nāveva sindhuṁ duriṭātyagniḥ.*

For the sake of Jatavedas Agni, lord omnipresent and omniscient of creation, we love and respect the abundant things of the world and, in a spirit of thanks

to Him, distil every drop of soma joy from it. Indeed, He burns off the easy wealth of those who are jealous, hateful, ungrateful and wasteful. Just as a boatman helps us cross the river by boat, so does the omnipresent lord help us cross all the evils and the most difficult problems of life.

Mandala 1/Sukta 100

*Indra Devata, Varshagirah Rjrashva, Ambarisha,
Sahadeva, Bhayamana, Suradhasa Rshi*

स या वृषा वृष्यभिः समाका महा दिवः पृथिव्याश्च समाट ।
सतीनसत्वा हव्या भरषु मरुत्वान्न भवत्विन्द ऊती ॥ १ ॥

1. *Sa yo vṛṣā vṛṣṇyebhiḥ samokā maho divaḥ
pṛthivyāśca samrāt. Satīnasatvā havyo bhareṣu
marutvān no bhavatvindra ūtī.*

He, Indra, who is mighty and generous, existing with his showers and powers of generosity, who rules over the great heaven and earth, who collects the clouds of water and commands the force of windy Maruts, tempestuous heroes, and who is ever invoked in the yajnic battles of life, may that Indra, lord of power and glory, be for our protection and promotion in prosperity.

यस्यानामः सूर्यस्यव यामा भरभर वृत्रहा शुष्मा अस्ति ।
वृषन्तमः सखिभिः स्वभिरवमरुत्वा । भवत्विन्द ऊती ॥ २ ॥

2. *Yasyānāptaḥ sūryasyeva yāmo bharebhare
vṛtrahā śuṣmo asti. Vṛṣantamaḥ sakhibhiḥ svebhi-
revairmarutvān no bhavatvindra ūtī.*

Unapproachable is Indra's speed and power for

the wicked. In battle after battle of life he is the same breaker of the cloud and destroyer of evil. Lord of Maruts, tempestuous heroes, most generous and powerful, may he with his friends and their exploits be for our protection, promotion and prosperity.

दिवा न यस्य रतसा दुर्घानाः पन्थासा यन्ति शवसापरीताः ।
तरद द्वेषाः सासहिः पांस्यभिमरुत्वा । भवत्व्विन्द
ऊती ॥ ३ ॥

3. *Divo na yasya retaso dughānāḥ panthāso yanti śavasāparītāḥ. Tarad dveṣāḥ sāsahīḥ paumsye-bhirmarutvān no bhavatvindra ūtī.*

The showers of the favours of Indra overflow like the rays of light from heaven. They hurry on apace uninterrupted on their paths with force and overwhelm hate, fear and enmity. May he, lord of courage and valour, commander of tempestuous Maruts, with his irresistible forces be our protector for progress and prosperity.

सा अङ्गिराभिरङ्गिरस्तमा भूद वृषा वृषाभिः सखिभिः सखा
सन । ऋग्मिभिर्ऋग्मी गातुभिर्ज्येष्ठा मरुत्वा । भवत्व्विन्द
ऊती ॥ ४ ॥

4. *So aṅgirobhiraṅgirastamo bhūd vṛṣā vṛṣabhiḥ sakhibhiḥ sakhā san. Ṛgmibhirṛgmī gātubhir-jyeṣṭho marutvān no bhavatvindra ūtī.*

With inflow of pranic energies, Indra is the life of life, mighty generous with showers of strength and joy, being a friend with friends. With scholars of Rks, he is master of divine knowledge and supreme of movement with those who are ever on the move. Lord

and commander of Maruts, heroes of tempestuous speed and force, may he be our protector for progress and prosperity.

स स॒नु॒भि॒न रु॒द॒भि॒ऋ॒भ्वा॑ नृ॒षा॒ह्य॑ सा॒स॒ह्वाँ अ॒मि॒त्रा॒न ।
स॒नी॒ळ॒भिः श्रव॒स्या॒नि तू॒व॒न्म॒रु॒त्वा॑ ॥ भव॒त्वि॒न्द ऊ॒ती ॥ ५ ॥

5. *Sa sūnubhirna rudrebhirṛbhvā nṛṣāhye sāsahvāñ amitrān. Sanīḷebhiḥ śravasyāni tūrvan marutvān no bhavatvindra ūtī.*

Indra, prudent and wise, commander of the Maruts, challenging his opponents in the battle of the brave with the assistance of Rudras, fierce fighters dear as his children, and overthrowing the shooting bowmen of the enemy with the force of his companions, may he, we pray, be our leader and protector on way to progress.

स म॒न्यु॒मीः स॒म॒द॒न॒स्य॑ क॒ता स्मा॒क॒भि॒नृ॒भिः सूर्य॑ स॒नत॑ ।
अ॒स्मि ह॒न्त॒स्त्प॒तिः पुरु॑हू॒ता म॒रु॒त्वा॑ ॥ भव॒त्वि॒न्द ऊ॒ती ॥ ६ ॥

6. *Sa manyumīḥ samadanasya kartā'smākebhirnṛbhiḥ sūryaṃ sanat. Asminnahantsatpatiḥ puruhūto marutvān no bhavatvindra ūtī.*

Let Indra, ruler of the world, passionate controller of anger and passion, creator of projects for freedom and joy, bring the light and bliss of heaven on earth. Protector and promoter of truth and the true, invoked and praised by many, may he, commander of the force of tempestuous Maruts, we pray, be our leader and guide and protect us on way to progress with the assistance and cooperation of our people.

तमू॒तया॑ रण॒य॒ज्छू॒रसा॒ता तं॒ तम॑स्य॒ ि॒तयः॑ कृ॒ण्व॒त त्राम॑ ।
स वि॒श्व॑स्य॒ क॒रु॒ण॑स्य॒श॒ एका॑ म॒रु॒त्वा॑ ॥ भव॒त्वि॒न्द ऊ॒ती ॥ ७ ॥

7. *Tamūtayō raṇayañchūrasātau taṁ kṣemasya kṣitayaḥ kṛṇvata trām. Sa viśvasya karuṇasyeśa eko marutvān no bhavatvindra ūtī.*

Him, the battles of defence inspire for victory of the brave. Him, the people elevate to the status of the protector of peace and prosperity. He, unique among all, rules the projects of love and cooperation among the people. May he, commander of the Maruts, be our leader and protector for peace and progress.

तम॑प्सन्त॒ शर्व॑स॒ उत्स॑व॒षु नर॑ नर॒मर्व॑स॒ तं धन॑ाय ।
सा अ॒न्ध चि॒त्तम॑सि॒ ज्याति॑विदन्म॒रुत्वा॑ ॥ भव॒त्विन्द॑
ऊ॒ती ॥ ८ ॥

8. *Tamapsanta śavasa utsaveṣu naro naramavase taṁ dhanāya. So andhe cit tamasi jyotirvidan marutvān no bhavatvindra ūtī.*

Him, in battles of greatness and celebrations, the people discover as a man among men for the sake of protection and prosperity. May he, creating light in the midst of utter darkness and commanding the force of Maruts, be our defender and promoter on way to peace and progress.

स स॒व्यन॑ यमति॒ वार्ध॑तश्चि॒त्स दी॒ण संगृ॑भीता कृ॒तानि॑ ।
स की॒रिणा॑ चि॒त्सनि॑ता॒ धना॑नि म॒रुत्वा॑ ॥ भव॒त्विन्द॑
ऊ॒ती ॥ ९ ॥

9. *Sa savyena yamati vrādhataścīt sa dakṣiṇe saṁgrbhītā kṛtāni. Sa kīriṇā cit sanitā dhanāni marutvān no bhavatvindra ūtī.*

With his left hand he overcomes even the strong

oppositions, and with the right he holds and secures the fruits of his success. With his acts of success and assessment, he manages and distributes the wealth of the nation. May he, commander of the Maruts, be our protector for freedom and progress.

स गामभिः सनिता स रथेभिविद विश्वाभिः कृष्टिभिन्वद्य ।
स पांस्यभिरभिभूरशस्तीमरुत्वा ऽ भवत्विन्द ऊती ॥ १० ॥

10. *Sa grāmebhiḥ sanitā sa rathebhirvide viśvābhiḥ kṛṣṭibhirnvadya. Sa paumsyebhirabhībūrāśastīr-marutvān no bhavatvindra ūtī.*

He shares the wealth of the nation with the farming people in the villages, warriors of the chariot, and all sections of the people without exception, and thus he faces and overcomes all shades of criticism and opposition with the strength of his body, mind and soul and his noble actions for the sake of mutual confidence and understanding for harmony. May he, commander of the Maruts, be our protector for progress and prosperity in unison and freedom.

स जामिभिरयत्समजाति मी ह जामिभिवा पुरुहूत एवः ।
अपां ताकस्य तनयस्य जष मरुत्वा ऽ भवत्विन्द ऊती ॥ ११ ॥

11. *Sa jāmibhiryat samajāti mīḥe'jāmibhirvā puruhūta evaiḥ. Apān tokasya tanayasya jeṣe marutvān no bhavatvindra ūtī.*

When invoked and called upon by many, Indra goes to battle with his friends, opponents and the indifferent ones with all his might and main, he fights at his best for victory for the future generations of sons and grandsons of the nation. May Indra, commander of the Maruts, be our leader and defender for our protection

and progress.

स वज्रभृद्स्युहा भीम उगः सहस्रचताः शतनीथ ऋभ्वा ।
चमीषा न शवसा पाञ्चजन्या मरुत्वा । भवत्विन्द
ऊती ॥ १२ ॥

12. *Sa vajrabhṛd dasyuhā bhīma ugraḥ sahasra-cetāḥ śatanītha ṛbhvā. Camrīṣo na śavasā pāñcājanya marutvān no bhavatvindra ūtī.*

Indra is the wielder of the force of the thunderbolt, destroyer of the wicked, fierce, passionate, knowledgeable of a hundred things and problems, versatile with a hundred plans and policies, mighty, concentration of the force of armies as the centre of yajna congregations, manager of all the five communities with his power and intelligence. May be, commander of the Maruts, he our ruler and protector for freedom and progress.

तस्य वज्रः कन्दति स्मत्स्वषा दिवा न त्वषा रवथः
शिमीवान । तं संचन्त सनयस्तं धनानि मरुत्वा । भवत्विन्द
ऊती ॥ १३ ॥

13. *Tasya vajraḥ krandati smat svarṣā divo na tveṣo ravathaḥ śīmīvān. Taṁ sacante sanayastaṁ dhanāni marutvān no bhavatvindra ūtī.*

The thunderbolt of Indra is vocal and effective appropriately: It is a call to action for the warrior, roar of terror for the wicked, soothing shower of rain for the generous, blaze of the sun for the hero, song of the cuckoo for the artist, and whirring of the wheels for the industrious. Varieties of wealth abound in him, streams of generosity flow from him. May Indra, commander

of the Maruts, be our leader and protector on way to progress and prosperity in peace with freedom.

यस्याजस्त्रं शर्वसा मानमुक्थं परिभुजदादसी विश्वतः सीम ।
स पारिषत्कतुभिमन्दसाना मरुत्वा । भवत्विन्द ऊती ॥ १४ ॥

14. *Yasyājasraṁ śavasā mānamukthaṁ paribhujad rodasī viśvataḥ sīm. Sa pāriṣat kratubhirman-dasāno marutvān no bhavatvindra ūtī.*

Whose constant measure and grandeur divine, the heaven and earth with their power and potential share and celebrate all round, may that Indra, we pray, happy with our yajnic performances, take us across the seas of existence. May he, commanding the Maruts, be our protector in life and hereafter.

न यस्य द्वा देवता न मता आपश्च न शर्वसा अन्तमापुः ।
स प्ररिक्वा त्वत्सा मा दिवश्च मरुत्वा । भवत्विन्द ऊती ॥ १५ ॥

15. *Na yasya devā devatā na martā āpaścana śavaso antamāpuḥ. Sa prarīkvā tvakṣasā kṣmo divaśca marutvān no bhavatvindra ūtī.*

The end of whose power and potential, neither divinities, nor the mind and sense and imagination of any one, nor the human mortals, nor even the realised souls reach and comprehend, that Indra pervades and, with his subtle and mysterious omnipotence, transcends heaven and earth. May he, lord of Maruts, be our protector and saviour.

राहिच्छ्यावा सुमदंशुलामीद्यु ॥ राय ऋजाश्वस्य ।
वृषण्वन्तं बिभर्ती धूषु रथं मन्दा चिकत नाहुषीषु
वि ॥ १६ ॥

16. *Rohicchyāvā sumadamśurlalāmīrdyukṣā rāya rjṛāśvasya. Vṛṣaṇvantam bibhraṭi dhūrṣu ratham mandrā ciketa nāhuṣīṣu vikṣu.*

Red and dark, bright and beautiful flames, as a banner mark, touching the heaven, carrying the mighty chariot of Indra, master of horse power, shooting straight on wheels for the target of wealth and knowledge, shine glorious for the people on earth, a blessed sight indeed.

एतत्त्यक्त इन्द्र वृष्ण उक्थं वाषागिरा अभि गृणन्ति राधः ।
ऋजाश्वः पृष्टिभिरम्बरीषः सहदेवा भयमानः सुराधाः ॥ १७ ॥

17. *Etat tyat ta indra vṛṣṇa uktham vārṣāgirā abhi grṇanti rādhaḥ. Rjṛāśvaḥ pṛṣṭibhirambarīṣaḥ sahadevo bhayamānaḥ surādhāḥ.*

Indra, lord of power and prosperity, this is that song of praise which the children of divine voice alongwith friends and companions sing as a gift of love and homage for the lord of eternal prosperity and infinite generosity: they are Rjirashvas, sages of simple thought and honest conduct, Ambarisha, scholar of holy word and knowledge, Sahadeva, who loves to be with lovers of divinity, Bhayamana, who fears the Divine and whom the wicked and the crooked fear, and Suradha, man of honest wealth and versatile genius.

दस्यूञ्छिम्यूँश्च पुरुहूत एवहुत्वा पृथिव्यां शवा नि बहीत ।
सनत् तत्र सखिभिः शिवित्यभिः सन्त्सूर्य सनदपः
सुवजः ॥ १८ ॥

18. *Dasyūñchimyūñśca puruhūta evairhatvā pṛthivyām śarvā ni barhūt. Sanat kṣetram sakhibhiḥ śvitnyebhiḥ sanat sūryam sanadapaḥ suvajraḥ.*

Invoked and prayed by many, Indra, wielder of the defensive and protective thunderbolt, having destroyed the wicked and removed the aggressive, ought to root out the weeds, and, with the cooperation and brilliant actions of his friends and companions, acquire, enrich, distribute and manage the land, strengthen heat, light and health and energy, and manage the water resources.

वि॒श्व॒ाह॒न्दा॑ अधि॒व॒क्ता ना॑ अ॒स्त्व॒परि॑ हृ॒ताः स॒नु॒याम॑ वा॒ज॒म ।
त ॥ मि॒त्रा वरु॑णा मा॒मह॒न्ता॒मदि॑तिः सि॒न्धुः पृ॒थि॒वी उ॒त
द्याः ॥ १९ ॥

19. *Viśvāhendro adhivaktā no astvaparihvṛtāḥ sanu-
yāma vājam. Tanno mitro varuṇo māmahantā-
maditih sindhuḥ prthivī uta dyauḥ.*

May Indra, lord of power, justice and knowledge be the supreme speaker and adviser for us. Let us too, simple, straight and honest in thought, action and material support, cooperate with him. And we pray: May Mitra, the sun and human powers of friendship, Varuna, powers of justice worthiest of choice, the sky, the seas, the earth and the heavens bless and promote this union of ours with success.

May this union last for all time!

Mandala 1/Sukta 101

Indra Devata, Angirasa Kutsa Rshi

प म॒न्दि॒नं पि॒तु॒मद॑च॒ता व॒च्चा यः कृ॑ष्णग॒भा नि॒रहं॑ ऽजि॒श्व॒ना ।
अ॒व॒स्य॒वा वृ॑ष॒णं व॒ज्र॑दि॒णं म॒रु॒त्त्व॒न्तं स॒ख्याय॑ हवाम॒ह ॥ १ ॥

1. *Pra mandine pitumadarcatā vaco yaḥ kṛṣṇa-garbhā nirahannrjīśvanā. Avasyavo vṛṣaṇam vajradakṣiṇam marutvantam sakhyāya havāmahe.*

All ye men and women of the earth, offer words of welcome and hospitality to joyous Indra, lord giver of the power of knowledge, who, in a simple natural manner, breaks open the secret treasures of the dark womb of nature and makes the streams of knowledge flow. We, seekers of protection and knowledge, invoke Indra, lord of light and power, rich and generous, expert in the use of the thunderbolt of knowledge against the demon of darkness, and commander of the tempestuous Maruts of social dynamics, and we pray for his love and friendship.

या व्यंसं जाह्नवाणनं मन्युना यः शम्बरं या अहन्पिपुमवतम ।
इन्द्रा यः शुष्णमशुष्णं न्यावृणङ्मरुत्वन्तं सुख्याय
हवामह ॥ २ ॥

2. *Yo vyaṁsam jāhṛṣāṇena manyunā yaḥ śambaram yo ahan piprum avratam. Indro yaḥ śuṣṇamaśuṣam nyāvṛṇaṇ marutvantam sakhyāya havāmahe.*

For friendship and support, we invoke Indra, lord of justice, power and generosity, commander of the Maruts, tempestuous guarding soldiers of humanity, Indra who, with overwhelming passion and righteousness breaks the shoulders of Vṛtra, dark demonic cloud of hoarded vapours, and releases the showers of rain, who destroys the selfish Shambara and Pipru, undisciplined demons of social unrighteousness,

and who overthrows the mighty but callous and voracious eater of the nation's wealth who causes a drought and famine of the people's resources for life and progress.

यस्य द्यावापृथिवी पांस्यं महद्यस्य व्रत वरुणा यस्य सूर्यः ।
यस्यन्दस्य सिन्धवः सश्चति व्रतं मरुत्वन्तं सुख्याय
हवामह ॥ ३ ॥

3. *Yasya dyāvāpṛthivī paṁsyaṁ mahadyasya vrata varuṇo yasya sūryaḥ. Yasyendrasya sindhavaḥ saścati vrataṁ marutvantam sakhyāya havāmahe.*

For love, friendship and support, we invoke and pray to Indra, omnipotent lord of the Maruts who post across the universe and maintain the kingdom. Mighty is the force in his Law of Dharma for nature and humanity. The heaven and the moon in their orbits move as fixed by Law. The seas roll and rivers flow in accordance with the Law. (We pray, help us, lord, to follow the Law and enjoy the divine grace.)

या अश्वानां या गवां गपतिवृशी य अरितः कर्मणिकमणि
स्थिरः । वीळाश्चिदिन्द्रा या असुन्वता वृधा मरुत्वन्तं
सुख्याय हवामह ॥ ४ ॥

4. *Yo aśvānām yo gavām gopatirvaśī ya āritah karmaṇi karmaṇi sthiraḥ. Viḷościdindro yo asunvato vadho marutvantam sakhyāya havāmahe.*

For our protection, friendship and support, we invoke and pray to Indra, lord ruler of the universe and humanity. He is the lord of horses. He is the lord of cows and controller of the moving earths and fluctuating mind and senses. Ever conscious and wide-awake, he

is constant and active in every act and every movement that happens in nature and humanity. Mighty powerful is he, friend of the pious, and the very stroke of death for the selfish uncreators and violators of yajna.

या विश्वस्य जगतः पाणतस्पतिया ब्रह्मणं पथमा गा
अविन्दत । इन्द्रा या दस्यूरधरां अवातिरन मरुत्वन्तं सुख्याय
हवामह ॥ ५ ॥

5. *Yo viśvasya jagataḥ prāṇataspatiryo brahmaṇe
prathamo gā avindat. Indro yo dasyūṇradharāṇ
avātiran marutvantam sakhyāya havāmahe.*

Indra is the lord ruler, controller and sustainer of all the moving and breathing universe. He is the first, creator manifestive in expanding space who created the mind and senses and the moving earths for the living creatures. He is the lord of law and justice who throws down the wicked to the darkest caverns. We invoke and pray to Indra, lord of Maruts, for our protection and support as his dear ones and friends.

यः शूरभिहव्या यश्च भीरुभिया धावद्भिहूयत यश्च
जिग्युभिः । इन्द्रं यं विश्वा भुवनाभि संन्दधुमरुत्वन्तं
सुख्याय हवामह ॥ ६ ॥

6. *Yaḥ śūrebhirhavyo yaśca bhīrubhiryo dhyāvad-
bhirhūyate yaśca jigyubhiḥ. Indram yaṁ viśvā
bhuvanābhi saṁdadhur-marutvantam sakhyāya
havāmahe.*

Indra is invoked and worshipped by the brave, and he is called upon by the timid as well as by the fearless, and he is called upon by the victors as well as by those who flee. Him, all people and worlds in

existence hold at the centre of their being. That Indra, lord of Maruts, we invoke for support, sustenance and friendship.

रुद्राणामिति पदिशा विच ऽणा रुद्रभियाषा तनुत पृथु जयः ।
इन्द्रं मनीषा अभ्यचति श्रुतं मरुत्वन्तं सुख्याय हवामह ॥ ७ ॥

7. *Rudrāṇāmeti pradiśā vicakṣaṇo rudrebhīyoṣā tanute pr̥thu jrayaḥ. Indram manīṣā abhyarcati śrutam marutvantam sakhyāya havāmahe.*

Lord of intelligence, Indra, acts by the paths of Rudras, that is, Maruts, powers of law and dispensation and the process of formation and reformation. With the Rudras, waves of Maruts' energy, the dawn expands the lights of the day. Intelligence and mind invoke the famous powers of Indra, waves of Maruts, as they act in thought. That Indra, lord of the Maruts' motion and energy in space, we invoke for support as divine friend and benefactor for progress and prosperity.

यद् वा मरुत्वः परम् सुधस्थं यद्वावम् वृजनं मादयास ।
अत आ याह्यध्वरं ना अच्छा त्वाया हविश्चकृमा
सत्यराधः ॥ ८ ॥

8. *Yad vā marutvaḥ parame sadhasthe yad vāvame vr̥jane mādayāse. Ata ā yāhyadhvaram no acchā tvāyā haviścakṛmā saytarādhaḥ.*

Indra, lord of Maruts, tempestuous dynamics of divine energy, whether you are in the highest heaven of creation or at the lowest plane of space, there you rejoice and create joy for the play of life. Lord of light and the power of joy, come to our yajna of the will to live, and come well, happy and rejoicing. We are your own, lord

of real wealth of success and giver of bliss. We are ready with holy and fragrant yajnic havi.

त्वाय॑न्द्र॒ सामं॑ सु॒षुमा॑ सु॒द । त्वा॒या ह॒विश्च॑कृ॒मा ब॒ह्मवा॑हः ।
अधा॑ नि॒युत्वः॑ स॒गणा॑ म॒रुद्भिर्स्मि॑न॒ यज्ञ॑ ब॒हिषि॑ माद॒-
यस्व॑ ॥ ९ ॥

9. *Tvāyendra somam suṣumā sudakṣa tvāyā havi-
ścakṛmā brahmavāhaḥ. Adhā niyutvaḥ sagaṇo
marudbhirasmin yajñe barhiṣi mādayasva.*

Gracious lord of versatile power, Indra, with you let us distil the soma of life's joy and knowledge. Divine harbinger of universal wealth, let us create the means and materials of yajnic living with you. And then, lord of all-competence, allies and equipment, come with the Maruts, lightning carriers of fragrance, join, enjoy, and bless us on the holy seats of grass in the yajna.

माद॑यस्व॒ हरि॑भ्यि॒ त इन्द्र॑ वि॒ ष्यस्व॒ शिप॑ वि॒ सृज॑स्व॒ धनं॑ ।
आ त्वा॑ सु॒शिप॑ ह॒रया॑ व॒हन्तू॑शन॒ ह॒व्यानि॑ पति॒ ना
जु॑षस्व ॥ १० ॥

10. *Mādayasva haribhirye ta indra vi ṣyasva śipre vi
sṛjasva dhene. Ā tvā suśipra harayo vahantūśan
havyāni prati no juṣasva.*

Indra, lord of light, power and joy, come by the lights of the dawn, they are yours. Find the heaven and earth of freedom and open the flood-gates of song and joy. Lord of noble helmet, let your horses of the speed of lightning transport you hither. Come to us and, in a mood of love and ecstasy, celebrate and bless our gifts of action and homage in our yajna of life.

म॒रुत्स्ता॑त्रस्य वृ॒जन॑स्य गा॒पा व॒यमि॑न्द्रेण स॒नुयाम॑ वा॒जम॑ ।
त ता॑ मि॒त्रा वरु॑णा मा॒मह॑न्ता॒मदि॑तिः सि॒न्धुः पृथि॑वी उ॒त
द्याः ॥ ११ ॥

11. *Marutstotrasya vṛjanasya gopā vayamindreṇa sanuyāma vājam. Tanno mitro varuṇo māmahantām aditiḥ sindhuḥ prthivī uta dyauh.*

We are watchmen of the land of freedom and joy. We are singers of the song of Maruts in honour of Indra. May we, we pray, achieve success in our mission by the grace of Indra. May Mitra, universal friend, Varuna, our choice lord of justice and dispensation, the sun and moon, congregations of the learned, the rolling seas and flowing rivers, mother earth and generous skies, and the bright heavens help us in that yajnic mission.

Mandala 1/Sukta 102

Indra Devata, Angirasa Kutsa Rshi

इ॒मां त॒ धियं॑ प॒ भ॒र॒ म॒हा म॒हीम॑स्य स्ता॒त्र धि॑षणा॒ यत्त॑
आ॒न॒ज । तमु॑त्स॒व च॑ प॒स॒व च॑ सा॒स॒हिमि॑न्दं द्वा॒सः
श॒र्वसा॑मद॒ नु ॥ १ ॥

1. *Imāṁ te dhiyaṁ pra bhare maho mahīmasya stotre dhiṣaṇā yat ta ānaje. Tamutsave ca prasave ca sāsaḥimindram devāsaḥ śavasāma-dannanu.*

I hold on to this great and adorable knowledge and wisdom of yours, Indra, which, loud and bold, is revealed in this divine song of yours in praise. That mighty lord Indra of valour and courage, the noblest leaders and teachers of humanity celebrate with all their might and wisdom in all yajnic projects for the expansion and elevation of human life and culture. In

consequence, they too enjoy themselves and feel blest.

अस्य श्रवा नद्यः सप्त बिभ्रति द्यावा मामा पृथिवी दशतं
वपुः । अस्म सूयाचन्द्रमसाभिच । श्रद्ध कमिन्द चरता
विततुरम ॥ २ ॥

2. *Asya śravo nadyaḥ sapta bibhrati dyāvākṣāmā
pṛthivī darśataṁ vapuḥ. Asme sūryācandrama-
sābhicakṣe śraddhe kamindra carato vitarturam.*

The power and fame of this Indra, the seven rivers hold in their flow and reveal. Heaven and earth and the skies manifest his majestic form. The sun and the moon shine and move so that we may realise his glory, have faith, feel the joy of life and finally cross through the ocean of existence.

तं स्मा रथं मघवन पाव सातय जत्रं यं तं अनुमदाम संगम ।
आजा न इन्द्र मनसा पुरुष्टुत त्वायद्भ्य 'मघवञ्छम' यच्छ
नः ॥ ३ ॥

3. *Taṁ smā rathaṁ maghavan prāva sātaye jaitraṁ
yaṁ te anumadāma saṅgame. Ājā na indra
manasā puruṣṭuta tvāyadbhyo maghavañ-charma
yaccha naḥ.*

Maghavan, lord of power, wealth and victory, reveal and bring up that wondrous and victorious chariot of yours for our victory and success in battle which we celebrate in the contests of heroes. Invoked, praised and worshipped with our mind and soul for the battles of life, Indra, give us, who are your admirers, our part of wealth and comfort.

व॒यं ज॑य॒म॒ त्वया॑ यु॒जा वृ॑त॒म॒स्माक॑मं॒शमु॑द॒वा भ॑र॒भर॑ ।
अ॒स्मभ्य॑मि॒न्द्र व॑रि॒वः सु॒गं कृ॑धि॒ प श॑त्रू॒णां म॑घ॒व॒न वृ॑ष्ण्या
रु॒ज ॥ ४ ॥

4. *Vayaṁ jayema tvayā yujā vṛtamasmākamaṁśa-*
mudavā bharebhare. Asmabhyamindra varivah
sugam kṛdhi pra śatrūṇāṁ maghavan vṛṣṇyā ruja.

Indra, let us win the prizes of life with your help. In every battle and in every contest, keep our selected part and our deserved prize safe. Indra, lord of wealth and power, let the treasures of life be reachable and make the way to them straight and simple. Lord of power and force, break down the storms of enemy power for us.

ना॒ना हि॒ त्वा ह॑व॒माना॒ जना॑ इ॒म ध॑ना॒नां ध॑त॒रव॑सा वि॒प॒न्यवः॑ ।
अ॒स्माकं॑ स्मा॒ रथ॑मा ति॒ष्ठ सा॒तय॑ ज॒त्रं ही॑न्द्र॒ निभृ॑तं
म॒न॒स्तव॑ ॥ ५ ॥

5. *Nānā hi tvā havamānā janā ime dhanānām*
dhartaravasā vipanyavaḥ. Asmākaṁ smā
rathamā tiṣṭha sātaye jaitraṁ hīndra nibhṛtaṁ
manastava.

Indra, lord controller and treasurer of the wealth of the nation, many people are there, your admirers and worshippers, who invoke you and call upon you with means of security and protection. Be seated in our chariot which is unbreakable and victorious and in which your mind would be cool, collected and at peace, and come to assign our share of rights and duties and to dispense our part of endeavour and prize.

गा॒जिता॑ बा॒हू अ॑मि॒तक॑तुः सि॒मः क॑म॒न्कम॑ञ्छ॒तमू॑तिः
ख॒ज॒न्करः॑ । अ॒क॒ल्प इ॒न्द्रः प॑ति॒मान॒माज॑साथा॒ जना॒ वि ह्व॑य॒न्त
सि॒षा॒सवः॑ ॥ ६ ॥

6. *Gojitā bāhū amitakratuḥ simaḥ karman karmañ-chatamūtiḥ khajaṅkaraḥ. Akalpa indraḥ pratimānamojasāthā janā vi hvayante siṣāsavaḥ.*

Strong armed victor of lands, immensely intelligent, tactical fighter and winner, protector and defender in a hundred ways in every battle, heroic warrior, strongest of the strong, match for the matchless with his might and power, such is Indra, lord ruler of the world. Him, the men of admiration invoke for company and protection.

उत्तं शतान्मघव उच्च भूयस् उत्सहस्त्रादिरिच कृष्टिषु श्रवः ।
अमात्रं त्वा धिषणा तित्विष मृह्यधा वृत्राणि जिघ्रस
पुरन्दर ॥ ७ ॥

7. *Ut te śatānmaghavannucca bhūyasa ut sahasrād ririce kṛṣṭiṣu śravaḥ. Amātraṁ tvā dhiṣaṇā titviṣe mahyadhā vṛtrāṇi jighnase purandara.*

Indra, lord of might and power, more than hundred, more than most, more than thousand exceeds your fame and power among the people. Great is your intelligence and action and noble is your voice which makes you shine immensely more than brilliant. And then you break the clouds of rain for the showers and rout the strongholds of the hoarders.

त्रिविष्टिधातु पतिमान्मार्जसस्तिस्त्रा भूमीनृपत् त्रीणि राचना ।
अतीदं विश्वं भुवनं वव । तथाशत्रुरिन्द जनुषा सनादसि ॥ ८ ॥

8. *Triviṣṭidhātu pratimānamojasastisro bhūmīrṇṛ-pate trīṇi rocanā. Atīdaṁ viśvaṁ bhuvanaṁ vavakṣithāśatrurindra januṣā sanādasi.*

Indra, Nṛpati, lord of the people and ruler of the

world, in you, threefold is the existence of elements such as earth, water, fire, air and space, of the order of matter, motion and mind (sattva, rajas and tamas). You are the measure of omnipotence. Three are the regions of space, heaven, sky and earth. Three are the orders of heat and light, vaishvanara fire in earth, taijasa electric energy in the sky and Aditya light in heaven. O lord, Indra, you transcend this entire universe, and by nature since eternity you are without an enemy, contrariety and contradiction.

त्वां द॒वषु॑ प॒थमं॑ ह॒वाम॑ह॒ त्वं ब॑भूथ॒ पृ॒त॒नासु॑ सा॒स॒हिः ।
समं॑ नः॒ का॒रुमु॑पम॒न्युमु॒द्भिद॒मिन्दः॑ कृ॒णातु॑ प॒स॒व रथं॑
पु॒रः ॥ ९ ॥

9. *Tvām deveṣu prathamam havāmahe tvam babhūtha pṛtanāsu sāsahih. Semam naḥ kārumupamanyum udbhidam indraḥ kṛṇotu prasave ratham purah.*

Indra, lord ruler of the universe, first and highest among devas, divinities of nature and humanity, greater than your own attributes, we invoke you, pray to you, and worship you. In the battles of the elements and conflicts of humanity, you are the unmoved victor. Lord Indra as you are, in our yajna of life for progress and prosperity, we pray, advance our chariot made of earthly materials to the front and raise our technologist maker and respected worker close at hand among us to high status.

त्वं जि॒गथ॑ न ध॒ना रु॒राधि॒थाभ॑ष्वा॒जा म॑घवन्म॒हत्सु॑ च ।
त्वामु॒गम॑व॒स॒ सं शि॑शीम॒स्यथा॑ न इ॒न्द्र ह॑व॒नषु॑ चाद॒य ॥ १० ॥

10. *Tvaṁ jigetha na dhanā rurodhithārbheṣvājā maghavan mahatsu ca. Tvām ugram avase saṁ śīṣīmasyathā na indra havaneṣu codaya.*

Indra, lord ruler of the wealth and power of the world, you win the battles great and small, and stall not the growth of wealth. In all the battles great and small, we invoke you, lord of power and passion, for protection and advancement, deplete the enemies and glorify you. Then, lord, inspire us in our yajnic programmes for joint progress and universal prosperity.

विश्वाहन्दा अधिवक्ता ना अस्त्वपरिहृताः सनुयाम् वाजम् ।
त मा मित्रा वरुणा मामहन्तामदितिः सिन्धुः पृथिवी उत
द्याः ॥ ११ ॥

11. *Viśvāhendro adhivaktā no astvaparihvṛtāḥ sanu-yāma vājam. Tanno mitro varuṇo māmahantā-maditiḥ sindhuḥ pṛthivī uta dyauḥ.*

May Indra, lord of light and power, universal destroyer, creator and preserver, be our teacher and supreme speaker for all time. And may we, obedient and protected, straight and simple, offer him homage, support and perfect service. We pray, may Mitra and Varuna, sun and shower, Aditi, saints and skies, Sindhu, rolling seas and rippling rivers, the earth and heaven protect and promote this holy programme of ours.

Mandala 1/Sukta 103

Indra Devata, Angirasa Kutsa Rshi

तत्त इन्द्रियं परमं पराचरधारयन्त कवयः पुरदम् ।
मदमन्यद्विष्यन्त्यदस्य समी पृच्यत समनव क्तुः ॥ १ ॥

1. *Tat ta indriyaṃ paramaṃ parācairadhārayanta kavayaḥ puredam. Kṣamedamanyad divyanyadasya samī prcyate samaneva ketuḥ.*

That glory of yours, lord, which is supreme and eternal, which is essential, subtle and mysterious, and this which is actual and existential, the poets of vision and imagination realise by its manifestations. Of this glory of Indra, this which is on earth is one and distinct, and the other which is in heaven is distinct and another. The two mingle in form and mature as one just as two parties meet in the assembly, each with its identity, and become one community.

स धारयत्पृथिवीं पपथच्च वज्रेण हुत्वा निरपः संसज ।

अहं हिमभिर्नदाहिणं व्यहन्व्यसं मघवा शचीभिः ॥ २ ॥

2. *Sa dhārayat pṛthivīm paprathacca vajreṇa hatvā nirapaḥ sasarja. Ahannahim abhinad rauhiṇaṃ vyahan vyāmsaṃ maghavā śacībhiḥ.*

Indra, lord of light and power, like the sun, with his actions, i.e., waves of gravitation, holds the earth and manifests its vast expanse. Striking the electric thunderbolt of his energy, he constantly creates the waters of space. He breaks the cloud formed in the Rohini constellation, striking over its shoulders and releases the showers of rain on earth.

स जातूभमा श्रद्धधानु आजः पुरा विभिन्द चिरद्वि दासीः ।

विद्वान्वजिन्दस्यैव हतिमस्या र्यं सहा वधया द्युम्न-
मिन्द ॥ ३ ॥

3. *Sa jātūbharmā śraddadhāna ojaḥ puro vibhindannacarad vi dāsīḥ. Vidvān vajrin dasyave hetimasya'ryam saho vardhayā dyumnamin dra.*

Indra, lord of knowledge and wielder of the thunderbolt, sustainer of all that is born, faithful and valourous, routing the strongholds of evil, roams around. Heroic Indra, having struck the thunderbolt on the wicked, develops wealth and valour for the noble ones.

तदूचुष मानुषमा युगानि कीर्तन्यं मघवा नाम बिभ्रत ।

उपपयन्दस्युहत्याय वजी यद्ध सूनुः श्रवस नाम दध ॥ ४ ॥

4. *Tadūcuṣe mānuṣemā yugāni kīrtenyaṁ maghavā nāma bibhrat. Upaprayan dasyuhat-yāya vajrī yaddha sūnuḥ śravase nāma dadhe.*

Surely that honour and fame for actions, the lord of power and wealth, Indra, maintains for the admirers for ages of human memory, which he, wielder of the thunderbolt, of omnipotence, achieves in action for the sake of wealth and fame while he advances for the destruction of the evil and the wicked.

तदस्यदं पश्यता भूरि पुष्टं श्रदिन्दस्य धत्तन वीयाय ।

स गा अविन्दत्सा अविन्ददश्वान्त्स आषधीः सा अपः स वनानि ॥ ५ ॥

5. *Tadasyedaṁ paśyatā bhuri puṣṭaṁ śradindrasya dhattana vīryāya. Sa gā avindat so avindadaśvān tsa oṣadhīḥ so apaḥ sa vanāni.*

Watch the mighty action, this great achievement of this lord Indra and take it on with conviction for the attainment of honour, fame and valour. He develops lands and cows. He acquires horses and develops modes of transport and communication. He develops herbs and trees, creates waters and develops water resources, and he creates all kinds of wealth and expands the forests.

भूरिकमण वृषभाय वृष्ण सत्यशुष्माय सुनवाम सामम ।

य आदृत्या परिपन्थीव शूरा यज्वना विभज्ज तति वदः ॥ ६ ॥

6. *Bhūrikarmanē vṛṣabhāya vṛṣṇe satyaśuṣmāya sunavāma somam. Ya ādr̥tyā paripanthīva śūro'-yajvano vibhajanneti vedah.*

We create wealth and distil the soma-joy of life for Indra, lord of abundant action, brave, generous and truly brilliant. Heroic and fearless, he respects the wise and, like a detective, uncovers the black money of the hoarders, shares it with the community and moves on.

तदिन्द्र पव वीर्यं चकथ यत्ससन्तं वज्रणाबाध्या हिम ।

अनु त्वा पत्नीहृषितं वयश्च विश्व द्वासा अमद् नु त्वा ॥ ७ ॥

7. *Tadindra preva vīryam cakartha yat sasantam vajreṇābodhayo'him. Anu tvā patnīrhr̥ṣitam vayaśca viśve devāso amadannanu tvā.*

Indra, joyous hero, you show your prowess then when you take on the sleeping cloud with the thunderbolt. And then the house-wives, the wise seniors, and all the noble pious people rejoice with you.

शुष्णं पिपुं कुर्यवं वृत्रमिन्द्र यदावधीवि पुरः शम्बरस्य ।

त त मित्रा वरुणा मामहन्तामदितिः सिन्धुः पृथिवी उत द्याः ॥ ८ ॥

8. *Śuṣṇam pipuṁ kuryavam vṛtramindra yadāva-dhīrvi puraḥ śambarasya. Tanno mitro varuṇo māmahantām aditiḥ sindhuḥ pr̥thivī uta dyauḥ.*

Indra, when you break down Vrtra, the mighty cloud which can raise green fields of barley and create

prosperity for the farmers, and when you shatter the deep caverns of Shambara, the dark cloud pregnant with vapour as if destroying the formidable forts of an enemy, then Mitra, the sun, Varuna, the oceans, Aditi, the sky, the rivers, the earth and heaven rise and inspire us with reverence and faith.

Mandala 1/Sukta 104

Indra Devata, Angirasa Kutsa Rshi

यानिष्ट इन्द्र निषद अकारि तमा नि षीद स्वाना नावा ।
विमुच्या वया वसायाश्वा'न्दाषा वस्तावहीयसः
पपित्व ॥ १ ॥

1. *Yoniṣṭa indra niṣade akāri tamā ni ṣīda svāno nārvā. Vimucyā vayo'vasāyāśvān doṣā vastorva-hīyasah prapitve.*

Indra, this seat of high office is prepared and reserved for you. Come, take it, rejoicing as a victorious knight of horse. Come post-haste to join for refreshments and holy food, leaving behind the birds, horses and the celestial carriers of the night and day.

आ त्य नर इन्द्रमूतय गुनू चित्तान्तसुद्या अध्वना जगम्यात ।
दवासा मन्युं दासस्यश्चमन्त न आ व'न्तसुविताय
वर्णम ॥ २ ॥

2. *O tye nara indramūtaye gurnū cit tāt tsadyo adhvano jagamyāt. Devāso manyuṁ dāsasya ścamnan te na ā vakṣan tsuvitāya varṇam.*

Those people who approach Indra for protection and pray for advancement, he leads, all of them, by the right path at once and always. May the devas, noblest

powers of nature and humanity, allaying the passion and fear of the demon of opposition, open the path of progress and bless us with inspiration and guidance for onward movement and protection.

अव त्मना भरतु कर्तवदा अव त्मना भरतु फर्नमुदन । गिरण
स्नातः कुर्यवस्य याष हत त स्यातां पवण शिफायाः ॥ ३ ॥

3. *Ava tmanā bharate ketavedā ava tmanā bharate phenamudan. Kṣīreṇa snātaḥ kuyavasya yoṣe hate te syātām pravaṇe śiphāyāḥ.*

The clever financier carries away the wealth of others for his heart's desire. He syphons away the nation's wealth down to the scum with a passion and wallows in the milky waters of his bath. But bathed and anointed with milk, like the rival mistresses of a swindler both dying of violent jealousy, he would drown in the whirlpool of the flood of his own creation.

युयाप नाभिरुपरस्यायाः प पूर्वाभिस्तिरत राष्ट्रिः शूरः ।
अञ्जसी कुलिशी वीरपत्नी पया हिन्वाना उदभिभरन्त ॥ ४ ॥

4. *Yuyopa nābhiruparasyāyoḥ pra pūrvābhistirate rāṣṭi śūraḥ. Añjasī kuliśī vīrapatnī payo hinvānā udabhirbharante.*

The life-string of the people's energy, like the centre of the waters of the cloud, is implicit and hidden. And just as the sun breaks open the energy of the cloud with its rays and shines, so does Indra, the ruler, with the people themselves, release that energy and shines as a hero. And then, just as the straight and rapid, brilliant rivers fed by the heroic Indra, collecting streams of water, full to over flowing, move on, so the people,

dynamic and brilliant, protected and guided by the heroic ruler, grow to their full capacity and, creating and collecting wealth and power, move on their way.

पति॑ यत्स्या॒ नीथा॑र्द॒शि द॒स्या॒राका॒ नाच्छा॒ सदनं॑ जान॒ती
गा॒त । अध॑ स्मा॒ ना म॒घव॑ञ्चकृ॒तादि॑न्मा॒ ना म॒घव॑ निष्प॒पी
परा॑ दाः ॥ ५ ॥

5. *Prati yat syā nīthādarśi dasyoroko nācchā sadanam jānatī gāt. Adha smā no maghavañcar-kṛtādinmā no magheva niṣṣapī parā dāh.*

Seen is the path, the people know: like the one to the house of the robber and that which leads to the house of the good in full knowledge. Indra, lord of wealth and power, take us not away from the path of good action, throw us not away like the wealth of a wastour.

स त्वं न॑ इ॒न्द॒ सू॒य सा अ॒प्स्व॑नागा॒स्त्व आ भ॑ज जीव॒शंस॑ ।
मा॒न्तरां॑ भुज॒मा री॑रिषा नः॒ श्रद्धि॑तं त म॒हत॑ इ॒न्द्रिया॑य ॥ ६ ॥

6. *Sa tvaṁ na indra sūrye so apsvanāgāstva ā bhaja jīvaśamse. Māntarāṁ bhujamā rīriṣo naḥ śrad-dhitam te mahata indriyāya.*

Indra, lord ruler of light and power, give us the brilliance of the sun. Give us the coolness and plenty of waters. Establish us firmly in sinlessness for a full life of joy. Pray do not hurt our people, they are worthy of protection. We are dedicated in faith to you for the sake of wealth and prosperity.

अधा॑ म॒न्य॒ श्र॒त्त अ॒स्मा अ॒धायि॑ वृषा॒ चाद॑स्व म॒हत॑ धना॑य ।
मा ना॒ अकृ॑त पुरु॒हूत॑ या॒नावि॒न्द॒ । उ॒ध्य॒द्ध्य॒ वय॑ आसु॒तिं
दाः॑ ॥ ७ ॥

7. *Adhā manye śrat te asmā adhāyi vṛṣā codasva mahate dhanāya. Mā no akṛte puruhūta yonā-vindra kṣudhyadbhyo vaya āsutim dāḥ.*

And I believe in you. We have reposed full faith in you for this life of joy. Great lord of strength and generosity, inspire us to achieve great wealth and honour. Honoured and invoked by many, O lord, do not deliver us, our life and descendants, unto an ignoble state of existence. Indra, provide ample food and soma drink for the hungry and thirsty.

मा ना वधीरिन्दु मा परा दा मा नः प्रिया भाजनानि प
माषीः । अण्डा मा ना मघवञ्छक निभन्मा नः पात्रा
भत्सहजानुषाणि ॥ ८ ॥

8. *Mā no vadhīrindra mā parā dā mā naḥ priyā bhojanāni pra moṣīḥ. Āṇḍā mā no maghavañ-chakra nirbhenmā naḥ pātrā bhet saha-jānuṣāṇi.*

Indra, destroy us not, deliver us not unto aliens. Deprive us not of our cherished dreams and desires. Lord of great action and power, wealth and honour, destroy not the future in the womb. Neglect not those who deserve, let them not be lost in oblivion. Alienate not our brethren, descendants and traditions.

अवाङहि सामकामं त्वाहुर्यं सुतस्तस्य पिबा मदाय ।
उरुव्यचा जठर आ वृषस्व पितव नः शृणुहि हूयमानः ॥ ९ ॥

9. *Arvāṇehi somakāmaṁ tvāhurayaṁ sutastasya pibā madāya. Uruvyacā jaṭhara ā vṛṣasva piteva naḥ śṛṇuhi hūyamānaḥ.*

Indra, come right here and now. They say you love soma. Distilled is the soma of life's joy, drink of it

to your fill for the bliss of life. Lord of great honour and universal reverence, invoked by all with love in faith, listen to our prayers as a father and shower the rains of bliss.

Mandala 1/Sukta 105

Vishvedeva Devata, Trita Aptya or Angirasa Kutsa Rshi

च॒न्द्रमा॑ अ॒प्स्व॑न्तरा सु॒प॒ण धा॑वत दि॒वि । न व॑ हिरण्य-
नमयः प॒दं वि॒न्दन्ति वि॒द्युत वि॒त्तं म॑ अ॒स्य र॑दसी ॥ १ ॥

1. *Candramā apsvantarā suparṇo dhāvate divi.
Na vo hiraṇyanemayaḥ padam vindanti vidyuto
vittam me asya rodasī.*

The moon glides in the middle regions of Antariksha in the midst of waters and pranic energies. So does the sun of wondrous rays run fast in the heaven of light. But the golden-rimmed flashes of lightning reveal themselves not to your state of consciousness. May the heaven and earth know the secret of this mystery and reveal it to men, the ruler and the people.

अ॒थ॒मि॒द्वा उ॑ अ॒थि॒न् आ जा॒या यु॑वत॒ पति॑म । तु॒ज्जात॑ वृ॒ष्ण्यं
पयः॑ प॒रि॒दाय॑ रसं दु॒ह वि॒त्तं म॑ अ॒स्य र॑दसी ॥ २ ॥

2. *Arthamid vā u arthina ā jāyā yuvate patim.
Tuñjāte vṛṣṇyam payah paridāya rasam duhe
vittam me asya rodasī.*

Those who love things of value get the thing they cherish just as a wife fascinates her husband she loves. They vitalise the fluent waters of life, distil the soma of ecstasy and giving themselves up to the spirit of life, taste the nectar of existence. O heaven and earth, know the secret of this mystery of love and life and

reveal it for me.

म षु दे॒वा अ॒दः स्व॑र॒व पा॒दि दि॒वस्प॑रि । मा स॒म्यस्य॑
शं॒भुवः॑ शू॒न भू॒म कदा॑ च॒न वि॒त्तं म॑ अ॒स्य र॑द॒सी ॥ ३ ॥

3. *Mo ṣu devā adaḥ svarava pādi divaspari. Mā somyasya śambhuvah śūne bhūma kadā cana vittam me asya rodasī.*

O divinities of life and nature, may that ecstasy and bliss of our life never fall below the top of heaven. May we never suffer frustration in vacuum of the peace and joy of the soma of existence. Heaven and earth, know the secret and mystery of living in the state of bliss and reveal it to me for all, the ruler as well as the ruled.

य॒ज्ञं पृ॑च्छा॒म्यव॑मं स तद॒ दू॒त वि॒ व च॑ति । क्व॒ ऋ॒तं पू॒र्व्य
ग॒तं क॒स्तद्वि॑भ॒ति नू॒तन॑ वि॒त्तं म॑ अ॒स्य र॑द॒सी ॥ ४ ॥

4. *Yajñam prcchāmyavamam sa tad dūto vi vocati. Kva ṛtaṁ pūrvyam gataṁ kastad bibharti nūtano vittam me asya rodasī.*

Lord of knowledge, you are the harbinger of truth and the message of Divinity. I ask you of that supreme yajna of life's protection and promotion which sustains existence. Where is that eternal water and law of life hidden or gone? Who at the present time observes that same ancient and eternal yajna and law of life, and how? May the heaven and earth know and reveal the truth for us.

अ॒मी य॒ दे॒वाः स्थ॑न॒ त्रि॒ष्व र॑च॒न दि॒वः । क॒द्व ऋ॒तं क॒दनु॑तं
क्व॒ प॒त्ना व॒ आ॒हु॒तिवि॑त्तं म॑ अ॒स्य र॑द॒सी ॥ ५ ॥

5. *Amī ye devāḥ sthana triṣvā rocane divaḥ. Kad va ṛtaṁ kadanṛtaṁ kva pratnā va āhutirvittaṁ me asya rodasī.*

O lords of knowledge, who or what are those divine powers of existence abiding in the light of heaven by their name, identity and state of being in the three regions of the universe? Where is the law of cosmic dynamics of evolution? What is truth and what is untruth? What is eternal and constant? What is existential and mutable? What was the first mutation of Prakṛti in the cosmic yajna? What is going to be the last and closing oblation in the cosmic vedi? May the heaven and earth know and reveal it for us.

कद्व ऋतस्य धणसि कद्वरुणस्य च णम । कदयम्णा
महस्पथाति कामम दूढ्या वित्तं म अस्य रादसी ॥ ६ ॥

6. *Kad va ṛtasya dharnasi kad varuṇasya cakṣa-ṇam. Kadaryamṇo mahaspathāti krāmema dhūḍhyo vittaṁ me asya rodasī.*

O divinities of existence, what and where is the ultimate cause of the original life and law, what is that omnipotence? What and where is that omniscient all-seeing eye that watches the created forms and their karmic movement? What and where is that awful path of the great sun by which we may comprehend and cross the challenges of existence? May the heaven and earth know of this and reveal the knowledge to me.

अहं सा अस्मि यः पुरा सुत वदामि कानि चित । तं मा
व्यन्त्याध्याइ वृका न तृष्णजं मृगं वित्तं म अस्य रादसी ॥ ७ ॥

7. *Ahaṁ so asmi yaḥ purā sute vadāmi kāni cit. Taṁ mā vyantyādhyo vṛko na tṛṣṇajaṁ mṛgaṁ vittaṁ me asya rodasī.*

I am the same who chant some songs of Vedic adoration at the dawn of the cosmic yajna of the Divine. And yet the loves and cares of existence overwhelm me as a wolf pounces upon a deer thirsting for life and existence. What is this mystery? May the heaven and earth know and reveal it to me!

सं मां तपन्त्यभितः सपत्नीरिव पशवः । मूषा न शिश्ना व्यदन्ति माध्यः स्तारं त शतकता वित्तं म अस्य रादसी ॥ ८ ॥

8. *Sam mā tapantyabhitaḥ sapatnīriva parśavaḥ. Mūṣo na śiśnā vyadanti mādhyah stotāraṁ te śatakrato vittaṁ me asya rodasī.*

The knives and sickles of life all round cut into my vitals as rival mistresses consume the lover's heart and soul. Just as mice eat up the warp and woof of cloth in the making, so do the cares of life eat away the original wealth of me who am, in reality, your admirer and worshipper, O Lord of a hundred yajnas of the universe. What is this mystery? Let heaven and earth reveal it to me.

अमी य सप्त रश्मयस्तत्रा म नाभिरातता । त्रितस्तद्वदाप्त्यः स जामित्वाय रभति वित्तं म अस्य रादसी ॥ ९ ॥

9. *Amī ye sapta raśmayastatrā me nābhirātata. Tritastad vedāptyah sa jāmitvāya rebhati vittaṁ me asya rodasī.*

As far as the rainbow lights of the universe

radiate, as far as the five elements, Ahankara, mind-matter complex and Mahan, first mutation of Prakrti expand, as far as the five pranas, mind and intellect energise life, that far exists the sphere of my life's centre-hold. The self-realised soul who knows the time past, present and future upon the instant knows that and proclaims for the realisation of universal brotherhood of souls. May the heaven and earth know and reveal the secret of this universal brotherhood for me.

अमी य पञ्च ऽण मध्यं तस्थुमह दिवः । द्वत्रा नु प्रवाच्यं
सधीचीना नि वावृतुवित्तं म अस्य रदसी ॥ १० ॥

10. *Amī ye pañcokṣaṇo madhye tasthurmaho divaḥ.
Devatrā nu pravācyaṁ sadhrīcīnā ni vāvṛturvit-
taṁ me asya rodasī.*

There they are, five generous founts of energy, water and joy which abide in the great heavens, they being fire, wind, vapours of water, electricity and the sun. They are simultaneous, coexistent and worthy of being researched, analysed and explained by and to the noblest of generous scholars. May the heaven and earth know this mystery of nature and reveal it to me.

सुप॒णा ए॒त आ॒सत् मध्यं आ॒राध॒न दि॒वः । त स॒धन्ति प॒था
वृ॒कं तर॑न्तं य॒ह्वती॑र॒पा वि॒त्तं म अ॒स्य रा॑दसी ॥ ११ ॥

11. *Suparṇā eta āsate madhya ārodhane divaḥ. Te
sedhanti patho vṛkaṁ tarantaṁ yahvarīrapo
vittaṁ me asya rodasī.*

The waves of solar energy abide in the midst of the sun's gravity. They being most potent regulate the paths and velocities of electricity and the formation and

movement of waters. May the heaven and earth know this mystery and reveal it to me.

नव्यं तदुक्थ्यं हितं दवांसः सुपवाचनम । ऋतमषन्ति
सिन्धवः सत्यं तातान् सूया' वित्तं म' अस्य रादसी ॥ १२ ॥

12. *Navyam tadukthyam hitam devāsaḥ supravācanam. Ṛtamarṣanti sindhavaḥ satyam tātāna sūryo vittaṁ me asya rodasī.*

O men of knowledge and generosity, this new, laudable, sacred, useful and secret principle of nature's truth and law of physical evolution is worthy of study, discussion and development. The rivers flow and the sea rolls the waters while the sun creates and expands the vapours and again sucks up the vapours. This mysterious cycle may the heaven and earth know and reveal to us.

अग्न तव त्यदुक्थ्यं देवष्वस्त्याप्यम । स नः सत्ता मनुष्वदा
द्वान्य' । विदुष्टर वित्तं म' अस्य रादसी ॥ १३ ॥

13. *Agne tava tyadukthyam deveṣvastyāpyam. Sa naḥ satto manuṣvadā devān yakṣi viduṣṭaro vittaṁ me asya rodasī.*

Agni, scholar of heat and vitality, that laudable knowledge of yours is worthy of confirmation with reference to the presence of vitality in various forms of nature. Scholar of eminence, come as a participant in yajna, study those forms of nature, cooperate with other scholars, and may the heaven and earth know the mysteries of nature and reveal the same to you and me.

सत्त ह ता मनुष्वदा द्वाँ अच्छा' विदुष्टरः । अग्निहव्या
सुषूदति द्वा द्वेषु मधिरा वित्तं म' अस्य रादसी ॥ १४ ॥

14. *Satto hotā manuṣvadā devāñ acchā viduṣṭarah.
Agnirhavyā suṣūdati devo deveṣu medhiro vittam
me asya rodasī.*

Scholar of eminence, researcher in the yajna of science, come as a participant in yajna. Specialist of natural sciences, adorable you are among scholars. Agni is the vital power that creates, matures and gives the materials for the yajna of humanity. May the heaven and earth know the mysteries of vital fire and reveal the same to you and me.

ब॒ह्वा कृ॒णाति॑ वरु॒णा गा॒तुवि॒दं तमी॑म॒ह । व्यू॒णाति॑ ह॒दा
म॒तिं न॒व्या जा॒यता॑मृ॒तं वि॒त्तं म॑ अ॒स्य रा॑दसी ॥ १५ ॥

15. *Brahmā kṛṇoti varuṇo gātuvidaṁ tamīmahe.
Vyūrṇoti hṛdā matiṁ navyo jāyātāmṛtaṁ vittam
me asya rodasī.*

Brahma, lord supreme, creates, Varuna, lord of love and justice, reveals the knowledge and shapes the man of knowledge who knows the ways of nature and the ways of the world. We pray to the lord supreme, we request the man of knowledge. He removes the veil of ignorance with his heart of love and refines our intelligence. We pray may new and newer facts of nature and divine law arise. May heaven and earth know and reveal the knowledge to us.

अ॒सा यः प॒न्था आ॒दित्या॑ दि॒वि प॒वाच्यं॑ कृ॒तः । न स॑ दे॒वा
अ॒ति॒क॒म॒ तं म॑ता॒सा न प॑श्यथ वि॒त्तं म॑ अ॒स्य रा॑दसी ॥ १६ ॥

16. *Asau yaḥ panthā ādityo divi pravācyaṁ kṛtaḥ. Na
sa devā atikrame taṁ martāso na paśyatha vittam
me asya rodasī.*

That is the path which is blazing glorious as the sun in heaven, eternal and imperishable, created in the light of eternal knowledge, Veda, to be meditated on, spoken of and followed. Not even the greatest in nature or humanity can exceed or violate it. O mortal men and women, you do not see it. I pray, may the heaven and earth know and reveal it to you and me.

त्रितः कूप वहिता द्वान्हवत ऊतय । तच्छुश्राव बृहस्पतिः
कृण्व िहृणादुरु वित्तं म अस्य रादसी ॥ १७ ॥

17. *Tritaḥ kūpe'vahito devān havata ūtaye. Tacchu-
śrāva br̥haspatiḥ kṛṇvannamhūraṇāduru vittam
me asya rodasī.*

Trita, the soul in possession of simultaneous vision of past, present and future time, having achieved efficiency in knowledge, action and prayer, withdrawn into the cave of the heart, or, even the soul fallen into disarray in all the three ways and deep in the well of desperation, calls upon the Lord for succour, protection and spiritual elevation. The Lord, Brhaspati, lord of the universe and universal voice, listens and creates a wide path of freedom from sin, despondency and limitations. May the heaven and earth know that path and reveal the words of prayer to me.

अरुणा मा सकृद वृकः पथा यन्तं ददश हि । उज्जिहीत
निचाय्या तष्टव पृष्ट्यामयी वित्तं म अस्य रादसी ॥ १८ ॥

18. *Aruṇo mā sakṛd vṛkaḥ pathā yantaṁ dadarśa hi.
Ujjihīte nicāyyā taṣṭeva pṛṣṭyāmayī vittam me
asya rodasī.*

The Lord of golden majesty, creator and

measurer of the months of time, giver of vision and bliss like the moon, watches the wayfarer going on the path of life created for humanity. And the person so observed, even a hunchback suffering the worst pains, is reshaped into form and, thanking the Lord, leaps and bounds on way to freedom in a state of perfect health. May the heaven and earth know that path and reveal the vision divine for me.

ए॒नाङ्गू॒षणं॑ व॒यमिन्द्र॑वन्ता॒ भि॒ ष्याम॑ वृ॒जन् स॑र्ववीराः ।
त ॥ मि॒त्रा वरु॑णा मा॒महन्ता॑मदि॒तिः सिन्धुः॑ पृथि॒वी उ॒त
द्याः ॥ १९ ॥

19. *Enāṅgūṣeṇa vayamindravanto'bhi syāma vṛjane sarvavīrāḥ. Tanno mitro varuṇo māmahantā-maditih sindhuḥ prthivī uta dyauḥ.*

Inspired by this song of divinity sung by the sage of eternal vision, let us all, children of Indra, be all ways great and strong and move forward by leaps and bounds. And may Mitra, the sun, Varuna, the moon, Aditi, the sky, the river and the sea, the earth and heaven strengthen our resolve and advance us on way to freedom and bliss.

Mandala 1/Sukta 106

Vishvedeva Devata, Angirasa Kutsa Rshi

इन्द्रं मि॒त्रं वरु॑णम॒ग्निमू॒तय॑ मा॒रुतं॑ श॒धा अदि॑तिं हवामह ।
रथं॑ न दु॒र्गाद्व॑सवः सु॒दानवा॑ वि॒श्वस्मा॑ ॥ अ॒हसा॑ निष्पि॒-
पत॑न ॥ १ ॥

1. *Indram mitram varuṇamagnimūtaye mārutam śardho aditiṁ havāmahe. Ratham na durgād vasa-vaḥ sudānava viśvasmānno aṇhaso niṣpipartana.*

For energy, power and protection, we invoke Indra, lord of power and natural energy, Mitra, pranic energy and universal friend, Varuna, noble scholar and power of will, Agni, fire, solar energy and lord of knowledge, troop and force of Maruts, power of the winds, Aditi, children of the earth, powers of nature and knowledge of the original cause of the physical world. May the Vasus, sustainers of life, generous and giving, save us from all sin and evil of the world and take us forward as a chariot over the difficult paths of earth, sea and sky.

त आदित्या आ गता स॒वता॑तय भू॒त दे॒वा वृ॒त्रतू॑य॒षु शं॒भुवः॑ ।
रथं॑ न दु॒गाद्व॑सवः सु॒दानवा॑ विश्व॒स्मा ॥ अ॒हंसा॑ निषि॒-
पतन॑ ॥ २ ॥

2. *Ta ādityā ā gatā sarvatātaye bhūta devā vṛtra-tūryeṣu śāmbhuvah. Ratham na durgād vasavaḥ sudānavo viśvasmānno aṇhaso niṣpipartana.*

Let the Adityas, lights of the world, come for our total protection and prosperity. Come all the nobilities of nature and humanity to fight with us in all the battles against demons of darkness for creation and production, and may they be good for our peace and joy. May the Vasus, generous and giving, save us from all sin and evil of the world and take us forward as a chariot over the difficult paths of earth, sea and sky.

अव॑न्तु नः पि॒तरः॑ सु॒पवा॑च॒ना उ॒त दे॒वी दे॒वपु॑त्र ऋ॒तावृ॑धा ।
रथं॑ न दु॒गाद्व॑सवः सु॒दानवा॑ विश्व॒स्मा ॥ अ॒हंसा॑ निषि॒-
पतन॑ ॥ ३ ॥

3. *Avantu naḥ pitarah supravācanā uta devī devaput্রে rtāvrđhā. Ratham na durgād vasavaḥ sudānavo viśvasmānno aṇhaso niṣpipartana.*

May the wise and adorable ancients and seniors protect us, may the divine earth and heaven, and the daughters of divine nature help us and advance the rule of truth and law. And may the generous Vasus, we pray, save us from all sin and evil and lead us as a chariot over the difficult paths of earth, sea and sky.

नरा॒शंसं वा॒जिनं वा॒जयि॑हि । य॒द्वीरं पू॒षणं सु॒म्नरी॑मह ।
रथं॑ न दु॒गाद्व॑सवः सु॒दानवा॒ विश्व॑स्मा ॥ अ॒हंसा॒ निष्पि॑-
पतन ॥ ४ ॥

4. *Narāśaṁsaṁ vājinaṁ vājayanniha kṣayadvīraṁ pūṣaṇaṁ sumnairīmahe. Ratham na durgād vasavaḥ sudānavo viśvasmānno aṁhaso niṣpi-partana.*

With sincere mind and soul, we invoke the universally praised hero of knowledge and power, ideal of the brave, lord of protection and progress, heroic Pushan, fighting here for development of food, energy and social advancement. And we pray, may the generous Vasus save us from all sin and evil and take us forward as a chariot across the difficult paths of earth, sea and sky.

बृह॑स्पत॒ सद॒मि । सु॒गं कृ॒धि शं या॒यत्त॒ मनु॑हितं तदी॒मह ।
रथं॑ न दु॒गाद्व॑सवः सु॒दानवा॒ विश्व॑स्मा ॥ अ॒हंसा॒ निष्पि॑-
पतन ॥ ५ ॥

5. *Brhaspate sadaminnaḥ sugaṁ kṛdhi śaṁ yoryat te manurhitaṁ tadīmahe. Ratham na durgād vasavaḥ sudānavo viśvasmānno aṁhaso niṣpi-partana.*

Brhaspati, lord of the wide wide world, lord of

universal knowledge, we pray, make our path of movement easy for all time. We pray for peace and all round protection against suffering, all that is good for mankind. And, we pray, may the generous Vasus save us from all sin and evil and take us forward as a chariot over the difficult paths of earth, sea and sky.

इ॒न्द्रं कु॒त्सा॑ वृ॒त्रह॑णं श॒ची॒पति॑ क॒ाट॒निबा॑ ह॒ ऋषि॑र॒हृद॒तय॑ ।
रथं॑ न दु॒गाद्व॑सवः सु॒दानवा॑ वि॒श्वस्मा॑ ॥ अ॒हंसा॑ नि॒षिप॑-
प॒तन॑ ॥ ६ ॥

6. *Indraṁ kutso vṛtrahaṇaṁ śacīpatiṁ kāṭe nibāḷha ṛṣirahvadūtaye. Ratham na durgād vasavaḥ sudānavo viśvasmāno anhaso niṣpipartana.*

Rshi, divine seer, Kutsa, master of knowledge and power, creator of peace and joy, in his programmes of peace and progress, invokes for help, inspiration and protection Indra, lord of universal action, speech and knowledge and divine destroyer of evil and darkness. We pray, may the generous Vasus save us from all sin and evil and take us forward as a chariot over the difficult paths of earth, sea and sky.

द॒वना॑ द॒व्यदि॑ति॒नि पा॑तु द॒वस्त्रा॑ता त्रा॒यता॑म॒र्पयु॑च्छन् ।
त त॑ मि॒त्रा वरु॑णा मा॒महन्ता॑मदि॒तिः सि॒न्धुः पृथि॑वी उ॒त
द्याः ॥ ७ ॥

7. *Devairno devyaditirni pātu devastrātā trāya tām aprayucchan. Tanno mitro varuṇo māmahantām aditiḥ sindhuḥ pṛthivī uta dyauḥ.*

May Aditi, eternal knowledge with the gift of noble virtues protect us. May the scholar and generous seer, saviour from ignorance, in all sincerity protect us

without relent. And may Mitra, the sun, Varuna, the moon, Aditi, the sky, the sea and rivers, earth and heaven support and bless us in our progress onward.

Mandala 1/Sukta 107

Vishvedeva Devata, Angirasa Kutsa Rshi

य॒ज्ञा द॒वानां॑ प॒त्यति॑ सु॒म्नमादि॑त्यासा॒ भव॑ता मृ॒ळ्यन्तः॑ ।
आ वा॒ वाची॑ सु॒म॒तिव॑वृ॒त्यादं॑हा॒श्चि॒द्या वरि॑वा॒वित्त॑-
रास॑त ॥ १ ॥

1. *Yajño devānām pratyeti sumnamādityāso bhavatā mṛṣayantaḥ. Ā vo'rvācī sumatirvav-ṛtyad ariho-ścidyā varivovittarāsat.*

Yajna brings peace, prosperity and happiness to the noble people. O scholars of science and divinity, be harbingers of peace and joy by yajnic creations and inventions. May your latest intellectual endeavour go on successfully so that it may save us from anxiety and fear, bring us wealth, and win honour and reverence for the wise.

उ॒प॑ ना द॒वा अ॒वासा॑ ग॒म॒न्त्वङ्गि॑रसां॒ साम॑भिः स्तू॒यमा॑नाः ।
इ॒न्द्र इ॒न्द्रिय॑म॒रुता॑ म॒रुद्भि॑रादि॒त्याना॒ अदि॑तिः श॒म॑ यंसत ॥ २ ॥

2. *Upa no devā avasā gamantvaṅgirasām sāmabhiḥ stūyamānāḥ. Indra indriyairmaruto marudbhirādityairno aditiḥ śarma yaṁsat.*

Invoked, honoured and aroused with the soma songs of the Angirasa scholars of pranic energies, let the divinities come with protection to bless: may Indra come with wealth and powers, Maruts with energy of winds, and Aditi with the seasonal gifts of sunlight and

solar energy. May they, we pray, come close to us and bless us with peace, comfort and joy.

त॒ । इ॒न्द्र॒स्त॒द्व॒रु॒ण॒स्त॒द॒ग्नि॒स्त॒द॒य॒मा तत्स॒वि॒ता च॒ना॒ धा॒त । त॒ । त॒
मि॒त्रा व॒रु॒णा मा॒मह॒न्ता॒मदि॒तिः सि॒न्धुः पृ॒थि॒वी उ॒त
द्याः ॥ ३ ॥

3. *Tanna indrastad varuṇastadagnistadaryamā tat savitā cano dhāt. Tanno mitro varuṇo māmahan-tām aditiḥ sindhuḥ pṛthivī uta dyauh.*

That food for life and wealth of the world may the divinities bring us: Indra, that power and wealth with energy and rain, Varuna, that peace and prosperity with water, Agni, that knowledge, light and fire for living, Aryama, that force and speed of the winds, and Savita, that light and life with solar energy distilled from nature. May the divinities bring us that food for life, that strength, enlightenment, justice, dignity and grace. And may Mitra, Varuna, Aditi, the seas and rivers, earth and heaven raise us to the heights of grandeur.

Mandala 1/Sukta 108

Indragṇi Devata, Angirasa Kutsa Rshi

य॒ इ॒न्द्रा॒ग्नी चि॒त्रत॑मा॒ रथा॑ वाम॒भि वि॒श्वानि॒ भुव॑नानि॒ चष्ट॑ ।
त॒ना या॑तं स॒रथं॑ त॒स्थि॒वांसा॒था सा॒मस्य॑ पि॒बतं॑ सु॒तस्य॑ ॥ १ ॥

1. *Ya indrāgnī citratamo ratho vāmabhi viśvāni bhuvanāni caṣṭe. Tenā yātaṁ saratham tasthi-vānsāthā somasya pibataṁ sutasya.*

Indra and Agni, powers of air and fire, wonderful is the chariot which goes round and shows for you all the places and planets of the world. Come riding therein

and bring us all that is there in the chariot and enjoy the beauty and pleasure of the Lord's creation.

यावदिदं भुवनं विश्वमस्त्युरुव्यचा वरिमता गभीरम् ।
तावाँ अयं पातव सामा अस्त्वरमिन्दाग्नी मनस युवभ्याम् ॥ २ ॥

2. *Yāvadidaṁ bhuvanaṁ viśvamstyuruvyacā varimatā gabhīram. Tāvāñ ayaṁ pātave somo astvaramindrāgnī manase yuvabhyām.*

Indra and Agni, lords of the chariot, as far deep and majestic as this world is with its wide expanse and gravity, that far may be the beauty and pleasure of the soma for you to drink to your heart's desire.

चकाथ हि सध्यङ् नाम भदं सधीचीना वृत्रहणा उत
स्थः । ताविन्दाग्नी सध्यञ्चा निषद्या वृष्णाः सामस्य वृष्णा
वृषथाम ॥ ३ ॥

3. *Cakrāthe hi sadhryañnāma bhadraṁ sadhrīcīnā vṛtrahaṇā uta sthaḥ. Tāvindrāgnī sadhryañcā niṣadyā vṛṣṇaḥ somasya vṛṣaṇā vṛṣethām.*

Indra and Agni, together you are, together you exist, together you do good and together you break the cloud for rain. Therefore, acting together as ever, bring generous showers of the abundant soma joy of the Lord's creation.

समिद्धेष्वग्निष्वानजाना यतस्त्रुचा बहिरु तिस्तिराणा ।
तीवः सामः परिषिक्तभिरुवागन्दाग्नी सामनुसाय यातम् ॥ ४ ॥

4. *Samiddheṣvagniṣvānajānā yatasrucā barhiru tastirāṇā. Tivraiḥ somaiḥ pariṣiktebhirarvā-gendrāgnī saumanasāya yātam.*

The flames of yajna fire are blazing, the ladles are full and raised, the holy seats are spread and occupied in anticipation of Indra and Agni for whom the yajna is organised. And now Indra and Agni, we pray, come and join us with brilliant soma showers for the sake of joy.

यानीन्द्राग्नी चक्रथुर्वीयाणि यानि रूपाण्युत वृष्यानि ।
या वां पत्नानि सख्या शिवानि तभिः सामस्य पिबतं
सुतस्य ॥ ५ ॥

5. *Yānīndrāgnī cakrathurvīryāṇi yāni rūpāṇyuta vṛṣṇyāni. Yā vām prasnāni sakhyā śivāni tebhiḥ somasya pibatam sutasya.*

Indra and Agni, whatever great success you have inspired and achieved, whatever forms of abundant generosity you have assumed, whatever ancient and auspicious actions you have performed as friends of humanity, with all these drink of the soma distilled in celebration of your power and glory.

यदब्रवं पथमं वां वृणानां यं सामा असुरना विहव्यः ।
तां सत्यां श्रद्धामभ्या हि यातमथा सामस्य पिबतं
सुतस्य ॥ ६ ॥

6. *Yadabravam prathamam vām vṛṇāno'yaṁ somo asurairno vihavyaḥ. Tām satyām śraddhā-mabhyā hi yātamathā somasya pibatam sutasya.*

What I spoke of you first, opting to invoke you in the yajna of science and creation, was true and faithful. And the soma distilled in yajna is worth invoking even by the asuras, those who live merely at the physical level. Come in response to that true and faithful voice of ours and drink of this soma of the joy

distilled.

यदि॑न्दा॒ग्नी म॑द॒थः स्व दु॑रा॒ण य॑द ब॒ह्मणि॑ रा॒जनि॑ वा यज॒त्रा ।
अतः॑ परि॑ वृ॒षणा॒वा हि या॒तम॑था॒ साम॑स्य पि॒बतं॑
सु॒तस्य॑ ॥ ७ ॥

7. *Yadindrāgnī madathaḥ sve duroṇe yad brahmaṇi rājani vā yajatrā. Ataḥ pari vṛṣaṇāvā hi yātamathā somasya pibataṁ sutasya.*

Indra and Agni, adorable powers of yajna, as you celebrate your power and achievement in your own house and enjoy, or celebrate among the learned and the divines, or the rulers of the nation, the same way, O generous and abundant powers, holy and heroic, come and drink of the soma of your own creation with us.

यदि॑न्दा॒ग्नी यदु॑षु तु॒वश॑षु य॑द दु॒ह्युष्व॑नु॒षु पू॒रुषु॑ स्थः ।
अतः॑ परि॑ वृ॒षणा॒वा हि या॒तम॑था॒ साम॑स्य पि॒बतं॑
सु॒तस्य॑ ॥ ८ ॥

8. *Yadindrāgnī yaduṣu turvaśeṣu yad druhyuṣvanuṣu pūruṣu sthaḥ. Ataḥ pari vṛṣaṇāvā hi yātamathā somasya pibataṁ sutasya.*

Indra and Agni, generous and abundant, holy and heroic, whether you are among the industrious or the victorious, or the malicious, or followers or leaders, from there come and drink of the soma distilled.

यदि॑न्दा॒ग्नी अ॒वम॑स्यां पृ॒थि॒व्यां म॑ध्य॒मस्यां॑ प॒र॒मस्या॑मु॒त स्थः॑ ।
अतः॑ परि॑ वृ॒षणा॒वा हि या॒तम॑था॒ साम॑स्य पि॒बतं॑ सु॒तस्य॑ ॥ ९ ॥

9. *Yadindrāgnī avamasyāṁ pṛthivyāṁ madhyamasyāṁ paramasyāmuta sthaḥ. Ataḥ pari vṛṣaṇāvā hi yātamathā somasya pibataṁ sutasya.*

Indra and Agni, whether you abide in the lower region of the earth, or in the middle region of the sky, or in the highest region of heaven, from there, powers generous and heroic, come and then drink of the soma of joy distilled from the life of existence.

यदिन्दाग्नी परमस्यां पृथिव्यां मध्यमस्यामवमस्यामुत स्थः ।
अतः परि वृषणावा हि यातमथा सामस्य पिबतं सुत-
स्य ॥ १० ॥

10. *Yadindrāgnī paramasyāṁ pṛthivyāṁ madhyam-
asyāmavamasyāmuta sthaḥ. Atah pari vṛṣaṇāvā
hi yātamathā somasya pibatam sutasya.*

Indra and Agni, whether you are in the highest regions of the heaven of light, or in the middle region of the skies of wind and lightning, or in the lowest region of the earth, from there come, powers generous and heroic, and then drink of the soma joy of life distilled.

यदिन्दाग्नी दिविष्ठ यत्पृथिव्यां यत्पर्वतष्व षधीष्वप्सु । अतः
परि वृषणावा हि यातमथा स मस्य पिबतं सुतस्य ॥ ११ ॥

11. *Yadindrāgnī diviṣṭho yat pṛthivyāṁ yat parvate-
ṣvoṣadhīṣvapsu. Atah pari vṛṣaṇāvā hi yātamathā
somasya pibatam sutasya.*

Indra and Agni, as you stay in the region of heaven, on the earth, in the mountains and the clouds, in the herbs and in the waters, from there come, powers generous and life-giving, and then drink of the soma of life distilled.

यदिन्दाग्नी उदिता सूयस्य मध्यं दिवः स्वधया मादयथ ।
अतः परि वृषणावा हि यातमथा सामस्य पिबतं
सुतस्य ॥ १२ ॥

12. *Yadindrāgnī uditā sūryasya madhye divaḥ svadhayā mādayethe. Ataḥ pari vṛṣaṇāvā hi yāta-mathā somasya pibataṁ sutasya.*

Indra and Agni, generated of the sun in the midst of heaven, inspire and enlighten with their essential power of energy and food for life. From there, powers generous and brilliant, come and then delight with a drink of soma distilled for you and all.

ए॒व॒न्दा॒ग्नी प॒पि॒वांसा॑ सु॒तस्य॑ वि॒श्व॒स्मभ्यं॑ सं ज॒यत॑ ध॒नानि॑ ।
त॒त॑ मि॒त्रा वरु॑णा मा॒मह॒न्ताम॒दि॒तिः सि॒न्धुः पृ॒थि॒वी उ॒त
द्याः ॥ १३ ॥

13. *Evendrāgnī papivāṁsā sutasya viśvāsmabhyam saṁ jayataṁ dhanāni. Tanno mitro varuṇo māmahantām aditiḥ sindhuḥ prthivī uta dyauḥ.*

Indra and Agni, treasure sources of knowledge, wealth and victory, having drunk of the soma distilled from life and nature may, we pray, win for us all the wealth of the world. May Mitra, Varuna, Aditi, rivers and the seas, earth and heaven bliss this wish and prayer and raise us to the dignity and prosperity of life.

Mandala 1/Sukta 109

Indragani Devata, Angirasa Kutsa Rshi

वि ह्य॒ख्यं म॑न॒सा व॑स्य इ॒च्छा॒न्दि॒ग्नी ज्ञा॑स उ॒त वा॑ स॒जा॒तान् ।
ना॒न्या यु॒वत्प॑म॒तिर॒स्ति म॒ह्यं स वा॑ धि॒यं वा॒ज॒यन्ती॑-
मत॑ ।म॒ ॥ १ ॥

1. *Vi hyakhyam manasā vasya icchannindrāgnī jñāsa uta vā sajātān. Nānyā yuvat pramatirasti mahyam sa vām dhiyam vajayantīm atakṣam.*

O Indra and Agni, wishing with heart and soul for better life and wealth I speak to those who know and to my contemporary brethren: Other than you two, none is my protector, none preceptor, none my subject. Thus I improve and refine the worshipful and divine knowledge and understanding about fire and electricity.

अश्रवं हि भूरिदावत्तरा वां विजामातुरुत वा घा स्यालात ।
अथा सामस्य पयती युवभ्यामिन्दाग्नी स्तामं जनयामि
नव्यम ॥ २ ॥

2. *Aśravam hi bhūridāvattarā vām vijāmāturuta vā ghā syālāt. Athā somasya prayatī yuvabhyām-indrāgnī stomaṁ janayāmi navyam.*

I hear that you are much more rich and munificent in gifts than a son-in-law or a brother-in-law. Hence an offering of soma for you both, a cherished gift of study, whereby I create and present the latest treatise on the energy of fire and electricity.

मा च्छेद्म रश्मीरिति नार्धमानाः पितृणां शक्तीरनुयच्छमानाः ।
इन्दाग्निभ्यां कं वृषणा मदन्ति ता ह्यदी धिषणाया
उपस्थ ॥ ३ ॥

3. *Mā cchedma raśmīrīti nādhamānāḥ pitṛṇām śaktīranuyacchamānāḥ. Indrāgnibhyām kaṁ vṛṣaṇo madanti tā hyadrī dhiṣaṇāyā upasthe.*

“Let us not snap the life-line, keep the light flowing”, praying thus for progress and prosperity, pursuing the tradition of their forefathers’ energy, imbibing the nourishments of the seasons and directing themselves by Indra and Agni, heat and energy of nature’s divinity, the virile and generous children of

humanity live and celebrate life in the magnetic field of intelligence along the perpetual line of piety and continuity.

युवाभ्यां द॒वी धि॒षणा॒ मदा॒यन्दा॒ग्नी साम॑मु॒श॒ती सु॑नाति ।
तावा॑श्विना भदहस्ता सुपाणी॒ आ धा॑वतं॒ मधु॑ना पृ॒ङ्क्त
म॒प्सु ॥ ४ ॥

4. *Yuvābhyāṁ devī dhiṣaṇā madāyendrāgnī soma-
muśatī sunoti. Tāvaśvinā bhadrahastā supāṇī
ā dhāvataṁ madhunā pṛṅktamapsu.*

Indra and Agni, fire and power, with you and for you and for the pleasure and dignity of living does divine intelligence, inspired with love and passion for life, create beauty and power alongwith joy. Come generous handed Ashvins, complementary currents of nature's energy, with honey sweets and join the two, fire and power, with waters in the sky.

युवामि॑न्दा॒ग्नी वसु॑ना विभा॒ग तव॑स्त॒मा शु॒श्रव॑ वृ॒त्रह॑त्य ।
तावा॑सद्या॒ ब॒हिषि॑ य॒ज्ञ अ॒स्मिन्प॑ च॒षणी॑ मादयथा॑
सु॒तस्य॑ ॥ ५ ॥

5. *Yuvāmindrāgnī vasuno vibhāge tavastamā
śuśrava vṛtrahatye. Tāvāsadyā barhiṣi yajñe
asmin pra carṣaṇī mādayethāṁ sutasya.*

Indra and Agni, lords of energy and fire power, you two I hear are the fastest and strongest in the battle against the clouds of darkness and want and in the creation and distribution of wealth and joy. Come benefactors, both of you, grace the seats of this yajna of science and technology and enjoy the honey-sweets of creation.

प च॑ष॒णिभ्यः॑ पृ॒तना॒हव॑षु प पृ॒थि॒व्या रि॑रिचाथ दि॒वश्च॑ ।
प सि॒न्धु॒भ्यः प गि॑रिभ्या॑ महि॒त्वा पन्दा॑ग्री वि॒श्वा भुव॑ना-
त्य॒न्या ॥ ६ ॥

6. *Pra carṣaṇibhyaḥ pṛtanāhaveṣu pra pṛthivyā riricāthe divascha. Pra sindhubhyaḥ pra giribhyo mahitvā prendrāgnī viśvā bhuvanātyanyā.*

Indra and Agni, universal fire, light and electric energy, by your own power and grandeur, in the battles of existence and evolution, you exceed humanity, earth, heaven, seas, mountains and all other regions of the universe.

आ भर॑तं शि॒ तं वज॑बाहू अ॒स्माँ इ॒न्दा॒ग्री अव॑तं श॒ची॒भिः ।
इ॒म नु॑ त र॒श्मयः॑ सू॒र्यस्य॑ य॒भिः स॒पित॑त्वं पि॒तरा॑ न॒ आस॑न ॥ ७ ॥

7. *Ā bharataṁ śikṣataṁ vajrabāhū asmāñ indrāgnī avataṁ śacībhiḥ. Ime nu te raśmayah sūryasya yebhiḥ sapitvaṁ pitaro na āsan.*

Indra and Agni, of strong arms as adamant, come, sustain us, teach us and protect us with your knowledge and actions. And these and those far off are your rays of the sun, both knowledge and nourishment, by which our forefathers blest us with science, knowledge and sustenance.

पु॒रं॒दरा॒ शि॒ तं वज॑हस्ता॒स्माँ इ॒न्दा॒ग्री अव॑तं भ॒र॑षु ।
त ता॑ मि॒त्रा वरु॑णा मा॒मह॑न्ता॒मदि॑तिः सि॒न्धुः पृ॒थि॒वी उ॒त
द्याः ॥ ८ ॥

8. *Puraṁdarā śikṣataṁ vajrahastāsmāñ indrāgnī avataṁ bhareṣu. Tanno mitro varuṇo māmahan tāntāṁ aditiḥ sindhuḥ pṛthivī uta dyauḥ.*

Indra and Agni, strong of arms as adamant, breakers of the strongholds of darkness and poverty, we pray, protect us, and advance us in the battles of success in life. And may Mitra, Varuna, Aditi, seas and rivers, earth and heaven support this prayer of ours and raise us to the heights of achievement.

Mandala 1/Sukta 110

Rbhus Devata, Angirasa Kutsa Rshi

त॒तं म॒ अप॒स्तदु॑ ता॒यत॒ पुनः॑ स्वादि॒ष्टा धी॒तिरु॒चथा॑य शस्यत ।
अ॒यं स॒मु॒द्र इ॒ह वि॒श्वद॑व्यः स्वाहा॑कृतस्य॒ समु॑ तृ॒णुत॑
ऋ॒भवः ॥ १ ॥

1. *Tataṁ me apastadu tāyate punaḥ svādiṣṭhā dhītirucathāya śasyate. Ayaṁ samudra iha viśvadevyah svāhākṛtasya samu tṛṇuta rbhavaḥ.*

Wide is my knowledge and action and it continues growing wider and higher. Sweet is my word and wisdom worthy of approval and appreciation in discourse and communication. Deep as the ocean is this world of knowledge, wisdom and dharmic action, divine and adorable, distilled from the voice of Divinity. Come, devotees of knowledge and wisdom and leaders of noble action, and drink of it to your heart's content.

आ॒भा॒ग॒यं प॒ यद्वि॒च्छन्त॑ ए॒त॒नापा॑काः पा॒ञ्चा म॒म क॒
चि॒दा॒प॒यः । सा॒ध॒न्वना॑सश्च॒रित॑स्य॒ भू॒मना॑गच्छत॒ सवि॑तु॒-
दा॒शुषा॑ गृ॒हम ॥ २ ॥

2. *Ābhogayaṁ pra yadicchanta aitenāpākāḥ prāñco mama ke cidāpayah. Saudhanvanā-saścaritasya bhūmanāgacchata saviturdāśuṣo gṛham.*

Saints and sages, living on alms and uncooked vegetables and fruits, men of ancient knowledge and wisdom, realised souls for me, if you wish to taste the joy and ecstasy of life, then, like heroes of the mighty bow, with all your wealth of noble action, come to the house of generous Savita, light and life of the universe.

तत्सविता वा मृतत्वमासुवदगाह्यं यच्छ्वयन्त एतन ।
त्यं चिच्चमसमसुरस्य भ णमकं सन्तमकृणुता चतुर्व-
यम ॥ ३ ॥

3. *Tat savitā vo'mṛtatvamāsuavadagohyaṁ yacchra-
vayanta aitana. Tyaṁ ciccamasamasurasya
bhakṣaṇamekaṁ santamakṛṇutā caturvayam.*

O Saints and sages, when singing in praise of Divinity you reach the house of Savita, lord of light which can never be concealed, then He creates the nectar of bliss for you. And that one measure of holy food, which is held in the sacrificial ladle as water is held in the cloud or soul in the body, He increases fourfold for the living and breathing souls in existence.

विष्टी शमी तरणित्वन वाघता मतासुः सन्ता अमृतत्व-
मानशुः । साधन्वना ऋभवः सूरच तसः संवत्सर समपृच्यन्त
धीतिभिः ॥ ४ ॥

4. *Viṣṭvī śamī taraṇitvena vāghato martāsaḥ santo
amṛtatvamānaśuḥ. Saudhanvanā ṛbhavaḥ
śūracakṣasaḥ samvatsare samapṛcyanta dhī-
tibhiḥ.*

People of noble speech and action doing acts of piety with zeal attain freedom from death to immortality of bliss though they are still in the mortal state. Heroes

of the mighty bow, commanding wisdom and dexterity, having universal vision as light of the sun attain perfection by virtue of good actions just in one year.

तत्रमिव वि ममुस्तर्जनं एकं पात्रमृभवा जहमानम ।

उपस्तुता उपमं नार्धमाना अमत्येषु श्रव इच्छमानाः ॥ ५ ॥

5. *Kṣetramiva vi mamustejanenaṁ ekaṁ pātramṛbhavo jehamānam. Upastutā upamaṁ nādhamaṁ amartyeṣu śrava icchamānāḥ.*

The Rbhus, heroes of knowledge, wisdom and expertise of action, approached and solicited for exceptional work, desiring and winning honour and reputation among immortals, with their genius and brilliance measure and cross like a field any body of knowledge effective for one kind of achievement.

आ मनीषामन्तरि तस्य नृभ्यः सूचव घृतं जुह्वाम विद्वाना ।

तरणित्वा य पितुरस्य सश्चिर ऋभवा वाजमरुहन्दिवा रजः ॥ ६ ॥

6. *Ā maṇīṣāmantarikṣasya nṛbhyaḥ sruceva ghrtaṁ juhavāma vidmanā. Taraṇitvā ye piturasya saścira ṛbhavo vājamaruhan divo rajah.*

For the sake of humanity we dedicate our mind and intelligence and offer it like ghrta in a sacrificial ladle to the Rbhus, inhabitants of the sky, who share its food and energy with their zeal and, with their force and power rise to the regions of heaven.

ऋभुन इन्द्रः शर्वसा नवीयानृभुवाजभिवसुभिवसुददिः ।

युष्माकं दवा अवसाहनि पिय३ भि तिष्ठम पृत्सुतीरसुन्व-
ताम ॥ ७ ॥

7. *Rbhurna indrah śavasā navīyāṇṛbhurvājebhir-vasurbhirvasurdadiḥ. Yuṣmākaṁ devā avasāhani priye'bhi tiṣṭhema pṛtsutīrasunvatām.*

Rbhu, man of science and wonders is Indra for us, always new and fresh with discoveries and inventions. He is ever new and fresh with creation of food and energy and giver of new wealth and power. O spirits and dwellers of the sky, may we with your power and protection in our dearest days win over the force and armies of ungenerous and selfish people.

निश्चमण ऋभवा गामपिंशत् सं वत्सनासृजता मातरं पुनः ।
साधन्वनासः स्वपस्यया नरा जिवी युवाना पितराकृणा-
तन ॥ ८ ॥

8. *Nīscarmaṇa ṛbhavo gāmapiṁśata saṁ vatsenā-srjatā mātaraṁ punaḥ. Saudhanvanāsaḥ svapa-syayā naro jivrī yuvānā pitarākṛṇotana.*

O Rbhus, wondrous scholars of life-science and rejuvenation, rejuvenate and strengthen the skinny cow and recreate her as the mother cow with her calf. Heroes of the mighty bow, leaders of men, with your knowledge and action vitalise the worn out seniors and restore them to their youth.

वाजभिना वाजसातावविङ्क्यूभुमाँ इन्द्र चित्रमा दधि राधः ।
त त मित्रा वरुणा मामहन्तामदितिः सिन्धुः पृथिवी उत
द्याः ॥ ९ ॥

9. *Vājebhirno vājasātāvaviḍḍhyaṛbhūmāñ indra citramā darṣi rādhaḥ. Tanno mitro varuṇo māmahan-tām aditiḥ sindhuḥ pṛthivī uta dyauḥ.*

Indra, lord of power and force, empowered with

the Rbhus, wondrous force of knowledge and power of science, move into the battle of life for us and win us wealth as well as honour. And, we pray, may Mitra, Varuna, Aditi, rivers and the sea, earth and heaven bless and advance this united effort of knowledge, power and the people.

Mandala 1/Sukta 111

Rbhus Devata, Angirasa Kutsa Rshi

त॒ ऽन॒थं सु॒वृ॒तं वि॒द्वाना॒प॒स॒स्त॒ ऽन्हरी॑ इ॒न्द्र॒वा॒हा वृ॒ष॒ण्व॒सू ।
त॒ ऽन्पि॒तृ॒भ्यामृ॒भवा॒ युव॒द्वय॒स्त॒ ऽन्व॒त्साय॑ मा॒तरं॑ स॒चा॒-
भुव॑म ॥ १ ॥

1. *Takṣan ratham suvṛtaṁ vidmanāpasastakṣan harī indravāhā vṛṣṇvasū. Takṣan pitr̥bhyām ṛbhavo yuvad vayastakṣan vatsāya mātaram sacābhuvam.*

Let the Rbhus, with their knowledge and action in the field of science and technology, manufacture a sophisticated multistage chariot for the ride of Indra, lord of wealth and honour and generous giver of showers of prosperity. Let them also creates the horse power for that chariot to carry Indra and the wealth of riches. Let them create new youthful vigour for the ageing parents and seniors and the mother cow for the calf to provide protection for it.

आ ना॑ य॒ज्ञाय॑ त॒ त॒ ऋ॒भुम॒द्वयः॑ क॒त्वा द॒ तां सु॒प॒जाव॑ती॒-
मि॒षम॑ । यथा॒ त्याम॑ स॒र्ववी॒रया॑ वि॒शा त॒ ऽः श॒धाय॑ धा॒स॒था
स्वि॒न्दिय॑म ॥ २ ॥

2. *Ā no yajñāya takṣata ṛbhumadvayaḥ kratve dakṣāya suprajāvatīmiṣam. Yathā kṣayāma sarvavīrayā viśā tannaḥ śardhāya dhāsathā svindriyam.*

O Rbhus, create that youthful and vibrant health and age for our yajna of social order with science and technology which shapes the Rbhus for further advancement, create food and energy for a nation of the brave worthy of noble acts and expertise, and build up that science and wealth for our strength by which we may abide as a heroic nation in peace, security and prosperity.

आ त॒त सा॒तिम॒स्मभ्य॑मृ॒भवः सा॒तिं र॒थाय॑ सा॒तिमव॑त नरः ।
सा॒तिं ना॒ ज॒त्रीं सं म॑हत वि॒श्वहा॑ जा॒मिमजा॑मिं पृ॒तना॑सु
स॒ णि॑म ॥ ३ ॥

3. *Ā takṣata sātīm asmabhyam ṛbhavaḥ sātīm rathāya sātīm arvate naraḥ. Sātīm no jaitrīm sam maheta viśvahā jāmim ajāmim prtanāsu sakṣaṇim.*

O Rbhus, leaders of science and commanders of the forces, create and refine the wealth of the nation for us. Create speed and power for the chariot, and strength and speed for movement and transport. Create and heighten our capacity for victory and advancement over the challenging enemy known or unknown, equal or unequal, in the battles of life.

ऋ॒भु ण॑मि॒न्दमा॑ हु॒व ऊ॒तय॑ ऋ॒भून्वाजा॑न्म॒रुतः॑ सा॒मपी॑तय ।
उ॒भा मि॒त्रावरु॑णा नू॒नम॒श्विना॑ त ना॒ हिन्व॑न्तु सा॒तय॑ धि॒य
जि॒ष ॥ ४ ॥

4. *Ṛbhukṣaṇamindramā huva ūtaya ṛbhūn vājān marutaḥ somapītaye. Ubhā mitrāvaruṇā nūnama-śvinā te no hinvantu sātaye dhiye jiṣe.*

I invoke Indra, lord of glory and master friend of the Rbhus, for protection and progress. I invoke the Rbhus, experts of the art of living and creator of the beauty of life. I invoke these pioneers of intelligence, Vajas, leaders of knowledge and power, and the Maruts, spirits and forces of tempestuous movement forward. I call upon them all for protection, promotion and enjoyment of the beauty, wealth and excitement of life. May Mitra, spirit of love and friendship, Varuna, light of excellence, and surely both the Ashvins, complementary currents of divine energy, inspire and exhilarate us for wealth and dignity, intelligence and passion for victory in the struggle for progress in spiritual evolution.

ऋभुभराय सं शिशातु सातिं समयजिद्वाजा अस्माँ अविष्टु ।
त ऽ मित्रा वरुणा मामहन्तामदितिः सिन्धुः पृथिवी उत
द्याः ॥ ५ ॥

5. *Ṛbhurbharāya saṁ śiśātu sātīm samaryajidvājo asmāñ aviṣṭu. Tanno mitro varuṇo māmahan-tāmaditiḥ sindhuḥ pṛthivī uta dyauh.*

May the Rbhus grant us wealth and victory for total fulfilment. May the victor, Vaja, inspire us with courage and valour. And may Mitra, Varuna, Aditi, the seas and the rivers, earth and heaven bless this resolve and prayer of ours with success.

Mandala 1/Sukta 112***Dyavaprthivi, Agni, Ashvins Devata, Angirasa Kutsa Rshi***

इळ द्यावापृथिवी पूवचित्तयं ग्रिं घर्मं सुरुचं यामां ऽष्टयं ।
 याभिर्भरं कारमंशाय जिन्वथस्ताभिरू षु ऊतिभिरश्विना
 गतम ॥ १ ॥

1. *Īle dyāvāprthivī pūrvacittaye'gnim gharman surucaṁ yāmaniṣṭaye. Yābhirbhare kāraman-śāya jinvathastābhirū ṣu ūtibhiraśvinā gatam.*

In continuation of the earlier yajnas of prayer and production, and moving on further on the same path of desired creation and comfort, I invoke at the outset heaven and earth and Agni, brilliant fire. O Ashvins, complementary currents of nature's energy and teachers and scholars, come forth with those very means of protection and advancement by which you inspire and lead the efficient worker and researcher to play his part in the programmes of progress.

युवादानाय सुभरा असृचता रथमा तस्थुवचसं न मन्तव ।
 याभिधिया वथः कर्मा ऽष्टयं ताभिरू षु ऊतिभिरश्विना
 गतम ॥ २ ॥

2. *Yuvordānāya subharā asaścato rathamā tasthurvacasaṁ na mantave. Yābhir-dhi-yo'vathaḥ karmanniṣṭaye tābhirū ṣu utibhiraś-vinā gatam.*

Ashvins, teachers and scholars, complementary harbingers of natural wealth, just as creators and producers of food and energy, avoiding idlers and wastours, come to the man of knowledge for advice, so they come to your chariot to sit in for the gift of desired achievement in action. Come forth with those means of

safety and success by which you protect and promote intellectuals and researchers for progress.

युवं तासां दिव्यस्य पशार्सन विशां यथा अमृतस्य मज्मना ।
याभिधनुमस्वं॑ पिन्वथा नरा ताभिरू षु ऊतिभिरश्विना
गतम ॥ ३ ॥

3. *Yuvaṁ tāsāṁ divyasya praśāsane viśāṁ kṣayatho amṛtasya majmanā. Yābhirdhenuma-svaṁ pinvatho narā tābhirū ṣu ūtibhiraśvinā gatam.*

O Ashvins, teachers, scholars and leaders of the nation, harbingers of health and vitality from the sap of nature, who reside in the midst of the socio-economic and educational system of the people and rule and teach by the power of celestial soma and by the grace of the pure and eternal lord of immortality, come and bless us with those means of vitality, safety and protection by which you revitalize the enervated holy speech and education like rejuvenation of the barren cow.

याभिः परिज्मा तनयस्य मज्मना द्विमाता तूषु तरणिवि-
भूषति । याभिस्त्रिमन्तुरभवद्विच णस्ताभिरू षु ऊतिभि-
रश्विना गतम ॥ ४ ॥

4. *Yābhiḥ parijmā tanayasya majmanā dvimātā tūrṣu taranirvibhūṣati. Yābhistrimanturabhavad vicakṣaṇastābhirū ṣu ūtibhiraśvinā gatam.*

Ashvins, complementary forces of natural evolution, teacher and scholar, human forces of social evolution, come with power and grace with those means and powers of protection and progress by which the all-round moving Vayu, wind energy, source of fire and water, blows and shines among the fast moving forces

of nature with the light and grandeur of its extension, the fire, and by which the teacher and scholar shines in society by the merit of his disciple and power of his creative work, and by which the man of knowledge, action and prayer rises to the universal vision of existence.

याभीं रभं निवृतं सितमद्भ्य उद्वन्दनमरयतं स्वदृश ।
याभिः कण्वं प सिषासन्तमावतं ताभिरू षु ऊतिभिरश्विना
गतम ॥ ५ ॥

5. *Yābhī rebhaṁ nivṛtaṁ sitamadbhya ud vandanamairayataṁ sva-dṛśe. Yābhiḥ kaṇvaṁ pra siṣāsantamāvataṁ tābhirū ṣu ūtibhiraśvinā gatam.*

Ashvins, catalytic powers of nature's divinity, analytic scholars of nature, educational and developmental powers of society, come up to us with grace with all those powers and protections by which you support and advance the scholar wholly and exclusively dedicated to worshipful study of nature in the field of water and liquids and see him emerging from the waters for a sight of divinity through success. Come with those protections by which you support the scholar of eminence in his analytical studies of the elements until he comes out successful.

याभिरन्तकं जसमानमारण भुज्युं याभिरव्यथिभिजि-
जिन्वथुः । याभिः ककन्धुं वय्यं च जिन्वथस्ताभिरू षु
ऊतिभिरश्विना गतम ॥ ६ ॥

6. *Yābhirantakaṁ jasmānamāraṇe bhujyūṁ yābhiravyathibhirjijnvathuḥ. Yābhiḥ karkandhuṁ vayan ca jinvathastābhirū ṣu ūtibhiraśvinā gatam.*

Ashvins, scholars of science and medicine, come with all that knowledge, protection and promotions and safety measures by which you develop pain killers, antibiotics, tonics and anesthetics in the battle of life and by which you save, sustain and develop the fetus after conception. Come with all these with grace.

याभिः शुच॑न्ति ध॒न॒सां सु॒ष॑ंसदं त॒सं घ॒ममा॒म्याव॑न्तम॒त्रय॑ ।
याभिः पृ॒श्नि॑गुं पु॒रु॒कुत्स॑माव॒तं ताभि॑रू षु ऊ॒तिभि॑र॒श्वि॒ना
गत॑म ॥ ७ ॥

7. *Yābhiḥ śucantim dhanasām suṣaṁsadam taptam gharman omyāvantam atraye. Yābhiḥ pṛśnigum purukutsamāvatam tābhirū ṣu ūtibhiraśvinā gatam.*

Ashvins, scholars, teachers and social planners, come with grace with all those modes and means by which you protect and promote the pure hearted creator and distributor of wealth, the noble parliamentarian, brilliant enthusiast, protective warrior, the astronaut and the versatile scholar for the establishment of a social order free from physical, psychological and spiritual ailments.

याभिः श॒ची॑भिवृष॒णा परा॑वृजं पा॒न्धं श्रा॒णं च ।स॑ ए॒त॒व
कृ॒थः । याभि॑व॒र्तिकां॑ ग॒सि॒ताम॑मु॒ञ्च॒तं ताभि॑रू षु ऊ॒तिभि॑-
र॒श्वि॒ना ग॑त॒म ॥ ८ ॥

8. *Yābhiḥ śacībhirvṛṣaṇā parāvṛjam prāndham śroṇam cakṣasa etave kṛthaḥ. Yābhirvartikām grasitām amuñcataṁ tābhirū ṣu ūtibhiraśvinā gatam.*

Ashvins, powers of nature and humanity, generous and virile, come with grace with all those noble acts of protection and mercy by which you restore the rejected, the blind and the deaf back to their natural health and efficiency to see clearly and walk with confidence, and by which you release the poor bird caught in the falcon's beak.

याभिः सिन्धुं मधुमन्तमसश्चतं वसिष्ठं याभिरजराव-
जिन्वतम् । याभिः कुत्सं श्रुतर्यं नयमावतं ताभिरू षु
ऊतिभिरश्विना गतम् ॥ ९ ॥

9. *Yābhiḥ sindhum madhumantamasaścatam vasi-
ṣṭham yābhirajarāvajinvatam. Yābhiḥ kutsam
śrutaryam naryamāvataṁ tābhirū ṣu ūtibhira-
śvinā gatam.*

Ashvins, scholars of science and leaders of the world, young and unaging, come with all those acts of power and protection by which you cross the sea and make the honey-sweets of rivers to flow, promote the pious scholar of Divinity and arm the warrior with thunder, train the man of information and create the leader of leaders. Come with all those and come with grace.

याभिविष्पलां धनसामथर्व्यं सहस्रमी ह आजवजिन्व-
तम् । याभिवशमश्व्यं पणिमावतं ताभिरू षु ऊतिभिरश्विना
गतम् ॥ १० ॥

10. *Yābhirviṣpalām dhanasāmatharvyam sahasra-
mīḥ ājāvajinvatam. Yābhirvaśamaśvyam
preṇimāvataṁ tābhirū ṣu ūtibhiraśvinā gatam.*

Ashvins, ruler and commander of the army,

come with all those acts and powers by which you refresh and promote the defence forces which protect the people, create wealth and remain steady and unshaken in the war of a thousand battles, and by which you raise and maintain an impressive cavalry and armoured corps which is inspired and committed to the nation. Ashvins, come and come with grace.

याभिः सुदानू आशिजाय वणिज दीघश्रवसु मधु काशा
अ रत । कृ तिवन्तं स्तातारं याभिरावतं ताभिरू षु
ऊतिभिरश्विना गतम् ॥ ११ ॥

11. *Yābhiḥ sudānū auśijāya vaṇije dīrghaśravase
madhu kośo akṣarat. Kakṣīvantam stotāram
yābhirāvataṁ tābhirū ṣu ūtibhiraśvinā gatam.*

Ashvins, generous and highly creative scholars and leaders of humanity, come with all those acts and policies by which you open the treasure secrets of the wealth of nature and humanity and let flow the streams of water and honey for the children of the learned, the man of commerce and industry, and the masters of knowledge and wide wealth, and by which you protect and promote the devotees of the nation and national prestige who command the loyalty of their supporters. Come soon and come with grace.

याभी रसां गदसादगः पिपिन्वथुरनश्वं याभी रथमावतं
जिष । याभिस्त्रिशाक उस्त्रिया उदाजत ताभिरू षु
ऊतिभिरश्विना गतम् ॥ १२ ॥

12. *Yābhī rasām kṣodasodgaḥ pipinvathuranaśvaṁ
yābhī ratham āvataṁ jiṣe. Yābhistrīśoka usriyā
udājata tābhirū ṣu ūtibhiraśvinā gatam.*

By feats of irrigation engineering you augment the stream of water with over-flowing rush of floods of water. By feats of automotive engineering you protect and propel the horse-less chariot onward for victory. By electrical engineering, the leader, feeling the want of education, justice and economic well-being throws up the currents of electric energy for development. With all these wonders of science and technology, O Ashvins, scientists and leaders, come with grace and protection for development and progress.

याभिः सूर्यं परियाथः परावति मन्धातारं त्रपत्यष्वावतम ।
याभिविपं प भरद्वाजमावतं ताभिरू षु ऊतिभिरश्विना
गतम ॥ १३ ॥

13. *Yābhiḥ sūryam pariyāthaḥ parāvati mandhā-tāram kṣaitrapatyēṣvāvatam. Yābhirvipram pra bharadvājam āvatam tābhirū ṣu ūtibhiraśvinā gatam.*

With the communication by which you go round the sphere of the sun in far off orbit, by which you reach and protect the pious man of thought and action over the dominions, by which you protect and promote the scholar of science and the creator and harbinger of food, energy and speed, with all these gifts of protection and progress, O Ashvins, leaders of science and development, come with grace and bless us.

याभिर्महामतिथिग्वं कशाजुवं दिवादासं शम्बरहत्य
आवतम । याभिः पूभिद्य त्रसदस्युमावतं ताभिरू षु
ऊतिभिरश्विना गतम ॥ १४ ॥

14. *Yābhirmahām atithigvaṁ kaśojuvaṁ divodāsaṁ śambarahatya āvatam. Yābhiḥ pūrbhidye trasa-dasyum āvatam tābhirū ṣu ūtibhiraśvinā gatam.*

Ashvins, promoters and leaders of humanity, come with those protections and generosity by which in the most challenging battle of life you protect the great man of liberality, the manager of water resources and the promoter of sunlight and the light of Dharma, and by which you defend and advance the terror-warrior against the strongholds of the evil and the wicked in the struggle of life for light and knowledge.

याभि॒व॒मं वि॒पि॒पा॒नमु॒पस्तु॑तं क॒लिं याभि॒वित्त॑जानिं दु॒व॒-
स्य॒थः । याभि॒व्य॒श्वमु॒त पृ॒थि॒माव॑तं ताभि॒रू षु ॐ॒तिभि॑-
र॒श्वि॒ना ग॑तम ॥ १५ ॥

15. *Yābhirvamraṁ vipipānam upastutaṁ kalim yābhirvittajāniṁ duvasyathaḥ. Yābhirvyaśvamu-ta pr̥thim āvatam tābhirū ṣu ūtibhiraśvinā gatam.*

Ashvins, scientists and technologists, come soon and with grace, with those preventives, protectives, curatives and restoratives by which you treat sickness and dehydration, create tonic drinks, protect approved preparations and specialists, and prepare sedatives and pacifiers, by which you protect and honour marriage partners, and by which you launch and protect technological vehicles and genius scholars.

याभि॒नरा॑ श॒यव॑ याभि॒रत्र॑य॒ याभिः॑ पु॒रा म॑न॒व गा॒तुमी॑षथुः ।
याभिः॑ शा॒रीरा॑ज॒तं स्यू॑म॒रश्म॑य॒ ताभि॒रू षु ॐ॒तिभि॑र॒श्वि॒ना
ग॑तम ॥ १६ ॥

16. *Yābhirnarā śayave yābhiratraye yābhiḥ purā manave gātumīṣathuḥ. Yābhiḥ śārīrājataṁ syūmaraśmaye tābhirū ṣu ūtibhiraśvinā gatam.*

Ashvins, leaders of humanity, come and bring us those protections and preparations by which you provide peace and security for the common man sleeping in comfort, assure freedom from weakness of body, mind and soul for the man of virtue, elevate the rule of the benevolent ruler to the sunlight of love and justice over the vast earth and wide paths of movement, and shoot arrows of defence for the rule of light, love and justice.

याभिः पठवा जठरस्य मज्जनाग्निनादीदच्छित इद्धा अज्म ॥

याभिः शयातमवथा महाधन ताभिरू षु ऊतिभिरश्विना गतम ॥ १७ ॥

17. *Yābhiḥ paṭharvā jaṭharasya majmanāgnirnā-dideccita idvo ajmannā. Yābhiḥ śaryātamavatho mahādhane tābhirū ṣu ūtibhiraśvinā gatam.*

Ashvins, leaders and protectors of the people, come with the support and protections by which the ruler protects and promotes the teachers and the disciples. Come with the passion and power by which the warrior, inspired like fire lit up and blazing with the holy fuel in the vedi, rages and blazes with valour and rectitude in battle. Come with the defences by which you protect the warrior facing a shower of arrows in the mighty battle for justice and development.

याभिरङ्गिरा मनसा निर्णयथा गुं गच्छथा विव्र गा-
अणसः । याभिमनुं शूरमिषा समावतुं ताभिरू षु ऊतिभि-
रश्विना गतम ॥ १८ ॥

18. *Yābhiraṅgiro manasā nirāṇyatho'graṇi gacchatho vivare goarṇasaḥ. Yābhirmanuṁ śūramiṣā samāvataṁ tābhirū ṣu ūtibhiraśvinā gatam.*

Ashvins, leaders and commanders, come with the support by which you satiate the man of knowledge with peace and joy at heart. Come with the power and speed by which you fly over the paths of stars. Come with the plenty and generosity by which you strengthen the warrior for humanity with food, energy, movement and refreshment. With all these means of support and protection, come and bless us in peace and security.

याभिः पत्नीविमदाय न्यूहथुरा घ वा याभिररुणीरशि तम ।
याभिः सुदास ऊहथुः सुदव्यं ताभिरू षु ऊतिभिरश्विना
गतम ॥ १९ ॥

19. *Yābhiḥ patnīrvimadāya nyūhathurā gha vā yābhirarunīraśikṣatam. Yābhiḥ sudāsa ūhathuḥ sudevyam tābhirū ṣu ūtibhiraśvinā gatam.*

Ashvins, generous powers of nature and humanity, teachers and celibates, come with the love and protection by which you bring generous and noble life-partners for young men. Come with the love and knowledge by which you teach bright girls and prepare them for life. Come with that bright and divine knowledge by which you enrich the man of charity and generosity. Come and bless us with all these modes of support and protection.

याभिः शन्ताती भवथा ददाशुष भुज्युं याभिरवथा
याभिरधिगुम । अम्यावतीं सुभरामृतस्तुभं ताभिरू षु
ऊतिभिरश्विना गतम ॥ २० ॥

20. *Yābhiḥ śantātī bhavatho dadāśuṣe bhujyurṇ yābhiravatho yābhiradhrigum. Omyāvatīm subharāmṛtastubham tābhirū ṣu ūtibhiraśvinā gatam.*

Ashvins, harbingers of comfort and joy, come with those gifts of support and protection by which you bless the generous man with peace and comfort, by which you protect the man of prosperity and the man of power and honour. Come with that knowledge which bears and brings the wealth of peace and joy and the wealth of truth and right.

याभिः कृशानुमसन दुवस्यथा जव याभियूना अवन्त-
मावन्तम । मधु पियं भरथा यत्सरडभ्यस्ताभिरू षु ऊति-
भिरश्विना गतम ॥ २१ ॥

21. *Yābhiḥ kṛśānumasane duvasyatho jave yābhir-yūno arvantamāvatam. Madhu priyam bhara-tho yat saraḍbhyastābhirū ṣu ūtibhiraśvinā gatam.*

Ashvins, rulers and commanders, come with those protections by which you protect the archer in battle, by which you protect the young rider and the horse in the race, by which you bear and bring the favourite honey for the bees. Come with all these and bless us.

याभिनरं गाषुयुधं नृषाह्य त्रस्य साता तनयस्य जिन्वथः ।
याभी रथाँ अवथा याभिरवन्तस्ताभिरू षु ऊतिभिरश्विना
गतम ॥ २२ ॥

22. *Yābhirnaram goṣuyudham nṛṣāhye kṣetrasya sātā tanayasya jinvathaḥ. Yābhī rathāñ avatho yābhirarvatastābhirū ṣu ūtibhiraśvinā gatam.*

Ashvins, rulers and commanders, come with those powers and protections by which in the battles of men you exhort the leader bravely fighting for the land and her cows, by which in the battle of the field you protect the children of the nation, and by which you defend the warriors of the chariot. Come with all these protections and bless us.

याभिः कुत्समाजुनयं शतक्रतू प तुवीतिं प च दधीति-
मावतम । याभिर्ध्वसन्ति पुरुषन्तिमावतं ताभिर्ऋषु
ऋतिभिरश्विना गतम ॥ २३ ॥

23. *Yābhiḥ kutsmārjuneyaṁ śatakratū pra turvītiṁ
pra ca dabhītiṁ āvatam. Yābhirdhvasantiṁ
puruṣantiṁ āvatam tābhirū ṣu ūtibhiraśvinā
gatam.*

Ashvins, rulers and commanders, heroes of a hundred acts of war and defence, come with those powers and protections by which you protect the lightning missile, by which you protect the tempestuous warrior terrorizing the enemy, by which you defend and advance the leader who takes on and destroys many hosts of the enemy. Come with these protections and advance us on way to progress.

अप्रस्वतीमश्विना वाचमस्म कृतं ना दस्रा वृषणा मनीषाम ।
अद्युत्य वस नि ह्वय वां वृध च ना भवतुं वार्जसाता ॥ २४ ॥

24. *Apnasvatīm aśvinā vācamasme kṛtaṁ no dasrā
vṛṣaṇā manīṣām. Adyūtye'vase ni hvaye vām
vṛdhe ca no bhavataṁ vājasātau.*

Ashvins, complementary divinities of nature and powers of humanity, generous harbingers of showers

of strength and prosperity, give us the holy voice which is creative and effective. Give us the intelligence and wisdom for reflection, imagination and planning. I invoke you for protection and advancement in the sure, clear and honest business of life for light and progress. We take no chances, nor gamble with life, be kind and gracious, lords, be favourable to grant us growth and prosperity in food, energy, success and advancement.

द्युभिर॑क्तुभिः॒ परि॑ पातम॒स्मानरि॑ष्टभिर॒श्विना॒ साभ॑गभिः ।
त ऽ मि॒त्रा वरु॑णा मामहन्ता॒मदि॑तिः सिन्धुः॒ पृथि॑वी उ॒त
द्याः ॥ २५ ॥

25. *Dyubhiraktubhiḥ pari pātam asmānariṣṭebhir-aśvinā saubhagebhiḥ. Tanno mitro varuṇo māmahantām aditiḥ sindhuḥ prthivī uta dyauḥ.*

Ashvins, protect and promote us, we pray, by days and by nights with steady and unobstructed progress, with wealth, grace and good fortune. And may Mitra and Varuna, the sun and shower, Aditi, mother nature, Sindhu, the sea and the rivers, Prithivi, mother earth and Dyau, the light of heaven and currents of spatial energies help, advance and bless this prayer and programme of ours.

Mandala 1/Sukta 113

Usha Devata, Angirasa Kutsa Rshi

इ॒दं श्र॑ष्टं॒ ज्योति॑षां॒ ज्योति॑रागा॒च्चि॒त्रः प॑क॒ता अ॑जनिष्ट॒ विभ्वा॑ ।
य॒था प॑सू॒ता स॒वितुः॑ स॒वायै॑ ए॒वा रा॒त्र्युष॑स॒ यानि॑मारक ॥ १ ॥

1. *Idaṁ śreṣṭhaṁ jyotiṣāṁ jyotirāgāccitraḥ praketo ajaniṣṭa vibhvā . Yathā prasūtā savituḥ savāyaṇ Evā rātryuṣase yonimāraik.*

Here comes this dawn, light of lights, supreme, wonderful, bright and enlightening, rising and expanding. Just as the night comes over for regeneration of the sun, so does it uncover the womb of darkness for the coming of dawn.

रुशद्वत्सा रुशती श्वत्यागादारंगु कृष्णा सदनान्यस्याः ।

समानबन्धू अमृतं अनुची द्यावा वर्णीं चरत आमिनान् ॥ २ ॥

2. *Ruśadvatsā ruśatī śvetyāgādāraigu kṛṣṇā sadanā-nyasyāḥ. Samānabandhū amṛte anūcī dyāvā varṇaṁ carata āmināne.*

The bright dawn comes shining with light, bearing the bright sun new born. The dark night leaves its regions open for the light. Both, like sisters of the same one brother, immortal, assume their own form of light, one bright, the other covered and both come in succession, each retiring and succeeding the other.

समाना अध्वा स्वस्वारनन्तस्तमन्यान्या चरता द्वशिष्ट ।

न मथत न तस्थतुः सुमक् नक्ताषासा समनसा विरूप ॥ ३ ॥

3. *Samāno adhvā svasroranantastamanyānyā carato devaśiṣṭe. Na methate na tasthatuḥ sumeke naktoṣāsā samanāsā virūpe.*

One and the same is the path of the two sisters, which is space, endless and infinite, existentially speaking, which they follow one after the other as ordained by the Divine. They neither overlap, nor encroach, nor clash, nor stand still for a moment. Fixed and firm, each on its own, and of harmonious nature are they, although the night and the dawn are of different forms which are apparently contradictory as light and darkness.

भास्वती न॒त्री स॒नृता॑नाम॒र्चति॑ चि॒त्रा वि दुरा॑ न आवः ।
पाप्या॒ जग॑द्भ्यु॒ ना रा॒या अ॒ख्यदु॑षा अ॒जीग॑भुव॒नानि॑
विश्वा॑ ॥ ४ ॥

4. *Bhāsvatī netrī sūnṛtānāmaceti citrā vi duro na āvah. Prārpyā jagadvyu no rāyo akhyaduṣā ajīgarbhuvanāni viśvā.*

Brilliant shines the dawn, leading inspiration and revelation of divinity for spirits of piety. Wonderful and splendid, it opens the doors of intelligence and consciousness. Taking the world over, it reveals the wealth of nature and envelops the worlds of existence in beauty and splendour.

जिह्वा॒शय॑श्च॒ चरि॑तव म॒घान्या॑भा॒गय॑ इष्ट॒य रा॒य उ॒ त्वम॑ ।
दु॒भं प॒श्यद्भ्य॑ उवि॒या वि॒च । उ॒षा अ॒जीग॑भुव॒नानि॑
विश्वा॑ ॥ ५ ॥

5. *Jihmaśye caritave maghonyābhogaya iṣṭaye rāya u tvam. Dabhrāṁ paśyadbhya urviyā vicakṣa uṣā ajīgarbhuvanāni viśvā.*

O dawn, lady light of wealth and beauty, inspiring, vast and bright, for the lazy loon oversleeping or the squint eyed one, for moving around, for enjoyment of living, for the attainment of desire and yajna, for the achievement of wealth, for the weak-eyed one, and for the revelation of things on earth, you shine and wake up the worlds of existence into light, beauty and activity, revealing even the tiny things.

त्राय॑ त्वं श्रव॑स त्वं मही॒या इष्ट॒य त्वम॑थमिव त्वमि॒त्य ।
विस॑दृ॒शा जी॒विता॑भि॒प॒च । उ॒षा अ॒जीग॑भुव॒नानि॑
विश्वा॑ ॥ ६ ॥

6. *Kṣatrāya tvaṁ śravase tvaṁ mahīyā iṣṭaye tvam artham iva tvamityai. Visadr̥śā jīvitābhipra-cakṣa uṣā ajīgarbhuvanāni viśvā.*

O dawn, for governance and administration of the social order, for food, energy and national prestige, for honour and grandeur, for reaching the desired goal in life, and for the attainment of the various and versatile ways of life, you shine, wake up and envelop the worlds of existence in light and beauty.

एषा दिवा दुहिता पत्यदशि व्युच्छन्ती युवतिः शुक्रवासाः ।
विश्वस्यशाना पाथिवस्य वस्व उषा अद्यह सुभग
व्युच्छ ॥ ७ ॥

7. *Eṣā divo duhitā pratyadarśi vyucchantī yuvatīḥ śukravāsāḥ. Viśvasyeśānā pāthivasya vasva uṣo adyeha subhage vyuccha.*

Dawn, this daughter of heavenly light, appears on the horizon, shining bright, a maiden clothed in light, over-whelming the entire beauty and wealth of the world. O dawn, lady of noble good fortune, come here for us and shine.

परायतीनामन्वति पाथ आयतीनां पथमा शश्वतीनाम ।
व्युच्छन्ती जीवमुदीरयन्त्युषा मृतं कं च न बाधयन्ती ॥ ८ ॥

8. *Parāyatīnāmanveti pātha āyatīnām prathamā śaśvatīnām. Vyucchantī jīvamudīrayantyuṣā mṛtaṁ kaṁ cana bodhayanī.*

The dawn follows the path of those that have gone before since eternity. It is the first pioneer of those that would follow for eternity. Shining bright, waking up, inspiring, exciting, even reviving life asleep as dead,

it comes on and shines on.

उषा यदग्निं समिधं चकथ वि यदावश्च त्सा सूर्यस्य ।

यन्मानुषान्य यमाणाँ अजीगस्तद्वेषु चकृष भद्रमप्रः ॥ ९ ॥

9. *Uṣo yadagniṁ samidhe cakartha vi yadāva-
ścakṣasā sūryasya. Yanmānuṣān yakṣyamāṇāñ
ajīgastad deveṣu cakṛṣe bhadramapnaḥ.*

O dawn, what you do for lighting of the fire of yajna early morning, what you do to reveal the beauty of the world with the light of the sun, what you do to awake and inspire the devotees of yajna, all that you do is noble action for the divinities of nature and humanity among the divinities.

क्रियात्या यत्समया भवति या व्यूषयाश्च नूनं व्युच्छन ।

अनु पूर्वाः कृपत वावशाना पदीध्याना जार्षमन्याभि-
रति ॥ १० ॥

10. *Kiyātyā yat samayā bhavāti yā vyūṣuryāśca
nūnaṁ vyucchān. Anu pūrvāḥ kṛpate vāvaśānā
pradīdhyānā joṣamanyābhireti.*

How long did the dawns last which came and shone earlier? How long would they shine and last which, lovely and brilliant as the earlier ones, remind us of the past ones and brighten up the present around? The dawn would last for ever thus in company with the preceding and the following.

इयुष्टे य पूर्वतरामपश्यन्व्युच्छन्तीमुषसं मर्त्यासः । अस्माभिरू

नु पतिच याभूदा त यन्ति य अपरीषु पश्यान् ॥ ११ ॥

11. *Īyuṣṭe ye pūrvatarāmapaśyan vyucchantīm-
uśasaṁ martyāsaḥ. Asmābhirū nu praticakṣyā-
bhūdo te yanti ye aparīṣu paśyān.*

The mortals who saw the bright and blazing dawn saw the light and passed away. By us too the lovely and shining dawn has been seen for the light. And those too who would see the light of life in the dawns that would follow, would go but with the light of life. (Life and light thus go together continuously in succession in the continuum that existence is.)

यावयद द्वेषा ऋत॒पा ऋत॒जाः सु॒म्नावरी॑ सू॒नृता॑ इ॒रय॑न्ती ।
सु॒मङ्ग॒लीबि॒भती॑ द॒ववी॑तिमि॒हाद्या॑षः श्र॒ष्टत॒मा व्यु॑च्छ ॥ १२ ॥

12. *Yāvayad dveṣā ṛtapā ṛtejāḥ sumnāvarī sūnṛtā īrayanti. Sumaṅgalīrbibhratī devavītimihā-dyoṣaḥ śreṣṭhatamā vyuccha.*

O Dawn, warding off the jealous, guardian of divine truth and yajna, born of divine truth and cosmic yajna, harbinger of peace and comfort, high-priestess of truth, inspiring and exciting, messenger of felicity, bearing joy and prosperity fit for divinity, arise and come, best and highest of lights, shine, inspire and bless us all with freshness.

श॒श्वत्पु॒राषा॑ व्यु॒वास द॒व्यथा॑ अ॒द्यदं॑ व्या॒वा मु॒घानी॑ । अथा॒
व्यु॒च्छदु॒त्तराँ॑ अ॒नु द्यू॒नज॒रामृ॑ता॒ चर॑ति स्व॒धाभिः॑ ॥ १३ ॥

13. *Śāśvat puroṣā vyuvāsa devyatho adyedaṁ vyāvo maghonī. Atho vyucchāduttarāṅ anu dyūna-jarāmṛtā carati svadhābhiḥ.*

The bright dawn, ancient and eternal, shines since eternity. Bright and generous mistress of wealth, lights up this world this day and then brightens up the days following till eternity. Unaging and immortal, the dawn moves on and on with its own divine powers and

gifts of generosity.

व्य॑ज्जिभि॒दिव आ॒ता॒स्वद्या॒दप॑ कृ॒ष्णां नि॒णिजं द॒व्यावः ।
प॒बा॒धय॑न्त्य॒रुण॑भि॒रश्व॑रा॒षा या॑ति सु॒युजा॒ रथे॑न ॥ १४ ॥

14. *Vyañjibhirdiva ātāsvadyaudapa kṛṣṇāṁ nirṇijam devyāvaḥ. Prabodhayantyaruṇa-bhiraśvairoṣā yāti suyujā rathena.*

With her soothing celebrities, shining from heaven across the quarters of space, the bright dawn dispels the darkness of night and adorns and reveals the beauty of the world. Waking up the sleeping humanity she comes in the early morning by the celestial car of luxurious light drawn by the glorious sunbeams of fiery speed and splendour.

आ॒वह॑न्ती पा॒ष्या वा॒याणि चि॒त्रं क॒तुं कृ॑णु॒त चकि॑ताना ।
इ॒युषी॑णामु॒पमा श॑श्व॒तीनां वि॒भाती॑नां प॒थमा॑षा
व्य॑श्वत ॥ १५ ॥

15. *Āvahantī poṣyā vāryāṇi citraṁ ketuṁ kṛṇute cekitānā. Īyusīṇāmupamā śaśvatīnām vibhātīnām prathamōṣā vyaśvait.*

Bearing and bringing choice nourishments for body, mind and soul, waking those who sleep, lighting the dark, the dawn creates wonderful brilliance. Following upon the heels of the by-gones, first shining of the succeeding lights, measure of the eternal recurrent lights of the dawn, she goes on by her chariot of light drawn not by horses but by sunbeams.

उदी॑र्ध्व जी॒वा अ॒सुन॑ आ॒गाद॑प॒ पागा॑त्त॒म आ॒ ज्याति॑रति ।
आ॒र॒क्प॒न्थां या॑त॒व सू॒याया॑ग॒न्म यत्र॑ पति॒रन्त॑ आ॒युः ॥ १६ ॥

16. *Udīrdhvaṃ jīvo asurna āgādapa prāgāt tama ā jyotireti. Āraik panthām yātave sūryāyāganma yatra pratiranta āyuh.*

Awake ye all who sleep, arise ye all who wake, life has come, and the energy of life-prana flows for all. Darkness is gone. Light has come, having cleared the path for the sun to rise and move. Let us reach there, enjoy life and elevate life and ourselves.

स्यूमना वाच उदियति वह्निः स्तवाना रभ उषसा विभातीः ।
अद्या तदुच्छ गृणत मघान्यस्म आयुनि दिदीहि पृजावत ॥ १७ ॥

17. *Syūmanā vāca udiyarti vahniḥ stavāno rebha uṣaso vibhātīḥ. Adyā taduccha grṇate magho-nyasme āyurni didīhi prajāvat.*

The admirer, poet of fiery imagination, sings inspiring songs in praise of brilliant dawn. O Dawn, lady of light and harbinger of wealth, shine for the worshipper and give him the light. And give us the health and age blest with progeny.

या गार्मतीरुषसः सववीरा व्युच्छन्ति दाशुष मर्त्याय ।
वायारिव सूनृतानामुदक ता अश्वदा अश्ववत्साम-
सुत्वा ॥ १८ ॥

18. *Yā gomatīruṣasaḥ sarvavīrā vyucchanti dāśuṣe martyāya. Vāyoriva sūnṛtānāmudarke tā aśvadā aśnavat somasutvā.*

Bright are the dawns, rich in sunbeams and wealth of cows, creators and inspirers of all the brave on earth. Generous are they for the man who gives and sacrifices, giver of horses fast as sunbeams. And when men of truth and law meditate on them, then, flying as

the wind, they come and bless the man who performs the soma-yajna of creative joy for life.

मा॒ता द॒वाना॒मदि॒तरनी॑कं य॒ज्ञस्य॑ क॒तुर्बृ॑हती वि भा॒हि ।
प॒श॒स्ति॒कृ॒द ब॒र्हण॑ ना॒ व्यु॑च्छ॒ न॒ जन॑ जनय विश्व-
वार ॥ १९ ॥

19. *Mātā devānām aditeranīkaṁ yajñasya keturbṛhatī vi bhāhi. Praśastikṛd brahmaṇe no vyucchā no jane janaya viśvavāre.*

Creative power of Divinity, image of Eternity, fire of the cosmic yajna of creation and evolution, shine brilliant over the vast spaces. Light adorable, shine and let us shine for the service of Divinity. Universal giver of bliss, elevate us to the heights where we belong.

यच्चि॒त्रम॑प्र उ॒षसा॑ वह॒न्तीजा॑नाय॒ शश॑मा॒नाय॑ भु॒दम॑ । त॒ मा॑
मि॒त्रा वरु॑णा॒ माम॑हन्ता॒मदि॑तिः सिन्धुः पृ॒थि॒वी उ॒त
द्याः ॥ २० ॥

20. *Yaccitramapna uṣaso vahanṭījānāya śaśamānāya bhadram. Tanno mitro varuṇo māmahan-tām aditiḥ sindhuḥ pṛthivī uta dyauḥ.*

Whatever creation and wonderful inspiration the dawns, lady lights of divinity, bear and bring for the zealous yajaka, may Mitra, universal friend of life, Varuna, lord of eternal peace and justice, Aditi, mother nature, the rivers and the sea, the earth, the sky and the light of heaven expand and elevate for humanity.

Mandala 1/Sukta 114

Rudra Devata, Angirasa Kutsa Rshi

इ॒मा रु॒द्राय॑ त॒वस॑ क॒प॒दिन॑ ।॒यद्वी॒राय॑ प॒ भ॒राम॑ह म॒तीः ।
यथा॑ श॒मस॑द द्वि॒पद॑ च॒तु॒ष्पद॑ वि॒श्वं पु॒ष्टं गा॒म अ॒स्मि ।
नातु॑रम ॥ १ ॥

1. *Imā rudrāya tavase kapardine kṣayadvīrāya prabhārāmahe matīḥ. Yathā śamasad dvipade catuspade viśvaṁ puṣṭaṁ grāme asminnanā-turam.*

We offer these songs of prayer and adoration to Rudra, omnipotent lord of mercy and justice, father and protector of the brave, for the sake of the brahmachari student of the Rudra order so that all may be peace and joy among the humans and animals and all life on earth and the environment be healthy and happy in this settlement, this world and the universe.

मृ॒ळा ना॑ रु॒द्रा॒त ना॒ मय॑स्कृ॒धि ।॒यद्वी॒राय॑ न॒मसा॑ वि॒धम॑ त ।
यच्छं॑ च॒ याश्च॑ म॒नु॒राय॑ज पि॒ता तद॑श्याम॒ तव॑ रु॒द्र
पणी॑तिषु ॥ २ ॥

2. *Mṛḷā no rudrota no mayaskṛdhi kṣayadvīrāya nāmasā vidhema te. Yacchaṁ ca yośca manurāyeje pitā tadaśyāma tava rudra praṇītiṣu.*

Rudra, be kind to us, be good and give us peace, comfort and good health. We do homage to you, leader and protector of the brave, with oblations and salutations. The peace and freedom which Manu, father guardian of humanity, procured and secured for us, may we, we pray, attain under your kind guidance and discipline.

अ॒श्याम॑ त सु॒म॒तिं द॑वय॒ज्यया॑ । अ॒य॒द्वी॒रस्य॑ तव॒ रु॒द मी॒ढवः॑ ।
सु॒म्ना॒य॒ा दि॒वि॒शा अ॒स्माक॒मा च॒रारि॑ष्टवीरा जु॒हवाम॑ त
ह॒विः ॥ ३ ॥

3. *Aśyāma te sumatiṁ devayajyayā kṣayadvīrasya tava rudra mīḍvahaḥ. Sumnāyannid viśo asmākamā carāriṣṭavīrā juhavāma te haviḥ.*

Rudra, good and generous, protector of the brave, may we attain the favour of your wisdom and advice by worship and homage to you. With our heroes of the nation unhurt and protected, we offer gifts of oblations and homage to you. Come, we pray, be kind and gracious to our people.

त्व॒षं व॒यं रु॒दं य॒ज्ञसा॑धं व॒द्भुं क॒विम॑वस॒ नि ह॒व्याम॑ह ।
आ॒र अ॒स्मद्व॒व्यं ह॒ळा अ॒स्यतु॑ सु॒म॒तिमि॒द्वय॑म॒स्या वृ॒णीम॑ह ॥ ४ ॥

4. *Tveṣaṁ vayaṁ rudraṁ yajñasādhaṁ vaṅkuṁ kavimavase ni hvayāmahe. Are asmad daivyaṁ heḷo asyatu sumatimid vayamasyā vṛṇīmahe.*

For our protection and guidance we invoke Rudra, blazing brilliant, destroyer of enemies, giver of success in the yajnic projects of life, lord of instant motion and action, and seer of universal vision. May He ward off all furies of nature from us. We choose and pray for His vision and wisdom for our conduct in life.

दि॒वा व॑रा॒हम॑रु॒षं क॑प॒दिनं॑ त्व॒षं रू॒पं न॑म॒सा नि ह॒व्याम॑ह ।
ह॒स्त बि॑भ्र॒द्भ॒ष॒जा वा॒र्याणि॑ श॒म॒ वम॑ च्छु॒दि॒र॒स्मभ्यं॑ यंस॒त ॥ ५ ॥

5. *Divo varāhamaruṣaṁ kapardinam tveṣaṁ rūpaṁ namasā ni hvayāmahe. Haste bibhrad bheṣajā vāryāṇi śarma varma cchardirasmabhyaṁ yaṁsat.*

With offerings of food and salutations we invoke Rudra from the regions of light, generous as a cloud, brilliant, master controller of the gambler's dice and blazing magnificent of form. May he come bearing in hand the choicest herbs for medicine and bless us with gifts of a peaceful happy home, protective armour, and preventive and deterrent arms and armaments.

इदं पित्र मरुतामुच्यत वचः स्वादाः स्वादीया रुदाय वधनम ।
रास्वा च ना अमृत मत्भार्जनं त्मन ताकाय तनयाय
मृळ ॥ ६ ॥

6. *Idaṁ pitre marutāmucyate vacaḥ svādoḥ svādiyo rudrāya vardhanam. Rāsvā ca na amṛta marta-bhojanam tmane tokāya tanayāya mṛḷa.*

This exhilarating song of homage, holiest of holies, is offered in honour of Rudra, father and protector of the Maruts, heroes of the nation. Lord of immortality, give us the best nourishing food for the mortals, sweetest of sweets, for our body, mind and soul, for our children and for our youth. Lord, be kind and gracious to bless us.

मा ना महान्तमुत मा ना अभकं मा न उ न्तिमुत मा न
उत्तम । मा ना वधीः पितरं मात मातरं मा नः प्रियास्तन्वा
रुद रीरिषः ॥ ७ ॥

7. *Mā no mahāntamuta mā no arbhakam mā na ukṣantamuta mā na ukṣitam. Mā no vadhīḥ pitarām mota mātaram mā naḥ priyāstanvo rudra rīriṣaḥ.*

Rudra, lord of mercy and justice, frustrate not our great men, saints and scholars, and our seniors. Strike not our children. Slay-not our youth. Kill not the

fetus in the womb. Kill not our father, nor our mother. Hurt not our lovely bodies, nor hurt our beloved wives.

मा नस्ताक तनय मा न आया मा ना गाषु मा ना अश्वेषु
रीरिषः । वीरान्मा ना रुद्र भामिता वधीहविष्मन्तः सदमित्त्वा
हवामह ॥ ८ ॥

8. *Mā nastoke tanaye mā na āyau mā no goṣu mā no aśveṣu rīriṣaḥ. Virān mā no rudra bhāmito vadhīrhaviṣmantāḥ sadamit tvā havāmahe.*

Rudra, lord eternal of mercy and justice, strike not our baby, nor our child. Snap not our life short. Kill not our cows, nor horses. If ever you feel angry for our trespasses, forgive, we pray, strike not our brave. With our hands raised in prayer with holy offerings, we always invoke you and pray for kindness and grace.

उप त स्तामान्पशुपा इवाकरं रास्वा पितमरुतां सुम्नस्म ।
भद्रा हि तं सुमतिर्मृळ्यत्तमाथा वयमव इत्त वृणीमह ॥ ९ ॥

9. *Upa te stomān paśupā ivākaraṁ rāsva pitarmarutāṁ sumnamasme. Bhadrā hi te sumatirmṛṣayattamāthā vayamava it te vṛṇīmahe.*

I bring these songs of praise in homage to you, father and protector of the brave Maruts, heroes of nature and humanity, just as a shepherd brings milk and curds to offer to his master. Lord, we pray, give us peace and joy. Blissful is the vision of Divinity, most beatific. Therefore we choose to pray for your protection and guidance, only that and none else's.

आर त गाघ्नमुत पूरुषघ्नं तयद्वीर सुम्नस्म त अस्तु । मृळा
च ना अधि च बूहि द्रवाधा च नः शम यच्छ द्विबहाः ॥ १० ॥

10. *Āre te goghnamuta pūruṣaghaṇam kṣayadvīra
sumnamasme te astu. Mṛlā ca no adhi ca brūhi
devādhā ca naḥ śarma yaccha dvibarhāḥ.*

Lord protector and shelter of the brave, let the butcher of cows and murderer of men be off by your protection and grace. May the peace and joy of your blessings be for us. Be kind and gracious to us. Speak to us in the heart from above. Lord of the world of here and after, give us peace and joy on earth, and the ultimate freedom after.

अवाचाम् नमः अस्मा अवस्यवः शृणोतु ना हवं रुदा
मरुत्वान् । त ऽ मित्रा वरुणा मामहन्तामदितिः सिन्धुः
पृथिवी उत द्याः ॥ ११ ॥

11. *Avocāma namo asmā avasyavaḥ śṛṇotu no havam
rudro marutvān. Tanno mitro varuṇo māmahan-
tām aditiḥ sindhuḥ pṛthivī uta dyauḥ.*

Seekers of protection and bliss, let us sing in praise of the Lord. May Rudra, omniscient lord omnipotent, listen to our call and prayer. And may Mitra, Varuna, Aditi, the sea and rivers, the earth and heaven raise and sublimate our word of salutation and prayer to the divine presence. (The word is Namaste.)

Mandala 1/Sukta 115

Surya Devata, Angirasa Kutsa Rshi

चित्रं दवानामुदगादनीकं च ऽ मित्रस्य वरुणस्याग्रः ।
आपा द्यावापृथिवी अन्तरि ऽ सूय आत्मा जगत्स्त-
स्थुषश्च ॥ १ ॥

1. *Citraṁ devānām udgād anīkaṁ cakṣurmitrasya varuṇasyāgneḥ. Āprā dyāvāprthivī antarikṣaṁ sūrya ātmā jagatastasthuṣāśca.*

Lo! there rises the sun, wonderful image of Divinity, the very eye of Mitra, heaven, the soothing cool of Varuna, the waters, and the beauty of the moon. It pervades and fills the heaven and earth and the middle regions of the sky. It is indeed the very soul of the moving and the unmoving world.

सू॒र्या॑ द॒वीमु॒षसं॑ रा॒र्चमा॒नां म॒या न या॒षाम॒भ्यति॑ प॒श्चात् ।

य॒त्रा नरा॑ द॒व्यन्ता॑ यु॒गानि॑ वि॒तन्व॑त प॒ति भ॒दाय॑ भ॒द्रम् ॥ २ ॥

2. *Sūryo devīmuṣasaṁ rocamānāṁ maryo na yoṣām abhyeti paścāt. Yatrā naro devayanto yugāni vitanvate prati bhadrāya bhadram.*

The sun follows the brilliant and beautiful dawn just like a youthful lover who pursues his beloved. And therein, with reference to that, the leading astronomers of the stars extend their noble vision for the calculation of ages for the good of humanity.

भ॒दा अ॒श्वा ह॒रितः॑ सू॒र्यस्य॑ चि॒त्रा ए॒त॒ग्वा अ॒नुमा॒द्यासः॑ ।

न॒म॒स्यन्ता॑ दि॒व आ पृ॒ष्ठम॑स्थुः प॒रि द्या॒वापृ॒थि॒वी य॑न्ति
स॒द्यः ॥ ३ ॥

3. *Bhadra āśvā haritaḥ sūryasya citrā etagvā anumādyāsaḥ. Namasyanto diva ā prṣṭhamas-thuḥ pari dyāvāprthivī yanti sadyaḥ.*

The blissful rays of the sun, reddish, various and wondrous, exhilarating, invigorating overspread the expanse of heaven and constantly go over the regions

of space across the sky and the earth.

तत्सूर्यस्य दवृत्त्वं तन्महित्वं मध्या कताविततं सं जभार ।

यददयुक्त हरितः सधस्थादादात्री वासस्तनुत सिमस्म ॥ ४ ॥

4. *Tat sūryasya devatvaṁ tanmahitvaṁ madhyā kartorvitataṁ saṁ jabhāra. Yadedayukta haritaḥ sadhasthādādrātrī vāsastanute simasmai.*

That Lord of the universe, Omnipotent Light of creation, is the Sun, Savita, who holds and sustains the light and grandeur of the sun pervading in the world of action. And it is He who withdraws and folds up the same divinity and grandeur of the sun. And when the Lord withdraws the light of the sun, then the Night of Pralaya absorbs everything of existence into her fold of darkness. (This is the story of the eternal round of evolution and involution of the universe.)

When the sun, in the daily round of day-light and darkness at night, collects the rays of light from down below then the night spreads her cover of darkness over all. (This is the story of the daily round of the day-night cycle.)

तन्मित्रस्य वरुणस्याभिच । सूया रूपं कृणुत द्यारुपस्थ ।

अनन्तमन्यदुशदस्य पाजः कृष्णमन्यद्धरितः सं भरन्ति ॥ ५ ॥

5. *Tanmitrasya varuṇasyābhicakṣe sūryo rūpaṁ kṛṇute dyorupasthe. Anantamanyad ruśadasya pājah kṛṣṇamanyaddharitaḥ saṁ bharanti.*

The Eternal Lord, in order that Mitra and Varuna, day and night, be seen, creates light and shade and form. And so, the sun, which is light incarnate, in the close space of heaven, shows the forms of things. Endless,

different and blazing is its power of one sort, while the shade of darkness is another, which the rays of the sun bear in the quarters of space.

अद्या देवा उदिता सूर्यस्य निरंहसः पिपृता निरवद्यात ।
त त मित्रा वरुणा मामहन्तामदितिः सिन्धुः पृथिवी उत
द्याः ॥ ६ ॥

6. *Adyā devā uditā sūryasya nirāṇhasaḥ pipṛtā niravadyāt. Tanno mitro varuṇo māmahantām-aditiḥ sindhuḥ pṛthivī uta dyauḥ.*

O powers divine and vitalities of nature born of the rising sun, pure and immaculate, save us to-day from whatever is sinful and despicable. And may the day and night, the wide space, the rivers and the sea, the earth and the heavens of light, we pray, bless us to rise in our hopes and endeavours.

Mandala 1/Sukta 116

Ashvins Devata, Kakshivan Dairghatamasa Aushija Rshi

नासत्याभ्यां बहिरिव प वृञ्ज स्तामौ इयम्यभियव वातः ।
यावभगाय विमदाय जायां सनाजुवा न्यूहतू रथेन ॥ १ ॥

1. *Nāsatyābhyām barhiriva pra vṛñje stomāñ iyarmyabhriyeva vātaḥ. Yāvarbhagāya vimadāya jāyām senājuvā nyūhatū rathena.*

Just as the priest selects and plucks sacred grass and spreads it over and around the vedi in celebration, and just as the winds move the vapour laden cloud across the sky, so do I select words of appreciation for the Ashvins, scientist and technologist, sincere and true, compose them into songs of praise and air them over

the skies, for the Ashvins, who fly troops of the army by a carrier plane over the mountains like friends flying a damsel for the youthful sober lover.

वीळुपत्मभिराशुहर्मभिवा दवानां वा जूतिभिः शाशदाना ।
तदासभा नासत्या सहस्रमाजा यमस्य पध्न जिगाय ॥ २ ॥

2. *Vīḷupatmabhirāśuhemabhirvā devānām vā jūti-
bhiḥ śāśadānā. Tad rāsabho nāsatyā sahasramājā
yamasya pradhane jigāya.*

Ashvins, ever sincere and true, flying by the wings of powerful birds, fast at the speed of clouds, by the tempests of wind and fire splitting the currents of winds, eminent scholars and aeronauts, the power applied, controlled and directed in your chariot would win victories in a thousand battles of wealth against the deadly enemy.

तुगा ह भुज्युमश्विनादमघ रयिं न कश्चिन्ममृवाँ अवाहाः ।
तमूहथुनाभिरात्मन्वतीभिरन्तरि अपुद्भिरपादकाभिः ॥ ३ ॥

3. *Tugro ha bhujyum aśvinodameghe rayim na
kaścin-mamṛvāñ avāhāḥ. Tam ūhathur-nau-bhir-
ātmanvatībhir-antarikṣaprudbhir-apoda-kābhiḥ.*

Ashvins, commanders forceful as wind and lightning, if a great ruler and governor launches a fighter and pioneer beneficiary of the nation on the bottomless sea but then abandons hope like a dying man giving up his wealth of a life-time, you rescue him by self-driven, waterproof, flying boats.

तिस्रः अपस्त्रिरहातिवज्रिनासत्या भुज्युमूहथुः पतङ्गः ।
समुदस्य धन्व आदस्य पार त्रिभी रथः शतपद्भिः षळश्वः ॥ ४ ॥

4. *Tisraḥ kṣapas-trir-ahātivrajabhir-nāsatyā bhujiyum-ūhathuḥ pataṅgaiḥ. Samudrasya dhanvannādrasya pāre tribhī rathāī śatapadbhiḥ śaśaśvaiḥ.*

Ashvins, undeviating from truth and reality, you carry the ruler beneficiary across the unfathomable ocean and over the desert three-nights and three days non-stop by three flying chariots fitted with hundred wheels and six engines.

अ॒नार॒म्भ॒ण तद॑वीर॒य॒थाम॒ना॒स्थान॒ अंग॒भ॒ण स॒मु॒द ।
यद॑श्वि॒ना ऊ॒ह॒थु॒भु॒ज्यु॒मस्तं॒ श॒तारि॑त्रां॒ नाव॑मा॒त॒स्थि॒-
वांस॑म ॥ ५ ॥

5. *Anārambhaṇe tad-avīrayethām-anāsthāne agrabhāṇe samudre. Yad-aśvinā ūhathur bhujiyum-astam śatāritrām nāvam-ātasthivāmsam.*

Ashvins, scholars dedicated to truth and humanity, in the ocean of space where there is no beginning and no end, where there is no foothold and nothing to hold with hand, you carry the man of earthly enjoyment riding the carrier-boat worked with a hundred propellers to his haven of rest where there is no want, no pain, nothing beyond desire. That is great, heroic!

यम॑श्वि॒ना द॒द॒थुः॒ श्व॒तम॑श्व॒म॒घा॒श्वा॒य॒ श॒श्व॒दि॒त्स्व॒स्ति ।
तद्वा॑ं द॒ा॒त्रं॒ म॒हि॒ की॒त॒न्यं॒ भू॒त्प॒द्वा॒ वा॒जी॒ स॒द॒मि॒द्ध॒व्या॑
अ॒यः॒ ॥ ६ ॥

6. *Yamaśvinā dadathuḥ śvetamaśvamaghāśvāya śaśvadit svasti. Tad vām dātram mahi kīrtenyam bhūt paidvo vājī sadamiddhavyo aryaḥ.*

Ashvins, experts of velocity and motion, the

brilliant white solar car which you provide for the adventurous traveller is all-time auspicious. That gift of yours is great, admirable all over the earth. The super-fast car is of undiminishing value and adorable in the economic world of business and industry.

युवं नरा स्तुवत पज्रियाय कृ तीवत अरदतं पुरन्धिम ।
कारातराच्छुफादश्वस्य वृष्णः शतं कुम्भाँ असिञ्चतं
सुरायाः ॥ ७ ॥

7. *Yuvam narā stuvate pajriyāya kakṣīvate aradataṁ purandhim. Kārotarāc-chaphād-aśvasya vṛṣṇaḥ śataṁ kumbhāñ asiñcataṁ surāyāḥ.*

Ashvins, leading teacher and scholar of herbal science, you reward the faithful disciple of pious discipline ever ready in harness with exceptional knowledge and insight into the science and technology of restorative nectar by which you can fill a hundred jars of drink from one horse-hoof measure of virile essence distilled through the filter.

हिमनाग्निं घंसमवारयथां पितुमतीमूजमस्मा अधत्तम ।
ऋबीस अत्रिमश्विनावनीतमुन्यथुः सवगणं स्वस्ति ॥ ८ ॥

8. *Himenāgniṁ ghraṁsam-avārayethāṁ pitumatīm-ūrjam-asmā adhattam. Ṛbīse atrim- aśvināvanītam-unninyathuḥ sarvagaṇaṁ svasti.*

Ashvins, scholars of heat and energy, fight out fire and heat with ice and cool, and bear edible energy concentrate for us. Pull out the man fallen into the earth's womb of fire and despondency and free him and his community from physical, mental and spiritual suffering for their common good.

पराव॒तं ना॑सत्यानुद॒थामुच्चाबु॑ध्नं चकथुजिह्वा॒बार॑म ।

ए॒ पापा॑ न पा॒यना॑य रा॒य स॒हस्रा॑य तृष्य॒त गा॑तमस्य ॥ ९ ॥

9. *Parāvataṁ nāsatyā nudethām-uccābudhnaṁ cakrathurjihmavāram. Kṣarannāpo na pāyanāya rāye sahasrāya tṛṣyate gotamasya.*

Ashvins, high-priests of nature and truth, lift up the waters from the bottom at the lowest level, raise it to a higher level by oblique channels, and let the streams flow for drink for a thousand people, and for the scholar and the administrator, to quench their thirst and for the production of wealth.

जुजु॒रुषा॑ नासत्या॒त व॒विं पा॑मुञ्च॒तं द॒पिमि॑व च्यवा॒नात॑ ।

पा॒तिर॑तं ज॒ह्ति॒स्यायु॑द॒स्त्रादि॑त्प॒तिम॑कृणु॒तं क॒नीना॑म ॥ १० ॥

10. *Jujuruṣo nāsatyota vavriṁ prāmuñcataṁ drāpimiva cyavānāt. Prātirataṁ jahitasyāyurdasrādit patimakṛṇutaṁ kanīnām.*

Ashvins, recuperative powers of nature, masters of medicine and psychiatrists, you free the ageing man from wrinkled skin, remove fear complex from the escapist running away from life, give a new lease of life to the depressed heading to suicide, and mature adolescent girls to grow and match with the right husband in marriage.

तद्वा॑ं नरा॒ शंस्य॑ रा॒ध्यं चा॑भिष्टि॒म ना॑सत्या॒ वरू॑थम ।

यद्वि॒द्वांसा॑ नि॒धिमि॑वाप॒गू ह॒मुद्द॑श॒तादू॑पथुवन्द॒नाय॑ ॥ ११ ॥

11. *Tad vāṁ narā śaṁsyāṁ rādhyāṁ cābhiṣṭimnāsatyā varūtham. Yad vidvāṁsā nidhimivāpa-gūlhamud darśatādūpathurvandanāya.*

Ashvins, leading lights of humanity dedicated to truth and reality, the protective and promotive work you do is appreciable, adorable and blissfully desirable. Leaders of knowledge and secrets of nature, it is so far hidden from view like an underground treasure. Let it come forth so that all may see and admire and do you the honour you deserve.

तद्वां नरा स॒नय॒ दंसं॑ उ॒गमा॒विष्कृ॑णामि तन्य॒तुन वृ॒ष्टिम॑ ।
द॒ध्यङ॒ह यन्म॑ध्वा॒थव॒णा वा॒मश्व॑स्य शी॒ष्णा प॒ यदी॑मु॒-
वाचं॑ ॥ १२ ॥

12. *Tad vām narā sanaye daṁsa ugramāviṣkṛṇomi tanyaturna vṛṣṭim. Dadhyaṅ ha yanmadhvā-tharvaṇo vā maśvasya śīrṣṇā pra yadīmuvāca.*

Ashvins, leaders of men in knowledge and action, that marvellous work of yours in the interest of social good, I explain and proclaim in detail like thunder and lightning raining showers from the cloud, work and knowledge sweet as honey which the man of love and reverence, Dadhyang, child and disciple of the sober sage of non-violence, Atharvan, taught you from his mind inspired with wisdom and passion for superfast action in the form of a full treatise on the subject.

अजा॑हवी णस॒त्या क॒रा वां म॒ह या॒मन्पु॑रु॒भुजा॑ पु॒रन्धिः॑ ।
श्रु॒तं तच्छा॑सु॒रिव॑ वधि॒म॒त्या हि॒र॑ण्यहस्तमश्विनावद॒-
त्तम॑ ॥ १३ ॥

13. *Ajohavīnnāsatyā karā vām mahe yāman puru-bhujā purandhiḥ. Śrutam tacchāsuraiva vadhri-matyā hiraṇyahastam-aśvināvadattam.*

Ashvins, lovers of truth and reality, munificent

powers of action and knowledge, liberal givers of joy and prosperity for all, let the woman of noble intelligence invite you for the sake of abundant peace and prosperity, listen to her invocation as a commandment of the world Ruler, and give the fortunate woman that superior knowledge which showers the joys of life with golden hands of generosity.

आ॒स्न वृ॒कस्य॑ व॒ति॑काम॒भीक॑यु॒वं न॑रा नास॒त्यामु॑मुक्तम ।
उ॒ता क॒विं पु॑रु॒भुजा॑ यु॒वं ह॒ कृ॑प॒माण॑म॒कृ॑णु॒तं वि॒च ॥ १४ ॥

14. *Āsno vṛkasya vartikāmabhīke yuvaṁ narā nāsatyā mumuktam. Uto kavim purubhujā yuvaṁ ha kṛpamāṇam-akṛṇutaṁ vicakṣe.*

Ashvins, defenders of truth, light and justice, leaders of humanity and creators of peace and prosperity for all, in the human search for progress and enlightenment, you save the poor bird from the devourer's mouth, and give the poet a compassionate heart for a comprehensive vision of life.

च॒रि॒त्रं हि॒ वरि॑वाच्छ॒दि प॒णमा॒जा ख॒लस्य॑ प॒रित॑क्म्यायाम ।
स॒द्या ज॒ङ्घा॒माय॑सीं वि॒श॒पला॑य॒ धनं॑ ह॒ित स॒त॑व॒ प॒त्य॑ध॒-
त्तम॑ ॥ १५ ॥

15. *Caritraṁ hi verivācchedi paṇamājā khelasya paritakmyāyām. Sadyo jaṅghāmāyasīm viśpalāyai dhane hite sartave pratyadhattam.*

Ashvins, when the battle is raging for the defence and sustenance of the people but the issue is wavering in the night of uncertainty, you instantly take to the armour of steel for advance, strike and break down the enemy's force as you cut off the wing of a bird.

श॒तं म॒षान्वृ॒क्य च॒ । द॒ानमृ॒जाश्वं॑ तं पि॒तान्धं॑ च॒कार । तस्मा॑
अ॒ णी॑ ना॒सत्या वि॒च । आ॒धत्तं॑ द॒स्त्रा भिष॑जाव॒न॒वन ॥ १६ ॥

16. *Śataṁ meṣān vṛkya cakṣadānam-rjṛāśvaṁ taṁ pitāndhaṁ cakāra. Tasmā akṣī nāsatyā vicakṣa Adhattaṁ dasrā bhiṣajāvanarvan.*

If a person were to sacrifice a hundred generous and creative contenders, meshas, for the pleasure of a wolfish thief and his wife, even though such a person were otherwise very intelligent and dynamic, the fatherly ruler should throw him into the darkness of prison. And yet, O Ashvins, lovers of ultimate truth, dispellers of untruth and darkness, generous showers of bliss, bring the eyes for the waking blind so that he could see what is real and true and good and be released from the dungeon of ignorance. (It is better to make the blind see than keep them in the prison. It is better to redeem the criminal and the sinner than throw him in the prison.)

आ वां रथं॑ दु॒हिता॑ सू॒र्यस्य॑ का॒ष्म॑वातिष्ठ॒दव॑ता॒ जय॑न्ती ।
वि॒श्वं द॒वा अ॒न्व॑म॒न्यन्त॑ ह॒द्भिः॑ स॒मु श्रि॒या ना॑सत्या
स॒चथ॑ ॥ १७ ॥

17. *Ā vāṁ rathaṁ duhitā sūryasya kārṣmevātiṣṭha-darvatā jayantī. Viśve devā anvamanyanta hr̥d-bhiḥ samu śriyā nāsatyā sacethe.*

Ashvins, lovers and defenders of truth in the battle of life and health of the world, let the dawn, daughter of the sun, arise and ride your chariot drawn by horses of light and win the battle. Let all the divinities of the world heartily applaud the beauty and power, and may you shine with the beauty and glory of the rise and

may you win the victory.

यदयातुं दिवादासाय वृतिभरद्वाजायाश्विना हयन्ता ।
रवदुवाह सचना रथा वां वृषभश्च शिंशुमारश्च युक्ता ॥ १८ ॥

18. *Yadayātaṁ divodāsāya vartir-bharadvājāyāśvinā hayantā. Revad-uvāha sacano ratho vām vṛṣabhaśca śimśumāraśca yuktā.*

Ashvins, generous givers and protectors, ever on the move, when you come to the house of Divodasa, the giver of light and knowledge, and to Bharadvaja, bearer and giver of food, energy and the fighting force, let the chariot that transports you be delightful, laden with wealth, powerfully equipped, victorious and killer of the enemy.

रयिं सु त्रं स्वपत्यमायुः सुवीर्यं नासत्या वहन्ता । आ
जह्नावीं समनसाप वाजस्त्रिरह्ना भागं दधतीमयातम ॥ १९ ॥

19. *Rayim sukṣatraṁ svapatyam-āyuhḥ suvīryam nāsatyā vahantā. Ā jahnāvīm samanasa pa vājastirahno bhāgaṁ dadhatīm-ayātam.*

Ashvins, protectors of truth and leaders of equal and agreeable mind, come with food, energy and powerful forces, bearing wealth, good social order, noble progeny, good health and age, courage and valour, and free flowing streams of water for the people performing their daily duties full three times of the day.

परिविष्टं जाहुषं विश्वतः सीं सुगभिनक्तमूहथू रजाभिः ।
विभिन्दुना नासत्या रथं वि पवताँ अजर्यू अयातम ॥ २० ॥

20. *Pariviṣṭaṁ jāhuṣaṁ viśvataḥ sīm sugebhirnakta-mūhathū rajabhiḥ. Vibhindunā nāsatyā rathena vi parvatāñ ajarayū ayātam.*

Ashvins, defenders and saviours of truth and right, young and unaging, when the commander or a section of the army or the ruler is besieged on all sides, launch, and attack by an invincible killer chariot, rescue the besieged force by easy but misty paths and take over the caverns and mountains by night.

एकस्या॒ वस्ताराव॑तं रणा॒य॒ वश॑मश्विना स॒नय॑ सह॒स्त्रा ।
निर॑हतं दु॒च्छुना॒ इन्द्र॑वन्ता पृथु॒श्रव॑सा वृष॒णाव॑रातीः ॥ २१ ॥

21. *Ekasyā vastor-āvataṁ raṇāya vaśam-aśvinā sanaye sahasrā. Nirahataṁ ducchunā indravantā prthuśravaso vṛṣaṇāvarātīḥ.*

Ashvins, brilliant as sun and moon, forceful as lightning and thunder, generous as showers of rain, leaders of the land and commanders of the army, protect and promote the freedom of the land for a hundred gifts and acquisitions of peace and happiness. Protect and develop the army for battle for the sake of freedom and advancement. And in a single day rout the destructive force of the frustrative enemy even if it be of commanding fame in the world.

श॒रस्य॑ चिदाच॒त्कस्या॑व॒तादा नी॒चादु॑च्चा च॒कथुः पात॑व॒ वाः ।
श॒यव॑ चि तास॒त्या श॒चीभि॒जसु॑रय स्त॒र्य॑ पि॒प्यथु॑गाम ॥ २२ ॥

22. *Śarasya cidārcatkasyāvatādā nīcāduccā cakra-thuḥ pātave vāḥ. Śayave cinnāsatyā śacībhir-jasuraye staryam pipyathur-gām.*

Ashvins, lovers and defenders of truth and the facts of life, with your noble actions of science and husbandry, you raise the water from the lowest level as that of a well or lake to the higher level for the drink of

the violent as well as of the worshipper, and you develop the dry cow to fertility for the drooping, depressed and the exhausted humanity.

अवस्यत स्तुवत कृष्ण्याय ऋजूयत नासत्या शचीभिः ।
पशुं न नष्टमिव दर्शनाय विष्णाप्वं ददथुर्विश्वकाय ॥ २३ ॥

23. *Avasyate stuvate kṛṣṇiyāya ṛjūyate nāsatyā śacībhiḥ. Paśum na naṣṭamiva darśanāya viṣṇāpvaṁ dadathurviśvakāya.*

Ashvins, lovers of truth and humanity, with your noble words and acts of wisdom give that sagely vision and knowledge to the protective, worshipful, attractive, simple and sympathetic visionary with which the sages are blest in a state of samadhi communion with the divine. Give it like a lovely pet or a valuable treasure lost but then found and then restored to the master.

दश रात्रीरशिवना नव द्यूनवनद्धं शनथितमप्स्वन्तः ।
विपुतं रभमुदनि पवृक्तमु निन्यथुः साममिव स्रुवण ॥ २४ ॥

24. *Daśa rātrīr-aśivenā nava dyūn-avanaddham śnathitam-apsvantaḥ. Viprutam rebham-udani pravṛktam-unninyathuḥ somamiva sruveṇa.*

Ashvins, lovers and defenders of truth and right, just as a boat is tied and transfixed under water for ten nights and nine days by an envious person, or it is held up, or drifts over water, but then is upraised and brought on the track by a noble ferry man, so if an admirer of truth and right and devotee of divinity feels suppressed by adverse forces, feels depressed or distempered or drifts from the right track, then, O Ashvins, give him a hand and raise him like a soma libation raised in the

ladle ready for offering into the fire of yajna.

प वां दंसांस्यश्विनाववाचमस्य पतिः स्यां सुगवः सुवीरः ।
उत पश्य इनुवन्दीघमायुरस्तमिवज्जर्माणं जगम्याम ॥ २५ ॥

25. *Pra vām daṁsāmsyaśvināvavocamasya patiḥ
syām sugavaḥ suvīraḥ. Uta paśyann aśnuvan
dīrgham-āyurastam-ivejjarimāṇaṁ jagamyām.*

Ashvins, noble divinities of truth and right action, generous givers of good health and purpose of life for a full age, I pray I may sing in praise of your great actions with gratitude and, blest with cows, noble speech and abundant land, in the company of brave children, seeing the world and the light of divinity, enjoying long and full age, and giving up this ageing body I should retire, set like the sun and go home.

Mandala 1/Sukta 117

Ashvins Devata, Kakshivan Dairghatamasa Aushija Rshi

मध्वः सामस्याश्विना मदाय प्रत्ना हाता विवासत वाम ।
बहिष्मती रातिविश्रिता गीरिषा यातं नासत्याप वाजः ॥ १ ॥

1. *Madhvaḥ somasyāśvinā madāya pratno hotā
vivāsatē vām. Barhiṣmatī rātirviśritā gīriṣā yātaṁ
nāsatyopa vājaiḥ.*

Ashvins, lovers and defenders of truth, givers of health and joy, the veteran yajaka, high-priest of knowledge, invokes you for the honey sweets of soma's joy for the health and ecstasy of living. Brilliant and blissful is your gift of peace and prosperity, celebrated is your voice and wisdom. Come with your gifts of food and energy and the vibrant ways of living and

advancement at the fastest.

या वामश्विना मनसा जवीयानथः स्वश्वा विश आजिगाति ।
यन् गच्छथः सुकृता दुराणं तर्न नरा वतिरस्मभ्यं यातम ॥ २ ॥

2. *Yo vām-aśvinā manaso javīyān rathaḥ svaśvo viśa ājigāti. Yena gacchathaḥ sukrto duroṇaṁ tena narā vartir-asmabhyaṁ yātam.*

Ashvins, leaders of the people, faster than thought is your chariot which reaches the people with you. Wondrously made it is, drawn by horses fast as sun beams and lightning, by which you go home to the man of noble deeds. Riding that same chariot come home for us too (and bless us with light and speed).

ऋषिं नरावंहसः पाञ्चजन्यमृबीसादत्रिं मुञ्चथा गुणन ।
मिनन्ता दस्यारशिवस्य माया अनुपूर्वं वृषणा चाद-
र्यन्ता ॥ ३ ॥

3. *Rṣiṁ narāvaṇhasaḥ pāñcajanya-mṛbīsād-atrīm muñcatho gaṇena. Minantā dasyor-aśivasya māyā anupūrvam vṛṣaṇā codayantā.*

Ashvins, leaders of humanity, generous and inspiring as ever before with universal knowledge and human values, destroyers of the envious demonics and their crooked powers, you save Atri, visionary scholar free from the three bonds of physical, mental and spiritual ailments, self-realised soul with mastery over all the five pranic energies and dedicated to all the five classes of universal humanity without discrimination, and you deliver him along with his band of teachers and scholars from the evil of prison in utter darkness, against the light of reason, knowledge and rectitude,

into which, such men of light and freedom are thrown by the envious and wicked blood suckers of society.

अश्वं न गू हर्मश्विना दुरवक्रहृषिं नरा वृषणा रभमप्सु ।
सं तं रिणीथा विपुतं दंसाभिन वां जूयन्ति पूव्या कृतानि ॥ ४ ॥

4. *Aśvaṁ na gūḷham-aśvinā durevair-ṛṣiṁ narā vṛṣaṇā rebhamapsu. Saṁ taṁ riṇītho viprutam dāmsobhirna vām jūryanti pūrvyā kṛtāni.*

Rebha, eminent scholar of knowledge and wisdom, dynamic and productive proclaimer of the secrets of science, is obscured among the lesser stars and kept back, by manipulators of evil design, straying around lost like a horse in the jungle. Ashvins, brave and generous heroes and leaders of humanity and guides of knowledge, redeem that seer of light with your noble actions, he would otherwise be lost and gone. All your actions, old and ancient as well as new, never fade away nor die out.

सुषुप्वांसं न निरृतरुपस्थं सूर्यं न दस्रा तमसि त्रियन्तम् ।
शुभं रुक्मं न दशतं निखातमुदूपथुरश्विना वन्दनाय ॥ ५ ॥

5. *Suṣupvāṁsaṁ na nir-ṛterupasthe sūryaṁ na dasrā tamasi kṣiyantam. Śubhe rukmaṁ na darśataṁ nikhātmudūpathuraśvinā vandanāya.*

Ashvins, heroic and generous powers of action, destroyers of want and suffering, like the soul's awareness covered in deep sleep, like the dormant seed enfolded in the soil, like the sun resting as if in the night cover of darkness, like the lovely shining fold buried in the folds of the earth, the face of beauty and truth is hidden. Awaken the awareness of life divine, generate

the life of the seed, let the sun arise, bring out the hidden gold of the earth, and sow the seeds of life, energy and light so that all may see, honour and admire the grandeur of existence.

तद्वां नरा॒ शंस्यं॑ पजि॒यणं॑ क॒ तीव॑ता नासत्या॒ परि॑ज्मन ।
श॒फाद॑श्वस्य वा॒जिना॒ जना॑य श॒तं कु॒म्भाँ अ॑सिञ्च॒तं
मधू॑नाम ॥ ६ ॥

6. *Tad vāṁ narā śamsyaṁ pajriyeṇa kakṣīvatā nāsatyā pariḥman. Śaphadaśvasya vājino janāya śataṁ kumbhāṅ asiñcataṁ madhūnām.*

Ashvins, dedicated to truth and nature, leaders of scientists and pharmacists, that work of yours is of universal value and worthy of praise by eminent scholars by which you manufacture a horse-hoof measure of herbal essence and from that prepare a hundred potfuls of honey sweet restorative tonics for the ailing people.

यु॒वं न॑रा स्तु॒वत॑ कृ॒ष्णि॒याय॑ वि॒ष्णा॒प्त्वं द॑दथु॒विश्व॑काय ।
घा॒षाय॑ चि॒त्पि॒तृष॑द॒ दुरा॑ण प॒तिं जू॒यन्त्या॑ अ॒श्विना॑व॒दत्त॑म ॥ ७ ॥

7. *Yuvaṁ narā stuvate kṛṣṇīyāya viṣṇāpvaṁ dadathurviśvakāya. Ghoṣāyai cit pitṛṣade duroṇe patiṁ jūryantyā aśvināvadattam.*

Ashvins, generous givers and leaders of men, for the man of truth true to his word, kind ruler, planning development of agriculture, dedicated to parental seniors, provide the expert of farming on the land, and for the herdsman growing old provide a caretaker.

यु॒वं श्यावा॑य॒ रुश॑तीमदत्तं म॒हः । णस्या॑श्विना॒ कण्वा॑य ।
प॒वाच्यं॑ तद वृषणा कृतं वां॒ य ण॑ष॒दाय॑ श्रवा॑ अ॒ध्य-
ध॑त्तम ॥ ८ ॥

8. *Yuvam śyāvāya ruśatīm-adattam mahah kṣaṇa-syāśvinā kaṇvāya. Pravācyam tad vṛṣaṇā kṛtam vām yannārṣadāya śravo adhyadhattam.*

Ashvins, brave and generous harbingers of fulfilment for the lover of learning, give brilliance of knowledge for the learned teacher and his resident pupil, give great strength of will and purpose, and for the successor of the man presiding over people and pupils, give communicable knowledge, strength of action, right reputation and the will to listen above all.

पु॒रू वर्पी॑स्यश्विना॒ दधा॑ना॒ नि प॒दव॑ ऊ॒हथु॑रा॒शुम॑श्वम ।
स॒ह॒स्र॒सां वा॒जिन॒मप॑तीतमहि॒हनं॑ श्रव॒स्यं॑ । तरु॒त्रम॑ ॥ ९ ॥

9. *Purū varpāmsyaśvinā dadhānā ni pedava ūhathur-āsūmaśvam. Sahasrasām vājinamapratitam-ahihanam śravasyam tarutram.*

Ashvins, harbingers of many things for good and comfortable life, assuming various forms of workers and designers, you give to the traveller and transporter the instant motive power such as electricity, fast, serving a thousand purposes, invisible, present in earth and consumable fuels, breaker of the cloud and capable of crossing the seas.

ए॒तानि॑ वां श्रव॒स्या सु॑दानू॒ बह्या॑ङ्गूषं स॒दनं॑ रा॒दस्याः॑ ।
य॒द्वां प॒जासा॑ अश्विना॒ हव॑न्त या॒तमि॑षा च वि॒दुष॑ च॒
वा॒जम॑ ॥ १० ॥

10. *Etāni vām śravasyā sudānū brahmāṅgūṣaṁ sadanaṁ rodasyoḥ. Yad vām pajrāso aśvinā havante yātamiṣā ca viduṣe ca vājam.*

Ashvins, generous divinities of nature and humanity, these are your reputable acts of charity. This is the song of praise for you. The infinite and omniscient lord, Brahma, is the home and sustenance of heaven and earth, whom you and your friends and admirers invoke and worship. Move on, powers of life and light divine, with your will and gifts of food for life and soul and with the vision divine for the man and seeker of knowledge.

सूनामाननाश्विना गृणाना वाजं विपाय भुरणा रदन्ता ।
अगस्त्य बह्वणा वावृधाना सं विश्पलां नासत्यारिणी-
तम ॥ ११ ॥

11. *Sūnormānenāśvinā gṛṇānā vājam viprāya bhu-
raṇā radantā. Agastye brahmaṇā vāvṛdhānā saṁ
viśpalāṁ nāsatyāriṇītam.*

Ashvins, lovers and defenders of truth and rectitude, generous harbingers of comfort, prosperity and happiness, sung and celebrated by the honour and reverence of the admirer and the lover of soma like a son, opening the channels of food, energy and knowledge for the pious and intelligent people, rising by the light of omniscience in knowledge and acts of charity in the service of Divinity, release the flow of vision, will and right policy for the advancement of humanity on the path of progress.

कुह यान्ता सुष्टुतिं काव्यस्य दिवा नपाता वृषणा शयुत्रा ।
हिरण्यस्यव कलशं निखातमुदूपथुदशम अश्विनाह्न ॥ १२ ॥

12. *Kuha yāntā suṣṭutīm kāvyasya divo napātā vṛṣaṇā śayutrā. Hiraṇyasyeva kalaśam nikhātam-udūpathurdaśame aśvināhan.*

Ashvins, children of light, generous and brave, guardians of sleeping humanity, moving on the paths of divinity, where do you find celebration in poetry and discover the golden vessel of spiritual treasure buried under the folds of earthly existence, on the tenth day of yajnic performance, and then sow the seeds of piety? (The answer is: among the lovers of knowledge, children of divinity).

युवं च्यवानमश्विना जरन्तं पुनयुवानं चकथुः शचीभिः ।
युवा रथं दुहिता सूर्यस्य सह श्रिया नासत्यावृणीत ॥ १३ ॥

13. *Yuvaṁ cyavānamaśvinā jarantaṁ punaryuvānaṁ cakrathuḥ śacībhiḥ. Yuvo rathaṁ duhitā sūryasya saha śriyā nāsatyāvṛṇīta.*

Ashvins, lovers of truth and masters of the currents of natural energy, by your noble and creative acts you rejuvenate Chyavana, man of dynamic living and prayerful culture but ageing and declining in energy, and you return him to his youth again, and the Dawn, daughter of the sun chooses you and rides your chariot in your company in all her beauty and grandeur.

युवं तुगाय पूव्यभिरवः पुनमन्यावभवतं युवाना ।
युवं भुज्युमर्णसा निः समुदाद्विभिरूहथुक्त्रजभिरश्वः ॥ १४ ॥

14. *Yuvaṁ tugrāya pūrvyebhirevaiḥ punarman-yāvabhavataṁ yuvānā. Yuvaṁ bhujyumarṇaso niḥ samudrād vibhirūhathurjrebhiraśvaiḥ.*

Ashvins, masters of the secrets of nature, youth

and age, for the sake of vitality and energy and by the acts and achievements of the ancients, you grow young and come to know each other again, and you carry the man of joy and tonics of rejuvenation from and beyond the bottomless ocean of water and air by transports flying like birds straight and unobstructed.

अजाहवीदश्विना ताग्या वां पा हः समुदमव्यथिजगन्वान ।
निष्ठमूहथुः सुयुजा रथन मनाजवसा वृषणा स्वस्ति ॥ १५ ॥

15. *Ajohavīdaśvinā taugryo vām proḷhaḥ samudram-avyathir-jaganvān. Niṣṭamūhathuḥ suyujā rathena manojavasā vṛṣaṇā svasti.*

Ashvins, generous and brave experts of energy, power and motion, let the powerful force assigned to the sea on the move call on you and you would transport it without trouble by the chariot meticulously driven at the speed of thought for the good of all.

अजाहवीदश्विना वतिका वामास्ना यत्सीममुञ्चतं वृकस्य ।
वि जयुषा ययथुः सान्वदजातं विष्वाचा अहतं
विषण ॥ १६ ॥

16. *Ajohavīdaśvinā vartikā vāmāsno yat sīmamuñ-cataṁ vṛkasya. Vi jayuṣā yayathuḥ sānvadrerjā-taṁ viṣvāco ahataṁ viṣeṇa.*

Ashvins, heroes of tempestuous speed and movement, let the army, stuck up, besieged, and helpless as a poor bird, call upon you for help any time which you rescue from the wolfish mouth of the enemy. Mount up to the peak of the mountain by your victory chariot and destroy the advancing army of the enemy with your reinforcements.

श॒तं म॒षान्वृ॒क्य॑ मा॒मह॒नं त॒मः प॒णी॑त॒मशि॒वन पि॒त्रा ।
आ॒ ती ऋ॒जाश्व॑ अ॒श्विना॒वधत्तं॑ ज्य॒तिर॒न्धाय॑ च॒कथु॒-
वि॒च । ॥ १७ ॥

17. *Śataṁ meṣān vṛk्यe māmahanam tamaḥ praṇī-
tamaśivena pitrā. Ākṣī rjṛāśve aśvināvadhattam
jyotirandhāya cakrathurvicakṣe.*

Ashvins, creators of light and givers of eyes, remove the social butcher who throws a hundred helpless persons like sheep to the she-wolf, correct the unkind father and the unreasonable judge who assigns the innocent youth to the dungeon, bring eyes for the injured of the swift army of horse, in short, create and bring light for the blind who may then see the light of truth.

शु॒नम॒न्धाय॑ भ॒रम॑ह्व॒यत्सा वृ॒कीर॑श्चि॒ना वृ॒षणा॑ न॒रति॑ ।
जा॒रः क॒नीन॑इ॒व च॒ । दान॑ ऋ॒जाश्वः॑ श॒तम॑कं च॒ म॒षान ॥ १८ ॥

18. *Śunamandhāya bharamahvayat sā vṛkīraśvinā
vṛṣaṇā nareti. Jāraḥ kanīna iva cakṣadāna
rjṛāśvaḥ śatamekaṁ ca meṣān.*

Ashvins, generous harbingers of the showers of comfort and joy, leading lights of humanity, bring peace, comfort and ample light of the eye for the poor blind as if the she-wolf herself were to call up and save the hundred and one innocent sheep, or an old wise man of experience, or the youthful spirit of hope, or the very pupil of the eye, or the light-giver for the eye of the fast horse rider were to bring comfort, safety and light for the needy.

म॒ही वा॑मू॒तिर॑श्वि॒ना म॒याभू॑रु॒त स्त्रा॑मं धि॒ष्ण्या॑ सं रि॒णीथः॑ ।
अथा॑ यु॒वामि॑द॒ह्यत्पु॑रं॒न्धि॒राग॑च्छ॒तं सीं वृ॑षणा॒ववा॑भिः ॥ १९ ॥

19. *Mahī vāmūtiraśvinā mayobhūruta srāmaṁ dhiṣṇyā saṁ riṇīthaḥ. Athā yuvāmidahvayat puram̐ndhir-āgacchataṁ sīm vṛṣaṇāvavobhiḥ.*

Ashvins, heroes wise and brave, great, soothing and inspiring is your presence and protection. Shatter the injustice, release the lame and the disabled to freedom. And then the very spirit of wisdom and the nation would call upon you: come like the breath of fresh air with favours and fulfilment and be here for life.

अध॑नुं द॒स्त्रा स्त॒र्य॑ । वि॒षक्ता॑मपि॒न्वतं॑ श॒यव॑ अ॒श्विना॑ गा॒म ।
यु॒वं श॒ची॑भि॒विम॑दा॒य जा॒यां न्यू॑हथुः पु॒रुमि॑त्रस्य॒
याषा॑म ॥ २० ॥

20. *Adhenum dasrā staryam viṣaktām-apinvataṁ śayave aśvinā gām. Yuvaṁ śacībhir-vimadāya jāyāṁ nyūhathuḥ purumitrasya yoṣām.*

Ashvins, generous and brave fighters against suffering, destroyers of want and pain, nourish and revitalize the dry and barren cow, give nourishment to the weak and sleeping man, and, with your noble and generous actions, a wife for the happy and youthful man, the young and beautiful daughter of the friend of many.

य॒वं वृ॑क॒णाश्वि॒ना व॑प॒न्तषं॑ दु॒हन्ता॑ म॒नुषा॑य द॒स्त्रा ।
अ॒भि द॑स्युं ब॒कुर॑णा॒ धम॑न्ता॒रु ज्या॑ति॒श्चक॑थु॒राया॑य ॥ २१ ॥

21. *Yavaṁ vṛkeṇāśvinā vapanteṣaṁ duhantā-manuṣāya dasrā. Abhi dasyuṁ bakureṇā dhaman-toru jyotiścakrathur-āryāya.*

Ashvins, brave heroes and destroyers of evil, want and suffering, sowing barley with the plough and uprooting the weeds, creating and drawing energy from nature and food, warding and blowing off the evil and wicked by warning and punishment all round, expanding and radiating the light of knowledge and justice for the good and progressive people, you build a grand social order of freedom and happiness.

आथ॒व॒णाया॑श्वि॒ना द॒धी॒च श्व्यं॑ शि॒र्ः प॒त्य॑रय॒तम॑ ।

स वां॑ म॒धु प॒वाच॑दृ॒ताय॑न्त्वा॒ष्ट्रं यद्द॑स्त्राव॒पिक् यं॑ वाम ॥ २२ ॥

22. *Ātharavaṇāyāśvina dadhīce'svyaṁ śiraḥ pratyai-rayatam. Sa vām madhu pra vocadṛtāyan tvā-ṣtram yad dasrāvapikakṣyaṁ vām.*

For the child of the man of faith beyond doubt and question, for the admirer of men of knowledge and rectitude, you create the best and most dynamic brain and inspire him. Ashvins, generous and creative, the inspired man, in search of the honey sweets of life and nourishment, speaks of the science of yajna and of the science of anatomy and the structure of the forms of life, for you and all.

सदा॑ क॒वी सु॒म॒ति॒मा च॑क॒ वां वि॒श्वा धि॒या अ॑श्वि॒ना पा॒व॒तं
म । अ॒स्म र॒यिं ना॑स॒त्या बृ॒ह॒न्त॑म॒पत्य॑सा॒चं श्रु॒त्यं ररा॑-
थाम ॥ २३ ॥

23. *Sadā kavī sumatimā cake vām viśvā dhiyo aśvinā prāvataṁ me. Asme rayiṁ nāsatyā brhantamapatyasācam śrutyaṁ rarāthām.*

Ashvins, poetic visionaries of creation, high-priests of truth and reality, harbingers of cosmic

intelligence and energy, I pray to you, always bless me with universal vision and understanding and protect it from doubt. Give us the wealth which is reputable and honourable, blest with family and children, and which is ever growing higher and higher.

हिरण्यहस्तमश्विना रराणा पुत्रं नरा वधिमत्या अदत्तम ।
त्रिधा ह श्यावमश्विना विकस्तमुज्जीवस एरयतं सुदानू ॥ २४ ॥

24. *Hiraṇyahastamaśvinā rarāṇā putraṁ narā vadhrimatyā adattam. Tridhā ha śyāvamaśvinā vikastamujjīvasa airayataṁ sudānū.*

Ashvins, harbingers of life, leading lights of humanity, kind and compassionate, rejuvenate the wedded couple and bless the intelligent woman with a golden-handed son. Three ways broken is the man of knowledge, otherwise blooming and brilliant, bring him back to life and let him rise to full stature again to higher life.

एतानि वामश्विना वीर्याणि प पूव्याण्यायवा वाचन । ब्रह्म
कृण्वन्ता वृषणा युवभ्यां सुवीरासा विदथमा वदम ॥ २५ ॥

25. *Etāni vāmaśvinā vīryāṇi pra pūrvyāṇyāyavo'-votan. Brahma kṛṇvanto vṛṣaṇā yuvabhyāṁ suvī-rāso vidathamā vadema.*

Ashvins, brave and generous heroes of noble action, these are the great actions you have ever done and still do and which people celebrate in song. We pray that, blest with friends and brave children, singing songs of celebration for you, creating food and energy for life and living for yajna, we may live, and praise and propagate the yajnic way of creative life (as yours).

Mandala 1/Sukta 118

Ashvins Devata, Kakshivan Dairghatamasa Aushija Rshi

आ वां रथा' अश्विना श्यनपत्वा सुमृळीकः स्ववाँ
यात्ववाङ् । या मत्यस्य मनसा जवीयान्त्रिवन्धुरा वृषणा
वार्तरहाः ॥ १ ॥

1. *Ā vāṁ ratho áśvinā śyenapatvā sumṛṭīkaḥ svavāñ
yātvavāṅ. Yo martyasya manaso javīyān triban-
dhuro vṛṣaṇā vātaramhāḥ.*

Ashvins, masters of nature's energy and natural resources, let your chariot flying as the eagle, luxuriously comfortable, automotive, come here, chariot faster than the mind of man, three staged and tempestuous in power as the wind.

त्रिवन्धुरण त्रिवृता रथेन त्रिचकण सुवृता यातमवाक ।
पिन्वतं गा जिन्वतमवता ना वध्यतमश्विना वीरमस्म ॥ २ ॥

2. *Tribandhureṇa trivṛtā rathena tricakreṇa suvṛtā
yātamavāk. Pinvantam gā jinvatamarvato no
vardhayatamaśvinā vīramasme.*

Ashvins, masters of engineering, let the three-staged, triple—structured, three wheeled, thrice sophisticated chariot come here. Enrich the land, rejuvenate the people and the social order, develop transport and communication, and let the brave of the land flourish.

प्रवद्यामना सुवृता रथेन दस्त्राविमं शृणुतं श्ल क्मदः ।
किमङ्ग वां पत्यवर्ति गमिष्ठाहुविपासा अश्विना पुराजाः ॥ ३ ॥

3. *Pravadyāmanā suvṛtā rathena dasrāvimam
śṛṇatum ślokamadreḥ. Kimaṅga vāṁ pratyav-
artinḥ gamiṣṭhāhurviprāso áśvinā purājāḥ.*

Ashvins, harbingers of life and joy, destroyers of anti-life forces, travelling by the fastest sophisticated chariot from the heights of heaven, down the clouds over the mountain slopes across the valleys, listen to this rumble of the cloud and mountain echo: Ashvins, darling friends, going to fight out want and suffering at your fastest, didn't the first-born wisest of the sages exhort you to move this way? And that is the rumble of the cloud, that is the voice of thunder, that is the mountain echo. That is our prayer.

आ वां श्यनासां अश्विना वहन्तु रथं युक्तासं आशवः
पतङ्गाः । य अमुरां दिव्यासां न गृधां अभि पयां नासत्या
वहन्ति ॥ ४ ॥

4. *Ā vām śyenāso aśvinā vahantu rathe yuktāsa āśavaḥ pataṅgāḥ. Ye apturo divyāso na gṛdhṛā Abhi prayo nāsatyā vahanti.*

Ashvins, powers of nature's divinity and humanity, high-priests of truth and life's joy, may the eagle-like motive powers fast as sunbeams yoked to your chariot drive you hither, which, shining as light, flying over water and vapour in the sky, carry you to your desired destination like a feathered arrow flying to its target.

आ वां रथं युवतिस्तिष्ठदत्र जुष्टी नरा दुहिता सूर्यस्य ।
परि वामश्वा वपुषः पतङ्गा वयां वहन्त्वरुषा अभीक ॥ ५ ॥

5. *Ā vām ratham yuvatistiṣṭhadatra juṣṭvī narā duhitā sūryasya. Pari vāmaśva vapuṣaḥ pataṅgā vayo vahantvaruṣā abhīke.*

Ashvins, leading lights of humanity, may the

lovely maiden, loving daughter of the sun, ride your chariot with you, may the horses, fiery of body, radiating like sunbeams and flying like birds take you to the battlefield from anywhere and everywhere.

उद्धन्दनमरतं दंसनाभिरुद्भं दस्त्रा वृषणा शचीभिः ।

निष्ठाग्रं पारयथः समुदात पुनश्च्यवानं चक्रथ्युवानम ॥ ६ ॥

6. *Ud vandanamairataṁ daṁsanābhirudreḥbhaṁ dasrā vṛṣaṇā śacībhiḥ. Niṣṭaugryaṁ pārayathaḥ samudrāt punaścyavānaṁ cakrathuryuvānam.*

Ashvins, generous as rain showers of new life, brave destroyers of evil, with your noble thoughts, words and acts, raise the venerable from adversity, rescue the worshipful from falling to violence, help the brave warrior cross over the sea and redeem the passionate youth from decrepitude to regain his youth.

युवमत्रय वनीताय तप्तमूर्जामामानमश्विनावधत्तम ।

युवं कण्वायापिरिप्ताय च पुः प्रत्यधत्तं सुष्टुतिं जुजुषाणा ॥ ७ ॥

7. *Yuvamatraye'vanītāya taptamūrjamāmānamaśvināvaddhattam. Yuvaṁ kaṇvāyāpiriptāya ca-kṣuḥ pratyadhattaṁ suṣṭutiṁ jujuṣāṇā.*

Ashvins, powers of intelligence and light of knowledge, loved and admired of all, bear and bring seasoned, protective and promotive energy and power of action to the man free from physical, mental and spiritual want for the removal of darkness and ignorance. Bring the vision and wisdom of the world with appreciation and exhortation for the veteran of wisdom for the collection and expansion of knowledge and enlightenment.

यु॒वं ध॒नुं श॒यव॑ ना॒धि॒ताया॑पि॒न्वत॑म॒श्विना॑ पू॒व्याय॑ ।
अमु॑ञ्चत॒ वति॑का॒मंह॑सा॒ निः पति॑ जङ्घां वि॒श॒पला॑या
अध॑त्तम ॥ ८ ॥

8. *Yuvaṁ dhenum śayave nādhitāyāpinvata-maśvinā pūrvyāya. Amuñcataṁ vartikāmaṁ-hasō niḥ prati jaṅghāṁ viśpalāyā adhattam.*

Ashvins, for the man of hereditary power and prosperity sleeping in ignorance and indifference, bring up the rousing call of divine speech. Rescue and save the poor, victimised people from sin and violence of injustice and give them a strong, protective and promotive social and political policy for development.

यु॒वं श्व॒तं प॒दव॑ इ॒न्द्र॒जूत॑महि॒हर्न॑म॒श्विना॑दत्त॒मश्व॑म ।
जा॒हूत्र॑म॒या अ॒भि॒भूति॑मु॒गं स॒हस्र॑सां वृ॒षणं॑ वी॒डव॑ङ्गम ॥ ९ ॥

9. *Yuvaṁ śvetaṁ pedava indrajūtamahihanamaśvinādattamaśvam. Johūtramaryo abhibhūti-mugraṁ sahasrasāṁ vṛṣaṇaṁ vīḍvaṅgam.*

Ashvins, for the traveller you give a brilliant, electrically powered, cloud breaking, heavily reinforced, excellent, victorious, tempestuous, multipurpose, highly productive and firmly structured mode of transport.

ता वां नरा॑ स्व॒र्वस॑ सुजा॒ता हवा॑म॒ह अ॒श्विना॑ ना॒ध॒मानाः॑ ।
आ न॒ उप॑ वसु॒मता॑ रथ॒न गिरा॑ जुषा॒णा सु॒वि॒ताय॑ यातम ॥ १० ॥

10. *Tā vāṁ narā svavase sujātā havāmahe aśvinā nādhamānāḥ. Ā na upa vasumatā rathena giro juṣāṇā suvitāya yātam.*

Ashvins, powers of nature's energy, leading lights of humanity, born of divinity and risen in blessed

knowledge and noble actions, we invoke you, invite you and call upon you for our protection and advancement in the hour of need at the height of power and prosperity. Listen to our prayer, come riding your chariot of universal wealth and stand by us for our freedom and prosperity.

आ श्यनस्य जवसा नूतननास्म यातं नासत्या सजाषाः ।
हव हि वामश्विना रातहव्यः शश्वत्तमाया उषसा
व्युष्टा ॥ ११ ॥

11. *Ā śyenasya jvasā nūtanenāśme yātaṁ nāsatyā sajoṣāḥ. Have hi vāmaśvinā rātahavyaḥ śaśvattamāyā uṣaso vyuṣṭau.*

Ashvins, highpriests of truth and reality, springs and harbingers of nature's eternal power and energy, come by the speed and force of the eagle new and ever new with constant love. With offering in hand when the dawn is breaking bright, I invoke you both to come and bless.

Mandala 1/Sukta 119

Asvins Devata, Kakshivan Dairghatamasa Aushija Rshi

आ वां रथं पुरुमायं मनाजुवं जीराश्वं यज्ञियं जीवस' हुव ।
सहस्रकतुं वनिनं शतद्वसुं श्रुष्टीवानं वरिवाधामभि
पयः ॥ १ ॥

1. *Ā vāṁ rathaṁ purumāyaṁ manojuvaṁ jīrāśvaṁ yajñiyaṁ jīvase huve. Sahasraketuṁ vaninaṁ śatadvasuṁ śruṣṭīvānaṁ varivodhāmaḥ prayāḥ.*

Ashvins, leading lights of nature and humanity, for the sake of a long life and full living and for the

desired aim of life, I invoke you and admire your chariot wonderfully made, quick as mind, drawn by swift horses, a vehicle for yajnic action, distinguished by a thousand flags, beautiful and luxurious, giver of a hundred kinds of wealth, superfast and a very home and treasure of divine bliss. (I love it for a heavenly ride for this existential journey.)

ऊ॒ध्वा धी॒तिः प॒त्यस्य॑ प॒याम॑न्यधा॒यि श॑स्मन्त्सम॑यन्त॒ आ
दि॒शः । स्व॑दामि घ॒र्म प॑ति॒ यन्त्यू॑तय॒ आ वा॑मू॒जानी॑ रथ॑मश्वि-
नारु॑हत ॥ २ ॥

2. *Ūrdhvā dhītiḥ pratyasya prayāmanyadhāyi śasmantsamayanta ā diśaḥ. Svadāmi gharman prati yantyūtaya ā vāmūrjānī rathamaśvināruhat.*

Ashvins, leading lights of humanity, generous and brave, when your chariot moves forward, our mind and thought rises in admiration. The quarters of space are made small and the noblest people come together. I taste the sweets and beauties of the warmth of yajnic life. Accordingly protections and paths of progress open and expand. May heavenly light, wisdom and energy ride your chariot and rise on earth.

सं यन्मि॒थः प॑स्पृ॒धाना॑स॒ अ॒गम॑त शु॒भ म॒खा अ॒मिता॑ जा॒यवा॑
रण॑ । यु॒वार॑हं प॒वण॑ च॒कित॑ रथा॒ यद॑श्विना॒ वह॑थः सूरि॒मा
वर॑म ॥ ३ ॥

3. *Sam yanmithaḥ pasprdhānāso agmata śubhe makhā amitā jāyavo raṇe. Yuvoraha pravaṇe cekite ratho yadaśvinā vahathaḥ sūrimā varam.*

Ashvins, brave and generous heroes of the

chariot and tempestuous speed, when countless, great sacrificing, and victorious heroes excelling one another come together in the splendid battle for justice and progress, then surely your chariot in which you carry the noblest hero of valour and wisdom shines with distinction in its onward march.

यु॒वं भु॒ज्युं भु॒रमा॑णं॒ वि॒भिर्ग॒तं स्वयु॑क्तिभि॒नि॒वह॑न्ता पि॒तृभ्य॑
आ । या॒सि॒ष्टं व॒तिवृ॑षणा वि॒ज॒न्यं॑ दि॒वा॒दा॒साय॑ महि॒ चति॑
वा॒मवः॑ ॥ ४ ॥

4. *Yuvam̐ bhujyūṁ bhuramāṇam̐ vibhīrgatam̐ svayuktibhīrnivahantā pitṛbhya ā. Yāsiṣṭam̐ vartirvṛṣaṇā vijenyaṁ̐ divodāsāya mahi ceti vāmavaḥ.*

Ashvins, brave and generous heroes, with your own powers and plans and with your chariots flying like birds, take a powerful force to the protector and defender of the nation gone to a state of isolation, rescue him and carry him home to the parental seniors and sustainers of the people. Your support and protection for the giver of light and knowledge, who is a servant of heaven, is great and well-known.

यु॒वा॒र॒श्वि॒ना व॒पु॒ष यु॒वा॒यु॒जं र॒थं वा॒णी॑ य॒म॒तु॒र॒स्य॑ श॒ध्य॑म ।
आ वां प॒ति॒त्वं स॒ख्य॒ाय॑ ज॒ग्मु॒षी॒ या॒षा॑वृणी॒त ज॒न्या॑ यु॒वां
प॒ती॑ ॥ ५ ॥

5. *Yuvoraśvinā vapuṣe yuvāyujam̐ ratham̐ vāṇī yematurasya śardhyam. Ā vām̐ patitvaṁ sakhyāya jagmuṣī yoṣāvṛṇīta jenyā yuvām̐ patī.*

Ashvins, brave, generous and friendly heroes, to raise your dignity and grandeur, your voice controls

and directs your own chariot and its power and force. And as the bright and beaming maiden of the morning, the dawn, victorious over the dark, desirous of your friendship and protection, opts to join you on the chariot as her lords, so does the bright and beaming nation select you as guardians and defenders of the land.

यु॒वं र॒भं परि॑षू॒तरु॒रुष्य॑था हि॒मन॑ घ॒र्मं परि॑तप्त॒मत्र॑य ।

यु॒वं श॒यार॑व॒सं पि॑प्यथु॒गवि॒ प दी॒घण॑ व॒न्दन॑स्ता॒यारु॑षा ॥ ६ ॥

6. *Yuvaṁ rebhaṁ pariṣūterururuṣyatho himena gharmaṁ paritaptamatraye. Yuvaṁ śayorava-saṁ pipyathurgavi pra dīrghena vandanastār-yāyuṣā.*

You rescue the man of faith and prayer from all round oppression and relieve the thrice free man from blazing heat with the cool of snow. For the man in sleep you provide rest and security on earth and you help the man worthy of reverence to live a long and full life.

यु॒वं व॒न्दनं॑ नि॒ऋतं॑ ज॒रुण्य॑या रथं॒ न द॑स्त्रा क॒रुणा॑
समि॑न्वथः । त्रा॒दा वि॑पं ज॒नथा॑ वि॒पुन्य॑या प॒ वाम॑त्र वि॒धृत॑
दु॒सना॑ भुवत ॥ ७ ॥

7. *Yuvaṁ vandanam nr̥taṁ jaranyayā ratham na dasrā karaṇā saminvathaḥ. Kṣetrādā vipraṁ janatho vipanyayā pra vāmatra vidhate daṁsanā bhuvat.*

Ashvins, heroes of noble action, destroyers of suffering, with knowledge and admiration you reinvigorate the noble reverend scholar stricken with age and adversity as you would repair and recondition a chariot with your knowledge and expertise. With

appreciation and praise regenerate and elevate the veteran of knowledge from his place of birth. Let your marvellous power and action be dedicated to the lord of humanity.

अगच्छतुं कृपमाणं परावति पितुः स्वस्य त्यजसा
निबाधितम् । स्ववतीरित ऊतीयुवारह चित्रा अभीक
अभव अभिष्टयः ॥ ८ ॥

8. *Agacchataṁ kṛpamāṇaṁ parāvati pituḥ svasya
tyajasā nibādhitam. Svarvatīrita ūtiryuvoraha
citrā abhīke abhavannabhiṣṭayah.*

You go far to the person afflicted by separation and alienation from his or her own parents and praying for succour. Surely blessed and brilliant are your protections, wonderful and cherished, and instant and close at hand.

उत स्या वां मधुमन्मि कारपन्मद सामस्याशिजा हुवन्यति ।
युवं दधीचा मन् आ विवासुथा था शिरः पति वामश्व्यं
वदत ॥ ९ ॥

9. *Uta syā vāṁ madhuman-makṣikārapanmade
somasyaauśijo huvanyati. Yuvaṁ dadhīco mana ā
vivāsatho'thā śiraḥ prati vāmaśvyāṁ vadat.*

Ashvins, that bee, seeker of honey, in a mood of ecstasy, hums in praise of you her song of search and celebration. So does Aushija, child of light and grace, invoke and celebrate you in the ecstasy of soma. Come both, enlighten and inspire the mind of Dadhicha, the sagely seeker of knowledge and Dharma, and then, at the head of the seers he would proclaim the Word of cherished wisdom and enlightenment.

यु॒वं प॒दव॑ पु॒रु॒वार॑म॒श्वि॒ना स्पृ॒धां श्व॒तं त॑रु॒तारं॑ दु॒वस्य॑थः ।
शय॑र॒भिद्युं॑ पृ॒तना॑सु दु॒ष्टरं॑ च॒कृत्य॑मि॒न्द्रमि॑व च॒षणी॒-
सह॑म ॥ १० ॥

10. *Yuvaṁ pedave puruvāramaśvinā sprdhām śvetam tarutāram duvasyathaḥ. Śaryairabhi-dyūṁ pṛta-nāsu duṣṭaram carkṛtyam-indramiva caṣṇāṁsa-*
ham.

Ashvins, masters of nature's energy, develop and provide a brilliant mode of transport, communication and defence superfast as light, the choice of many, carrier of warriors across to victory, blazing with catalytic beams like arrows, invincible in wars, constantly active and unfailing as the thunderbolt of lightning, by which the people can challenge any enemy whatsoever anywhere.

Mandala 1/Sukta 120

Ashvins Devata, Kakshivan Dairghatamasa Aushija Rshi

का र॑ध॒द्धात्रा॑श्वि॒ना वां॑ का वां॑ जा॒ष उ॒भयाः॑ ।
क॒था वि॒धात्य॑प॒चताः॑ ॥ १ ॥

1. *Kā rādhaddhotrāśvinā vām ko vām joṣa ubhayoḥ. Kathā vidhātyapracetāḥ.*

What call, Ashvins, leaders and commanders, would rouse you to action and victory? Who could, if he were ignorant and unintelligent, lead you to victory and win your pleasure, and how? (None of the ignorant and unintelligent.)

वि॒द्वांस॒विदुः॑ पृ॒च्छ॒दवि॒द्वानि॒त्थाप॑रा अ॒च॒ताः ।
नू॒ चि॒ उ म॒त् अका॑ ॥ २ ॥

2. *Vidvāmsāvid durah prcchedavidvānitthāparacetāḥ. Nū cinnū marte akrau.*

Let the ignorant man and the imperceptive unintelligent person ask the Ashvins, men of intelligence and wisdom, the way forward for progress. Similarly another, the intelligent and the learned person too in his own way should ask the way forward for further advancement. In any case, let them ask the way out and onward for the sake of the man who would otherwise stand still doing nothing, in the state of doubt and inaction.

ता विद्वांसा हवामह वां ता ना विद्वांसा मन्म वाचतमद्य ।
पाचदयमाना युवाकुः ॥ ३ ॥

3. *Tā vidvāmsā havāmahe vām tā no vidvāmsā manma vocetamadya. Prārcad dayamāno yuvākuḥ.*

The same, Ashvins, harbingers of light and knowledge, we invoke. Both, we pray, universal teachers and benefactors, reveal to us the knowledge wanted and loved at heart today here and now. Invoking, yearning to join you and the knowledge earnestly desired, praying for sympathy and grace, may this humanity look up to you for guidance on the way forward.

वि पृच्छामि पाक्या३ न दवान्वषटकृतस्यादभुतस्य दस्रा ।
पातं च सह्यसा युवं च रभ्यसा नः ॥ ४ ॥

4. *Vi prcchāmi pākyā na devān vaṣaṭkṛtasyād-bhutasya dasrā. Pātam ca sahyaso yuvaṁ ca rabhyaso naḥ.*

Ashvins, generous givers, and destroyers of

want and ignorance, I ask you questions about the mysterious knowledge of analysis, integration and formulaic structure and formation of things in creation and science, brilliant veterans, dynamic and tolerant as well as enduring as you are, both scholars and teachers. May we offer you homage and reverence, and may you, we pray, guide and protect us.

प या घाष भृगवाण न शाभ यया वाचा यजति पजिया
वाम । पषयुन विद्वान् ॥ ५ ॥

5. *Pra yā ghoṣe bhṛgavāṇe na śobhe yayā vācā yajati pajriyo vām. Praiṣayurna vidvān.*

Ashvins, harbingers of light and knowledge, that voice which rings like the resounding proclamation of the brilliant visionary, by which the scholar does homage and reverence to you, the same voice and word, we pray, may the teacher speak to us like a scholar in search of food, energy and light for all of us.

श्रुतं गायत्रं तर्कवानस्याहं चिद्धि रिरभाश्विना वाम ।
आ ती शुभस्पती दन ॥ ६ ॥

6. *Śrutam gāyatraṁ takavānasyāham ciddhi rirebhāśvinā vām. Ākṣī śubhaspatī dan.*

Ashvins, eyes divine and harbingers of supernal bliss, I have heard your song of omniscience and redemption and, truly by your kindness and grace, I sing in ecstasy.

युवं ह्यास्तं महा रन युवं वा यिरिततंसतम ।
ता ना वसू सुगापा स्यातं पातं ना वृकादघायाः ॥ ७ ॥

7. *Yuvaṁ hyāstaṁ maho ran yuvaṁ vā yannira-tataṁsatam. Tā no vasū sugopā syātaṁ pātaṁ no vṛkādaghāyoḥ.*

Ashvins, harbingers of wealth and universal shelter of all, you abide by us and bring the gift of abundance, and you bless with beauty and grace whosoever you choose. We pray, be our saviours and protectors, save us from the sinful hungry wolf.

मा कस्म॑ धातम॒भ्यमि॒त्रिण॑ न॒ माकु॒त्रा॑ न॒ गृह॒भ्या॑ ध॒नवा॑
गुः । स्त॒ना॒भुजा॒ अशि॑श्वीः ॥ ८ ॥

8. *Mā kasmai dhātamabhyamitrīṇe nō mākutrā nō gr̥hebhyo dhenavo guḥ. Stanābhujo aśiśvīḥ.*

Ashvins, hold us in protection but not for the man who is friendless and nobody's friend. Let our cows be fertile, rich in milk and blest with calves. Let them not go off from our homes anywhere, let them not be barren, never without calves.

दु॒ह्य॒यन्मि॒त्र॒धित॑य यु॒वाकु॑ रा॒य च॑ न॒ मिमी॑तं वा॒जव॑त्य ।
इ॒ष च॑ न॒ मिमी॑तं ध॒नुम॑त्य ॥ ९ ॥

9. *Duhīyan mitradhitaye yuvāku rāye ca nō mimītaṁ vājavatyai. Iṣe ca nō mimītaṁ dhenumatyai.*

Ashvins, let people dedicated to you take advantage of your generosity for the growth and prosperity of friends. Inspire us and let us grow to plenty of wealth with horses, speed and progress and have lot of food and energy with plenty of cows.

अ॒श्विना॑र॒स॒नं रथ॑म॒नु॒श्वं वा॒जिनी॑व॒ताः ।
त॒ना॒हं भूरि॑ चा॒कन ॥ १० ॥

10. *Aśvinorasanam rathamanaśvam vājinīvatoḥ.
Tenāham bhūri cākana.*

I pray: let me achieve and ride the horseless automotive chariot of the Ashvins, lords of knowledge, wealth and speed, so that I may advance and amply shine.

अ॒यं स॑म॒ह मा त॑नू॒ह्यात् ज॑नाँ॒ अनु॑ ।

सा॒म॒प॒यं सु॒खा र॑थः ॥ ११ ॥

11. *Ayam samaha mā tanūhyāte janāñ anu.
Somapeyam sukho rathaḥ.*

Great and glorious is this chariot, comfortable and luxurious, by which the Ashvins, noble, generous and exceptional men of knowledge and power are transported to places of light and delight in the interest of the people. May this chariot help us too to rise in wealth and knowledge.

अध॑ स्व॒प्नस्य॑ नि॒वि॒द भु॑ञ्ज॒तश्च॑ र॒वतः॑ ।

उ॒भा ता॑ ब॒स्त्रि न॑श्य॒तः ॥ १२ ॥

12. *Adha svapnasya nirvide'bhuñjataśca revataḥ.
Ubhā tā basri naśyataḥ.*

Let me get away from the dreaming slothful and the uncharitable rich because both of them soon come to their logical end (since they neglect the vibrancy and generosity of the Ashvins).

Mandala 1/Sukta 121

*Vishvedeva and Indra Devata, Kakshivan
Dairghatamasa Aushija Rshi*

कदि॒त्था नूँः पा॒त्रं दव॑य॒तां श्रव॑द गिरा॒ अङ्गि॑रसां तुर॒ण्यन ।
प यदा॑न॒डवि॑श् आ ह॒म्यस्या॑रु कँस॒त अध्व॑र यज॒त्रः ॥ १ ॥

1. *Kaditthā nūṅ pātraṁ devayatām śravad giro aṅgirasām turanyan. Pra yadānaḍviśa ā harm-yasyoru kraṁsate adhware yajatraḥ.*

O man, when would you be like Indra, a protector, ruler, saviour and friend of the people? When, in order to help and protect the people, you would hear the voices of the lovers of light and knowledge who are keen to rise to divinity, when running to join the people you would reach their homes over the wide earth, and when you would raise your voice and inspire them in their yajnic task of love, cooperation and creation as the performer of yajna yourself.

स्तम्भी॑द्ध द्यां स ध॒रुणं पु॑षाय॒दृभु॑वाजा॒य दवि॑णं नरा॒ गाः ।
अनु॑ स्व॒जां म॑हिष॒श्च॑ त॒ वां म॑ना॒मश्व॑स्य॒ परि॑ मा॒तरं॒
गाः ॥ २ ॥

2. *Stambhīddha dyām sa dharuṇaṁ puṣāyadr̥bhurvājāya draviṇaṁ nara goḥ. Anu svajāṁ mahiṣaścakṣata vrām menāmaśvasya pari mātaraṁ goḥ.*

Just as Indra, the sun, self-refulgent lord of light and sustainer of the earth, wields the heaven and showers the wealth and waters of life for the creation of food and energy, so should the ruler, luminant with the light of knowledge and justice and sustainer of the world

system of the earth and environment, uphold Dharma, justice and rectitude and create the wealth and waters of stability and progress with nourishment and energy for the maintenance of the social order. And just as the mighty sun lights and watches its own creation, the dawn, beauteous glory of the solar system and nurse of mother earth, so should the ruler light up and watch the word of knowledge and the light of justice created by the social order itself which, in turn, would be the beauty of the system and sustenance of the order.

न ऽद्धवमरुणीः पूर्व्य राट तुरा विशामङ्गिरसामनु द्यून ।

त ऽद्वजं नियुतं तस्तम्भद द्यां चतुष्पद नयाय द्विपाद ॥ ३ ॥

3. *Nakṣaddhavamaruṇīḥ pūrvyaṁ rāṭ turo viśāmaṅgirasām-anu dyūn. Takṣad vajraṁ niyutaṁ tastambhad dyāṁ catuṣpade naryāya dvipāde.*

Like the sun illuminating the brilliant dawn every day, let the ruler follow, illuminate and extend the brilliant ethics and policies of eternal value and shine, inspiring the best and dearest people, day by day. Let him have the armaments deployed, serviced and sharpened and, as the sun holds the regions of heaven, let him maintain the light of justice for the quadrupeds, bipeds and humans and all that concerns the humans.

अस्य मद स्वयं दा ऋतायापीवृतमुस्त्रियाणामनीकम् ।

यद्ध प्रसर्ग त्रिककुम्भिवतदप दुहा मानुषस्य दुरा वः ॥ ४ ॥

4. *Asya made svaryaṁ dā ṛtāyāpīvṛtam-usriyāṇām-anīkam. Yaddha prasarge trikakum-nivarta-dapa druho mānuṣasya duro vaḥ.*

Just as the sun, in the excitement of the morning,

releases the flood-light of its brilliant rays held up at night for the yajna fire of the day, and, pervading three quarters of space (leaving off the nether hemisphere of the earth), returns and stands firm in the battle of light, and breaks through the gates of the dark enemy forts, so should the ruler, for the joy and prosperity of the social order, release his resounding force of light and power held in reserve for the occasion to extend the yajna of justice and rectitude and, raising the resources of eloquent and brilliant teachers, preachers and scientists, should break down the strongholds of opposition in the battle for the development of cows for the white revolution.

तुभ्यं पया यत्पितरावनीतां राधः सुरतस्तुरणं भुरण्यू । शुचि
यत्त रक्ण आयजन्त सबदुघायाः पर्य उस्त्रियायाः ॥ ५ ॥

5. *Tubhyaṃ payo yat pitarāvanītāṃ rādhaḥ sureta-
sturaṇe bhuraṇyū. Śuci yat te rekṇa āyajanta
sabardughāyāḥ paya usriyāyāḥ.*

O man, when for your sake yajnic people offer oblations of pure milk and ghrta of the all-blessing cow as the wealth of their choice, then for you, O living and vibrant humanity, the brilliant heaven and earth, both generous givers of health and nourishment like mother and father, bring you showers of rain full of virility, fertility and all round success and fulfilment.

अध प जज्ञ तरणिममत्तु प राच्यस्या उषसा न सूरः ।
इन्दुयभिराष्ट्रस्वदुहव्यः स्तुवणं सिञ्चञ्जराणाभि धाम ॥ ६ ॥

6. *Adha pra jajñe taraṇimamattu pra rocyasyā
uśaso na sūraḥ. Induryebhirāṣṭa sveduhavyaiḥ
sruveṇa siñcañjaraṇābhi dhāma.*

Let Indra, the noble soul, self-redeemer from suffering, arise, rejoice and shine like the rising sun close upon the heels of the dawn. Blest with grace like the beauty of the moon, sprinkling the vedi with ladlefuls of holy offerings and singing songs in praise of Divinity by which you attain to the city celestial, let the soul rise, rejoice and shine.

स्विध्मा यद वनधितिरपस्यात्सूरा अध्वर परि राधना गाः ।
यद्ध पभासि कृत्व्याँ अनु द्यूननविश पश्विष तुराय ॥ ७ ॥

7. *Svidhmā yad vanadhitirapasyāt sūro adhware pari rodhanā goḥ. Yaddha prabhāsi kṛtyāñ anu dyūnanarviṣe paśviṣe turāya.*

Noble soul, brave and shining, whatever famous you have done, whatever preservation of forests or cow protection you have achieved, you shine thereby. Now whatever further you wish to do for the sake of transport, animal husbandary or superfast travel try to do for the value of love, non-violence and yajna day in and day out.

अष्टा महा दिव आदा हरीं इह द्युम्नासाहमभि याधान उत्सम ।
हरिं यत्त मन्दिनं दु त्वृध गारभसमदिभिवताप्यम ॥ ८ ॥

8. *Aṣṭā maho diva ādo harī iha dyumnāsāhamabhi yodhāna utsam. Hariṁ yat te mandinaṁ dukṣan vṛdhe gorabhasam-adribhir-vātāpyam.*

Indra, O ruler, the rays of the sun pervading the great heaven, reaching here on earth, churn and absorb the delicious, vitalising fragrances of yajna, soma strengthened with cows milk and reinforced by the earth's energy, and then, swelled up by the wind and fighting with the clouds rain down showers of wealth

for your growth and advancement.

(So does the yajnic ruler and the pious creative soul absorb the yajnic production of the earth and society and returns the same through hundred and thousandfold production and creation adding thereby to the wealth and beauty of life.)

त्वमायसं प्रति वतया गादिवा अश्मानमुपनीतृभवा ।

कुत्साय यत्र पुरुहूत वन्वञ्छुष्णमनन्तः परियासि वधः ॥ ९ ॥

9. *Tvamāyasam prati vartayo gordivo aśmānam-upanītam-ṛbhvā. Kutsāya yatra puruhūta vanvāñ-chuṣṇam-anantaiḥ pariyāsi vadhaiḥ.*

Indra, lord of light, power and justice, you go round earth and heaven, wielding the thunderbolt made from steel and stone and tempered with heat and electricity procured and refined by Rbhu, master of metals, speed and range. Invoked and invited by all for the defence of the sagely man of wisdom, you go about with the fatal weapon striking countless blows upon the wicked and destructive demons. Lord of light and force, having used the weapon and achieved the aim, be gracious and call it back.

पुरा यत्सूरस्तमसा अपीतस्तमदिवः फलिगं हृतिमस्य ।

शुष्णस्य चित्परिहितं यदाजा दिवस्परी सुगथितं

तदादः ॥ १० ॥

10. *Purā yat sūras-tamaso apītes-tamadrivaḥ phali-gam hetimasya. Śuṣṇasya cit parihitam yadojo divaspari sugrathitam tadādaḥ.*

Indra, brilliant sun, brave ruler of the world, lord of mountains and the clouds, as earlier, before the

elimination of darkness, you struck the thunderbolt and broke the cloud of darkness, so now strike the same thunderbolt, destroy the power and darkness of the demon that covers the world unto the borders of heaven, and restore the light that is blissful and enduring across the heavens and the farthest quarters of space.

अनु त्वा म॒ही पा॒जसी॑ अ॒चक्र॑ द्यावा॒ ामा॑ मदतामिन्द॒ कम॑न ।
त्वं वृ॒त्रमा॒शया॑नं॒ सि॒रासु॑ म॒हा व॒ज्रेण॑ सि॒ष्वपा॒ व॒राहु॑म ॥ ११ ॥

11. *Anu tvā mahī pājasī acakre dyāvākṣāmā madatām-indra karman. Tvam vṛtramāśayā-nam sirāsu maho vajreṇa siṣvapo varāhum.*

Indra, may the great, protective and irresistible heaven and earth rejoice with your exploits. With your mighty thunderbolt of sun-rays you break the inert cloud of darkness in showers and make it flow in streams of water as it has been hoarding vapour and then flowing, earlier.

त्वमि॒न्द न॒या याँ॑ अ॒वा नृ॑न्तिष्ठा॒ वात॑स्य सु॒युजा॑ वहि॒ष्ठान ।
यं त॑ का॒व्य उ॒शना॑ म॒न्दिनं॑ दा॒द वृ॒त्रह॑णं॒ पार्य॑ तत॒ ।
व॒ज्रम॑ ॥ १२ ॥

12. *Tvamindra naryo yāñ avo nṛṇ tiṣṭhā vātasya suyujō vahiṣṭhān. Yam te kāvya uśanā mandi-nam dād vṛtrahaṇam pāryam tataḥ vajram.*

Indra, first of men, guide and leader of the social order, manage, protect and abide by those men who, like children of the wind, are cooperative carriers of the burdens of the state, and protect and abide by that impassioned lover of Dharma, son of the wise and poetic creator, who creates, sharpens and gives to you the

thunderbolt, that invincible weapon of defence and law, which helps you destroy the enemies of light and leads you to the delight of victory.

त्वं सूर्या ह॒रिता॑ राम॒या नृ॒न्भर॑च्च॒कम॑त॒शा ना॒यमि॑न्द ।

पा॒स्य पा॒रं न॑व॒तिं ना॒व्याना॒मपि॑ क॒तम॑व॒तया॑ य॒ज्यून ॥ १३ ॥

13. *Tvaṁ sūro harita rāmayo nṛṇ bharaccakra-metaśo nāyamindra. Prāśya pāraṁ navatim nāvyānāmapī kartamavartayo 'yajyūn.*

Indra, bright and brave like the lord of sunbeams, keep the creative yajnic people happy, wielding and moving the wheel of the nation like the moving chariot of the sun. And take the uncreative and non-yajnic, across the ninety navigable streams and engage them in labour jobs like digging of wells and canals.

त्वं ना॑ अ॒स्या इ॒न्द दु॒हणा॑याः पा॒हि व॑जि॒वा दु॒रिता॑द॒भीक॑ ।
प ना॑ वा॒जान् थ्या॑ ३ अ॒श्वबु॑ध्यानि॒ष य॑न्धि॒ श्रव॑स॒
सू॒नृता॑य ॥ १४ ॥

14. *Tvaṁ no asyā indra durhaṇāyāḥ pāhi vajrivo duriṭādabhīke. Pra no vājān rathyo aśvabuddh-yāniṣe yandhi śravase sūnṛtāyai.*

Indra, lord of light, justice and glory, wielder of the thunderbolt and mover of the chariot wheels of the nation, we pray to you, protect us from this difficult army of evil and this sin in our battle of life and, for the sake of will and resolution, food and energy, honour and reputation, truth and justice, bless us with dynamic experts of motive power and velocity across the earth and the quarters of space.

मा सा त अस्मत्सुमतिवि दसद्वार्जपमहः समिषा वरन्त ।
आ ना भज मघवन्नाष्वया मंहिष्ठास्त सधमादः स्याम ॥ १५ ॥

15. *Mā sā te asmat sumatirvi dasad vājapramahaḥ
samiṣo varanta. Ā no bhaja maghavan goṣvāryo
mañhiṣṭhāste sadhamādaḥ syāma.*

Lord of energy and glory, admired by leading men among the great, lord of wealth and life's lustre, may this wisdom and understanding of ours, by divine grace, never wear away and fade out from us. May all people have the best choice of will, food and energy for life. Lord of noble humanity, bless us with advancement with wealth of cows, land and the Word of knowledge. Lord of grandeur, may we ever enjoy the ecstasy of your love.

Mandala 1/Sukta 122

*Vishvedeva Devata, Kaksivan Dairghatamasa
Aushija Rshi*

प वः पान्तं रघुमन्यवा न्धा यज्ञं रुदाय मी हुष भरध्वम ।
दिवा अस्ताष्यसुरस्य वीररिषुध्यव मरुता रादस्याः ॥ १ ॥

1. *Pra vaḥ pāntaṁ raghumanyavo'ndho yajñam
rudrāya mīlhuṣe bharadhwam. Divo astoṣyasu-
rasya vīrairiṣudhyeva maruto rodasyoḥ.*

All ye men of high spirit, vibrant as the winds of earth and skies, along with the brave, ever ready like the archers of the bow and arrow, bear and offer nourishing holy food and yajna in honour of Rudra, generous lord of life and joy. Offer the light of knowledge to the ignorant suffering in the dark. And with you all I offer homage to the lord of heaven and

earth and the skies.

पत्नीव पूवहूतिं वावृधध्या उषासानक्ता पुरुधा विदान ।
स्तरिनात्कं व्युतं वसाना सूर्यस्य श्रिया सुदृशी हिरण्यः ॥ २ ॥

2. *Patnīva pūrvahūtiṁ vāvṛdhadhyā uṣāsānaktā purudhā vidāne. Starīrnātkam vyutam vasānā sūryasya śriyā sudṛṣī hiranyaiḥ.*

Let the dawn and dusk, light of day and peace of night, clothed in beauty of the sun, beatific with the rays of light, dressed like a lady of fulfilment in apparel of golden hue, bearing rich gifts of life and wealth, come in response to our invitation to yajna with a shower of light for our growth and enrichment.

ममत्तु नः परिज्मा वसहा ममत्तु वाता अपां वृषण्वान ।
शिशीतमिन्दापवता युवं नस्त ऽ विश्व वरिवस्यन्तु
दवाः ॥ ३ ॥

3. *Mamattu naḥ parijmā vasarhā mamattu vāto apāṁ vṛṣaṇvān. Śiśītam-indrāparvatā yuvaṁ nastanno viśve varivasyantu devāḥ.*

May the light of the sun and heat of fire, all radiating, all consuming and creating, give us joy. May the winds, harbingers of rain showers, give us joy. May Indra, cosmic energy, and the clouds, both, sharpen our intellect, and may He, the Lord Almighty, and all the generous divinities of nature and humanity bless us with the wealth and joy of life.

उत त्या म यशसा श्वतनाय व्यन्ता पान्ताशिजा हुवध्य ।
प वा नपातम्पां कृणुध्वं प मातरा रास्पिनस्यायाः ॥ ४ ॥

4. *Uta tyā me yaśasā śvetanāyai vyantā pāntauśijo huvadhyai. Pra vo napātamapām kṛṇudhvaṃ pra mātārā rāspinasyāyoh.*

For honour and glory with reputable action, I, child of noble ambition, invoke the two, fire and wind, one the product, the other, the giver of waters, both universal and protective as well as promotive of life and humanity. And I call upon you all: create and promote the child of waters, the fire energy, and the mother of waters, the winds.

आ वा रुवण्युमाशिजा हुवध्य घाषव शंसमजुनस्य नंश ।
प वः पूष्ण दावन् आँ अच्छ वाचय वसुतातिमग्नः ॥ ५ ॥

5. *Ā vo ruvaṇyumuśijo huvadhyai ghoṣeva śam-samarjunasya naṃśe. Pra vaḥ pūṣṇe dāvana āñ acchā voceya vasutātimagneḥ.*

Listen ye all, scholars of science and technology, I, son and disciple of the man of knowledge and noble ambition, call upon you and, like a voice from above, proclaim the admirable word of the gifts of the heat and light of Agni in resounding tones: its form and structure, analysis and break up, its creative re-structure for life-support and the gifts for the protection and promotion of life.

श्रुतं म मित्रावरुणा हवमात श्रुतं सदन विश्वतः सीम ।
श्रातु नः श्रातुरातिः सुश्रातुः सु त्रा सिन्धुरद्भिः ॥ ६ ॥

6. *Śrutaṃ me mitrāvaruṇā havemota śrutaṃ sadane viśvataḥ sīm. Śrotu naḥ śroturātiḥ suśrotuḥ sukṣetrā sindhuradbhiḥ.*

Listen ye Mitra-Varuna, friends, and all men of

the chosen few, listen well to this invocation and exhortation, listen ye members of the yajnic assembly all round to this gift of wealth and well-being in the words of one who himself listened well to the voice Divine, and listen like the river receiving the waters of rain from above for the onward gift of life and growth to the fields and the farmers and so on for us.

स्तुष सा वां वरुण मित्र रातिगवां शता पृ त्यामषु पज ।
श्रुतरथ पियरथ दधानाः सद्यः पुष्टिं निरुन्धानासा
अग्न ॥ ७ ॥

7. *Stuṣe sā vām varuṇa mitra rātirgavām śatā prkṣa-
yāmeṣu pajre. Śrutarathe priyarathe dadhānāḥ
sadyaḥ puṣṭim nirundhānāso agman.*

Mitra and Varuna, lord of light and lord of water, friends and chosen comrades, I worship you, I honour you, for the gifts of your power and generosity. The gifts of your benevolence and hundred voices of the Divine and a hundred cows of milky nourishment in the battles of speed and progress are showered on those who ride and advance in stout chariots of the Divine Word and chariots of love and beauty, always and instantly bearing gifts of nourishment and growth, ruling out all negativities and nonsense.

अस्य स्तुष महिमघस्य राधः सचा सनम् नहुषः सुवीराः ।
जना यः पजभ्या वाजिनीवानश्वावता रथिना महं
सूरिः ॥ ८ ॥

8. *Asya stuṣe mahimaghasya rādhaḥ sacā sanema
nahuṣaḥ suvīrāḥ. Jano yaḥ pajrebhyo vājinīvā-
naśvāvato rathino mahyaṁ sūriḥ.*

I honour and admire the wealth and generosity of this man of power and prosperity, and pray, we join the noble man in a spirit of friendship, blest as we are with noble and brave progeny and friends. I wish the heroic man of knowledge and the chariot, possessed of fast conveyances, power and speed, and horses and horse-power were to share the secret for me.

जना या मित्रावरुणावभिधुगपा न वां सुनात्य णयाधुक ।
स्वयं स य मं हृदय नि धत्त आप यदीं हात्राभिऋतावा ॥ ९ ॥

9. *Jano yo mitrāvaruṇāvabhidhruḡapo na vāṁ sunotyakṣṇayādhruk. Svayaṁ sa yakṣmaṁ hṛdaye ni dhatta āpa yaḍīm hotrābhirṛtāvā.*

Mitra and Varuna, lords of friendship and liquid generosity, whoever hates you, whoever opposes you in crooked ways, whoever does not support you and life with nourishment and energy, such a man would himself wear the canker in his heart. But the man of truth and generosity supporting life all round with love, charity and sacrifice would be blest with peace and joy.

स वार्धता नहुषा दंसुजूतः शर्धस्तरा नरां गूतश्रवाः ।
विसृष्टरातियाति बा हसृत्वा विश्वासु पृत्सु सद-
मिच्छूरः ॥ १० ॥

10. *Sa vrāghato nahuṣo daṁsujūtaḥ śardhastaro narāṁ gūrtaśravāḥ. Viśṛṣṭarātir-yāti bālhasṛtvā viśvāsu prtsu sadamicchūrah.*

The man of love and generosity, the real man, inspired by the brave, of exceptional strength, of universal reputation among men of power and honour, giving in charity liberally, heroic in performance, always

moves forward over the opponents fast in all the battles of life.

अध॒ ग्मन्ता॒ नहुषा॒ हवं॒ सूरः॑ श्राता॑ राजाना॒ अ॒मृतस्य॑ मन्दाः ।
न॒भा॒जुवा॒ य॒रि॒वस्य॑ राधुः॒ पश॑स्तय महि॒ना रथ॑वत ॥ ११ ॥

11. *Adha gmantā nahuṣo havan̄ sureḥ śrotā rājāno amṛtasya mandrāḥ. Nabhojuvo yanniravasya rādhaḥ praśastaye mahinā rathavate.*

O Divinities of nature, generous powers of humanity, brilliant and joyous, flying across the skies with your own power and grandeur, listen to the prayer and invitation of the charitable man, brave and immortal of fame and honour, leave the wealth of the uncharitable and unprotective unprotected and let it pass on to the man of love and charity for noble causes.

एतं॑ शर्धं॑ धाम॒ यस्य॑ सूर॒रित्य॑वाच॒न द॑शतयस्य॒ नंश॑ ।
द्यु॒म्नानि॑ यषु॒ वसु॑ताती रा॒रन्वि॑श्व॒ सन्व॑न्तु पभृथषु॒
वार्ज॑म ॥ १२ ॥

12. *Etaṁ śardham dhāma yasya sūrerityavocan daśatayasya nam̄še. Dyumnāni yeṣu vasutātī rāran viśve sanvantu prabhrtheṣu vājam.*

O Lord, let me attain to the house of the man of tenfold knowledge of the Veda, Vedangas and yajnic liberality of which the wise and pious may say: This is the great house of the brave and generous man of fame wherein may all the wealths of the world abound and in whose rich oblations may all the divinities of nature and humanity rejoice and partake of the fragrant nourishment.

मन्दा॑मह॒ द॒श॑तयस्य धा॒सद्वि॒यत्पञ्च॒ बिभ॑ता॒ यन्त्य॒ ता॑ ।
किमि॒ष्टाश्व॑ इ॒ष्टर॑श्मिर॒त इ॑शा॒नास॒स्तरु॑ष ऋ॒ज्जत॒
नृ॒न ॥ १३ ॥

13. *Mandāmahe daśatayasya dhāserdviryat pañca bibhrato yantyannā. Kimiṣṭāśva iṣṭaraśmireta īśānāsastaruṣa ṛñjate nṛn.*

We praise and celebrate the generous man of tenfold food and knowledge since people come and go receiving nourishment for body and mind from his house. And such a man blest with desired power and speed in life, well in control of his desired reins of power and prosperity, generous as the flood of the ocean, and such men as he, of power and discipline worthy of governance, bring the grace of culture and beauty to the people's life.

हिर॑ण्यकर्ण॑ मणि॒गीव॒मण॑स्त॒ ता॒ विश्व॑ वरिवस्यन्तु द॒वाः ।
अ॒या गिर॑ः स॒द्य आ॒ जग्मु॑षी॒रास्त्रा॑श्चाकन्तु॒भय॑ष्व॒स्म ॥ १४ ॥

14. *Hiraṇyakarṇaṁ maṇigrīvamaṇastanno viśve varivasyantu devāḥ. Aryo girahḥ sadya ā jagmu-ṣīrosrāścākantūbhayeṣvasme.*

May all the powers of nature and nobilities of humanity bless the man of oceanic generosity wearing gold and diamond in the neck and ear, and may they wide open the paths of progress for him and for us. And may the generous producer of wealth always try to create the knowledge of living languages of communication and the wealth of cows for himself and for us all.

च॒त्वार॑ मा मश॒शार॑स्य॒ शिश्रु॑स्त्रया॒ राज्ञ॑ आर्यवसस्य॒
जि॒ष्णाः । रथा॑ वां मि॒त्रावरु॑णा दी॒घाप्साः॒ स्यू॒मग॑भस्तिः
सू॒रा नाद्या॑त ॥ १५ ॥

15. *Catvāro mā maśarśārasya śiśvastrayo rājña āyavasasya jiṣṇoḥ. Ratho vām mitrāvaruṇā dīrghāpsāḥ syūmagabhastih sūro nādyaut.*

The four classes and the four orders of society and the three councils of the ruling order, destroyer of evil, prosperous and victorious may, I pray, protect and advance me. Mitra and Varuna, friendly ruling powers of our highest choice, may your chariot, far-reaching, bright and beaming like the rising sun, shine on and brighten us up in life.

Mandala 1/Sukta 123

Usha Devata, Kakshivan Dairghatamasa Aushija Rshi

पृथू रथा द्दि णाया अयाज्यनं द्दवासा अमृतासा अस्थुः ।
कृष्णादुदस्थाद्या ३ विहायाश्चिकित्सन्ती मानुषाय
त्याय ॥ १ ॥

1. *Pṛthū ratho dakṣiṇāyā ayojyainam devāso amṛtāso asthuh. Kṛṣṇādudasthādaryā vihāyā-ścikitsantī mānuṣāya kṣayāya.*

The great and wide chariot of the glorious dawn is ready, which the divine immortal powers of nature would ride. The great noble maiden is arisen from the dark, radiating health and freedom from disease for human settlements.

पूवा विश्वस्माद् भुवनादबाधि जयन्ती वाजं बृहती सनुत्री ।
उच्चा व्यख्यद्युवतिः पुनभूराषा अग्न्यथमा पूवहूता ॥ २ ॥

2. *Pūrvā viśvasmād bhuvanādabodhi jayantī vājam brhatī sanutrī. Uccā vyakhyad yuvatih punarbhū-roṣa agan prathamā pūrvahūtau.*

The great and generous dawn wakes up before the world, winning, collecting, and carrying health, wealth and beauty. Ever young, rising again and again, watching us from far and above, she arrives in response to our earliest invocation.

यद्दद्य भागं विभजासि नृभ्य उषा दवि मत्यत्रा सुजात ।

दुवा ना अत्र सविता दमूना अनागसा वाचति सूयाय ॥ ३ ॥

3. *Yadadya bhāgaṁ vibhajāsi nṛbhya uṣo devi martyatrā sujāte. Devo no atra savitā damūnā anāgaso vocati sūryāya.*

O Dawn, high-born of heaven, inspirer of humanity, whatever share of your generous gifts you bring here to-day for men, let the divine Savita, best of men among friends, brilliant giver of life, say of us to the sun: These are sinless people.

(Swami Dayanand gives an applied interpretation of this mantra: Usha is the bride beautiful as the dawn, Savita is the groom, Surya is God, and the 'sinless' are members of the family. This interpretation prevails through the whole Sukta.)

गृहंगृहमहुना यात्यच्छ दिवदिव अधि नामा दधाना ।

सिषासन्ती द्यातना शश्वदागादगमगमिद्धजत वसूनाम ॥ ४ ॥

4. *Gṛhaṁgṛhamahanā yātyacchā divedive adhi nāmā dadhānā. Siṣāsantī dyotanā śaśvadāgā-dagramagramid bhajate vasūnām.*

The light of the dawn radiates from home to home gracefully day by day clothed in the beauty and glory of her own name, inspiring and beatifying, shining bright, new as ever every day. She goes on and on from

place to place, sharing the joy of life.

भर्गस्य स्वसा वरुणस्य जामिरुषः सूनृत पथमा जर्स्व ।
पश्चा स दध्या या अघस्य धाता जयम तं दक्षिणया
रथेन ॥ ५ ॥

5. *Bhagasya svasā varuṇasya jāmirusaḥ sūnṛte prathamā jarasva. Paścā sa dadhyā yo aghasya dhātā jayema taṁ dakṣiṇayā rathena.*

Sister of glory, daughter of the highest light, O Dawn, lady of truth, first shine and brighten and be praised, and then hold him who is the supporter of sin and then we shall catch him with the gift of your light and win by the chariot.

उदीरतां सूनृता उत्पुर्न्धीरुदग्रयः शुशुचानासा अस्थुः ।
स्पाहा वसूनि तमसापगू हविष्कृण्वन्त्युषसा विभातीः ॥ ६ ॥

6. *Udīratām sūnṛtā ut purandhīrudagnayah śuśu-cānāso asthuḥ. Spārhā vasūni tamasāpagūlhā-viṣkrṇvantyuṣaso vibhātīḥ.*

Let the ladies of high truth and generous munificence sing songs of Divinity. Let the fires of yajna shining and blazing stay and go on burning. The brilliant dawns light up and reveal the cherished wealths of life hidden in the dark.

अपान्यदत्यभ्यन्यदति विषुरूप अहनी सं चरत ।
परिंतास्तमा अन्या गुहाकरद्यादुषाः शाश्वता रथेन ॥ ७ ॥

7. *Apānyadetyabhyanyadeti viṣurūpe ahanī saṁ carete. Parikṣitostamo anyā guhākaradyaudu-ṣāḥ śośucatā rathena.*

One goes away at dusk, the other comes over in the morning, thus the lights of the day-night cycle both different of form move together and coexist. Of these two cyclic coexistents of the world, the dark covers and hides things in the cave, the other, the dawn of light, reveals them in their true form with the beauty of its chariot.

सदृशीरद्य सदृशीरिदु श्वा दीर्घं संचन्त वरुणस्य धाम ।

अनवद्यास्त्रिंशत् याजनान्यक्का कर्तुं परि यन्ति सद्यः ॥ ८ ॥

8. *Sadrśīradya sadrśīridu śvo dīrghaṁ sacante varuṇasya dhāma. Anavadyāstrimśataṁ yojanān-yeakaikā kratum pari yanti sadyaḥ.*

They are the same today as they will be tomorrow, and in the same manner together, both brave and beautiful, they go round in the region of the sun, each traversing thirty stages of its travel time ever and on in the yajnic cycle of their circulation. (Each stage of time is of twenty-four minutes.)

जानत्यह्नः पथमस्य नाम शुक्रा कृष्णादजनिष्ट श्वितीची ।

ऋतस्य याषा न मिनाति धामाहरहनिष्कृतमाचरन्ती ॥ ९ ॥

9. *Jānatyahnah prathamasya nāma śukrā kṛṣṇāda-janiṣṭa śvitīcī. Ṛtasya yoṣā na mināti dhāmā-haraharniṣkṛtamācarantī.*

She knows and reveals the first, morning, part of the day and its holiness. Pure and brilliant is she, risen from the darkness of night. Young and maidenly, following her daily chores fixed by nature day by day and hour by hour, she never relents in her observance of the Law of the Divine.

क॒न्य॒व त॒न्वा॒३ शाश॑दानाँ॒ एषि॑ द॒वि द॒वमि॑य॒ त्मा॑णम ।
 स॒स्मर्य॑माना यु॒वतिः॑ पु॒रस्ता॑दा॒विव तांसि॑ कृ॒णुष॑
 वि॒भाती ॥ १० ॥

10. *Kanyeva tanvā śāśadānāñ eṣi devi devamiya-kṣamāṇam. Saṁsayamānā yuvatīḥ purastā-dāvirvakṣāmsi kṛṇuṣe vibhātī.*

Sweet and soothing beauteous, unique in form and figure of body as a virgin, O brilliant Dawn, you rise to meet the effulgent lord you love and desire, and then, charming bright in the splendour of youth, O maiden, smiling amorous, you stand before him and bare your bosom for love and adoration.

सु॒संका॒शा मा॒तृमृ॑ष्ट॒व या॒षावि॑स्त॒न्वं कृ॒णुष॑ दृ॒श कम॑ ।
 भ॒दा त्वमु॑षा वि॒तरं॑ व्यु॒च्छ न तत्त॑ अ॒न्या उ॒षसा॑
 न॒शन्त॑ ॥ ११ ॥

11. *Susaṅkāśā mātṛmṛṣṭeva yoṣāvistanvaṁ kṛṇuṣe dr̥śe kam. Bhadrā tvamuṣo vitaraṁ vyuccha na tat te anyā uṣaso naśanta.*

Glorious and comely in appearance, a bride as if anointed by the Mother, O youthful Dawn, you reveal the light of your beauty and majesty for the world's love and adoration. Shine and radiate, O maiden, in all your glory, and may the sublimity of this glory never fade but ever abide as now in future manifestations also.

अ॒श्वा॒वती॒गाम॑तीवि॒श्ववा॑रा॒ यत॑माना र॒श्मिभिः॑
 सू॒यस्य॑ । परा॑ च॒ यन्ति॑ पु॒नरा॑ च॒ यन्ति॑ भ॒दा नाम॑
 वह॑माना उ॒षासः॑ ॥ १२ ॥

12. *Aśvāvatīrgomaṭīrviśvavārā yatamānā raśma-bhiḥ sūryasya. Parā ca yanti punarā ca yanti bhadra nāma vahamānā uṣāsaḥ.*

Riding the rays of the sun, commanding the beauties of the earth, inspiring the chants of the holy Word, dispelling the darkness without and within by the vision of sunlight, arousing universal love and adoration, bearing the name and spirit of Divinity, the blissful lights of the Dawn go round, ascending far above, descending again for the world, and in the end transcending the world of existence to nameless Eternity.

ऋतस्य रश्मिर्मानुयच्छमाना भदंभदं कतुमस्मासु धहि । उषा
ना अद्य सुहवा व्युच्छास्मासु राया मघवत्सु च स्युः ॥ १३ ॥

13. *Ṛtasya raśmimanuyacchamānā bhadrambhadram kratumasāsu dhehi. Uṣo no adya suhavā vyucchāsmāsu rāyo maghavatsu ca syuh.*

O Dawn, going round by the light of Eternity in pursuit of the Law Divine, bring us the bliss of goodness, give us the vision of truth and beauty and the will to yajnic action. Listen to our invocation and prayer, shine and bring us the light. May the wealths of the world abide in us. May the wealths of existence abound in those who adore the wealth of Eternity.

Mandala 1/Sukta 124

Usha Devata, Kakshivan Dairghatamasa Aushija Rshi

उषा उच्छन्ती समिधान अग्रा उद्यन्त्सूय उविद्या ज्यातिरश्रत ।
दवा ना अत्र सविता न्वर्थ पासावीद द्विपत्य चतुष्प-
दित्य ॥ १ ॥

1. *Uṣā ucchanṭī samidhāne agnā udyantsūrya urviyā jyotiraśret. Devo no atra savitā nvarthaṁ prā-sāvīd dvipat pra catuṣpadityai.*

The dawn is breaking, the fire is burning, the sun is rising, and light is radiating over heaven and earth. May Savita, lord giver of light and life, inspire the humans and animals to move to activity and create new wealth and new meaning and purpose in life.

अमिनती दव्यानि वतानि पमिनती मनुष्या युगानि ।

इयुषीणामुपमा शश्वतीनामायतीनां पथमाषा व्यद्यात ॥ २ ॥

2. *Aminatī daivyāni vratāni praminatī manuṣyā yugāni. Īyuṣīṇāmupamā śaśvatīnāmāyatīnāṁ prathamāṣā vyadyaut.*

Not violating the laws of Divinity, counting out the ages of humanity, shines the dawn, last picture of the dawns gone by, first of the dawns coming, an instance of the original and eternal Dawn recurring every morning.

एषा दिवा दुहिता पत्यदशि ज्यातिवसाना समना पुरस्तात ।

ऋतस्य पन्थामन्वति साधु पजानतीव न दिशा मिनाति ॥ ३ ॥

3. *Eṣā divo duhitā pratyadarśi jyotirvasānā samanā purastāt. Ṛtasya panthāmanveti sādhu prajānatīva na diśo mināti.*

Yonder shines this daughter of heaven clothed in light, rejoicing at heart, following the path of nature's law well like a lady of omniscience measuring as if but not overstepping the bounds of space.

उपा॑ अद॒शि शु॒न्ध्युवा॑ न व॒ ता॑ ना॒धाइ॒वावि॑र॒कृत॑ पि॒याणि॑ ।
अ॒द्भ॒स । सं॒स॒ता बा॒धय॑न्ती श॒श्वत्त॑मागा॒त्पुन॑र्यु॒षीणा॑म ॥ ४ ॥

4. *Upo adarśi śundhyuvo na vakṣo nodhā ivāvira-
kr̥ta priyāṇi. Admasanna sasato bodhayantī
śaśvattamāgāt punareyuṣīṇām.*

The Dawn, she appears to stand so close like the treasure chest of purest sunbeams, open, radiating and revealing the dearest things like the latest versatile scholar, giving the wake-up call to the sleeping partners living and eating together. It appears as if, of all the dawns coming and rising, she is the most real and original of the Eternal that has come this morning.

पूर्व॑ अ॒ध॒ रज॑सा अ॒प्त्यस्य॑ गवां॑ जनि॒त्र्यकृ॑त॒ प॒ क॒तुम॑ ।
व्यु॑ पथ॒त वि॒तरं॑ वरी॒य आ॒भा पृ॑णन्ती॑ पि॒त्रारु॑प॒स्था ॥ ५ ॥

5. *Pūrve ardhe rajaso aptyasya gavāṃ janitryakṛta
pra ketum. Vyu prathe vitaram varīya obhā pr-
ṇantī pitrorupasthā.*

Radiating the rays of light in the eastern half of the sky, the dawn has unfurled her banner of morning glory. And sitting as if in the lap of her parents, the heaven and the earth, she expands the noblest light of bliss showering on both.

एव॒द॒षा पु॑रु॒तमा॑ दृ॒श कं॑ नाजा॒मिं न॑ परि॑ वृ॒णक्ति॑
जा॒मिम॑ । अ॒र॒पसा॑ त॒न्वाइ॑ शा॒श॒दाना॑ नाभा॒दीर्ष॑त॒ न
म॒हा वि॑भा॒ती ॥ ६ ॥

6. *Evedeṣa purutamā dṛśe kaṃ nājāmiṃ na pari
vṛṇakti jāmim. Arepasā tanvā śāśadānā nārbhā-
dīṣate na maho vibhātī.*

And this dawn most comely to the sight and blissful to the heart, neither precludes her own nor excludes the aliens. Similarly, shining unique and exceptional by her immaculate body of light, she neither ignores the small nor neglects the great, but shines bright and smiles equally on all, giving them the feel of bliss.

अ॒भा॒तव॑ पुं॒स ए॒ति प॒ती॒ची ग॑ता॒रु॒गि॒व स॒नय॑ ध॒ना॒ना॒म ।
जा॒यव॑ प॒त्य॑ उ॒श॒ती सु॒वासा॑ उ॒षा ह॒स्रव॑ नि रि॒णीत॑
अ॒प्सः ॥ ७ ॥

7. *Abhrāteva puṁsa eti pratīcī gartārugiva sanaye dhanānām. Jāyeva patya uśatī suvāsā uṣā hasreva ni riṇīte apsaḥ.*

Just as a brotherless woman returns to her man, just as a man reduced to aversity goes to the court to rejoin his money, just as a wife in all her finery, loving and passionate, opens her secret charms to her husband, so does the dawn in all her splendour reveal her beauty and majesty to the world everywhere.

स्व॒सा स्व॒स्र ज्या॑य॒स्य या॒नि॒मा॒रु॒ग॒प॒त्य॒स्याः प॒ति॒च य॑व ।
व्यु॒च्छन्ती॑ र॒श्मि॒भिः सू॒र्य॑स्या॒ज्य॒ङ्ग॒ सम॒न॒गा॒इव॑ वाः ॥ ८ ॥

8. *Svasā svasre jyāyasyai yonimāraigapaityasyāḥ praticakṣyeva. Vyucchantī raśmibhiḥ sūryasyā-ñjyaṅkte samanagā iva vrāḥ.*

Just as a sister surrenders her place for her elder sister and having seen her vacates it for her and goes away, so does the dawn, with the rays of the sun, move her soothing brilliance from one place to another, of her own choice.

आसां पूर्वासामहसु स्वसृणामपरा पूर्वामभ्यति पश्चात् ।

ताः पत्नव इव्यसीनूनमस्म र्वदुच्छन्तु सुदिना उषासः ॥ ९ ॥

9. *Āsām pūrvāsāmahasu svasṛṇāmaparā pūrvā-mabhyeti paścāt. Tāḥ pratnavannavyasīrnūna-masme revaducchantu sudinā uṣāsaḥ.*

Of all these sister dawns of the past age, the latter, the elder, follows after the former, the younger, in cyclic succession day after day. May all these dawns, each new one like the former, bring us happy days bearing the wealth of the world and illuminate our days with the light of the world.

प बाधयाषः पृणता मघान्यबुध्यमानाः पणयः ससन्तु ।

र्वदुच्छ मघवद्भ्या मघानि र्वत्स्तात्र सूनृत जारयन्ती ॥ १० ॥

10. *Pra bodhayaṣaḥ pṛṇato maghonyabudhyamā-nāḥ paṇayaḥ sasantu. Revaduccha maghava-dbhyo maghoni revat stotre sūnṛte jārayantī.*

O Dawn, abundant in light and wealth, wake up the generous and giving. The miserly and the ignorant lost in daily chores would sleep, wake up these too. Lady of light and wealth, let the wealth of the generous shine in charity. Mistress of Truth and Law, rousing and praising the singer of songs divinely blest with wealth, enlighten him, bless him.

अवयमश्वद्युवतिः पुरस्ताद्युङ्क्त गवामरुणानामनीकम् ।

वि नूनमुच्छादसति प कृतुगृहंगृहमुप तिष्ठात् अग्निः ॥ ११ ॥

11. *Aveyamaśvaid yuvatīḥ purastād yuṅkte gavāma-ruṇānāmanīkam. Vi nūnamucchādasati pra ketur-grhaṁ grhamupa tiṣṭhāte agniḥ.*

This Dawn, young maiden, rises yonder in front from the east, yokes her team of crimson sun-rays and, fully self-assured, emerges, her banner blazing in the dark. And as she rises, yajna fire kindles in every home, giving the heat and light of life all round.

उ॒त्त॒ व॒र्य॑श्चि॒द्व॒स॒तर॑प॒प्त॒ र॒श्च॒ य॒ पितु॑भा॒जा॒ व्यु॑ष्टा ।

अ॒मा स॒त व॑ह॒सि॒ भू॒रि॑ वाम॒मुषा॑ द॒वि द्वा॒शुष॑ म॒र्त्याय॑ ॥ १२ ॥

12. *Ut te vayaścid vasaterapaptan naraśca ye pitu-bhājo vyuṣṭau. Amā sate vahasi bhūri vāmamuṣo devi dāśuṣe martyāya.*

O Dawn, as you rise and shine, birds fly up from their nests and men move out in pursuit of food and sustenance for life. Brilliant lady of piety and sanctity, for the man of generosity and for the inmate of the home you strive to bear the holiest labours of love and joy.

अ॒स्ता॒द्वं॑ स्ता॒म्या॒ ब॒ह्म॑णा॒ म॒ वी॑वृ॒ध॒ध्व॑मु॒श॒ती॒रु॒षा॒सः॑ ।

यु॒ष्माकं॑ द॒वी॒र॒व॒सा॑ स॒न॒म॒ स॒ह॒स्त्रि॑णं॒ च॒ श॒ति॒नं॑ च॒
वा॒ज॒म॑ ॥ १३ ॥

13. *Astodhvaṁ stomyā brahmaṇā me'vīvr̥dhadhva-muśatīruṣāsaḥ. Yuṣmākaṁ devīravasā sanema sahasriṇaṁ ca śatinaṁ ca vājam.*

O Dawns, loving and inspiring, adorable lights of Divinity, with the holy voice of Vedic adoration, pray for me and help me grow in life and piety, and you grow too in brilliance and sanctity. May we all by your favour, prayer and grace achieve food for life, energy, progress and prosperity a hundredfold, thousandfold and more.

Mandala 1/Sukta 125

*Dampati Devata, Kakshivan Dairghatamasa
Aushija Rshi*

पा॒ता रत्नं॑ पात॒रित्वा॑ दधाति॒ तं चि॒क्त्वा॒न्पति॑गृह्णा॒ नि ध॑त्त ।
तनं॑ प॒जां व॒धय॑मान॒ आयू॑ रा॒यस्पा॑षण स॒चत सु॒वीरः॑ ॥ १ ॥

1. *Prātā ratnaṁ prātaritvā dadhāti taṁ cikitvān pratigrhyā ni dhatte. Tena prajāṁ vardhaya-māna āyū rayaspoṣeṇa sacate suvīrah.*

The morning bears and brings the jewels of wealth for us. That wealth, the man of knowledge and wisdom, rising early, receives, and having received keeps safe. And by that, this brave man, growing and advancing in health and age and progeny, lives well with wealth, nourishment and comfort.

सु॒गुर॑स॒त्सुहि॒र॒ण्यः॑ स्व॒श्वा बृ॒हद॑स्म॒ वय॑ इन्द्रा॑ दधाति ।
यस्त्वा॒यन्तं॑ वसु॑ना पात॒रित्वा॑ मु॒ गी॒र्जय॑व॒ पदि॑मु॒त्सि॒-
नाति॑ ॥ २ ॥

2. *Sugurasat suhiranyaḥ svaśvo brhadasmai vaya indro dadhāti. Yastvāyantaṁ vasunā prātaritvo mukṣījayeva padimutsināti.*

He is blest with good cows, good gold and good horses, and Indra, lord of life and power, brings him liberal gifts of food and energy for body, mind and soul for a long life time, who, rising early, binds you, the needy and deserving man, in a bond of thanks with a gift of ample means and money, like a calf bound with a rope to the post, while you come to him for help and assistance.

आयमद्य सुकृतं पातरिच्छिष्टः पुत्रं वसुमता रथेन ।
अंशाः सुतं पायय मत्सरस्य ऽयद्वीरं वधय सूनृताभिः ॥ ३ ॥

3. *Āyamadya sukṛtaṁ prātaricchanniṣṭeḥ putraṁ vasumatā rathena. Amśoḥ sutam pāyaya matsa-rasya kṣayadvīraṁ vardhaya sūnṛtābhiḥ.*

Generous Indra, lord giver of every gift of life, nourishment, training and honour, by the most precious chariot I have come today early morning for the reason of an honest desire, wishing to have a son growing to be capable of noble yajnic deeds. I pray, nourish and promote the son born of the most delightful essence of my life, and with holy words of truth, wisdom and Law develop the young man to be a centre and shelter of the brave.

उप॑ रन्ति॒ सिन्ध॑वा मया॒भुव॑ इ॒ज्जानं॑ च॒ य॒ यमा॑णं च॒ धन॑वः ।
पृ॒णन्तं॑ च॒ पपु॑रिं च॒ श्रव॑स्यवा॒ घृ॒तस्य॒ धा॒रा उप॑ यन्ति
वि॒श्वतः॑ ॥ ४ ॥

4. *Upa kṣaranti sindhavo mayobhuva ījānaṁ ca yakṣyamānaṁ ca dhenavaḥ. Pṛṇantaṁ ca papu-rim ca śravasyavo ghṛtasya dhārā upa yanti viśvataḥ.*

Streams of joy, peace and prosperity flow from all round to the man performing the yajna of social charity and divine dedication now and in the future. Cows for love of food and care stand round the man feeding and satisfying the needy. And streams of water, milk and ghrta flow to the charitable man incessantly from all round.

नाकस्य पृष्ठ अधि तिष्ठति श्रिता यः पूणाति स ह द्वेषु
गच्छति । तस्मा आपा घृतमर्षन्ति सिन्धवस्तस्मा इयं दि णा
पिन्वतु सदा ॥ ५ ॥

5. *Nākasya prṣṭhe adhi tiṣṭhati śrito yaḥ prṇāti sa
ha deveṣu gacchati. Tasmā āpo ghr̥tamarṣanti
sindhavastasmā iyaṁ dakṣiṇā pinvate sadā.*

The man dedicated to knowledge abides in inviolable peace and joy. The man who feeds and maintains children and scholars moves with the noblest men of knowledge and divinity. For him the waters, rivers and the seas create showers of ghr̥ta, and this earth with her generosity always creates the joy of fulfilment.

दि णावतामिदिमानि चित्रा दि णावतां दिवि सूर्यासः ।
दि णावन्ता अमृतं भजन्तु दि णावन्तः प तिरन्तु
आयुः ॥ ६ ॥

6. *Dakṣiṇāvatāmīdimāni citrā dakṣiṇāvatām divi
sūryāsaḥ. Dakṣiṇāvanto amṛtaṁ bhajante dakṣi-
ṇāvantah pra tiranta āyuh.*

For the men of charity and yajna are these wonders of the world. For the men of honour, service and sacrifice shine the stars in heaven and abide. The men of knowledge, education and charity enjoy immortality beyond death, in life and after. And the men of courage, protection, fearlessness and charity cross the seas of suffering and slavery in their life of full age.

मा पूणन्ता दुरितमन् आरन्मा जारिषुः सूर्यः सुवतासः ।
अन्यस्तषां परिधिरस्तु कश्चिदपृणन्तमभि सं यन्तु
शाकाः ॥ ७ ॥

7. *Mā prṇanto duritamena āran mā jāriṣuḥ sūrayaḥ suvratāsaḥ. Anyasteṣāṃ paridhirastu kaścida-prṇantamabhi saṃ yantu śokāḥ.*

May the generous never come to sin and suffering. May the brilliant people of holy vows never suffer the disabilities of old age. May the orbit of their Karma be something different from evil and pain, since sorrow and suffering is the lot of the ungenerous and selfish.

Mandala 1/Sukta 126

Vidvan Devata, Kakshivan Dairghatamasa Aushija (1-5), Svanaya Bhavayavya (6), and Romasha Brahma-vadini (7), Rshis

अमन्द्ान्तस्तामान्प भर मनीषा सिन्धावधि ियता
भाव्यस्य । या म सहस्रममिमीत सवानतूता राजा श्रव
इच्छमानः ॥ १ ॥

1. *Amandāntstomān pra bhare manīṣā sindhā-vadhi kṣiyato bhāvyasya. Yo me sahasramami-mīta savānatūrto rājā śrava icchamānaḥ.*

With honest mind and a clear conscience, I offer enthusiastic tributes of praise and approbation for the deserving ruler who, dedicated to honour and fame, has performed a thousand yajnic acts of generosity for me and the people on the river side without violence and opposition.

शतं राज्ञा नाधमानस्य निष्काञ्छतमश्वान्पर्यतान्त्सद्य
आदम । शतं कृ तीवाँ असुरस्य गानां दिवि श्रवा जर्मा
ततान ॥ २ ॥

2. *Śataṁ rājño nādhāmānasya niṣkāṇ chatama-śvān prayatāntsadya ādam. Śataṁ kakṣīvāṇ asurasya gonāṁ divi śravo 'jaramā tatāna.*

I always accept and approve of the ruler's ways of charity, a man glorious, generous as the cloud and a protector of the pranic energies of life, and I admire his gifts of a hundred golds, hundred horses fast and well-trained, and a hundred cows and pieces of land. Rightly the man who knows the various ways of knowledge and charity extends his immortal fame to the heights of heaven.

उप॒ मा श्या॒वाः स्व॒नय॑न द॒त्ता व॒धूम॑न्ता द॒श र॒थासा॑ अ॒स्थुः ।
ष॒ष्टिः स॒हस्र॑मनु॒ गव्य॑मागा॒त्सन॑त्क् ती॒र्वा॑ अभिपि॒त्व
अ॒ह्ना॑म ॥ ३ ॥

3. *Upa mā śyāvāḥ svanayena dattā vadhūmanto daśa rathāso asthuḥ. Ṣaṣṭiḥ sahasramanu gavyamāgāt sanat kakṣīvāṇ abhipitve ahnām.*

Let there be around me ten chariots bright as sunbeams drawn by bright mares, assigned by the commander. And may the man of knowledge be blest with the wealth of sixty thousand cows and receive welcome and hospitality for days and nights on his social rounds.

च॒त्वा॒रि॒ंश॒द्दश॑रथस्य॒ शाणाः॑ स॒हस्र॑स्याग॒ श्रणिं॑ नयन्ति ।
म॒द॒च्युतः॑ कृ॒श॒नाव॑ता॒ अत्या॑न्क् ती॒वन्त॑ उद॒मृ॒न्त
प॒जाः ॥ ४ ॥

4. *Catvāriṁśad daśarathasya śoṇāḥ sahasrayāgre śreṇiṁ nayanti. Madacyutaḥ kṛśanāvato atyān-kakṣīvanta udamṛkṣanta pajrāḥ.*

Forty fiery horses of the commander of ten chariots march in formation in advance of a thousand. Golden decorated are they, camouflaged, a pioneer force, they challenge and break through the defences, clear the routes for the advance, and the forces move forward in multiformation.

पूवामनु पर्यतिमा दद वस्त्रीन युक्ताँ अष्टावरिधायसा गाः ।
सुबन्धवा य विश्याइव वा अनस्वन्तः श्रव एषन्त
पजाः ॥ ५ ॥

5. *Pūrvāmanu prayatimā dade vastrīn yuktāñ aṣṭāvaridhāyaso gāḥ. Subandhavo ye viśyā iva vrā anasvantaḥ śrava aiṣanta parjrah.*

Noble brethren, I accept and promote the tradition laid down earlier, and I accept and apply the three tier system of education, defence and economic organisation and the eightfold policy of defence, justice and administration, development, production and distribution, health and nourishment symbolized by the generous and fertile cows. I exhort you all who, strong and bold, united together like the inmates of a home, as one body, equipped with chariots, march forward for the sake of honour and glory.

आगधिता परिगधिता या कशीकव जङ्गह ।
ददाति मह्यं यादुरी याशूनां भाज्या शता ॥ ६ ॥

6. *Āgadhitā parigadhitā yā kaśīkeva jaṅgahe. Dadāti mahyam yādurī yāśūnām bhojyā śatā.*

The most valuable policy of the state worthy of acceptance which is approved and followed and which is an inspirer of the people of action and advancement

in important matters of the nation, like a goad, spurs me on to action and helps me get the sweetest delicacies of life, hundreds of them.

उपाप म परा मृश मा म दभाणि मन्यथाः ।

सवाहमस्मि रामशा गन्धारीणामिवाविका ॥ ७ ॥

7. *Upopa me parā mṛśa mā me dabhrāṇi manyathāḥ.
Sarvāhamasmi romaśā gandhārīṇāmivāvikā.*

Come close and closer to me and consult with me. Do not think that the little nameless things I say, advise and do are insignificant. One of the vigilant guards among the protective supporters of the nation, I am all over warm and protective like a golden fleece in winter cold.

Mandala 1/Sukta 127

Agni Devata, Paruchhepa Daivodasi Rshi

अग्निं हातारं मन्य दास्वन्तं वसुं सूनुं सहसा जातवदसं विपं
न जातवदसम । य ऊध्वया स्वध्वरा द्वा द्वाच्या कृपा ।
घृतस्य विभाष्टिमुनु वष्टिशाचिषा जुह्वानस्य सपिषः ॥ १ ॥

1. *Agniṁ hotāraṁ manye dāsvantaṁ vasuṁ sūnum
sahasō jātavedasaṁ vipraṁ na jātavedasam. Ya
ūrdhwayā svadhvaro devā devācyā kṛpā. Ghṛtasya
vibhrāṣṭimanu vaṣṭi śociṣā'' juhvānasya sarpiṣaḥ.*

I worship, serve and meditate on Agni, lord of light and knowledge, spirit of life and heat and inspiration of noble action, yajaka, generous giver, treasure of wealth and universal shelter, inspirer and creator of courage and courageous action like the sun, omniscient lord of all that is born in existence, master

of knowledge as the supreme scholar of the Veda, organiser of yajna with love and non-violence with divine knowledge and awareness, refulgent with heavenly light and power, loving and consuming with flames of fire and light the blaze of the purest and most powerful ghrta offered into the fire of yajna, physical, mental and spiritual all.'

यजिष्ठं त्वा यजमाना हुवम् ज्येष्ठमङ्गिरसां विप मन्म-
भिविपभिः शुक् मन्मभिः । परिज्मानमिव द्यां हातारं
चषणीनाम । शाचिष्कशं वृषणं यमिमा विशः पावन्तु
जूतय विशः ॥ २ ॥

2. *Yajisṭham tvā yajamānā huvema jyeṣṭhamanṅgi-
rasām vipra manmabhirviprebhiḥ śukra manma-
bhiḥ. Parijmanamiva dyām hotāraṁ carṣaṇīnām.
Śociṣkeśaṁ vṛṣaṇaṁ yamimā viśaḥ prāvantu
jūtaye viśaḥ.*

Agni, lord most worshipful, we the performers of this yajnic assembly, with all our heart and mind, together with all the saints and scholars with their earnest desire, invoke and invite you, wisest and senior-most of the scholar visionaries of Divinity, pure and immaculate, brilliant as the sun with your reach into the light of heaven, high-priest of humanity, lord of light knowledge, generous as rain showers, whom all these people accept, respect and approach with their desire and prayer for protection and self-fulfilment.

स हि पुरू चिदाजसा विरुक्मता दीद्याना भवति दुहन्तरः
परं शुन दुहन्तरः । वीळु चिद्यस्य समृता श्रुवद्वनव यत्तिथ्रम ।
निष्षहमाणा यमत नार्यत धन्वासहा नार्यत ॥ ३ ॥

3. *Sa hi purū citodajasā virukmatā dīdyāno bhavati druhan taraḥ paraśurna druhan taraḥ. Vīlu cid yasya samṛtau śruvad vaneva yat sthiram. Niṣṣahamāṇo yamate nāyate dhanvāsahā nāyate.*

He surely rises to shine very brilliantly with his own splendid valour and honour who, like the axe which cuts down the trees, mows down the enemies, in whose presence even the strong and firm like the dense forest burst asunder into pieces, and who, commanding brave warriors, dominates and directs the enemies and, like a mighty wielder of the bow and arrow, never wavers but advances in battle against the enemy forces.

इ॒ हा चि॒दस्मा॒ अनु॒ दु॒यथा॑ वि॒द तजि॑ष्ठाभि॒र॒णिभि॑दा॒ष्ट्य॒व॒स॒ ग्र॒य॒ दा॒ष्ट्य॒व॒स॒ । प॒यः पु॒रूणि॑ गा॒ह॒त॒ त॒ द्वि॒न॒व॒ शा॒चि॒षा॑ ।
स्थि॒रा चि॒द ॥ नि रि॑णा॒त्याज॑सा॒ नि स्थि॒राणि॑ चि॒दाज॑सा ॥ ४ ॥

4. *Dr̥lhā cidasmā anu duryathā vide tejiṣṭhābhira-
raṇibhir-dāṣṭyavase'gnaye dāṣṭyavase. Pra yaḥ
purūṇi gāhate takṣad vaneva śociṣā. Sthirā
cidannā ni riṇātyojasā ni sthirāṇi cidojasā.*

Just as the strong man of prosperity and spirit of service offers homage to the man of knowledge and wisdom, so does he offer oblations in yajna to Agni for the sake of protection and advancement. And Agni too, arising from the fiery potential of arani wood, gives protection and advancement to the yajaka. Just as fire overtakes many thick forests and reduces them to ash with its flames, so does the commanding yajaka reduce even strong enemies to naught, and just as the light of the sun ripens the grain with its energy, so does the yajaka ripen and strengthen the prosperity of the earth

and humanity.

तमस्य पृ णुपरासु धीमहि नक्तं यः सुदर्शतरा दिवात-
रादपायुष दिवातरात । आदस्यायुगर्भणवद्वीळु शम न
सूनव । भक्तमभक्तमवा व्यन्ता अजरा अग्रया व्यन्ता
अजराः ॥ ५ ॥

5. *Tamasya prkṣam-uparāsu dhīmahi naktam yah sudarśataro divātarād-aprāyuṣe divātarāt. Ādasyāyur-grabhaṇavad vīlu śarma na sūnave. Bhaktamabhaktamavo vyanto ajarā agnayo vyanto ajarāḥ.*

Let us meditate on and do homage to that assiduous and uncompromising Agni, leading light of the world, in all directions, who shines brighter and stronger at night than in the day and, holding holy offerings in hand, let us honour and worship him. Just as a father provides a strong and happy home for the child so do the unaging leading lights of yajna and humanity bring us solace and protection with the gracious judgement of the dedicated and the undedicated. And thus, let us too, unageing and bright like the fire, live long and happy.

स हि शधा न मारुतं तुविष्वणिरप्स्वतीषूवरास्विष्टनिरातना-
स्विष्टनिः । आदद्धव्यान्याददियज्ञस्य कतुरहणा । अध
स्मास्य हषता हषीवता विश्व जुषन्त पन्थां नरः शुभ न
पन्थाम ॥ ६ ॥

6. *Sa hi śardho na mārutam tuviṣvaṇir-apnasvatī-ṣūrvarāsviṣtanir-ārtanāsviṣtaniḥ. Ādaddhavyā-nyādadir-yajñasya keturarhaṇā. Adha smāsyā harṣato hr̥ṣīvato viśve juṣanta panthām naraḥ śubhe na panthām.*

That Agni, daring and roaring as the wind, is admirably fearsome in raging battles, as he is worthy of honour and homage in yajnas in lands fertile as well as deserts and among families blest with lovely children. He receives offerings with love, readily consumes and uses the same for creative purposes. Indeed he is the triumphal banner of yajnas, most worthy of honour and worship. And of course all the people, joyous and emanating joy all round, follow in his footsteps, follow him on the path shown by him for the pursuit of goodness, beauty and joy of life.

द्विता यदी॑ की॒स्तासा॑ अ॒भिद्य॑वा नम॒स्यन्त॑ उप॒वाच॑न्त॒ भृग॑वा
म॒थ्नन्ता॑ दा॒शा भृ॑गवः । अ॒ग्निरी॑श॒ वसू॑नां शु॒चि॒या धृ॒णि-
र॒षाम॑ । पि॒याँ अ॒पि॒र्धी॑व॒निषी॑ष्ट॒ मधि॑र॒ आ व॑निषीष्ट॒
मधि॑रः ॥ ७ ॥

7. *Dvitā yadīm kīstāso abhidyavo namasyanta
upavocanta bhrgavo mathnanto dāsā bhrga-vaḥ.
Agnirīśe vasūnām śuciryo dharṇireṣām. Priyāñ
apidhīñrvaniṣīṣṭa medhira ā vaniṣīṣṭa medhirah.*

When the Bhrgus, dedicated seekers and worshippers, generous members of the community, brilliant scholars, faithfully take on Agni for study and meditation, two ways in theory and practice, vision and pursuit, speak of it in detail analysing and realising it, then Agni, pure and immaculate power, wise and intelligent, that rules the wealth of the world and is the very foundation of these, blesses the darling dedicated servants with beauty, wealth and success.

विश्वासां त्वा विशां पतिं हवामह सर्वासां समानं दम्पतिं
भुज सत्यगिवाहसं भुज । अतिथिं मानुषाणां पितुन
यस्यास्या । अमी च विश्वं अमृतास आ वया हव्या दवष्वा
वयः ॥ ८ ॥

8. *Viśvāsāṁ tvā viśāṁ patiṁ havāmahe sarvāsāṁ
samānaṁ dampatiṁ bhuje satyagirvāhasaṁ
bhuje. Athithiṁ mānuṣāṇāṁ piturna yasyāsaya.
Amī ca viśve amṛtāsa ā vayo havyā deveṣvā
vayaḥ.*

We invoke, invite and do homage to you, Agni, lord protector of all the people of the world, for the light of life. We invoke and do homage to the lord protector of the home and family equally for all the people, for the joy of family life. We do homage to the lord of the voice of omniscience for the joy of knowledge. We do homage to the lord as the guest of honour and fire of yajna for all the people, in whose presence, as in the presence of the father, all these seekers of freedom and immortality hope for the food of life, and in whose honour they offer food and oblations to the brilliant and generous divinities of nature and humanity.

त्वमग्र सहसा सहन्तमः शुष्मिन्तमा जायस देवतातय रयिन
देवतातय । शुष्मिन्तमा हि त मदा द्युम्निन्तम उत क्रतुः ।
अध स्मा त परि चरन्त्यजर श्रुष्टीवाना नाजर ॥ ९ ॥

9. *Tvamagne sahasā sahanntamaḥ śuṣmintamo
jāyase devatātaye rayirna devatātaye. Śuṣmin-
tamo hi te mado dyumnintama uta kratuḥ. Adha
smā te pari carantyajara śruṣṭīvāno nājara.*

Agni, lord of light, knowledge and power, by courage most courageous of the brave and victorious, you rise most brilliant and fiery for the advancement of the noblest powers of nature and humanity, just as wealth is most effective for the service of the divines. Most brilliant is your light of joy, most abundant in the service of yajna. Lord of light immortal, servants of yajna most obedient and willing, serve you just as they would serve the Immortal Lord of life.

प वा॑ म॒ह स॒हसा॑ स॒हस्वत॑ उ॒ष॒बुध॑ प॒शुष॑ नाग्र॒य॒ स्तामा॑
ब॒भूत्व॒ग्रय॑ । प॒ति॒ यदी॑ ह॒विष्मा॒न वि॒श्वा॑सु॒ तासु॑ जागु॒व ।
अग॑ र॒भा न ज॑रत ऋ॒षूणां॑ जू॒णिहा॑त ऋ॒षूणाम॑ ॥ १० ॥

10. *Pra vo mahe sahasā sahasvata uṣarbudhe paśuṣe nāgnaye stomo babhūtvagnaye. Prati yadīm haviṣmān viśvāsu kṣāsu joguve. Agre rebho na jarata ṛṣūṇām jūrṇirhota ṛṣūṇām.*

May your song of praise in honour of Agni, victorious by virtue of great valour, light of the morning such as the dawn, be as it should be for the lord giver of life's wealth. Just so it is that the yajnic faithful offers oblations to the eternal teacher of revelation anywhere in all lands, and how an admirer ever offers praise to the eminent among scholars, or an aged yajaka offers to the senior physician.

स ना॑ नदि॒ष्टं ददृ॑शान॒ आ भ॒राग्र॑ द॒वभिः॑ स॒च॒नाः सु॒च॒तुना॑
म॒हा रा॒यः सु॑च॒तुना॑ । म॒हि॑ श॒विष्ठ॑ न॒स्कृ॒धि स॒ञ्च । भु॒ज
अ॒स्य । म॒हि॑ स्ता॒तृभ्या॑ म॒घव॑न्त्सु॒वीर्य॑ म॒थी॑रु॒गा न
श॒र्वसा॑ ॥ ११ ॥

11. *Sa no nediṣṭham dadṛśāna ā bharāgne devebhiḥ
sacanāḥ sucetunā maho rāyaḥ sucetunā. Mahi
śaviṣṭha naskṛdhi samcakṣe bhuje asyai. Mahi
stotr̥bhyo maghavan tsuvīryam mathīrugro na
śavasā.*

O Lord, Agni, watching, guiding and guarding us at the closest, with all the brilliant powers of nature and humanity, bear and bring us, most kindly and graciously, great, valuable and lasting wealths of the world. Mightiest Lord, make us great for the experience and enjoyment of this earth. Lord of wealth, power and grandeur, bring us, admirers and worshippers, great valour and honour, and as a fierce disciplinarian churn us to the essence of magnanimity and majesty of life that existence is in reality.

Mandala 1/Sukta 128

Agni Devata, Paruchhepa Daivodasi Rshi

अ॒यं जा॒यत॒ मनु॑षा॒ धरी॑मणि॒ हाता॒ यजि॑ष्ठ उ॒शिजा॒मनु॑
व॒तम॒ग्निः स्व॑मनु॒ व॒तम॑ । वि॒श्वश्रु॑ष्टिः स॒खीय॑त र॒यिरि॑व
श्रव॑स्य॒त । अद॑ब्धा॒ हाता॒ नि ष॑ददि॒ळस्प॑द परि॑वीत
इ॒ळस्प॑द ॥ १ ॥

1. *Ayam jāyata manuṣo dharīmaṇi hotā yajisṭha
uśijāmanu vratamagniḥ svamanu vratam.
Viśvaśruṣṭiḥ sakhīyate rayiriva śravasyate.
Adabdhho hotā ni ṣadadīlaspade parivīta ilaspade.*

This man, this Agni, this Brahmachari, yajaka, most worshipful, arises and shines in his Dharma and behaviour in pursuit of his own discipline and in conformity with the laws and customs of the lovers of

life and noble ambition. Agreeable and complaisant with the world, he loves to be friends with all as wealth is friendly with the man who loves and cares to value it. Inspiring the dauntless yajamana, soaked in knowledge and surrounded by the learned, he sits on the vedi of yajna in the world of action and abides in the knowledge and vision of Divinity.

तं यज्ञसाधमपि वातयामस्यूतस्य पृथा नमसा हविष्मता
द्वताता हविष्मता । स न ऊजामुपाभृत्या कृपा न जूयति ।
यं मातरिश्वा मनव परावता द्वं भाः परावतः ॥ २ ॥

2. *Taṁ yajñasādhamaṇi vātayāmasyūtasya pṛthā namasā haviṣmatā devatātā haviṣmatā. Sa na ūjāmupābhṛtyā kṛpā na jūyati. Yaṁ mātariśvā manave parāvato devaṁ bhāḥ parāvataḥ.*

That Agni, divine treasure of the wealth of life and giver of success in yajnic endeavours, we, bearing holy offerings in divine service, kindle and fan to light and blaze, and serve along the path of Truth and natural Law with offers of food and reverence. And that lord of light and energy never tires of this divine grace, never fades out of this divine light and splendour, since this divine blaze and splendour, the wind and solar energy carries for humanity from a far distance, from the farthest imaginable distance.

एवम सद्यः पयति पार्थिवं मुहुर्गि रता वृषभः कनि-
कदहददतः कनिकदत । शतं च ताणा अ भिदवा वनषु
तुवणिः । सदा दधान उपरषु सानुष्वग्निः परेषु सानुषु ॥ ३ ॥

3. *Evena sadyaḥ paryeti pāṛthivaṁ muhurgī reto vṛṣabhaḥ kanikradad dadhad retaḥ kanikradat. Śataṁ cakṣāṇo akṣabhirdevo vaneṣu turvaṇiḥ. Sado dadhāna upareṣu sānuṣvagniḥ pareṣu sānuṣu.*

Agni, lord of light, constantly goes by his path, pervading all that is in the world, celebrated in the voices of the divines, life of life, generous shower of vitality, roaring, wielding life and still roaring. The lord of brilliance, breaking and building in waves of energy, watching and illuminating the worlds with a hundred lights, holding, wielding and supporting the homes of life in the clouds, over the peaks, in the farthest regions of space on top, he goes on and on in the orbit along the circumference.

स सुक्रतुः पुराहिता दमदम ग्रियज्ञस्याध्वरस्य चतति कत्वा
यज्ञस्य चतति । कत्वा वधा इषूयत विश्वा ज्ञातानि पस्पश ।
यता घृत श्रीरतिथिरजायत वह्निवधा अजायत ॥ ४ ॥

4. *Sa sukratuḥ purohito damedame'gniryajñasyādhvarasya cetati kratvā yajñasya cetati. Kratvā vedhā iṣūyate viśvā jātāni paspaśe. Yato ghr̥taśrī-ratithirajāyata vahnirvedhā ajāyata.*

That Agni, lord of light, knowledge and fire, first agent of cosmic yajna, foremost and leader, inspires and lights the yajna, fragrant acts of creative love and non-violence, advances yajna by yajnic acts, issues forth like penetrative intelligence by the waves of yajnic energy and inspires all things in existence, and from the vedi arises with the glory, light of libations like a guest of honour at its own will, carrier, catalyser, penetrative, intelligent, illuminative for all.

कत्वा यदस्य तविषीषु पृञ्चत ग्ररवण मरुतां न
भाज्यषिराय न भाज्या । स हि ष्मा दानमिन्वति वसूनां च
मज्मना । स नस्त्रासत दुरितादभिहुतः शंसादघादभिहुतः ॥ ५ ॥

5. *Kratā yadasya taviṣīṣu pr̥ncate' gneraveṇa marutām na bhojyeṣirāya na bhojyā. Sa hi śmā dānaminvati vasūnām ca majmanā. Sa nastrāsate duritādabhihrutaḥ śamsādaghāda-bhihrutaḥ.*

When a person joins the blazing flames and forces of this Agni with his gift of oblations and energy by the yajna of creative and defensive action, as you would enhance the energy of a vigorous man with refreshments or you augment the force of the winds, then Agni receives the gift and, with his force and power, blesses the givers, and he warns us of the crooked ways of the world, protects us against scandals of the envious, saves us from evil and redeems us from sin and fall off from Divinity.

विश्वा विहाया अरतिवसुदध हस्त दि ण तरणि न
शिश्नश्च वस्यया न शिश्नश्च । विश्वस्मा इदिषुध्यत देवत्रा
हव्यमाहिष । विश्वस्मा इत्सुकृत वारमृण्वत्यग्निद्वारा
व्युण्वति ॥ ६ ॥

6. *Viśvo viḥāyā aratirvasurdadhe haste dakṣiṇe taraṇirna śrīsrathacchravasyayā na śīsrathat. Viśvasmā idiṣudhyate devatrā havyamohiṣe. Viśvasmā it sukr̥te vāramṛṇvatyagnirdvārā vyṛṇvati.*

Agni, universal lord of wealth, honour and grandeur, like a saviour and redeemer, holds the wealth of the world in his right hand for the man of endeavour for his honour and fame, and the gift never slackens, yes, it never slackens. Lord of brilliance and generosity, you bear and bring all the sacrificial riches for the man of martial action and prayer. For the man of yajnic action,

you give all the choice gifts of the world, give them through open doors.

स मानुष वृजन् शन्तमा हिताग्निं यज्ञेषु जन्या न विश्पतिः
प्रिय यज्ञेषु विश्पतिः । स हव्या मानुषाणामिळा कृतानि
पत्यत । स नस्त्रासत वरुणस्य धृतमहा देवस्य धृतः ॥ ७ ॥

7. *Sa mānuṣe vṛjane śamtamo hito 'gniryajñeṣu jenyo na viśpatiḥ priyo yajñeṣu viśpatiḥ. Sa havyā mānuṣāṇāmīḷā kṛtāni patyate. Sa nastrāste varuṇasya dhūrtermaho devasya dhūrteḥ.*

That Agni, in the saving paths of human life, is most blissful, giver of fulfilment, and in yajnas he is like a victorious ruler and guardian of the people, yes, dear in yajnic projects and a saviour and protector of the world. He creates for humanity the materials for yajnic consumption and brings us the holiest words and actions of bliss. He guards us against the violence of nature and saves us from the ravages of misfortune.

अग्निं हातारमीळत् वसुधितिं प्रियं चतिष्ठमर्तिं न्यरि
हव्यवाहुं न्यरि । विश्वायुं विश्ववदसं हातारं यजतं कविम ।
देवासां रण्वमवस वसूयवा गीभी रण्वं वसूयवः ॥ ८ ॥

8. *Agniṁ hotāramīḷate vasudhitim priyaṁ cetiṣṭha-maratiṁ nyerire havyavāhaṁ nyerire. Viśvāyuraṁ viśvavedasaṁ hotāraṁ yajataṁ kavim. Devāsaṁ raṇvamavase vasūyava gīrbhī raṇvaṁ vasūyavaḥ.*

The devas, creative men of brilliance inspired with generosity, who search for light, knowledge and wealth of the world for the sake of power, protection and advancement, worship Agni, lord of light and omnipotent. They honour and admire Agni, leading

scholar of light and energy. They study, raise and develop fire and energy, brilliant source of light and power, productive source of wealth, inspirer of intelligence to create wealth, dearest friend and generous power, energiser, arouser and mover of mind and soul, and generous giver of comfort, joy and bliss. They worship, honour and develop Agni, creator, harbinger and giver of holy materials for wealth, yes, they do worship, honour and raise Agni, lord, scholar and power, which is life of the world, omniscient and omnipresent with every atom of the world, great unifier and integrator, creative power of cosmic yajna at every stage, poetic creator of beauty, a source of delight and happiness. That power of truth, beauty and joy, the seekers of light, wealth, power and divine joy celebrate in holy words for the sake of protection, guidance and advancement.

Mandala 1/Sukta 129

Indra Devata, Paruchhepa Daivodasi Rshi

यं त्वं रथमिन्द मधसातय पाका सन्तमिषिर पुणयसि
पानवद्य नयसि । सद्यश्चित्तमभिष्टय करा वशश्च वाजिनम् ।
सास्माकमनवद्य तूतुजान वधसामिमां वाचं न वधसाम् ॥ १ ॥

1. *Yam tvam rathamindra medhasātaye'pākā santamiṣira praṇayasi prānavadya nayasi sadyaś-cittamabhiṣṭaye karo vāsaśca vājinam. Sāsmākam-anavadya tūtujāna vedhasāmimām vācam na vedhasām.*

Indra, lord of light and knowledge, power beyond reproach, inspirer of life and people, whatever chariot you move for the purpose of yajna, that being

faultless and immaculate, you move it fast forward and, favourable as you are to the yajaka, you instantly lead it and the master to success, to the desired object. Lord sung and celebrated, faster than light in motion and inspiration, faithful admirers we are all, elevate this song of ours to the height of the word of the wise and visionaries and graciously accept it as our homage of holiness.

स श्रुधि यः स्मा पृतनासु कासु चिद् गाय्य इन्द्र भरहूतय
नृभिरसि पतूतय नृभिः । यः शूरः स्वः सनिता या विप्रवाजं
तरुता । तमीशानास इरधन्त वाजिनं पृ मत्यं न वाजि-
नम् ॥ २ ॥

2. *Sa śrudhiḥ yaḥ smā pṛtanāsu kāsū cid dakṣāyya
indra bharahūtaye nṛbhirasi pratūrtaye nṛbhiḥ.
Yaḥ śuraiḥ svaḥ sanitā yo viprairvājaṁ tarutā.
Tamīśānāsa iradhanta vājinaṁ prkṣamatyaṁ na
vājinam.*

May Indra, lord of wealth and power, listen to our voice of prayer and suggestion, Indra who is an expert hero in the projects of social fulfilment in cooperation with the socially motivated people and an instant fighter in battles of defence and development with men of martial nature, who meditates on the heavenly light of the spirit and with the brave, intelligent and wise men is the creator and distributor of food and energy among people, and with whom the strong and powerful leaders love to work exactly as successful people love to take to a strong and fast horse to reach their destination, fast as he is and versatile in everything.

दस्मा हि ष्मा वृषणं पिन्वसि त्वचं कं चिद्यावीररुं शूर
मर्त्यं परिवृणति मर्त्यम् । इन्द्रात् तुभ्यं तद्विव तद रुदाय
स्वयंशस । मित्राय वाचं वरुणाय सपथः समृत्तीकाय
सपथः ॥ ३ ॥

3. *Dasmo hi śmā vṛṣaṇaṁ pinvasi tvacaṁ kaṁ cid
yāvīrararuṁ śūra martyaṁ parivṛṇakṣi martyam.
Indrota tubhyaṁ tad dive tad rudrāya svayaśase.
Mitrāya vocaṁ varuṇāya saprathaḥ sumṛṭīkāya
saprathaḥ.*

Indra, lord of power and wealth, justice and generosity, brave hero of wondrous deeds, you shower the generous and protective man with support and plenty, you strike off the destructive saboteur and root out the corrupt man. Great you are, broad of mind and deep in spirit. I say these profuse words of praise for you, Indra, ruler and leader, light of the nation, dispenser of justice, commanding honour and fame, friend of all, universal choice of hearts, inspirer of peace and bliss, great mind and spirit indeed!

अस्माकं व इन्द्रमुश्मसीष्टय सखायं विश्वायुं पासहं युजं
वाजेषु पासहं युजम् । अस्माकं ब्रह्मातय वा पृत्सुषु कासु
चित । नहि त्वा शत्रुः स्तरत स्तृणाषि यं विश्वं शत्रुं स्तृणाषि
यम् ॥ ४ ॥

4. *Asmākaṁ va indramuśmasīṣṭaye sakhāyaṁ
viśvāyuṁ prāsahaṁ yujaṁ vājeṣu prāsahaṁ
yujam. Asmākaṁ brahmataye'vā pṛtsuṣu kāsū cit.
Nahi tvā śatruḥ starate strṇoṣi yaṁ viśvaṁ
śatruṁ strṇoṣi yam.*

For your good and ours, we love and celebrate

Indra, friend, the very life breath of the world, patient and courageous, cooperative comrade, daring and victorious in battles, dedicated and meditative on life and Divinity. For our protection, O lord, protect and preserve our knowledge and Veda in all the battles. No enemy can overwhelm you. Whatever adversary you defeat, whatever world you win and cover with justice and protection, no enemy anywhere can overcome you.

नि षू न॒मा॒ति॒म॒तिं क॒य॒स्य चि॒त्त॒जि॒ष्ठाभि॒र॒णि॒भि॒ना॒ति॒भि॒रु॒-
गा॒भि॒रु॒गा॒ति॒भिः । न॒षि ण॒ यथा॑ पु॒रा न॒नाः शू॒र॒ म॒न्य॒स ।
वि॒श्वानि॑ पू॒रार॑प॒ प॒षि वह्नि॑रा॒सा वह्नि॑ना॒ अ॒च्छ ॥ ५ ॥

5. *Ni ṣū namātimatiṁ kayasya cit tejiṣṭhābhir-ara-
ṇibhir-notibhir-ugrābhirugrotibhiḥ. Neṣi ṇo
yathā purā'nenāḥ śura manyase. Viśvāni pūro-
rapa parṣi vahnirāsā vahnirno accha.*

In all grace, bow down before the exceptional wisdom of the learned. And bring down the haughty pride of the notorious enemy, O fierce lord of raging power and rectitude, with your burning and brilliant methods and actions of defence and protection blazing like the radiant flames of the fire of arani wood. You know us all, O brave, heroic and sinless, lead us forward as before, wash off all sin and evil from the life of humanity. Bearer of the burdens of existence, harbinger of all that is good, like fire, burn off our evil and let us shine close to your presence.

प तद्वा॑च॒यं भ॒व्या॒य॒न॒द्वं ह॒व्या॒ न य॑ इ॒षवा॒न्म॒न्म॒ रज॑ति र॒ ाहा॑
म॒न्म॒ रज॑ति । स्व॒यं सा अ॒स्मदा॑ नि॒दा व॒धर॑जत दु॒म॒तिम॑ ।
अ॒व॒ स्र॒वदु॒घशं॑सा व॒त॒रम॑व॒ दु॒मि॑व स्र॒वत॑ ॥ ६ ॥

6. *Pra tad voceyaṁ bhavyāyendave havyo na ya
iṣavān manma rejati rakṣohā manma rejati
Svayaṁ so asmadā nido vadhairajeta durmatim.
Ava sravedaghaśariso'vataramava kṣudramiva sravet.*

I would speak words of appreciation and sing that song of praise for one who is worthy of reverence, brilliant, and like a divinity worthy of invocation, strong, dynamic and favourable, inspires like soma and shines like the moon, who shines at heart and destroys evil, who by himself, with blows, wards off the evil-tongued and the malicious, and who makes the evil go down the gutter and even lower just like worms of dirt.

वृ॒न॒म॒ तद्भा॒त्र॒या चि॒त॒न्त्या॑ वृ॒न॒म॒ र॒यिं र॒यि॒वः सु॒वी॒र्यं॑ र॒ण्वं
स॒न्तं सु॒वी॒र्य॑म॒ । दु॒म॒न्मा॑नं सु॒म॒न्तु॑भि॒रमि॑षा पृ॒ची॒महि॑ । आ
स॒त्याभि॑रि॒न्दं द्यु॒म्न॒हू॒तिभि॑यज॒त्रं द्यु॒म्न॒हू॒तिभिः॑ ॥ ७ ॥

7. *Vanema taddhotrayā citantyā vanema rayiṁ
rayivaḥ suvīryaṁ raṇvaṁ santaṁ suvīryam.
Durmanmānaṁ sumantubhir-emiṣā prcīmaḥi.
Ā satyābhir-indraṁ dyumnahūtibhir-yajatram
dyumnahūtibhiḥ.*

Let us invoke Indra with most enthusiastic homage, pray and win his favour. O lord of wealth, let us win wealth, win noble strength, noble strength of body and mind abiding with holy joy of the spirit. Let us, with honest thoughts and earnest desire associate and be one with Indra who brooks no nonsense and negativity of mind and spirit. Let us offer prayers and homage to Indra, holiest of the holy, with truth of mind and spirit and the richest offerings, the richest that we have.

पपा॑ वा अ॒स्म स्वय॑शाभि॒रू॒ती प॑रि॒व॒ग् इ॒न्दा॑ दु॒मती॒नां
दरी॑म॒न्दुमती॒नाम॑ । स्व॒यं सा रि॑ष्य॒ध्य या न॑ उ॒प॒ष अ॒त्रः ।
ह॒तम॑स॒ ॥ व॒ ति ति॒ सा जू॑णि॒न व॒ ति ॥ ८ ॥

8. *Prapā vo asme svayaśobhirūtī parivarga indro durmatīnāṃ darīman durmatīnām. Svayaṃ sārīṣayadhyai yā na upeṣe atraiḥ. Hatemasanna vakṣati kṣiptā jūrṇirna vakṣati.*

Indra, lord of power and glory, by his own power and honour, is all for your protection and ours, and he is all out for the total destruction of the men of evil mind and intention. And may that force which is sent by our enemies for our destruction never reach us, but be routed on way as if destroyed of itself even if it is inspired and moved at the fastest speed. (It must be prevented and destroyed on the way itself by defence missiles).

त्वं न॑ इ॒न्द रा॒या प॑री॒णसा॑ या॒हि प॒थाँ अ॑न॒हसा॑ पु॒रा
या॒ह्यर् ता॑ । सच॑स्व नः प॒रा॒क आ सच॑स्वास्त॒मी॒क आ ।
पा॒हि ना॑ दू॒रादा॒राद॒भिष्टि॑भिः सदा॑ पा॒ह्य॒भिष्टि॑भिः ॥ ९ ॥

9. *Tvaṃ na indra rāyā parīṇasā yāhi pathāṃ aneḥasā puro yāhyarakṣasā. Sacasva naḥ parāka ā sacasvāstamīka ā. Pāhi no dūrād-ārādabhiṣṭibhiḥ sadā pāhyabhiṣṭibhiḥ.*

Indra, lord of power, honour and glory, go forward, and come to us with abundant wealth by the paths of non-violence, no-wickedness and no-sin. Be with us and for us as a friend at the closest and at the farthest places. Protect and promote us from afar with all that is desired, give us fulfilment at the closest with

love at heart, always be a friend and saviour with total protection and fulfilment.

त्वं न इन्द्र रा॒या तरू॑षसा॒गं चित्त्वा॑ महि॒मा स॒ ।द॒र्वस॑ म॒ह
मि॒त्रं ना॒वस॑ । आ॒जिष्ठ॑ त्रा॒त॒र॒वि॒ता॒ रथं॑ कं चि॒दम॑त्य ।
अ॒न्यम॑स्मदि॒रिषः॑ कं चि॒ददि॒वा रि॒रि॑ ।न्तं चि॒ददि॒वः ॥ १० ॥

10. *Tvaṁ na indra rāyā tarūṣasagraṁ cit tvā mahimā sakṣadavase mahe mitraṁ nāvase. Ojīṣṭha trātaravitā ratham kaṁ cidamartya. Anyamasma dirīṣḥ kaṁ cidadrivo ririkṣantaṁ citadrivaḥ.*

Indra, lord of power and glory, come with great and victorious wealth, honour and grace, Mighty and lustrous, may grandeur and dignity abide with you for protection like a friend as a mark of greatness. Lord most lustrous, saviour, protector, immortal by fame and honour, ride the chariot of glory. Lord of the clouds and mountains of the earth, if you are angry, even violent sometime, strike something other than our soul, whatsoever is violent and destructive, O lord of the clouds and mountains of the earth.

पा॒हि न॑ इन्द्र सु॒ष्टुत॑ स्त्रि॒धा॑ व॒या॒ता स॒दमि॑हु॒मती॒नां द॒वः
स॒न दु॑र्मती॒नाम॑ । ह॒न्ता पा॑पस्य॒ र॒ । स॒स्त्रा॒ता वि॑प॒स्य॒ मा॒वतः॑ ।
अ॒धा हि॒ त्वा॑ ज॒नि॒ता जी॒जन॑द्व॒सा र॒ । ग॒ह॒णं त्वा॑ जी॒जन॑-
द्व॒सा ॥ ११ ॥

11. *Pāhi na indra suṣṭuta sridho'vayātā sadamid durmatīnām devaḥ san durmatīnām. Hantā pāpasya rakṣasastrātā viprasya māvataḥ. Adhā hi tvā janitā jījanad vaso rakṣoḥaṇaṁ tvā jījanad vaso.*

Indra, sung and celebrated for honour and

graciousness, protect us from error, blunder and loss of faith. Always averting the envious and malicious, being brilliant and lustrous, you take the evil-minded down to the pit. Destroyer of the sinful and demonic killers, saviour of the pious and noble scholars and people like me, haven and home of the needy, may the lord creator of life rejuvenate you ever. Destroyer of sin and cruelty, shelter of the good, may the lord bless you ever with new life, energy and knowledge.

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Indra Devata, Paruchhepa Daivodasi Rshi

ए॒न्द्र॒ या॒ह्यु॒प॒ नः॒ प॒रा॒व॒ता॒ ना॒य॒म॒च्छा॑ वि॒द॒था॒नी॒व॒ स॒त्प॒ति॒र॒स्तं॑
रा॒ज॒व॒ स॒त्प॒तिः॑ । ह॒वा॒म॒ह॒ त्वा॒ व॒यं॑ प॒र्य॒स्व॒न्तः॑ सु॒त॒ स॒चा॑ ।
पु॒त्रा॒सा॒ न पि॒तरं॑ वा॒ज॒सा॒तय॑ मं॒हि॒ष्ठं॑ वा॒ज॒सा॒तय॑ ॥ १ ॥

1. *Endra yāhyupa naḥ parāvato nāyamacchā
vidathānīva satpatirastam rājeva satpatiḥ.
Havāmahe tvā vyaṁ prayasvantah sute sacā.
Putrāso na pitaram vājasātaye manhiṣṭham
vājasātaye.*

Indra, lord of wealth and power, ruler of the world, come graciously from afar to us like this Agni who comes to the yajnic battles of life. Protector and promoter of truth and rectitude, friend and protector of the truthful and righteous, come to our home like the ruler. Joining you faithfully in this yajna of life, dedicated to holy action and endeavour, we invoke and invite you to join us. As children call upon the father to help them to food, sustenance and protection in their course of life and growth, so do we call upon you for safety and protection, great lord of power and prosperity,

for victory in our battle of life.

पिबा॒ साम॑मिन्द॒ सुवा॑नमदि॒भिः का॑श॒न सि॒क्तम॑व॒तं न
वंस॑गस्तातृषा॒णा न वंस॑गः । मदा॑य ह॒यता॑य॒ त तु॒विष्ट॑मा॒य
धा॑र्यस॒ । आ त्वा॑ यच्छन्तु ह॒रिता॒ न सू॒यम॑हा॒ विश्व॑व॒
सू॒यम॑ ॥ २ ॥

2. *Pibā somamindra suvānamadribhiḥ kośena siktamavataṁ na vaṁsagastāṭṛṣāṇo na vaṁsa-gaḥ. Madāya haryatāya te tuviṣṭamāya dhāyase. Ā tvā yacchantu harito na sūryamahā viśveva sūryam.*

Just as a thirsty bull drinks the water of a pool augmented by the showers of a cloud, so you Indra, friend and fond of company, drink this soma prepared from herbs crushed with grinders and seasoned by the shower of the clouds for your delight, lord versatile and vibrant, sustainer of life, worthy of love and homage, and just as the rays of light and all the days bring up the sun for the world, so may they bring you to our vedi of yajna.

अवि॑न्दद्दि॒वा नि॒हितं॑ गु॒हा नि॒धिं वन॑ गर्भं॒ परि॑वी॒तम॑श्म॒न्यन॑न्त
अन्त॑रश्म॒नि । व॒जं व॒जी गवा॑मि॒व सि॒षासु॑ ऽङ्गि॒रस्त॑मः ।
अपा॑वृ॒णादि॒ष इन्द्रः॑ परी॒वृता॒ द्वार॑ इ॒षः परी॑वृताः ॥ ३ ॥

3. *Avindad divo nihitaṁ guhā nidhiṁ verna garbham parivītamaśmanyante antaraśmani. Vajraṁ vajrī gavāmiva siṣāsannaṅgirastamaḥ. Apāvṛ-ṇodiṣa indraḥ parīvṛtā dvāra iṣaḥ parīvṛtāḥ.*

Indra, wielder of the thunderbolt of cosmic energy, most brilliant of the cosmic brilliancies, creates from the light of omniscience and divine omnipotence

the wealth of existence hidden in the heart of mystery and opens out the materials and energies of cosmic evolution covered in the folds of sleep. He opens the closed doors of the wealth of existence as you deliver a foetus from the womb or an embryo from the egg or dig out a diamond from the heart of a stone lying in the depth of a mighty mountain or as the sun breaks open the waters of rain held in the cloud in the vast sky or as a cowherd opens the gates of a cow stall, wielding his staff to control their movements. Thus does Indra open the doors of the wealth of existence and control the order of evolution with his force of law.

दादृहाणा वज्रमिन्द्रा गभस्त्याः । द्वाव त्रिगमसनाय सं
श्यदहिहत्याय सं श्यत । संविव्यान आजसा शवाभिरिन्द्र
मज्मना । तष्टव वृ ऽ वनिना नि वृश्चसि परश्वव नि
वृश्चसि ॥ ४ ॥

4. *Dāḍṛhāṇo vajramindro gabhastyoḥ kṣadmeva
tigmasanāya saṁ śyadahihatyāya saṁ śyat.
Saṁvivvyāna ojasā śavobhirindra majmanā.
Taṣṭeva vṛkṣaṁ vanino ni vṛścasi paraśveva ni
vṛścasi.*

Indra, firmly holding the thunder-bolt in hand, like a forceful jet of water or like a flood of penetrating rays of light to shoot, breaks the cloud and releases the waters of life. Similarly, one with your lustre and valour, like a wood cutter and carver, you fell the strongholds of evil like the trees of a forest, yes, uproot the wicked, striking the blows as with the axe.

त्वं वृथा न द्ये इन्द्र सत्त्व च्छा समुदमसृजा रथौ इव वाजयता
रथौ इव । इत ऊतीरयुञ्जत समानमथ्रमि तम । धनूरि व मनव
विश्वदाहसा जनाय विश्वदाहसः ॥ ५ ॥

5. *Tvaṁ vr̥thā nadya indra sartave'cchā samudra-masr̥jo rathāñ iva vājayato rathāñ iva. Ita ūtīrayuñjata samānamarthamakṣitam. Dhenūr-iva manave viśvadohaso janāya viśvadohasaḥ.*

Indra, you release the rivers at will to flow naturally well to the sea, they are like chariots loaded with food and energy, yes, replete with immense energy like chariots ever on the move. Thus, flow with this flow, you join the rivers with unrestricted wealth and modes of protection for all equally. And these rivers are like cows yielding all kinds of food and energy for the man of intelligence and for all people, for all, whole world indeed.

इमां त वाचं वसूयन्त आयवा रथं न धीर्ः स्वपा अति षुः
सुम्नाय त्वामर्ति षुः । शुम्भन्ता ज्ञयं यथा वाजेषु विप
वाजिनम । अत्यमिव शर्वस सातय धना विश्वा धनानि
सातय ॥ ६ ॥

6. *Imām te vācam vasūyanta āyavo ratham na dhī-rah svapā atakṣiṣuḥ sumnāya tvāmatakṣiṣuḥ. Śumbhanto janyaṁ yathā vājeṣu vipra vājinam. Atyamiva śavase sātaye dhanā viśvā dhanāni sātaye.*

Indra, vipra, lord of knowledge, this song of honour and celebration, for you, men of knowledge, patience, and noble action seeking wealth and power, have formed in the mind, as they have created the chariot for the sake of comfort and well-being, just like men of knowledge, culture and grace would love to have a fast horse in life's battle flying to victory for the achievement of universal strength and power of wealth for

everybody's share and everybody's enjoyment.

भिनत्पु॒रा नव॑तिमि॒न्द पू॒रव॑ दि॒वादा॑साय॒ महि॑ दा॒शुष॑ नृ॒ता
वज॑ण दा॒शुष॑ नृ॒ता । अ॒तिथि॑ग॒वाय॒ शम्ब॑रं गि॒ररु॑गा
अवा॑भरत । म॒हा धन॑ानि॒ दय॑मान् आ॒जसा॑ विश्वा
धना॑न्याजसा ॥ ७ ॥

7. *Bhinat puro navatimindra pūrave divodāsāya mahi dāśuṣe nṛto vajreṇa dāśuṣe nṛto. Atithigvāya śambaram girerugro avābharat. Maho dhanāni dayamāna ojasā viśvā dhanānyojasā.*

Indra, lord of the world, dancing with the joy of victory, you break down ninety strongholds of want and injustice for the sake of the people and for the great hospitable and philanthropist with your thunder-bolt of strength, power and energy. Lord of light and lustre, as the sun, you bring the cloud down in showers to the top of the mountain for the host, favourite of the visitors. Lord of sympathy and generosity, with your power and brilliance, you create great wealths of life, yes, and with your genius and philanthropy, bring up wealths of the world for universal benefit.

इ॒न्दः स॒मत्सु॑ यज॑मान॒मार्य॑ पाव॒द्विश्व॑षु श॒तमू॑तिरा॒जिषु॑
स्व॒मी ह॒ष्वजि॑षु । म॒नव॑ शास॒दव॑तान्त्वचं कृ॒ष्णाम॑रन्ध॒यत॑ ।
द ॥ १ ॥ वि॒श्वं त॒तृषा॑णमा॒षति॑ न्य॒शसा॑नमा॒षति॑ ॥ ८ ॥

8. *Indraḥ samatsu yajamānamāryam prāvad viśveṣu śatamūtirājiṣu svarmīlheṣvājiṣu. Manave śasad-avratān tvacam kṛṣṇāmarandhayat. Dakṣanna viśvaṁ tatṛṣaṇamoṣati nyarśasāna-moṣati.*

Indra, ruler of the world, master of a hundred modes and means of protection and promotion, should

protect and advance the noble and creative yajamana in all the projects of public good, in all the programmes of heavenly light for the man of thought and pious intention and action. Let him correct and control the forces of indiscipline and lawlessness, overthrow the earth's cover of darkness, and like the generous benefactor enlighten all the seekers thirsting for light and knowledge and cauterise all the festering wounds of humanity.

सूरश्चक्रं प वृहज्जात आजसा पपित्व वाचमरुणा मुषाय-
तीशान आ मुषायति । उशना यत्परावता जग तूतय कव ।
सुम्नानि विश्वा मनुषव तुवणिरहा विश्वव तुवणिः ॥ ९ ॥

9. *Sūraścakram̐ pra brhājāta ojasā prapitve vācamaruṇo muṣāyatīśāna ā muṣāyati. Uśanā yat parāvato jagannūtayē kave. Sumnāni viśvā manuṣeva turvaṇirahā viśveva turvaṇiḥ.*

Indra, the sun, lord of crimson glory, rising from the vast spaces lights up the mighty wheel of the world, ravishes the imagination with its refulgence and inspires human speech to silence in adoration, and, ruling the world specially at the advance of the day and more in the northern solstice, it inspires as well as silences the speech with awe. O Poet divine, inspired with light, love and brilliance, come here on the earth from afar like a man divine, fast and faster, generous, all days every hour, and bring us the wealth and joys of the world for the protection and advancement of humanity.

स ना नव्यभिवृषकम णुक्थः पुरां दतः पायुभिः पाहि शग्मः ।
दिवादासभिरिन्द्र स्तवाना वावृधीथा अहाभिरिव द्याः ॥ १० ॥

10. *Sa no navyebhir-vṛṣakarmannukthaiḥ purāṁ dartaiḥ pāyubhiḥ pāhi śagmaiḥ. Divodāsebhir-indra stavāno vāyrdhīthā ahobhiriva dyauḥ.*

Indra, lord of light, might and power, ruler of the world, hero of generous and universal action, breaker of enemy strongholds, protect and promote us with the latest pious, admirable and blissful modes, means and actions of defence and development. Sung and celebrated by poets of enlightenment, you too rise and advance as the sun ascends high and higher day by day in heaven.

Mandala 1/Sukta 131

Indra Devata, Paruchhepa Daivodasi Rshi

इन्द्राय॑ हि द्या॒रसु॒रा अ॒न॒म॒न॒त॒न्दा॒य म॒ही पृ॒थि॒वी वरी॑म॒भिद्यु॒म्न॒सा॒ता वरी॑म॒भिः । इन्द्रं॑ वि॒श्वं स॒जा॒ष॒सा द॒वासा॑ द॒धिर पु॒रः ।
इन्द्राय॑ वि॒श्वं स॒र्वना॑नि॒ मानु॑षा रा॒तानि॑ सन्तु मानु॑षा ॥ १ ॥

1. *Indrāya hi dyaursuro anamnatendrāya mahī pr̥thivī varīmabhir-dyumnasātā varīmabhiḥ. Indram viśve sajoṣaso devāso dadhire purah. Indrāya viśvā savanāni mānuṣā rātāni santu mānuṣā.*

The heavenly light of the sun and the cloud with all pranic energy do homage to Indra only. The mighty Prakṛti and the earth, their best characteristic powers and virtues, do homage to Indra. All the divinities of nature and brilliancies of humanity together with unqualified love and faith do homage primarily to Indra as the Lord Supreme. May all the human work and wealth and the highest yajnic sessions be surrendered as gifts of homage to Indra, Lord Supreme of the universe.

विश्वेषु हि त्वा सर्वानेषु तुज्जत समानमकं वृषमण्यवः पृथक्
स्वः सनिष्यवः पृथक् । तं त्वा नावं न पृषणिं शूषस्य धुरि
धीमहि । इन्द्रं न यज्ञश्चितयन्त आयवः स्तामभिरिन्द्र-
मायवः ॥ २ ॥

2. *Viśveṣu hi tvā savaneṣu tuñjate samānamekaṁ
vṛṣamaṇyavaḥ prthak svaḥ saniṣyavaḥ prthak.
Taṁ tvā nāvaṁ na parṣaṇiṁ śūṣasya dhuri
dhīmahi. Indram na yajñaiścitayanta āyavaḥ
stomebhir-indram-āyavaḥ.*

In all their yajnic projects of creation and development and in their acts of piety, all the liberal minded people and all seekers of heavenly bliss serve you and abide by you, sole one universal lord of existence, individually as well as together. To the same one lord we too belong, and we too love, meditate on and serve you, lord, with faith as the very centre of cosmic energy and as the saviour ship for crossing over the ocean of existence. All the people born and living on earth in their mortal existence and all the stars and planets in their songs and dance of adoration serve and worship the Lord as Indra, light of the world like the sun.

वि त्वा ततस्त्र मिथुना अवस्यवा व्रजस्य साता गव्यस्य
निःसृजः स तन्त इन्द्र निःसृजः । यद् गव्यन्ता द्वा जना
स्वयन्ता समूहसि । आविष्करिकद् वृषणं सचाभुवं
वज्रमिन्द्र सचाभुवम् ॥ ३ ॥

3. *Vi tvā tatasre mithunā avasyavo vrajasya sātā gav-
yasya niḥsṛjaḥ sakṣanta indra niḥsṛjaḥ. Yad gav-
yantā dvā janā svaryantā samūhasi. Aviṣkari-krad
vṛṣaṇaṁ sacābhuvam vajramindra sacābhuvam.*

Indra, lord of might and prosperity, wedded couples, keen for protection and advancement united with you and going out in pursuit of their efforts to promote the wealth of cows, development of land and related knowledge, extend your glory and eliminate their want and suffering, since you inspire and exhort both men and women going out and achieving the light and joy of life when you open out and wield for action the thunderbolt of justice and protection, so generous, promotive and friendly to you and the people.

विदुष्टे अस्य वीर्यस्य पूरवः पुरा यदिन्द्र शारदीरवातिरः
सासहाना अवातिरः । शासस्तमिन्द्र मत्यमयज्युं शवसस्पत ।
महीममुष्णाः पृथिवीमिमा अपा मन्दसान इमा अपः ॥ ४ ॥

4. *Viduṣṭe asya vīryasya pūravaḥ puro yadindra śāradīravātiraḥ sāsahāno avātiraḥ. Śāsastamindra martyamayajyūṁ śavasaspate. Mahīmamuṣṇāḥ pṛthivīmimā apo mandasāna imā apah.*

Indra, lord of power and management, the people would know and realise your usual power and valour when you, bold and challenging, would overcome the autumnal and wintry problems of life and society, reclaim the habitations, control the rivers, and restore total civic normalcy after rains, when, O lord of law and power, you tame the man who is selfish, possessive, uncreative, uncooperative and unyajnic, and when, happy at heart and creating the pleasure and joy of life, you release the great earth, release these waters and relieve these creative and cooperative people.

आदित्त अस्य वीर्यस्य चकिरन्मदेषु वृष गुशिजा यदाविथ
सखीयता यदाविथ । चकथ कारमभ्युः पृतनासु पर्वन्तव ।
त अन्यामन्यां नृद्यं सनिष्णत श्रवस्यन्तः सनिष्णत ॥ ५ ॥

5. *Ādit te asya vīryasya carkiran madeṣu vṛṣannu-
śijo yadāvitha sakhīyato yadāvitha. Cakartha
kāramebhyaḥ pṛtanāsu pravantave. Te anyāma-
nyāṁ nadyāṁ saniṣṇata śravasyantaḥ saniṣṇata.*

Indra, lord of generosity, people loving and dedicated to you in their moods of joy praise and celebrate this valour and justice of yours since you protect and promote them, yes, promote and advance them, so friendly to you and to all as they are. You work wonders for them in their battles of life and production for proper distribution and participation while they, desiring their share of food and wealth, rightfully hope to gain one thing after another of the flow of national wealth.

उ॒ता न॑ अ॒स्या उ॒षसा॑ जु॒षत॒ ह्य॑क॒स्य॑ बा॒धि ह॒विषा॑
ह॒वीम॑भिः स्व॒षाता॑ ह॒वीम॑भिः । य॒दि॒न्द ह॑न्त॒व मृ॒धा वृ॒षा
व॒ज्रि॒ज्जि॒क॒त॒सि । आ म॑ अ॒स्य व॒धसा॑ न॒वी॒यसा॑ म॒न्म श्रु॒धि
न॒वी॒यसः ॥ ६ ॥

6. *Uto no asyā uṣaso juṣeta hyarkasya bodhi haviṣo
havīmabhiḥ svarṣātā havīmabhiḥ. Yadindra
hantave mṛdho vṛṣā vajriṅciketasi. Ā me asya
vedhaso navīyaso manma śrudhi navīyasaḥ.*

Indra, lord of light, now listen and accept this joyous celebration of ours of the light of the dawn, know this prayer and, O shower of light and joy, accept our invocation and holy offerings since, O wielder of the thunderbolt, lord of generosity, you keep awake for us for the elimination of violence. Listen to this newest prayer of mine made in full knowledge in worship, listen and accept this latest thought and petition.

त्वं तमिन्द वावृधाना अस्मयुरमित्रयन्तं तुविजात मर्त्यं वज्रेण
शूर मर्त्यम् । जहि या ना अघायति शृणुष्व सुश्रवस्तमः ।
रिष्टं न याम् अपि भूतु दुर्मतिविश्वापि भूतु दुर्मतिः ॥ ७ ॥

7. *Tvaṁ tamindra vāvṛdhāno asmayur-amitrayan-
taṁ tuvijāta martyaṁ vajreṇa śūra martyam. Jahi
yo no aghāyati śṛṇuṣva suśravastamaḥ. Riṣṭaṁ
na yāmannapa bhūtu durmatir-viśvāpa bhūtu
durmatih.*

Indra, lord of power and glory, ever exalting, friend of ours, universally famous, mighty bold, eliminate with the thunderbolt every man who entertains hate and enmity toward us and does sinful acts against us. Listen lord, since you are the closest listener. Let the man of evil intention be off from our way like one broken by evil. Let all evil intentions and evil designers be off and away from us.

Mandala 1/Sukta 132

Indra Devata, Paruchhepa Daivodasi Rshi

त्वया वयं मघवन्पूव्य धन इन्दत्वाताः सासह्याम पृतन्यता
वनुयाम वनुष्यतः । नदिष्ठ अस्मि हिन्यधि वाचा नु सुन्वत ।
अस्मिन्यज्ञ वि चयमा भर कृतं वाजयन्ता भर कृतम् ॥ १ ॥

1. *Tvayā vayaṁ maghavan pūrvye dhana indra
tvotāḥ. Sāsahyāma pṛtanyato vanuyāma vanu-
ṣyataḥ. Nediṣṭhe asminnahanyadhi vocā nu
suvate. Asmin yajñe vi cayemā bhare kṛtaṁ
vājayanto bhare kṛtam.*

Indra, ruling lord of wealth and power, we pray, guided and protected by you and your power and

potential, let us face the men in the very first encounter, love, tolerate or fight who wish to love, contest or fight, and let us win the encounter. On this day right now at the closest, speak to one and all of those who are conducting the yajna of the business of corporate living. In this yajna of full measure, while we are up and doing and winning all round, let us choose the best meritorious line of action and let us choose you as our guide, leader and protector.

स्व॒ज॒ष भ॒र आ॒पस्य॒ वक्म॑न्युष॒बुधः॑ स्व॒स्मि॒ ऽज्ज॑सि का॒णस्य॒
स्व॒स्मि॒ ऽज्ज॑सि । अह्नि॑न्द्वा यथा॑ वि॒द शी॑ष्णाशी॒ष्णाप॒-
वाच्यः॑ । अ॒स्म॒त्रा त॑ स॒र्ध्यक॑ सन्तु रा॒तया॑ भ॒दा भ॒दस्य॑
रा॒तयः॑ ॥ २ ॥

2. *Svarjeṣe bhara āprasya vakmanyuṣarbudhaḥ
svasminnañjasi krāṇasya svasminnañjasi.
Ahannindro yathā vide śīrṣṇāśīrṣṇopavācyah.
Asmatrā te sadhryak santu rātayo bhadrā bha-
drasya rātayah.*

In the yajnic battle for the winning of light and joy, in the chant of the Apri hymns for divine favour, in the holy performance of the person rising at dawn, in the instant action of the man of love and grace, Indra destroys the obstacles in the way of action and achievement for the man who knows the favours of the lord, and for these the lord is adorable for every one and for the best among us. Just as Indra is favourable thus, so we pray to the lord: With us and for us as you always are, may all your gifts be for our good. May your gracious favours be good to the noble humanity.

तत्तु पयः प॒त्रथा॑ त शुशुक्व॒नं यस्मि॑न्य॒ज्ञ वार॑मकृ॒ण्वत॑
 त्र्यमृत॑स्य वार॑सि त्र्यम॑ । वि तद्वाच॑र॒थं द्वि॒ता न्तः प॑श्यन्ति
 र॒श्मिभिः॑ । स घा॑ विद॒ अन्वि॑न्दा॒ ग॒वर्ष॑णा बन्धु॑ वि॒द्भ्या॑
 ग॒वर्ष॑णः ॥ ३ ॥

3. *Tat tu prayaj̥ pratnathā te śúśukvanam̐ yasmin̐
 yaj̥ñe vāramakṛṇvata kṣayamṛtasya vārasi kṣa-
 yam. Vi tad voceradha dvitā'ntaḥ paśyanti raśmi-
 bhiḥ. Sa ghā vide anvindro gaveṣaṇo bandhu-
 kṣidbhyo gaveṣaṇaḥ.*

Indra, that Word of yours, that gracious gift, as ever, is brilliant. You are the ocean of Rta, eternal light and law of the truth of existence, the very home from where it flows like a river, like the radiation of sunlight. Pray speak of that same Word, reveal it in the yajna where they have created the choicest altar for your presence. Surely the same light the dedicated yajnic see within by the divine rays within and without. And I too would know of it then and realise. Truly Indra is the giver of knowledge, the Word, the cows and earthly wealth. He is the giver of these for the lovers and friends of our brethren. (The seeker of these too is Indra among humanity.)

नू इ॒त्था तं प॒र्वथा॑ च प॒वाच्यं॑ यदङ्गि॑रा॒भ्या वृ॑णा॒रप॑
 व॒जमि॑न्द॒ शि॒ । । त्वं व॒जम॑ । ए॒भ्यः स॒मा॒न्या दि॒शा स्म॑भ्यं
 ज॒षि॒ यात्सि॑ च । सु॒न्वद्भ्या॑ रन्ध॒या कं चि॑दव॒तं हृ॑णा॒यन्तं॑
 चि॒दव॒तम॑ ॥ ४ ॥

4. *Na itthā te pūrvathā ca pravācyam̐ yadaṅgiro-
 bhyo'vr̥ṇorapa vrajamindra sikṣnnapa vrajam.
 Aibhyaḥ samānyā diśā'smabhyam̐ jeṣi yotsi ca.
 Sunvadbhyo randhayā kaṁ cidavratam̐ hr̥ṇāya-
 ntam̐ cidavratam.*

Indra, surely the word which you thus reveal as before for the scholars dear as the breath of life, and the way you open the doors of knowledge and treasures of the world, teaching us the wisdom of eternity is worth admiration and celebration. You fight for us and win the victories in the same constant way for these and for us who distil the essence of things. Heat up and season those indisciplined and lawless people who are funny, angry, violent or thievish, yes, subject them to the crucibles of law and education and cleanse them to purity from culturelessness.

सं यज्जनान कर्तुभिः शूरैर्इ तयुद्धं हित तरुषन्त श्रवस्यवः
प य न्त श्रवस्यवः । तस्मा आयुः पुजावदिद बाध
अचन्त्याजसा । इन्द आक्यं दिधिषन्त धीतया द्वाँ अच्छा
न धीतयः ॥ ५ ॥

5. *Sam yajjanān kratubhiḥ śūra īkṣayaddhane hite taruṣanta śravasyavaḥ pra yakṣanta śravasyavaḥ. Tasmā āyuh prajāvadid bādhe arcantyojasā. Indra okyam didhiṣanta dhītayo devāṅ acchā na dhītayaḥ.*

When Indra, brave and fearless lord of power and glory, by virtue of his wisdom and noble actions, closely surveys the forces of the people at the call of battle, the people, keen for honour, in love with fame, overcome all opposition, worship him and serve him with all their valour and lustre in the hour of crisis. They augment his life and morale as the hero of a mighty nation. Firm of mind and full of confidence, they repose complete faith in him as in the divinities and find their haven and home in him.

युवं तमिन्दापवता पुरायुधा या नः पृतन्यादप तन्तमिद्धतं
वज्रेण तन्तमिद्धतम । दूर चत्ताय छन्त्सद गहनं यदिनं । त ।
अस्माकं शत्रून् परि शूर विश्वता दमा दधीष्ट विश्वतः ॥ ६ ॥

6. *Yuvaṁ tamindrāparvatā puroyudhā yo naḥ
pṛtanyādapa taṁtamiddhatam vajreṇa taṁtami-
ddhatam. Dūre cattāyacchantsad gahanam
yadinakṣat. Asmākaṁ śatrūn pari śūra viśvato
darmā darṣiṣṭa viśvataḥ.*

You both, Indra and the forces, like lightning and the mountain, fighting in the forefront, destroy with the thunderbolt everyone whosoever come to attack and fight us, see that they are destroyed first to the last, whosoever it be, even running far away for cover or even if one has gone deep into the bunker. O lord of valour and lustre, router of the deadly forces, destroy our enemies all round, crush them everywhere.

Mandala 1/Sukta 133

Indra Devata, Paruchhepa Daivodasi Rshi

उभ पुनामि रादसी ऋतन् दुहा दहामि सं महीरनिन्दाः ।
अभिव्लग्य यत्र हता अमित्रा वलस्थानं परि तृ हा
अशरन् ॥ १ ॥

1. *Ubhe punāmi rodasī ṛtena druho dahāmi saṁ
mahīranindrāḥ. Abhivlagya yatra hatā amitṛā
vailasthānam pari tṛḥā aśeran.*

I purify the earth and heavens both by the light of truth and the fire and fragrance of yajna, creative and cooperative action. I subject the elements of hate and chaos to the heat and power of law and discipline

and burn off the anti-Indra forces on earth to naught. And having thus seized and crushed the unfriendly elements wherever they happen to be active, and confirmed that they are dead and gone, I let them lie asleep in their grave.

अ॒भि॒वृ॒ग्या॑ चिद॒दिवः॑ शी॒षा या॑तु॒मती॑नाम ।

छि॒न्धि वटू॑रिणा॑ प॒दा म॒हाव॑टूरिणा॑ प॒दा ॥ २ ॥

2. *Abhivlagyā cidadrivaḥ śīrṣā yātumatīnām.*
Chindhi vaṭūriṇā padā mahāvaṭūriṇā padā.

Indra, lord of yajna, power and law, firm as rock and generous as cloud, having caught the lawless and the violent by the head of the evil-minded, crush them under the wide wide foot, crush them by the rising forces of the youth.

अवा॑सां मघव॒ज्जहि॑ श॒धा॑ या॒तु॒मती॑नाम ।

व॒ल॒स्था॒न॒क अ॑म॒क म॒हाव॑ल॒स्थ अ॒म॒क ॥ ३ ॥

3. *Avāsāṁ maghavañjahi śardho yātumatīnām.*
Vailasthānake armake mahāvailasthe armake.

Indra, maghavan, lord of world power and wealth, break down and destroy the force of the evil-minded and throw them out deep into the vault of darkness, into the hideous world of sin and death.

या॒सां ति॒स्रः प॑ञ्चा॒शता॑ भि॒वृ॒ङ्ग॒र॒पाव॑पः ।

तत्सु॑ त॑ म॒नाय॑ति त॒कत्सु॑ त॑ म॒नाय॑ति ॥ ४ ॥

4. *Yāsāṁ tisraḥ pañcāśato'bhivlaṅgairapāvapaḥ.*
Tat su te manāyati takat su te manāyati.

Indra, now that you have routed the three times

fifty forces of those agents of hate and violence by your tactics of seizure and attack, that act excites holy admiration and celebration, hearty admiration and reverence.

पि॒शङ्ग॑भृष्टि॒मम्भृ॑णं पि॒शाचि॑मि॒न्द्र सं मृ॑ण ।

सर्व॑ र ॥ नि ब॒हय ॥ ५ ॥

5. *Piśaṅgabhr̥ṣṭimambhṛṇaṁ piśācimindra sam mṛṇa. Sarvaṁ rakṣo ni barhaya.*

Indra, destroy the fierce ogres of the lance of red blood and root out the demons all over.

अ॒वम॒ह इ॒न्द्र दा॒दृहि॑ श्रु॒धी नः॑ शु॒शाच॑ हि द्याः ॥ न भी॒षाँ
अ॒दिवा॑ घृ॒णा । भी॒षाँ अ॒दिवः॑ । शु॒ष्मिन्त॑मा हि शु॒ष्मिभि॑र्व॒ध-
रु॒गभि॑रीयस । अपू॒रुष॑घ्ना अपतीत शू॒र स॒त्त्वभि॑स्त्रि॒सप्तः॑
शू॒र स॒त्त्वभिः॑ ॥ ६ ॥

6. *Avarmaha indra dādṛhi śrudhī naḥ śuśoca hi dyauḥ kṣā na bhīṣāṇ adrivo ghr̥ṇāṇna bhīṣāṇ adrivaḥ. Śuṣmintamo hi śuṣmibhirvadhairu-grebhirīyase. Apūruṣaghno apraṭita śura satva-bhistrisaptaiḥ śura satvabhiḥ.*

Indra, lord of earth and heaven, bring down that fierce demon and break him to pieces. Listen to our prayer. Purify and let the earth shine like heaven with tremendous light, lord of clouds and mountains, let the earth shine with the rule of law as by the blaze of light, lord of earth and heaven. Lord of highest power, you move on wielding the most powerful and lustrous weapons of law and punishment. Gracious and non-violent with noble humanity, quiet, unseen and brave, you move with thrice seven heroic purities of existence,

O noblest lord, with the purest and holiest verities of life.

व॒नाति॒ हि सु॒न्वन्॒ इयं॑ प॒रीण॑सः सु॒न्वा॒ना हि ष्मा॒ यज॑त्यव॒
द्विषा॑ द॒वाना॑मव॒ द्विषः॑ । सु॒न्वा॒न इत्ति॑षासति स॒हस्रा॑
वा॒ज्यवृ॑तः । सु॒न्वा॒नाय॑न्दा॑ ददा॒त्याभु॑वं र॒यिं द॑दा॒त्या-
भु॒वम् ॥ ७ ॥

7. *Vanoti hi sunvan kṣayaṁ parīṇasaḥ sunvāno hi śmā. Yajatyava dviṣo devānāmava dviṣaḥ. Sunvāna it siṣāsati sahasrā vājyavṛtaḥ. Sunvānāyendro dadātyābhuvam rayim dadātyābhuvam.*

The yajamana who performs yajna and distils the soma prays for a home and gets one. Organising the yajna and the distillation of the soma of joy and prosperity, he drives away many envious enemies by yajna, drives the enemies of noble people away. The organiser of yajna, fast, intelligent and wise, open, free and fearless wants to create a hundred things, and Indra, lord of creation, power and generosity creates and gives blissful wealth for the yajnic people, yes, the lord blesses with the gift of wealth, peace and joy.

Mandala 1/Sukta 134

Vayu Devata, Paruchhepa Daivodasi Rshi

आ त्वा॒ जुवा॑ रारहा॒णा अ॒भि प॒या वा॒या वह॑न्त्विह पू॒वपी॑तय॒
साम॑स्य पू॒वपी॑तय । ऊ॒ध्वा त॒ अनु॑ सू॒नृता॒ मन॑स्तिष्ठतु जा॒नती॑ ।
नियु॑त्वता॒ रथ॒ना या॑हि दा॒वन॒ वाया॑ म॒खस्य॑ दा॒वन॑ ॥ १ ॥

1. *Ā tvā juvo rārahāṇā abhi prayo vāyo vahantviha pūrvapītaye somasya pūrvapītaye. Ūrdhvā te anu sūnṛtā manastiṣṭhatu jānatī. Niyutvatā rathenā yāhi dāvane vāyo makhasya dāvane.*

Vayu, spirit of yajnic vitality, may the fast currents of cosmic energy with love and caress escort and bring you here for a drink up of soma first of all, drink of fragrance as ever before, and your consort, upward current on the circuitous wave, recognising you as her partner and offering herself as an oblation, join you in the cycle of yajnic transmission of fragrance. Come, yoke the horses to the chariot and fly with your gifts for the generous yajamana.

मन्दन्तु त्वा मन्दिना वायुविन्दवा स्मत्काणासः सुकृता
अभिद्यवा गाभिः काणा अभिद्यवः । यद्ध काणा इरध्य
द ऽ सचन्त ऊतयः । सधीचीना नियुता दावन धिय उप
ब्रुवत ई धियः ॥ २ ॥

2. *Madantu tvā mandino vāyavindavo'smat krā-
ṇāsaḥ sukṛtā abhidyavo gobhiḥ krāṇā abhi-
dyavaḥ. Yaddha krāṇā iradhyai dakṣaṁ sacanta
ūtayah. Sadhrīcīnā niyuto dāvane dhiya upa
bruvata im dhiyaḥ.*

And O Vayu, cyclic energy of nature divine, may the exhilarating vapours of our yajna, well-created and activated by our libations into the fire, brilliant as light, radiating with the waves of the earth energy and rising with the rays of the sun join and vitalise you. The dynamic people exerting for advancement achieve divine protection and success. Only the intelligent ones working together in unison with yajna and divine energy receive and reveal the power and wisdom for the generous yajamana.

वायुयुक्ता राहिता वायुररुणा वायूरथ अजिरा धुरि वा हव
वहिष्ठा धुरि वा हव । प बाधया पुरन्धिं जार आ संसतीमिव ।
प च त्व रादसी वासयाषसः श्रवस वासयाषसः ॥ ३ ॥

3. *Vāyuryuñkte rohitā vāyurarūṇā vāyū rathe ajirā dhuri voḷhave vahiṣṭhā dhuri voḷhave. Pra bodhayā purandhim jāra ā sasaṭimiva. Pra cakṣaya rodasī vāsayoṣasaḥ śravase vāsayoṣasaḥ.*

Vayu yokes the red and the orange red of nature's powers such as fire and light, and it inspires the dawn and the sun. It uses all the dynamic sources of energy and power such as air and wind, fire and sunlight, the mind and senses, and the flow of water, all strongest and most impetuous for transport and communication. It awakens them and yokes them to the chariot of cosmic movement. O Vayu, come and wake up and energise life like a lover who wakes up and impassions a sleeping beauty. Light up the heaven and earth, light up the dawns. Light up the dawn of new life and let it rise to the top of glory.

तुभ्यमुषासः शुचयः परावति भद्रा वस्त्रा तन्वत दंसु रश्मिषु
चित्रा नव्येषु रश्मिषु । तुभ्यं धनुः सबदुघा विश्वा वसूनि
दाहत । अजनया मरुता व णाभ्य दिव आ व णाभ्यः ॥ ४ ॥

4. *Tubhyam-uṣāsaḥ śucayaḥ parāvati bhadrā vastrā tanvate daṁsu raśmiṣu citrā navyeṣu raśmiṣu. Tubhyam dhenuḥ sabardughā viśvā vasūni dohate. Ajanayo maruto vakṣaṇābhyo diva ā vakṣaṇābhyah.*

For you, O Vayu, Divine Energy, the purest and brightest blissful lights of the dawn in far off spaces wondrously weave the designs of world beauty in sunlight, in the newest colourful rays of light. For you the all generous cow produces all the milky wealths of

food and energy, the divine voice of universal potency brings all the wealths of world knowledge. For you do the winds unborn drink up the vapours from the flowing streams of water and yajna fragrances, and then from heaven shower the rain of water, energy and bliss for the world.

तुभ्यं शुकासः शुचयस्तुरण्यवा मदेषूगा इषणन्त भुवण्य-
पामिषन्त भुवणि । त्वां त्सारी दसमाना भगमीदृ तक्ववीर्य ।
त्वं विश्वस्माद्भुवनात्पासि धर्मणा सुयात्पासि धर्मणा ॥ ५ ॥

5. *Tubhyaṁ śukrāsaḥ śucayasturaṇyavo madeṣūgrā iṣaṇanta bhurvaṇyapāmiṣanta bhurvaṇi. Tvāṁ tsārī dasamāno bhagamīṭṭe takvavīre. Tvaṁ viśvasmād bhuvanāt pāsi dharmāṇā'suryāt pāsi dharmāṇā.*

The brilliant, pure and radiant, fast and zealous, and the blazing geniuses in the ecstasy of meditation, in the rapid flow of their karmas have desire only for you, have love but only for you in the intensity of their karma and devotion. The man of strength and generosity going by safest high ways worships you, lord giver of wealth and power of the world. You alone, by Dharma save from all the evils of the world, you alone help us cross through the world through Dharma.

त्वं ना वायवषामपूर्व्यः सामानां पथमः पीतिमहसि । सुतानां
पीतिमहसि । उता विहुत्मतीनां विशां ववजुषीणाम । विश्वा
इत्त धनवा दुह आशिरं घृतं दुहत आशिरम् ॥ ६ ॥

6. *Tvaṁ no vāyaveṣāmapūrvyaḥ somānām prathamāḥ pītimarhasi sūtānām pītimarhasi. Uto vihutmaṭīnām viśām vavarjuṣīṇām. Viśvā it te dhenavo duhra āśiraṁ ghrtaṁ duhrata āśiram.*

O Vayu, first, unprecedented and eternal lord, you alone deserve to drink of these soma essences distilled by us, you alone deserve to receive the offer of our acts of worship. You alone are the object of worship by purified intelligences and dedicated souls of the people. All dynamics of the world, lights of the suns, earths of the universe, divinities of nature and geniuses of humanity offer the milk of worship, they offer the ghrta of milky soma in the divine fire for you, only for you.

Mandala 1/Sukta 135

Vayu Devata, Paruchhepa Daivodasi Rshi

स्तीर्णं ब॒हिरुपं ना या॒हि वी॒तय॑ सह॒स्र॒ण॒ न॒युता॑ न॒युत्व॑त
श॒तिनी॑भि॒नयु॑त्व॒त । तु॒भ्यं हि पू॒वपी॑तय॒ द॒वा द॒वाय॑ य॒मिर॑ ।
प त॑ सु॒तासा॑ मधु॒मन्ता॑ अ॒स्थिर॒न्मदा॑य॒ क॒त्वं अ॒स्थिर॑न ॥ १ ॥

1. *Stīrṇaṁ barhirupa no yāhi vītaye sahasreṇa niyutā niyutvate śatinībhira-niyutvate. Tubhyaṁ hi pūrvapītaye devā devāya yemire. Pra te sūtāso madhumanto asthiraṁ madāya kratve asthiraṁ.*

Vayu, the assembly hall is ready, the holy seat is laid, come fast, come close, come for certain by the chariot drawn by a thousand horses, for rest and drink of soma reserved for the hero of a hundred forces. The devas, saints and sages brilliant all, have prepared and reserved the soma for you first by virtue of your divinity. May the honey drinks of distilled soma be sure and stable, reserved for your delight in the joint yajna of corporate action.

तुभ्यायं सामः परिपूता अदिभिः स्पाहा वसानः परि
काशमषति शुका वसाना अषति । तवायं भाग आयुषु
सामा द्वेषु हूयत । वह वाया नियुता याह्यस्मयुजुषाणा
याह्यस्मयुः ॥ २ ॥

2. *Tubhyāyaṁ somah paripūto adribhiḥ spārhā
vasānaḥ pari kośamarṣati śukrā vasāno arṣati.
Tavāyaṁ bhāga āyusu somo deveṣu hūyate. Vaha
vāyo niyuto yāhyasmayurjuṣāṇo yāhyasmayuh.*

For you does this soma distilled and purified
with soma-stones and filters, seasoned by clouds,
coveted and brilliant, over flows the jar. Pure, brilliant
and exciting, it flows and overflows. This soma share
of yours, delightful and exciting, is loved and honoured
among the youth and learned divines. For this you are
invoked and invited. Go, with love, your chariot driven
by the team of horses impetuous as the winds, come for
us and take your share of the beauty and ecstasy of life.

आ ना नियुद्धिः श्रुतिनीभिरध्वरं सहस्त्रिणीभिरुप याहि
वीतय वाया हव्यानि वीतय । तवायं भाग ऋत्वियः सरश्मिः
सूय सचा । अध्वयुभिर्भरमाणा अयंसत वाया शुका
अयंसत ॥ ३ ॥

3. *Ā no niyudbhiḥ śatinībhiradhvaram sahasri-
nībhir-upa yāhi vītaye vāyo havyāni vītaye.
Tavāyaṁ bhāga ṛtviyaḥ saraśmiḥ sūrye sacā.
Adhvaryubhir-bharamāṇā ayaṁsata vāyo śukrā
ayaṁsata.*

O Vayu, lord of power, force and tempestuous
speed, come to our yajnic project of love and non-
violence for protection and participation to enjoy our

offerings and hospitality. Come by your chariot drawn by hundreds and thousands of horses. Here is your share of holy offerings in accordance with the time and season, reinforced with the energy of light radiating from the sun. It is prepared by our high-priests of yajna, stored and reserved by them and to be offered by them to you, O Vayu, an offering holiest pure and paradisal!

आ वां रथा॑ नियु॒त्वान्व॑ ।दव॒स॒ भि॒ पयांसि॑ सु॒धितानि॑ वी॒तय॑
वाया॑ ह॒व्यानि॑ वी॒तय॑ । पि॒बतं॑ म॒ध्वा अ॒न्धसः॑ पू॒वपयं॑ हि वां
हि॒तम॑ । वा॒यवा॑ च॒न्दण॑ रा॒धसा॑ ग॒तमि॒न्दश्च॑ रा॒धसा॑
ग॒तम॑ ॥ ४ ॥

4. *Ā vām ratho niyutvān vakṣadavase'bhi prayāmsi
sudhitāni vītaye vāyo havyāni vītaye. Pibatam
madhvo andhasaḥ pūrvapeyam hi vām hitam.
Vāyavā candreṇa rādhasā gatamindra-śca
rādhasā gatam.*

O Vayu, may the chariot equipped with horses fast as winds bring both of you, Vayu and Indra, like ruler and commander, for our protection and for our choicest offerings prepared in faith with love, yes for your gracious acceptance of our gifts. Come and drink of the honey sweets of soma reserved as special drink for you first and exclusively. Vayu, come with the golden gift of wealth and power, and may Indra also come with the wealth of universal value and success.

आ वां धिया॑ ववृ॒त्युरध्व॑राँ उ॒पममि॑न्दुं म॒मृजन्त॑ वा॒जिन-
मा॒शुम॑त्यं न वा॒जिन॑म । तषां॑ पि॒बतम॑स्म॒यू आ ना॑ गन्त-
मि॒हात्या॑ । इ॒न्द॒वायू॑ सु॒ताना॑म॒दि॒भियु॑वं म॒दाय॑ वा॒जदा॑
यु॒वम॑ ॥ ५ ॥

5. *Ā vām dhiyo vavṛtyuradhvarāñ upemamindurñ marmṛjanta vājinamāśumatyañ na vājinam. Teṣāñ pibatamasmayū ā no gantamihotyā. Indravāyū sutānāmadribhiryuvam madāya vājadā yuvam.*

O Indra and Vayu, ruler and commander of the world, lords of intelligence and power, come close, and may your intelligence and power strengthen and vitalise our yajnic actions and inspire men of knowledge and wisdom, and may they refine and reinforce this soma and this wealth and honour and this dynamism of ours as a groom refines and refreshes a fleet and impetuous horse. May they come for our protection and advancement and drink of these soma juices prepared with stones and seasoned with the vapours of clouds for the gift of joy and excitement. O Indra and Vayu, givers of joy and strength and speed, come both for the joy of life for you and for ourselves.

इ॒म वां॑ सा॒मा अ॒प्स्वा सु॒ता इ॒हाध्व॑यु॒भिर्भर॑माणा अ॒यंस॑त
वा॒या शु॒का अ॒यंस॑त । ए॒त वा॑म॒भ्यस् त॑ त्रि॒रः प॒वित्र॑मा॒शवः॑ ।
यु॒वा॒यवा॑ त्रि॒ रा॒मा॒ण्यव्य॑या॒ सा॒मा॒सा अ॒त्यव्य॑या ॥ ६ ॥

6. *Ime vām somā apsvā sutā ihādhvaryubhirbharamāñā ayaṁsata vāyo śukrā ayaṁsata. Ete vāmabhyasṛkṣata tiraḥ pavitramāśavaḥ. Yuvā-yavo'ti romāṇyavyavā somāso atyavyayā.*

Vayu, these soma juices extracted and distilled here in yajnas, perfected by the priests, pure and exciting, may reach you, must reach you both, Vayu and Indra. These, flowing to you both in cross currents as if eager for you are created for you and flow to you.

These are of imperishable strength and vitality and have been filtered through woollen filters of permanent value. The inspiration is even more than permanent, beyond imperishment.

अति वाया ससृता याहि शश्वता यत्र गावा वदन्ति तत्र
गच्छतं गृहमिन्दश्च गच्छतम । वि सूनृता ददृश रीयत घृतमा
पूण्या नियुता याथा अध्वरमिन्दश्च याथा अध्वरम ॥ ७ ॥

7. *Ati vāyo sasato yāhi śaśvato yatra grāvā vadati
tatra gacchataṁ gr̥hamindraśca gacchatam. Vi
sūnṛtā dadṛśe rīyate ghṛtamā pūrṇayā niyutā
yātho adhvaramindraśca yātho adhvaram.*

O Vayu, power of speed and knowledge, pass by the idle and the sleeping. Both of you, Indra and Vayu, go to the lovers of permanent values and knowledge, there to the house where the voice of soma chant is heard, where truth and universal law of the universe is celebrated in yajna, and where ghrta flows into the yajna fire. Go to the yajna both of you, to the house of yajna by the chariot drawn by a team of horses in full and perfect form.

अत्राह तद्वहथ मध्व आहुतिं यमश्वत्थमुपतिष्ठन्त जायवा स्म
त सन्तु जायवः । साकं गावः सुवत पच्यत यवा न त
वाय उप दस्यन्ति धनवा नाप दस्यन्ति धनवः ॥ ८ ॥

8. *Atrāha tad vahethe madhva āhutiṁ yamaśv-
attham-upatiṣṭhanta jāyavo'sme te santu jāyavaḥ.
Sākaṁ gāvaḥ suvate pacyate yavo na te vāya upa
dasyanti dhenavo nāpa dasyanti dhenavaḥ.*

O noble Vayu and Indra, breath and powers of omniscience and omnipotence, scholar and commander,

bring us here that holy fragrance of knowledge and power to our social yajna by which the rising youth aspiring for victory, sitting round you like nestlings in the sacred peepal tree, may benefit and reach the goal of their ambition. Our cows, our lands, our voices bear fruit. Our grains ripen, our individual and collective endeavours mature and prosper. O Vayu, your gifts of creation never decrease, your words never go waste, nor are they ever stolen away.

इ॒म॒ य॒ त॒ सु॒ वा॒या॒ बा॒ह्व॒ज॒सा॒ न्त॒न॒दी॒ तं॒ प॒त॒य॒न्त्यु॒ णा॒
म॒हि॒ वा॒र्ध॒न्त॒ उ॒ णः॑ । ध॒न्व॒ञ्चि॒द॒ य॒ अ॒ना॒श॒वा॒ जी॒रा॒श्चि॒द॒-
गि॒रा॒क॒सः॑ । सू॒य॒स्य॒व॒ र॒श्म॒या॒ दु॒न्य॒न्त॒वा॒ ह॒स्त॒या॒दु॒-
न्य॒न्त॒वः॑ ॥ ९ ॥

9. *Ime ye tu su vāyo bāhvojaso 'ntarnadī te patayantyukṣaṇo mahi vrādhanta ukṣaṇaḥ. Dhanvañcid ye anāśavo jīrāścidadgiraukaṣaḥ. Sūryasyeva raśmayo durniyantavo hastayordur-niyantavaḥ.*

These warriors of yours, strong of arm and virile they are. Generous and creative, they sanctify the earth. They fly in space between earth and heaven, and, themselves rising in glory, they add to the glory of earth and heaven. Rising to the stars like the winds they are steady and self-restrained. Impetuous as they are like the winds, their rest and home is beyond words. Untamable they are like the sunbeams, and awful to handle by the hands.

Mandala 1/Sukta 136

Mitra-Varuna Devata, Paruchhepa Daivodasi Rshi

प सु ज्येष्ठं निचिराभ्यां बृहत्मा हव्यं मतिं भरता मृलयद्भ्यां
स्वादिष्ठं मृलयद्भ्याम । ता समाजा घृतासुती यज्ञयज्ञ
उपस्तुता । अथानाः त्रं न कुतश्चनाधृष दवत्वं नू
चिदाधृष ॥ १ ॥

1. *Pra su jyeṣṭham nicirābhyām bṛhannamo havyam
matim bharatā mṛlayadbhyām svādiṣṭham
mṛlayadbhyām. Tā samrajā ghṛtāsuṭī yajñeyajña
upastutā. Athainoḥ kṣatram na kutaścanādhṛṣe
devatvam nū cidādhṛṣe.*

Take the best and amplest food, and songs and tributes of adoration, holy and most delicious, and offer to the eternal, beneficent and gracious lords Mitra and Varuna, universal friend and adored love of everybody's choice. Brilliant are they, regaled, revered and worshipped in yajna after yajna of social and sacred programmes with ghṛta which they love and consume with delight. Their rule and power of order none can challenge, their brilliance and divinity none can resist.

अदशि गातुरुरव वरीयसी पन्था ऋतस्य समयंस्त रश्मि-
भिश च भुभगस्य रश्मिभिः । द्युं मित्रस्य सादनमयम्णा
वरुणस्य च । अथा दधात बृहदुक्थ्यं वयं उपस्तुत्यं बृहद
वयः ॥ २ ॥

2. *Adarśi gātururave varīyaśī panthā ṛtasya sama-
yamsta raśmibhiścakṣurbhagasya raśmibhiḥ.
Dyukṣam mitrasya sādananamaryamṇo varuṇasya
ca. Athā dadhāte bṛhadukthyaṁ vaya upastutyaṁ
bṛhad vayah.*

The great earth is lit for a wide range of activities for the day. The path of Rtam, divine truth of Law and yajna is revealed by the rays of the sun, bright as the rays themselves, as the eye of the lord of world's wealth has opened with the sun. The heavenly seats of Mitra, Aryama and Varuna, lords of love, justice and freedom, are bright on high. The divinities of nature bear and bring for humanity admirable food, health and long age. The noblest of humanity bear and offer holy offerings to the divinities of yajna with faith and holy chants of Vedic hymns.

ज्यातिष्मतीमदिति धारयति तित्तिं स्ववतीमा संचत दिवदिव
जागृवांसा दिवदिव । ज्यातिष्मत त्रमाशात आदित्या
दानुनस्पती । मित्रस्तयावरुणा यातयज्जना यमा यात-
यज्जनः ॥ ३ ॥

3. *Jyotiṣmatīmaditiṁ dhārayatkṣitiṁ svarvatīmā sacete divedive jāgrvāṁsā divedive. Jyotiṣmat kṣatramāśāte ādityā dānunaspatī. mitrasta-yorvaruṇo yātayajjano'ryamā yātayajjanaḥ.*

Mitra and Varuna, centripetal and centrifugal powers of cosmic energy, which are the Adityas, children of Aditi, infinite and inviolable power of the omnipotent Lord, sustain the beautiful and paradisaal indivisible earth joined with the self-luminant heaven day by day constantly. Ever wakeful are they, day in and day out, without a wink of sleep. They are supporters and protectors of the generous and motivated people and they pervade, unite and maintain the grand order of the earth and the world. Aryama, cosmic dynamics, ordains and harmonises the powers of the two, Mitra and Varuna, inspires the human creation and impels the entire

universe of the Lord's creation.

अ॒यं मि॒त्राय॒ वरु॑णाय॒ शन्त॑मः॒ सामा॑ भू॒त्वव॒पान॒ष्वाभ॑गा
द॒वा द॒वष्वा॑भ॒गः । तं द॒वासा॑ जुष॒रत॑ वि॒श्वं अ॒द्य स॒जाष॑सः ।
तथा॑ रा॒जाना॑ क॒रथा॒ यदी॑म॒ह ऋ॒तावा॑ना॒ यदी॑म॒ह ॥ ४ ॥

4. *Ayam mitrāya varuṇāya śāntamaḥ somo bhūtvavapāneṣvābhago devo deveṣvābhagaḥ. Taṁ devāso juṣerata viśve adya sajoṣasaḥ. Tathā rājānā karatho yadīmaha ṛtāvānā yadīmahe.*

May this Soma, holy peace and brilliant justice of the social order, be most joyous and blissful for Mitra and Varuna, friendly and the best intelligent powers be harbinger of honour and good fortune among saints and sages and in the daily business and yajnic programmes of national activity. May all the noble powers today, observing the common universal Dharma, serve the same peace and justice. May the ruling powers, observing the universal law, accept and do what we ask for, what we, observing the universal law, suggest they ought to do.

या मि॒त्राय॒ वरु॑णा॒यावि॒धुज्ज॑ना॒ न॒वाण॑ तं परि॑ पा॒ता अ॒हंसा॑
दा॒श्वांसं॑ म॒तम॑हंसः । तम॑य॒माभि॑ र॒ त्वृजू॑यन्त॒मनु॑ व॒तम॑ ।
उ॒क्थ॑य ए॒नाः परि॑भूष॒ति व॒तं स्ताम॑रा॒भूष॑ति व॒तम॑ ॥ ५ ॥

5. *Yo mitrāya varuṇāyāvidhajjano'narvāṇaṁ taṁ pari pāto aṁhaso dāśvāṁsaṁ martamaṁhasaḥ. Tamaryamābhi rakṣatyṛjūyantamanu vratam. Ukthairya enoḥ paribhūṣati vratam stomairābhūṣati vratam.*

The man who serves Mitra, lord protector and friend of all, and Varuna, lord supreme of love and

justice, is generous, free from jealousy and irresistible. The lords save him from sin and protect him against evil and wickedness. Aryama, lord of universal law, gives him all round protection and promotion who is simple and honest in character and behaviour and submits to the divine law and discipline in word and deed, who honours the discipline of Mitra and Varuna with sincere words of thanks and praise and, in obedience to their law, abides by them in creative acts of yajna in regular seasonal performances.

नमो दिव बृहत रादसीभ्यां मित्राय वाचं वरुणाय मी हुष
सुमृळीकाय मी हुष । इन्द्रमग्निमुपस्तुहि द्यु तमयमणं भगम ।
ज्याग्जीवन्तः पूजया सचमहि सामस्याती सचमहि ॥ ६ ॥

6. *Namo dive br̥hate rodasībhyām mitrāya vacam varuṇaya mīlhuṣe sumṛṭīkāya mīlhuṣe. Indramagnimupa stuhi dyukṣamaryamaṇam bhagam. Jyogjīvantah prajayā sacemahi somasyotī sacemahi.*

We offer words of praise and homage in honour of the great heaven of light, the earth and the skies, Mitra, lord of universal friendship, Varuna, lord supreme of love and choice, generous, blissful and virile. O man, sing in praise of Indra, lord of power, Agni, lord of light and leadership, the lord of heavenly light, Aryama, lord of the stars, and Bhaga, lord of wealth and honour. O Lord, living long, we pray, may we be blest with good family and friends, may we enjoy the protection of Soma, lord of peace, light and joy of the world.

ऊती द्वानां वयमिन्द्रवन्ता मंसीमहि स्वयंशसा मरुद्भिः ।
अग्निमित्रा वरुणः शम यंसन तदश्याम मघवाना वयं
च ॥ ७ ॥

7. *Ūtī devānām vayamindravanto maṁsīmahi svayaśaso marudbhiḥ. Agnirmitro varuṇaḥ śarma yaṁsan tadaśyāma maghavāno vayam ca.*

Blest with wealth and power, enjoying fame and glory, now our own, with youth vibrant as the winds, we set our heart and mind on the protection of divinities and the best great powers of humanity. We pray may Agni, lord of light and energy, Mitra, the sun, and Varuna, the moon, grant us peace, comfort and joy of a happy home, and we resolve that, having that bounty and munificence of the divinities, we endeavour to do our Karma and achieve the same.

Mandala 1/Sukta 137

Mitra-Varuna Devata, Paruchhepa Daivodasi Rshi

सुषुमा यातमदिभिर्गाश्रीता मत्सरा इम सामासा मत्सरा
इम । आ राजाना दिविस्पृशा स्मत्रा गन्तमुप नः । इम वां
मित्रावरुणा गवांशिरः सामाः शुका गवांशिरः ॥ १ ॥

1. *Suṣumā yātamadribhirgaśrītā matsarā ime somāso matsarā ime. Ā rājānā diviṣṛśā 'smatrā gantamupa naḥ. Ime vām mitrāvaruṇā gavāśiraḥ somāḥ śukrā gavāśiraḥ.*

O Mitra and Varuna, dear as the very breath of life and motion of our blood, friends of our darling choice, dazzling with splendour and soothing with beauty as the sun and the moon, touching the very heights of heaven in your character and action, come both, come close to us all and join us. You are ours, our saviours and protectors. We distill these soma drinks of life for you. They are refined with soma-stones and

replete with the showers of the clouds, mixed with cows milk and ripened with sun-rays. Exciting are these, ecstatic with sensuous joy and sobering with spiritual peace and enlightenment. These soma gifts of life, lustrous and delicious essences of the foods of the earth and light of the sun are for you, Mitra and Varuna, darlings of our love and admiration in faith, constant companions as day and night.

इम आ या॒त॒मि॒न्द॒वः॑ सा॒मा॒सा॒ द॒ध्या॑शि॒रः॑ सु॒ता॒सा॒ द॒ध्या॑-
शि॒रः॑ । उ॒त वा॑मु॒षसा॑ बु॒धि सा॒कं सू॒य॑स्य र॒श्मि॑भिः । सु॒ता
मि॒त्राय॑ वरु॒णाय॑ पी॒तय॑ चारु॒ऋता॑य पी॒तय॑ ॥ २ ॥

2. *Ima ā yātamindavaḥ somāso dadhyāśiraḥ sutāso dadhyāśiraḥ. Uta vāmuṣaso budhi sākam sūryasya raśmibhiḥ. Suto mitrāya varuṇāya pītaye cārurṛtāya pītaye.*

O Mitra and Varuna, bright friend as the day and highest lord of wisdom, broad as the sky and deep as the night, come, these nectar drops of soma mixed with curds, distilled at the break of dawn and matured with life-giving rays of the sun, are for you both, yes, distilled for the drink of Mitra and Varuna, matured for a soothing, inspiring and enlightening drink of the truth and essence of law of the world of existence for both our friends and wise teachers, ideals of our love and cherished choice and for the dearest lover of truth.

तां वा॑ ध॒नुं न वा॑स॒रीमं॑शुं दु॒हन्त्य॑दि॒भिः॑ सा॒मं दु॒हन्त्य॑दि॒भिः॑ ।
अ॒स्म॒त्रा ग॑न्त॒मुप॑ ना॒ वा॒ञ्चा॒ सा॒मपी॑तय । अ॒यं वा॑ मि॒त्रा-
वरु॒णा नृ॑भिः सु॒तः सा॒म आ पी॑तय॑ सु॒तः ॥ ३ ॥

3. *Tām vām dhenurīm na vāsarīmaṁśurīm duhantya-dribhiḥ somam duhantyadribhiḥ. Asmatrā gantamupa no'rvāñcā somapītaye. Ayam vām mitrāvaruṇā nṛbhiḥ sutaḥ soma ā pītaye sutaḥ.*

O Mitra and Varuna, best of friends and highest order of the wise, our people extract and distil the soma drink for you from delicate shoots of soma plant crushed with soma stones and seasoned with showers, yes, they extract this soma as they milk a fertile generous cow. Saviours and protectors of us all, come here close to us upfront for a drink of soma and for protection of the soma joy of the people. Listen both of you graciously, Mitra and Varuna, these somas are distilled by all our people for you, for your drink, delightful drink of soma distilled for you.

Mandala 1/Sukta 138

Pusa Devata, Paruchepa Daivodasi Rshi

पपं पूष्णस्तुविजातस्य शस्यत महित्वमस्य तवसा न तन्दत
स्तात्रमस्य न तन्दत । अचामि सुमन्य इहमन्त्यूतिं मयाभुवम् ।
विश्वस्य या मन आयुयुव मखा द्व आयुयुव मखः ॥ १ ॥

1. *Prapra pūṣṇastuvijātasya śasyate mahitvamasya tavaśo na tandate stotramasya na tandate. Arcāmi sumnayannahamantyūtiṁ mayobhuvam. Viśvasya yo mana āyuyuve makho deva āyuyuve makhaḥ.*

The greatness and grandeur of this Pusha, lord of living power, protection and promotion, renowned among the strongest, resounds all round. None can violate his prowess, none can destroy his knowledge and fame. Dedicated to peace and well-being, I adore

him, the very image of strength and protection, embodiment of peace and joy. Lord of social cohesion and holy union in yajna, he unites the minds of all humanity. Brilliant and generous, yajna itself, he joins everything together in existence as one integrated organismic whole.

प हि त्वा॑ पूष॒ जि॒रं न॒ याम॑नि॒ स्ताम॑भिः कृ॒ण्व ऋ॒णवा॑
यथा॒ मृ॒ध उ॒ष्टा न॒ पी॒परा॒ मृ॒धः । हु॒व यत्त्वा॑ म॒याभु॑वं द्र॒वं
स॒ख्याय॑ म॒त्यः । अ॒स्माक॑माङ॒गूषा॑न द्यु॒म्निन॑स्कृ॒धि वा॒जेषु॑
द्यु॒म्निन॑स्कृ॒धि ॥ २ ॥

2. *Pra hi tvā pūṣannajiraṁ na yāmani stomebhiḥ
kṛṇva ṛṇavo yathā mṛdha uṣtro na pīparo mṛdhaḥ.
Huve yat tvā mayobhuvaṁ devaṁ sakhyāya
martyaḥ. Asmākamāṅgūṣān dyumninaskṛdhi
vājeṣu dyumninaskṛdhi.*

Pusha, lord of nourishment, health and protection, I celebrate you with songs of praise as a fast and intelligent traveller on the path of life. Just as warriors go to battle and win, just as camels cross the desert, so do you help us get over the battles of life. As I am mortal, I invoke you and pray, lord of peace, indeed an embodiment of peace and joy, brilliant and generous, for help and friendship on the journey. Inspire our prayers and wise men with power and spiritual strength in the serious business of life, give us the wealth of victory in the battles of life.

यस्य॑ त पू॒षन्त॑स॒ख्य वि॑प॒न्यवः॑ क॒त्वा चि॒त्सन्ता॑ व॒सा
बु॒भुजि॑र इति॒ क॒त्वा बु॒भुजि॑र । ताम॑नु॒ त्वा न॒वीय॑सीं नि॒युतं॑
रा॒य इ॒मह॑ । अ॒ह॒ळमा॑न उरु॒शंस॑ सरी॑ भव॒ वा॒जवा॑ज॒ सरी॑
भव॑ ॥ ३ ॥

3. *Yasya te pūṣantsakhye vipanyavaḥ kratvā cit santo'vasā bubhujrira iti kratvā bubhujrire. Tāmanu tvā navīyasīm niyutaṁ rāya īmahe. Aheḷamāna uruśaṁsa sarī bhava vājevāje sarī bhava.*

Pusha, lord giver of health and joy, by virtue of your friendship, being strong of intelligence yajnic performance and self-protection, people enjoy a good self-image and self-esteem. And as thus they esteem themselves by their performance and enjoy life, we pray to you for the latest and countless forms of the wealth of life. Lord of health and joy, kind and favourable, universally adored, accept us as good friends and soldiers and be with us in every battle of life.

अस्या ऊ षु ण उप सातय भुवा हळमाना ररिवाँ अजाश्व
श्रवस्यतामजाश्व । आ षु त्वा ववृतीमहि स्तामभिदस्म
साधुभिः । नहि त्वा पूष तिमन्य आघृण न त सख्यम-
पह्व ॥ ४ ॥

4. *Asyā ū ṣu ṇa upa sātaye bhuvo'heḷamāno rarivāñ ajāśva śravasyatāmajāśva. O ṣu tvā vavṛtīmahi stomebhirdasma sādhubhiḥ. Nahi tvā pūṣannati-manyā āghṛṇe na te sakhyamapahnuve.*

Pusha, lord of nature and fastest motion, lord of goats and horses, we pray, be close with us for the gift of this wealth and intelligence, be kind and generous, richest of the masters of food, wealth and power. With our best and holiest songs of praise and prayer, O lord of riches and generosity, destroyer of suffering, we pray, we may always abide by you. Lord of light and showers of nourishment, we never offend your majesty, we never neglect or disregard your friendship. We are with you,

pray be with us.

Mandala 1/Sukta 139

*Vishvedeva, Mitra-Varuna, Ashvins, Indra, Agni, Maruts,
Indraghi, Brhaspati, Vishvedeva Devata, Paruchhep
Daivodasi Rshi*

अस्तु श्राष्ट पुरा अग्निं धिया दध आ नु तच्छधा दिव्यं
वृणीमह इन्द्रवायू वृणीमह । यद्ध क्राणा विवस्वति नाभा
सन्दायि नव्यसी । अध प सू न उप यन्तु धीतया द्वाँ
अच्छा न धीतयः ॥ १ ॥

1. *Astu śrauṣaṭ puro agniṁ dhiyā dadha ā nu
tacchardho divyaṁ vṛṇīmaha indravāyū vṛṇī-
mahe. Yaddha krāṇā vivasvati nābhā saṁdāyi
navyasī. Adha pra sū na upa yantu dhītayo devāṅ
acchā na dhītayaḥ.*

May my voice be heard! I have realised the energy and power of Agni, light and fire, in full with my intellect and understanding. Then we opt for the divine force and power of nature and move on to the study and application of the power of wind and electricity which, active at the centre of the sun, give us the newest and latest form of energy and power. May all our intellectual efforts and intelligential vision reach the forces of nature and analyse and discover their energy and powers. Let us reach there well with all our intellect and imagination and let our efforts benefit the noblest humanity.

यद्ध त्यन्मित्रावरुणावृतादध्याददाथ अनृतं स्वनं मन्युना
दस्य स्वनं मन्युना । युवारित्थाधि सदास्वपश्याम हिरण्य-
यम । धीभिश्चन मनसा स्वभिर् अभिः सामस्य स्वभि-
र् अभिः ॥ २ ॥

2. *Yaddha tyanmitrāvaruṇāvṛtādadhyādādāthe
anṛtaṁ svena manyunā dakṣasya svena manyunā.
Yuvoritthādhi sadmasvapaśyāma hiraṇyayam.
Dhībhiścana manasā svebhirakṣabhiḥ somasya
svebhirakṣabhiḥ.*

O Mitra and Varuna, whatever you win and achieve by virtue of your love of goodness and dedication to Truth over untruth with your own valour and passion and with the expert's own action and passion, we see over and above everything, the same way, shining like gold everywhere in your own homes, and we pray we too may win and achieve the same lustre of truth over untruth by virtue of our understanding, thought and vision and the imagination of Soma, lord lover of peace and beauty.

युवां स्तामभिदव्यन्ता अश्विना श्रावयन्तइव श्ल क-
मायवा युवां हव्याभ्या३ यवः । युवाविश्वा अधि श्रियः
पृ िश्च विश्ववदसा । पुषायन्त वां पवया हिरण्यय रथ
दस्त्रा हिरण्यय ॥ ३ ॥

3. *Yuvām stomebhir-devayanto āśvina'śrāvayanta
iva ślokaṁāyavo yuvām havyābhyāyavaḥ.
Yuvorviśvā adhi śriyaḥ prkṣaśca viśvavedasā.
Pruṣāyante vām pavayo hiraṇyaye rathe dasrā
hiraṇyaye.*

Ashvins, lords and harbingers of light and the light of wealth and knowledge, mortal men loving and dedicated to you, celebrating your divinity with words of praise and singing songs to you in your honour, do homage to you with holy offerings. Lords of universal knowledge, yours are the wealth and beauty and all

resources of the world you rule over. Generous lords and protectors, graceful in your chariot, the golden wheels of the chariot shower and sanctify you with the golden beams of radiance.

अच॑ति द॒स्रा व्यु॑^१नाक॑मृण्वथा यु॒ञ्जत॑ वां रथ॒युजा॑
दिवि॑ष्टिष्वध्व॒स्मान् दिवि॑ष्टिषु । अधि॑ वां स्था॒म व॒न्धुर॑ रथ॒
द॒स्रा हि॒र॒ण्य॑य । प॒थ॒व॒ यन्ता॑व॒नुशा॑सता॒ रजा॑ ज्ञ॒सा
शा॑सता॒ रजः॑ ॥ ४ ॥

4. *Aceti dasrā vyunākamṛṇvatho yuñjate vām
rathayujo diviṣṭiṣvadhvasmāno diviṣṭiṣu. Adhi
vām sthāma vandhure rathe dasrā hiraṇyaye.
Patheva yantāvanuśāsatā rajo'ñjasā śāsatā rajah.*

Ashvins, lords of grace and destroyers of suffering, you travel by the paradisal paths of joy, it is universally known, Users of the chariot flying by paths of the skies on high join you, they fly in the sky without losing height. Generous lords of light, let us also join you on your golden and stoutly structured chariot. Going on high as on highways of the earth, you are rulers of the skies, you rule the skies with your strength and speed of motion.

शची॑भिनः श॒चीव॑सू दि॒वा न॑क्तं द॒शस्य॑तम । मा वां रा॒तिरु॑प
द॒स॒त्कदा॑ च॒नास्मदा॑तिः कदा॑ च॒न ॥ ५ ॥

5. *Śacībhirnaḥ śacīvasū divā naktam daśasyatam.
Mā vām rātirupa dasat kadā canāsmad rātiḥ kadā
cana.*

Ashvins, lords of noble action and givers of wealth by noble action, for the noble actions of ours, bless us with the gifts of wealth day and night. We pray,

may your generosity never wear away from us. May our charity too never forsake us.

वृषा॑न्दि वृष॒पाणा॑सु इ॒न्दव इ॒म सु॒ता अदि॑षुतास उ॒द्धि-
दु॒स्तुभ्यं॑ सु॒तास॑ उ॒द्धिदः॑ । त त्वा॑ म॒न्दन्तु॑ दा॒वन॑ म॒ह चि॒त्राय॑
रा॒धस॑ । गी॒भिगि॑वाहः स्त॒र्वमा॑न॒ आ ग॑हि सु॒मृळी॑का न॒ आ
ग॑हि ॥ ६ ॥

6. *Vṛṣannindra vṛṣapāṇāsa indava ime sūtā adri-
ṣutāsa udbhidastubhyaṁ sūtāsa udbhidaḥ. Te tvā
mandantu dāvane mahe citrāya rādhase. Gīrbhir-
gīrvāhaḥ stavamāna ā gahi sumṛṭīko na ā gahi.*

Indra, lord of power and honour, virile and generous, these sparkling draughts of soma worthy of the mighty generous and heroic, extracted with soma stones, distilled from the vapours of the clouds, bubbling and exciting they are, are distilled for you. May they be delightful to you, generous giver, great, wonderful, and thriving lord of accomplishment and success. Lord adorable in the holiest words, celebrated in song, giver of bliss, come, come to us and bless!

आ षू॑णा॑ अ॒ग्न शृ॑णुहि त्वमी॑ळिता दु॒वभ्या॑ ब॒वसि॑ य॒ज्ञिय॑भ्या॒
रा॒जभ्या॑ य॒ज्ञिय॑भ्यः । य॒द्ध॒ त्याम॑ङ्गिराभ्या ध॒नुं दे॒वा अ॑दत्तन ।
वि तां दु॑ह अ॒य॒मा क॒तरी॑ स॒चाँ ए॒ष तां व॑द म॒ सचा॑ ॥ ७ ॥

7. *O śū ṇo agne śruṇuhi tvamīṭito Devebhyo bravasi
yajñiyebhyo rājabhyo yajñiyebhyaḥ. Yaddha tyā-
maṅgirobhyo dhenurṁ devā adattana. Vi tāṁ duh-
re aryamā kartarī sacāṇ eṣa tāṁ veda me sacā.*

Agni, lord of light, knowledge and leadership, lord adorable and adored, listen graciously to our word: you speak to the brilliant and revered men of knowledge

and yajna, you speak to the illustrious men of governance and administration. Say this: O Devas, divine powers, whatever word of knowledge and life's vitality you impart to the scholars of energy and the science of life, that very knowledge the specialist of mind, will and emotion, Aryama, has distilled for his co-worker, the man of action, and the same this friend and colleague of mine, the judge, knows for practical application.

मा षु वा अस्मदभि तानि पांस्या सना भूवन द्युम्नानि मात
जारिषुस्मत्पुरात जारिषुः । यद वंश्चित्रं युगयुगं नव्यं
घाषादमत्यम । अस्मासु तन्मरुता यच्च दुष्टं दिधृता यच्च
दुष्टरम ॥ ८ ॥

8. *Mo ṣu vo asmadabhi tāni paum̐syā sanā bhūvan
dyumnāni mota jāsiṣurasmāt purota jāriṣuḥ. Yad
vaścitraṁ yugeyuge navyaṁ ghoṣādamar-tyam.
Asmāsu tanmaruto yacca duṣṭaraṁ didhṛtā yacca
duṣṭaram.*

O Maruts, brave heroes of earth and space vibrant as waves of energy, may your ancient and eternal powers and potentials and ours, and our honour and fame never wear away outmoded, and never forsake us. Whatever is yours, wondrous and excellent, ancient and yet ever new from age to age, what is imperishable from the eternal Voice and your proclamations, fix that within us deep in the mind, so it is difficult to surpass, unchallengeable.

दध्यङ् हं म जनुषं पूवा अङ्गिराः प्रियमधः कण्वा अत्रिमनु-
विदुस्त म पूव मनुविदुः । तषां द्ववष्वायतिरस्माकं तषु
नाभयः । तषां पदन् मह्या नम गिरन्दाग्री आ नम गिरा ॥ ९ ॥

9. *Dadhyaṅ ha me januṣaṁ pūrvo aṅgirāḥ priya-medhaḥ kaṇvo atrirmanurviduste me pūrve manu-viduḥ. Teṣāṁ deveṣvāyatirasmākaṁ teṣu nābhayah. Teṣāṁ padena mahyā name girendrāgnī ā name girā.*

Dadhyang, the ideal man of virtue who approaches men of knowledge and wisdom with reverence, Angira, the scholar of life-energy and science, Priyamedha, the visionary who loves intellectual advancement, Kanva, the high-priest of intelligence, Atri, the saint who has conquered threefold pain and suffering, Manu, the philosopher of thought and contemplation, all these perfect souls, realised souls of wisdom all, know my rebirth into the state of knowledge and refinement, yes, they know. Our reach is unto the centre of their holy presence, the centre hold of our identity is there. In their tradition, at every step, with every word I speak of exalted speech, I adore Indra and Agni, lord of honour and power, lord of light and knowledge, I bow in thought, word and deed.

हाताय इदं वृनिना वन्तु वार्यं बृहस्पतियजति वृन उ ऽभिः
पुरुवारंभिरु ऽभिः । जगृभ्मा दूरआदिशं श्लोकमद्ररध त्मना ।
अधारयदरिन्दानि सुकतुः पुरु सद्मानि सुकतुः ॥ १० ॥

10. *Hotā yakṣad vanino vanta vāryaṁ bṛhaspatir-yajati vena ukṣabhiḥ puruvārebhirukṣabhiḥ. Jagṛbhmā dūra ādiśaṁ ślokamadreradha tmanā. Adhārayadararindāni sukratuḥ purū sadmāni sukratuḥ.*

Let the performer of yajna offer oblations in honour of the divinities of nature and humanity. Let the

brilliant man of knowledge honour and serve the virtuous man worthy of choice. Let Brhaspati, scholar of knowledge and master of the speech of knowledge, loving and kind, associate with generous and virtuous people and, with all these noble sacrificing people, engage in yajna, socially creative work. Let us all, with equal mind and soul, hear and internalise what words of truth are spoken even far away as we enjoy the sound of soma stones and the soothing showers of clouds. Let the man of holy intelligence and action enjoy the showers of peace, prosperity and joy, and may the man of noble yajna enjoy many many homes and havens of his choice.

य द॑वासा दि॒व्यका॑द॒श् स्थ पृ॑थि॒व्याम॑ध्यका॑द॒श् स्थ ।
अ॒प्सु॒ति॒ता॑ महि॒नका॑द॒श् स्थ त द॑वासा य॒ज्ञमि॑मं जुष॒ध्वम॑ ॥ ११ ॥

11. *Ye devāso divyekādaśa stha prthivyāmadhyekādaśa stha. Apsukṣito mahinaikādaśa stha te devāso yajñamimam juṣadhvam.*

O divinities, brilliant and generous powers of the Divine, existing and active by your great power and potential, ten pranic life energies and the individual soul, abiding in the heavenly regions of light, and the same eleven existing on the earth, and the same eleven abiding in the waters and the skies, may all these universal powers come and join this yajna of our life, and help us to extend it wide and high.

Mandala 1/Sukta 140*Agni Devata, Dirghatama Auchathya Rshi*

व॒दि॒षद॑ पि॒यधा॑माय सु॒द्युत॑ धा॒सिमि॑व प भ॒रा या॒निम॒ग्रय॑ ।
 वस्त्रा॑णव वासया॒ मन्म॑ना शु॒चिं ज्योती॑रथं शु॒क्रव॑र्ण
 तमा॒हर्न॑म ॥ १ ॥

1. *Vediṣade priyadhāmāya sudyute Dhāsimiva pra bharā yonimagraye. Vastreṇeva vāsayā man-manā śuciṁ jyotīratham śukravarṇam tamohanam.*

As you bring holy food for the holy fire burning bright in the vedi, lovely seat of its choice, so for Agni, with a sincere mind and soul, prepare a happy home and a brilliant chariot of light, pure, blazing white dispelling darkness, and cover it safe as with a cloth, beautifully and fragrantly.

अ॒भि द्वि॒जन्मा॑ त्रि॒वृ॒द मृ॒ज्यत॑ संवत्स॒र वा॒वृ॒ध ज॒ग्धमी॑ पुनः ।
 अ॒न्यस्या॑सा जि॒ह्वया॑ ज॒न्या वृ॒षा न्य॑न्यन॒ वनि॑ना मृ॒ष्ट
 वार॑णः ॥ २ ॥

2. *Abhi dvijanmā trivṛdannamṛjyate saṁvatsare vāvṛdhe jagdhamī punaḥ. Anyasyāsā jihvayā jenyo vṛṣā nyanyena vanino mṛṣṭa vāraṇaḥ.*

To the twice born scholar threefold food of jnana (knowledge), karma (action) and Upasana (prayer and meditation) is brought and gifted which, received in the session and assimilated, grows manifold in the session. By the mouth and tongue (speech) of another, the teacher, and with the mouth and tongue of others (his colleagues), through discussion, the strong and victorious scholar warding off difficulties and

challenges in the company of others refines and shines all those who love and admire him.

कृष्णपुता वविज अस्य सिता उभा तरत अभि मातरा
शिशुम् । पाचाजिह्वं ध्वसयन्तं तृषुच्युतमा साच्यं कुपयं
वधनं पितुः ॥ ३ ॥

3. *Kṛṣṇapṛtau vevije asya sakṣitā ubhā tarete abhi mātarā śīsum. Prācājihvaṁ dhvasayantaṁ tṛṣu-cyutamā sācyaṁ kupayaṁ vardhanaṁ pituḥ.*

Both the mothers of this Agni, i.e., the mother and the guru-mother of the scholar at school, both equal in ambition, rising to the clouds in hope, vibrate in ecstasy like the two arani woods which produce the fire, and look forward to the success of their child speaking boldly, destroying the darkness of ignorance and acquiring knowledge, being reborn fast, worthy of the company, joy and honour of his father, but carefully to be guarded at every critical step.

मुमु वा३ मनव मानवस्यत रघुदुवः कृष्णसीतास ऊ जुवः ।
असमना अजिरासा रघुष्यदा वार्तजूता उप युज्यन्त
आशवः ॥ ४ ॥

4. *Mumukṣvo manave mānavasyate raghudruvaḥ kṛṣṇasītāsa ū juvaḥ. Asamanā ajirāso raghuṣyado vātajūtā upa yujyanta āśavaḥ.*

All lovers of liberation, dynamic pioneers, explorers of the unknown paths of the world, smartest, diverse minded, fast and wind-inspired, shooting to the goal at the speed of light join on the yajna vedi with the man of thought for the man of self-esteem and honour.

आदस्य॒ त ध्व॒सयन्ता॒ वृथ॑रत कृ॒ष्णम॑भ्वं॒ महि॑ वपः
करि॑कतः । यत्सीं॑ म॒हीम॑वनिं॒ पाभि॑ ममृ॑शदभि॒श्वस॑न्तस्त॒न-
य॒ इति॑ नानदत ॥ ५ ॥

5. *Ādasya te dhvasayanto vrtherate kṛṣṇamabhvaṁ mahi varpaḥ karikrataḥ. Yat sīm mahīmavaninim prābhi marmṛśadabhiśvasan tstanayanneti nānadat.*

When this Agni, mighty hero of light and power, goes forward blowing, roaring, thundering and striking, covering and vitalising this great earth all round, then those warriors of his, men of action, advance at will destroying the monstrous ways of darkness and creating mighty forms of life and social structure.

भूष॑न न या धि॒ ब॒भूषु॑ नमन्त॒ वृष॑व पत्नी॒रभ्य॑ति॒ रारु॑वत ।
आ॒जा॒यमा॑नस्तन्व॒श्च शु॑म्भत भी॒मा न शृ॑ङ्गा॒ दवि॑धाव
दु॒गृभिः॑ ॥ ६ ॥

6. *Bhūṣan na yo'dhi babhrūṣu namnate vṛṣeva patnīrabhyeti roruvat. Ojāyamānastanvaśca śumbhate bhīmo na śṛṅgā davidhāva durgr-bhiḥ.*

Graceful among the old sages, he excels, doing reverence and homage bowing down. Like a virile husband going to meet his wife, he moves and speaks loud and bold among creative women dedicated to pious and holy yajna. Like a man of light and power, he appears in brilliant form. Like an awful lion difficult to overcome, he goes about majestically commanding all with his knowledge and power at the peak.

स सं॒स्तिरा॑ वि॒ष्टिर्ः सं गृ॑भायति जा॒न॒ इव॑ जा॒न॒तीनि॒त्य आ
श॑य । पु॒नर्व॑धन्त॒ अपि॑ यन्ति द्र॒व्यम॑न्यद वपः॑ पि॒त्राः कृ॑ण्वत॒
स॒र्चा ॥ ७ ॥

7. *Sa saṁstiro viṣṭiraḥ saṁ gr̥bhāyati jānanneva jānatīrnitya ā śaye. Punarvardhante api yanti devyamanyad varpaḥ pitroḥ kṛṇvate sacā.*

Covering or expanding, Agni, the brilliant scholar, covers and seizes things and subjects well, intensively as well as extensively, and vitalizes them. Knowing well, he always associates with those who are knowledgeable, and they, in association with him, growing higher and higher, assume a divine form and thus create a personality different from the personality of their birth.

तमगुर्वः क॒शिनीः॒ सं हि र॑भिर ऊ॒ध्वास्त॑स्थुम॒मुषीः॒ पायव॑
पुनः॑ । तासां ज॒रां प॑मुञ्च ति नानद॒दसुं॑ परं॑ ज॒नय॑ञ्जीवम-
स्तृ॒तम ॥ ८ ॥

8. *Tamagravaḥ keśinīḥ saṁ hi rebhira ūrdhvāstasthur-mamruṣīḥ prāyave punaḥ. Tāsāṁ jarāṁ pramuñcanneti nānadadasuṁ paraṁ janayañ-jīvamastṛtam.*

The leading lights speak of Agni like flames of fire and sing of him, and if they ever go down weak and enervated, they look up to him for fresh life, and Agni, releasing them from their weakness and enervation and recreating a high order of fresh vitality and new life, helps them stay up on high as before and goes forward roaring and crackling as ever.

अ॒धीवा॒सं परि॑ मा॒तू रि॒ह । हं तु॒विग॒भिः स॒त्त्व॒भिया॑ति वि
जयः॑ । वया॒ दध॑त प॒द्वत् ररि॑हत स॒दानु॑ श्यनी॑ स॒चत
वत॒नीर॑ह ॥ ९ ॥

9. *Adhīvāsaṁ pari mātū rihannaha tuvigrebhiḥ
satvabhiryāti vi jrayaḥ. Vayo dadhat padvate
rerihat sadā'nu śyenī sacate vartanīraha.*

Touching and playing with the upper green garments of mother earth, going fast with resounding living beings, bearing foods and health and vitality for the moving multitudes on earth, always following the paths it came by, Agni goes on leaving behind a reddish white trail of its visit.

अ॒स्माक॑म॒ग्न म॒घव॑त्सु दी॒दि॒ह्यध॒ श्वसी॑वान॒ वृष॒भा द॑मू॒नाः ।
अ॒वास्या॒ शिशु॑मती॒रदी॒वम॑व॒ यु॒त्सु प॑रि॒जभु॑राणः ॥ १० ॥

10. *Asmākam-agne maghavatsu dīdihyadha śvasīvān
vṛṣabho damūnāḥ. Avāsyā śīśumatī-radīder-
varmeva yutsu parijarbhurāṇaḥ.*

Agni, shine among our great and powerful people, and then, breathing, panting, blowing and bellowing like a bull, overflowing with energy, commanding and restraining, dear to the families but blazing in the battles, protect women, children and the homes like an armour, throw out the enemy and shine and brighten up life all around.

इ॒दम॑ग्न॒ सु॒धितं॑ दु॒धित॑त॒दधि॑ पि॒यादु॑ चिन्मन्म॒नः प॒या अस्तु॑
त । य॒त्तं शु॒कं त॒न्वा॒इ रा॒चत॑ शु॒चि त॒ना॒स्मभ्यं॑ व॒नस॒ रत्न॑मा॒
त्वम॑ ॥ ११ ॥

11. *Idamagne sudhitam durdhitādadhi priyādu
cinmanmanah preyo astu te. Yat te śukram tanvo
rocatē śuci tenāsmabhyam vanase ratnamā tvam.*

Agni, may this mind and song of ours composed with love and dedicated in faith be dearer to you than

the dearest song composed with the greatest effort for you, and may the splendour of your person which blazes pure and sacred be auspicious for us by which you bring us precious jewels of life.

रथाय॑ नाव॒मुत॑ ना॒ गृहाय॑ नित्या॒रित्रां॑ प॒द्वतीं॑ रास्यग्र॒ । अ॒स्माकं॑
वीराँ॑ उ॒त ना॑ म॒घाना॑ ज॒नौश्च॑ या पा॒रयाम॑च्छ॒म या च॑ ॥ १२ ॥

12. *Rathāya nāvamuta no grhāya nityārītrām padvatīm rāsyagne. Asmākaṁ vīrāṇ uta no maghono janāñśca yā pārayāccharma yā ca.*

Agni, lord of light, fire and knowledge, for our chariot-car and for our home, give us the power fitted with life-time mechanism for propulsion, steering and measuring the depth of water, a transport which may take our brave heroes, leaders of power and men of wealth, and the people across the rivers and seas and which may provide for peace, protection and a comfortable house.

अ॒भी ना॑ अग्र॒ उ॒क्थमिज्जु॑गु॒या द्यावा॑ ामा॒ सिन्ध॑वश्च॒
स्वर्गू॑ताः । गव्यं॑ यव्यं॑ यन्ता॑ दी॒घाह॑षं वर॑मरु॒ण्या वर॑न्त ॥ १३ ॥

Abhī no agna ukthamijjuguryā dyāvākṣāmā sindhavaśca svagūrtāḥ. Gavyaṁ yavyaṁ yanto dīrghāheṣaṁ varamaruṇyo varanta.

Agni, lord of light and knowledge, accept our song and raise our sacred action so that the heaven and earth, the rivers and seas and the dawns, all self-moved, may be favourable to us and give us our choice wealth of cows and plenty of milk, lot of food grains and the best of jewels for long long days to come for a full and vibrant life.

Mandala 1/Sukta 141*Agni Devata, Dirghatama Auchathya Rshi*

बलित्था तद वपुष धायि दशतं दवस्य भगः सहसा यता
 जनि। यदीमुप ह्वरत सार्धत मतिऋतस्य धना अनयन्त
 सस्रुतः ॥ १ ॥

1. *Balitthā tad vapuṣe dhāyi darśataṁ devasya bhargah sahaso yato jani. Yādīmupa hvarate sādgate matirṛtasya dhenā anayanta sasrutah.*

Truly thus, by the grace of Divinity, is radiated and received the wonderful splendour of Agni's glory, and therein lies the seed, the birth, the very life of the strength and victory of our soul's existence: therefrom is the light radiated and received for the beauty of our embodied soul so that even if our mind ever deviates from truth, the voices of Law and Truth of Eternity ever resounding, ever flowing with currents of nature's light, call us back to the right path and, thus beatified, our mind achieves the success we want.

पृ ण वपुः पितुमातित्य आ शय द्वितीयमा सप्तशिवासु
 मातृषु। तृतीयमस्य वृषभस्य दाहस दशपमतिं जनयन्त
 यार्षणः ॥ २ ॥

2. *Prkṣo vapuḥ pitumān nitya ā śaye dvitīyamā saptaśivāsu mātṛṣu. Trīyamasya vṛṣabhasya dohase daśapramatiṁ janayanta yoṣaṇah.*

The eternal Agni, which nourishes and matures the body of life with food, lives in the physical body (as vital heat and abides with the earth). The second form of it abides in the seven motherly forms of nature (which are the seven lokas bhuh, bhuvah, svah, maha, janah,

tapah and satyam), which empowers seven grades of natural energy, and matures the seven grades of natural life. The third form of this generous divinity which matures and distils the essences of natural life abides in the sun. And the form which energises ten intelligential faculties (five senses of hearing, touch, sight, taste and smell, mana or mind, buddhi or intellect, chitta or memory and imagination, ahankara or sense of identity consciousness, and the soul, the dynamic spirit), young mothers with love bring into the living world.

नियदीं बुध्नान्महिषस्य वपस इशानासः शर्वसा कन्त
सूरयः । यदीमनु पदिवा मध्व आध्व गुहा सन्त मातरिश्वा
मथायति ॥ ३ ॥

3. *Niryadīm budhnānmahiṣasya varpasa īśānāsaḥ
śavasā kranta sūrayaḥ. Yādīmanu pradivo madhva
ādhave guhā santam mātariśvā mathāyati.*

Brilliant scholars of commanding eminence from the middle regions of the light of the great sun collect the vitality and convert it into ripening waves for the maturity of grain. Similarly the vision of the yogis collects the spiritual vitality of the honey sweets of heavenly light unto itself in communion and the pranic energy churns the latent spirit in the depths of the soul to join it with the heavenly light.

प यत्पितुः परमा गीयत पया पृ णुधा वीरुधा दंसु राहति ।
उभा यदस्य जनुषं यदिन्वत आदिद्यविष्ठा अभवद घृणा
शुचिः ॥ ४ ॥

*Pra yat pituḥ paramānnīyate paryā prkṣudho
vīrudho daṁsu rohati. Ubhā yadasya januṣam
yadinvata ādid yaviṣṭho abhavad ghrṇā śuciḥ.*

The food and nourishment which is collected, received and assimilated from the highest light of heaven and the middle regions wonderfully rises and grows into the hungry herbs and trees and vegetation. And when both nourish the yajamana and his progeny, the person grows most youthful, kind and compassionate, and brilliant and pure.

आदिन्मातृराविश्द्यास्वा शुचिरहिंस्यमान उर्विया वि
वावृध । अनु यत्पूर्वा अरुहत्सनाजुवा नि नव्यसीष्ववरासु
धावत ॥ ५ ॥

5. *Ādinmātṛrāviśad yāsvā śucirahiṁsyamāna urviyā
vi vāvṛdhe. Anu yat pūrvā aruhat sanājuvo ni
navyasīṣvavarāsu dhāvate.*

In the course of evolution, Agni, the vitality of life, which enters the mother forms of nature, now grows, pure, brilliant and unhurt, with the soil of its germination and generation, and then, the one which grew on the earlier one with the earlier forms of life, self-impulsive with the eternal will to live, now lives, vibrates and runs in the latest and most delicate mother forms.

आदिद्धातारं वृणत दिविष्टिषु भगमिव पपृचानासं ऋज्जत ।
द्वान्यत्कत्वा मज्मना पुरुष्टुता मर्तं शंसं विश्वधा वति
धायस ॥ ६ ॥

6. *Ādiddhotāraṁ vṛnate diviṣṭiṣu bhagamiva papṛcānāsa ṛñjate. Devān yat kratvā majmanā puru-
ṣṭuto martam śaṁsam viśvadhā veti dhāyase.*

Yajnic lovers, admirers and worshippers of Agni, light and life of the world, choose, invoke and

invite this lord of life and yajnic evolution of nature and humanity in their cherished holy projects and offer hospitality and gifts of oblations to it as to the lord of world wealth and power. And then this lord, worshipped and favourable by pious acts and power joins the noble humanity in many many ways to the devas, divine and generous powers of the universe, for sustenance and progress under the divine eye.

वि यदस्थाद्यजता वार्तचादिता ह्वारा न वक्वा जुरणा
अनाकृतः । तस्य पतमन्दु णः कृष्णजंहसः शुचिजन्मना
रज आ व्यध्वनः ॥ ७ ॥

7. *Vi yadasthād yajato vātacodito hvāro na vakvā jaraṇā anākṛtaḥ. Tasya patman dakṣuṣaḥ kṛṣṇa-janhasaḥ śucijanmano raja ā vyadhvanah.*

When Agni, light and fire of life, conducting the yajna of existence, inspired and impelled by winds, blazing eloquent like a poet singing in praise of his patron undisturbed, rises to a state of stability and omnipresence, then the path of this blazing power going over areas of darkness, pure and immaculate by birth shining everywhere across the wide ways of space is worthy of praise and following by all humanity.

रथा न यातः शिक्वाभिः कृता द्यामङ्गभिररुषभिरीयत ।
आदस्य त कृष्णासा दि । सूरयः शूरस्यव त्वषथादीषत
वयः ॥ ८ ॥

8. *Ratho na yātaḥ śikvabhiḥ kṛto dyām-aṅgebhir-aruṣebhirīyate. Ādasya te kṛṣṇāso dakṣi sūrayaḥ śurasyeva tveṣathādīṣate vayaḥ.*

As a chariot created by scientists and driven by

expert drivers flies across the sky with the brilliant parts of the machine, so does Agni rise across space with its blazing flames of fire. Lord of life and light, enlighten the ignorant, light the paths of darkness, and strengthen your warriors because, otherwise, at the blaze of fiery violence like the terror of a demonic hero, life flies away.

त्वया ह्यग्ने वरुणा धृतवता मित्रः शाश्वद अयमा सुदानवः ।
यत्सीमनु कर्तुना विश्वथा विभुररा । नमिः परिभू-
रजायथाः ॥ ९ ॥

9. *Tvayā hyagne varuṇo dhṛtavrato mitraḥ śāśadre
aryamā sudānavah. Yat sīmanu kratunā viśvathā
vibhurarāṇna nemih paribhūrajāyathāḥ.*

Agni, lord of light, life and power, it is by you that Varuna, the sea as the sky holds on to its law, Mitra, the sun, dispels the darkness, and Aryama, the abundant and dynamic nature and the philanthropic humanity are creative and generous. For the reason of your nature and divine action, you are universal, omnipresent, and omnipotent over all and you manifest as immanent and concurrent just like the rim of a wheel holding the spokes together running and working together.

त्वमग्ने शशमानाय सुवत रत्नं यविष्ठ देवतातिमिन्वसि । तं
त्वा नु नव्यं सहसा युवन्वयं भगं न कार महिरत्न
धीमहि ॥ १० ॥

10. *Tvamagne śaśamānāya sunvate ratnaṁ yaviṣṭha
devatātiminvasi. Taṁ tvā nu navyaṁ sahaso
yuvan vayaṁ bhagaṁ na kāre mahiratna dhīmahi.*

Agni, ever young beyond age, for the creative man of active piety and worship, you bring the universal

wealth of Divinity in meditation. Lord of power and youth, wealth and value of the universe, eternal and ever new, such as you are, in every act of our life we worship you as the lord and master of the power and glory of the universe.

अ॒स्म र॒यिं न स्व॒र्थं द॒मून॑सं॒ भगं॑ द॒ इ॒ न प॑पृ॒चासि॑ ध॒ण॒सिम॑ ।
 र॒श्मी॑रि॒व या॒ यम॑ति॒ जन्म॑नी॒ उ॒भ द॒वानां॑ शंस॑मृत॒ आ च॑
 सु॒क॒तुः ॥ ११ ॥

11. *Asme rayim na svartham damūnasam bhagam dakṣam na papṛcāsi dharaṇasim. Raśmīṇriva yo yamati janmanī ubhe devānām śaṁsamṛta ā ca sukratuḥ.*

Bountifully you create and augment for us the wealth of life good enough for success and value with honour and discipline of mind and character. Give us the expert as well as the man of wealth and power to stabilize and maintain the balance of power and discipline, law and freedom, individual and society. Lord controller of both our life here and hereafter like the rays of light, you who hold the reins of our thought and action like the reins of a chariot, lord and master of all noble acts of yajna, pray come and accept the homage of worship of the dedicated people.

उ॒त नः॑ सु॒द्यात्मा॑ जी॒राश्वा॑ हा॒ता म॒न्दः शृ॑णव॒च्च॒न्द्र॑थः ।
 स ना॑ न॒ष ष॑त्तम॒रमू॑रा॒ शि॒वामं॑ सु॒वितं॑ व॒स्या अ॒च्छ ॥ १२ ॥

12. *Uta naḥ sudyotmā jīrāśvo hotā mandraḥ śṛṇavaccandrārathah. Sa no neṣanneṣatamaira-mūro'gnirvāmaṁ suvitam vasyo accha.*

And Agni, lord of divine light, faster than light

and omnipresent, generous giver and performer of universal yajna, blissful master of the golden chariot of existence may, we pray, listen to our song of celebration. May the lord omnipotent, inviolable, ever loving and lovable, lead us well to the good life and good fortune by the most virtuous thoughts and actions of faith and piety.

अस्ताव्यग्निः शिमीवद्भिरकः सामाज्याय पतरं दधानः ।
अमी च य मघवाना वयं च मिहं न सूर अति निष्ठ-
तन्युः ॥ १३ ॥

13. *Astāvyagniḥ śimīvadbhirarkaiḥ sāmrajyāya prataram dadhānaḥ. Amī ca ye maghavāno vayan ca miham na sūro ati niṣṭatanyuḥ.*

Thus is Agni, wielding power and splendour for world governance, praised with songs of success and thankfulness. And thus the yajakas and we, celebrants all blest with wealth and power by the Lord's grace, raise our songs of adoration to the skies loud and bold as thunder of the clouds under power of the sun.

Mandala 1/Sukta 142

Agni and others Devata, Dirghatama Auchathya Rshi

समिद्धा अग्र आ वह द्वाँ अद्य यतस्त्रुच ।
तन्तुं तनुष्व पूर्व्य सुतसामाय दाशुष ॥ १ ॥

1. *Samiddho agna ā vaha devāñ adya yatasruce. Tantuṁ tanuṣva pūrvyam sutasomāya dāśuṣe.*

Agni, light of life and life of the universe, the fire is burning. Bring the devas here and now, let the sages come and let nature bless the yajamana who has

raised the ladle to offer the oblation. Expand and continue the ancient line of yajnic action and progeny for the generous yajamana who has distilled the soma for the sages and for you.

घृतवन्तमुष मासि मधुमन्तं तनूनपात ।
यज्ञं विपस्य मावतः शशमानस्य दाशुषः ॥ २ ॥

2. *Ghṛtavantamupa māsi madhumantaṁ tanūnapāt.
Yajñam viprasya māvataḥ śaśamānasya dāśuṣaḥ.*

Agni, light and spirit of yajna, protector and preserver of the body, you are the measure of yajna and with your presence bless the ghrta-sprinkled honey-sweet fragrant yajna of the adoring generous sagely yajamana faithful like me.

शुचिः पावका अद्भुता मध्वा यज्ञं मिमि तति ।
नराशंसस्त्रिरा दिवा द्वा द्वाषु यज्ञियः ॥ ३ ॥

3. *Śuciḥ pāvako adbhuto madhvā yajñam mimikṣati.
Narāśaṁsastrirā divo devo deveṣu yajñiyah.*

Agni, pure and purifier, wonderful of nature, character and action, is keen to sprinkle yajna thrice with honey-sweets of fragrance from the light of heaven. Adorable is he among men, brilliant and generous among the nobilities of humanity, worthy of company and honour at yajnas.

इलिता अग्र आ वहन्दं चित्रमिह प्रियम ।
इयं हि त्वा मतिममाच्छ सुजिह्व वच्यत ॥ ४ ॥

4. *Īlito agna ā vahendraṁ citramiha priyam.
Iyaṁ hi tvā matirmamācchā sujihva vacyate.*

Agni, leading light of life and the world, praised

and prayed at yajna, bring us here and now Indra, wondrous, versatile and dear lord of honour and power, and bless us with wealth and prosperity. Lord of blissful voice and word, thus does my mind and understanding speak well of you and to you in adoration and prayer.

स्तृणानासां यतस्त्रुचा ब॒हिय॒ज्ञ स्व॒ध्वर ।

वृ॒ज्ज द॒वव्य॑चस्तम॒मिन्दा॑य॒ शम॑ सु॒पथः ॥ ५ ॥

5. *Strṇānāso yatasruco barhiryajñe svadhvare. Vṛñje devavyacastamam-indrāya śarma sapra-thaḥ.*

The organisers of great yajnas of love and non-violence collect the holy grass, spread it on the vedi and hold the ladle in hand for the oblation in yajna in honour of Indra for the sake of power, wealth and knowledge. And they build the largest home for the scholars of divinity and, through yajna, divest themselves of misery and poverty.

वि श्र॑यन्तामृता॒वृधः॑ प॒य द॒वभ्या॑ म॒हीः ।

पा॒वका॑सः पुरु॒स्पृहा॑ द्वा॒रा द॒वीर॑स॒श्चतः॑ ॥ ६ ॥

6. *Vi śrayantām-ṛtāvṛdhaḥ prayai devebhyo mahīḥ. Pāvakāsaḥ puruspr̥ho dvāro devīrasaścataḥ.*

In order to rise to the brilliance of the sages and towards the heights of divinity, take recourse to the veteran pioneers of Truth, pure purifiers of the spirit, and the great and distinctive voices of the sages universally loved and wanted, and join their paths of action like entering the doors of Divinity.

आ भ॒न्द॑मान् उ॒पाक॑ न॒क्ता॒षासा॑ सु॒पश॑सा ।

य॒ह्वी ऋ॒तस्य॑ मा॒तरा॑ सी॒दतां॑ ब॒हिरा॑ सु॒मत ॥ ७ ॥

7. *Ā bhandamāne upāke naktoṣāsā supeśasā.
Yahvī ṛtasya mātārā sīdatām barhirā sumat.*

Bright and blissful cyclic sisters, night and day, both beautiful, moving majestic, mothers of love and faith in Truth Divine may, we pray, come and grace our great house rejoicing, and bless our yajna with dignity and devotion.

मन्दजिह्वा जुगुवणी हातारा दव्या कवी ।
यज्ञं ना य तामिमं सिधमद्य दिविस्पृशम ॥ ८ ॥

8. *Mandrajihvā jugurvaṇī hotārā daivyā kavī.
yajñaṁ no yakṣatāmimam sidhramadya divispr-
śam.*

May the divine poets and visionaries, holy yajakas, soft and sweet of sacred speech and eloquence, come and join us today in this auspicious yajna of ours, the fragrance of which, with their chant, rises to the heavens.

शुचिदवष्वपिता हात्रा मरुत्सु भारती ।
इळा सरस्वती मही बहिः सीदन्तु यज्ञियाः ॥ ९ ॥

9. *Śucirdeveṣvarpitā hotrā marutsu bhārātī.
Ilā sarasvatī mahī barhiḥ sīdantu yajñiyāḥ.*

Bright and pure, delivered and entrusted to the divine visionaries and dynamic Maruts, vibrations of universal mind and brilliant teachers, holy media of communication between the divine and human, Bharati, mother speech of the nation for sustenance, Ila, divine articulation of Omniscience, Sarasvati, everflowing Word of the Veda, and Mahi, mother spirit of the earth, all these, we pray, may grace our house of yajna for

honour and adoration and for mutual discourse.

त ास्तुरीपमदभुतं पुरु वारं पुरु त्मना ।

त्वष्टा पाषाय वि ष्यतु राय नाभा ना अस्मयुः ॥ १० ॥

10. *Tannasturīpamadbhutaṁ puru vāraṁ puru tmanā. Tvaṣṭā poṣāya vi ṣyatu rāye nābhā no asmayuḥ.*

That wealth of life, knowledge, power and honour, ever flowing, all protective and self-preserving, which is the universal choice and conscientious love of all, may Tvashta, creator of life forms and human institutions, the very centre-hold of our life and society, lord our own, create for our sustenance, prosperity and progress.

अवसृज तु त्मना दवान्यः । वनस्पत ।

अग्निहव्या सुषूदति द्वा दवषु मधिरः ॥ ११ ॥

11. *Avasṛjannupa tmanā devān yakṣi vanaspate. Agnirhavyā suṣūdati devo deveṣu medhirah.*

Vanaspati, lord of light and sunbeams, with your heart and soul you join the devas, seekers of light and knowledge of divinity, giving them the enlightenment they love and desire, just as Agni, brilliant light and life of the universe, refulgent among the lights of nature and humanity, receives and refines the materials consumed and recreated in the yajnic evolution of nature and humanity.

पृषण्वत मरुत्वत विश्वदेवाय वायव ।

स्वाहा गायत्रवपस हव्यमिन्द्राय कतन ॥ १२ ॥

12. *Pūṣaṇvate marutvate viśvadevāya vāyave. Svāhā gāyatravepase havyamindrāya kartana.*

Homage of honour and adoration to the lord of nourishment, sustenance and advancement of life, to the lord of energy and movement onward, to the lord of the universe and ideal of humanity, and to Vayu, lord of the breath of life and spirit adorable. Do homage with offer of food and service to the saviour lord beatific of blessed form and to Indra, lord of honour, power and knowledge.

स्वाहाकृतान्या गृह्युप हव्यानि वीतय ।

इन्द्रा गहि श्रुधी हवं त्वां हवन्त अध्वर ॥ १३ ॥

13. *Svāhākṛtānyā gahyupa havyāni vītaye.*
Indrā gahi śrudhī havam tvām havante adhware.

Indra, lord of light and life, knowledge, power and honour, come close to our yajna and receive our homage of worship and prayer, gifts and service in yajna for the sake of protection and well-being. Come lord, listen to the prayers and presentations made in faith. All the devotees invoke, invite and honour you in the yajna of love and non-violence and in their conduct and behaviour.

Mandala 1/Sukta 143

Agni Devata, Dirghatama Auchathya Rshi

प तव्यसीं नव्यसीं धीतिमग्रय वाचा मतिं सहसः सूनव
 भर । अपां नपाद य वसुभिः सह प्रिया हाता पृथिव्यां
 न्यसीददृत्वियः ॥ १ ॥

1. *Pra tavyasīm navyasīm dhītimagnaye vāco matim
 sahasaḥ sūnave bhare. Apām napād yo vasubhiḥ
 saha priyo hotā pṛthivyām nyasīdadṛtviyaḥ.*

I bear and offer the highest, latest, joyously celebrative and most sacred worshipful homage in words of adoration to Agni, created of might, who is the grand child of waters of the skies, dearest favourite with the Vasu order of scholars, receiver and performer in yajna corresponding to the seasons and abiding with the earth.

स जायमानः परमव्यामन्याविरग्निरभवन्मातरिर्वन । अस्य
कत्वा समिधानस्य मज्मना प द्यावा शाचिः पृथिवी
अराचयत ॥ २ ॥

2. *Sa jāyamānaḥ parame vyomanyāviragnira-bhavanmātariśvane. Asya kratvā samidhānasya majmanā pra dyāvā śociḥ prthivī arocayat.*

That refulgent Agni born of the highest cosmic space manifested itself in energy currents in the middle region of space in the skies. It is by the action and force of this blazing power that the heaven is lit bright and the earth shines on in beauty.

अस्य त्वषा अजरा अस्य भानवः सुसंदृशः सुपतीकस्य
सुद्युतः । भात्व ासा अत्यक्तुन सिन्धवा ग्ररजन्त असंसन्ता
अजराः ॥ ३ ॥

3. *Asya tveṣā ajarā asya bhānavaḥ susaṁdrśaḥ supratīkasya sudyutaḥ. Bhātvakṣaso atyakturna sindhavo'gne rejante asasanto ajarāḥ.*

The beams and brilliance of this holy light, clear and discerning of sight, beautiful of form and blazing with awe, are unaging, beyond decay. The waves of this mighty power of light flowing like rivers in flood are ever youthful, ever wakeful, they ever shine and dispel darkness as the dawn dispels the night.

यम॑रि॒र भृ॑ग॒वा वि॒श्वव॑दसं॒ नाभा॑ पृथि॒व्या भुव॑नस्य म॒ज्मना॑ ।
अ॒ग्निं तं गी॑भि॒हिनु॑हि स्व आ दम॒ य एका॒ वस्वा॒ वरु॑णा न
राज॑ति ॥ ४ ॥

4. *Yamerire bhr̥gavo viśvavedasaṁ nābhā pr̥thivyā
bhuvanasya majmanā. Agniṁ taṁ gīrbhirhinuhi
sva ā dame ya eko vasvo varuṇo na rājati.*

That Agni whom the Bhrgus, men of vision and knowledge, invoke and realise on the floor of the earth, in the centre of the world and in the depth of their consciousness with the power of their knowledge, spirit and prana, that omniscient Agni, light of the world, with your words of prayer, invoke and realise in your own heart and home, yes, Him who alone by Himself is lord of the wealth of the universe and shines over all as Varuna, supreme ruler.

न या वरा॑य म॒रुता॑मिव स्व॒नः सन॑व सृ॒ष्टा दि॒व्या यथा॑शनिः ।
अ॒ग्निज॑म्भ॒स्तिगि॑तर॒त्ति भव॑ति या॒धा न शत्रू॑न्त्स वना॒
न्यृ॑ञ्जत ॥ ५ ॥

5. *Na yo varāya marutāmiva svanaḥ seneva sṛṣṭā
divyā yathāśaniḥ. Agnir-jambhais-tigitairatti
bharvati yodho na śatrūntsa vanā nyr̥ñjate.*

Agni is a mighty power which, like the roar of winds, like an awful force launched upon the enemy, is irresistible just like the thunderbolt of lightning in the sky. With its dreadful jaws, or crushing weapons, sharp and destructive, it eats up and destroys as a mighty warrior destroys the enemies, or as the conflagration burns up and reduces the forests to ash.

कुवि ण अग्निरुचथस्य वीरसद्वसुष्कुविद्वसुभिः काममावरत ।
चादः कुवित्तुतुज्यात्सातय धियः शुचिपतीकं तमया धिया
गृण ॥ ६ ॥

6. *Kuvinno agnirucathasya vīrasad vasuṣkuvid
vasubhiḥ kāmamāvarat. Codaḥ kuvit tutujyāt
sātaye dhiyaḥ śucipratīkaṁ tamayā dhiyā gṛṇe.*

May Agni, lord of light and power, expand and heighten our song of praise and celebration. May the brilliant power, great and beneficent, accord, approve and accomplish our desire and ambition with comforts and well-being in life. Great inspirer is Agni. May the power sharpen and activate our mind and intellect to create new things with acquisition of success and victories. With the same mind and intellect we praise and celebrate the grandeur of Agni, mighty, versatile, brilliant, blazing and pure of form and action.

घृतपतीकं व ऋतस्य धूषदमग्निं मित्रं न समिधान ऋज्जत ।
इन्धाना अका विदथेषु दीद्यच्छुकवणामुदु ना यंसत
धियम ॥ ७ ॥

7. *Ghṛtapratīkaṁ va ṛtasya dhūrṣadamagnim
mitraṁ na samidhāna ṛñjate. Indhāno akro
vidatheṣu dīdyacchukravaraṇāmudu no yaṁsate
dhiyam.*

The scholar of brilliance and intelligence researches and develops agni for you, agni, a power rising with flames of ghrta, firmly active like a friend of light and truth, sitting and working for humanity against the forces of falsehood, darkness and lawlessness. Blazing unresisted, it shines in the yajnic projects of development, and inspires and sharpens our

pure and transparent intelligence.

अ॒प॒यु॒च्छ॒ इ॒प॒यु॒च्छ॒द्भि॒रग्न॒ शि॒वभि॒नः पा॒युभिः॑ पा॒हि श॒ग्मः ।
अद॑ब्ध॒भि॒रदृ॑पित॒भि॒रिष्ट॑ नि॒मिष॒द्भिः॑ परि॑ पा॒हि न॒
जाः ॥ ८ ॥

8. *Aprayucchann aprayucchadhbhir agne śivebhir-
naḥ pāyubhiḥ pāhi śagmaiḥ. Adabdhebhir-
adrpitebhir-iṣṭe 'nimiṣadbhiḥ pari pāhi no jāḥ.*

Agni, holy power, brilliant and blazing, ever wakeful, active and working relentlessly, protect us with good, protective and preservative, and blissful modes of life, by noble, protective and blissful people. Power dear, creator and giver of joy and comfort, protect, promote and advance us all round by sober, irresistible and intrepidable modes and people ever watchful and working without a wink of sleep.

Mandala 1/Sukta 144

Agni Devata, Dirghatama Auchathya Rshi

ए॒ति॒ प॒ हा॒ता व्र॒तम॑स्य मा॒यया॒ध्वा द॑धा॒नः शु॒चि॒प॒श॒सं धि॒य॒म ।
अ॒भि स्त्रु॑चः॒ क॒मत॒ द॒ णा॒वृ॒ता या॒ अ॒स्य॒ धा॒म प॒थ॒मं ह॒
नि॒स॒त ॥ १ ॥

1. *Eti pra hotā vratamasya māyayordhvāṁ dadhā-
naḥ śucipeśasaṁ dhiyam. Abhi srucaḥ kramate
dakṣiṇāvṛto yā asya dhāma prathamam ha nim-
sate.*

The yajaka who holds his clear and brilliant intelligence high with his will and power goes by the law and discipline of this Agni, light of the Divine power of the world. He moves forward to hold the sacred ladles

dedicated to the service of yajna-fire and right circumambulation of the vedi, ladles which first and directly reach and take the yajamana to the sacred abode of Agni, light Divine.

अ॒भीमृ॒तस्य॑ द्रा॒ह्ना॑ अ॒नूष॑त॒ याना॑ द्र॒वस्य॑ स॒द॒न् परी॑वृ॒ताः ।
अ॒पामु॑प॒स्थ वि॒भृ॒ता॒ यदा॑व॒स॒दध॑ स्व॒धा अ॑ध॒य॒द्या-
भि॒रीर्य॑त ॥ २ ॥

2. *Abhīmṛtasya dohanā anūṣata yonau devasya sadane parīvṛtāḥ. Apāmupasthe vibhṛto yadāvasadadha svadhā adhayad yābhirīyate.*

Waves of fragrance, streams of nectar, dynamics of Truth and divine Law, returning, abiding, enveloped in light, going round Agni in the seat and home of the lord, the sun, do sing in adoration of the Divine. They nestle in the womb of the divine mother of waters, creativity of cosmic energy there held by the mother, and then the streams of nectar are distilled and rain down again in showers for the life of the earth and her children, joining, again with agni, electric energy.

यु॒यूष॑तः स॒वय॑सा॒ तदि॒द्वपुः॑ स॒मा॒नम॑र्थं वि॒तरि॑त्र॒ता मि॒थः ।
आ॒दीं॑ भ॒गा न॒ हव्यः॑ स॒म॒स्मदा॑ वा हु॒न र॒श्मीन्त्सम॑यंस्त॒
सा॒रथिः॑ ॥ ३ ॥

3. *Yuyūṣataḥ savayasā tadid vapuḥ samānamarthan vitaritratā mithaḥ. Ādīm bhago na havyaḥ samasmadā volhurna raśmīn tsamayamsta sārathiḥ.*

When two persons of equal age and equal mind wishing to cross over a common problem and achieve a common end, join together in body for mutual love and support, they accept, hold on and support each other as

beauty and majesty and accept a tribute of love as fire accepts an oblation of yajna from us, or as a charioteer accepts and holds the reins of the horses.

यमीं द्वा सवयसा सपयतः समान याना मिथुना समाकसा ।
दिवा न नक्तं पलिता युवाजनि पुरू चरं जरा मानुषा
युगा ॥ ४ ॥

4. *Yamīm dvā savayasā saparyataḥ samāne yonā mithunā samokasā. Divā na naktaṁ palito yuvā-jani purū carannajaro mānuṣā yugā.*

When two persons of equal age, the wedded couple, living together, the two as one in the same one body, in the same one house, serve and worship the same Agni in love day and night, then the same old eternal Agni, ever vibrating in the human soul as the will to live and generate, unaging, for ages and ages, is reborn as new and young as ever in the human form.

तमीं हिन्वन्ति धीतया दशं विशां दुवं मर्तास ऊतय हवामह ।
धनारधि पवत आ स ऋण्वत्यभिवर्जद्विवयुना नवाधित ॥ ५ ॥

5. *Tamīm hinvanti dhītayo daśa vriṣo devaṁ martāsa ūtaye havāmahe. Dhanoradhi pravata ā sa ṛṇvatyabhivrajadbhirvayunā navādhita.*

All the human potentials such as thoughts, ideas, reflection, wisdom, will and understanding, intention, devotion, prayer and meditation, all ten senses of perception and volition, the five main pranic energies and five sub-pranas, though separate, yet jointly, invoke, enlight and serve the same one Agni as the ten fingers, though separate, yet jointly, nurse the same one baby with love and care. We all mortals serve, adore and

worship the same eternal light of life, Agni. It moves ever so fast and hits its targets as an arrow shot from the bow, and ever new born and growing, young and youthful, it receives new knowledge from the sages on the move. Homage to the Lord for protection, promotion, peace and well-being!

त्वं ह्यग्र दिव्यस्य राजसि त्वं पार्थिवस्य पशुपाईव त्मना ।
 एनी' त एत बृहती अभिश्रिया हिरण्ययी वक्वरी बृहि-
 राशात ॥ ६ ॥

6. *Tvaṁ hyagne divyasya rājasi tvaṁ pāṛthivasya paśupā iva tmanā. Enī ta ete bṛhaṭī abhiśriyā hiraṇyayī vakvarī barhirāśāte.*

Agni, light supreme and power, you light and rule the heavens. You enliven and rule the earth and the earthly like a master shepherd with love and care. And both of them, heaven and earth, move on, mighty, grand and graceful, golden rich and beautiful, rotating and revolving in their orbits, rushing on and participating in the cosmic yajna.

अग्र जुषस्व पति हय तद्वचा मन्द स्वधाव ऋतजात सुकता ।
 या विश्वतः प्रत्यङ्ङसि दशता रण्वः संदृष्ट पितुमाँइव
 त्वः ॥ ७ ॥

7. *Agne juṣasva prati harya tad vaco mandra svadhāva ṛtajāta sukrato. Yo viśvataḥ pratyannāsi darśato raṇvaḥ saṁdrṣṭau pitumāñ iva kṣayaḥ.*

Agni, be pleased, listen to our words of praise and prayer and respond, charming lord of light possessed of innate power, born of cosmic energy for the law and truth of existence, master of yajnic action, universally

kind and favourable as you are, celestial beautiful to the sight, joyous and brilliant of word, and a haven of peace and comfort like a generous man of hospitality for all.

Mandala 1/Sukta 145

Agni Devata, Dirghatama Auchathya Rshi

तं पृच्छता स जंगामा स वेद स चिकित्वाँ इयत सा न्वीयत ।
तस्मिन्त्सन्ति पशिषस्तस्मिँष्टयः स वाजस्य शर्वसः
शुष्मिणस्पतिः ॥ १ ॥

1. *Taṁ prcchatā sa jagāmā sa veda sa cikitvāñ īyate
sā nvīyate. Tasmin tsanti praśiṣastasminn-iṣṭayaḥ
sa vājasya śavasah śuṣmiṇaspatiḥ.*

Agni is the lord of light, knowledge and power: of him they ask the questions, he goes all round, he knows, he has the wisdom and awareness and the knowledge of sciences, he reaches, yes, reaches anywhere he wants. In him lies the power of governance and law, in him lies the potential for all you want, and he is the master, ruler and commander of energy, strength and valour, and of the fiery forces of his dominion.

तमितृच्छन्ति न सिमा वि पृच्छति स्वनव धीरा मनसा
यदगभीत । न मृष्यत पथमं नार्परं वचा स्य कत्वा सचत
अपद्रुपितः ॥ २ ॥

2. *Tamit prcchanti na simo vi prcchati sveneva dhīro
manasā yadagrabhīt. Na mṛṣyate prathamam
nāparam vaco'sya kratvā sacate apradrpitah.*

Agni is the lord of knowledge and self-realisation: of him the learned ask the questions where

they miss the light, not all, everybody doesn't ask him. Lord of peace and stability of mind as he is, whatever he realises or understands with his own mind is not subject to doubt either before or later. Everybody goes by the words and holy actions of this power of undaunted spirit and undisturbed mind free from arrogance.

तमिद्रच्छन्ति जुह्वस्तमवतीविश्वान्यकः शृणवद्वचांसि म ।
पुरुषस्ततुरियज्ञसाधना च्छिदातिः शिशुरादत्त सं
रभः ॥ ३ ॥

3. *Tamid gachanti juhvastamarvatīrviśvānyekah śṛṇavad vacānsi me. Purupraiṣastaturiryajña-sādhano'cchidrotiḥ śīśurādatta saṁ rabhaḥ.*

Just as ladles of ghrta reach agni, fire of yajna, so do youth of noble speech and blessed intelligence reach Agni, lord of brilliance and exalted soul, bearing questions and homage. May the lord, sole master of knowledge, unique and unparalleled, listen to my prayers and questions too, lord inspirer of many, instant saviour of the seekers, master of yajnic accomplishments, giver of faultless protection, dispeller of doubts and darkness, all-great and loving, gracefully receiving and acknowledging questions as well as the homage of yajna.

उपस्थायं चरति यत्समारत सद्या जातस्तत्सार युज्यभिः ।
अभि श्वान्तं मृशत नान्द्य मुद यदीं गच्छन्त्युशतीर-
पिष्ठितम ॥ ४ ॥

4. *Upasthāyaṁ carati yat samārata sadyo jāta-statsāra yujyebhiḥ. Abhi śvāntaṁ mṛśate nāndye mude yadīm gacchantyusātīrapiṣṭhitam.*

When the devotee approaches this brilliant Agni with holy offerings, it instantly responds, rises, grows and expands with its flames. When the maidens with love and faith approach it, it provides soothing touches of caress and reflection for their peace and joy in a state of tranquillity.

स ई॑ मृ॒गा अ॒प्या॑ वन॒गुरु॑पं त्व॒च्यु॑पमस्यां॒ नि धा॑यि ।

व्य॒ब॒वी॒द्वयु॑ना॒ म॒त्य॑भ्या॒ ग्नि॒वि॒द्वौ ऋ॑त॒चि॒द्धि॒ स॒त्यः ॥ ५ ॥

5. *Sa īm mṛgo apyo vanargurupa tvacyupamasyāṁ ni dhāyi. Vyabravīd vayunā martyebhyo'gnirvidvān ṛtaciddhi satyaḥ.*

That Agni which is ever on the move like a deer, worthy of research and attainment, abiding in the waters, in the forests, in the sunbeams, in the woods, in the skin, and in the dark of the eye, which is a metaphor of omnipresence and universal eloquence of its presence for humanity, and similarly for the brilliant scholar dedicated to Agni, abiding for all everywhere, collecting the dynamic flow of knowledge and speaking of it to humanity — that is true, that is abiding: Agni, knowledge, scholarship, the flow, dynamics of existence, and living.

Mandala 1/Sukta 146

Agni Devata, Dirghatama Auchathya Rshi

त्रि॒मृ॒धानं॑ स॒प्त॒रा॒श्मिं॑ गृ॒णी॒ष नू॒नम॒ग्निं॑ पि॒त्रा॒रु॒प॒स्थं॑ । नि॒ष॒त्त॒म॒स्य॒ च॒र॒ता ध्रु॒व॒स्य॒ वि॒श्व॑ दि॒वा रा॒च॒नाप॑पि॒वांस॑म ॥ १ ॥

1. *Trimūrdhānaṁ saptaraśmim grṇīṣe'nūnamagnim pitrorupasthe. Niṣattamasya carato dhruvasya viśvā divo rocanāpaprivāṁsam.*

Invoke and celebrate Agni, three-headed, seven-rayed, perfect, nestled in the lap of its parents, which pervades and fills the lights of this moving but stable heavenly solar system of the universe.

(Agni is the life-energy of light and heat, born of akasha and vayu, cosmic space and cosmic energy; it abides on top of the three regions, earth, middle region of the skies, and the high and heavenly regions of the sun. It also abides in the three modes of nature, Prakṛti: sattva, rajas and tamas. It is an integration, or call it the seed, of the seven rays of light-spectrum, and it energises all the moving but stable solar systems of the universe.

Agni also is the vital spirit of the articulation of cosmic awareness in language form in the Veda, which is learnt from the opening word of the Rgveda. It abides on top of the three tenses and three persons of the verbs of the linguistic structure and in the seven vibhaktis, case endings, and sung in the seven metrical forms and seven notes of music.

Agni thus is the divine attribute of the spirit at the individual as well as the cosmic level, and energises, inspires and illuminates the physical, mental and spiritual worlds in the spheres of matter, motion and mind.)

उ ण म॒हो॑ अ॒भि व॑व । ए॒न अ॒ज॒र॑स्त॒स्था॒वित॑कृ॒तिः ।
उ॒व्याः प॒दा नि द॑धा॒ति सा॒ना॑ रि॒हन्त्यू॑धा॒ अरु॑षासा॒
अस्य ॥ २ ॥

2. *Ukṣā mahāñ abhi vavakṣa eme ajarastasthā-vitaūtirṣvaḥ. Urvyāḥ pado ni dadhāti sānau rihantyūdho aruṣāso asya.*

The mighty sun, far greater than the earth and other planets, generously radiating floods of light and waves of gravitational energy, holds the earth and skies. Ever young and awfully moving, it is stable, providing protection and stability to its family. On top, it maintains its degree and distance from the earth while its light rays touch and drink up the reservoirs of water.

सुमानं वत्समभि संचरन्ती विष्वग्धनू वि चरतः सुमक ।
अनपवृज्याँ अध्वन् मिमान विश्वान्कताँ अधि महा
दधान ॥ ३ ॥

3. *Samānaṁ vatsamabhi saṁcarantī viṣvagdhenū vi carataḥ sumeke. Anapavṛjyāṁ adhvano mimāne viśvān ketāṁ adhi maho dadhāne.*

Two cows, the earth and the sun, beautiful and co-existent, tending the same calf, the day-night cycle, equally well, traversing their orbits without deviating, go round and round, sustaining and revealing the great banners of the identity of various objects in space.

धीरांसः पदं कवया नयन्ति नाना हृदा र िमाणा अजुयम ।
सिषासन्तः पयपश्यन्त सिन्धुमाविरभ्या अभवत्सूया
नृन ॥ ४ ॥

4. *Dhīrāsaḥ padaṁ kavayo nayanti nānā hṛdā rakṣamāṇā ajuryam. Siṣāsantaḥ paryapaśyanta sindhumāvirebhyo abhavat sūryo nṛn.*

Poets and scholars, wise and meditative, protecting and guiding people with their heart in many ways, lead them to positions of undecaying value. Keen to share the joy and generosity of life wide as the sea, they look round and the sun reveals itself to them.

दि॒दृ॒ ण्यः॒ परि॒ का॒ष्ठा॒सु॒ ज॒न्य॒ इ॒ळ॒न्या॒ म॒हा॒ अ॒भा॒य॒ जी॒व॒स॒ ।
पु॒त्रा॒ यद॒र्भ॒व॒त्सू॒र॒ह॒भ्या॒ ग॒भ॒भ्या॒ म॒घ॒वा॒ वि॒श्व॒द॒श॒तः ॥ ५ ॥

5. *Didṛkṣeṇyah pari kāṣṭhāsu janya īlenyo maho arbhāya jīvase. Purutrā yadabhavat sūrahai-bhyo garbhebhyo maghavā viśvadarśataḥ.*

Agni, power of light and knowledge in life, so brilliant as to be admirable by the brilliant victorious all round in all directions, worthy of praise and reverence, life-giving to the small as well as to the great, abundantly creative and promotive to all these people and projects in the making, is the lord of wealth and power and universally admired and honourable.

Mandala 1/Sukta 147

Agni Devata, Dirghatama Auchathya Rshi

क॒था त॑ अ॒ग्न॒ शु॒च॒य॒न्त॒ आ॒या॒द॒दा॒शु॒वा॒ज॒भि॒रा॒शु॒षा॒णाः ।
उ॒भ॒ य॒त्ता॒क॒ त॒न॒य॒ द॒धा॒ना॒ ऋ॒त॒स्य॒ सा॒म॒न॒ण॒य॒न्त॒ द॒वाः ॥ १ ॥

1. *Kathā te agne śucayanta āyordadāśurvājebhirā-śuṣāṇāḥ. Ubhe yat toke tanaye dadhānā ṛtasya sāman raṇayanta devāḥ.*

Agni, lord of light and life, how do your flames of fire, and brilliant scholars, blazing and purifying, givers of life with food, energy and knowledge to both children and grand children, and bearing food both for body and mind, rejoice and participate in the songs of Veda and the yajna of Truth, Law and divine knowledge?

बा॒धा॒ म॒ अ॒स्य॒ व॒र्च॒सा॒ य॒वि॒ष्ट॒ म॒हि॒ष्ठ॒स्य॒ प॒भृ॒त॒स्य॒ स्व॒धा॒वः ।
पी॒य॒ति॒ त्वा॒ अनु॒ त्वा॒ गृ॒णा॒ति॒ व॒न्दार्क॑स्त॒ त॒न्वं॒ व॒न्द॒ अ॒ग्न॒ ॥ २ ॥

2. *Bodhā me asya vacaso yaviṣṭha mañhiṣṭhasya prabhṛtasya svadhāvaḥ. Pīyati tvo anu tvo grṇāti vandāruste tanvaṃ vande agne.*

Agni, lord of light, master of your own power of knowledge, youngest of the lights, listen to me, I pray, and know my word, highest and most powerful of mine ever borne: One drinks at the fount of your knowledge, and the other repeats your words according as you have directed. I am your admirer and worshipper. I bow to your body, mind and soul.

य पायवा मामत्यं त अग्न पश्यन्ता अन्धं दुरितादरं ।
रर । तान्त्सुकृता विश्ववदा दिप्सन्त इदिपवा नाहं
दभुः ॥ ३ ॥

3. *Ye pāyavo māmatelyaṃ te agne paśyanto andhaṃ duriṭādarakṣaṇ. Rarakṣa tāntsukṛto viśvavedā dipsanta id ripavo nāha debhuḥ.*

Agni, lord of light, power and knowledge, the flames of your fire, brilliant teachers and warriors, are the guardians of humanity, seers and visionaries of the present and future generations, who guard the blind and the ignorant against evil and crime. O lord and master of world knowledge, protect all those who do good work so that even the deadly enemies of society may not be able to terrorize anyone.

या ना अग्न अररिवाँ अघायुररातीवा मचयति द्वयन ।
मन्त्रा गुरुः पुनरस्तु सा अस्मा अनु मृ गीष्ट तन्वं दुरुक्तः ॥ ४ ॥

4. *Yo no agne ararivāñ aghāyurarātīvā marcayati dvayena. Mantra guruḥ punarastu so asmā anu mṛkṣiṣṭa tanvaṃ duruktaiḥ.*

Agni, whoever be envious, sinful and non-giving and try to mislead us with evil words and double dealing in action, may the Agni mantra be our right guide and save us, and may the evil speaker and doer stew himself in his own juice and destroy himself with those very evil words.

उ॒त वा॒ यः स॑हस्य प॒वि॒द्वान॒ म॒ता॒ म॒र्तं॑ म॒च॒र॒य॒ति॑ द्व॒य॒न॑ । अ॒तः
पा॒हि स्त॒व॒मा॒न॒ स्तु॒व॒न्त॒म॒ग्न॒ मा॒कि॒ना॒ दु॒रि॒ता॒य॑ धा॒यीः ॥ ५ ॥

5. *Uta vā yaḥ sahasya pravidvān marto martam marcayati dvayena. Ataḥ pāhi stavamāna stuva-ntamagne mākirno duritāya dhāyīḥ.*

O Agni, eminent power of knowledge, child of courage and valour celebrated by many, whoever be the man of advanced knowledge who enthralls men by way of right teaching and preaching, protect and promote him who praises you and teaches us. Let us never be seized by any evil or sinful person.

Mandala 1/Sukta 148

Agni Devata, Dirghatama Auchathya Rshi

म॒थी॒द्यदी॑ वि॒ष्टा मा॑त॒रि॒श्वा॒ हा॒ता॒रं॑ वि॒श्वा॒प्सुं॑ वि॒श्व॒दे॒व्य॒म॒ ।
नि॒ यं द॒धु॒म॒नु॒ष्या॑सु वि॒ ऽ॒स्व॒ण॒ चि॒त्रं॑ व॒पु॒षं॑ वि॒भा॒र्व॒म॒ ॥ १ ॥

1. *Mathīd yadīm viṣṭo mātariśvā hotāraṁ viśvāpsuṁ viśvadevyam. Ni yaṁ dadhurman-uṣyāsu vikṣu svarṇa citraṁ vapuṣe vibhāvam.*

Let us study and develop this Agni, light and fire energy, which Matarishva, wind and electric energy, pervading the skies energises, and which the scholars adopt in human communities like the wonderful sun for enhancement of the beauty of form and health of

body — Agni which exists in all forms of the universe, which gives the universe its cosmic form and which receives, consumes and recreates everything that is offered to it since it is the catalytic agent of the cosmic yajna.

ददामि । ददभन्त मन्माग्निवरूथं मम तस्य चाकन ।

जुषन्त विश्वान्यस्य कमापस्तुतिं भरमाणस्य कराः ॥ २ ॥

2. *Dadānaminna dadabhanta manmāgnir-varūthaṁ mama tasya cākan. Juṣanta viśvān-yasya karmo-pastutiṁ bharaṁaṇasya kārōḥ.*

Enemies cannot injure or violate Agni, fire power and the learned scientist, because it is the giver and it loves and desires the supreme good of me and everybody. All people love and esteem the celebration of the scientific and artistic versatility of this power and benefit from all the arts and crafts of the artist of this generous source of energy and beauty.

नित्यं चि ु यं सदनं जगृभ पशस्तिभिर्दधिर यज्ञियासः ।

पसू नयन्त गृभयन्त इष्टावश्वासा न रथ्या रारहाणाः ॥ ३ ॥

3. *Nitye cinnu yaṁ sadane jagṛbhre praśastibhir-dadhire yajñīyāsaḥ. Pra sū nayanta gṛbhayanta iṣṭāvaśvāso na rathyo rārahāṇāḥ.*

Let the high-priests of yajna (in the field of science and meditation) take up Agni, fire energy, in the laboratory, workshop, the eternal space and the cave of the mind, develop it with laudable means for advancement, and harness it for desired purposes, going forward as by chariot drawn by trained horses.

पुरूणि दस्मा नि रिणाति जम्भरादाचत वन आ विभावा ।
आदस्य वाता अनु वाति शाचिरस्तुन शयामसनामनु
द्यून ॥ ४ ॥

4. *Purūṇi dasmo ni riṇāti jambhairād rocate vana ā vibhāvā. Ādasya vāto anu vāti śocirasturna śaryāmasanāmanu dyūn.*

Agni, mighty power of light and fire, catalyses, destroys and creates many and, blazing in the light rays, shines in majesty. And then shining and blazing like a shooting star of the eternal archer, it releases stormy currents of energy every day, every minute, every moment.

न यं रिपवा न रिषण्यवा गभ सन्तं रषणा रषयन्ति । अन्धा
अपश्या न दभ अभिख्या नित्यास ई पतारा अर तन ॥ ५ ॥

5. *Na yaṁ ripavo na riṣaṇyavo garbhe santam reṣaṇā reṣayanti. Andhā apaśyā na dabhann-abhikhyā nityāsa īm pretāro arakṣan.*

Existing as it is in the womb of Eternity, no enemies, no designers of evil, no destroyers, no attacks, can damage it. The blind and the ignorant hurt it not, they cannot suppress it. Those who know, those who love, value and cooperate, permanently protect and promote it.

Mandala 1/Sukta 149

Agni Devata, Dirghatama Auchathya Rshi

महः स राय एषत पतिदि नि इनस्य वसुनः पद आ ।
उप धजन्तमदया विधति ॥ १ ॥

1. *Mahaḥ sa rāya eṣate patirdannina inasya vasunaḥ pada ā. Upa dhrajantamadrayo vidhannit.*

Agni! Mighty is he, lord and protector of wealth. Ruler of rulers, abundant and gracious giver of wealth, he comes to us to give us of his gifts. And when he comes near, mountains quake in fear and clouds shower in rain with reverence.

स या वृषा नरां न रादस्याः श्रवाभिरस्ति जीवपीतसगः ।
प यः संस्त्राणः शिश्रीत याना ॥ २ ॥

2. *Sa yo vṛṣā narāṃ na rodasyoḥ śravobhirasti jīvapītasargah. Pra yaḥ sasrāṇaḥ śīśrīta yonau.*

Abundant and generous is he like the clouds of rain, who, in the midst of heaven and earth as amidst humanity, has drunk deep of the joy of creation, and, dynamically pervading the universe with his majesty, who abides at the centre of the form and identity of existence.

आ यः पुरं नामिणीमदीदृत्यः कविर्भन्याः नावा ।
सूरा न रुरुक्वाञ्छतात्मा ॥ ३ ॥

3. *Ā yaḥ puram nārmiṇīmadīdedatyah kavirna-bhanyo nārvā. Sūro na rurukvāñchatātmā.*

Agni, who has illuminated the celestial city of this imperishable soul, who is fast as the winds of space and faster than sunbeams, is the visionary creator of the worlds of eternity, blazing as the very soul of a thousand suns.

अभि द्विजन्मा त्री राचनानि विश्वा रजांसि शुशुचाना
अस्थात । हाता यजिष्ठा अपां सधस्थ ॥ ४ ॥

4. *Abhi dvijanmā trī rocanāni viśvā rajāṃsi śuśu-cāno asthāt. Hotā yajiṣṭho apām sadhasthe.*

Twice born and born of two, akasha and vayu, manifesting in universal nature and in every distinct form of nature, illuminating three lights, fire of the earth, lightning of the skies and lights of heaven, vitalising all the worlds of the universe, Agni abides all round everywhere. Worthiest universal yajaka, holding the worlds unto itself, it abides coexistent with the universal liquid energy of the cosmos.

अयं स हाता या द्विजन्मा विश्वा दध वायाणि श्रवस्या ।
मता या अस्म सुतुका ददाश ॥ ५ ॥

5. *Ayam sa hotā yo dvijanmā viśvā dadhe vāryāṇi śravasya. Marto yo asmai sutuko dadāśa.*

Such is this Agni, creative lord of cosmic yajna, wielder of the worlds, born of two and twice born, who holds the choicest foods, energies and honours of the universe. And the man who, self-sacrificing, twice born of natural mother and mother Sarasvati, blest with the richest gifts of food, energy and honour, with a noble family gives in homage and surrender to this Agni, he is the real man.

Mandala 1/Sukta 150

Agni Devata, Dirghatama Auchathya Rshi

पुरु त्वा दāश्वान्वाच रिरग्र तव स्विदा ।
तादस्यैव शरण आ महस्य ॥ १ ॥

1. *Puru tvā dāśvān voce 'riragne tava svidā. Todasyeva śaraṇa ā mahasya.*

Faithful and dedicated, giving in homage, I sing profusely in honour and celebration of you, and come

in to you for shelter and protection, Agni, lord of light as the sun, great and glorious.

व्यनिनस्य धनिनः पहाष चिदररुषः ।

कदा चन प्रजिगता अदवयाः ॥ २ ॥

2. *Vyaninasya dhaninah prahoṣe cidararuṣaḥ.
Kadā cana prajigato adevayoḥ.*

And I would not care to join the company of the admirer of the rich not dedicated to the divinities and to the lord of light, Agni, even though he be otherwise non-violent.

स चन्दा विप मत्या' महा वार्धन्तमा दिवि ।

पपत्त अग्र वनुषः स्याम ॥ ३ ॥

3. *Sa candro vipra martyo maho vrādhantamo divi.
Prapet te agne vanuṣaḥ syāma.*

O lord of light and generosity, Agni, surely that mortal is blest and brilliant like the moon in the heavens, great and greater, ever rising most high, who is worshipful and gives in charity with thanks and divine admiration. May we, we pray, be dedicated to you, singing songs of devotion in admiration of the Divine.

Mandala 1/Sukta 151

Mitra-Varuna Devata, Dirghatama Auchathya Rshi

मित्रं न यं शिम्या गाषु गव्यवः स्वाध्या विदथ अप्सु
जीजनन । अरजतां रादसी पाजसा गिरा पति प्रियं यजतं
जनुषामवः ॥ १ ॥

1. *Mitraṁ na yaṁ śimyā goṣu gavyavaḥ svādhyo
vidathe apsu jījanan. Arejetām rodasī pājasā girā
Prati priyaṁ yajataṁ januṣāmavaḥ.*

Agni is dear as a friend and adorable (since it is the vigour and vitality of life in the human personality, in the animal world and in the earth and the environment). Let the people dedicated to the welfare and protection of humanity, who love the wealth of cows and milk products, who want to preserve the earth and the environment, and who value the vitality of their sense and mind, light and develop Agni, as a dear adorable friend, with noble acts in yajna and corporate action to inspire vitality in the cows, in the pranic energies, in the mind and senses, and in the earth and environment. And then the heaven and earth would vibrate with life and joy by virtue of their holy voice and the power of their songs of adoration. (Let the voice resound on earth and songs rise to heaven).

यद्ध त्यद्वां पुरुमी हस्यं सामिनः प मित्रासा न दधिर
स्वाभुवः । अध कतुं विदतं गातुमचत उत श्रुतं वृषणा
पस्त्यावतः ॥ २ ॥

2. *Yaddha tyad vām purumīḥasya sominaḥ pra
mitrāso na dadhire svābhuvah. Adha kratum
vidataṁ gātumarcata Uta śrutaṁ vṛṣaṇā pastyā-
vataḥ.*

O Mitra and Varuna, generous heaven and earth and the skies, listen to the voice of adoration which people of intelligence and innate virtue bear and offer as friends to you. Know the yajnic act of the blessed yajamana of prosperity holding rich libations of soma for the holy fire. Clear the path of progress for the worshipper and listen to the songs of the master of a happy home.

आ वां भूषन्ति॒ तया॒ जन्म॒ राद॑स्याः प॒वाच्यं॒ वृष॑णा॒ द॒ इ॒स
म॒ह । यदी॑मृ॒ताय॒ भर॑था॒ यदव॑त॒ प॒ हा॒त्रया॒ शि॒म्या॒ वी॒था
अध्व॒रम ॥ ३ ॥

3. *Ā vām bhūṣan kṣitayo janma rodasyoḥ pravācyam
vr̥ṣaṇā dakṣase mahe. Yadīmṛtāya bharatho
yadarvate pra hotrayā śimyā vītho adhvaram.*

Generous Mitra and Varuna, sun and cosmic waters, fire and sun, people living on earth admire your celebrated rise from heaven through the skies for the sake of spiritual greatness of honour and smartness of perfect performance, since on their invocation with holy action you reach their yajna of love and holiness of non-violence and bear all round fruits of yajna for the man of science and speed and for the man of truth and cosmic Law.

प सा िति॑र॒सुर॒ या महि॑ प्रि॒य ऋ॒तावा॑नावृ॒तमा॒ घा॑ष॒था
बृ॒हत् । यु॒वं दि॒वा बृ॒ह॒ता द॒ इ॒माभु॑वं गां न धु॒युप॑ यु॒ञ्जा॒थ
अ॒पः ॥ ४ ॥

4. *Pra sā kṣitirasura yā mahi priya Ṛtāvānāvṛtamā
ghoṣatho br̥hat. Yuvaṁ divo br̥hato dakṣamā-
bhuvam gām na dhuryupa yuñjāthe apah.*

O Mitra and Varuna, lords of the universal truth of being and action, wielders of the pranic energies dear as life, to the great earth which is so dear to you and to the people, proclaim the great and universal truth of life: Bring from the vast heaven of light, both of you, the mighty strength of being and the conviction of will and action, yoke the two like the driving force of a chariot, (like the ruler and the people of the world state), and join the march of life.

म॒ही अ॒त्र म॒हिना वार॑मृ॒ण्वथा र॒णव॑स्तु॒ज आ स॒द्वा॒न्ध॒नवः॑ ।
स्वर॑न्ति॒ ता उ॒पर॑ता॒ति सू॒य॒मा नि॒मुच॑ उ॒षस॑स्तक्व॒वीरि॑व ॥ ५ ॥

5. *Mahī atra mahinā vāramṛṇvatho'reṇavastuja ā sadman dhenavaḥ. Svaranti tā uparatāti sūryamā Nimruca uṣasastakvavīriva.*

Mitra and Varuna, you come like sun and shower to the great earth here and bring choice gifts. Pure cows unsullied by dust, fertile and generous they are, come home lowing for their calves like the dawns returning with homage to the sun in the vault of heaven, or like the birds on the flight back to the nest.

आ वा॑मृ॒ताय॑ क॒शिनी॑र॒नूष॑त् मि॒त्र य॒त्र वरु॑ण गा॒तुम॑च॒थः ।
अव॑ त्मना॑ सृ॒ज॒तं पि॒न्व॒तं धि॒या यु॒वं वि॒प॒स्य॒ मन्म॑नामि॒र॒ज्यथः॑ ॥ ६ ॥

6. *Ā vāmṛtāya keśinīranūṣata mitra yatra varuṇa gātumarcathaḥ. Ava tmanā śrjatan pinvatan dhiyo yuvaṁ viprasya manmanāmiraajyathaḥ.*

Mitra and Varuna, powers of love and justice of society, where the lights of knowledge and the flames of yajnic fire in action serve and augment you for the advancement of truth and rule of law, there your powers of love and friendship and your power of justice serve, protect and enrich the earth and the character and conduct of her children. O light and shower of life, love and justice, with your heart and soul, create, protect and strengthen the native intelligence and refine and raise the knowledge and wisdom of the noble saints and scholars.

या वां य॒ज्ञः श॑शमा॒ना ह॒ दा॒शति॒ क॒विहा॒ता य॒जति॒
मन्म॒सा॒र्धनः॑ । उपा॒हृ तं ग॒च्छ॒था वी॒था अ॒ध्व॒रम॒च्छा गि॒रः
सुम॒तिं ग॒न्तम॒स्मयू॑ ॥ ७ ॥

7. *Yo vām yajñaiḥ śaśamāno ha dāśati kavirhotā yajati manmasārdhanah. Upāha taṁ gacchatho vītho adhvaramacchā girah sumatiṁ gantama-smayū.*

Mitra and Varuna, teachers, masters and eminent scholars inspired with love friendship and justice, whoever does honour and reverence to you and gives in charity and homage to divinity by yajnas, good reading, prayer, and noble company, whoever attends on you with reverence for service, the worshipful man who has mastered his subject or the poet of vision and imagination or the generous yajaka, or the man of knowledge for whom science and honest industry alone is the key to success, you go to him, I pray, meet him at his yajna of love, reverence and non-violence, and bless him with holy words, noble wisdom and discrimination.

युवां य॒ज्ञः प॑थ॒मा गा॒भिर॒ञ्जत॒ ऋ॒ता॒वा॒ना म॒नसा॒ न प॒यु॒क्तिषु॑ ।
भ॒र॒न्ति वां म॒न्म॒ना सं॒यता॒ गि॒रा दृ॒ष्यता॒ म॒नसा॒ र॒वदा॑-
शाथ॑ ॥ ८ ॥

8. *Yuvām yajñaiḥ prathamā gobhirañjata ṛtāvānā manaso na prayuktiṣu. Bharanti vām manmanā saṁyatā giro'drpyatā manasā revadāśathe.*

Mitra and Varuna, first and foremost lords of truth and rectitude, whoever approach you with respect and honour you with yajnas and noble words as the first choice of their heart and soul, and offer you tributes of

love and reverence with controlled words of honesty and sincerity, you bless them with the wealth of knowledge and honour with a mind and spirit free from the pride of learning.

रुवद्वया दधाथ रुवदाशाथ नरा मायाभिरितुति माहिनम ।
न वां द्यावा हभिनात सिन्धवा न देवत्वं पणया नान-
शुमघम ॥ ९ ॥

9. *Revadvayo dadhāthe revadāśāthe narā māyā-
bhirita ūti māhinam. Na vām dyāvo'habhirnota
sindhavo na devatvaṁ paṇaya nānaśur-magham.*

Mitra and Varuna, eternal lord of love and spirit of justice and rectitude, you bear and bring the wealth of health and age of the natural world. Immanent spirits of divinity in the world, leaders of humanity, with your innate powers of protection here on earth, you bring us immense wealth and honour of life. The lights of the day to-day or tomorrow reach not the immensity of that grandeur. The rolling seas swell not to the heights of that immensity. The human voices fail to touch the fringe of that power and that glory.

Mandala 1/Sukta 152

Mitra-Varuna Devata, Dirghatama Auchathya Rshi

युवं वस्त्राणि पीवसा वसाथ युवारच्छिदा मन्तवा ह सगाः ।
अवातिरतमनृतानि विश्व ऋतन मित्रावरुणा सचथ ॥ १ ॥

1. *Yuvaṁ vastrāṇi pīvasā vasāthe yuvoracchidrā
mantavo ha sargāḥ. Avātiratamanṛtāni viśva
ṛtena mitrāvaruṇā sacethe.*

Mitra and Varuna, like day and night, with your

expansion over the world you reveal and cover the forms of things in existence and your revelations of the things are faultless. You rule out and overcome illusions and unrealities since you associate with what is real and true.

एतच्च॒न त्वा॒ वि चि॒कत॑द॒षां स॒त्या मन्त्रः॑ कवि॒शस्त॑
ऋ॒घा॒वान् । त्रि॒र॒श्रिं ह॒न्ति च॑तु॒र॒श्रि॒रु॒गा द॑व॒निदा॑ ह पथ॒मा
अ॒जू॒यन् ॥ २ ॥

2. *Etaccana tvo vi ciketadeṣām satyo mantraḥ kavi-śasta ṛghāvān. Triraśrīm hanti caturaśrirugro devanido ha prathamā ajūryan.*

This much, may be, one of these wise ones may know, one who knows the truth, thinks aright, and is recognised and praised by scholars of distinction as a man of vision and discrimination. The brilliant scholar of the four Vedas masters the three dimensions of knowledge: pure knowledge of Rks, applied knowledge of Yajus, and the meditative knowledge of sweet Samans, and, being the prime force and power of wisdom ever true, never out of date, defeats those who deny and dishonour the divinities of existence and eminence of knowledge.

अ॒पा॒द॒ति प॒थ॒मा प॒द्वती॑नां कस्त॒द्वां मि॒त्राव॑रु॒णा चि॒कत॑ ।
ग॒र्भा॑ भ॒ारं भ॑र॒त्या चि॒द॒स्य ऋ॒तं पि॒प॒त्यन्त॑ न॒ तारी॑त ॥ ३ ॥

3. *Apādeti prathamā padvatīnām kastad vām mitrāvaruṇā ciketa. Garbho bhāraṁ bharatyā cidasya ṛtaṁ pipartyanṛtaṁ ni tārit.*

Just as the dawn arises and radiates over the earth before moving humanity rises and goes out on business, so does the Original Knowledge of Revelation

radiate whole before it is analysed into distinctive branches. Which of your scholars, O Mitra and Varuna, powers of vision and wisdom, knows that? Probably the man-treasure of knowledge bears the burden of it, maintains it and feeds it with detailed application and overcomes illusion and confusion.

प॒यन्त॑मित्प॒रि॑ जा॒रं क॒नीनां॑ प॒श्याम॑सि॒ नार्प॑न्नि॒पद्य॑मानम् ।
अ॒न॒वपृ॑ग्णा॒ वित॑त॒ा वसा॑नं पि॒यं मि॒त्रस्य॑ वरु॒णस्य॑
धाम् ॥ ४ ॥

4. *Prayantamit pari jāraṁ kanīnāṁ paśyāmasi nopanipadyamānam. Anavapṛgṇā vitatā vasānaṁ priyaṁ mitrasya varuṇasya dhāma.*

Just as we see the sun, lover of the maidenly dawns, gather up the lights and moving on, never resting, so do we see the scholar, treasure-home of knowledge, lover of rising generations, moving on in his pursuit of knowledge, never resting and rusting, but expanding far and wide the light of knowledge, wherein lies the favourite love of Lord Supreme, lord of light as well as of the bottomless deep of annihilation.

अ॒न॒श्वा जा॒ता अ॒न॒भीशु॑रवा॒ कनि॑कदत्प॒तय॑दू॒ध्वसा॑नुः ।
अ॒चित्तं॑ ब॒ह्म जु॑जुषु॒युवा॑नः॒ प मि॒त्र धाम॑ वरु॒ण गृ॑णन्तः ॥ ५ ॥

5. *Anaśvo jāto anabhīśurarvā kanikradat patayad-ūrdhvasānuḥ. Acittam brahma jujuṣuryuvānaḥ pra mitre dhāma varuṇe gṛṇantaḥ.*

The sun is arisen, up on the heights of heaven, rushing on, roaring, no horse, no reins. Bright young generations pay homage, singing hymns of Infinity, admiring the treasure love of the Lord for the sake of Mitra and Varuna, love, light and justice of existence.

आ ध॒नवा॑ मा॒म॒त॒य॒म॒व॒न्ती॑ ब॒ह्म॒पि॒यं पी॒य॒न्त्स॒स्मि॒ धू॒ध॒न॑ ।
पि॒त्वा भि॑ । त व॒यु॒ना॒नि वि॒द्वाना॒सा॒वि॒वा॒सु॒ । दि॒ति॒मु॒रु॒ष्य॒त ॥ ६ ॥

6. *Ā dhenavo māmateyamavantīrbrahmapriyam pīpayantsasminnūdhan. Pitvo bhikṣeta vayunāni vidvānāsāvivāsannaditimuruṣyet.*

Just as cows feed their calves on milk from their udders, just as protective mothers breast-feed their darling child of love and promote him in his favourite studies of Divinity, so should the scholar of the ways and laws of the world ask for food and maintenance and, serving and shining, advance the study and knowledge of nature and eternity.

आ वां मि॒त्रा॒वरु॑णा ह॒व्य॒जु॒ष्टिं॑ न॒म॒सा द॒वा॒व॒व॒सा व॒वृ॒त्याम॑ ।
अ॒स्माकं॑ ब॒ह्म॒ पृ॒त॒ना॒सु स॒ह्या अ॒स्माकं॑ वृ॒ष्टि॒दि॒व्या सु॒पा॒रा ॥ ७ ॥

7. *Ā vām mitrāvaruṇā havyajuṣṭim namasā devāvavasā vavṛtyām. Asmākaṁ brahma pṛtanāsu sahyā asmākaṁ vṛṣṭirdivyā supārā.*

O Mitra and Varuna, brilliant and generous lords of love and justice, I pray, I may, with your protection, choose to worship you with the homage of love, dedication and sacrifice. Bless our songs of adoration among our people with wealth and honour of success and may our projects of action be holy and powerful, taking us across the high seas of life. Let our showers be showers of divinity and redemption.

Mandala 1/Sukta 153

Mitra-Varuna Devata, Dirghatama Auchathya Rshi

य॒जाम॑ह वां म॒हः स॒जा॒षा॑ ह॒व्य॒भि॒मि॒त्रा॒वरु॑णा॒ न॒मा॒भिः॑ ।
घृ॒त॒घृ॒त॒सू अ॒ध॒ य॒द्वाम॑स्म अ॒ध्व॒य॒वा न॒ धी॒ति॒भि॒भर॑न्ति ॥ १ ॥

1. *Yajāmahe vām mahah sajoṣā havyebhirmitrā-varuṇā namobhiḥ. Ghr̥tairghr̥tasnū adha yad vāmasme adhvaryavo na dh̥tibhirbharanti.*

Mitra and Varuna, great, loving, rejoicing, friends of humanity, lords of love and justice, resplendent with flames of ghr̥ta, we love, honour and worship you with salutations, service and oblations of high grades of ghr̥ta, and the devotees, dedicated and worshipful, bring holy offerings with sincere prayers like high-priests of yajna for you and for us.

पस्तुतिर्वा धाम न पयुक्तिरयामि मित्रावरुणा सुवृक्तिः ।
अनक्ति यद्वा विदथेषु हाता सुम्नं वां सूरिवृषणा-
वियं न ॥ २ ॥

2. *Prastutirvām dhāma na prayuktirayāmi mitrā-varuṇā suvr̥ktiḥ. Anakti yad vām vidatheṣu hotā sumnam vām sūrirvṛṣaṇāviyakṣan.*

Mitra, lord of love, and Varuna, lord of justice, I come to you as to my home and haven of peace, comfort and grace, having abandoned the storms of disturbance and temptation. My concentration is complete and my song of praise is divine. Lords of generosity, brave is the yajaka, come to join you in congregations of prayer and action, doing honour and homage to you, waiting for grace and comfort of well-being.

पीपाय धनुरदितिऋताय जनाय मित्रावरुणा हविद । हिनाति
यद्वा विदथ सपयन्त्स रातहव्या मानुषा न हाता ॥ ३ ॥

3. *Pīpāya dhenuraditirṛtāya janāya mitrāvaruṇā havirde. Hinoti yad vām vidathe saparyan-tsa rātahavyo mānuṣo na hotā.*

Mitra and Varuna, whoever the yajaka giving oblations in the yajna of love and charity to you like a noble human being, who invokes you and prays for help in his tasks of life, thanking you and serving you in gratitude, Mother Nature like a generous cow gives infinite blessings to that man of truth and sacrifice.

उ॒त वां वि॒ ऽ मद्या॒स्वन्धा॒ गाव॒ आप॑श्च पीपयन्त द॒वीः ।
उ॒ता ना॑ अ॒स्य पू॒व्यः प॒ति॒दन्वी॒तं पा॒तं प॒र्यस॑ उ॒स्त्रिया॑याः ॥ ४ ॥

4. *Uta vām vikṣu madyāsvandho gāva āpaśca pīpayanta devīḥ. Uto no asya pūrvyah patirdan vītaṁ pātaṁ payasa usriyāyāḥ.*

Mitra and Varuna, friends, teachers and leaders of humanity, may the cows and the holy voices, consecrated holy waters and food and the juice of soma among the happy people surfeit you with delight. And may the ancient master of our yajna of education, governance and production giving us the fruits of holiness sustain the yajna, and may you too continue to enjoy the fruits of that yajna and drink the milk of the cow as well as the lights of dawn.

Mandala 1/Sukta 154

Vishnu Devata, Dirghatama Auchathya Rshi

विष्ण॑ानु॒ कं वी॒याणि॑ प॒ वाचं॑ यः पाथि॑वानि विम॒म रजांसि॑ ।
या अ॒स्क॑भा॒यदु॒त्तरं॑ स॒धस्थं॑ वि॒चक्र॑मा॒णस्त्र॒धारु॑गा॒यः ॥ १ ॥

1. *Viṣṇornu kaṁ vīryāṇi pra vocaṁ yaḥ pāthivāni vimame rajāṁsi. Yo askabhāyaduttaraṁ sadha-sthaṁ vicakramāṇastredhorugāyāḥ.*

Let me well recite the grand acts of Vishnu, lord

immanent, all pervasive, of the universe, who creates all worlds of the universe, who sustains the high regions of light in upper space and, having created, maintains it three ways, i.e., as a system, as part of the cosmic system, and in relation to the other systems, the lord who is sung and celebrated everywhere.

प तद्विष्णुः स्तवत वीर्येण मृगा न भीमः कुचरा गिरिष्ठाः ।
यस्यारुषु त्रिषु विक्रमणष्वधि । यन्ति भुवनानि विश्वा ॥ २ ॥

2. *Pra tad viṣṇuḥ stavate vīryeṇa mṛgo na bhīmaḥ
kucaro giriṣṭhāḥ. Yasoyruṣu triṣu vikramaṇeṣva-
dhikṣiyanti bhuvanāni viśvā.*

That Vishnu who is sung and celebrated by virtue of his might, is the lord who pervades the universe everywhere just as the awful lion, lord of the mountain cave, majestically moves around over the tortuous paths of the forest. In the vast three-fold acts of his mighty creation, i.e., the acts of projection, sustenance and withdrawal, reside the entire worlds of existence.

प विष्णाव शूषमंतु मन्म गिरिं त उरुगायाय वृष्ण ।
य इदं दीर्घं पयतं सधस्थमका विमम त्रिभिरित्पदभिः ॥ ३ ॥

3. *Pra viṣṇave śūṣametu manma girikṣita urugāyāya
vṛṣṇe. Ya idaṁ dīrghaṁ prayataṁ sadhastha
meko vimame tribhirit padebhiḥ.*

May this powerful song of celebration reach Vishnu, celebrated lord, great and generous, who holds in balance the heights of the universe of space and time and creates it just in three steps of sattva, rajas and tamas, i.e., mind, motion and matter, or the three regions of earth, sky and the heaven of light.

यस्य त्री पूणा मधुना पदान्य त्रियमाणा स्वधया मदन्ति ।
य उ त्रिधातु पृथिवीमुत द्यामक दधार् भुवनानि
विश्व ॥ ४ ॥

4. *Yasya trī pūrṇā madhunā padānyakṣīyamāṇā
svadhayā madanti. Ya u tridhātu prthivīmuta
dyāmeko dādharma bhuvanāni viśvā.*

The threefold worlds of his, earth, heaven and the middle regions, full and perfect in their own ways and character, honey sweet and undecaying, rejoice in the lord's presence with their inmates by their innate power of sustenance. He, the sole lord, by himself, holds the entire worlds of existence including heaven and earth created of the three modes of Prakṛti, sattva, rajas and tamas.

तदस्य प्रियमभि पाथा अस्यां नरा यत्र दवयवा मदन्ति ।
उरुकमस्य स हि बन्धुरित्था विष्णाः पद परम मध्व
उत्सः ॥ ५ ॥

5. *Tadasya priyamabhi pātho aśyāṁ nara yatra
devayavo madanti. Urukramasya sa hi bandhu-
ritthā viṣṇoḥ pade parame madhva utsaḥ.*

May I rise to and follow that cherished path of lord Vishnu and reach that state of being wherein the noble people dedicated to Divinity live and rejoice in bliss. This lord of divine power and action is friend of the industrious men of relentless action, and there in his supreme presence flows the stream of divine love and bliss.

ता वां वास्तून्युश्मसि गमध्य यत्र गावा भूरिशृङ्गा अयासः ।
अत्राह तदुरुगायस्य वृष्णः परमं पदमव भाति भूरि ॥ ६ ॥

6. *Tā vām vāstūnyuśmasi gamadhyai yatra gāvo bhūriśṛṅgā ayāsaḥ. Atrāha tadurugāyasya vṛṣṇaḥ paramaṁ padamava bhāti bhūri.*

Men of dedication, yogis, teachers and preachers, scholars and scientists, wedded couples, for your rest and abiding residence where you should go and rest, we want those places where the sharp and penetrative rays of the divine sun should reach for enlightenment. Here only is the place, and we want your abode here, where the supreme abode of the generous and the omnipotent Vishnu shines with abundant light and bliss.

Mandala 1/Sukta 155

Vishnu Devata, Dirghatama Auchathya Rshi

प वः पान्तमन्धसा धियायत मह शूराय विष्णवे चाचत ।
या सानुनि पर्वतानामदाभ्या महस्तस्थतुर्वतव साधुना ॥ १ ॥

1. *Pra vaḥ pāntamandhaso dhiyāyate mahe śūrāya viṣṇave cārcata. Yā sānuni parvatān-āmadābhyā mahastasthaturvateva sādhunā.*

Of your delicious food and soma drink, offer in homage to the great and mighty Vishnu, lord of intelligence, and to Indra, bold and mighty lord of energy and power. Both stand on top of mountains and clouds and on top of heaven, firm and inviolable high, as the mountaineer stands firm on top of a mountain peak by the best and strongest equipment.

(According to Swami Dayanand, the mantra may be applied to the teachers and scholars of a nation who reach on top of learning and knowledge by arduous

efforts of mountainous degree and do their work freely and courageously.)

त्वषमित्था समरणं शिमीवतारिन्दाविष्णू सुतपा वामु-
रुष्यति । या मर्त्याय पतिधीयमानमित्कृशानारस्तुरसना-
मुरुष्यथः ॥ २ ॥

2. *Tveṣamitthā samaraṇam śimīvatorindrāviṣṇū sutapā vāmuruṣyati. Yā martyāya pratidhīya-mānam-it kṛśānor-astu-rasanām-uruṣyathaḥ.*

Indra, lord of power such as lightning, and Vishnu, lord of light such as the sun, extend and expand the range and potential of the mighty shooting archer's missile-fitted defence of humanity. And thus does the man of yajna, protecting, promoting and drinking the soma-joy of the nation, extend and expand the blaze of the battle of the mighty defender of the nation and thus does he glorify you both, Indra and Vishnu.

ता ईं वधन्ति मह्यस्य पांस्यं नि मातरा नयति रतस भुज ।
दधाति पुत्रा वरं परं पितुनाम तृतीयमधि राचन दिवः ॥ ३ ॥

3. *Tā īm vardhanti mahyasya paumsyam ni mātaraṇāyati retase bhuje. Dadhāti putro'varam param piturnāma tṛtīyamadhi rocane divaḥ.*

Those oblations of yajna food and distilled soma augment the great creative power of this Vishnu, spirit of the universe, for procreative virility and divine enjoyment of the world of existence. He vests it in the mother powers of nature, i.e., heaven and earth. Then the off-spring bears the name of the father, the one that is the ultimate, as the child of Divinity, and the other that is the worldly name of his family. The third the

Lord bears over and above the light of heaven.

तत्तदिदस्य पांस्यं गृणीमसीनस्य त्रातुरवृकस्य मी हुषः ।
यः पार्थिवानि त्रिभिरिद्विगामभिरुरु कर्मिष्टारुगायाय
जीवस ॥ ४ ॥

4. *Tattadidasya paumsyaṁ grṇīmasīnasya trātura-
vrkasya mīlhuṣaḥ. Yaḥ pārthivāni tribhirid
vigāmabhiruru kramiṣṭorugāyāya jīvase.*

That procreative virility of this lord Vishnu at every step of it, we celebrate in songs of joy, that creativity of the lord saviour and protector, generous and not rapacious who takes away nothing for himself, creator supreme and lord of cosmic fertility, who completes the creation of the natural universe in three steps of sattva, rajas and tamas — thought, energy and matter — for the delightful life of the soul, and then transcends the work of his own creation.

द्व इदस्य कर्मण स्वदृशा भिख्याय मत्या भुरण्यति ।
तृतीयमस्य नकिरा दधषति वयश्चन पतर्यन्तः पतत्रिणः ॥ ५ ॥

5. *Dve idasya kramaṇe swardrśo'bhikhyāya martyo
bhuraṇyati. Tṛtīyamasya nakirā dadharṣati
vayaścana patayantaḥ patatrinah.*

To know the grandeur of the lord seer of light and bliss across two steps of his creation, earth and the heavens of light, the human soul stirs in mind and intelligence. The third step no one can, or ought to, violate, overcome or ignore, not even people of the highest imagination, like birds of the strongest wings, can do so.

चतुर्भिः साकं नवतिं च नामभिश्चकं न वृत्तं व्यतीरवी-
विपत । बृहच्छरीरा विमिमान् ऋक्वभिषुवाकुमारः
पत्यत्याहुवम ॥ ६ ॥

6. *Caturbhiḥ sākaṁ navatiṁ ca nāmabhiścakraṁ na
vṛttaṁ vayatīṅravīvipat. Bṛhacchrīro vimimāna
ṛkvabhīryuvākumāraḥ pratyetyāha-vam.*

Inspiring, moving, measuring four and ninety names of the passage of chronological time, circulating in the cosmic circle of eternal time, rotating, revolving, eternally recurring, the mighty cosmic bodied Vishnu, ever young, never a teenager, moves the universe, himself unmoved and unmoving, and transcendent, and he listens and attends to our invocations of yajna with the Rkvi hymns of praise and celebration.

Mandala 1/Sukta 156

Vishnu Devata, Dirghatama Auchathya Rshi

भवा मित्रा न शव्या घृतासुतिविभूतद्युम्न एव्या उ सपथाः ।
अधा त विष्णा विदुषा चिदध्यः स्तामा यज्ञश्च राध्या
हविष्मता ॥ १ ॥

1. *Bhavā mitro na śevyo ghṛtāsutirvibhūtadyumna
evayā u saprathāḥ. Adhā te viṣṇo viduṣā cidar-
dhyāḥ stomo yajñaśca rādhyo haviṣmatā.*

O Vishnu, lord of universal knowledge, be like a friend, giver of peace and comfort, generator of the waters of life, lord of the wealth and honour of the world, instant mover and controller of protections, vast and expanding in influence and inspiration, and being so, worshipped by the wise and eminent scholars, served by the generous devotees of yajna, let the song of

celebration and the fragrance of yajna in your honour rise to the skies. (The mantra is applicable to the teacher also).

यः पू॒र्व्याय॑ व॒धस् नवी॑यस सु॒मज्जा॑नय॒ विष्ण॑व॒ ददा॑शति ।
या जा॒तम॑स्य॒ मह॒ता महि॑ बव॒त्सदु॑ श्रवा॑भि॒युज्यं॑
चिद॒भ्यस॑त ॥ २ ॥

2. *Yah pūrvyāya vedhase navīyase sumajjānaye viṣṇave dadāśati. Yo jātamasya mahata mahi bravat sedu śravobhiryujyam cidabhyasat.*

One who lovingly and generously does homage to Vishnu, ancient and yet most modern lord of knowledge, one who creates and imparts new knowledge for the devotees of knowledge, one who speaks and communicates this great new message of the great lord of universal knowledge, and one who practices this applicable and useful knowledge with thanks and grateful offerings in yajna for charity and social service, he is the real man.

तमु॑ स्ता॒तारः पू॒र्व्यं यथा॑ वि॒द ऋ॒तस्य॑ गर्भ॑ ज॒नुषा॑ पिप॒तन ।
आस्य॑ जा॒नन्ता॑ नाम॑ चिद्वि॒वक्त॑न॒ मह॑स्त॒ विष्णा॑ सु॒मतिं॑
भ॒जाम॑ह ॥ ३ ॥

3. *Tamu stotāraḥ pūrvyam yathā vida ṛtasya garbham januṣā pipartana. Āsya jānanto nāma cid vivaktana mahaste viṣṇo sumatiṁ bhajāmahe.*

Admirers and worshippers of the ancient and eternal lord of knowledge, Vishnu, as much as you know the lord and his knowledge, please augment and advance that body of knowledge with your own growth and contribution, a process as hard as rebirth though it is.

And knowing the lord and his knowledge, speak of the knowledge to the seekers in full confidence. O Vishnu, lord eternal and master of universal knowledge, all hail to you! We offer homage and worship to you in honour of your knowledge and wisdom.

तमस्य॒ राजा॒ वरुणस्तम॑श्चि॒ना क॒तुं स॒चन्त॒ मारु॑तस्य
व॒धसः॑ । द॒धार् द॑ द॒मुत्त॑मम॒हवि॑दं व॒जं च॒ विष्णुः॑ सखि॒वाँ
अपा॑णुत ॥ ४ ॥

4. *Tamasya rājā varuṇastamaśvinā kratuṁ sacanta mārutasya vedhasaḥ. Dādhāra dakṣamuttama-maharvidam vrajaṁ ca viṣṇuḥ sakhivāṇ aporṇute.*

Brilliant Varuna, lord of light and favourite choice of all, and the Ashvins, harbingers of the dawn of new knowledge, in unison, join that noble and yajnic act of the knowledge and revelation of Vishnu, lord of universal knowledge and instant controller of the Maruts, tempestuous heroes of action, for furtherance and application. Vishnu, commanding the force of his friends, wields the highest knowledge and expertise of action and opens the paths of action brilliant as day for humanity to follow and advance.

आ या वि॒वाय॑ स॒चथा॑य॒ दव्य॑ इ॒न्दाय॑ विष्णुः॑ सु॒कृत॑
सु॒कृत्तरः॑ । व॒धा अ॑जि॒न्वत्त्रि॑षध॒स्थ आय॑मृ॒तस्य॑ भा॒ग
यज॑मान॒माभ॑जत ॥ ५ ॥

5. *Ā yo vivāya sacathāya daivya indrāya viṣṇuḥ sukṛte sukṛttaraḥ. Vedhā ajinvat triṣadhastha āryamṛtasya bhāge yajamānamābhajat.*

Vishnu, generous and divine lord of knowledge, friend of all, brilliant hero of action, better and ever

more blissful doer, established in the threefold virtue of knowledge, action and worship, goes forward to join Indra, lord ruler of the world, who does good to all, and, in the direction of truth and rectitude, protects and promotes men of virtue, culture and creativity, and with all help blesses the yajamana in the performance of his acts of love and non-violence for peace and progress.

Mandala 1/Sukta 157

Ashvins Devata, Dirghatama Auchathya Rshi

अबाध्यग्निम् उदति सूर्या व्युषाश्चन्द्रा महावा अचिषा ।
आयुं तातामश्विना यातव रथं पासावीहवः सविता
जगत्पृथक् ॥ १ ॥

1. *Abodhyagnirjma udeti sūryo vyuṣāścandrā mahyāvo arciṣā. Āyukṣātāmaśvinā yātave ratham prāsāvīd devaḥ savitā jagat pṛthak.*

The fire of Agni awakes and stirs the world with life afresh. The sun is on the rise over the earth. The great and golden dawn wrapt in beauty waxes on the horizon with the splendour of her glory. The Ashvins, harbingers of new light and knowledge, harness their chariot for the daily round. And the generous lord of light and life, Savita, in his own gracious way, showers and sanctifies the moving world with sunlight and new inspiration for action.

यद्युज्जाथ वृषणमश्विना रथं घृतनं न मधुना त्रमु तम ।
अस्माकं बह्य पृतनासु जिन्वतं वयं धना शूरसाता
भजमहि ॥ २ ॥

2. *Yad yuñjāthe vṛṣaṇamaśvinā ratham ghr̥tena no madhunā kṣatramukṣatam. Asmākaṁ brahma pṛtanāsu jinvataṁ vayaṁ dhanā sūrasātā bhajemahi.*

Ashvins, harbingers of new light and life, chariot leaders of the world, you harness and ride your chariot of might and victory and sprinkle and inspire the Kshatra order of our defence and governance with exciting spirit of life and honey sweets of power and prosperity. In our struggle for the joy of life, inspire and strengthen our Brahma system of research and education with new knowledge and self-confidence. We pray, may we achieve the prize of success and victory in our battles of the brave.

अ॒वाङ् त्रि॒च॒का म॒धुवा॑ह॒ना र॒था जी॒राश्वा॑ अ॒श्विना॑यातु
सुष्टु॑तः । त्रि॒बन्धु॑रा म॒घवा॑ वि॒श्वसा॑भ॒गः शं न॒ आ व॑ इद
द्वि॒पद् चतु॑ष्पद ॥ ३ ॥

3. *Arvāṁ tricakro madhuvāhano ratho jīrāśvo aśvinoryātu suṣṭutah. Tribandhuro maghavā viśvasaubhagaḥ śaṁ na ā vakṣad dvipade catuspade.*

Here, may the three engined, three staged, honey carrier, superfast chariot of the Ashvins come, the chariot all-acclaimed, mighty, laden with wealth and splendours of the world, and may that chariot, we pray, bring us peace, prosperity and well-being for our humans and for our animal world.

आ न॒ ऊर्जं॑ वह॒तम॑श्विना यु॒वं म॒धुम॑त्या नः क॒श्या
मिमि॑ तम । पा॒युस्ता॑रि॒ष्टं नी॑ र॒पांसि॑ मृ॒ तत् स॒धत्तं॑ द्र॒ष्टा भ॑वत्तं
सचा॒भुवा॑ ॥ ४ ॥

4. *Ā na ūrjaṁ vahatamaśvinā yuvaṁ madhumatyā naḥ kaśayā mimikṣatam. Prāyustāriṣṭam nī rapāṁsi mṛkṣatam sedhatam devṣo bhavataṁ sacābhuvā.*

Ashvins, leaders of light, come, bring us food and energy, accelerate the nation's march with the spur of ambition and action. Take the health and age of the people over and across the heights. Rub off and wash away the sins. Ward off hate and enmity. Be our friends and helpers in every field.

युवं ह गर्भं जगतीषु धत्था युवं विश्वेषु भुवनेष्वन्तः ।

युवमग्निं च वृषणावपश्च वनस्पतीं रश्मिनावरयथाम ॥ ५ ॥

5. *Yuvaṁ ha garbham jagatīṣu dhattho yuvaṁ viśveṣu bhuvaneśvantah. Yuvamagniṁ ca vṛṣa-nāvapaśca vanaspatīṁraśvināvairayethām.*

Ashvins, leaders of humanity, harbingers of light and life, generous and brave, life of nature astir, you vest the moving spheres with living potentials for growth, you enrich all the living worlds of the universe with light and life. Come both of you, help and support, excite the fire, agitate the waters and inspire the herbs and trees of the nation with life anew, elevate, gear up and bring showers of fire and waters of action and ambition.

युवं ह स्था भिषजा भषजभिरथा ह स्था रथ्या इ रथ्यभिः ।

अथा ह त्रमधि धत्थ उगा या वां हविष्मान्मनसा ददाश ॥ ६ ॥

6. *Yuvaṁ ha stho bhiṣajā bheṣajebhiratho ha stho rathyā rāthyebhiḥ. Atho ha kṣatramadhi dhattha ugrā yo vām haviṣmān manasā dadāśa.*

Ashvins, harbingers of light and life, teachers, scholars and healers of the nation of humanity, be the physicians for us all with curatives, tonics and sanatives, be leaders and drivers with superfast chariots and energies. Lords of blazing power, keep the social order of defence bright and high for the ruler who, with all his wealth and powers of yajnic action, offers you homage sincerely with his heart and soul.

Mandala 1/Sukta 158

Ashvins Devata, Dirghatama Auchathya Rshi

वसू रुद्रा पुरुमन्तू वृधन्ता दशस्यतं ना वृषणावभिष्टा ।
दस्त्रा ह यदक्ण आचथ्या वां प यत्सस्त्राश्च अक्वा-
भिरूती ॥ १ ॥

1. *Vasū rudrā purumantū vṛdhantā daśasyataṁ no vṛṣaṇāvabhiṣṭau. Dasrā ha yad rekṇa aucathyo vām pra yat sasrāthe akavābhirūtī.*

Ashvins, generous lords of light and power, loved and wanted, shelter and support of all, scourge of evil and enmity, universally respected, ever on the rise, give us, we pray, what we love and desire for our success, since the admirable wealth that is yours you bring us for sure with abundant protection, promotion and welfare for all, brave saviours as you are from want and suffering.

का वां दाशत्सुमतयं चिदस्य वसू यद्धश्च नमसा पदे गाः ।
जिगृतमस्म र्वतीः पुरन्धीः कामपणव मनसा चरन्ता ॥ २ ॥

2. *Ko vām dāśat sumataye cidasyai vasū yad dhethe namasā pade goḥ. Jigṛtamasme revatīḥ purandhīḥ kāmapreṇeva manasā carantā.*

Ashvins, lords of light and leadership, shelter, support and protection for all, ever on the move with a mind keen to fulfil the desire and ambition of all, who hold and rule the human habitations in villages, towns and rich cities with food and power on the face of the earth and relentlessly keep awake, vigilant for us all and for our protection. Who can give, and what, in appreciation and return for this love and generosity of your mind and consideration for us — what except thanks and gratitude in homage?

युक्ता ह यद्वां ताग्याय पुरुवि मध्य अणसा धायि पजः ।

उप वामवः शरणं गमयं शूरा नाज्म पतयद्भिरवः ॥ ३ ॥

3. *Yukto ha yad vām taugryāya perurvi madhye arṇaso dhāyi pajrah. Upa vāmavaḥ śaraṇaṁ gameyaṁ śūro nājma patayadbhirevaiḥ.*

Ashvins, harbingers of light, power and protection, that stout, protective and irresistible chariot of yours propelled by flying oars stationed in the midst of the sea in full harness is ready for the valiant warrior to take us across the waters. May I, a powerful navigator in the battle of the sea, come and join the force under your protective cover?

उपस्तुतिराचथ्यमुरुष्यन्मा मामिम पतत्रिणी वि दुग्धाम ।

मा मामधा दशतयश्चिता धाक प यद्वां बद्धस्मनि खादति

ताम ॥ ४ ॥

4. *Upastutiraucathyamuruṣyenmā māmime pata-triṇī vi dugdhām. Mā māmedho daśatayaścito dhāk pra yad vām baddhastmani khādati kṣām.*

Ashvins, lords of light, power and holiness, may

my celebrative invocation and prayer protect my self-confidence. May the day and night cycle never drain me out. May your tenfold fire, concentrated and blazing, never burn me off, which otherwise bound up in the soul as the fire of grief and despair eats up the very flesh of the body.

न मा॑ गर॒ ऽद्या॑ मा॒तृ॒त॒मा दा॒सा यदी॑ सु॒स॒मु॒ब्ध॒म॒वा॒धुः । शि॒रा
यद॑स्य त्र॒त॒ना वि॒त त्स्व॒यं दा॒स उ॒रा अ॑सा॒वपि॑ ग्ध ॥ ५ ॥

5. *Na mā garan nadyo mātṛtamā dāsā yadīm
susamubdhamavādhuḥ. Śiro yadasya traitano
vitakṣat svayaṁ dāsa uro aṁsāvapi gdha.*

Let the streams be most motherly and kind saviours to me, simple, natural and unhurtful person as I am. Let not the streams swallow me even if savages were to throw me down into the water. If a thrice torturous person were to try to cut the head of such a person, then may the evil intentioned person cut his own torso and his own shoulders.

दी॒घ॒त॒मा मा॒म॒त॒या जु॒जु॒वा॒न द॑श्म यु॒ग ।
अ॒पा॒म॒र्थ॑ य॒ती॒नां ब्र॒ह्मा भ॑वति॒ सा॒र॒थिः ॥ ६ ॥

6. *Dīrghatamā māmateyo jujurvān daśame yuge.
Apāmarthaṁ yatīnām brahmā bhavati sārathiḥ.*

The person lost in darkness of the deep, having fallen a victim to blind attachment, grows old and decrepit in ten years. The one dedicated to sages in pursuit of divine knowledge, yajnic action and meditative prayer becomes a Brahma, scholar of the Veda, and a master of the chariot of life.

Mandala 1/Sukta 159***Dyava-Prthivi Devata, Dirghatama Auchathya Rshi***

प द्यावा यज्ञः पृथिवी ऋतावृधा मही स्तुष विदथेषु पचतसा ।
 दवभिय दवपुत्र सुदंससत्था धिया वार्याणि प्रभूषतः ॥ १ ॥

1. *Pra dyāvā yajñaiḥ pṛthivī ṛtāvṛdhā mahī stuṣe vidatheṣu pracetasā. Devebhirye devaput্রে sudamsasetthā dhiyā vāryāṇi prabhūṣataḥ.*

I study, serve and admire the earthly sphere and the solar system, both great, born of the particles of matter and energy in the course of natural evolution, both suggestive of new and newer knowledge through our yajnas of scientific programmes. Both of them, creations of the Divine, highly generous and productive, in cooperation with other natural elements, powers and spheres, working by the immanent will and intelligence of nature, produce and adorn manifold things of beauty and value.

उत मन्य पितुरदुहा मना मातुमहि स्वतवस्तद्धवीमभिः ।
 सुतसा पितरा भूम चकतुरु पजाया अमृतं वरीमभिः ॥ २ ॥

2. *Uta manye pituradruho mano māturmahi svata-vastaddhāvīmabhiḥ. Suretasā pitarā bhūma cakratururu prajāyā amṛtaṁ varīm-abhiḥ.*

And with holy invocations in yajna, I study, investigate and meditate on the great and innate power and intelligence of my father and mother the sun and the earth, both free from hate and full of love for all. Both father and mother of the world, overflowing with life and virility, create and augment the great and universal nectar wealth of humanity with their expansive

and abundant generosity.

त सूनवः स्वर्षसः सुदंससा मही जज्ञुमातरा पूर्वचित्तय ।
स्थातुश्च सत्यं जगत्तश्च धर्माणि पुत्रस्य पाथः पदमद्वया-
विनः ॥ ३ ॥

3. *Te sūnavaḥ svapasaḥ sudamsaso mahī jajñur-
mātarā pūrvacittaye. Sthātuśca satyaṁ jatagaśca
dharmaṇi putrasya pāthaḥ padam-advayāvinah.*

They are the children, sons and daughters in reality, heroic, noble and graceful of action, who for the first, essential and absolute knowledge of prime importance, collect the knowledge of the great parents of the world of existence: Ishwar and Prakrti, sun and earth, and father and mother of this human birth of ours. O Parents, protect and bless the true and firm establishment of the child, free from duplicity and double dealing, in the Dharma of the static and dynamic world.

त मायिना ममिर सुपचतसा जामी सयानी मिथुना
समाकसा । नव्यं नव्यं तन्तुमा तन्वत दिवि समुद अन्तः
कवयः सुदीतयः ॥ ४ ॥

4. *Te māyino mamire supracetaso jāṁī sayonī
mithunā samokasā. Navyaṁ-navyaṁ tantumā
tanvate divi samudre antaḥ kavayaḥ sūdītayaḥ.*

Those are poets and scientists of brilliance and vision possessed of wondrous power and intelligence, of equal knowledge and interest, loving together and working together as a family team like brother and sister, who study and measure the depths and interior of the oceans of earth and the heavens of light, create the warp

and woof of ever expanding new knowledge and find new paths over the seas and in the skies and space.

तदाधा अद्य सवितुवरण्यं वयं देवस्य पसव मनामह ।
अस्मभ्यं द्यावापृथिवी सुचतुना रयिं धत्तं वसुमन्तं शत-
ग्विनम ॥ ५ ॥

5. *Tad rādho adya saviturvarenyam vayam devasya prasave manāmahe. Asmabhyam dyāvāprthivī sucetunā rayim dhattam vasuma-ntam śatagvinam.*

That gift of knowledge worthy of love and choice in the creation of self-refulgent Lord Savita's cosmic yajna, we value and admire. May the heaven and earth, universal father and mother, blest with immanent will of Nature, bear, bring and reveal that body of knowledge which is rich in wealth and power and provides a hundred forms of prosperity with cows, fertile lands and the word of knowledge and divinity.

Mandala 1/Sukta 160

Dyava-Prthivi Devata, Dirghatama Auchathya Rshi

त हि द्यावापृथिवी विश्वशंभुव ऋतावरी रजसा
धारयत्कवी । सुजन्मनी धिषणं अन्तरीयत द्वा द्वा धमणा
सूयः शुचिः ॥ १ ॥

1. *Te hi dyāvāprthivī viśvaśambhuva ṛtāvarī rajaso dhārayatkavī. Sujanmanī dhiṣaṇe antarīyate devo devī dharmaṇā sūryaḥ śucih.*

The two, heaven and earth, givers of universal peace and comfort, abiding by the laws of universal Truth, holding their spheres, vested with immanent will

and intelligence, nobly born of mother nature, stout and forbearing, are brilliant and of divine quality. The sun, pure and effulgent, goes on by the laws of its own existence between heaven and earth.

उरुव्यचसा महिनी असृचता पिता माता च भुवनानि
रतः । सुधृष्टम वपुष्ये न रादसी पिता यत्सीमभि
रूपरवासयत ॥ २ ॥

2. *Uruvyacasā mahinī asaścatā pitā mātā ca bhuvanāni rakṣataḥ. Sudhrṣṭame vapuṣye na rodasī pitā yat sīmabhi rūpairavāsayat.*

The two, of mighty expanse, great and grand, each separate with its own distinct identity, the sun as father and the earth as mother, protect and sustain the worlds and people around. Very strong and forbearing, the heaven and earth are like two wondrous icons of Beauty itself, which the father sun has fully vested with form and colour.

स वह्निः पुत्रः पित्राः पवित्रवान पुनाति धीरा भुवनानि
मायया । धनुं च पृश्निं वृषभं सुरतसं विश्वाहा शुक्रं पया
अस्य दु त ॥ ३ ॥

3. *Sa vahniḥ putraḥ pitroḥ pavitravān punāti dhīro bhuvanāni māyayā. Dhenum ca pṛśniṁ vṛṣabhaṁ suretasam viśvāhā śukraṁ payo asya dukṣata.*

That universal vital fire, carrier of light and life and yajna, child of its causal parents, Lord Supreme and Nature and then akasha and vayu, i.e., space and energy, universal agent of holy action, constant and resolute, purifies and sanctifies with its wonderful powers, it energises, fertilises and purifies the cow, the

earth and the holy Word, enlightens the sun and skies, gives vitality to the virile bull and pranic energy and sustaining power to the life-giving sun, and it emanates purity and vitality to the seed of life in existence day and night. Men and women all, serve it and draw the milk of life energy from the holy, universal and constant energy of fire through the creative act of yajna.

अ॒यं द॒वाना॑म॒पसा॑म॒पस्त॑मा॒ या ज॒जान॑ राद॒सी वि॒श्वशं॑भुवा ।
वि या म॒म रज॑सी सु॒कतू॒यया॑ जर॑भिः स्क्म्भ॑नभिः
समा॑नृच ॥ ४ ॥

4. *Ayam devānāmapasāmapastamo yo jajāna rodasī viśvaśambhuvā. Vi yo mame rajasī sukratūyayā' jarebhiḥ skambhanebhiḥ samānrce.*

Of all the lights of divinity and of all the acts of divinities, the Lord Supreme is the prime efficient cause of the acts of creation. Lord of bliss for the whole universe in existence, He creates the heaven and earth. With His divine omnipotence, He pervades and transcends the spaces and, with His imperishable powers of sustenance, stabilises the suns and the stars and the worlds that move. Homage in prayer and celebration to the Lord!

त ना॑ गृ॒णान॑ म॒हिनी॑ म॒हि श्रवः॑ । त्रं द्या॑वापृथि॒वी धा॑सथा
बृ॒हत । यना॑भि कृ॒ष्टी स्त॒तना॑म वि॒श्वहा॑ प॒नाय्य॑माजा॑ अ॒स्म
समि॑न्वतम ॥ ५ ॥

5. *Te no grṇāne mahinī mahi śravaḥ kṣatram dyāvāprthivī dhāsatho brhat. Yenābhi kṛṣṭīstanāma viśvahā panāyyamojo asme saminvatam.*

May they, the great heaven and earth, thus sung

and celebrated, bear and bring us abundant food and energy and create a grand social order for us, and may they infuse in us every day an admirable sense of honour and valour so that we may build a great nation of humanity across the globe.

Mandala 1/Sukta 161

Rbhus Devata, Dirghatama Auchathya Rshi

किमु श्रेष्ठः किं यविष्ठ न आजगन्किमीयत दूत्यं
कद्यदूचिम । न निन्दिम चमसं या महाकुला ग्रं भातदुण
इद्धुतिमूदिम ॥ १ ॥

1. *Kimu śreṣṭhaḥ kiṁ yaviṣṭho na ājagan kimīyate
dūtyaṁ kad yadūcima. Na nindima camasaṁ yo
mahākulo'gne bhrātardruṇa id bhūtim-ūdimā.*

What best, what youngest or latest comes to us, or what message comes to us and from where, when do we speak of such things? Agni, brother dear, the high born who takes to the ladle of yajna or to the cloud, we never malign. Who ever is fast and dynamic, we praise. We speak of good fortune and of well-being only.

एकं चमसं चतुरः कृणातन तद्वा द्वा अबुवन्तद्वा आगमम ।
साधन्वना यद्यवा करिष्यथ साकं दवयज्ञियासा भवि-
ष्यथ ॥ २ ॥

2. *Ekam camasaṁ caturaḥ kṛṇotana tad vo devā
abruvan tad va āgamam. Saudhanvanā yadyevā
kariṣyatha sākam devairyajñiyāso bhaviṣyatha.*

Create four ladles worth of yajnic materials out of one put in. Let the nobles speak to you of this. Create four clouds out of one, the scholars would speak to you.

And to that end I too would come to you. Men of the mighty bow, if you would but do this, then with the light of divinities and with the nobilities, you would be the real men of yajna.

अग्निं दूतं प्रति यदब्रवीतनाश्वः कत्वा रथं उतह कत्वः ।
धनुः कत्वा युवशा कत्वा द्वा तानि भातरनु वः कृत्व्य-
मसि ॥ ३ ॥

3. *Agniṁ dūtaṁ prati yadabravītanāśvaḥ kartvo ratha uteha kartvaḥ. Dhenuḥ kartvā yuvaśā kartvā dvā tāni bhrātaranu vaḥ kṛtvymasi.*

Agni, scholar, scientist, technologist, if you were to say about agni, the harbinger of fire and electric power: the horse power has to be developed, the chariot has to be designed and developed here and now, and the language has to be found and developed, and youth has to be developed and rejuvenated, and the horse and the cow have to be groomed and developed, then dear brother, we would follow you in action for both fire and electric power.

चकृवांसं ऋभवस्तदपृच्छत क्वदभूद्यः स्य दूता न आजगन ।
यदावाख्यच्चमसाञ्चतुरः कृतानादित्वष्टा ग्रास्वन्तन्या-
नज ॥ ४ ॥

4. *Cakṛvāṁsa ṛbhavastadapṛcchata kvedabhūd yaḥ sya dūto na ājagan. Yadāvākhyaccamasāñcaturaḥ kṛtānādit tvaśtā gnāsvantar-nyānaje.*

O Rbhus, eminent scientists, technologists and engineers of the top-most intellectual order of vision and dynamic action, if that messenger of knowledge, light and fire energy were to come to us, ask him where

the origin of that power is, and who the messenger is, since when Tvashta, analyst and maker of fine things, analysed one form of composite matter or compound such as the cloud or a ladleful of sacrificial input of the furnace-vedi into its four chemical components like earth, water, heat and vayu, wind energy of electric potential, then only was agni energy able to move things over and into the moving spheres such as earth.

हनामनाँ इति त्वष्टा यदब्रवीच्चमसं य देवपानमनिन्दिषुः ।
अन्या नामानि कृण्वत सुत सचाँ अन्यरनान कन्याइ
नामभिः स्परत ॥ ५ ॥

5. *Hanāmaināñ iti tvaṣṭā yadabravīccamasam ye devapānam-anindiṣuḥ. Anyā nāmāni kṛṇvate sute sacāñ anyairenān kanyā nāmabhiḥ sparat.*

If Tvashta, master analyst and expert maker, were to say: “Let us reject these,” about those who mock at the ladleful of yajnic input or the cloud, analysed, synthesised and restructured, then let us reject the undue criticism. And when the soma has been distilled, that is, when the result has been obtained from the scientific yajna, let us describe the achievement by other names, and let the delighted beneficiary too call the new product by other favourite names, the soma is worthy of the gods to drink.

इन्द्रा हरीं युयुज अश्विना रथं बृहस्पतिविश्वरूपामुपाजत ।
ऋभुविभ्वा वाजा दवाँ अगच्छत स्वपसा यज्ञियं भाग-
मन ॥ ६ ॥

6. *Indro harī yuyuje āśvinā ratham bṛhaspatirviśva-rūpāmupājata. Ṛbhurvibhvā vājo devāñ agacchata svapaso yajñiyam bhāgamaitana.*

Let Indra, master of energy, power and sunlight, use the knowledge of fire, electricity, radiation and gravitation. Let the Ashvins, masters of the chariot, prepare the car. Let Brhaspati, expert of the earth's variety of objects and scientific language, create the formulae of analysis and structure. Let Rbhu, expert of the science of universal energy, with Vibhu, brilliant man of light and fire, and Vaja, expert of speed and control, all noble powers of great action, reach the divine sources of nature's wealth and energy and enjoy their share of the gifts of corporate programmes of yajnic creation.

निश्चम॑णा॒ गाम॑रिणीत धी॒तिभि॑या जर॑न्ता युव॒शा
ताकृ॑णातन । साध॑न्वना॒ अश्वा॑दश्व॒मत॒ त यु॒क्त्वा रथ॑मुप॒
द्रवाँ॑ अ॒यातन॑ ॥ ७ ॥

7. *Niścarmaṇo gāmariṇīta dhītibhīryā jarantā
yuvaśā tākr̥ṇotana. Saudhanvanā aśvādaśvama-
takṣata yuktvā rathamupa devāñ ayātana.*

With dexterous use of your ideas, repair and enrich the surface of the earth like nourishing the holy cow emaciated to the skin, and rejuvenate those who are breaking down under the weight of aging and consumptive diseases. O warriors of the bow, create new vehicles of wondrous velocity from materials of magnetic energy and radiation. And then yoke your motive power to the chariot and reach the wealth of nature's divinity.

इ॒दमु॑दकं पि॒ब॒त॒त्य॒ब॒वी॒त॒न॒दं वा॑ घा पि॒ब॒ता मुञ्ज॑न॒ज॒न॒म ।
साध॑न्वना॒ यद्वि॑ त॒ त्व॒ ह्य॑थ॒ तृ॒तीय॑ घा स॒र्व॒न माद॑-
याध्व॑ ॥ ८ ॥

8. *Idamudakaṁ pibatetyabravītanedaṁ vā ghā pibatā muñjanejanam. Saudhanvanā yadi tanneva haryatha tṛīye ghā savane mādayādhvai.*

Master experts of pharmacy and distillation of medicinal drinks, to the patients and admirers say: Taste and drink this tonic, or drink this one which has been purified and reinforced with munja grass, and if you choose to drink neither, then take this one prepared in the third distillation for purity and power and be happy.

आपा॒ भूयि॑ष्ठा॒ इत्य॑का॒ अब॑वीद॒ग्निभूयि॑ष्ठ॒ इत्य॒न्या अ॑बवीत ।
व॒ध॒य॒न्ती॑ ब॒हुभ्यः॑ प॒का॑ अब॒वीदृ॒ता वद॑न्तश्चम॒साँ अपि॑-
शत ॥ ९ ॥

9. *Āpo bhūyiṣṭhā ityeko abravīdagnirbhūyiṣṭha ityanyo abravīt. Vadharyantīm bahubhyaḥ praiko abravīdṛtā vadantaścamasāñ apimśata.*

One of the experts says: waters are the best and most efficacious. Another says: fire is the best and most efficacious. Out of all, one speaks of earth as the most powerful for life and against anti-life. Thus do you all speak of the existent elements of truth and reality and distinguish between one source of power and grandeur and another for yourself and develop the same.

श्रा॒णाम॑कं उद॒कं गा॑मवा॒जति॑ मा॒ंसम॑कः पि॒शति॑ सू॒नया॑-
भृ॒तम॑ । आ नि॒मुचः॑ श॒कृद॑का॒ अपा॑भर॒त्किं स्वित्पु॑त्रभ्यः
पि॒तरा॑ उपा॒वतुः॑ ॥ १० ॥

10. *Śroṇāmeka udakaṁ gā mavājati māṁsamekaḥ piṁśati sūnayābhṛtam. Ā nimrucaḥ śakṛdeko apābharat kiṁ svit putrebhyaḥ pitārā upāvatuḥ.*

One takes water to the disabled cow, the other

dresses the wound suffered from accidental hurt, yet another looks after the shed and removes the dirt the whole day till sunset. What would the parents expect of children to approve, more than this?

उद्धत्स्वस्मा अकृणातना तृणं निवत्स्वपः स्वप्स्यया नरः ।
अगाह्यस्य यदसस्तना गृह तदद्यदमृभवा नानु गच्छथ ॥ ११ ॥

11. *Udvatsvasmā akrṇotanā tṛṇaṁ nivatsvapah svapasyayā narah. Agohyasya yadasastanā grhe tadadyedamṛbhavo nānu gacchatha.*

All ye men and women, with all your desire and good action on higher ground, grow fodder for cows and other animals, and produce and store water in lower places. Do not destroy anything in the open home of even a carefree person and always follow wise and intelligent persons of noble and expert performance.

संमील्य यद्भुवना पयसपत क्व स्वित्तात्या पितरा व
आसतुः । अशपत यः कुरस्त्रं व आदद यः पाब्वीत्या तस्मा
अबवीत ॥ १२ ॥

12. *Samīmīlya yad bhuvanā paryasarpata kva svit tātīyā pitarā va āsatuh. Aśapata yaḥ karasnam va ādade yaḥ Prābravīt pro tasmā abravītana.*

Rbhus, experts of tempestuous action, join together with concentrated action, go round the worlds and know them, and take care where your progenitors then abide. Accost and face whoever holds up your hand, and thank and appreciate whoever approves your action with praise.

सुषुप्वांसं ऋभवस्तदपृच्छतागाह्य क इदं ना अबूबुधत ।
श्वानं ब्रस्ता बाधयितारमबवीत्संवत्सर इदमद्या व्य-
ख्यत ॥ १३ ॥

13. *Suṣupvāṁsa ṛbhavastadapṛcchatāgohya ka idaṁ na abūbudhat. Śvānaṁ basto bodhayitāramabavīt samvatsara idamadyā vyakhyata.*

Sleeping Rbhus, like potential scholars and rays of the sun, ask that supreme lord of light such as sun who it is who wakes them up into light and life. He, the lord of light from whom nothing is hidden says: it is vayu, waves of divine energy, which wakes them up into life and light. The lord of light is the shelter home of all. It is now a year (cycle) when you awaken us and tell us of that to-day.

(It is life waking up to self-consciousness at the dawn of creation after a 'long year' of sleep in Divinity during the long night of annihilation.)

दिवा यान्ति मरुता भूम्याग्निर्यं वाता अन्तरि ण
याति । अद्भिर्याति वरुणः समुदयुष्माँ इच्छन्तः शवसा
नपातः ॥ १४ ॥

14. *Divā yānti maruto bhūmya'gnirayaṁ vāto antarikṣeṇa yāti. Adbhiryāti varuṇaḥ samudairyuṣmāñ icchantāḥ śavaso napātaḥ.*

Maruts, waves of universal energy of the winds, go with the light of the sun. The fire energy goes with the earth. Vata, the currents of wind go with the middle region of the sky. Varuna, water energy, goes with the vapours and the seas. You, indefatigable seekers of knowledge, go with the Rbhus, imperishable children

of might and omnipotence.

Mandala 1/Sukta 162

*Mitra, Ashva and others Devata, Dirghatama
Auchathya Rshi*

(Ashva, the horse, here is a metaphor of the Nation)

मा ना मित्रा वरुणा अयमायुरिन्द्र ऋभु ॥ मरुतः परि ख्यन ।
यद्वाजिना दवजातस्य सप्तः पव यामा विदथ वीर्याणि ॥ १ ॥

1. *Mā no mitro varuṇo aryamāyurindra ṛbhukṣā marutaḥ pari khyan. Yad vājino devajātasya sapteḥ pravakṣyāmo vidathe vīryāṇi.*

May Mitra, the friend, Varuna, lord supreme worthy of universal choice and homage, Aryama, lord of justice, Ayu, man of knowledge, Indra, lord of power and honour, Rbhuksha, man of intelligence and wisdom, and Maruts, dynamic men of creative action, never ignore us since we too admire and celebrate powerful acts of the mighty pioneer leader of war born of noble qualities, i.e., acts performed in our yajnic battle of life.

य णिजा रक्णासा पार्वृतस्य रातिं गृभीतां मुखता
नयन्ति । सुपाङ्जा मय्यद्विश्वरूप इन्दापूष्णाः
पियमप्यति पार्थः ॥ २ ॥

2. *Yannirñijā rekṇasā prāvṛtasya rātiṃ grbhītām mukhato nayanti. Suprāñjo memyad viśvarūpa indrāpūṣṇoḥ priyamapyeti pāthaḥ.*

We are those who advance to the front the man of honour and generosity, leader blest with wealth and power earned by pure and sinless means, possessing universal virtues, capable of versatile roles, going

forward leading and roaring, who achieves the cherished gifts of the dignity and prosperity of Indra and Pushan, lord of power and glory and the lord of light and plenty.

एष च्छागः पुरा अश्वेन वाजिना पृष्णा भागा नीयत
विश्वदेव्यः । अभिपियं यत्पुराळाशमवता त्वष्टदेनं
साश्रवसाय जिन्वति ॥ ३ ॥

3. *Eṣa cchāgaḥ puro aśvena vājinā pūṣṇo bhāgo nīyate viśvadevyah. Abhipriyam yat puroḷāśa-marvatā tvaṣṭedenam sauśravasāya jinvati.*

This undaunted horse blest with all noble quality, gift of nature's generosity, is taken along with the fast war horse by the driver in advance for the training of the warrior's favourite so that the expert cavalry trainer may prepare the loved grooming for the steed for his victory.

यद्धविष्यमृतुशा देवयानं त्रिमानुषाः पयश्व नयन्ति । अत्रा
पृष्णः प्रथमा भाग एति यज्ञं देवभ्यः पतिवदय । जः ॥ ४ ॥

4. *Yaddhaviṣyamṛtuśo devayānam trirmānuṣāḥ paryaśvam nayanti. Atrā pūṣṇaḥ prathamō bhāga eti yajñam devebhyah pratedayannajah.*

When men take this horse out and around for grooming thrice according to the seasons, then this horse, prime gift of nature's generosity, fit for the noblest heroes to ride to the yajna of the battle of rectitude, leading pioneer, goes forward first proclaiming its act of advance in the battle for the noble warriors to hear, here in the world.

हाताध्वयुरावया अग्निमिन्धा गावगाभ उत शंस्ता सुविपः ।
तनं यज्ञं स्वरेकृतं स्विष्टेन व । णा आ पृणध्वम ॥ ५ ॥

5. *Hotādhvaryurāvayā agnimindho grāvagrābha uta śamstā suviprah. Tena yajñena svaramṛtena sviṣṭena vakṣaṇā ā prṇadhvam.*

The man of yajna, the high-priest of love and non-violence, the faithful giver of oblations, the lighter of the holy fire, the grinder of soma, the singer of the hymns, and the noble scholar Brahmana, all ye yajakas in unison, light up the fire, and with that yajna gracefully completed with love, faith and expertise, fill the streams of life and the land with waters and prosperity.

यूपवस्का उत य यूपवाहाश्चषालं य अश्वयूपाय त तिति ।
य चावत पचनं संभरन्त्युता तषामभिगूतिन इन्वतु ॥ ६ ॥

6. *Yūpavraskā uta ye yūpavāhāścaṣālaṁ ye aśvayū-pāya takṣati. Ye cārvate pacanaṁ sambharan-tyuto teṣāmabhiḡūrtirna invatu.*

Those who cut the tree for the yajna flag post, those who transport the post to the yajnic arena, he who shapes the flag bearing part of the post, those who bear and bring in the holy food for the consecrated horse, symbol of the nation and its order of governance, and among all these the master of ceremonies and the coordination and cooperation of all these may, we wish and pray, oblige us with success.

उप पागात्सुमन्म धायि मन्म द्वानामाशा उप
वीतपृष्ठः । अन्वन् विपा ऋषया मदन्ति द्वानां पुष्ट
चकृमा सुबन्धुम ॥ ७ ॥

7. *Upa prāgāt sumanme' dhāyi manma devānā-māśā upa vītapṛṣṭhaḥ. Anvenaṁ viprā ṛṣayo madanti devānāṁ puṣṭe cakṛmā subandhum.*

Let the horse, symbol of the nation of humanity and the order of governance, come forward for us. Let it uphold the thoughts and values of the nation. Strong of back and body, let it fulfil the hopes and dreams of me and all the nobilities of humanity. In consequence, the scholars and the visionaries would enjoy themselves and celebrate its grandeur. Let us do our best in service for this noble order of brotherhood for the development and advancement of the noble people.

यद्वाजिना॒ दाम॑ स॒न्दानु॑मव॒त्ता॒ या शी॒षण्या॑ र॒शना॑ रज्जु॒रस्य॑ ।
यद्वा॑ घा॒स्य प॒भृ॒तमा॑स्य॒इ॒ तृ॒णां सवा॑ ता त॒ अपि॑
द्व॒वर्ष॑स्तु ॥ ८ ॥

8. *Yad vājino dāma saṁdānamarvato yā śīrṣaṇyā raśanā rajjurasya. Yad vā ghāsyā prabhṛtamāsyē ṛṇam sarvā tā te api deveṣvastu.*

The law that controls the onward movement of this dynamic social order, symbolised by the foot-band of the mighty and tempestuous horse, is the law of self-restraint and Dharma. The reins and bridle which control it over the head and shoulders symbolise thought, wisdom and self-guidance. And the grass which is held in the mouth symbolises the nourishment and health of the nation. May all these be of holy nature and character fit for the divinities among humanity, and let all these be dedicated to the divinities that support life.

यद॑श्व॒स्य कृ॒विष॑ म॒िका॒श॒ यद्वा॑ स्वर॒ स्व॒र्धित॑
रि॒प्तम॑स्ति । यद्ध॑स्त॒याः श॒मि॒तुय॑ ग॒खषु॑ सवा॒ ता त॒ अपि॑
द्व॒वर्ष॑स्तु ॥ ९ ॥

9. *Yadaśvasya kraviṣo makṣikāśa yad vā svarau svadhītau riptamasti. Yaddhastayoḥ śamiturya-nnakheṣu sarvā tā te api deveṣvastu.*

Whatever the fly eats of the sweat or ointment of the horse of rhythmic motion, i.e., the nation on the march, or whatever smears the voice or sword of the nation, and whatever soils the hands and nails of the performers of national yajna, all these things should be under control of the brilliant and generous leaders of the nation for you, i.e., the people and the nation.

यदूवध्यमुदरस्यापवाति य आमस्य कृषिषा गन्धा अस्ति ।
सुकृता तच्छमितारः कृणवन्तूत मधं शृतपाकं पचन्तु ॥ १० ॥

10. *Yadūvadhyam-udarasyāpavāti ya āmasya kraviṣo gandho asti. Sukṛtā tacchamitāraḥ kṛṇvantūta medham śṛtapākaṁ pacantu.*

Whatever the gaseous exudations or wastes from consumption in the national economy, whatever discharges from the bio-economic circulation of raw materials towards the output of finished products, all these wastes and by-products should be positively recycled by the expert managers of the economy who must also season whatever is ripe and ready for further refinement and sophistication.

यत् गात्रादग्निना पच्यमानादभि शूलं निहतस्यावधावति ।
मा तद्भूम्यामा श्रिषन्मा तृणेषु देवभ्यस्तदुशद्भ्य रत-
मस्तु ॥ ११ ॥

11. *Yat te gātrād-agninā pacyamānād-abhi śūlaṁ nihatasyāvadhāvati. Mā tad bhūmyāmā śriṣanmā tṛṇeṣu devebhyas-taduśadbhyo rātamastu.*

O nation on the march on the highway of progress, if from your personality-body subjected to the fire of discipline and self sacrifice, a cry of pain escape

your lips or a tear flow down from the eye, let it not soil the holy ground of the motherland, nor let it be lost in the straw, but let it be a precious gift for the ambitious creators and leaders of vision to turn it into a clarion call or a beautiful pearl of divine grace.

य व॒जिनं॑ प॒रिप॑श्यन्ति प॒क्वं य इ॒माहुः॑ सु॒र्भिनि॑ह॒रति॑ ।
य चाव॑ता मांस॒भि॒ गमु॑पासत उ॒ता तषा॑म॒भिगू॑तिन
इन्वतु ॥ १२ ॥

12. *Ye vājinam paripaśyanti pakvaṁ ya īmāhuḥ surabhir-nirhareti. Ye cārvato māmsabhikṣām-upāsata uto teṣāmabhigūrtirna invatu.*

Those who watch the nation's food and prosperity grow to ripeness and perfection, and those who say: Ah yes! it is fragrant, harvest it, take it, export it too! and those who contribute their share to the nation's prosperity and also wait for their share of the food and fragrance of yajna, and in addition, their coordination, cooperation and common voice of exhortation may, we pray, be for the good and growth of us all.

य णि॑ मांस॒पच॑न्त्या उ॒खाया॑ या पात्रा॑णि यू॒ष्ण आ॒सच॑-
नानि॑ । ऊ॒ष्म॒ण्यापि॑धाना॑ चरू॒णाम॑ङ्गाः सू॒नाः परि॑ भू॒षन्त्य॑-
श्व॒म ॥ १३ ॥

13. *Yannikṣaṇam māmspacanyā ukhāyā yā pātrāṇi yūṣṇa āsecanāni. Ūṣmanyāpidhāna carūṇā-maṅkāḥ sūnāḥ pari bhūṣantyaśvam.*

Watchful stirring of the nation's cauldron of prosperity on fire and careful preservation and enrichment of the earth's fertility which gives fruits and

other foods, all containers and reservoirs of juice and waters for irrigation, methods of heat and steam control, formations of clouds, known, controlled and created, and beauty spots and tourist resorts, these are marks of a nation's march on top of beauty and culture.

निक्रमणं निषदनं विवर्तनं यच्च पडबीशमवर्तः । यच्च पपा
यच्च घासिं जघासु सवा ता त अपि दुवष्वास्तु ॥ १४ ॥

14. *Nikramaṇaṁ niṣadanaṁ vivartanaṁ yacca paḍbīśamarvataḥ. Yacca papau yacca ghāsiṁ jaghāsa sarvā tā te api deveṣvastu.*

The horse's forward march, the nation launching on action on the highway, its halting and settling for rest on the way, the U-turn and circulation in progression, the fetter control of law and the centre-hold of values for stability, what it drinks for pleasure and excitement and what it eats for nourishment: all these should be under control of the men of vision and brilliance for you all.

मा त्वाग्निध्वनयीद धूमगन्धिमाखा भाजन्त्यभि विक्त
जघिः । इष्टं वीतमभिगूर्त वषटकृतं तं द्वासः पति
गृभ्णन्त्यश्वम ॥ १५ ॥

15. *Mā tvāgnirdhvanayīd dhūmagandhirmokhā bhrājantyabhi vikta jaghriḥ. Iṣṭaṁ vītamabhi-gūrtam vaṣaṭkṛtaṁ taṁ devāsaḥ prati gr̥bhṇan-tyaśvam.*

Let not the fire interfused with smoke and smell obliterate your vision, let it not extinguish your enthusiasm for life. Nor let the aromatic pan on blazing fire tip over and spill out the food. (Let the nation be

ripened in the cauldron of hard discipline and yajnic action placed on the right degree of heat free of smoke and blaze both). The dynamic nation which is loved, happy and peaceful, active, and sanctified by yajna, is, like a trained horse, loved, accepted and owned by the most brilliant powers of the world.

यदश्वाय॒ वास॑ उपस्तृणन्त्य॒धीवा॒सं या हिर॑ण्यान्यस्म ।
स॒न्दान॒मव॑न्तं॒ पड॒बीशं॑ पि॒या द्र॒वष्वा या॑मयन्ति ॥ १६ ॥

16. *Yadaśvāya vāsa upastrṇantya dhīvāsaṁ yā hiraṇyanyasmai. Saṁdānamarvantam paḍbīśaṁ priyā deveṣvā yāmayanti.*

Those who provide the decorative cover for the horse, i.e., the yajnic personality of the human nation on the march, and provide the over-cover as the air cover of fire for defence and onward march, and those who create the golden beauties for it, and the control of law, and the velocity of electric energy, and the brakes of equal power: all these people, cherished powers and beauties of the nation, raise the humans to the light of divinity.

यत्त॑ सा॒द मह॑सा॒ शूकृ॑तस्य॒ पाष्ण्या॑ वा॒ कश॑या वा तु॒ताद॑ ।
स्तु॒चव॑ ता ह॒विषा॑ अध्व॒रषु॑ सवा॒ ता त॒ ब्रह्म॑णा सूद॒यामि॑ ॥ १७ ॥

17. *Yat te sāde mahasā śūkṛtasya pārṣṇyā vā kaśayā vā tutoda. Sruceva tā haviṣo adhvaṛeṣu sarvā tā te brahmaṇā sūdayāmi.*

On your being exhausted by excessive urging on, or by hurt with the spur or the whip, I relieve you of the hurt and exhaustion and refresh you in the yajnas of

love and non-violence by the fragrance of oblations offered with the ladle and chant of hymns. (The nation, after strain in a crisis, needs rest and repair.)

चतुस्त्रिंशद्वाजिना॑ द॒वबन्धा॑वड॒क्कीर॑श्वस्य॒ स्वधि॑तिः॒ सम॑ति ।
अच्छि॑दा॒ गात्रा॑ व॒युना॑ कृणात॒ परु॑ष्परु॒रनु॑घुष्या॒ वि
श॑स्त ॥ १८ ॥

18. *Catustrimśad vājino devabandhor-vaṅkrīr-
aśvasya svadhitiḥ sameti. Acchidrā gātrā vayunā
kṛṇota parusparur-anughuṣyā vi śasta.*

The innate energy of fire, electric, magnetic and of other forms, fastest form of energy co-existent with the forms and powers of nature such as earth, moves in waves in thirtyfour ways. Activate it part by part, proclaim the nature and character of each and realise the definite quality of its efficacy and application to parts of the material body with safety.

एक॑स्त्वष्टु॒रश्व॑स्या॒ विश॑स्ता॒ द्वा य॑न्तारा॑ भवत॒स्तथ॑ ऋतुः ।
या त॒ गात्रा॑णामृ॒तुथा॑ कृ॒णामि॒ ताता॒ पिण्डा॑नां॒ प
जु॑हाम्य॒ग्रा ॥ १९ ॥

19. *Ekastvaṣṭuraśvasyā viśastā dvā yantārā bhava-
tastatha ṛtuh. Yā te gātrāṇāmṛtuthā kṛṇomi tātā
piṇḍānām pra juhomyagnau.*

Of the dynamic energy of agni, two are the carrier currents, of which one is the active, positive agent that activates the connected objects. And I apply the power to the material forms of objects according to the needs of the seasons, and having done so I send it back into agni, thereby completing the yajnic circuit.

मा त्वा॑ तप॒त्पिय॑ आ॒त्मापि॑यन्तं॒ मा स्व॑धि॒तिस्त॒न्व॑ । आ
ति॒ष्ठिप॑त्त । मा तं गृ॒ध्नुर॑वि॒श॒स्ताति॒हाय॑ छि॒दा गात्रा॑ण्य॒सिना॑
मिथू॑ कः ॥ २० ॥

20. *Mā tvā tapat priya atmāpiyantam mā svadhiti-
stanva ā tiṣṭhipat te. Mā te gṛdhnur aviśastāti-
hāya chidrā gātrāṇyasina mithū kaḥ.*

Spirit and genius of the nation, while you are on your path of progress to divinity, may your soul never cause any sense of self-guilt, nor must your own power and pride nor external force strain or terrorize your mind and body. Nor must any greedy or malicious power or person, unmindful of the hurt and cruelty, wound or mutilate your body.

न वा उ॑ ए॒तन्मि॑यस् न रि॒ष्यसि॑ द्वाँ इ॒द॒षि प॒थिभिः॑ सु॒गभिः॑ ।
हरी॑ त॒ यु॒ञ्जा॒ पृष॑ती अ॒भूता॒मुपा॑स्थाद्वा॒जी धुरि॑ रास॒-
भस्य॑ ॥ २१ ॥

21. *Na vā u etan mriyase na riṣyasi devāñ ideṣi
pathibhiḥ sugebhiḥ. Harī te yuñjā prṣatī abhūtā-
mupāsthād vājī dhuri rāsabhasya.*

Spirit of humanity, genius of the nation, soul of the individual, this you are, and such as you are, you shall not die, nor be hurt, nor hurt anyone, since you move in the direction of divinity by paths which are straight and sure. Two are the horses yoked to your resounding chariot: love of the Lord that attracts you, and Grace that holds you in stability. And the horse that is yoked to the centre-pole is faster than light and instant as the mind.

सुगव्यं ना वाजी स्वश्व्यं पुंसः पुत्राँ उत विश्वापुषं रयिम ।
अनागास्त्वं ना अदितिः कृणातु त्रं ना अश्वा वनतां
हविष्मान् ॥ २२ ॥

22. *Sugavyam no vājī svaśvyam puṁsaḥ putrāñ uta
viśvāpuṣam rayim. Anāgāstvam no aditiḥ kṛṇotu
kṣatram no aśvo vanatām haviṣmān.*

May this lightning power of agni, this nation, this great order of governance give us rich wealth of cows, fertility of land and generosity of spirit. May it give us strong and powerful horses, speed of transportation and the spirit to go ahead, manliness and brave warriors, noble children and honest wealth for universal nourishment. May the imperishable Mother Nature inspire us to create holiness free from sinfulness of thought, word and deed, and may omnipotent Agni, lord of universal wealth, help us build a mighty social order of governance.

Mandala 1/Sukta 163

Ashva (Agni) Devata, Dirghatama Auchathya Rshi

यदकन्दः पथमं जायमान उद्यन्त्समुदादुत वा पुरीषात ।
श्यन्स्य प ण हरिणस्य बाहू उपस्तुत्यं महि जातं त
अवन ॥ १ ॥

1. *Yadakrandah prathamam jāyamāna udyantsamu-
drāduta vā puriṣāt. Śyenasya pakṣā hariṇasya
bāhū upastutyam mahi jātam te arvan.*

Arvan, divine racer, Agni, universal energy, first born of Lord Omnipotent, rising from the oceans of space, the sky and the sea, who roared with force at your very birth, your wings are like the wings of the

celestial eagle that brings the showers of soma and the warmth of fire, and your arms are like the arms of the sun, the thunderbolt. Surely great is your birth from nature, worthy of admiration and homage.

युमन् दत्तं त्रित एनमायुनगिन्द एणं पथमा अध्यतिष्ठत ।

गन्ध्रवा अस्य रशनामगृभ्णात्सूरादश्वं वसवा निरतष्ट ॥ २ ॥

2. *Yamena dattaṁ trita enamāyunagindra eṇaṁ prathamo adhyatiṣṭhat. Gandharvo asya raśanā-maḡrbhṇāt sūrādaśvaṁ vasavo nirataṣṭa.*

This energy is the gift of the universal controller Yama, a product of Vayu, the first elemental form of energy born of akasha, ether, in the process of primal evolution guided by the eternal law-giver, the creator. Let Trita, master of the three modes of nature, sattva, rajas and tamas, i.e., thought, energy and matter, plan the use of it in various ways. Let Indra, the electrical expert, use it as power first. Let Gandharva, specialist of earth sciences, hold the control of it in gravitational, magnetic and heat forms. And let the Vasus, graduate researchers of life sciences, extract this energy from the light of the sun.

असि यमा अस्यादित्या अंव असि त्रिता गुह्येन वतनं । असि

सामनं समयं विप्रक्तं आहुस्त त्रीणि दिवि बन्धनानि ॥ ३ ॥

3. *Asi yamo asyādityo arvannasi trito guhyena vratena. Asi somena samayā vipṛkta āhuste trīṇi divi bandhanāni.*

Cosmic energy, Yama you are the mover, the condition and control of all dynamics. You are the light and the sun. You are the energy in use. You are Trita,

vitality, strength and power by virtue of your unseen and mysterious character. You are integrated with the life and joy of existence and yet you are distinct and exclusive. It is said that you are bonded with the regions of light in three ways.

त्रीणि त आहुदिवि बन्धनानि त्रीण्यप्सु त्रीण्यन्तः समुद्र ।

उतत्र म वरुणश्छन्त्स्यवन् यत्रा त आहुः परमं जनित्रम ॥ ४ ॥

4. *Trīṇi ta āhurdivi bandhanāni trīṇyapsu trīṇyantaḥ samudre. Uteva me varuṇaśchantsyarvan yatrā ta āhuḥ paramaṁ janitram.*

Three are your forms, they say, in the field of light, they are causal, subtle and gross. Three are in the sphere of the waters, and three are in the region of the skies in the winds, the same three. Just as you have three formal definitions so do I too, the causal body, the subtle body and the gross body. Tell me, mysterious power, where do they say your ultimate origin is. Mine too is there itself.

इमा ते वाजि त्वमाज नानीमा शफानां सनितुनिधाना । अत्रा
त भद्रा रशना अपश्यमृतस्य या अभिर तन्ति गापाः ॥ ५ ॥

5. *Imā te vājinnavamārjanānīmā śaphānām saniturnidhānā. Atrā te bhadraḥ raśanā apaśyamṛtasya yā abhirakṣanti gopāḥ.*

O Vajin, tempestuous power-input of the yajna of existence, these are the stages of your refinement, contentive concentrations of the applicable values of energy which are positive gifts of wealth and well-being for humanity. I wish and pray I may see those positive lines of natural and scientific developments of yours

which observe, preserve and advance the process of life's yajnic evolution.

आत्मानं त मनसा राद जानाम्वा दिवा पतयन्तं पतङ्गम् ।

शिरा अपश्यं पृथिभिः सुगभिररुणुभिर्जहमानं पतत्रि ॥ ६ ॥

6. *Ātmānam te manasārāda jānāmavo divā patayantam pataṅgam. Śīro apaśyaṁ pathibhiḥ sugebhir-areṇubhir-jehamānam patatri.*

Agni, O flying horse, with pleasure of my heart and soul and with the thrill of my knowledge, I see from afar and know your body flying up towards heaven and down like a bird. O flying bird of our creation, I see your head striving and soaring higher and higher by paths all straight and clear and wholly free from dust.

अत्रा त रूपमुत्तममपश्यं जिगीषमाणमिष आ पद गाः ।
यदा त मता अनु भागमानळादिद गसिष्ठ आषधी-
रजीगः ॥ ७ ॥

7. *Atrā te rūpam-uttamam-apaśyaṁ jigīṣamāṇam-iṣa ā pade gaḥ. Yadā te marto anu bhogamān-ālādid grasiṣṭha oṣadhīrajīgaḥ.*

Agni, O vital fire and creativity of life, I have seen that higher form, spirit and character of yours which is eager to conquer, consume and create the food and energy on the floor of the earth since, when the mortal humanity blest with food and enjoyment, and as a result of your holy ambition, eats their fill, then, O consumer and creator, you beget the herbs and juices for rectification of the human faults and weaknesses.

अनु त्वा रथा अनु मया अवानु गावा नु भगः कनीनाम ।
अनु वातासस्तव सख्यमीयुरनु द्वा ममिर वीर्यं त ॥ ८ ॥

8. *Anu tvā ratho anu maryo arvannanu gāvo'nu bhagaḥ kanīnām. Anu vrātāsastava sakhyamīyūranu devā mamire vīryam te.*

Agni, Arvan, energy and power of lightning motion, the chariot, the car and the flying birds of human creation depend on you and follow your laws. The mortal humanity admires and follows you. The cows and the maidens and their matrimony and joy depend on you. The wealth and honour of admirers depends on you. Devotees of sacred vows and yoga practices court your love and friendship. And divine personalities of nature and humanity both are keen to realise your energy, virility and creativity.

हिरण्यशृङ्गा या अस्य पादा मनाजवा अवर् इन्द आसीत् ।
द्ववा इदस्य हविरद्यमायन्या अवन्तं पथमा अध्य-
तिष्ठत् ॥ ९ ॥

9. *Hiranyaśṛṅgo'yo asya pādā manojavā avara indra āsīt. Devā idasya haviradyamāyan yo arvantam prathamo adhyatiṣṭhat.*

Golden headed and lustrous is this agni, energy and power of nature, with the wheels of metals of desired gravity for motion and speed. The noblest divinities love to win and enjoy the cherished gifts of this agni. Indra, constant, ancient and yet the latest lord of the speed of mind is the exceptional master who first of all rides and controls this dynamic energy of nature's motive power.

इमान्तासुः सिलिकमध्यमासुः सं शूरणासा दिव्यासा
अत्याः । हुंसाइव श्रणिशा यतन्तु यदा षुदिव्यमज्म-
मश्वाः ॥ १० ॥

10. *Īrmāntāsaḥ silikamadhyamāsaḥ saṁ śūraṇāso divyāso atyāḥ. Haṁsā iva śreṇīso yatante yadā-kṣiṣurdivyamajmamaśvāḥ.*

Arvan, universal energy in motion, sleek and sophisticated, vibrating with power, steadily accelerating, celestial birds of flight, like rows of cranes in formation, join, march and fly and rise over the heavenly paths of skies and space. Agni, lord of light and knowledge, Indra, lord of energy and power, such are the horses of your creation, these are your birds of power.

तव शरीरं पतयिष्ववन् तव चित्तं वात-इव धर्जीमान् ।
तव शृङ्गाणि विष्ठिता पुरुत्रारण्येषु जभुराणा चरन्ति ॥ ११ ॥

11. *Tava śarīraṁ patayiṣṇvarvan tava cittam vāta iva dhrajīmān. Tava śṛṅgāṇi viṣṭhitā purutrāraṇyeṣu jarbhurāṇā caranti.*

O Arvan, tempestuous energy of the universe, your body is ever eager and agitating to fly. Your mind is restless, adventurous and vibrating as the waves of winds. Your ambitions are high soaring, various, pioneering and ever on the move. Inspiring the minds of men, bright and blazing in the forests overtaken, your thoughts, ambitions and operations spread around and cover the worlds across the spaces.

उप पागाच्छसनं वाज्यवा दवदीचा मनसा दीध्यानः । अजः
पुरा नीयत नाभिरस्यानु पश्चात्क्ववा यन्ति रभाः ॥ १२ ॥

12. *Upa prāgācchasanam vājyarvā devadrīcā manasā dīdhyānaḥ. Ajaḥ puro nīyate nābirasyā-nu paścāt kavayo yanti rebhāḥ.*

Agni, warlike courser, impetuous on the wing goes forward. It goes by all, in advance of all, moving the worlds on the march, inspiring, enlightening, elevating the divinities, thinking, meditating, shining by the light of its own intelligence. Unborn eternal is the source and centre of its power by which it is ignited, geared and steered on the way, and when it moves, poets follow singing and celebrating the beauty of existence, the glory of Divinity in action.

उ॒प॒ पा॒गा॒त्प॒र॒मं॑ य॒त्स॒ध॒स्थ॒मवाँ॑ अ॒च्छा॑ पि॒तरं॑ मा॒तरं॑ च । अ॒द्या
द॒वाञ्जु॑ष्ट॒तमा॑ हि ग॒म्या अ॒था शा॑स्त द॒शुष॒ वाया॑णि ॥ १३ ॥

13. *Upa prāgāt paramaṁ yat sadhastham-arvāṇ acchā pitaraṁ mātaraṁ ca. Adyā devāñ-juṣṭatamo hi gamyā athā śāste dāśuṣe vāryāṇi.*

The same horse, Agni, mighty carrier of the universe, reaches the highest heaven and home of existence, and there joins the ultimate original and eternal mother, Prakṛti, and father creator, the Lord Almighty. O mighty harbinger of life and joy, loved and blest and most admired, go and reach the divinities to-day upon this instant and bring the cherished gifts of life for the admirer and the generous giver performer of yajna.

Mandala 1/Sukta 164

Devata: Vishvedeva, Vak and Apah, Shaka-Dhuma and Soma, Keshins, Vak and Surya, Samvatsara, Sarasvati, Sadhyas, Surya, Parjanya or Agnis, Sarasvan or Surya.
Dirghatama Auchathya Rshi

अ॒स्य वा॒मस्य॑ प॒लित॑स्य॒ हातु॑स्तस्य॒ भाता॑ म॒ध्यमा॑ अ॒स्त्यश्नः॑ ।
तृ॒तीया॑ भाता॑ घृ॒तपृ॑ष्ठा अ॒स्यात्रा॑पश्यं॒ विश॑पतिं॒ स॒प्त॒
पु॒त्रम॑ ॥ १ ॥

1. *Asya vāmasya palitasya hotustasya bhrātā madhyamo astyaśnaḥ. Tṛtīyo bhrātā ghr̥tapr̥ṣṭho asyātr̥apaśyaṁ viśpatiṁ saptaputram.*

Of this splendid and hoary yajaka, Sun, giver of light and energy and receiver of the waters and essences of the earth and the skies, the second, younger and middling brother is vayu, wind and electricity abiding in the middle region of the skies, the energy being voracious and present everywhere. The third and youngest brother is Agni, fire, which is sprinkled with water and ghr̥ta in yajna. It is the sustainer of living beings and it is blest with seven children, i.e., seven rays of light in the spectrum. I wish I could know this ancient, brilliant and sustaining power and friend of life.

सप्त युञ्जन्ति रथमकचकम्का अश्वा वहति सप्तनामा ।
त्रिनाभि चकमजरमनर्व यत्रमा विश्वा भुवनाधि तस्थुः ॥ २ ॥

2. *Sapta yuñjanti ratham-ekacakram-eko aśvo vahati saptanāmā. Trinābhi cakram-ajaram-anarvaṁ yatremā viśvā bhuvanādhi tasthuḥ.*

Seven enjoin the one-wheel chariot, drawn by one horse of seven names. The wheel, the wheel of time, unaging and automotive, has three sub-wheels with three naves and rims, and in the orbit of this time and space abide all the worlds of the universe.

इमं रथमधि य सप्त तस्थुः सप्तचक्रं सप्त वहन्त्यश्वाः । सप्त
स्वसारा अभि सं नवन्त यत्र गवां निहिता सप्त नाम ॥ ३ ॥

3. *Imaṁ rathamadhi ye sapta tasthuḥ saptacakram sapta vahantyaśvāḥ. Sapta svasāro abhi saṁ navante yatra gavāṁ nihitā sapta nāma.*

Seven are those who ride this chariot, seven motive powers (horses or rays of light) which draw this chariot of seven wheels, wheel within wheel. They are seven sisters who exult, roar and thunder together in reverence and worship of the father where in are hidden in depth seven names of the rays of light, the seven spheres and seven notes of language. (This is a highly mystical, symbolic, and at the same time scientific mantra. To understand the meaning and implication at different levels of correspondence we need knowledge of astronomy, cosmology, physics and astrophysics, language and grammar, music and mechanics. And still the meaning would remain open ended.)

का ददश पथमं जायमानमस्थन्वन्तं यदनस्था बिभर्ति ।
भूम्या असुरसृगात्मा क्व स्वित्का विद्वांसमुप गात्पष्टु-
मतत ॥ ४ ॥

4. *Ko dadarśa prathamam jāyamānm-asthana-
vantam yadanasthā bibharti. Bhūmyā asurasṛ-
gātmā kva svit ko vidvāṁsam-upa gāt praṣṭum-
etat.*

Who saw the first material form of the universe of flesh and bone being born, which the immaterial of no flesh and bone bears? What and where was the breath and blood and soul of the earth and cosmos? Who would reach the visionary of knowledge to ask all this of the first and last question about the mystery?

पाकः पृच्छामि मनसाविजानन दुवानामना निहिता पदानि ।
वत्स बष्कय धिं सप्त तन्तून्वि तत्तिर क्वय आत्वा
उ ॥ ५ ॥

5. *Pākaḥ pr̥cchāmi manasā-vijānan devānām-enā nihitā padāni. Vatse vaṣkaye'dhi sapta tantūn vi tatnire kavaya otavā u.*

Novice, ignorant but searching for knowledge and passing through the crucibles of heat and light of discipline, I ask with sincere mind and soul about these seven divine stages of the evolution of nature and life concealed in mystery, the seven-fold warp and woof of which visionary poets have traced and described in detail for the children of light to see and know and realise.

अचिकित्वाञ्चिकितुषश्चिदत्र कवीन्पृच्छामि विद्वान् न
विद्वान् । वि यस्तुस्तम्भ षळिमा रजांस्यजस्य रूप किमपि
स्विदकम् ॥ ६ ॥

6. *Acikivāñ cikituṣaścidatra kavīn pr̥cchāmi vid-mane na vidvān. Vi yastastambha ṣaḷimā rajāmsyajasya rūpe kimapi svidekam.*

Not knowing what I would know here as a man of knowledge should know, I ask of the men of knowledge and poets of divine vision what that single principle of power could be in the form and nature of the one unborn and eternal Supreme which holds these six higher and lower spheres and atmospheres of the universe.

इह ब्रवीतु य इमं वदस्य वामस्य निहितं पदं वः । शीष्णः
गिरं दुहत् गावा अस्य वृविं वसाना उदकं पदार्पुः ॥ ७ ॥

7. *Iha bravītu ya īmaṅga vedāsyā vāmasya nihitaṁ padaṁ veḥ. Śīrṣṇaḥ kṣīraṁ duhrate gāvo asya vavriṁ vasānā udakaṁ padāpuḥ.*

Dear friend, here may speak to me he who well

knows the power and presence of this glorious bird ever on the wing and omnipresent, which is concealed in mystery. The holy rays of it from above yield showers of milk and water for life, and, covered in brilliant beauty they drink up the waters as they come and touch the earth with their feet.

माता पितरमृत आ बभाज धीत्यग मनसा सं हि जग्म । सा
बीभत्सुगभरसा निविद्धा नमस्वन्त इदुपवाकमीयुः ॥ ८ ॥

8. *Mātā pitaramṛta ā babhāja dhītyagre manasā saṁ hi jagme. Sā bībhatsur-garbharaśā nividdhā namasvanta id-upavākamīyuh.*

The proud and amorous mother seeks the company of father for the waters of life and joins him with love and her innate power of motherhood. Then she receives the rain showers of life and the children of nature receive the food for the body and Word for the mind with reverence and worship.

युक्ता मातासीद धुरि दक्षिणाया अतिष्ठद गभावृजनीष्वन्तः ।
अमीमद वत्सा अनु गामपश्यद विश्वरूप्यं त्रिषु याज-
नषु ॥ ९ ॥

9. *Yuktā mātāsīd dhuri dakṣiṇāyā atiṣṭhad garbho vṛjanīṣvantaḥ. Amīmeda vatso anu gāmapaśyad viśvarūpyaṁ triṣu yojaneṣu.*

The mother, earth, is joined to the sun and held in orbit in circumambulation of the sun on its own axis. The productive power and the seed of life stays in the clouds within its atmosphere along with it in its motion in the three orbits, i.e., on its own axis, round the sun and in the galaxy, and when it matures it roars and

showers, looking at mother earth of various colour and form like a calf looking at the mother cow.

तिस्रा मातृस्त्रीन्पितृन्बिभ्रदकं ऊर्ध्वस्तस्था नमव ग्लाप-
यन्ति । मन्त्रयन्त दिवा अमुष्य पृष्ठ विश्वविदं वाचमविश्व-
मिन्वाम ॥ १० ॥

10. *Tisro mātṛstrīn pitṛn bibhradeka ūrdhvastasthau nemava glāpayanti. Mantrayante divo amuṣya prṣṭhe viśvavidam vācamaviśvaminvām.*

The one Supreme lord of the universe who abides over all sustains the three mothers, earth, sky and the heavens of light, and He sustains the three fathers, Agni, Vayu and Aditya, fire, wind and sun. These three couples tire Him not, they smear Him not. On the heights of the heaven of that lord Prajapati, they meditate on this voice of omniscience and recreate and replenish the life sustaining energy and the creative vitality and fertility of motherhood.

द्वादशारं नहि तज्जराय ववति चक्रं परि द्यामृतस्य । आ
पुत्रा अग्र मिथुनासा अत्र सप्त शतानि विंशतिश्च
तस्थुः ॥ ११ ॥

11. *Dvādaśāraṁ nahi tajjarāya varvarti cakram pari dyāmṛtasya. Ā putrā agne mithunāso atra sapta śatāni viṁśatiśca tasthuh.*

The twelve-spoked wheel of time in existence that goes round and round the cosmic sun never ages. O Agni, light of humanity, the seven hundred and twenty-children of nature, i.e., the three hundred and sixty day-night pairs or seven hundred and twenty forms of material composition remain till the end of

chronological time.

पञ्चपादं पितरं द्वादशाकृतिं दिव आहुः परं अधः
पुरीषिणाम् । अथम अन्य उपरं विच ऽणं सप्तचक्रं षष्ठं
आहुरपितम् ॥ १२ ॥

12. *Pañcapādaṁ pitaraṁ dvādaśākṛtiṁ diva āhuḥ
pare ardhe purīṣiṇam. Athame anya upare vica-
kṣaṇam saptacakre ṣaṭlara āhurarpitam.*

Father time, they say, has five stages from the initial moment onward and twelve divisions in the round of the year of time extending over existence in the farther half of the universe beyond the region of light. These others speak of this other half visible this side above, below the sun, which has six spokes of the seasons in the yearly round and moves in seven rounds of wheels, wheel within wheel of time.

(This concept of time space requires deep research into the nature and passage of time including the technique of measurement and calculation with reference to the visible world and the world beyond on the other side of the sun. Parardha, the other half, for example, is equal to 50 years of Brahma, his one day being equal to the age of the current world of existence. It is a mind boggling concept in ordinary terms of calculation.)

पञ्चार चक्रं परिवर्तमानं तस्मिन् तस्थुर्भुवनानि
विश्वानि । तस्य नास्तप्यत भूरिभारः सनाद्वन्नशीयत
सनाभिः ॥ १३ ॥

13. *Pañcāre cakre parivartamāne tasminnā tasthur-
bhuvanāni viśvā. Tasya nākṣastapyate bhūri-
bhāraḥ sanādeva na śīryate sanābhiḥ.*

Five are the spokes in the wheel of time-cum-prakṛti, the temporal existence of physical world.

(These are the five elements of prakṛti, akasha, vayu, agni, apah and prthivi, and their internal changes). This wheel of prakṛti in time is ever on the move. In that wheel of time and physical change abide all the worlds of the universe. The axis of that carries the immense weight of existence but it never gets heated. With its centre-hold on this axis it has been going on since eternity and it will go on till eternity, but it never wears away. It is never destroyed. (The axis of the physio-temporal wheel is the constant substratum, original Prakṛti, and the centre-hold is the Lord Supreme.)

सनमि चक्रमजरं वि वावृत उत्तानायां दश युक्ता वहन्ति ।
सूर्यस्य च १ रजसत्यावृतं तस्मि णपिता भुवनानि
विश्वा ॥ १४ ॥

14. *Sanemi cakramajaram vi vāvṛta uttānāyām dāsa yuktā vahanti. Sūryasya cakṣū rajasaityāvṛtaṁ tasminnārpitā bhuvanāni viśvā.*

Existent with its centre and circumference, the unaging wheel, the chariot, of the universe of physio-temporal nature goes on and on, round and round. In the expansive Prakṛti, ten motive powers move it on (those ten being the pranic energies). The light of the sun suffused with rajas, energy of universal dynamics, goes on with the worlds. Indeed, all the worlds of existence abide in that light and energy.

साकंजानां सप्तथमाहुरकजं षळिद्यमा ऋषया दवजा इति ।
तषामिष्टानि विहितानि धामशः स्थात्र रजन्त विकृतानि
रूपशः ॥ १५ ॥

15. *Sākañjānām saptathamāhurekajam ṣaḍid yamā ṛṣayo devajā iti. Teṣāmiṣṭāni vihitāni dhāmaśaḥ sthāt্রে rejante vikṛtāni rūpaśaḥ.*

The seven simultaneously born of one-unborn, they call a septet, that is, seven-in-one or one-in-seven. Six of them are yamas, twin movers. They are rshis, mixers, born of devas, light and energy. Their properties and actions according to their place and character are created and ordained, and they, each in its form and character, move around for and in the unmoved mover.

(These seven are the seven lokas: Bhuh, Bhuvah, Svah, Mahah, Janah, Tapah and Satyam. Sometimes the lokas are associated with seven Rshis. Sometimes they are described as seven senses and sometimes seven vital energies. All these refer, in fact point, to a theory of correspondences existing at the physical, mental and spiritual levels, or at the levels of matter, energy, thought and spirit. And this is a subject of high research and deep meditation.)

स्त्रियः सतीस्ताँ उ म पुंस आहुः पश्यद ऽण्वा । वि
चतदन्धः । कवियः पुत्रः स इमा चिकत यस्ता विजानात्स
पितुष्पितासत ॥ १६ ॥

16. *Striyah satīstāñ u me puṁsa āhuḥ paśyada-kṣaṇvānna vi cetadandhaḥ. Kaviryah putrah sa imā ciketa yastā vijānāt sa pituṣpitāsat.*

Female they are, intelligent and educated, and though women, I am told rightly, they are male too. One who has eyes can see this, but one who is blind, even though he has eyes, doesn't see this, doesn't know. The son who has the vision of a poet knows this well, and

one who knows this has an old head on young shoulders. In other words, he has the vision and knowledge of the father of fathers.

अ॒वः पर॑ण पर॒ ए॒नावर॑ण प॒दा व॒त्सं बिभ॑ती गा॒रुद॑स्थात् ।
सा क॒दीची॑ कं स्वि॒दर्धं परा॑गात् क्व स्वि॒त्सूत॑ न॒हि यू॒थ
अ॒न्तः ॥ १७ ॥

17. *Avaḥ pareṇa para enāvareṇa padā vatsam bibhratī gaurudasthāt. Sā kadricī kaṁ svidardham parāgāt kva svit sūte nahi yūthe antaḥ.*

Bearing and sustaining her child, as a cow bears and sustains her calf, this earth by her own motion goes down with reference to that farther side and goes up with reference to this nearer side in relation to the sun, and stays up stabilized in space in its own orbit. In what direction and to which remote region of space does she go? What does she impel and energise and how? Does she receive consecration of the sun in the midst of a crowd or not?

अ॒वः पर॑ण पि॒तरं॑ या अ॒स्यानु॑वद पर॒ ए॒नावर॑ण । क॒वीय॑मा॒नः
क इ॒ह प वा॑चद द॒वं म॒नः कु॒ता अधि॑ प॒जात॑म ॥ १८ ॥

18. *Avaḥ pareṇa pitaram yo asyānuveda para enāvareṇa. Kavīyamānaḥ ka iha pra vocad devam manañ kuto adhi prajātam.*

Here who could be the man of poetic vision who knows this lower side of the earth with reference to that other higher side, and that higher side with reference to this lower side, and who further knows the father sun, lord sustainer of the earth, and who knows and who can say where from this brilliant and divine mind is born?

य अवाञ्चस्ताँ उ पराच आहुय पराञ्चस्ताँ उ अवाच आहुः ।
इन्द्रश्च या चक्रथुः साम तानि धुरा न युक्ता रजसा
वहन्ति ॥ १९ ॥

19. *Ye arvāṇcastāṅ u parāca āhur-ye-parāṇcastāṅ u
arvāca āhuḥ. Indraśca yā cakrathuḥ soma tāni
dhurā na yuktā rajaso vahanti.*

Whatever objects are near, they say, are far off, and the objects far off, they say, are close at hand. (All objects are on the move and whether they are far or near is a matter of relativity. It is nothing absolute.) O Soma, Vayu energy, whatever you and the lord omnipotent, Indra, have formed as objects or clusters of objects, ever such as stars and galaxies, carry on the worlds of the universe as horses joined to the yoke and the pole draw the chariot of existence.

द्वा सुपणा सयुजा सखाया समानं वृ ि परि षस्वजात ।
तयारुन्यः पिप्पलं स्वाद्वत्त्यनश्न न्या अभि चाक-
शीति ॥ २० ॥

20. *Dvā suparṇā sayujā sakhāyā samānam vṛkṣam
pari śasvajāte. Tayoranyaḥ pippalaṁ svādvat-
tyanaśnannanyo abhi cākaśīti.*

Two birds of beautiful wings, the individual human soul and the Supreme Soul of the universe, both friends and companions, together nest on the same one tree of existence. Of the two, one, the individual human soul, eats the fruit with relish and enjoys as well as suffers the consequences. The other, the Supreme Soul, simply watches comprehensively all round without eating anything.

यत्रा सुप॒णा अ॒मृत॑स्य भ॒गम॑निम॒षं वि॒दथा॑भि॒स्वर॑न्ति ।
 इ॒ना वि॒श्वस्य॑ भुव॑नस्य गा॒पाः स मा॒ धीर्ः पा॒कम॑त्रा
 वि॒वश ॥ २१ ॥

21. *Yatrā suparṇā amṛtasya bhāgam-animeṣaṁ vidathābhisvaranti. Ino viśvasya bhuvanasya gopāḥ sa mā dhīraḥ pākamatrā viveśa.*

Where the blessed souls of noble action sing and celebrate their share of immortal joy in holy voice incessantly, therein, may, I pray, the constant imperishable sovereign Ruler, protector and sustainer of the entire universe, inspire and bless me, the honest soul in preparation for the consecration.

यस्मि॑न वृ॒ ऽ म॒ध्वदः॑ सु॒प॒णा नि॒वि॒शन्त॑ सु॒व॒त चा॒धि वि॒श्व ।
 तस्य॑दा॒हुः पि॒प्पलं॑ स्वा॒द्वग॑ त ॥ १२॥ पि॒त॒रं न॑ व॒द ॥ २२ ॥

22. *Yasmin vṛkṣe madhvadaḥ suparṇā niviśante suvate cādhi viśve. Tasyedāhuh pippalaṁ svādvagre tannonnaśadyaḥ pitaraṁ na veda.*

To that tree over and above the mortal world whereon the super-souls of beautiful wings of blessed action nestle in a state of consecration and taste the nectar honey of divine joy, whose taste of the fruit the ancients describe as super-sweet, to that tree of immortal taste and bliss they do not attain who do not know the father.

यद गा॑य॒त्र अ॒धि गा॑य॒त्रमा॑हि॒तं त्र॒ष्टुभा॑द वा॒ त्र॒ष्टुभं॑ नि॒रत॑ । त ।
 यद वा॒ जग॑ज्जग॒त्याहि॑तं प॒दं य इ॒त्तद वि॒दुस्त॑ अ॒मृत॑त्व-
 मा॒नशुः ॥ २३ ॥

23. *Yad gāyatre adhi gāyatramāhitam traiṣṭubhād vā traiṣṭubham niratakṣata. Yad vā jagajjagatyāhitam padam ya it tad viduste amṛtatvamānaśuḥ.*

They attain to that immortal state of bliss who know and experience the Spirit which is the lord protector of the celebrants of Divinity immanent in the gayatri verses in their recitations, who rejoice in the divine presence above the trishbubh verses and actualise that presence in life without break, who rise to the height of Divinity and share the dynamic presence vibrating in the universe and revealed in jagati verses, and commune with that presence.

(In scientific terms, the earth is gayatri. The fire of yajna is lit on the earth. Traishtubh is the sky. The wind is vibrant and operative there. Dyu is jagati, most dynamic. There aditya, the sun, reigns. Agni, fire is the vitality of the earth, wind is the energy of the sky, and the sun is the life of the heavens. Those who know these regions, their life and vitality and realise their vitality and the spirit of Divinity which informs them and their vitality attain to the state of immortal bliss.)

गायत्रिणं प्रति मीमते अकमकणं सामं त्रष्टुभन वाकम् ।
वाकं वाकं द्विपदा चतुष्पदा त्रिणं मीमत सप्त
वाणीः ॥ २४ ॥

24. *Gāyatreṇa prati mimīte arkamarkenā sāma traiṣṭubhena vākam. Vākena vākam dvipadā catuspadā'kṣareṇa mimate sapta vāṇīḥ.*

In gayatri metre the Rks are composed. With Rks, the Samans are composed. With trishtubh metre

Vak, Yajus are composed. By Vak, Yajurveda, and further Vak, Atharva Veda, is composed and formed. And with two-pada and four-pada constituents of the eternal Word, all the seven forms of Vedic compositions in metric forms of verse, are composed.

(In scientific terms, gayatri is Parameshthi Prana, universal energy at the highest level, from universal energy, specific forms of energy are created. One of these specific forms is Rk, rhythmic energy operative in thought consciousness. When pranic energy passes through a particular physical structure such as the reed or the larynx, sound is produced. When rhythm is added to sound, music is produced. When elements of sound are related to particular points of the speech mechanism, then phonemes, elements of sound in language forms, are produced. And when the elements of sound are joined in correspondence with thought, then language is produced. When feeling and emotion is added to language and expressed, then song is created and composed. Thus from Rks, thought energies of consciousness composed in language, joined to celebrative joy, Samans are created. When the music and songs of joy are joined to practical situations in the holy business of living, then Yajus are created as holy formations of life's values. And then from thought, song and practical formulae in holy living the comprehensive body of Atharva hymns is created. The classification of Vedic knowledge is thus explained in terms of knowledge, Rgveda, song, Samveda, action, Yajurveda, and comprehensive message, Atharva-veda, which is also known as Brahma Veda. In this way, from the elements of energy, sound, thought, feeling and emotion

in divine consciousness, specially love and joy, all language and linguistic compositions both divine and human, sacred and secular, are created.)

जगता॑ सिन्धुं दिव्यस्त॑भायदथन्तर॑ सूर्यं पय॑पश्यत ।
गाय॑त्रस्य॑ समिध॑स्तिस्त्र आ॑हुस्तता॑ म॒ह्ना प रि॑रिच
महि॑त्वा ॥ २५ ॥

25. *Jagatā sindhum divyastabhāyad rathantare sūryam paryapaśyat. Gāyatrasya samidhastisra āhustato mahnā pra ririce mahitvā.*

The Lord establishes the ocean of energy in the Dyu, the region of light, by cosmic dynamics of Jagati hymns of omnipotence. In the Antariksha, He establishes the sun, generative and radiating source of light and energy. The blazing fire-woods of divine energy, they say, are three: the sun in the highest sky, lightning, wind and electricity in the atmosphere, and fire and magnetic energy in the earth, and by His grand and adorable omnipotence the Lord transcends all these. Of Gayatra, the Samidhas are said to be three: light, lightning and fire.

उप॑ ह्वय सु॒दुघां ध॑नुम॒तां सु॒हस्ता॑ ग॒धुगु॑त दा॒हद॑नाम । श्र॑ष्टं
स॒वं स॒विता॑ सा॒विष ॥ भी॑द्धा घ॒मस्तदु॑षु प वा॒चम ॥ २६ ॥

26. *Upa hwaye sudughām dhenumetām suhasto godhuguta dohadenām. Śreṣṭham savam savitā sāviṣanno'bhīddho gharmastadu ṣu pra vocam.*

I invoke and call upon this generous mother cow, Gayatri, Mother Nature, mother Sarasvati of knowledge, directly at the closest. Only an intelligent and dexterous person can distil the essence and power of her

generosity. May lord Savita, the creator, the sun, the teacher, create the soma of milk, honey and the light of knowledge for us and bless us. Lit up and blazing is the fire in the yajna-vedi. The same I speak of and celebrate in song.

हिङ्कृण्वती वसुपत्नी वसूनां वत्समिच्छन्ती मनसाभ्यागात ।
दुहामश्विभ्यां पया अघ्न्ययं सा वधतां महत साभ-
गाय ॥ २७ ॥

27. *Hinkṛṇvati vasupatnī vasūnām vatsamicchantī manasābhyāgāt. Duhāmaśvibhyām payo aghnyeyam sā vardhatām mahate saubhagāya.*

Loving and loving, this mother cow, sustainer of the breath and supports of life, caressing her children with her heart of tenderness, comes to bless us all round. May she, never never to be killed or hurt, distil the milk of life's energy from the sun and wind and ever grow for the great good fortune and prosperity of life on earth.

गारमीमदनु वत्सं मिषन्तं मूधानं हिङ्ङकृणान्मातवा उ ।
सृक्वाणं घृममभि वावशाना मिमाति मायुं पयत्
पयाभिः ॥ २८ ॥

28. *Gauramīmedanu vatsam miṣantam mūrdhānam hinṅakṛṇonmātavā u. Sṛkvāṇam gharmamabhi vāvaśanā mimāti māyurṁ payate payobhiḥ.*

The cow goes to the calf winking its eyes in loving expectation, lowing with love, and licks its head with caress. And lowing and loving more and more in response to the yearning affection of the calf, she overflows with milk. (The same is the response of mother earth and mother Sarasvati to the children

yearning for love, nourishment and knowledge.)

अ॒यं स शि॒ङ्ग॒ यन् गार्भी॒वृता॒ मिमा॑ति मा॒युं ध्व॒सना॒वधि॑
श्रि॒ता । सा चि॒त्तिभि॑नि हि च॒कार् म॒र्त्यं वि॒द्युद्भ॒वन्ती॑ पति॑
व॒विमा॑हत ॥ २९ ॥

29. *Ayam sa śiṅke yena gaurabhīvṛtā mimāti māyūṁ dhvasanāvadhi śritā. Sā cittibhirni hi cakāra martyaṁ vidyud bhavanī prati vavrimauhata.*

This is that cloud which roars and by which, covered and surrounded in the vapours, the earth reverberates in response. The earth, with her own feelings of kindness and generosity sustains the mortal children of hers, and her energy, being in the form of lightning, reveals and realises her own form and character.

अ॒न॒च्छ॒य॒ तुरगा॑तु जी॒वम॑ज॒द ध्रु॒वं म॒ध्य आ प॒स्त्या॑नाम ।
जी॒वा मृ॒तस्य॑ च॒रति॑ स्व॒धाभि॑र॒मत्या॑ म॒र्त्याना॒ सया॑निः ॥ ३० ॥

30. *Anacchaye turagātu jīvamejad dhruvaṁ madhya ā pastyānām. Jīvo mṛtasya carati svadhābhir-amartya martyenā sayoniḥ.*

Living and breathing, moving at the speed of infinity yet constant and omnipresent, the Spirit of the Universe abides eternal, impelling the individual soul to move among the variety of material forms. And thus, the immortal spirit of mortal man moves around in love and company with the mortal forms of material beauty by virtue of its karma and self sacrifice.

अ॒प॒श्यं गा॒पाम॑नि॒पद्य॑मा॒नमा॒ च॒ परा॑ च प॒थिभि॑श्चर॒न्तम॑ ।
स स॒धी॒चीः स वि॒षू॒ची॒वसा॑न् आ व॒रीव॑ति भु॒वन्ष्व॑न्तः ॥ ३१ ॥

31. *Apāśyaṁ gopām-anipadyamānam-ā ca parā ca pathibhiś-carantam. Sa sadhrīcīḥ sa viṣūcīrvasāna ā varīvarti bhuvaneṣvantah.*

I pray I may see and realise that universal protector of the world of nature and the mother powers of life, who, ever infallible and immaculate, is immanent and active over the nearest and the farthest paths of existence, and, pervading the centripetal and centrifugal waves of Prakṛti, eternally rolls around in the worlds of the universe.

Note: This mantra can be interpreted with reference to the individual soul: I wish and pray I may realise the essential nature of that presiding power over the mind and senses which, though in association with the mind and senses, never falls from its essence and moves over the paths and forms of existence far and near. The soul takes to the forms of Prakṛti which, it feels, go with it, as well as to those forms which are various and disagreeable. And thus it goes round and round in and across the worlds of the universe, integrated with all living forms and yet essentially its own self.

य ईं चकार न सा अस्य वद य ईं ददश हिरुगि तु तस्मात् ।
स मातुयाना परिवीता अन्तर्बहुपजा निर्रतिमा विवश ॥ ३२ ॥

32. *Ya īm cakāra na so asya veda ya īm dadarśa hiruginnu tasmāt. Sa māturyonā parivīto antarbahuprajā nirṛtim-ā viveśa.*

That One that creates this universe, the other, individual soul, knows not of. This other that sees this world of existence goes off from the essence, and, enveloped in the mothers womb, covered in the folds

of material form within, it is born and enters the world of mortality for ages in birth after birth.

द्यामि॑ पि॒ता ज॑नि॒ता ना॒भिर॒त्र ब॑न्धु॒म मा॒ता पृ॑थि॒वी म॒हीय॑म ।
उ॒त्ता॒नया॑श्च॒म्वा ३॑ या॒निर्-न्त॒रत्रा॑ पि॒ता दु॑हितु॒गभ॑मा-
धा॒त ॥ ३३ ॥

33. *Dyaurme pitā janitā nābhiratra bandhurme mātā pṛthivī mahīyam. Uttānayoścāmvoryonirantarā pitā duhiturgarbhāmādhāt.*

The heaven above is my father and creator, my centre-hold, my haven and home here, my brother support to stand by. And this great earth, this universe, this nature, is my mother. In the womb of these two great generative powers, heaven and earth, the mother of His own creation in here, the father of the universe sows the seed of life.

पृ॒च्छामि॑ त्वा॒ पर॑म॒न्तं पृ॑थि॒व्याः पृ॒च्छामि॑ यत्र॒ भुव॑नस्य॒
ना॒भिः । पृ॒च्छामि॑ त्वा॒ वृ॒ष्णा अ॑श्व॒स्य र॑तः पृ॒च्छामि॑ वा॒चः
पर॑मं॒ व्या॑म ॥ ३४ ॥

34. *Ṁṛcchāmi tvā paramantaṁ pṛthivyāḥ Ṁṛcchāmi yatra bhuvanasya nābhiḥ. Ṁṛcchāmi tvā vṛṣṇo aśvasya retaḥ Ṁṛcchāmi vācaḥ paramaṁ vyoma.*

What is the ultimate end of the earth? I ask you. Where is the centre and centre-hold of the universe? I ask you. What is the life-seed of the mighty generative force of infinitive power and speed? I ask you. What is the ultimate sound source from where the first boom of the Word arises? I ask.

इ॒यं व॒दिः परा॒ अन्तः॑ पृ॒थि॒व्या अ॒यं य॒ज्ञा भुव॑नस्य॒ नाभिः॑ ।
अ॒यं सामा॑ वृ॒ष्णा अ॒श्वस्य॑ रता॑ ब॒ह्मायं वा॒चः पर॑मं
व्याम॑ ॥ ३५ ॥

35. *Iyaṁ vediḥ paro antaḥ pṛthivyā ayaṁ yajño bhuvanasya nābhiḥ. Ayaṁ somo vṛṣṇo aśvasya reto brahmāyaṁ vācaḥ paramaṁ vyoma.*

This vedi, creativity and productivity of the earth, is the ultimate end of the earth. This yajna, meeting of solar vitality and earthly productivity, is the centre-hold of life in the world. The vitality of the sun and the shower of soma is the life seed of the generative energy of the creator who is generous and infinite. And Brahma, immanent consciousness of the Lord is the ultimate home of the Word from where it incarnates in the world as Veda.

स॒प्ताध॑ग॒भा भुव॑नस्य॒ रता॑ वि॒ष्णास्ति॑ष्ठन्ति प॒दिशा॑
वि॒ध॒मणि॑ । त धी॒तिभि॑मन॒सा त वि॑प॒श्चितः॑ परि॒भुवः॑ परि॒
भव॑न्ति वि॒श्वतः॑ ॥ ३६ ॥

36. *Saptārdhagarbhā bhuvanasya reto viṣṇosti-
ṣṭhanti pradiśā vidharmaṇi. Te dhītibhirmanasā
te vipaścitaḥ paribhavaḥ pari bhavanti viśvataḥ.*

Seven evolutes of Prakṛti, i.e., five subtle elements, mind and senses (which evolve from Ahankara), and the Mahat-tattva, represent half of the divine process of creation (the other half being the creative seed or thought-sankalpa of Parameshthi Prajapati); they are half the womb of the universe the other half is the divine will. By the will of Vishnu they abide in Akasha, eternal space-and-time continuum with

their distinct properties and power and comprehend and rule the entire worlds in existence.

न वि जानामि यदिवदमस्मि निण्यः संनद्धा मनसा चरामि ।
यदा मार्गन पथमजा ऋतस्यादिद वाचा अश्नुव
भागमस्याः ॥ ३७ ॥

37. *Na vi jānāmi yadivedamasmi niṇyaḥ saṁn-addho manasā carāmi. Yadā māgan pratham-ajā ṛtasyādidi vāco aśnuve bhāgamasyāḥ.*

I just do not know what I am like for sure, or what this world is. Self-imposed, self-bound, I move around with limited mind and understanding. But when the first evolutes of natural truth, i.e., intelligence and understanding of awareness come to me, and when the revelations of this Divine Word of truth bless me, then I realise my share of knowledge of the reality of existence that it is.

अपाङ् पाङ्ति स्वधया गृहीता मत्या मत्यना सयानिः ।
ता शश्वन्ता विषूचीना वियन्ता न्यन्यं चिक्युन नि
चिक्युर्न्यम ॥ ३८ ॥

38. *Apāṅ prāṇeti svadhayā grbhīto 'martyo martyenā sayoniḥ. Tā śaśvantā viṣūcīnā viyantā nyanyam cikyurna ni cikyuranyam.*

The immortal soul coexistent with the mortal body goes back and forth. Both, body and soul, are eternal and imperishable, the body as Prakṛti in the essence and the soul as spirit. Both are different and going apart. Those who know know one and the other, some know one but not the other, and those who don't know know neither.

ऋचा अ॒ रं पर॒म व्या॑म॒न्यस्मि॑न॒ द्वा अधि॑ विश्व॒ निष॑दुः ।
यस्त॑ । वद॒ किमृ॑चा क॒रिष्य॑ति॒ य इत्तद्वि॑दुस्त॒ इम॑
समा॑सत ॥ ३९ ॥

39. *Ṛco akṣare parame voyman yasmin devā adhi viśve niṣeduh. Yastanna veda kimṛcā kariṣyati ya it tad vidusta ime samāstate.*

The Rks, Vedas, exist in the omniscient supreme Spirit of existence, infinite and imperishable as the eternal and ultimate space-time continuum. In That, all the divine powers of existence subsist. If one does not know or acknowledge that, what would he or she achieve with mere words of the Rks? Those who know Him, reside with Him.

सू॒यव॒साद्भग॑वती॒ हि भू॒या अथा॑ व॒यं भग॑वन्तः॒ स्याम॑ ।
अ॒द्धि तृ॑ण॒मघ्न्य॑ विश्व॒दानीं॑ पिब॑ शु॒द्धमु॑द॒कमा॑-
चर॑न्ती ॥ ४० ॥

40. *Sūyavasād bhagavatī hi bhūyā atho vayanḥ bhagavantaḥ syāma. Addhi tṛṇmaghnye viśvadānīm piba śuddhamudakamācarantī.*

Adorable lady of knowledge and wisdom, be great and illustrious with holy food for mind and spirit, and then, we pray, we too may have the honour and prosperity of knowledge and well-being. Holy and inviolable as the mother cow, living on pure food and drinking pure water, and conducting yourself with kindness and grace, bless us with the generous gift of universal knowledge and joy of life.

गा॒रीमि॑माय॒ सल्लि॑लानि॒ त॒ ।त्यक॑पदी॒ द्विप॑दी॒ सा चतु॑ष्पदी ।
अ॒ष्टाप॑दी॒ नव॑पदी॒ बभू॑वुषी॒ सह॑स्त्रा॑ ।रा पर॒म व्या॑मन ॥ ४१ ॥

41. *Gaurīrmimāya salilāni takṣatyekapadī dvipadī sā catuspadī. Aṣṭāpadī navapadī babhūvuṣī sahasrākṣarā paramē vyoman.*

The lady of light in spotless white of the Word in the highest heaven of eternal Omniscience, ever keen to reveal and grow, speaks loud and bold, stirring the stillness of space in waves of consciousness in the universal mind and in the pools of the seer's minds, and thus reveals the Word in forms and stages for humanity: One Veda as the whole knowledge, two Vedas for knowledge and action, three Vedas for knowledge, action and prayer, four Vedas as one compendium of discrete forms, eightfold knowledge of four Vedas and four Upa-Vedas of practical knowledge such as health science, military science, etc., and nine-stage knowledge, the ninth being grammar, phonetics, astronomy, etc. Indeed, this is knowledge contained in countless thousand variations of the One Imperishable Word: AUM.

तस्याः समुद्रा अधि वि ऋन्ति तन जीवन्ति पृदिश्चतस्रः ।
ततः ऋत्य् ऋं तद्विश्चमुप जीवति ॥ ४२ ॥

42. *Tasyāḥ samudrā adhi vi kṣaranti tena jīvanti pradiśaścatasraḥ. Tataḥ kṣaratyakṣaram tad viśvamupa jīvati.*

The oceanic showers of that voice of eternal omniscience rain in torrents. With these showers the directions, all the four and their sub-directions, vibrate with life. Then from there the actual words reveal themselves to human vision and perception, and the entire world of humanity lives by that revelation with light, support and guidance.

श॒क्रम॒यं धू॒ममा॒राद॑पश्यं वि॒षूवता॑ प॒र ए॒नाव॑रण । उ॒ ण॑णं
पृ॒श्नि॑मपचन्त वी॒रास्ता॑नि॒ धर्मा॑णि पथ॒मान्या॑सन ॥ ४३ ॥

43. *Śakamayam dhūmamārādapaśyam viṣūvatā para enāvareṇa. Ukṣāṇam pṛśnimapacanta vīrāstāni dharmāṇi prathamānyāsan.*

I have seen from close quarters the clouds of smoke and vapour laden with power. From this close by, I perceive the powerful catalytic agents of nature far off busy heating and creating the clouds of soma replete with vitality. These processes are the first operations of natural evolution and behaviour higher up in space.

त्रयः॑ क॒शिन॑ ऋतु॒था वि च॑ । त संवत्स॑र व॒पत॒ एक॑ एषाम ।
वि॒श्वम॑का॒ अ॒भि च॑ष्ट श॒ची॒भि॒धाजि॑रकस्य ददृ॒श न
रू॒पम॑ ॥ ४४ ॥

44. *Trayah keśina ṛtuthā vi cakṣate samvatsare vapata eka eṣām. Viśvameko abhi caṣṭe śacībhir-dhrājirekasya dadṛṣe na rūpam.*

Three powers of nature with their distinct identities express themselves and operate according to the cycle of the seasons in the year. One of these, fire, is lit once in the year and generates and germinates the seeds of life. Another the sun, with its action and operations, illuminates the world. The third is wind, the force of it can be perceived but not its shape and form.

च॒त्वारि॑ वाक्प॒रि॑मिता प॒दानि॑ तानि॑ वि॒दुबा॒ह्याणा॑ य
म॒नी॒षिणः॑ । गुहा॑ त्रीणि॒ निहि॑ता न॒ङ्गय॑न्ति तुरी॒यं वा॒चा म॑नु॒ष्या
वद॑न्ति ॥ ४५ ॥

45. *Catvāri vāk parimitā padāni tāni vidurbr-āhmaṇā
ye manīṣiṇaḥ. Guhā trīṇi nihitā neṅgayanti
turīyaṁ vāco manuṣyā vadanti.*

Four are the constituent parts of speech which the wise men of learning know. Three of them are hidden in the cave of the mind, they are neither analysed, nor defined, nor understood by ordinary speakers, only the fourth part of speech, or parole, they use in communication.

(The four constituents of the structure of speech are: Nama or substantive, noun, Akhyata or roots of verbs, Upasarga or affixes, and Nipata or irregular accepted forms. These four are the subjects for grammarians and linguists. For the ordinary person, speech is the whole language, just what it is, and accepted without the understanding of structure and grammar. At a higher level, language is analysed in four layers of existence and consciousness: Para or transcendent language which is beyond thought and understanding. It may be regarded as the language-correspondence of the omniscience of God. The second is Pashyanti, one step close to us from Para. This may be understood to be the language existing in the unconscious layers of the mind. The third is Madhyama, another step closer to our consciousness. Let us say it exists in our sub-conscious mind. And the fourth is Vaikhari, existing at our conscious level of the mind. This is the language in use. Further, this language is analysed into four constituents: Nama, Akhata, Upasarga and Nipata. And of this language too the ordinary speaker uses the accepted form without knowing the structure and grammar. For the ordinary speaker, the language in use is only behaviour purely at

the natural and social level. And in yet another way, language may be understood in the way of the Veda: Ila, the language of omniscience, Sarasvati, the language of Veda and learning, Mahi, the spoken language at the level of the earth, nation, region, family and the mother. Another name for this speech is Bharati. And one thing more at the end of this note: This analysis and study is for the learned and for the seekers of learning. It has no value for the ordinary speaker. He or she speaks what is spoken for the only reason that he or she speaks thus, and what is spoken is understood.)

इन्द्रं मित्रं वरुणमग्निमाहुरथा दिव्यः स सुपणा गरुत्मान् ।
एकं सद्विप्रा बहुधा वदन्त्यग्निं यमं मातरिश्वानमाहुः ॥ ४६ ॥

46. *Indraṁ mitraṁ varuṇam-agnim-āhuratho divyaḥ sa suparṇo garutmān. Ekaṁ sad viprā bahudhā vadantyagnim yamaṁ mātariśvānam-āhuḥ.*

Reality is one, Truth is one, Ishvara is one and only One, not more than one. The learned and the wise speak of It in many ways. They say: It is Indra, glorious, Mitra, universal friend, Varuna, highest adorable, Agni, light of life, Divya, heavenly, Suparna, supreme beauteous, Garutman, supreme dynamic. They say: It is Agni, life and leader of existence, Yama, supreme controller, law and justice, and the judge, and Matarishva, supreme energy of the universe.

कृष्णं नियानं हरयः सुपणा अपा वसाना दिवमुत्पतन्ति ।
त आववृत्रन्तसदनादृतस्यादिद घृतनं पृथिवी व्युद्यत ॥ ४७ ॥

47. *Kṛṣṇaṁ niyānaṁ harayaḥ suparṇā apo vasānā divam-utpatanti. Ta āvavṛtrant-sadanād-ṛtasyā-did ghr̥tena pṛthivī vyudyate.*

The brilliant and beautiful rays of the sun constantly touch the green earth held by the sun and, covered by vapours of water, and rise back to the region of the sun. They come down from the region of waters and the earth is soaked with the water of rain showers.

द्वाद॑श प॒धय॑श्च॒कम॑कं॒ त्रीणि॑ न॒भ्यानि॑ क॒ उ तच्चि॑कत ।
तस्मि॑न्त्सा॒कं त्रि॑श॒ता न श॒ङ्क॒वा पि॒ताः ष॒ष्टिन॑ च॒लाच॑-
लासः॑ ॥ ४८ ॥

48. *Dvādaśa pradhayaś-cakramekaṁ trīṇi nabhyāni ka u tacciketa. Tasmintsākaṁ trīśatā na saṅkavo 'rpitāḥ ṣaṣṭirna calācalāsaḥ.*

One full circle is the wheel going round. Twelve are the segments of the felly of the wheel. Three are the centres of the nave. Three hundred and sixty are the spokes fixed and yet on the move with the wheel. Who knows such a wheel? Rarely someone.

यस्तु॑ स्तनः॑ श॒श्या॒ या म॑या॒भूय॑न् विश्वा॒ पुष्य॑सि॒ वाया॑णि ।
या र॑त्न॒धा व॑सु॒विद्यः॑ सु॒दत्रः॑ सर॒स्वति॑ तमि॒ह धा॑त॒व
कः॑ ॥ ४९ ॥

49. *Yaste stanah śaśayo yo mayobhūryena viśvā puṣyasi vāryāṇi. Yo ratnadhā vasuvid yah sudatraḥ sarasvati tamiha dhātave kaḥ.*

Sarasvati, divine mother of the wealth and knowledge of the world, that abundant and inexhaustible treasure of knowledge of yours which is blissful, with which you fill and replenish the cherished resources of the world, which holds the jewels of the earth and reveals and provides the wealths of existence, and which gives all the gifts and blessings of life: that treasure, O

mother, pray open for your darling child, the seeker of nourishment for body, mind and soul.

य॒ज्ञं य॒ज्ञम॑यजन्त॒ द॒वास्तानि॒ धर्मा॑णि प॒थ॒मान्या॑सन । त
ह नाकं॑ महि॒मानः॑ सचन्त॒ यत्र॒ पू॒र्व सा॒ध्याः सन्ति॑
द॒वाः ॥ ५० ॥

50. *Yajñena yajñam-ayajanta devāstāni dharmāṇi prathamānyāsan. Te ha nākaṁ mahimānaḥ sacanta yatra pūrve sādhyāḥ santi devāḥ.*

The divinities, first evolutes of nature with the immanent will Divine, conducted the yajna of creation by yajna, yajnic inputs of self-sacrifice. They were the first sustainers, supporters of the divine laws, keepers of the rules of Dharma and carriers of the yajna further. They alone attain to grandeur and rise to the regions where the divine souls of the ancients dwell, who carry on the yajna and serve the Lord of Heaven.

स॒मा॒न॒म॒तदु॑दकमुच्चत्य॒व चा॑ह॒भिः । भू॒मिं प॒ज॒न्या॒ जि॒न्व॑न्ति
दि॒वं जि॒न्व॑न्त्य॒ग्रयः॑ ॥ ५१ ॥

51. *Samānam-etad-udakam-uccyaityava cāhabhiḥ. Bhūmim parjanya jinvanti divaṁ jinvantya-gayah.*

Same is this water which goes up to the skies and comes down to the earth by days and nights. The clouds refresh and replenish the fertility of the earth, while the fires of yajna, electrical energies of the winds and sunrays serve the heavens with fragrance of the earth.

दि॒व्यं सु॒पु॒र्णं वा॒युसं॑ बृ॒हन्त॑म॒पां ग॒र्भं द॑श॒तमा॑र्ष॒धीना॑म ।
अ॒भी॒प॒ता वृ॒ष्टि॒भिस्त॑प॒र्यन्तं॑ सर॒स्वन्त॑म॒वस॑ जाह॒वीमि॑ ॥ ५२ ॥

52. *Divyaṁ suparṇaṁ vāyasaṁ bṛhantam-apāṁ garbhaṁ darśatam-oṣadhīnām. Abhīpato vṛṣṭi-bhis-tarpayantaṁ sarasvantam-avase johavīmi.*

For nourishment, protection and promotion of life on earth, I invoke, adore and constantly offer libations of homage and fragrant samits and havish to the heavenly, bright and blazing angel of cosmic wings, radiating centre of liquid energy and soothing ripener of herbs and greens, ever exuberant flood of generosity, which fills the thirsting earth with rain showers of fertility from the clouds of space.

Mandala 1/Sukta 165

Indra and Maruts Devata, Agastya Maitravaruni Rshi

कया शुभा सर्वयसुः सनीळाः समान्या मरुतः सं मिमि १ ।
कया मती कुत एतास एत चन्ति शुष्मं वृषणा वसूया ॥ १ ॥

1. *Kayā śubhā savayasah sanīlāḥ samānyā marutaḥ saṁ mimikṣuḥ. Kayā matī kuta etāsa ete'rcanti śuṣmaṁ vṛṣaṇo vasūyā.*

With what noble and equal action do the Maruts, divine complementary energies, kindred powers of equal age and home, join together, mix the yajna materials for oblations and shower the earth with rain and fragrance? With what thought and intelligence, and coming from where do they, generous powers anxious for the wealth of life, value and refine strength and competence for the realisation of wealth?

कस्य बह्वाणि जुजुषुयुवानः का अध्वर मरुत आ ववत ।
श्यनाँइव धजता अन्तरि १ कन महा मनसा रीरमाम ॥ २ ॥

2. *Kasya brahmāṇi jujuṣur-yuvānaḥ ko adhware maruta ā vavarta. Śyenāñ iva dhrajato antarikṣe kena mahā manasā rīramāma.*

Whose wealth do they, ever young, love and delight in? Who enjoins the Maruts to visit and join the yajna of love and non-violence? The Maruts traverse the spaces like eagles sweeping across the skies. With what great mind shall we serve and please them?

कुतस्त्वमिन्द्र माहि॑नः स का॑ यासि सत्य॑त् किं त इ॒त्या ।
सं पृ॑च्छ॒स॒ सम॑रा॒णः शु॒भा॒नवा॒चस्त॑ ता॒ हरि॑वा॒ यत्त॑
अ॒स्म ॥ ३ ॥

3. *Kutastvamindra māhinaḥ sanneko yāsi satpate kim ta itthā. Saṁ prcchase samarāṇaḥ śubhānair-vocetstanno harivo yat te asme.*

Indra, lord of might and grandeur, protector of truth and right, you are so great, unique, still you go all alone by yourself, without attendant, assistant or retinue? Wherefrom? Where to? This way? What does it mean? We ask you, friend and comrade, lord of sunbeams, whatever is in your mind for us, pray speak in good words.

ब॒ह्वाणि॑ म॒ मत॑यः शं सु॒तासः॑ शु॒ष्म इ॒यति॑ प॒भृता॑ म॒ अदिः॑ ।
आ शा॑स॒त् पति॑ ह॒यन्त्यु॒क्थ॒मा ह॒री व॒हत॑स्ता ना॒ अच्छ॑ ॥ ४ ॥

4. *Brahmāṇi me matayaḥ śaṁ sutāsaḥ śuṣma iyarti prabhṛto me adriḥ. Ā śāsate prati haryantyu-kthemā harī vahatastā no accha.*

May the wealth and power, the people and ideas of the nation, and the noble achievements of peace and joy be for our good. The strength, the cloud and the

thunderbolt deployed go forward for our good and peace. The songs of praise arise and celebrate us. May the horses of Indra, the energies of sunbeams and electrical energy, carry us onward.

अता वयमन्तमभियुजानाः स्व त्रिभिस्तन्वः शुम्भमानाः ।
महाभिरताँ उप युज्मह न्विन्द स्वधामनु हि ना बभूथ ॥ ५ ॥

5. *Ato vayam-antam-ebhir-yujānāḥ svakṣatrebhis-tanvaḥ śumbhamānāḥ. Mahobhiredāñ upa yujmahe nvindra svadhāmanu hi no babhūtha.*

Thus possessed of our most intimate powers and the grandeur of our social order, raising the beauty and grace of our body politic, we may use these powers and energies of nature. Indra, lord of grace and power, be favourable to us in consonance with our own essential strength, power and virtue of character.

क्व स्या वा मरुतः स्वधासीद्यन्मामकं समधत्ताहिहत्य ।
अहं ह्युगस्तविषस्तुविष्मान्विश्वस्य शत्रोरनमं वधस्तः ॥ ६ ॥

6. *Kva syā vo marutaḥ svadhāsīd yanmāmekam samaddhattāhihatye. Aham hyugras-taviṣas-tuviṣmān viśvasya śatror-anamam vadhasnaiḥ.*

O Maruts, tempestuous powers of knowledge, speed and energy, where is that essential strength and energy of yours which you placed in me to break the clouds of rain showers by myself alone? Bright, blazing and awful of power, I bow in homage to you with all my fatal weapons of defence against the enemies of the world and humanity. (The strength and energy is everywhere in nature, in fire, water and electric and magnetic force, and in the sunbeams. Let us exploit these

with knowledge and scientific technique.)

भूरि॑ चकथ॒ युज्य॑भिर॒स्म स॑मा॒नभिवृष॑भ॒ पांस्य॑भिः । भूरी॑णि
हि कृ॒णवा॑मा शवि॒ष्ठन्द् क॑त्वा मरुता॒ यद्व॑शाम ॥ ७ ॥

7. *Bhūri cakartha yujyebhirasme samānabhirvṛṣabha paumsyebhiḥ. Bhūrīṇi hi kṛṇavāmā śaviṣṭhendra kratvā maruto yad vaśāma.*

Indra, lord of power and generosity, with nature's energy harnessed for acts of general, universal and humane value, you have done us proud with many useful, equal and valorous acts of nobility. Indra, lord of highest valour and peace, and Maruts, heroes of tempestuous speed and performance, let us too do a lot of great things and achieve what we want with noble yajnic acts of love and generosity.

वधी॑ वृ॒त्रं म॑रुत इ॒न्द्रिय॑ण॒ स्वन्॒ भाम॑न॒ तवि॑षा ब॒भूवा॑न ।
अ॒हम॑ता म॒नव॑ वि॒श्वश्च॑न्दाः सु॒गा अ॒पश्च॑कर॒ वज्र॑-
बाहुः ॥ ८ ॥

8. *Vadhīm vṛtram maruta indriyeṇa svena bhāmena taviṣo babhūvān. Ahametā manave viśvaścandrāḥ sugā apaścakara vajrabāhuḥ.*

O Maruts, heroes of furious energy and power, I break the clouds of darkness with my own might, being powerful by my own passion for what is right, and, holding the thunderbolt in hand, I do these acts of universal wealth and beauty for the sake of humanity, acts which clear the paths for future progress.

अनु॑त्त॒मा त॑ मघ॒व॒ कि॒नु न॒ त्वावाँ॑ अ॒स्ति द॒वता॑ वि॒दानः॑ ।
न जा॑य॒माना॒ नश॑त॒ न जा॒ता या॒नि क॑रि॒ष्या कृ॑णु॒हि
प॑वृ॒द्ध ॥ ९ ॥

9. *Anuttamā te maghavannakirnu na tvāvāñ asti devatā vidānaḥ. Na jāyamano naśate na jāto yāni kariṣyā kṛṇuhi pravṛddha.*

Lord of bounty, wealth and power, there is nothing initiated, inspired and made to move except by you. There is none like you who commands light, knowledge and generosity in abundance. There is none born or emerging into prominence who can attain to your grandeur. Lord thriving and exalted, do whatever things are to be done, for no one can rival you.

एकस्य चिन्म विभ्व॑स्त्वाजा॒ या नु दधृ॑ष्वान्कृणव॑ मनी॒षा ।
अहं ह्यु॑गा मरु॒ता विदा॑ना॒ यानि॒ च्यव॑मिन्द॒ इदी॑श
एषाम ॥ १० ॥

10. *Ekasya cinme vibhvastvojo yā nu dadhrṣvān kṛṇavai manīṣā. Ahaṁ hugro maruto vidāno yāni cyavamindra idīśa eṣām.*

I am one and independent, may my vigour and splendour grow and spread all round since, bold and daring, whatever I do and want to do, I do with all my mind and soul. O Maruts, heroes of the winds and tempests, I am bright and lustrous, I am Indra, master of my own powers. I am knowledgeable, I know what I know. Wherever I move, whatever I achieve, surely I rule and govern.

अम॑न्दन्मा मरु॒तः स्तामा॒ अत्र॒ यन्म॑ नरः॒ श्रुत्यं॑ ब॒ह्व
चक्र॑ । इन्दा॑य॒ वृष्णा॒ सुम॑खाय॒ मह्यं॑ सख्य॒ सखा॑यस्तन्व
तनू॑भिः ॥ ११ ॥

11. *Amandanmā marutaḥ stoma atra yanme naraḥ śrutyaṁ brahma cakra. Indrāya vṛṣṇe sumakhāya mahyaṁ sakhye sakhāyastanve tanūbhiḥ.*

Friends, leaders, Maruts, may the hymns of Veda and the song of praise which you have composed for me and offered here give me joy. May the song with its body of words and music be pleasing to me and my body and mind and to Indra, generous friend of all and performer of yajna.

एवदत्तं प्रति मा॒ राच॑माना॒ अन॑द्यः श्रव॒ एषा॒ दधा॑नाः ।
संच॒ या॑ मरुतश्च॒न्द्रव॑णा॒ अच्छा॑न्त म॒ हृद॑या॒था च॒
नून॑म ॥ १२ ॥

12. *Evedete prati mā rocamānā anedyaḥ śrava eṣo dadhānāḥ. Saṁcakṣyā marutaścandravarṇā acchānta me chadayāthā ca nūnam.*

Thus may these friends, leaders and you, O Maruts, golden glorious all, loving and kind toward me, holding and commanding admirable foods, energies and noble desires, wealth, honour and holy songs, holding me in high esteem, happily disposed, overwhelm me with honour and joy.

का न्वत्र॑ मरुता॒ माम॑ह वः प॒ यात॑न् सखी॑रच्छा॒ सखा॑यः ।
मन्मा॑नि चित्रा॒ अपिवा॑तयन्त॒ एषां॑ भू॒त न॑व॒दा म॒ ऋता॑-
ना॑म ॥ १३ ॥

13. *Ko nvatra maruto māmahe vaḥ pra yātana sakhīracchā sakhāyaḥ. Manmāni citrā apivā-tayanta eṣāṁ bhūta navedā ma ṛtānām.*

O Maruts, pioneers of knowledge and science, who offers you tributes of praise and appreciation here now? Friends, go forward to those friends who love and honour you. Heroes of wonderful action, moving on to the completion of your programmes of knowledge,

be aware of my projects of truth and natural laws and waters of space to fight out want and suffering.

आ यद्दुवस्याद्दुवस् न कारुरस्माञ्चक्र मान्यस्य म॒धा । आ
षु व॑त्त मरुता॒ विप्र॑मच्छ॒मा ब॒र्ह्याणि ज॒रिता॑ वा अ॒चत ॥ १४ ॥

14. *Ā yad duvasyād duvase na kārur-asmāñcakre mānyasya medhā. O śu vartta maruto vipramacchemā brahmāṇi jaritā vo arcāt.*

Just as honour and celebration moves on from the honoured to the honourable in succession in the advancement of knowledge, so let the intelligence and expertise of the eminent scientist and technologist come to benefit us. O Maruts, leaders and pioneers of knowledge, turn in appreciation and recognition to the scholar expert, since the celebrant offers these hymns of praise, discovery and invention to you.

ए॒ष वः॑ स्तामा॑ मरुत इ॒यं गी॑मा॒न्दाय॑स्य॒ मान्य॑स्य॒ का॒राः ।
ए॒षा या॑सी॒ष्ट त॒न्व व॒यां वि॒द्याम॑षं वृ॒जनं॑ जी॒रदा॑नुम ॥ १५ ॥

15. *Eṣa vaḥ stomo maruta iyaṁ gīrmāndāryasya mānyasya kāroḥ. Eṣā yāsīṣṭa tanve vayāṁ vidyāmeṣaṁ vrjanam jīradānum.*

O Maruts, leaders, pioneers, heroes of speed and power of progress, this song of celebration is for you. It is the voice of the lyric of the honourable artist, scientist and technologist. Come with desire and commitment to advance the science and the scholar further. And let us too achieve food and energy, strength and power, and life-giving victories.

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Maruts Devata, Agastya Maitravaruni Rshi

त ऽ वाचाम रभसाय जन्मन पूर्वमहित्वं वृषभस्य कृतव ।
एधव यामन्मरुतस्तुविष्वणा युधव शकास्तविषाणि
कतन ॥ १ ॥

1. *Tannu vocāma rabhasāya janmane pūrvam mahitvam vṛṣabhasya ketave. Aidheva yāman maruta-stuviṣvaṇo yudheva śakrāstaviṣāṇi kartana.*

O Maruts, roaring heroes of the strength and speed of the winds, for a full life of courage and enthusiasm and the distinction of leadership and overflowing generosity, we sing and celebrate your ancient and original heroism. Blazing like fire, advancing like warriors, do wondrous deeds of valour worthy of admiration.

नित्यं न सूनं मधु बिभ्रत उप कीळन्ति कीळा विदथेषु
घृष्वयः । न न्ति रुद्रा अवसा नमस्विनं न मधन्ति स्वतवसा
हविष्कृतम ॥ २ ॥

2. *Nityam na sūnum madhu bibhrata upa krīḷanti krīḷā vidatheṣu ghrṣvayaḥ. Nakṣanti rudrā avasā namasvinam na mardhanti svatavaso haviṣkṛtam.*

They bear the honey sweets of life for all as parents bring honey to their darling child. Heroes of courage and valour but sportive as ripples of a stream, they play their part in the battles of life. Ferocious and terrible like jaws of retributive justice, yet dear as breath of life, they come to the man of reverence and humility with love and protection and, with all their innate strength and power, they never hurt the man dedicated

to yajna and charity.

यस्मा ऊमासा अमृता अरासत रायस्पाषं च हविषा ददाशुष ।
उ न्त्यस्म मरुता हिता इव पुरू रजांसि पर्यसा मया-
भुवः ॥ ३ ॥

3. *Yasmā ūmāso amṛtā arāsata rāyaspoṣaṁ ca haviṣā dadāśuṣe. Ukṣantyaśmai maruto hitā iva purū rajāṁsi payasā mayobhuvah.*

Just as imperishable protectors provide wealth and nourishment for the man who gives liberally in charity alongwith offerings of fragrant materials into the yajna fire, so do the Maruts, winds and other natural energies, kind and beneficent, like favourable helpers at the beck and call of a friend, overflow many regions of earth and skies with milk and water for the sake of the man of yajna.

आ य रजांसि तविषीभिरव्यत प व एवासः स्वयतासा
अधजन । भयन्त विश्वा भुवनानि हम्या चित्रा वा यामः
पर्यतास्वृष्टिषु ॥ ४ ॥

4. *Ā ye rajāṁsi taviṣībhiravyata pra va evāsaḥ svayatāso adhrajan. Bhayante viśvā bhuvanāni harmyā citro vo yāmaḥ prayatāsvṛṣṭiṣu.*

As you move on to reach the regions of your choice with your power and force and while your automotive and tempestuous rockets rush forth through the skies and spaces, then all the worlds and their towers shake with terror. Amazing is that mission of flight in the programmed and guided projects of yours.

यत्त्वषयामा नदयन्त पवतान्दिवा वा पृष्ठं नया अचुच्यवुः ।
विश्वा वा अज्मन्भयत वनस्पती रथीयन्तीव प जिहीत
आषधिः ॥ ५ ॥

5. *Yattveṣayāmā nadayanta parvatān divo vā
prṣṭhaṁ naryā acucyavuh. Viśvo vo ajman bha-
yate vanaspatī rathīyanṭīva pra jihīta oṣadhiḥ.*

When the man-made meteors of rockets blazing through sky and space roar through mountains of earth and clouds of dust and vapour, making them reverberate, and thus reach the top of heaven, then all the bio-world on your way shakes in fear and celestial herbs like soma shake off from the root like astronauts floating from their seat in the control chamber.

यूयं न उगा मरुतः सुचतुना रिष्टगामाः सुमतिं पिपतन ।
यत्रा वा दिद्युददति किविदती रिणाति पश्वः सुधितव
ब्रह्णा ॥ ६ ॥

6. *Yūyam na ugrā marutaḥ sucetunā'riṣṭagrāmāḥ
sumatiṁ pipartana. Yatrā vo didyud radati
krivirdatī riṇāti paśvaḥ sudhiteva barhaṇā.*

Maruts, powers young, dynamic and passionately enthusiastic, bright blazing and well-harnessed is your power of energy, held and controlled like a tempered sword, cutting, lighting, digging and driving. With this electric energy and your noble intelligence, assure and augment our understanding and development without damaging the country-life.

प स्कम्भदध्णा अनवभराधसा लातृणासा विदथषु
सुष्टुताः । अचन्त्यर्क मंदिरस्य पीतय विदुवीरस्य पथमानि
पांस्या ॥ ७ ॥

7. *Pra skambhadeṣṇā anavabhrrarādhaso' lāṭṛṇāso vidatheṣu suṣṭutāḥ. Arcantyarkam madirasya pītaye vidurvīrasya prathamāni paumsyā.*

Givers of settlement and sustenance, sure and secure of their wealth and power of accomplishment, victorious over their opponents, highly applauded in the yajnic battles of life, honour and invite the brilliant and the wise for a drink of inspiring soma. They know, achieve and command the first, essential heroic powers of the brave and virtuous.

श॒त॒भु॒जि॒भि॒स्त॒म॒भि॒हु॒त॒र्घा॒त्पू॒भी र॑ । ता मरु॒ता॒ यमा॒व॒त ।
ज॒नं॑ यमु॒गास्त॒वसा॑ वि॒र॒ष्णि॒नः पा॒थ॒ना॒ शं॒सा॒त्त॒न॒य॒स्य
पु॒ष्टि॒षु ॥ ८ ॥

8. *Śatabhujibhistamabhihruteraghāt pūrbhī rakṣatā maruto yamāvata. Janam yamugrāsta-vaso virapśinaḥ pāthanā saṁśāt tanayasya puṣṭiṣu.*

O Maruts, young leaders and heroes, bright, powerful and generous, whoever you promote and protect in city life with a hundred ways of comfort and security, protect him from crime and damage, and in matters of the promotion and advancement of his children, save the man from sin and scandal.

वि॒श्वानि॑ भ॒दा म॒रुता॒ रथ॑षु वा मि॒थ॒स्पृ॒ध्य॒व त॒वि॒-
षा॒ण्याहि॑ता । अ॒सृ॒ष्वा वः॑ प॒प॒थ॒षु खा॒दया॑ । व॒श्च॒का
स॒मया॒ वि वा॑व॒त ॥ ९ ॥

9. *Viśvāni bhadrā maruto ratheṣu vo mithaspr-dhyeva taviṣāṇyāhitā. Aṁseṣvā vaḥ prapatheṣu khādayo'kṣo vaścakrā samayā vi vāvṛte.*

O Maruts, heroic warriors like the winds, in your

chariots are collected materials for universal good of the people, and on your shoulders and in the chariots are blazing weapons in position competing, as if, in effectiveness. In your paths are provided materials for food and advancement, and the axles and wheels of the chariots are well aligned and balanced for fast and rhythmic movement.

भूरीणि भ॒दा नय॑षु बा॒हुषु व ॑ः सु रु॒क्मा र॑भ॒सासा॑ अ॒ज्जयः ।
अंस॒ष्वताः प॒विषु॑ ण॒रा अधि॑ वया॒ न प॒ तान व्यनु॑ श्रिया॒
धिर ॥ १० ॥

10. *Bhūrīṇi bhadrā naryeṣu bāhuṣu vakṣaḥsu rukmā rabhasāso añjayaḥ. Amseṣvetāḥ paviṣu kṣurā adhi vayo na pakṣān vyanu śriyo dhire.*

In the arms of these heroes of the people there is abundant power for general good. On their chest are ornamented armours of strong and variegated design. On their shoulders are bows and arrows of lightning speed. On their thunderbolt is the sharpness of the razor's edge. And they wear the dignity and grace of the wings of celestial birds.

म॒हान्ता॑ म॒ह्ना वि॒भ्वा॒रे वि॒भूत॑या दूर॒दृशा॑ य दि॒व्या इ॒व स्तृ॑भिः ।
म॒न्दाः सु॒जि॒ह्वाः स्वरि॑तार आ॒सभिः॑ संमि॒श्ला इन्द्र॑ म॒रुतः॑
परि॒ष्टुभः॑ ॥ ११ ॥

11. *Mahānto mahnā vibhvo vibhūtayo dūredṛśo ye divyā iva str̥bhiḥ. Mandrāḥ sujihvāḥ svaritāra āsabhiḥ saṁmiślā indre marutaḥ pariṣṭubhaḥ.*

Great are the Maruts with their own innate greatness, powerful, magnanimous, far-sighted, refulgent with brilliant stars which light the world,

joyous and loved of all, sweet of tongue, true of the word of mouth, and they are sustainers of all in company with Indra, universal energy and power.

तद्वाः सुजाता मरुता महित्वनं दीर्घं वा दात्रमदितरिव व्रतम् ।
इन्द्रश्च न त्यजसा वि हुणाति तज्जनाय यस्म सुकृत
अराध्वम् ॥ १२ ॥

12. *Tad vaḥ sujātā maruto mahitvanam dīrgham vo dātram-aditeriva vratam. Indraścana tyajasā vi hruṇāti tajjanāya yasmai sukrte arādhvam.*

O Maruts, high-born and arisen you are, great is your glory, abundant is your generosity, and deep and inviolable is your discipline of vows as that of imperishable Aditi. Whatever you grant and bestow on the man of noble action, even Indra commanding the thunderbolt does not touch.

तद्वा जामित्वं मरुतः परं युगे पुरु यच्छंसममृतासु आवत ।
अया धिया मनव श्रुष्टिमाव्या साकं नरा दंसनरा
चिकित्तिर ॥ १३ ॥

13. *Tad vo jāmitvam marutaḥ pare yuge purū yacchaṁsamam-amṛtāsa āvata. Ayā dhiyā manave śruṣṭimāvyā sākaṁ nara daṁsanairā cikitrire.*

O Maruts, immortal souls, that brotherhood of yours, that joy and suffering of yours in the last age, that high honour and reputation you earned and preserved, the same honour and reputation, protect and preserve with this intelligence and understanding of yours for humanity and further extend and preserve with your noble actions in company with men and leaders.

यन् दीर्घं मरुतः शूशवाम युष्मार्कन् परीणसा तुरासः । आ
यत्ततन्वृजन् जनांस एभियज्ञभिस्तदभीष्टिमश्याम ॥ १४ ॥

14. *Yena dīrghaṁ marutaḥ śūśavāma yuṣmākena parīṇasā turāsaḥ. Ā yat tatanan vṛjane janāsa ebhir-yajñebhis-tadabhiṣṭim-aśyām .*

O Maruts, heroes of instant action and achievement, that abundance, expertise and heroism of yours by virtue of which we achieve great things of lasting significance, by which people expand in knowledge and win victories in their battles of life, that very cherished abundance, expertise and power of action, I pray, I too may achieve by these yajnic performances.

एष वः स्तामा मरुत इयं गीमान्दायस्य मान्यस्य काराः ।
एषा यासीष्ट तन्व वयां विद्यामषं वृजनं जीरदानुम ॥ १५ ॥

15. *Eṣa vaḥ stoma maruta iyaṁ gīrmāndāryasya mānyasya kāroḥ. Eṣā yāsīṣṭa tanve vayāṁ vidyāmeṣaṁ vṛjanam jīradānum.*

O Maruts, heroes of instant action, universal knowledge and abundant generosity, this is the song of celebration in honour of your action and achievement. This is the spontaneous voice of the happy and honoured poet artist. May it reach you for the manifestation of your form and image in existence for our benefit so that we may acquire food and energy for our body, mind and spirit, clear our paths of advancement and achieve abundance in life for a vibrant living.

Mandala 1/Sukta 167***Indra-Maruts Devata, Agastya Maitravaruni Rshi***

सहस्रं त इन्द्रातया नः सहस्रमिषा हरिवा गूततमाः ।

सहस्रं राया मादयध्य सहस्रिण उप ना यन्तु वाजाः ॥ १ ॥

1. *Sahasraṁ ta indrotayo naḥ sahasramiṣo harivo gūrtatamāḥ. Sahasraṁ rāyo mādayadhyai sahasriṇa upa no yantu vājāḥ.*

Lord of power and sustenance, Indra, thousands are your protections and ways of protection for us. Lord of sunbeams, thousand-fold are the foods and energies of the most admirable order. Thousands are your gifts of wealth for us to enjoy life. And thousands may be, we pray, the forms of knowledge, valour and victory for us.

आ ना वाभिमरुता यान्त्वच्छा ज्येष्ठभिवा बृहद्विः
सुमायाः । अध यदेषां नियुतः परमाः समुदस्य चिद्धनयन्त
पार ॥ २ ॥

2. *Ā no'vobhirmaruto yāntvacchā jyeṣṭhebhivā brhad divaiḥ sumāyāḥ. Adha yadeṣāṁ niyutaḥ paramāḥ samudrasya cid dhanayanta pāre.*

May the Maruts, heroes of the winds, powers of vision and wonder as they are, come well to us with their modes of protection and senior-most scholars of brilliance, and then may follow those of their most efficient modes of transport which can cross the seas and skies for the acquisition of wealth.

मिम्य ऽ यषु सुधिता घृताची हिरण्यनिणिगुपरा न ऋष्टिः ।
गुहा चरन्ती मनुषा न याषा सभावती विदथ्यव सं
वाक् ॥ ३ ॥

3. *Mimyakṣa yeṣu sudhitā ghṛtācī hiraṇyanirṇiguparā na ṛstih. Guhā carantī manuṣo na yoṣā sabhāvatī vidathyeva saṁvāk.*

Seeker of knowledge, go and mix with those scholars and visionaries among whom exists that noble and comprehensive language which is fit for scientific yajnas of versatile purpose, which is fit for use in councils of governance, which is peacefully held like the dewy night by the sky, which is held like a golden sword by the warrior, which is held like lightning by the cloud, and which, like the youthful maiden of the human lover, moves in covert allays in search of the lover. (Such is living speech.)

परं शुभा अयासा यव्या साधारण्यव मरुता मिमि १० ।

न रादसी अप नुदन्त घारा जुषन्त वृधं सुख्याय द्वाः ॥ ४ ॥

4. *Parā śubhrā ayāso yavyā sādharāṇyeva maruto mimikṣuḥ. Na rodasī apa nudanta ghorā juṣanta vṛdham sakhyāya devāḥ.*

Distant but brilliant and powerful, moving at moderate speed, the Maruts shower the earth and sky with rain, but even when they are violent, roaring with lightning, they are not repulsive, they are only impulsive, not repelling the sky and the earth away but impelling them with new life and energy, because the divines love to mix and join in a spirit of commonalty for the sake of friendship and love the growth and expansion of all in power and potential.

जाषद्यदीमसुया सचध्य विषितस्तुका रादसी नृमणाः ।

आ सूयव विधृता रथं गात्वषपतीका नभसा नत्या ॥ ५ ॥

5. *Joṣad yadīmasuryā sacadhyai viṣitastukā rodasī nṛmaṇāḥ. Ā sūryeva vidhato ratham gāt tveṣa-pratīkā nabhaso netyā.*

If the earth, source of pranic vitality and loving mother of mankind, were to serve the Maruts for the sake of waters, then she, with flowing hair like the lights of evening dawn, shining brilliant as child of the sun, would ride the chariot of the Lord Ordainer and sustainer, i.e., the sun, and rise as if going to sky heights of progress and abundance.

आस्थापयन्त युवतिं युवानः शुभ निमि॒श्लं विदथ॑षु प॒जाम ।
अ॒का यद्वा॑ मरुता ह॒विष्मा॒न्गार्य॑द्वाथं सु॒तसामा॑ दुव॒-
स्यन् ॥ ६ ॥

6. *Āsthāpayanta yuvatiṁ yuvānaḥ śubhe nimiślām vidatheṣu pajrām. Arko yad vo maruto haviṣmān gāyad gātham sutasomo duvasyan.*

When the worshipper, rich in yajnic offerings, having distilled the soma, sings songs of praise zealously in honour of you, then, O Maruts, youthful powers of nature's brilliance and force, you give him in marriage a young maiden, smart and dynamic, dedicated to yajnas, and a harbinger of happiness and bliss in life.

प तं वि॒वक्मि॑ वक्म्या॒ य ए॒षां म॒रुतां॑ म॒हिमा॑ स॒त्या अ॒स्ति ।
सचा॑ यदीं॑ वृ॒षम॑णा अहं॒युः स्थि॒रा चि॒ज्जनी॑व॒हत॑
सु॒भागाः॑ ॥ ७ ॥

7. *Pra taṁ vivakmi vakmyo ya eṣāṁ marutām mahimā satyo asti. Sacā yaḍīm vṛṣamaṇā ahaṁyuh sthirā cijjanīrvahate subhāgāḥ.*

That greatness and glory of the Maruts which is

worthy of celebration, I celebrate. It is real and true, since he that is virile and proud of himself, Indra, in unison with this firm earth, sustains the many happy mothers and children of the world.

पान्ति मित्रावरुणाववद्याच्चयत इमयुमा अपशस्तान । उत
च्यवन्त अच्युता ध्रुवाणि वावृध ई^१ मरुता दातिवारः ॥ ८ ॥

8. *Pānti mitrāvaruṇāvavadyāccayata īmaryamo apraśastān. Uta cyavante acyutā dhruvāṇi vāvṛdha im maruto dātivārah.*

Mitra and Varuna protect from sin and shame. Surely Aryama, lord of justice, raises the despicable. They shake off even the firm and fixed enemies of life. O Maruts, the gift of your generosity ever grows and grows.

नही नु वा मरुता अन्त्यस्म आरात्ताच्चिच्छवसा
अन्तमापुः । त धृष्णुना शवसा शूशुवांसा णा न द्वषा
धृषता परि ष्टुः ॥ ९ ॥

9. *Nahī nu vo maruto antyasme ārāttaccicchavaso antamāpuḥ. Te dhṛṣṇunā śavasā śūśuvāṁso'rṇo na dveṣo dhṛṣatā pari ṣṭhuḥ.*

O Maruts, neither from near nor from afar do they find the end of your power and force. Intrepidable and rising with inviolable strength and courage, they, i.e., the Maruts keep the enemies down and, vast as the ocean, they stay and abide far higher than jealousy and calumny of small minds.

वयमद्यन्दस्य पष्ठा वयं श्वा वाचमहि सम्य । वयं पुरा महि
च ना अनु द्यून्त । ऋभु ण नरामनु ध्यात ॥ १० ॥

10. *Vayamadyendrasya preṣṭhā vayam śvo vocemahi samarye. Vayam purā mahi ca no anu dyūn tanna ṛbhukṣā narāmanu ṣyāt.*

We are the dearest children of Indra to-day. Let us be able to say the same thing tomorrow in the battles of life. And for the sake of this love and grace of Indra, let us first maintain our own greatness of character and performance day by day, and then, we pray, may Indra be kind and favourable day by day among men. Lord of thunderbolt He is.

एष वः स्तामा मरुत इयं गीमान्दायस्य मान्यस्य काराः ।
एषा यासीष्ट तन्व वयां विद्यामषं वृजनं जीरदानुम ॥ ११ ॥

11. *Eṣa vaḥ stomo maruta iyaṁ gīrmāndāryasya mānyasya kāroḥ. Eṣā yāsīṣṭa tanve vayāṁ vidyā-meṣaṁ vrjanam jīradānum.*

O Maruts, this is your song of celebration, this is the voice of the happy and honoured poet artist. May it reach you for the manifestation of your image and action for us. And may we, we pray, achieve food and energy, advancement in action and the joy of life.

Mandala 1/Sukta 168

Maruts Devata, Agastya Maitravaruni Rshi

यज्ञायज्ञा वः समना तुतुवणिधियंधियं वा दवया उ दधिध्व ।
आ वा वाचः सुविताय रादस्यामह ववृत्यामवस
सुवृत्तिभिः ॥ १ ॥

1. *Yajñāyajñā vaḥ samanā tuturvaṇir-dhiyaṁ-dhiyaṁ vo devayā u dadhidhve. Ā vo'rvācaḥ suvitāya rodasyormahe vavṛtyā mavase suvṛktibhiḥ.*

O Maruts, powers of enlightenment, generous action and well-being of the world, in every act of yajna one after another, let your will and performance be equal, fast and victorious. In every act of thought, reflection and planning, let your intelligence, understanding and imagination, and even your calculation be divinely holy. For the well-being of the earth and heaven, and for the sake of great and inviolable protection of life and life's joy, with yajnic oblations and songs of praise and thankfulness, we pray, turn your attention this way for our good and well-being by straight and simple speed of motion.

व॒वासा॑ न॒ य स्व॒जाः स्व॒तव॑स॒ इषं॑ स्व॒रभि॑जाय॒न्त धू॒तयः॑ ।
स॒ह॒स्त्रिया॑सा अ॒पां ना॑मय॒ आसा॑ गा॒वा व॒न्द्यासा॑ ना॒ णः॑ ॥ २ ॥

2. *Vavrāso na ye svajāḥ svatavasa iṣaṁ svarabhi-jāyanta dhūtayaḥ. Sahasriyāso apāṁ normaya āsā gāvo vandyāso nokṣaṇaḥ.*

Come this way, Maruts! Powers ever on the move for protection and progress of us all, self-creative, self-strong, movers and shakers like a thousand waves of the rolling seas, they are born to provide nourishment, energy, light and happiness for others. Worthy of honour and reverence they are like generous cows who provide motherly milk for sustenance and growth, and like the sacrificing bullocks who carry the burdens of humanity. Admirable, worthy of thanks and praise with honest word of the mouth they are.

सामा॑सा न॒ य सु॒तास्तृ॑तांश॒वा ह॒त्सु पी॒तासा॑ दु॒वसा॑ नास॒त ।
एषा॑मंस॒षु र॒म्भिणी॑व रा॒रभ॑ ह॒स्तषु॑ खा॒दिश्च॑ कृ॒तिश्च॑ सं
द॒ध ॥ ३ ॥

3. *Somāso na ye sutāstr̥ptāmśavo hr̥tsu pītāso duvaso nāsate. Aiṣāmaṁseṣu rambhīṇīva rārabhe hasteṣu khādiśca kṛtiśca saṁ dadhe.*

Maruts, vibrant powers of enlightenment, nourishment and protection, like soma, with off-shoots spreading around, distilled and drunk to the last drop of the essence assimilated into the heart, abide with us, loved, honoured and admired as our own. I depend on their shoulders for support as a housewife depends upon the support of the head of family. And in their hands, the Maruts hold action in one and wear the band of victory on the other.

अव॒ स्वयु॑क्ता दि॒व आ वृ॒था ययु॑र्म॒त्याः क॒श्या चाद॑त्
त्मना॑ । अ॒णव॑स्तुविजा॒ता अ॑चुच्यवु॒द् हानि॑ चिन्म॒रुता॑
भाज॑द्दृष्टयः ॥ ४ ॥

4. *Ava svayuktā diva ā vr̥thā yayur-amartyāḥ kaśayā codata tmanā. Areṇavastuvijātā acucyavur-draḥhāni cinmaruto bhrājadr̥ṣṭayah.*

Self-inspired, self-motivated and self-driven, Maruts descend from the heights of heaven freely, spontaneously and selflessly. Immortal are you, mighty heroes, inspire and excite the will to live with your heart and soul and use the will as a goal and an invitation to life. Pure and unsullied, born of energy and impetuous in motion, wielding weapons of light and lightning, O Maruts, you stir and move even the fixed and immovable mountains.

का वा॒ न्तम॑रुत ऋ॒ष्टि॒विद्यु॑ता रज॑ति॒ त्मना॑ ह॒न्वव॑ जि॒ह्वा ।
ध॒न्व॒च्युत॑ इ॒षां न॑ यामनि॒ पुरु॑षा अ॒ह॒न्या॒इ न॑त॒शः ॥ ५ ॥

5. *Ko vo'ntarmaruta ṛṣṭividyuto rejati tmanā hanveva jihvayā. Dhanvacyuta iṣām na yāmani purupraiṣā ahanyo naitaśaḥ.*

O Maruts, wielders of arms blazing as light and lightning, who or what in you shakes and shines in you by itself like flames or waves of sound? Inspirers of many, augmenters of food, energy and love of life, who starts you on your mission of life like the cloud melting in the sky or like a fast horse on its daily round?

क्व स्विदस्य रजसा महस्परं क्वावरं मरुता यस्मि णयुय ।
यच्यावयथ विश्रुव संहितं व्यदिणा पतथ त्वष-
मण्वम ॥ ६ ॥

6. *Kva svidasya rajaso mahasparam kvāvaram maruto yasminnāyaya. Yaccyāvayatha vithureva saṁhitam vyadriṇā patatha tveṣamarṇavam.*

O Maruts, what is the ultimate beyond this great region of the skies, and what is the ultimate this side wherein you move hither and shake the things concentrated here like precarious objects of no value, or fly down with the clouds to the shining seas?

सातिन वा मवती स्ववती त्वषा विपाका मरुतः
पिपिष्वती । भद्रा वा रतिः पृणता न दणिणा पृथुजयी
असुयव जञ्जती ॥ ७ ॥

7. *Sātirna vo'mavaṭī svarvaṭī tveṣā vipākā marutaḥ pipiṣvaṭī. Bhadrā vo rātiḥ pṛṇato na dakṣiṇā pṛthujrayī asuryeva jañjati.*

Like your acquisition and distribution is your generosity and benevolence, powerful, blissful, lustrous, maturing and fruitful, abundant, auspicious, as the gift

of a philanthropist yajamana, expansive and victorious like the breeze of life's energy.

पति॑ ष्टा॒भन्ति॑ सिन्ध॒वः प॒विभ्या॑ यद॒भियां॑ वाचमुदीरयन्ति ।
अव॑ स्मयन्त विद्युतः पृथि॒व्यां यदी॑ घृ॒तं म॒रुतः॑ पुष्णु॒-
वन्ति॑ ॥ ८ ॥

8. *Prati śtobhanti sindhavaḥ pavibhyo yadabhriyām vācam-udīrayanti. Ava smayanta vidyutaḥ prṛthivyām yadī ghṛtaṁ marutaḥ pruṣṇuvanti.*

When the Maruts ride their chariots, the wheels rumble with thunder of the clouds and oceans pant and roll in awe, and when they shower torrents or rain on the earth, flashes of lightning flaunt with pride and lights of joy.

असू॒त पृ॒श्निम॑ह॒त रणा॑य त्व॒षम॑यासां म॒रुता॑मनी॒कम॑ । त
स॑प्स॒रासा॑ जनय॒न्ताभ्व॑मादि॒त्स्वधा॑मिषि॒रां पय॑पश्यन् ॥ ९ ॥

9. *Asūta pṛśnirmahate raṇāya tveṣamayāsām marutāmanīkam. Te sapsarāso'janayantābhva-mādit svadhāmiṣirām paryapaśyan.*

Mother Nature creates the blazing force of the tempestuous Maruts for the great battle of the elements in the process of evolution, and they, moving and working together with the waves of creative energy, fashion forms earlier not in existence and watch the achievements of their own powers all round in the midst of the variety of creative materials.

ए॒ष वः॑ स्ता॒मा म॑रुत इ॒यं गी॑मा॒न्दाय॑स्य॒ मान्य॑स्य॒ का॒राः ।
ए॒षा या॑सी॒ष्ट त॒न्व व॒यां वि॒द्याम॑षं वृ॒जनं॑ जी॒रदा॑नुम ॥ १० ॥

10. *Eṣa vaḥ stomo maruta iyaṁ gīrmāndāryasya mānyasya kāroḥ. Eṣā yāsīṣṭa tanve vayāṁ vidyāmeṣaṁ vṛjanam jīradānum.*

This is the song of the Maruts in celebration of their work and power in the world of nature and humanity in evolution. This is the voice of the poet, happy and honoured artist, maker of beautiful forms. May this, with love and homage of the poet, reach the Maruts for their manifestation in form and image, and may we too achieve food and energy, vision and will to move on clear and simple paths of progress, and may we have the bliss of the breeze of freshness and light of life.

Mandala 1/Sukta 169

Indra Devata, Agastya Maitravaruni Rshi

महश्चित्त्वमिन्द यत् एतान्महश्चिदसि त्यजसा वरूता ।

स ना वधा मरुतां चिकित्वान्त्सुम्ना वनुष्व तव हि पष्टा ॥ १ ॥

1. *Mahaścīt tvamindra yat etān mahaścīdasi tyajaso varūtā. Sa na vedho marutāṁ cikītvān tsumnā vanuṣva tava hi preṣṭhā.*

Indra, lord of knowledge and power, destroyer of suffering, you are great and glorious indeed, since you accept and honour and protect these great saints and scholars for the reason of their selflessness and dedication. As such, you yourself a scholar among dynamic scholars and knowing what is dearest to you and the Maruts, fastest leaders of society, pray give us the peace and comfort of perfect well-being.

अयुजन्त इन्द विश्वकृष्टीविदानासा निषिधा मत्यत्रा ।

मरुतां पृत्सुतिहासमाना स्वमी हस्य पधनस्य साता ॥ २ ॥

2. *Ayujranta indra viśvakṛṣṭīr vidānāso niṣṣidho martyatrā. Marutām pṛtsutirhāsamānā svarmī-
lhasya pradhanasya sātau.*

Indra, lord of honour and glory, that dedicated force of yours consisting of the Maruts, intelligent, creative and war-like leaders among ordinary mortals, smiling, happy and joyful, may, we pray, join and engage entire humanity in the battle of creative production of wealth and well-being for the lord creator of paradisaal bliss on earth.

अम्यक्सा त इन्द्र ऋष्टिर्स्म सन्म्यभ्वं मरुता जुनन्ति ।
अग्निश्चिद्धिष्मात्तस शुशुक्वानापा न द्वीपं दधति
पयांसि ॥ ३ ॥

3. *Amyak sā ta indra ṛṣṭirasme sanemyabhvaṁ maruto junanti. Agniściddhi śmātase śusukvā-
nāpo na dvīpaṁ dadhati prayāṁsi.*

May the fruits of that loving and generous creativity of yours, by which the Maruts create perfect joyous gifts of life from pre-existing causes, which gifts, like the blazing fire in the wood and waters in the open-ended flowing rivers and space, abide in nature, and which gifts, then, the living beings enjoy as the dearest gifts of life (by virtue of the creative dynamics of the Maruts).

त्वं तू न इन्द्र तं रयिं दा आजिष्ठया दणिणयव रतिम ।
स्तुतश्च यास्त चकनन्त वायाः स्तनं न मध्वः पीपयन्त
वाजः ॥ ४ ॥

4. *Tvaṁ tū na indra taṁ rayiṁ dā ojiṣṭhayā dakṣiṇayeva rātim. Stutaśca yāste cakananta
vāyoḥ stanam na madhvaḥ pīpayanta vājaiḥ.*

Indra, glorious lord of wealth, give us that wealth of life as a gift with the highest generosity of heart and magnanimity of mind which is honoured by the beneficiaries, that wealth and generosity of yours and the Maruts' which all people love, and which, like the honey sweet milk of the mother's breast, nourishes the child with food, energy and intelligence.

त्व राय इन्द्र ता॒शत॑माः पण॒तारः॑ कस्य॑ चिद॒तायाः॑ ।

त षु॑ णा॑ म॒रुता॑ मृळ्यन्तु॒ यस्मा॑ पु॒रा गा॑तूयन्ती॒व द॒वाः ॥ ५ ॥

5. *Tve rāya indra tośatamāḥ praṇetārah kasya cidṛtāyoh. Te ṣu ṇo maruto mṛḷayantu ye smā purā gātūyanṭīva devāḥ.*

Indra, in you and with you abide wealths and virtues of the world which are most satisfying saviours and redeemers, which help any lover of truth, piety and yajna keen to cross the oceans of existence to liberation. May the Maruts give us that peace and wealth. May the ancient and eternal nobilities eager to rise to divinity guide and bless us.

पति॑ प या॒हीन्द्र॑ मी॒ हुषा॑ नृन्म॒हः पा॒थि॑व॒ सद॑न॒ यत॑स्व ।

अध॒ यद॑षां॒ पृथु॑बु॒ध्नास॒ एता॑स्ती॒थ ना॑यः पा॒स्यानि॑
त॒स्थुः ॥ ६ ॥

6. *Prati pra yāhīndra mīlhuṣo nṛn mahah pārthive sadane yatasva. Adha yadeṣām prṭhubudhnāsa etāstīrthe nāryaḥ pauṁsyāni tasthuḥ.*

Indra, lord of power, knowledge and action, go forward to the great, virile and generous people, fast, intelligent and vibrant as the winds, and try experiments on the floor of this great earth. And then, just as the

powers and transports of the master stand ready at his service, so would the mighty and spacious flying machines like horses would stand ready for the heroes of the skies.

पति॑ घ्राणा॒मता॑नाम॒यासां॑ म॒रुतां॑ शृण्व॒ आय॑तामु॒प॒ब्धिः ।
य म॒र्त्यै॑ पृत॒नाय॑न्त॒मूर्म॑ऋणा॒वान॑ न प॒तय॑न्त॒ सगः॑ ॥ ७ ॥

7. *Prati ghorāṇām-etānām-ayāsām marutām śṛṇva āyatām-upabdiḥ. Ye martyam pṛtanāyan-tamū-mairṇāvānam na patayanta sargaiḥ.*

I hear the echoes of the roar of awful and impetuous Maruts reaching their target and returning—Maruts which, with the creation and release of fresh energy and modes of protection, exhort and accelerate the speed of humanity on way to progress like an army advancing to victory.

त्वं मान॑भ्य इ॒न्द वि॒श्वज॑न्या॒ रदा॑ म॒रुद्भिः॑ शु॒रुधा॒ गाअ॑गाः ।
स्तवा॑नभिः॒ स्तव॑स द॒व द॒ववि॒द्याम॑षं वृ॒ज्जनं॑ जी॒रदा॑नुम ॥ ८ ॥

8. *Tvaṁ mānebhya indra viśvajanyā radā maru-dbhiḥ śurudho goagrāḥ. Stavānebhiḥ stavase deva devairvidyāmeṣaṁ vrjanam jīradānum.*

Indra, lord of light and power, adored by admirers of brilliance and generosity, for the sake of honour and prestige and in honour of the venerables, split and know the sun-light headed powers of nature such as waters and herbs with the help of the Maruts, catalytic, analytical and universally creative energy waves of nature, and let us know and acquire wealth of food, energy, onward progress and the breath and freshness of life.

Mandala 1/Sukta 170

Indra Devata, Agastya Maitravaruni Rshi

न नूनमस्ति ना श्वः कस्तद्वद यदद्भुतम् ।
अन्यस्य चित्तमभि संचरण्यमुताधीतं वि नश्यति ॥ १ ॥

1. *Na nūnamasti na śvaḥ kastad veda yadadbhu-tam.*
Anyasya cittamabhi saṁcareṇyam-utādhītaṁ vi
naśyati.

Nothing that is present is permanent, nor what shall be is constant. Who knows what, in truth, is mysterious: serial yet constant, and constant yet elusive? It is someone else's mind and consciousness you should be with, otherwise what you know or think you know, that too would fade into the unknown.

किं न इन्द्र जिघांससि भारतरा मरुतस्तव ।
तभिः कल्पस्व साधुया मा नः समरण वधीः ॥ २ ॥

2. *Kim na indra jighāṁsasi bhrātaro marutastava.*
Tebhiḥ kalpasva sādhuṃyā mā naḥ samaraṇe
vadhīḥ.

Indra, lord of earth and ocean, master of the skies, why do you wish to forsake us? The Maruts are your brethren, they are heroes of earth and ocean and the skies. With them, plan and act with noble intentions. Do not destroy us in the battle of life.

किं ना भातरगस्त्य सखा स तति मन्यस ।
विद्वा हि त यथा मना स्मभ्यमि दित्ससि ॥ ३ ॥

3. *Kim no bhrātaragastya sakhā sannati manyase.*
Vidmā hi te yathā mano'smabhyaminna ditsasi.

Brother Agastya, pioneer of vision, insight and foresight, you are our friend. Being a friend, why do you disdain us? Don't you want to give us the secret of knowing your mind as it is?

अरं कृण्वन्तु वदिं समग्निमिन्धतां पुरः ।

तत्रामृतस्य चतनं यज्ञं तं तनवावह ॥ ४ ॥

4. *Araṁ kṛṇvantu vediṁ samagnim-indhatāṁ purāḥ.
Tatrāmṛtasya cetanaṁ yajñaṁ te tanavāvahai.*

Indra, let the priests prepare and decorate the vedi and light the holy fire as before. And there in the vedi you and we all, teachers and disciples, would conduct and expand your yajna of the immortal spirit, knowledge and divine consciousness.

त्वमीशिष वसुपत वसूनां त्वं मित्राणां मित्रपत धष्टः ।

इन्द्र त्वं मरुद्भिः सं वदस्वाध पाशान ऋतुथा हवींषि ॥ ५ ॥

5. *Tvamīśiṣe vasupate vasūnāṁ tvaṁ mitrāṇāṁ
mitrapate dheṣṭhaḥ. Indra tvaṁ marudbhiḥ saṁ
vadasvādha prāśāna ṛtuthā havīṁṣi.*

Indra, spirit of the universe, master of the worlds, lord protector of the sustainers of life, highest wielder of the wealth of the world, you rule, govern and ordain the honour and grandeur of existence. Lord protector of friends and friends of life, you rule, govern and ordain all the powers and energies that protect, preserve and promote the evolution and onward march of life and humanity. Lord of knowledge and power, speak to the Maruts, dynamic powers of nature and humanity, accept our offers of oblations, consume them in the yajna fire, and create the life-giving vapours of

energy and showers of rain according to the seasons.

Mandala 1/Sukta 171

Maruts Devata, Agastya Maitravaruni Rshi

पति व एना नमसाहममि सूक्तन भि । सुमतिं तुराणाम ।
रराणता मरुता वद्याभिनि हळा धत्त वि मुचध्वम-
श्वान ॥ १ ॥

1. *Prati va enā namasāhamemi sūktena bhikṣe sumatiṁ turāṇām. Rarāṇatā maruto vedyābhirni heḷo dhatta vi mucadhvam-aśvān.*

O Maruts, dynamic powers of nature and humanity, bearers of light, knowledge and power, with this homage and song of celebration and reverence, I come to you and pray for my share of noble thoughts and intelligence from the excellent priests and preceptors. O dynamic scholars of power and force, and of the light of life, keep you anger and passion aside and, exulting in the onward march of humanity, release the powers of progress by the freedom and initiative that comes with knowledge and conscious values of life and love.

एष वः स्तामा मरुता नमस्वान्हृदा तष्टा मनसा धायि दवाः ।
उपमा यात मनसा जुषाणा यूयं हि ष्ठा नमस इद
वृधासः ॥ २ ॥

2. *Eṣa vaḥ stoma maruto namasvān hr̥dā taṣṭo manasā dhāyi devāḥ. Upemā yāta manasā juṣāṇā yūyaṁ hi ṣṭhā namasa id vrdhāsaḥ.*

O Maruts, vibrations of the divine in nature and humanity, this song of celebration and reverence is risen

from the heart and crafted with love and beauty. O visionaries of divinity, take it with the same equal love with which it is offered. Take to the spirit of it with your heart and mind, come close bearing your gifts of life and energy, advance us onward, and stay with us, because you are the veterans of eminence and progress for the love of living with gifts of divinity.

स्तुतासां ना मरुता मृळयन्तूत स्तुता मघवा शंभविष्ठः । ऊर्ध्वा
नः सन्तु काम्या वनान्यहानि विश्वा मरुता जिगीषा ॥ ३ ॥

3. *Stutāso no maruto mṛṣayantūta stuto maghavā śambhaviṣṭhaḥ. Ūrdhvā naḥ santu komyā vanā-nyahāni viśvā maruto jigīṣā.*

O Maruts, veteran visionaries of life and divinity, powers of knowledge for advancement, admired and honoured as you are, pray give us peace and well-being. Indra, lord of honour and glory, listen to our prayer and worship, and bless us with peace and prosperity. Maruts, heroes of tempestuous speed and energy, let all our future days be distinguished by high ambition, cherished goals and love of victory.

अस्मादहं तविषादीषमाण इन्द्राद्भिया मरुता रजमानः ।
युष्मभ्यं हव्या निशितान्यासन्तान्यार चकृमा मृळता
नः ॥ ४ ॥

4. *Asmādahaṁ taviṣādīṣamāṇa indrād bhiyā maruto rejamānaḥ. Yuṣmabhyaṁ havyā niśitānyāsan tānyāre cakṛmā mṛṣatā naḥ.*

O Maruts, heroes of energy, power and speed, shining with strength and power and, at the same time, conscious and moved by the awe of this blazing lord

Indra and his law, I say, these holy materials of yajna are dedicated to you, these weapons and armaments are tempered and sharpened for you. We offer these right here. Accept these, we pray, and make us happy and comfortable with peace and well-being.

यन् मानासश्चितयन्त उस्त्रा व्युष्टिषु शवसा शश्वतीनाम् ।
स ना मरुद्भिरवृषभ श्रवा धा उग उगभिः स्थविरः
सहादाः ॥ ५ ॥

5. *Yena mānāsaścīṭayanta usrā vyuṣṭiṣu śavasā śaśvatīnām. Sa no marudbhirvṛṣabha śravo dhā ugra ugrebhiḥ sthaviraḥ sahodāḥ.*

By the strength and courage by which the veterans of knowledge and enlightenment instruct and educate the ancient and constant citizens of the ancient and constant republics in their ancestral habitations, by the same strength and courage, O Indra, ruler of the land, generous and valorous, bright and blazing, old and venerable, giver of strength and constancy, give us food, energy, power, and honour with the help of the Maruts, mighty and formidable leaders and warriors of the land.

त्वं पाहीन्द्र सहीयसा नृन्भवा मरुद्भिरवयातहळाः ।
सुपक्तभिः सासहिदधाना विद्यामृषं वृजनं जीरदानुम् ॥ ६ ॥

6. *Tvaṁ pāhīndra sahīyaso nṛṇ bhavā marudbhir-avayātaheḷāḥ. Supraketeḇhiḥ sāsahirdadhāno vidyāmeṣaṁ vṛjanam jīradānum.*

Indra, lord of power, honour and glory, ruler of the world, patient, constant and victorious, protect and promote the men of strength, courage and endurance.

With the help of the Maruts, lustrous guardians and watchful protectors of the people, be free from anger and disdain of impatience and despair. Wielder of power and presiding power of the social order as you are, let us have knowledge and enlightenment, strength and courage of will and morals, and the light and vision of the spirit of life and joy.

Mandala 1/Sukta 172

Maruts Devata, Agastya Maitravaruni Rshi

चित्रा वा स्तु यामश्चित्र ऊती सुदानवः ।
मरुता अहिभानवः ॥ १ ॥

1. *Citro vo'stu yāmaścitra ūtī sudānavaḥ.*
Maruto ahibhānavaḥ.

O Maruts, lights of the dark, breakers of the clouds, showers of soothing charities, may your progress be fast and wonderful, may your protections and promotions of society be wondrous, full of blessings.

आर सा वः सुदानवा मरुत ऋञ्जती शरुः ।
आर अश्मा यमस्यथ ॥ २ ॥

2. *Āre sā vaḥ sudānavo maruta ṛñjatī śaruḥ.*
Āre āsmā yamasyatha.

O Maruts, courageous brothers of charity, givers of bliss and protection like winds and lightning, may that missile of yours, which you throw like thunderbolt upon the destroyers, and the deadly double edged sword you wield against the powers of darkness, be far away from us for our protection against evil.

तृणस्कुन्दस्य नु विशः परि वृङ्क्त सुदानवः ।

ऊर्ध्वा †: कत जीवस ॥ ३ ॥

3. *Trṇaskandasya nu viśaḥ pari vṛṅkta sudānavah.
Ūrdhvā naḥ karta jīvase.*

Maruts, generous powers of charity and valour, spare the and protect men of straw, take to the rural settlements and raise us all to the heights of life.

Mandala 1/Sukta 173

Indra Devata, Agastya Maitravaruni Rshi

गायत्सामं नभन्यं यथा वरचाम तद्वावृधानं स्ववत । गावा
धनवा बहिष्यदब्धा आ यत्सद्भानं दिव्यं विवासान ॥ १ ॥

1. *Gāyat sāma nabhanyaṁ yathā verarcāma tad
vāvṛdhānaṁ svarvat. Gāvo dhenavo barhiṣya-
dabdhā ā yat sadmānaṁ divyaṁ vivāsān.*

Let the holy man sing spontaneous songs of joyous Sama like the song of the bird soaring to the clouds, and we shall join that resounding melody of music overflowing with divine ecstasy, when the rays of the dawn, generous like venerable holy cows, sacred and inviolable, fill the vault of the sky and celebrate the heavenly sun rising in splendour over the world and the generous cows stir around the stalls and sit on the holy grass around the yajnic area doing homage to Indra.

अचद वृषा वृषभिः स्वदुहव्यमृगा नाश्ना अति यज्जुगुयात ।
प मन्द्युमनां गूत हाता भरत मया मिथुना यजत्रः ॥ २ ॥

2. *Arcad vṛṣā vṛṣabhiḥ sveduhavyairmṛgo nāśno ati
yajjuguryāt. Pra mandayurmanāṁ gūrta hotā
bharate marya muthunā yajatraḥ.*

Let the brilliant man of yajna, virile and generous, trying to reach his aim like a bounding deer at the fastest speed, with virile and generous yajakas, offer rich, fragrant yajnic offerings, to Indra. Let the mortal man, happy at heart with his life partner dedicated to yajna and social service, offer hymns of praise and fragrant oblations to Indra, lord of life, honour and glory.

न ऽद्भाता परि सद्य मिता यन्भरद्भमा शरदः पृथिव्याः ।
कन्ददश्वा नयमाना रुवद्गारन्तदूता न रादसी चरद्वाक् ॥ ३ ॥

3. *Nakṣaddhotā pari sadma mitā yan bharad garbhamā śaradaḥ prthivyāḥ. Krandadaśvo naya-māno ruvad gaurantardūto na rodasī carad vāk.*

Let the yajakas, Indra, fire and power, divine energy, receiver and giver, receive the oblations and rise by the vedi constructed in definite design and measure, bearing the essences of the earth's produce the year round according to the seasons, and in return replenish the earth with fertility. Let the power arise and go over spaces roaring like a steed well guided, bellowing like a bull, and moving on the rounds like a messenger between heaven and earth, echoing the voice of divinity raised from the seats of yajna.

ता क्माषतरास्म प च्यात्नानि दव्यन्ता भरन्त ।
जुजाषदिन्दा दस्मवचा नास्त्यव सुगम्या रथष्ठाः ॥ ४ ॥

4. *Tā karmāṣatarāsmāi pra cyautnāni devayanto bharante. Jujoṣadindro dasmavarca nāstyeveva sugmyo ratheṣṭhāḥ.*

Those yajnic acts, cherished offerings, and mantras vibrating with energy, which the yajakas eager

to please and empower the divinities of nature and humanity offer into the fire for Indra, may Indra, blazing catalytic power of Divinity, happily accessible, riding the chariot of sun-beams, along vibrations of the winds and waves of energy, receive with love and desire and, like the Ashvins, sun and moon, recreate, augment and return as blessings of Divinity for humanity.

तमु ष्टुहीन्द्रं या ह सत्वा यः शूरा मघवा या रथ॒ष्ठाः ।

प॒तीच॒श्चि॒द्याधी॒यान्वृ॒षण्वान्ववृ॒षश्चि॒त्तम॑सा विह॒न्ता ॥ ५ ॥

5. *Tamu ṣṭuhīndraṁ yo ha satvā yaḥ śūro maghavā yo ratheṣṭhāḥ. Pratiśācid yodhīyān vṛṣaṇvān vavavruṣāścīt tamaso vihantā.*

Praise be to Indra, celebrate Him in gratefulness. He alone is wholly pure and true. He is mighty and omnipotent. His is the power and the glory. He rides the chariot of the universe as the sole master. Right in front, He is in and with everyone and everything, the great fighter, shower of life and joy, and He is the Light, dispeller of the darkness that hides the truth.

प यदित्था म॒हिना नृ॒भ्या अस्त्य॑रं रा॒दसी क॒ य॒ज्ञे नास्म॑ ।

सं वि॒व्य इन्द्रा॑ वृ॒जन् न भू॒मा भ॒ति॑ स्व॒धावाँ आप॒शमि॑व
द्याम ॥ ६ ॥

6. *Pra yaditthā mahinā nṛbhyo astyaraṁ rodasī kakṣye nāsmāi. Saṁ vivya indro vṛjanam na bhūmā bharti svadhāvāṅ opaśamiva dyām.*

Indra who, thus with His omnipotence, is all in all self-sufficient for the sustenance of humanity, who keeps the heaven and earth and the middle regions in orbit but not for Himself, Indra who weaves the web

and wields the entire worlds of existence together, each as on its own path, and then the mighty lord of His own power and Prakṛti holds the high heavens up above as the pillar in the centre.

सुमत्सु त्वा शूर सतामुगुणं पप्रथिन्तमं परितंसुयध्य ।

सजाषस इन्द्रं मदं ण्णीः सूरिं चिद्य अनुमदन्ति वाजः ॥ ७ ॥

7. *Samatsu tvā śura satāmuraṇaṁ prapathin- tamaṁ paritamsayadhyai. Sajoṣasa indraṁ made kṣoṇīḥ sūriṁ cid ye anumadanti vājaiḥ.*

To decorate and honour you as a mighty hero, as a pioneer and leader in the battles of life, as the highest of the best, O sagely wise Indra, lord omnipotent and omniscient, the people of the world, friends, lovers, admirers and worshippers in excitement and ecstasy celebrate you and the worlds, and celebrate with you, with all their might and main and the homage of love and faith.

एवा हि त शं सर्वना समुद्र आपा यत्त आसु मदन्ति द्दवीः ।

विश्वा त अनु जाष्या भूद ग : सूरिंश्चिद्यदि धिषा वषि जनान ॥ ८ ॥

8. *Evā hi te śaṁ savanā samudra āpo yat ta āsu madanti devīḥ. Viśvā te anu joṣyā bhūd gauḥ sūriṁścid yadi dhiṣā veṣi janān.*

O Indra, lord ruler of the world, all celebrations in your honour and all your celebrations of life and existence, thus, are for peace and well-being. Thus all waters in the oceans and all celestial waters in space and in these earths of the universe which celebrate you and rejoice in you are for peace and well-being. And

when you inspire sagely people with conscious favours and divine intelligence, then all voices of the world in unison with you celebrate you and the joy of existence.

असाम् यथा सुषखाय एन स्वभिष्टया नरां न शंसः ।
 असद्यथा न इन्द्रा वन्दनष्टास्तुरा न कम नयमान
 उक्था ॥ ९ ॥

9. *Asāma yathā suṣakhāya ena svabhiṣṭayo narāṁ na śamsaiḥ. Asad yathā na indro vandaneṣṭhāsturo na karma nayamāna ukthā.*

Lord of knowledge, divine action and human progress, guide us the way we may be blest with good friends and allies, with noble aims and intentions as with good wishes and approbations of the people around, and the way that Indra, happy with our praise and worship, be with us always, taking us forward in action like a carrier rocket in the holy field of science and technology.

विषधसा नरां न शंसस्माकासदिन्द्रा वज्रहस्तः । मित्रायुवा
 न पूषति सुशिष्टा मध्यायुव उप शि ण्ति यज्ञः ॥ १० ॥

10. *Viṣpardhaso narāṁ na śamsair-asmākāsad-indro vajrahastah. Mitrāyuvo na pūrpatim suśiṣṭauma-dhyāyuva upa śikṣanti yajñaiḥ.*

As with the praise and prayers of people trying to excel and rise in life, so with our praise and prayers may Indra, lord of armaments and the thunderbolt, be with us as a friend and guide. Like men with desire for friends, and like people of experience at the middle of age who serve Indra, lord of the city, with yajnas and sit with him for the sake of auspicious learning, we too

serve the lord with yajnic offerings, meditate and pray for learning in the field of science and administration.

यज्ञा हि ष्मन्दं कश्चिदृन्धञ्जुहुराणश्चिन्मनसा परियन ।
तीथ नाच्छा तातृषाणमाका दीघा न सिधमा कृणा-
त्यध्वा ॥ ११ ॥

11. *Yajño hi śmendram kaścirdṛndhañjuhurāṇaścīn-
manasā pariyan. Tīrthe nācchā tāṭṛṣāṇamoko
dīrgho na sidhramā kṛṇotyadhvā.*

Some yajna is good for success and glorifies Indra, social order of governance and the ruler. A tortuous path, though apparently yajnic and good, repels the seeker mentally and emotionally. A good home close by in a place of pilgrimage is good for the thirsty traveller, but a long and tortuous path is no use, it does no good toward success.

मा षू णं इन्द्रात्र पृत्सु दवरस्ति हि ष्मा त शुष्मि त्वयाः ।
महश्चिद्यस्य मी हुषा यव्या हविष्मता मरुता वन्दत
गीः ॥ १२ ॥

12. *Mo śū ṇa indrātra pṛtsu devairasti hi śmā te
śuṣminnavayāḥ. Mahāścid yasya mīḥuṣo yavyā
haviṣmato maruto vandate gīḥ.*

Indra, lord of power and prosperity, you are with the divinities of nature and nobilities of humanity, never with the ungenerous. Pray, do not forsake us in the battles of life. Lord of light and grandeur, this praise and prayer is for you surely, this voice of unifying love and faith which celebrates the great, generous, creative, philanthropic and dynamic powers of the divine and human world is for you.

एष स्ताम इन्द्र तुभ्यमस्म एतन गातुं हरिवा विदा नः । आ
ना ववृत्याः सुविताय देव विद्यामषं वृजनं जीरदानुम ॥ १३ ॥

13. *Eṣa stoma indra tubhyamasme etena gātum harivo vido naḥ. Ā no vavrtyāḥ suvitāya deva vidyāmeṣaṁ vrjanam jīradānum.*

Indra, lord of power and glory, thus our song of celebration and prayer is for you. Lord of lightning speed and force, by this song know, recognise and accept us and our ways of life and conduct. Lord of light, kind and generous, come and bless us constantly for our good and well-being so that we may be blest with food and energy, the right way of living and the inspiring spirit of life.

Mandala 1/Sukta 174

Indra Devata, Agastya Maitravaruni Rshi

त्वं राजन्द्र य च द्वा र ॥ नृन्पाह्यसुर त्वमस्मान ।
त्वं सत्पतिमधवा नस्तरुत्रस्त्वं सत्या वसवानः सहृदाः ॥ १ ॥

1. *Tvaṁ rājendra ye ca devā rakṣā nṛṇ pāhyasura tvamasmān. Tvaṁ satpatirmaghavā nastarutra-stvaṁ satyo vasavānaḥ sahodāḥ.*

Indra, lord of light, you are the ruler, lord of life and giver of energy. You and those powers and personalities that are generous and brilliant in nature and humanity protect us and the people. You are the protector of truth. You are the lord of wealth and glory of the world. You are our saviour, you are the truth of existence. You are the shelter and support of all that is. You are the strength and the giver of strength and constancy.

दना॒ विशा॑ इन्द्र॒ मृध॒वाचः॑ सप्त॒ यत्पु॒रः शम॑ शार॒दी॒दत् ।

ऋ॒णार॒पा अ॒नव॒द्याणा॒ यू॒न वृ॒त्रं पु॒रु॒कुत्सा॑य रन्धीः ॥ २ ॥

2. *Dano viśa indra mṛdhravācaḥ sapta yat purah śarma śāradīrdart. Ṛṇorapo anavadyārṇā yūne vṛtram purukutsāya randhīh.*

You subdue and bring under rule the people who are violent in social discourse. You open the seven cities and the homes therein locked in winter snow. Lord adorable free from scandal, you break the cloud for rain showers and let the river waters flow for the sunny world of young humanity.

अजा॒ वृ॒त इन्द्र॒ शूर॑प॒त्नी॒द्या च॒ य॒भिः पु॒रु॒हू॒त नू॒नम॑ ।

र॒ ग॒ अ॒ग्नि॒म॒शु॒षं तू॒व॒याणं॑ सि॒ंहा न॒ दम॑ अ॒पांसि॑ वस्ताः ॥ ३ ॥

3. *Ajā vṛta indra śūrapatnīrdyām ca yebhiḥ puruhūta nūnam. Rakṣo agnimaśuṣaṁ tūrvayāṇaṁ siṅho na dame apāṁsi vastoh.*

Immortal Indra, destroyer of suffering, elected and invoked by all, surely you drive high up to the lights of heaven with the Maruts, tempestuous powers of nature and humanity. With the same powers, like a lion, pray protect the brave women of the land. Preserve the inextinguishable fire that moves high speed vehicles to their destination. Keep the morning fires burning and let the waters of the home flow on and on.

श॒ष॒ ऽत॒ इन्द्र॒ स॒स्मि॒न्याना॒ प॒श॒स्तय॒ पवी॑रव॒स्य म॒ह्ना ।

सृ॒ज॒द॒र्णा॒स्य॒व॒ यद्यु॑धा गा॒स्तिष्ठ॑द्द॒रि॒ धृ॒ष॒ता मृ॒ष्ट॒वाजा॑न ॥ ४ ॥

4. *Śeṣan nu ta indra sasmin yonau praśastaye pavīravasya mahnā. Srjadarṇāṁsyava yad yudhā gāstiṣṭhaddharī dhrṣatā mṛṣṭa vājān.*

Indra, lord of war for humanity, for your honour and glory, let the enemies fall and go to sleep on the battle-field by the awful roar of your thunderbolt, while you ride the chariot and release the floods of attack with the force of action, destroy the resistance of opposition and then hold the lands in peace and security.

वह॑ कु॒त्समि॒न्द्र॒ यस्मि॑ञ्चा॒कन्त्स्यु॑म॒न्यू ऋ॒जा वा॒त॒स्याश्वा॑ ।
प॒सूर॑श्च॒क्रं वृ॑हता॒द॒भीक॑ भि॒स्पृधा॑ यासिष॒द्वज॑बाहुः ॥ ५ ॥

5. *Vaha kutsamindra yasmiñścākan tsyūmanyū ṛjrā vātasyāśvā. Pra sūraścakramṁ brhatādabhīke'bhi sprdho yāsiṣad vajrabāhuh.*

Indra, lord of world power, wielder of the force of thunder, keen for the reins and thirsting for the heart's desire, take up the thunderbolt, ride the horses of the winds shooting straight to the target, and go to the battle you love to fight. So should the ruler, strong of arm and will, blazing as the sun, meet the contending enemies in battle and expand the wheel of the social order.

ज॒घन्वाँ इ॒न्द्र मि॒त्ररू॑ञ्चा॒दप॑वृ॒द्धा हरि॒वा अ॒दा॑शू॒न । प॒ य
प॒श्य॑ य॒मण॑ं स॒चा॒यास्त्वया॑ शू॒ता वह॑माना॒ अप॑त्यम ॥ ६ ॥

6. *Jaghanvāñ indra mitrerūñ-codapravṛddho harivo adāśūn. Pra ye paśyannaryamaṇam sacāyostvayā śūrtā vahamānā apatyam.*

Indra, lord of love and justice, inspired and self-exalted, master of horses of the wind, is destroyer of the betrayers of friends and selfish exploiters. Lord of honour and glory, those who see you as lord of justice and generosity and as friend of humanity are blest with progeny and family and they are strengthened and

confirmed as brave and heroic by you.

रपत्क्विरिन्दाकसाता ां दासायापुबहणीं कः । करत्तिस्त्रा
मघवा दानुचित्रा नि दुयाण कुर्यवाचं मृधि श्रत ॥ ७ ॥

7. *Rapat kavirindrārkasātau kṣām dāsāyopabarhanīm kaḥ. Karat tisro maghavā dānucitrā ni duryaṇe kuryavācam mṛdhi śret.*

In the distribution of food and land, let the man of knowledge and insight speak fully and freely, and then Indra, lord of land, should allot fertile land to the servant class. The lord of wealth and power should fix creative and productive duties and occupations for the other three, and him who is evil of tongue, he should take on in battle of arms or words in the open field.

सना ता त इन्द्र नव्या आगुः सहा नभा विरणाय पूवीः ।
भिनत्पुरा न भिदा अदवीननमा वधरदवस्य पीयाः ॥ ८ ॥

8. *Sanā tā ta indra navyā āguḥ saho nabho'viraṇāya pūrvīḥ. Bhinat puro na bhido adevīrnanamo vadharadevasya pīyoḥ.*

Indra, lord of power and glory, ruler of the world, let the latest poets and citizens know and sing of your famous acts of valour, justice and generosity with universal courage. You have suppressed the old established strongholds of violence for the elimination of war and establishment of peace. You have broken the dens of sin and crime like the citadels of ancient demons, and you have destroyed the deadly weapons of the terrorist enemies of humanity.

त्वं धुनिरिन्द्र धुनिमतीक्रुणार्पः सीरा न स्रवन्तीः ।
प यत्समुदमति शूर पषि पारया तुवशं यदुं स्वस्ति ॥ ९ ॥

9. *Tvaṃ dhunirindra dhunimatīrṇorapaḥ sīrā na sravantīḥ. Pra yat samudramati śūra parṣi pārayā turvaśaṃ yaduṃ svasti.*

Indra, lord of life and energy, you are a mover and shaker like the inspiration of soma and the speed of winds, shaking people out of lethargy and complacency. You set the waters aflow, shaking and overflowing the banks. Reach the people like roaring streams or like life-blood circulating through the veins of wealth and work. And, O lord of might and knowledge, if you swell the sea to the shores like the sun, then help the man of endeavour and the man of self-controlled speed and acceleration to cross the sea from shore to shore.

त्वमस्माकमिन्द विश्वधं स्या अवृकतमा नरां नृपाता । स
ना विश्वासां स्पृधां संहृदा विद्यामृषं वृजनं जीरदा-
नुम ॥ १० ॥

10. *Tvam-asmākam-indra viśvadha syā avṛkatamo narāṃ nṛpātā. Sa no viśvāsāṃ sprdhāṃ sahodā vidyāmeṣaṃ vṛjanam jīradānum.*

Indra, lord of power and force, honour and glory, justice and generosity, be every way the most giving, most protecting and least wolfish greedy ruler of us all. And as such, be the giver of strength, courage and constancy in all our endeavour for the good life and joint competitive and cooperative living so that we are blest with food, energy and prosperity, the right path of living and the right spirit of life.

Mandala 1/Sukta 175*Indra Devata, Agastya Maitravaruni Rshi***मत्स्यपायिं त महः पात्रस्यव हरिवा मत्सरा मदः ।****वृषा त वृष्ण इन्दुवाजी सहस्रसातमः ॥ १ ॥**

1. *Matsyapāyi te mahāḥ pātrasyeva harivo matsaro madah. Vṛṣā te vṛṣṇa indurvājī sahasrasātamaḥ.*

Indra, lord of energy and paradisaal bliss, rejoice. You have drunk of the great and exhilarating soma, the divinity and ecstasy of life fresh from the very flask of existence. Vibrant lord of the knights of horse, that joy of the drink of life is exciting, the very thrill of being. Lord virile and generous, you are the shower of bliss and that soma is soothing like the moon, tempestuous as waves of energy, yes, and a thousand-fold invitation to live, the call of life, for you. (The call of life is the call of existence for the human soul too to be born into this wonderful world of beauty, joy and peace.)

आ नस्त गन्तु मत्सरा वृषा मदा वरण्यः ।**सहावाँ इन्द सानसिः पृतनाषाळमत्यः ॥ २ ॥**

2. *Ā naste gantu matsaro vṛṣā mado vareṇyaḥ. Sahāvāñ indra sānasiḥ pṛtanāṣāḷamartyaḥ.*

O for a draught of soma, that exciting, energising, ecstatic, cherished, strengthening, invigorating and immortal nectar of yours, Indra, which leads us on to victory over all the antilife forces of the world! May it come to us in plenty!

त्वं हि शूरः सनिता चादया मनुषा रथम ।**सहावान्दस्युमवतमाषः पात्रं न शाचिषा ॥ ३ ॥**

3. *Tvaṃ hi śūrah sanitā codayo manuṣo ratham.
Sahāvān dasyum-avratam-oṣaḥ pātraṃ na śociṣā.*

Indra, ruler and protector of the world, great you are, valiant and generous, dispenser, disposer, giver and unifier. Inspire and accelerate the chariot of humanity. Heroic and courageous lord of challenges, burn the lawless brute with your light and lustre of justice as the blaze of fire burns an empty vessel on the hearth (because there is nothing in it except its empty self).

मुष्णाय सूर्य' कव चक्रमीशान् आजसा ।

वह शुष्णाय वधं कुत्सं वातस्याश्वः ॥ ४ ॥

4. *Muṣāya sūryaṃ kave cakramīśāna ojasā.
Vaha śuṣṇāya vadhaṃ kutsaṃ vātasyāśvaiḥ.*

Having taken over the wheel of earth's government with your lustre like the blazing sun, O Lord of light, vision and wisdom, wield the thunderous sceptre of power and justice with honour and hold the system of law and punishment under your control, moving on by horses flying on the wings of winds.

शुष्मिन्तमा हि त मदा द्युम्निन्तम उत कतुः ।

वृत्रघ्ना वरिवाविदा मंसीष्ठा अश्वसातमः ॥ ५ ॥

5. *Śuṣmintamo hi te mado dyumnintam uta kratuḥ.
Vṛtraghnā varivovidā maṃsīṣṭhā aśvasātamaḥ.*

Highly strengthening and most reassuring is your joy. Holiest and most blissful giver of wealth and prosperity is your action and conduct of government and administration. O destroyer of suffering and darkness, lord of speediest movement and communication, giver of peace, freedom and security, think,

reflect and know the mind and working of others with sympathy and self-confidence.

यथा पूव'भ्या जरितृभ्य इन्द्र मयइवापा न तृष्यत बभूथ ।
तामनु त्वा निविदं जाहवीमि विद्यामषं वृजनं जीरदा-
नुम ॥ ६ ॥

6. *Yathā pūrvebhyo jaritr̥bhya indra maya ivāpo na tr̥syate babhūtha. Tāmuna tvā nividaṁ johavīmi vidyāmeṣaṁ vr̥janaṁ jīradānum.*

Indra, lord of honour, power and glory, be like water to the thirsty. Be like peace and joy incarnate to the admirers of eternal knowledge and worshippers of the divine virtues of yours. In the tradition of ancient knowledge, I honour and celebrate you with this song of adoration by which, I hope and pray, we shall realise the objects of our heart's desire, the right path of living and the spiritual light of being.

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Indra Devata, Agastya Maitravaruni Rshi

मत्सि ना वस्य इष्टय इन्द्रमिन्द्रा वृषा विश ।
ऋघायमाण इन्वसि शत्रुमन्ति न विन्दसि ॥ १ ॥

1. *Matsi no vasya iṣṭaya indramindo vr̥ṣā viśa. R̥ghāyamāṇa invasi śatrumanti na vindasi.*

Indra, lord of justice and peace blissful as the moon, rejoice and rise to honour and glory for our advancement to higher and higher wealth and power. Progressive lord, you advance upon the enemy and overpower him and prevent him even from approaching us.

तस्मि॑ ण व॑शया॒ गिरा॒ य एक॑श्चषणी॒नाम ।

अनु॑ स्व॒धा यमु॑प्यत॒ यवं॑ न चकृ॑षद वृषा॑ ॥ २ ॥

2. *Tasminnā vaśayā giro ya ekaścarṣaṇīnām.
Anu svadhā yamupyate yavaṁ na cakṛṣad vṛṣā.*

Send up your voices of praise and prayer with reverence and homage to him who is powerful, generous, and unique among men, in whom words bear fruit as barley sowed in the field bears fruit, and who mows down the enemies as corn is harvested from the field.

यस्य॑ वि॒श्वानि॒ हस्त॑याः पञ्च॑ िती॒नां वसु॑ ।

स्या॒शय॑स्व॒ या अ॑स्म॒धुग्दि॒व्यवा॒शनि॑जहि ॥ ३ ॥

3. *Yasya viśvāni hastayoḥ pañca kṣitīnām vasu.
Spāśayasva yo asmadrug-divyevāśanirjahi.*

Indra, lord of power and honour, in your hands is the wealth of the entire world, wealth of all the five classes of people, four of the regular classes, Brahmanas, Kshatriyas, Vaishyas and the ancillary class and one class of miscellaneous people and professions anywhere. Lord of the world, whosoever is jealous of us and evil-disposed toward us, take hold of him and, like the flashing and blazing lightning, strike him down.

असु॑न्वन्तं॒ समं॑ जहि॒ दूणा॑शं॒ या न॒ त मयः॑ ।

अ॒स्मभ्य॑मस्य॒ वद॑नं॒ दु॒द्धि॒ सूरि॑श्चि॒दाहत॑ ॥ ४ ॥

4. *Asunvantam samam jahi dūṇāśaṁ yo na te mayah.
Asmabhyamasya vedanaṁ daddhi sūriścidohate.*

One who is uncreative, unproductive and selfish, who is not a source and instrument of peace, comfort

and joy for you and the society, and one who, being such, is difficult to change or eliminate, wipe out wholly and finally. Assign him to us, we shall find him and deal with him. Only the wise and generous carry the burdens of society and the world.

आवा॒ यस्य॑ द्वि॒बह॑सा॒ कषु॑ सा॒नुषग॑सत ।

आ॒जावि॑न्द॒स्यन्दा॒ पावा॒ वाज॑षु वा॒जिन॑म ॥ ५ ॥

5. *Āvo yasya dvibarhaso'rkeṣu sānuṣagasat.*
Ājāvindrasyendo prāvo vājeṣu vājinam.

Indra, lord of power, protection and progress, protect and promote the man who accords with all the praises and appreciations of the nation's achievement and creates and grows in geometric progression. Lord of brilliance and bliss like the moon, in the plans and projects of Indra, honour and glory, progress and development, and in the battles for justice and freedom, protect and promote the man of courage, dynamism and dedication.

यथा॒ पूव॑भ्या॒ जरि॑तृ॒भ्य इ॒न्द्र मय॑इ॒वापा॒ न तृ॑ष्यत॒ ब॒भूथ॑ ।
 ताम॑नु॒ त्वा नि॒विदं॑ जा॒हवी॑मि वि॒द्याम॑षं वृ॒जनं॑ जी॒रदा॑-
 नुम ॥ ६ ॥

6. *Yathā pūrvebhyo jaritṛbhya indra maya ivāpo na*
trṣyate babhūtha. Tāmanu tvā nividam johavāmi
vidyāmeṣam vrjanam jīradānum.

Indra, ruler of the world, be like water to the thirsty, a source of inspiration, incentive and comfort to the wise dedicated to the ancient and eternal knowledge and to the glory of the nation of humanity and divinity. In keeping with that tradition of knowledge

and the glory of humanity and divinity, I offer my songs and prayers to you so that we may be blest with food and energy for body and mind, the right path of living and the light of life and spirit divine.

Mandala 1/Sukta 177

Indra Devata, Agastya Maitravaruni Rshi

आ च॑ष॒णि॒पा वृ॒ष॒भा ज॒ना॒नां॒ राजा॑ कृ॒ष्टी॒नां पु॒रु॒हू॒त
इ॒न्द्रः । स्तु॒तः श्र॑व॒स्य त्व॒साप॑ म॒दि॒ग्यु॒क्त्वा ह॒री वृ॒ष॒णा
या॒ह्य॒वाङ् ॥ १ ॥

1. *Ā carṣaṇiprā vṛṣabho janānām rājā kṛṣṭīnām puruhūta indrah. Stutaḥ śravasyannavasopa madrig yuktva harī vṛṣaṇā yāhyarvān.*

First and foremost power among the people, virile and valorous, brilliant ruler of the living world, invoked, invited, honoured and worshipped by all, such is Indra, lord of honour, power and glory. O generous, strong and leading light of life, invoked, invited and celebrated as you are by us with song, reverence and worship, yoke the horses and come right here for the sake of our protection and your own self-fulfilment and covenant of Divinity.

य त॒ वृ॒ष॒णा वृ॒ष॒भास॑ इ॒न्द्र ब॒ह्य॒यु॒जा वृ॒ष॒रथा॑सा॒ अत्याः॑ ।
ताँ आ तिष्ठ॑ त॒भि॒रा या॒ह्य॒वाङ् ह॒वाम॑ह त्वा सु॒त इ॒न्द्र
साम॑ ॥ २ ॥

2. *Ye te vṛṣaṇo vṛṣabhāsa indra brahmayujo vṛṣarathāso atyāḥ. Tāñ ā tiṣṭha tebhira yāhyarvān havāmahe tvā suta indra some.*

Indra, lord of light, energy and the honour of

action and success, universal ruler and dispenser, come in response to our invocation. Ride what are your potent and excellent chariots responsive to the mantric word of command and control at the remotest distance, come with and come by the powers that move faster than even light and come here where we pray. The time is ripe, the soma is distilled and ready for celebration of the success and divine visit.

आ तिष्ठ रथं वृषणं वृषा त सुतः सामः परिषिक्ता मधूनि ।
युक्त्वा वृषभ्यां वृषभ ितीनां हरिभ्यां याहि पवताप
मदिक ॥ ३ ॥

3. *Ā tiṣṭha ratham vṛṣaṇam vṛṣā te sutaḥ somaḥ
pariṣiktā madhūni. Yuktva vṛṣabhyām vṛṣabha
kṣiṭīnām haribhyām yāhi pravatopa madrik.*

Indra, potent lord of fertility and universal generosity, ride your celestial chariot and come. Distilled is soma, seasoned and sprinkled with the sweetest honey around the vedi, ready for the celebration. O potent and generous lord of the people, yoke the two most energetic powers of motion to the chariot and come right here to us by the shortest route at the fastest speed.

अयं यज्ञा देवया अयं मियध इमा ब्रह्माण्ययमिन्द्र सामः ।
स्तीर्ण बहिरा तु शक्र प याहि पिबा निषद्य वि मुचा हरी
इह ॥ ४ ॥

4. *Ayam yajña devayā ayam miyedha imā brahmā-
ṇyayamindra somaḥ. Sṭīrṇam barhirā tu śakra pra
yāhi pibā niṣadya vi mucā harī iha.*

Indra, generous and powerful lord ruler of the world, this is the yajna that leads to divine heights of

existential success. This is the yajna that grows by holy inputs of fragrant materials. These are the materials and mantric formulas of libation. And this is the soma of the celebration of success. The vedi is covered round with holy grass for seats. Lord of potency and generosity, come, release the horses, sit and drink of the soma of celebration and success.

आ सुष्टुत इन्द्र याह्यवाङुप ब्रह्माणि मान्यस्य काराः ।
विद्याम वस्तारवसा गृणन्ता विद्यामषं वृजनं जीरदा-
नुम ॥ ५ ॥

5. *O suṣṭuta indra yāhyarvānupa brahmāṇi mānya-sya kāroḥ. Vidyāma vastoravasā gṛṇanto vidyā-meṣaṁ vrjanam jīradānum.*

Indra, lord of light and life, ruler of the world, thus happily invoked and celebrated, come here and appreciate the mantric secret and revelations of the artist and value the holy materials produced by him so that we too, singing songs of thanks and celebration, may progress with due protection day by day and be blest with food and energy, the right path of living and the breath and spirit of life and light divine.

Mandala 1/Sukta 178

Indra Devata, Agastya Maitravaruni Rshi

यद्ध स्या त इन्द्र श्रुष्टिरस्ति यया बभूथ जरितृभ्य ऊती ।
मा नः कामं महयन्तमा धग्विश्वा त अश्यां पयाप
आयः ॥ १ ॥

1. *Yaddha syā ta indra śruṣṭirasti yayā babhūtha jaritr̥bhya ūtī. Mā naḥ kāmam mahayantamā dhag viśvā te aśyām paryāpa āyoḥ.*

Indra, lord of power and protection, all that reputable knowledge and wealth of yours by which you become the protector and promoter of the celebrants may not, we pray, scorch and burn our exalting ambition in life. May we, instead, achieve all your blessings of life and energy for our existence and progress.

न घा राजन्द् आ दभ ॥ या नु स्वसारा कृणवन्त यान् ।
आपश्चिदस्म सुतुका अवषन्गाम् ॥ इन्द्रः सुख्या वयश्च ॥ २ ॥

2. *Na ghā rājendra ā dabhanno yā nu svasārā kṛṇavanta yonau. Āpaścidasmai sutukā aveṣan gamanna indraḥ sakhyā vayaśca.*

May Indra, lord of life, action and success, we pray, suppress us not any way, nor negate what our sisters achieve in the home or in the yajna on the vedi. Instead, let the lord of the world, we pray, make the waters of life flow free for us, and let our achievements rise high for his sake. May Indra, we pray, bless us with health and the good life and grant us the favour of divine friendship.

जता नृभिरिन्द्रः पृत्सु शूरः श्र ता हवन् नार्धमानस्य कारः ।
पभता रथं दाशुष उपाक उद्यन्ता गिर यदि च त्मना
भूत ॥ ३ ॥

3. *Jetā nṛbhirindraḥ pṛtsu śūraḥ śrotā havan nādhamānasya kāroḥ. Prabhartā ratham dāśuṣa upāka udyantā giro yadi ca tmanā bhūt.*

Great is Indra, mighty brave, victor in battles of life for progress, listener to the artists and scientists, demands and requests for grants and success, mover of the generous giver's chariot loaded with gifts and

replenishments, and high fructifier of the devotee's prayers provided that everything is prayed for and pursued with sincerity of mind and soul.

ए॒वा नृ॒भि॒रिन्द्रः॑ सु॒श्रव॑स्या प॒खादः॑ पृ॒ । अ॒भि मि॒त्रिण॑'
भू॒त । स॒म॒य इ॒षः स्त॑वत् वि॒वाचि॑ स॒त्राक॑र य॒ज॑मानस्य
शंसः॑ ॥ ४ ॥

4. *Evā nṛbhirindraḥ suśravasyā prakhādaḥ prkṣo
abhi mitriṇo bhūt. samarya iṣaḥ stavate vivāci
satrākaro yajamānasya śamsaḥ.*

Thus Indra is great with human resources, lord of wealth, honour and high reputation, great consumer of materials and thereby producer of high energy, and he is always surrounded and assisted by friends and associates. In debates and discussions of variety he values food and energy as the basic wealth. He is a great organiser of sessions of yajnic conferences and appreciates and applauds the host of such sessions and conferences.

त्वया॑ व॒यं म॑घवा॒न्दि॒ शत्रू॑न्भि॒ष्याम॑ मह॒त म॒न्य॑मानान ।
त्वं त्रा॒ता त्वमु॑ न वृ॒ध भू॒विद्या॑म॒षं वृ॒ज॒नं जी॒रदा॑नुम ॥ ५ ॥

5. *Tvayā vayaṁ maghavannindra śatrū nabhi ṣyāma
mahato manyamānān. Tvaṁ trātā tvamu no vṛdhe
bhūr-vidyāmeṣaṁ vṛjanam jīradānum.*

Indra, lord of honour, wealth and power, with you let us face and overcome our enemies, great and highly proud though they believe they are. You are our saviour and promoter. You alone, we pray, be here and everywhere for our growth and advancement. And with you alone, we pray, may we achieve food and energy,

the right path of living and the breath and spirit of life.

Mandala 1/Sukta 179

*Dampati Devata, Lopamudra (1-2) Agastya
Maitravaruni (3-4), and Agastya disciple Brahmachari
(5-6) Rshis*

पू॒र्वीर॒हं श॒रदः॑ श॒श्रमा॒णा दा॒षा वस्ता॑रु॒षसा॑ ज॒रय॑न्तीः ।
मि॒नाति॑ श्रि॒यं ज॒रिमा॑ त॒नूना॒मप्यू॒ नु प॒त्नीवृ॑ष॒णा जग॑म्युः ॥ १ ॥

1. *Pūrvīrahaṁ śaradaḥ śaśramāṇā doṣā vastoruṣaso jarayantīḥ. Mināti śriyaṁ jarimā tanūnāmapyū nu patnīvr̥ṣaṇo jagamyuḥ.*

Working for the last many many years from dawn through the day until the dark late at night, tired and worn out, growing old and older, now old age destroys the health and beauty of the body of women. Therefore the young and virile husband should meet the wife only earlier when she is young and charming.

य चि॒द्धि पू॒र्व ऋ॒तसा॒प आ॒सन्त्सा॒कं द॒वभि॑र॒वद॑ तृ॒तानि॑ ।
त चि॒दवा॑सु॒नह्य॑न्त॒मापुः॑ स॒मू नु॑ प॒त्नीवृ॑ष॒भिजग॑म्युः ॥ २ ॥

2. *Ye ciddhi pūrva ṛtasāpa āsan tsākaṁ devabhīravadanṛtāni. Te cidavāsurṇahyantamā-puḥ samū nu patnīvr̥ṣabhirjagamyuḥ.*

Those ancients who were masters and devout followers of truth spoke of the laws and truth of nature with men of divinity. They did procreate, but they too did not find the end of the mystery. Let the women go and meet their youthful and virile husbands.

न मृ॒षा श्रान्तं॑ यद॒वन्ति॑ द॒वा वि॒श्वा इ॒त्स्पृ॒धा अ॒भ्य॑श्न॒वाव ।
जया॒वद॑त्र॒ शत॑नी॒थमा॑जिं यत्स॒म्यज्वा॑ मिथु॒नाव॒भ्यजा॑व ॥ ३ ॥

3. *Na mṛṣā śrāntaṁ yadavanti devā viśvā it sprdho abhyaśnavāva. Jayāvedatra śatanīthamājim yat samyañcā mithunāvabhyajāva.*

The vexations of the household are not vain since nature and the divines protect and bless it. Let us together face the problems and win the battles of the world. We shall win the hundredfold battles if we, the wedded couple, were to beget progeny and fulfil our duties of the household.

न॒दस्य॑ मा रु॒धतः॑ का॒म आर्ग॑त॒ आजा॑ता अ॒मुतः॑
कु॒तश्चित् । ल॒पामु॒द्रा वृ॑ष॒णं नी रि॑णाति॒ धीर॑म॒धीरा॑ धयति
श्व॒सन्तम॑ ॥ ४ ॥

4. *Nadasya mā rudhataḥ kāma āgannita ājāto amutaḥ kutaścīt. Lopāmudrā vṛṣaṇaṁ nī riṇāti dhīramadhīrā dhayati śvasantam.*

Passion and desire arises in me like the waters of a river held up but rising in flood from here, there, anywhere, who knows? Hiding but not suppressing the passion, the amorous wife betakes to the husband breathing deep and calm and smothers him in embrace.

इ॒मं नु॑ सा॒मम॑न्ति॒ता हृ॒त्सु पी॒तमु॑ष॒ बुव॑ । यत्सी॒माग॑श्चकृ॒मा
तत्सु॑ मृ॒ळतु॑ पु॒लुका॑मा॒ हि म॑त्यः॑ ॥ ५ ॥

5. *Imaṁ nu somamantito hr̥tsu pītamupa bruve. Yat sīmāgascakṛmā tat su mṛṣatu pulukāmo hi martyaḥ.*

I have closely spoken of this soma of ecstatic passion from the inner reality of it, drunk and felt as it is in the depths of the heart. If I have committed a sin, please forbear and forgive. Man after all is subject to

various passion, and desire (for self-fulfilment), mortal as he is.

अगस्त्यः खनमानः खनित्रः पजामपत्यं बलमिच्छमानः ।
उभा वणावृषिरुगः पुपाष सत्या द्ववष्वाशिषा जगाम ॥ ६ ॥

6. *Agastyaḥ khanamānaḥ khanitraiḥ prajāma-patyam balamicchamānaḥ. Ubhau varṇāvṛ-ṣirugraḥ pupoṣa satyā deveṣvāśiṣo jagāma.*

Agastya, the sagely man of vision, brilliance and resolution never goes astray. Digging into the mysteries of life with the instruments of intelligence and insight he longs for strength and children and a controlled family and community. He marries by choice and looks after and promotes the duad, both sexes in the community, and thus attains complete self-fulfilment among noble people dedicated to truth and Divinity.

Mandala 1/Sukta 180

Ashvins Devata, Agastya Maitravaruni Rshi

युवा रजांसि सुयमासा अश्वा रथा यद्वा पयणींसि दीर्यत ।
हिरण्यया वां पवयः पुषायन्मध्वः पिबन्ता उषसः
सचथ ॥ १ ॥

1. *Yuvo rajāṁsi suyamāso aśvā ratho yad vām paryarṇaṁsi dīryat. Hiraṇyayā vām pavayaḥ pruşāyan madhvaḥ pibantā uṣasaḥ sacethe.*

Men and women all, wedded couples, Ashwins, when your well controlled and guided horses soar into the skies and the chariot shoots over oceans of earth and space, your golden wheels cut through the air and drip with vapour, then both of you enjoy the honey drink

of the lights of dawn.

युवमत्यस्याव न ाथा यद्विपत्मना नयस्य पयज्याः ।
स्वसा यद्वां विश्वगूती भराति वाजायदृमधुपाविष च ॥ २ ॥

2. *Yuvamatyasāva nakṣatho yad vipatmano naryasya prayajyoḥ. Svasā yad vām viśvagūrti bharāti vājāyetṭe madhupāviṣe ca.*

Ashvins, men and women, universally admirable, enjoying the honey sweets of life and nature, when you take on to your horse flying over oceans of earth and space, so useful for humanity, then the sister community applauds you and the world adores you for energy, victory and success at the fastest speed.

युवं पय उस्त्रियायामधत्तं पक्वमामायामव पूर्व्य गाः ।
अन्तयद्वनिना वामृतप्सू ह्वारा न शुचियजत हविष्मान् ॥ ३ ॥

3. *Yuvam paya usriyāyāmadhattam pakvamāmāyāmava pūrvyam goḥ. Antaryad vanino vāmṛtapsū hvāro na śuciryajate haviṣmān.*

Ashvins, truth incarnate, feeding on rectitude and law of nature, you create the milk in the cow's udders, you create the milk potential in the maturing cow. The sylvan sage, pure at heart, bearing fragrant materials like a patient kindly saint offers you homage and longs for your company.

युवं ह घर्म मधुमन्तमत्रेय पा न ादा वृणीतमष । तद्वां
नरावश्विना पश्वइष्टी रथ्येव चका पति यन्ति मध्वः ॥ ४ ॥

4. *Yuvam ha gharman madhumantam-atraye'po na kṣodo'vrñītameṣe. Tad vām narāvaśvinā paśva-iṣṭi rathyeva cakrā prati yanti madhvaḥ.*

Ashvins, leaders of men and women, you brighten up the day and create the flow of water invigorating as the breath of life, all sweet as honey for the man who longs for freedom from three-fold suffering of body, mind and soul. And thus the fruits of animal husbandry and sericulture, animal wealth and honey sweets of nature move on to you as freely as the wheels of your chariot.

आ वां दानाय ववृतीय दस्त्रा गाराहेण ताग्या न जिविः ।
अपः णी संचत माहिना वां जूणा वाम पुंरहसा यजत्रा ॥ ५ ॥

5. *Ā vām dānāya vavṛtiya dasrā gorohēṇa taugrya na jivriḥ. Apaḥ kṣoṇī sacate māhinā vām jūrṇo vām-akṣur-amhaso yajatrā.*

Ashvins, adorable friends of all, like an old and worn out person, like a strong man among the strong, by virtue of the gifts of mother earth I come to you for the gift of strength and sustenance. By virtue of your greatness and generosity the earth has the rain showers. Friends and benefactors, let me be free from sin and suffering even when I am old and tired and be with you for long.

नि यद्युवथ नियुतः सुदानू उप स्वधाभिः सृजथः पुरन्धिम ।
पषद्वषद्वाता न सूरिरा मह दद सुवता न वाजम ॥ ६ ॥

6. *Ni yad yuvethe niyutaḥ sudānū upa svadhābhiḥ sṛjathaḥ purandhim. Preṣad veṣad vāto na sūrirā mahe dade suvrato na vājam.*

Ashvins, generous givers, when you join the materials which ought to be compounded, you create new knowledge with inputs into the fire. Let the bold

scholar dedicated to the laws of nature and his own vows be happy. Let him go round like the winds, and I would receive the gift of knowledge, energy and speed for advancement and greatness.

व॒यं चि॒द्धि वां ज॒रितारः॑ स॒त्या वि॒प॒न्याम॑ह वि पु॒णिहि॒ता-
वा॒न । अधा॑ चि॒द्धि ष्मा॑श्विनावनि॒द्या पा॒था हि ष्मा॑
वृ॒षणा॒वन्ति॑द॒वम ॥ ७ ॥

7. *Vayaṁ ciddhi vāṁ jaritāraḥ satyā vipanyāmahe vi paṇirhitāvān. Adhā ciddhi śmāśvināvanindya pātho hi śmā vṛṣaṇāvantidevam.*

Ashvins, ever truthful, beyond calumny, mighty and generous, we are your admirers, in fact worshippers. We praise you as we praise a scholar among scholars who does good to all. And just as you protect and honour a scholar among scholars and worship God among divines, so may we too serve you and the divinities of nature and humanity.

यु॒वां चि॒द्धि ष्मा॑श्विना॒व॒नु द्यू॒न्वि॒रु॒दस्य॑ प॒स्त्रव॑णस्य सा॒ता ।
अ॒गस्त्या॑ न॒रां नृ॒षु प॑श॒स्तः का॑रा॒धुनी॑व चि॒तय॑त्सह॒स्रः ॥ ८ ॥

8. *Yuvāṁ ciddhi śmāśvināvanu dyūn virudrasya prasravaṇasya sātau. Agastyo narāṁ nṛṣu praśastah kārādhunīva citayat sahasraiḥ.*

O Ashvins, men and women brilliant as sun and moon, Agastya, excellent man on the path of virtue, highest of the best among people and leaders, every day celebrates you exclusively, in matters of the attainment of dynamic pranic energies of life in a hundred ways in resounding words of universal significance.

प यद्वहथ महिना रथस्य प स्पन्दा याथा मनुषा न हाता ।

धत्तं सूरिभ्य उत वा स्वश्व्यं नासत्या रयिषाचः स्याम ॥ ९ ॥

9. *Pra yad vahethe mahinā rathasya pra spandrā yātho manuṣo na hotā. Dhattaṁ sūribhya uta vā svaśvyam nāsatyā rayiṣācaḥ syāma.*

Ashvins, dynamic powers of light, honour and prosperity, ever true and vibrating with energy, who advance by the might and majesty of your chariot and reach far forward like a yajnic hero among humanity, bear and bring, we pray, noble wealth and power of horse for the brave so that we too may be happy and prosperous.

तं वां रथं वयमद्या हुवम् स्तामरश्विना सुविताय नव्यम् ।
अरिष्टनमिं परि द्यामियानं विद्यामषं वृजनं जीरदानुम् ॥ १० ॥

10. *Taṁ vāṁ rathaṁ vayamadyā huvema stomai-raśvinā suvitāya navyam. Ariṣṭanemiṁ pari dyāmiyānaṁ vidyāmeṣaṁ vṛjanaṁ jīradānum.*

For the sake of peace and well-being and the beauty of life, O Ashvins, powers of progress and majesty, today we invoke and call for that latest chariot of yours which takes us far above the pain and suffering of the world and reaches the heights of heavenly light, and we pray we may attain food and energy, the right path of living and the light and peace of the soul.

Mandala 1/Sukta 181

Ashvins Devata, Agastya Maitravaruni Rshi

कदु पष्ठाविषां रयीणामध्वयन्ता यदु निनीथा अपाम । अयं
वां यज्ञा अकृत पशस्तिं वसुधित्ती अर्वितारा जनानाम ॥ १ ॥

1. *Kadu preṣṭhāviṣām rayīṇāmadhvaryantā yadunninītho apām. Ayam vām yajño akṛta praśastim vasudhifī avitārā janānām.*

Dearest Ashvins, source and wielders of the treasures of wealth, saviours and protectors of humanity, ever keen to organise and conduct the yajnic development of water, energy and wealth, when you advance to the non-violent projects of development, you take the results to the heights of success. This yajna does honour to you both.

आ वामश्वासः शुचयः पयस्या वातरंहसा दिव्यासा अत्याः ।
मनाजुवा वृषणा वीतपृष्ठा एह स्वराजा अश्विना
वहन्तु ॥ २ ॥

2. *Ā vāmaśvāsaḥ śucayah payaspā vāratañhaso divyāso atyāḥ. Manojuvo vṛṣaṇo vītapṛṣṭhā eha svarājo aśvinā vahantu.*

Ashvins, powers of might and majesty, may your horses, pure unsullied, living on drink of milk and water, moving as winds, brilliant and divine, fast as the speed of mind, strong and virile, carriers like the back of the earth, brilliant with their own lustre bear you here.

आ वां रथा वनिन पवत्वान्तसृपवन्धुरः सुविताय गम्याः ।
वृष्णः स्थातारा मनसा जवीयानहंपूवा यजता धिषण्या
यः ॥ ३ ॥

3. *Ā vām ratho'vanirna pravatvān tsṛprabandhu-rah suvitāya gamyāḥ. Vṛṣṇaḥ sthātārā manaso javīyānahampūrvo yajato dhiṣṇyā yaḥ.*

Ashvins, benevolent powers of high standing, may your chariot firmly rushing on like the earth,

strongly structured and beautifully adorned, faster than mind, fully programmed and self-directed, cooperative and inviolably un-interceptible reach us for our good.

इहह जा॒ता सम॑वावशीताम॒र॒पसा॑ त॒न्वा॒इ॒ नाम॑भिः स्वः ।
जि॒ष्णुवा॑म॒न्यः सु॑म॒खस्य॑ सू॒रिदि॒वा अ॒न्यः सु॒भगः॑ पु॒त्र
ऊ॒ह ॥ ४ ॥

4. *Iheha jātā sam-avāvaśītām-arepasā tanvā nāmabhiḥ svaiḥ. Jiṣṇur-vāmanyah sumakhasya sūrir-divo anyah subhagah putra ūhe.*

Ashvins, pure geniuses unsullied by sin and evil, risen to universal recognition here, there, everywhere, be ambitious in accordance with your body and your own name and character. One of you is ambitious for victory and advancement. Another is a mighty scholar, a very child of the benevolent light of heaven. And yet another is an auspicious favourite of fortune, a saviour just like a son. I think and deliberate upon this variety and mystery.

प वां नि॒च॒रुः क॑कु॒हा व॒शाँ अनु॑ पि॒शङ्ग॑रूपः स॒दनानि॑
ग॒म्याः । ह॒री॑ अ॒न्यस्य॑ पी॒पय॑न्त॒ वाज॑म॒थ्ना र॒जांस्य॑श्विना
वि घा॒षः ॥ ५ ॥

5. *Pra vān niceruḥ kakuho vaśāñ anu piśaṅgarūpaḥ sadanāni gamyāḥ. Harī anyasya pīpayanta vājair mathnā rajāmsyaśvinā vi ghoṣaiḥ*

Ashvins, tempestuous powers like sun-rays and winds, one chariot of yours, golden of form, goes round conquering the directions of space and reaching the places of your choice. The horses of the other shear through space churning the air with the force of their speed and

fill the world with reverberations of their motion.

प वां शरद्वान्वृषभा न निष्ठाट पूवीरिषश्चरति मध्वं इष्णान ।
एवैन्यस्य पीपयन्त वाजवर्षन्तीरूध्वा नद्या न आगुः ॥ ६ ॥

6. *Pra vām śaradvān vṛṣabho na niṣṣāṭ pūrvīri-
ṣaścarati madhva iṣṇan. Evairanyasya pīpayanta
vājair-veśantīr-urdhvā nadyo na āguḥ.*

Ashvins, one of you, mighty like the sun, lord of the seasons and the year or like the autumn cloud, challenging the winds and vapours and loving the all-time sweets of earth, travels down with the rays of light and plays with the fruits and flowers. The other, consuming and growing by the motions and energies of another moving like upward streams of fire, brings us peace and comfort.

असंजि वां स्थविरा वधसा गीबा ह अश्विना त्रधा रन्ती ।
उपस्तुताववतं नार्धमानं याम् त्र्यामञ्छणुतं हवं म ॥ ७ ॥

7. *Asarji vām sthavirā vedhasā gīrvālhe aśvinā
tredhā kṣaranī. Upastutāvavataṁ nādhamā-naṁ
yāmannayāmañ-chṛṇutaṁ havam me.*

Ashvins, most venerable lords of knowledge and wisdom, this ancient and expansive song of celebration flowing three ways over time for the sake of growth, physical, mental and spiritual, has been created in your honour. Sung and celebrated sincerely, listen to the voice of the celebrant while on the move or not on the move and redeem and protect the devotee.

उत स्या वां रुशता वप्ससा गीस्त्रिबहिषि सदसि पिन्वत
नृन । वृषा वां मद्या वृषणा पीपाय गान सक मनुषा
दशस्यन ॥ ८ ॥

8. *Uta syā vām ruśato vapsaso gīstribarhiṣi sadasi pinvate nṛn. Vṛṣā vām meggho vṛṣaṇā pīpāya gorna seke manuṣo daśasyan.*

And that voice celebrating the brilliant and charming form of your personality strengthens and energises the people performing yajna in the ceremonial hall of three sages seated on holy grass. And the same voice, holy and generous lords, while it blesses the people, may shower you with joy as showers of rain from the heavy clouds overflow the surface of the earth in the rainy season.

युवां पूषवाश्विना पुरन्धिर्ग्निमुषां न जर्त हविष्मान् ।
हुव यद्वां वरिवस्या गृणाना विद्यामषं वृजनं जीरदानुम ॥ ९ ॥

9. *Yuvām pūṣevāśvinā purandhir-agnim-uṣām na jarate haviṣmān. Huve yad vām varivasyā gṛṇāno vidyāmeṣam vṛjanam jīradānum.*

Ashvins, powers of light, energy and generosity, just as the sun which sustains the world nourishes the earth and her children and the yajamana bearing oblations does homage to Agni and the Dawn, so does the poet bearing the gift of homage serve and celebrate you in song. And I, dedicated to you and celebrating you, pray that we may be blest with knowledge strength and energy and a long and happy life, bountiful and generous as you are.

Mandala 1/Sukta 182

Ashvins Devata, Agastya Maitravaruni Rshi

अभूदिदं वयुन्मा षु भूषता रथा वृषण्वान्मदता मनीषिणः ।
धियंजिन्वा धिष्या विश्पलावसू दिवा नपाता सुकृत
शुचिवता ॥ १ ॥

1. *Abhūdidam̐ vayunamo ṣu bhūṣatā ratho vṛṣaṇvān madatā manīṣiṇaḥ. Dhiyañjinvā dhiṣṇyā viśpa-lāvasū divo napātā sukrte śucivratā.*

Men of knowledge and wisdom, honour and adore those teachers and scholars and rejoice with them who give us this knowledge and create this mighty and versatile chariot of ours which is fit for the Ashvins to move at the speed of winds and light. They are the agents of intellectual and scientific evolution, strong and inviolable treasure-givers of health and wealth and home, keepers of the light of heaven on earth, and firmly committed to the paths of knowledge, action and progress along the lines of purity and rectitude.

इन्द्रतमा हि धिषण्या मरुत्तमा दस्रा दंसिष्ठा रथ्या रथीतमा ।
पूर्णं रथं वहथ मध्व आर्चितं तन दाश्वान्समुप याथा
अश्विना ॥ २ ॥

2. *Indratamā hi dhiṣṇyā maruttamā dasrā daṁsiṣṭhā rathyā rathītamā. Pūrṇam̐ ratham̐ vahethe madhva ācitam̐ tena dāśvāṁsamupa yātho aśvinā.*

Ashvins, noble scholars, teachers and scientists, you are the most honourable heroes, most powerful, most dynamic and energetic, destroyers of poverty and suffering, masters of will and action, creators of chariots and the most daring pioneers of progress. You design, create and drive the chariot that is perfect and laden with the collection of the richest honey sweets of life. And with that you come to the man of the chariot and say: Take this, go round the worlds, and enjoy.

किमत्र दस्रा कृणुथः किमासाथ जना यः कश्चिदहविम-
हीयत । अति कमिष्टं जुरतं पुनरसुं ज्यातिविपाय कृणुतं
वचस्यव ॥ ३ ॥

3. *Kimatra dasrā kṛṇuthaḥ kimāsāthe jano yaḥ
kaścid-ahavir-mahīyate. Ati kramiṣṭam jurataṁ
paṇerasuṁ jyotir-viprāya kṛṇutaṁ vacasyave.*

Marvellous Ashvins, brilliant powers of light and wisdom, generous preservers of life and destroyers of suffering, what are you doing here? Why stay here where anyone like nobody, miserly and selfish, non-giving, non-sacrificing is honoured and flaunts as great? Bypass the bargainer whose vision, judgement and pranic vitality is draining. Give light to the noble holy man in search of the holy Word and spiritual approval.

जम्भयतमभिता रायतः शुना हतं मृधा विदथुस्तान्यश्विना ।
वाचंवाचं जरितू रत्निनीं कृतमुभा शंसं नासत्यावतं
मम ॥ ४ ॥

4. *Jambhayatam-abhito rāyataḥ śuno hataṁ mṛdho
vidathus-tānyaśvinā. Vācam-vācam jaritū
ratninīm kṛtamubhā śamsaṁ nāsatyāva-taṁ
mama.*

Ashvins, crush all round those who bark like dogs. Eliminate the wars and war mongers. You know them. Richly fructify and reward every word of the devotees' song of praise with the gift of jewels. Lords of truth, protect and promote my honour and my song of celebration.

युवमतं चकथुः सिन्धुषु प्लवमात्मन्वन्तं पतितां ताग्याय
कम । यन दवत्रा मनसा निरूहथुः सुपसनी पतथुः तदसा
महः ॥ ५ ॥

4. *Yuvametaṁ cakrathuḥ sindhuṣu plavam-ātman-vantaṁ pakṣiṇaṁ taugryāya kam. Yena devatrā manasā nirūhathuḥ supaptanī petathuḥ kṣodaso mahaḥ.*

Ashvins, scholar of science and technologist of marine engineering and aeronautics, both create the safe and comfortable winged boat, self-powered and self-propelled, moving through and over the seas for the strongest man among the strong by which you, noblest among the noble people, with your science and skill, fly like birds and cross the wide seas.

अवविद्धं ताग्यमप्स्व॑न्तरनारम्भ॒ण तमसि॑ पविद्धम ।
चत॑स्त्रा॒ नावा॒ जठ॑लस्य॒ जुष्टा॒ उद॑श्चिभ्यामिषिताः
पारयन्ति ॥ ६ ॥

6. *Avavidddhaṁ taugryam-apsvantar-nārambhaṇe tamasi praviddham. Catasro nāvo jaṭhalasya juṣṭā udaśvibhyām-iṣitāḥ pārayanti.*

Confined, surrounded and plunged in impenetrable darkness is the team of the mighty marine force. Four boats powered and driven by the Ashvins assigned for the mid-ocean operation rescue the team and safely bring it ashore.

कः स्वि॑द वृ॒ ण निष्ठि॑ता मध्य॒ अर्ण॑सा यं ता॒ग्य ना॑धितः
प॒यष॑स्वजत । प॒णा मृ॑गस्य॒ प॒तरा॑रिवा॒रभ॒ उद॑श्चिना ऊ॒हथुः॑
श्राम॑ताय॒ कम ॥ ७ ॥

7. *Kaḥ svid vṛkṣo niṣṭhito madhye arṇaso yaṁ taugryo nādhitaḥ paryaśasvajat. Parnā mṛgasya patarorivārabha udaśvinā ūhathuḥ śromatāya kam.*

Ashvins, pilots of the sea and sky, what sort of tree, post, is that standing in the midst of the deep sea to which the powerful but afflicted marine team holds on? What sailing and flying machine is that which like the wings of a soaring bird you work up and down for your honour and glory?

तद्वां नरा नासत्यावन्तु ष्याद्यद्वां मानास उचथमवाचन ।
अस्मादद्य सदसः साम्यादा विद्यामषं वृजनं जीरदानुम् ॥ ८ ॥

8. *Tad vām narā nāsatyāvanu ṣyād yad vām mānāsa ucatham-avocan. Asmādadya sadasaḥ somyādā vidyāmeṣaṁ vṛjanaṁ jīradānum.*

Ashvins, leaders of light ever committed to truth and shunning untruth, whatever words of appreciation and celebration venerable people have said in your honour, may all that be auspicious to you, being true to your character and performance. And may we today from this yajnic hall of joy and bliss receive and carry away food and energy to our heart's desire, knowledge and strength to live along the right path, and the breath and life of the mind and spirit.

Mandala 1/Sukta 183

Ashvins Devata, Agastya Maitravaruni Rshi

तं युञ्जार्थां मनसा या जवीयान त्रिवन्धुरा वृषणा
यस्त्रिचक्रः । यनापयाथः सुकृता दुराणं त्रिधातुना पतथा
विन पुणः ॥ १ ॥

1. *Taṁ yuñjāthāṁ manaso yo javīyān tribandhuro vṛṣaṇā yastricakraḥ. Yenopayāthaḥ sukṛto duro-ṇaṁ tridhātunā patatho virna parṇaiḥ.*

Ashvins, mighty generous visionaries of science, technology and psychology, take to three-metal, three-turbine and three-stage chariot faster than the speed of mind by which you reach the house of sukrit Tvashta, holy designer and maker of chariots, armaments, implements and instruments, flying with wings like birds.

(This is a mantra of various possibilities of interpretation in the context of Physics, Astrophysics, Aeronautics, Medicine and Meditation. The meaning, can be 'seen' and realised by an expert who would be of the order of a Rshi, a visionary of the dynamics of Nature in his own field, and better in the unified field of comprehensive reality.)

सुवृद्धा वततु य अभि तां यत्तिष्ठथः कतुमन्तानु पृ ॥

वपुवपुष्या सचतामियं गीद्विवा दुहित्राषसा सचथ ॥ २ ॥

2. *Suvṛd ratho vartate yannabhi kṣām yat tiṣṭhathaḥ kratumantā nu prkṣe. Vapurvapuşyā sacatāmiyaṁ gīrdivo duhitroṣasā sacethe.*

Ashvins, committed explorers in search of fragrance for your yajnic inputs, the chariot you ride is firmly wheeled and revolves round and round approaching the earth. Believe this message of mine, an exact description of your form in words: you look like the dawn, child of the sun on the rise descending over the earth.

आ तिष्ठतं सुवृत्तं या रथा वामनु वतानि वतत हविष्मान् ।

यनं नरा नासत्यषयध्यं वतियाथस्तनयाय त्मनं च ॥ ३ ॥

3. *Ā tiṣṭhataṁ suvṛtaṁ yo ratho vāmanu vratāni
vartate haviṣmān. Yena narā nāsatyēṣayadhyai
vartiryāthastanayāya tmane ca.*

Ashvins, leaders of humanity, committed to truth and exploration, well-structured, loved and accepted is the chariot you ride in pursuance of your vows of commitment and discipline which is richly loaded with wealth for the good life and by which go you over your path of exploration and come back home to inspire and fulfil the ambitions of humanity for themselves and for their children.

मा वां वृक्का मा वृकीरा दधषीन्मा परि वक्तमुत माति धक्तम ।
अयं वां भागा निहित इयं गीदस्त्राविम वां निधया
मधूनाम ॥ ४ ॥

4. *Mā vām vṛko mā vṛkīrā dadharṣīn mā pari var-
ktamuta māti dhaktam. Ayaṁ vām bhāgo nihita
iyam gīdasrāvime vām nidhayo madhūnām.*

Let no wolfish thief or selfish devourer, man or woman, dare to challenge you or terrorise you off from your course. Destroyers of suffering and generous preservers of life, forsake us not, nor destroy us. This is your share set apart in reserve in homage. This is the voice of celebration in homage and gratitude. These are your treasures of honey sweets of honour and glory.

युवां गातमः पुरुमी हा अत्रिदस्त्रा हवत वस हविष्मान ।
दिशं न दिष्टामृजूयव यन्ता म हवं नासत्याप यातम ॥ ५ ॥

5. *Yuvām gotamaḥ purumīlho atrirdasrā havate'
vase haviṣmān. Diśam na diṣṭāmṛjūyeva yantā me
havam nāsatyopa yātam.*

Ashvins, destroyers of want and suffering, preservers of health and happiness, lovers of truth and science, teachers, guides and philosophers, Gotama, the man of knowledge and wisdom, Purumēdha, the man blest with prosperity, and Atri, the progressive man free from threefold pain, invokes you with offerings of homage and oblations for the sake of protection and progress. Come and accept my homage too like leaders going and leading in the direction of truth marked as destination of nature and law.

अतारिष्म॒ तम॑स॒स्पार॑म॒स्य पति॑ वां॒ स्तामा॑ अ॒श्विनाव॑धायि ।
एह॒ यातं॑ प॒थिभि॑दव॒यान॑वि॒द्याम॒षं वृ॒जनं॑ जी॒रदा॑नुम ॥ ६ ॥

6. *Atāriṣma tamasas-pāramasya prati vām stoma aśvināvadhāyi. Eha yātaṁ pathibhir-devayānair-vidyāmeṣaṁ vṛjanam jīradānum.*

Ashvins, let us swim across this darkness of ignorance and suffering of the world. So we bear and offer this song of celebration and gratitude to you in homage. Come to us here by the paths of divinity so that by your guidance and leadership we may be blest with food and energy, path of rectitude and breeze of health and the good life.

Mandala 1/Sukta 184

Ashvins Devata, Agastya Maitravaruni Rshi

ता वा॑म॒द्य ताव॑प॒रं हु॑वमा॒च्छन्त्या॑मु॒षसि॑ वह्नि॒रुक्थः॑ ।
नास॑त्या॒ कुहं॑ चि॒त्सन्ता॑व॒या दि॒वा नपा॑ता सु॒दास्तरा॑य ॥ १ ॥

1. *Tā vāmadya tāvaparam huvemocchantyāmuṣasi vahnirukthaiḥ. Nāsatyā kuha cit santāvāryo divo napātā sudāstarāya.*

Ashvins, infallible children of the light of heaven, committed to the law of truth and right, today and also later we invoke and invite you both at the rise of the glorious dawn with songs of adoration. The fire is lit, the songs are sung. Wherever you be, come like the waves of light-rays to bless the man of masterly business and noble charity.

अ॒स्म ऊ॒ षु वृ॒षणा॑ मादयथा॒मुत्प॑णीँह॒तमू॑म्या म॒दन्ता॑ । श्रु॒तं
म॒ अ॒च्छा॑क्तिभि॒मती॑नाम॒ष्टा नरा॑ नि॒च॒तारा॑ च॒ कणः॑ ॥ २ ॥

2. *Asme ū ṣu vṛṣaṇā mādayethāmut paññrhatam-
ūrmyā madantā. Śrutam me acchoktibhir-
matinām-eṣṭā narā nicetārā ca karṇaiḥ.*

Ashvins, mighty generous, leading lights of humanity, unfailing givers of knowledge, enjoy with rest and peace of the night in the revolving wheel of time with the fluctuations of existence. Rejoice with the celebrant for our sake and eliminate the miserliness of the petty trader. Loved and adored by people with noble words of adoration, listen to my prayers with attentive and sympathetic ears.

श्रि॒य पू॒षा षु॒कृ॒तव॑ द॒वा ना॑स॒त्या व॒हतुं॑ सू॒यायाः॑ । व॒च्यन्त॑
वां क॒कु॒हा अ॒प्सु जा॒ता यु॒गा जू॒णव॑ वरु॒णस्य॑ भूरः॑ ॥ ३ ॥

3. *Śriye pūṣanniṣukṛteva devā nāsatyā vahatum
sūryāyāḥ. Vacyante vām kakuhā apsu jātā yugā
jūrṇeva varuṇasya bhūreḥ.*

Ashvins, brilliant and generous givers of light and knowledge, strength and energy, dedicated to truth, in order to carry the light of the dawn, daughter of the sun, for the beauty and grace of the earth, your eminent

carriers born of the waves and vapours of space, flying like arrows of light, are admired like the great and ancient horses of Varuna, born of the ocean of eternity.

अ॒स्म सा वां मा॒ध्वी रा॒तिर॑स्तु स्तामं हिनातं मा॒न्यस्य॑ का॒राः ।
अनु॑ यद्वां श्रव॒स्या सु॒दानू सु॒वीया॑य च॒षण॒या म॑दन्ति ॥ ४ ॥

4. *Asme sā vām mādhvī rātirastu stomaṁ hinotaṁ mānyasya kāroḥ. Anu yad vām śravasyā sudānū suvīryāya carṣaṇayo madanti.*

Ashvins, givers of light and knowledge, may that generosity with all its gifts be sweet as honey to us. Receive and accept the song of celebration created by the venerable poet, O lords of generosity, since all people in search of honour and valour enjoy and celebrate life in accordance and harmony with your life and culture.

ए॒ष वां स्तामा॑ अ॒श्विना॑वका॒रि मा॒न॑भि॒मघ॑वाना सु॒वृ॒क्ति ।
या॒तं व॒तिस्त॑नया॒य त्म॑न॒ चा॒गस्त्य॑ नास॒त्या म॑दन्ता ॥ ५ ॥

5. *Eṣa vām stoma aśvināvakāri mānebhirmaghavānā suvrkti. Yātaṁ vartistanayāya tmane cāgastye nāsatyā madantā.*

Ashvins, lords of honour, valour and generosity, this is the worshipful song of homage and celebration created and presented by the dedicated devotees revered in society. Committed to the law of truth and rectitude, go on by the inviolable path of truth and right for yourself and the children, enjoying the beauty and ecstasy of life.

अ॒ती॒रिष्म॑ तम॒सस्पार॑म॒स्य प॑ति॒ वां स्तामा॑ अ॒श्विना॑वधा॒यि ।
ए॒ह या॑तं प॒थिभि॑द॒व्या न॑वि॒द्याम॑षं वृ॒ज॒नं जी॒रदा॑नुम ॥ ६ ॥

6. *Atāriṣma tamasaspāramasya prati vām stoma aśvināvadhāyi. Eha yātaṁ pathibhirdevayānairvidyāmeṣaṁ vrjanam jīradānum.*

Ashvins, lords of light and love, let us swim across this darkness and ignorance to light and knowledge. Hence this song of adoration is sung in homage to you. Come to us here by the paths of divinity and we would be blest with food for life, the right path and the light of Divinity to swim across to Eternity.

Mandala 1/Sukta 185

Dyavaprthivi Devata, Agastya Maitravaruni Rshi

क॒तरा पू॒वा क॒तरा॒प॒रा॒याः क॒था ज्ञा॒त क॒वयः॑ का वि व॒द ।
वि॒श्वं त्मना॑ बिभृ॒ता यद्ध॑ नाम॒ वि व॑तत॒ अह॑नी च॒क्रि॒-
य॒व ॥ १ ॥

1. *Katarā pūrvā katarāparāyoh kathā jāte kavayah ko vi veda. Viśvaṁ tmanā bibhṛto yaddha nāma vi vartete ahanī cakriyeva.*

Of the two, heaven and earth, which comes first? Which follows later? How were they born? O men wise and bold, who knows all this? Verily they hold this entire universe as it is by themselves and go round and round like days and nights as parts of a wheel. Answer: Ka, He the Lord Supreme, knows.

भूरिं॑ द्व अच॑रन्ती चर॑न्तं प॒द्वन्तं॑ ग॒भ॒म॒प॒दी॑ दधात । नित्यं॑ न
सूनुं॑ पि॒त्रारु॒प॒स्थ द्यावा॑ र॒ तं पृ॒थि॒वी ना॒ अभ्वा॑त ॥ २ ॥

2. *Bhūriṁ dve acarantī carantaṁ padvantaṁ garbhamapadī dadhāte. Nityaṁ na sūnum pitrorupasthe dyāvā rakṣataṁ prthivī no abhvāt.*

The two, heaven and earth, undeviating from their nature, character, law and action, and keeping to their course without moving on legs, bear, nourish and sustain like a foetus this great, moving world of humans and animals. May the heaven and earth always protect us from sin and evil like a child in the lap of parents.

अ॒न॒हा दा॒त्रमदि॑तर॒न॒र्व हु॒व स्व॑वदव॒धं नम॑स्वत । तदा॑दसी
जनय॑तं जरि॒त्र द्यावा॒ र तं पृ॑थि॒वी न॒ अभ्वा॑त ॥ ३ ॥

3. *Aneho dātramaditeranarvaṃ huve svarvadava-dhaṃ namasvat. Tad rodasī janayataṃ jaritre dyāvā rakṣataṃ prthivī no abhvāt.*

I invoke Mother Nature's boundless generosity and pray for her pure and sinless gift of inviolable, brilliant and blissful, indestructible and reverential abundance of wealth of mind and material which, I crave, may heaven and earth create for the mother's adoring child. And, I pray, may the heaven and earth save us from the violence and monstrosity of a life of materialism and sinful opulence.

अत॑प्यमा॒न॒ अव॑साव॒न्ती अ॒नु ष्या॑म र द॒सी द॒वपु॑त्र । उ॒भ
द॒वाना॑मु॒भय॑भिर॒ह्नां द्यावा॒ र तं पृ॑थि॒वी न॒ अभ्वा॑त ॥ ४ ॥

4. *Atapyamāne avasāvantī anu ṣyāma rodasī devaputre. Ubhe devānāmubhayebhirahnām dyāvā rakṣataṃ prthivī no abhvāt.*

Free from sufferance, causing no pain, protective by inbuilt safeguards, both heaven and earth, children of Divinity and mothers of divinities, may, we pray, protect the noble powers of nature and humanity day and night along with all that is moving and non-

moving in existence. Let us be in harmony with them and may they be good to us. May heaven and earth, we pray, protect us from the ravages of nature and worldly misfortune.

संगच्छमान युवती समन्त स्वसारा जामी पित्रारुपस्थ ।
अभिजिघन्ती भुवनस्य नाभिं द्यावा र तं पृथिवी न
अभ्वात ॥ ५ ॥

5. *Samṅacchamāne yuvatī samante svasārā jāmī pitrorupasthe. Abhijighranī bhuvanasya nābhiṁ dyāvā rakṣataṁ prthivī no abhvāt.*

Heaven and earth, going together, ever youthful, contiguous and simultaneous like twin sisters, coexistent and cooperative, nestled in the lap of mother Nature and Father Supreme of existence, taste the fragrance of the omnipresent contrehold of the universe. May the heaven and earth protect us from the sin of falling off from that all-pervasive fragrance of the Divine Presence.

उवी सद्मानी बृहती ऋतन हुव दवानामवसा जनित्री । दधात
य अमृतं सुपतीक द्यावा र तं पृथिवी ना अभ्वात ॥ ६ ॥

6. *Urvī sadmanī brhatī ṛtena huve devānāmasasā janitrī. Dadhāte ye amṛtaṁ supratīke dyāvā rakṣataṁ prthivī no abhvāt.*

I invoke and celebrate in song the grand and vast heaven and earth, mother sustainers and shelter homes of the brilliant and generous divinities of nature and humanity with protection and the truth of universal law. Beautiful of form, they bear the nectar sweets of water and energy for life. May the heaven and earth save us from the sin of filial ingratitude.

उ॒वी पृ॒थ्वी ब॑हु॒ल दू॒रअ॑न्त॒ उप॑ बु॒व नम॑सा य॒ज्ञ अ॒स्मिन् ।
 द॒धात॒ य सु॒भग॑ सु॒पत॑त॒ती द्या॒वा र तं॑ पृथि॒वी न॒
 अ॒भ्वा॑त् ॥ ७ ॥

7. *Urvī pr̥thvī bahule dūre-ante upa bruve namasā yajñe asmin. Dadhāte ye subhage supratūrtī dyāvā rakṣataṁ pr̥thivī no abhvāt.*

I invoke and adore the mighty heaven and earth, abundant and boundless far and wide, and sing in praise of them in this yajna of life with humility and offerings of fragrant oblations. Generous and overflowing with wealth and good fortune, bright and beatific in form and progress, they nourish and sustain the entire world of living beings. May the heaven and earth save me from the sin of sloth, greed and selfishness.

द॒वान्वा॒ यच्च॑कृ॒मा क॒च्चि॒दागः॑ स॒खायं॑ वा॒ स॒दमि॑ज्जास्प॒तिं
 वा । इ॒यं धी॒भू॒या अ॒व॒यान॑म॒षां द्या॒वा र तं॑ पृथि॒वी न॒
 अ॒भ्वा॑त् ॥ ८ ॥

8. *Devān vā yaccakṛmā kaccidāgaḥ sakhāyaṁ vā sadamijjāspatiṁ vā. Iyaṁ dhīrbhūyā avayāna-meṣāṁ dyāvā rakṣataṁ pr̥thivī no abhvāt.*

If we commit a sin to the generosities of nature by violence to the environment, or do an insult to the wise and brilliant people, or offend a friend, or ever violate the sanctity of a woman or dishonour her husband, then may this mind and intelligence of ours be the corrective and preventive antidote to such evil conduct. May heaven and earth give us good sense and save us from sin against nature and humanity.

उ॒भा शं॒सा न॒या मा॒मवि॒ष्टामु॒भ मा॒मू॒ती अ॒व॒सा स॒चता॒म ।

भू॒रि चि॒द॒यः सु॒दास्तरा॒य॒षा म॒द॒न्त इ॒षय॒म द॒वाः ॥ ९ ॥

9. *Ubhā śaṁsā naryā māmaviṣṭāmubhe māmūti avasā sacetām. Bhūri cidaryaḥ sudāstarāyeṣā madanta iṣayema devāḥ.*

Both heaven and earth as father and mother, both adorable and kind to humanity, save me. Both, protective and preventive, be with me with all protections and security. O divinities of nature and humanity noble men and women who command the business of life and living, be amply generous to the man of charity and broad-mindedness, and may we all, rejoicing with food and energy in abundance, be blest with self-fulfilment.

ऋ॒तं दि॒व तद॒वाचं॑ पृ॒थि॒व्या अ॒भि॒श्रा॒वाय॑ प॒थ॒मं सु॒म॒धाः ।
पा॒ताम॑व॒द्याहु॑रि॒ताद॒भीक॑ पि॒ता मा॒ता च॑ र॒ता-
म॒वा॒भिः ॥ १० ॥

10. *Ṛtaṁ dive tadavocaṁ prthivyā abhiśrāvāya prathamam sumedhāḥ. Pātāmavyād duritādabhīke pitā mātā ca rakṣatāmavobhiḥ.*

Blest with noble intelligence by heaven and earth, I pray I may speak the original Word of Truth and Divinity in honour of heaven and earth for the noble listener. May the heaven and earth, and father and mother, both loving and kind, both ever close-by, save me from calumny sin and evil and protect and promote me with their care, favour and kindness.

इ॒दं द्या॒वापृ॒थि॒वी स॒त्यम॑स्तु पि॒त॒मा॒त॒य॒दि॒हाप॑बु॒व वा॑म ।

भू॒तं द॒वाना॑म॒व॒म अ॒वा॒भि॒वि॒द्याम॑षं वृ॒ज॒नं जी॒र॒दा॒नु॒म ॥ ११ ॥

11. *Idaṁ dyāvāpr̥thivī satyamastu pitarmātarya-dihopabruve vām. Bhūtaṁ devānāmavame avobhirvidyāmeṣaṁ vṛjanam jīradānum.*

May this word and voice of mine, O heaven and earth, be true. O father and mother, may this word that I speak in this yajna of celebration be true and fruitful. O divinities, be ever close to the nobilities of humanity in their business of life with favours and protections. And may we, we pray, be blest with food and energy of body, mind and soul, move ahead on the right path, and enjoy the breeze of life and the bliss of Divinity.

Mandala 1/Sukta 186

Visavedeva Devata, Agastya Maitravaruni Rshi

आ न॒ इळा॑भि॒विद॑थ॒ सु॒श॒स्ति वि॒श्वान॑रः स॒वि॒ता द॒व ए॑तु ।
अ॒पि यथा॑ यु॒वाना॒ मत्स॑था न॒ वि॒श्वं जग॑द॒भिपि॒त्व
म॒नी॒षा ॥ १ ॥

1. *Ā na iḷābhirvidathe suśasti viśvānaraḥ savitā deva etu. Api yathā yuvāno matsathā no viśvaṁ jagadabhipitve manīṣā.*

May Savita, self-refulgent lord giver of life and light, universal guide, ever adorable and adored, come and bless us in our yajnic performance of life with all the gifts of food, energy and vision of the eternal Word of knowledge and Divinity, so that, O youth of the world and youthful energies of Nature, you too may join us in our open-door yajna, rejoice with us and, with your conscious intelligence and wisdom, make the whole world rejoice.

आ न॒ विश्व॒ आस्का॑ गमन्तु द्वा मि॒त्रा अ॒य॒मा वरु॑णः
स॒जाषाः॑ । भुव॒न्यथा॑ न॒ विश्व॑ वृ॒धासः॑ कर॒न्त्सुषा॑हा वि॒थुरं
न शवः॑ ॥ २ ॥

2. *Ā no viśva āskrā gamantu devā mitro aryamā
varuṇaḥ sajoṣāḥ. Bhuvan yathā no viśve vṛdhāsaḥ
karantsuṣāhā vithuraṁ na śavaḥ.*

Let all the divine powers of brilliance and generosity in the world, preservers of life against destruction, come to us. May Mitra, lord and friend of life and humanity, Aryama, lord and spirit of justice, and Varuna, lord supreme cherished of all, with love in unison for all come together so that they may be our preservers and promoters and, enduring and unchallengeable as they are, our courage and power no one may be able to destroy.

प॒ष्ठं वा॑ अति॒थिं गृ॑णीष॒ ग्रिं श॑स्तिभिस्तुव॒णिः स॒जाषाः॑ ।
अस॒द्यथा॑ न॒ वरु॑णः सुकी॒तिरिष॑श्च प॒षदरि॑गूतः सूरिः ॥ ३ ॥

3. *Preṣṭham vo athithim grṇīṣe'gnim śastibhistur-
vaṇiḥ sajoṣāḥ. Asad yathā no varuṇaḥ sukīrtir-
iṣaśca parṣadarigūrtaḥ sūriḥ.*

With songs of adoration I invoke and celebrate Agni, universal and dynamic lord of power, heat, light and knowledge, dearest of all, loving and friendly, honourably welcome like a distinguished visitor and guest, so that Varuna, lord supreme of universal choice, bright and brave, destroyer of hate and enmity, be celebrated in action with honour and glory and bring us showers of wealth and food and energy for our body, mind and soul.

उप॑ व॒ एष॒ नम॑सा जिगी॒षाषा॑सा॒नक्ता॑ सु॒दुघ॑व ध॒नुः । स॒मा॒न
अह॑न्विमि॒माना॑ अ॒र्कं विषु॑रूप॒ पर्य॑सि॒ सस्मि॑ तू॒र्धन॑ ॥ ४ ॥

4. *Upa va eṣe namasā jigīṣoṣāsānaktā sudugheva dhenuḥ. Samāne ahan vimimāno arkaṁ viṣurūpe payasi sasminnūdhan.*

O divinities of earth and humanity, generous powers of nature, I come to you with homage and offerings of food and with the desire for victory day and night as the generous earth does homage to the sun every day constantly, praying for light and seeing in the multiform and multicolour waters of the sky various kinds of wealth like all kinds of wealth and nourishment in the milk contained in the cow's udders.

उ॒त ना॑ हि॒बुध्न्या॒॑ऽमय॑स्कः शि॒शुं न पि॑प्युषी॒व व॑ति॒ सिन्धुः॑ ।
य॒न॒ नपा॑तम॒पां जु॑नाम॒ मना॑जु॒वा वृ॑षणा॒ यं वह॑न्ति ॥ ५ ॥

5. *Uta no'hirbudhnyo mayaskaḥ śiśuṁ na pipyuṣīva veti sindhuḥ. Yena napātama pām junāma manojuvo vṛṣaṇo yaṁ vahanti.*

And let the cloud of the sky do us good. The river flows for us like the mother's milk for the baby. Let us then control and bind the rain storm and the river flow, grand child of the spatial waters, which the lightning energies fast as mind bring to us, by which then we may produce and use heat and electric energy, child of earthly waters.

उ॒त न॑ ई॒ त्वष्टा॑ग॒न्त्वच्छा॑ स्मत्सू॒रिभि॑र॒भिपि॑त्व स॒जाषाः॑ ।
आ वृ॒त्रह॑न्द॒श्चषणि॑पास्तु॒विष्ट॑मा न॒रां न॑ इ॒ह ग॑म्याः ॥ ६ ॥

6. *Uta na īm tvaṣṭā gantvacchā smat sūribhira-
bhipitve sajoṣāḥ. Ā vṛtrahendraścarṣaṇiprā-
stuviṣṭamo narām na iha gamyāḥ.*

May Twashta, divine creator of forms and maker of instruments, tools and implements, and chariots, dams and controls come well and enthusiastically with other sages and scholars, loving and kind, and bring us waters of various forms. Let Indra, breaker of the clouds, leader of men and fastest power of action come and bless this noble and joint yajnic project of all together among the people of the world.

उ॒त न॑ ई॒ म॒त॒या श्व॑यागाः शि॒शुं न॑ गाव॒स्तरु॑णं रि॒हन्ति॑ ।

त॒मीं गि॒रा ज॒न॒या न॑ प॒त्नीः सु॒र॒भिष्ट॑मं न॒रां न॑सन्त ॥ ७ ॥

7. *Uta na īm matayo'śvayogāḥ śīśuṁ na gāvasta-
runaṁ rihanti. Tamīm giro janayo na patnīḥ
surabhiṣṭamaṁ narām nasanta.*

All our people, masters of thought at high speed and knights of horse, all our love and understanding, honour and esteem, devotion and prayers, determination and resolutions centre round this youthful ruler, Indra, most fragrantly lovable among men, as cows love and caress a tender calf, and all our words of praise and appreciation concentrate on him in the hope of progress as husbands concentrate on the love of the wives yearning for progeny.

उ॒त न॑ ई॒ म॒रु॒ता वृ॒द्ध॒स॒नाः स्म॒दाद॑सी॒ सम॑नसः स॒दन्तु॑ ।

पृ॒ष॒द॒श्वासा॑ व॒र्न॒या न॑ र॒था रि॒शाद॑सा मि॒त्र॒युजा॑ न॒
द॒वाः ॥ ८ ॥

8. *Uta na īm maruto vṛddhasenāḥ smad rodasī samanasah sadantu. Prṣadaśvāso'vanayo na rathā riśādaso mitrayujo na devāḥ.*

Just as winds carry waters of the skies, so may the Maruts, tempestuous young warriors of a high united mind, equipped with mighty fighting forces, be ours and enthusiastically reach over earth and heaven for us. And let these warriors of strong and varied horse, riding chariots like commanders of the defence of the earths, destroyers of hate and enmity, brilliant friends of friends and the loving, be noble and generous to us all.

प नु यदेषां महिना चिकित्त्र प युञ्जत पयुजस्त सुवृत्ति ।
अथ यदेषां सुदिन न शरुविश्वमरिणं पुषायन्त सनाः ॥ ९ ॥

9. *Pra nu yadeṣām mahinā cikitre pra yuñjate paryujaste suvrkti. Adha yadeṣām sudine na śarurviśvamერიṇam pruṣāyanta senāḥ.*

When with their greatness and grandeur and dexterity they focus on the target and concentrate and use their forces, then their forces like a missile at the most strategic time burn off the entire tyranny of the world and shower the rain of bliss on the desert lands.

पा अश्विनाववसे कृणुध्वं प पूषणं स्वतवसा हि सन्ति ।
अद्भुषा विष्णुवत ऋभु ा अच्छा सुम्नाय ववृतीय
द्वान ॥ १० ॥

10. *Pro aśvināvavase kṛṇudhvaṁ pra pūṣaṇam svatavaso hi santi. Adveṣo viṣṇurvāta ṛbhukṣā Acchā sumnāya vavṛtīya devān.*

All ye men and women of the world, for the

sake of all round protection and advancement, take to, serve and honour the Ashvins, powers that give and take, teach and test. Take to, honour and value, and worship Pusha, agents of nourishment and growth. Self-potent are the divinities of nature and humanity, all free from hate and enmity, Vishnu, all-pervasive spirit of the universe, Vayu, universal breath of the living world, Rbhuksha, Indra, universal ruling lord of power, intelligence and expertise, and knowledge. Let us all, you and I, elect, select, choose, appoint, honour and consecrate our powers of humanity and divinity well for the sake of common good.

इयं सा वा अस्म दीधितियजत्रा अपिपाणी च सदनी च
भूयाः । नि या द्वषु यतत वसूयुविद्यामषं वृजनं जीर-
दानुम ॥ ११ ॥

11. *Iyaṁ sā vo asme dīdhitiryajatrā apiprāṇī ca sadanī ca bhūyāḥ. Ni yā deveṣu yatate vasūyur-vidyāmeṣaṁ vrjanam jīradānum.*

O divinities and devotees of yajna and yajnic action, that brilliance and generosity of yours which is the treasure source of wealth for the world, which shines in and among the powers of divinity and which inspires the breath and power of life and living and creates the peace and prosperity of the home and family may, we pray, be ours too so that we may be happy, blest with food and energy for life, the path of rectitude and the gift of a long, healthy and dedicated life.

Mandala 1/Sukta 187

Oshadhis Annam Devata, Agastya Maitravaruni Rshi

पितुं नु स्ताषं महा ध्रुमाणं तविषीम ।

यस्य त्रिता व्याजसा वृत्रं विपर्वमदयत ॥ १ ॥

1. *Pituṁ nu stoṣaṁ maho dharmāṇaṁ taviṣīm.*
Yasya trito vyojasā vṛtraṁ viparvam-ardayat.

Constantly do I honour and adore food and energy, fuel of life and instruments of the observance of Dharma, and the source of strength, power and courage, by the force and splendour of which Indra, mighty energy of sun and electricity, breaks the cloud to the last drop of condensed vapour, and by which the man of power and courage too, with the exercise of thought, word and deed, acquires cherished wealth complete in every aspect of value.

स्वादा पिता मधा पिता वयं त्वा ववृमह ।

अस्माकमविता भव ॥ २ ॥

2. *Svādo pito madho pito vayaṁ tvā vavṛmahe.*
Asmākamavitā bhava.

O the food of life! O the drink for life! Delicious are you! Honey sweet are you! We love and cherish you with thanks and gratitude to the Lord of life and giver of food and nourishment. Be our saviour, preserver, sustainer, protector and promoter.

उप नः पितृवा चर शिवः शिवाभिरूतिभिः ।

मयाभुरद्विषण्यः सखा सुशवा अद्वयाः ॥ ३ ॥

3. *Upa naḥ pitavā cara śivaḥ śivābhirūtibhiḥ.*
Mayobhuradviṣeṇyaḥ sakhā suśeva advayāḥ.

O Lord pervasive of food and nourishment, come and bless us. Kind and gracious as you are, bless us with the protections of your benign favours. Giver of peace and comfort, free from hate and anger, friendly, lover of lovers and devotees, free from duality, conflict or contradiction, come and be with us, forsake us not.

तव॒ त्य पि॒ता रसा॒ रजांस्यनु॑ वि॒ष्टिताः ।

दिवि॑ वा॒ताइव॑ श्रि॒ताः ॥ ४ ॥

4. *Tava tye pito rasā rajāmsyanu viṣṭhitāḥ.*
Divi vātā iva śritāḥ.

O Lord pervasive of food and nourishment of life, the taste, the pleasure, and the ecstasy of the experience of your presence is replete in the living worlds like the waves of energy and the winds and the air in the sky and the heavens.

तव॒ त्य पि॒ता दद॑तुस्तव॑ स्वादि॒ष्ट त पि॒ता ।

प स्वा॒द्याना॒ रसानां॑ तुवि॒गीवा॑ इवर॒त ॥ ५ ॥

5. *Tava tye pito dadatastava svādiṣṭha te pito.*
Pra svādmāno rasānām tuvigrīvā iverate.

O spirit of life pervasive in food and drink and all other nutriments, you are the giver, you are the most delicious and inspiring. All those who taste of the pleasure and inspiration of your gifts of juices and vital essences move around with rightful pride, holding their head high and proclaiming their existence with self-confidence.

त्व पि॒ता मु॒हानां॑ दु॒वानां॑ मना॑ हि॒तम् ।

अका॑रि॒ चारु॑ क॒तुना॒ तवाहि॑मव॒सावधी॑त ॥ ६ ॥

6. *Tve pito mahānām devānām mano hitam.
Akāri cāru ketunā tavāhim-avasāvadhīt.*

O spirit and power of existence, food of life, in you and with you abides the mind of great nobilities and divinities. By virtue of your power and presence great works are done. By your energy and rays of light the sun breaks the cloud and pours forth the rains.

यद्ददा पिता अजगन्विवस्व पवतानाम ।
अत्रा चि पा मधा पिता रं भु पाय गम्याः ॥ ७ ॥

7. *Yadado pito ajagan vivasva parvatānām.
Atrā cinno madho pito'raṁ bhakṣāya gamyāḥ.*

O spirit pervasive and food of energy in the process of nature's metabolism, when the clouds move, be there in them, enrich and energise them and, then, O honey sweet food of life, come here down from the clouds and be with us for us to our heart's desire.

यदुपामाषधीनां परिंशमारिशामह । वातापु पीव इद्भव ॥ ८ ॥

8. *Yadapām-oṣadhīnām pariṁśam-āriśāmahe.
Vātāpe pīva id bhava.*

When to our heart's content we have eaten of the gift of herbs and waters, then, O universal energy pervasive of food, be with us, kind and gracious, for our growth and advancement (not for corpulence).

यत्त साम् गवाशिरा यवाशिरा भजामह ।
वातापु पीव इद्भव ॥ ९ ॥

9. *Yat te soma gavāśiro yavāśiro bhajāmahe.
Vātāpe pīva id bhava.*

O Soma, lord and spirit of nourishment, health and peace, whatever we eat and drink of what is prepared with cow's milk and barley, let us enjoy and, O universal lord pervasive in food and energy, let that be for our growth and advancement.

क॒र॒म्भ आ॒षध भव॒ पीवा॑ वृ॒क्क उ॒दार॒थिः ।

वा॒ताप॒ पीव॒ इ॒द्ध॒व ॥ १० ॥

10. *Karambha oṣadhe bhava pīvo vṛkka udārathiḥ. Vātāpe pīva id bhava.*

Lord creator of herbs, nourishment and energy, let the herbs be delicious food, destroyer of ailment and disease, a sharpener of appetite and digestion and a tonic for mind and senses. Lord universal of health and life breath, let it be for our growth and advancement in health and intelligence for a long long age of joy and bliss.

तं त्वा॑ व॒यं पि॒ता व॒चाभि॒गावा॑ न ह॒व्या सु॒षूदि॑म ।

द्व॒भ्य॒स्त्वा स॒ध॒माद॑म॒स्मभ्यं॑ त्वा स॒ध॒माद॑म ॥ ११ ॥

11. *Tam tvā vyaṁ pita vacobhīgāva na havyā suṣūdimā. Devebhyastvā sadhamādam-asma-bhyaṁ tvā sadhamādam.*

Lord giver of food and nourishment, spirit pervasive of health and energy, you are the giver of divine joy to the generous powers of nature and the generous nobilities of humanity. You are the giver of health and joy to us all. We praise you with words of gratitude for your gifts, and just as cows distil the essence of herbs and bless us with milky nutriment, so do we distil the essence of nourishment from the divine gifts of herbs and food, and express our gratitude in

words and songs of celebration and service.

Mandala 1/Sukta 188

*Apris Hymn, Mantrawise Devata, Agastya
Maitravaruni Rshi*

समिद्धा अद्य राजसि द्वा द्वः सहस्रजित ।
दूता हव्या कविवह ॥ १ ॥

1. *Samiddho adya rājasi devo devaiḥ sahasrajit.
Dūto havyā kavirvaha.*

Agni, lord of light, power and generosity, lighted, consecrated, bright and blazing, today rules and shines glorious with the brilliant powers of nature and humanity, having won a thousand foes. O lord of knowledge and wisdom, creative visionary and poetic maker of past, present and future as you are, receiver, mover and harbinger of the fragrances of life in the yajnic evolution of nature and humanity, accept our homage and lead us on the march of life.

तनूनपादृतं यत मध्वा यज्ञः समज्यत ।
दधत्सहस्त्रिणीरिषः ॥ २ ॥

2. *Tanūnapād-ṛtaṁ yate madhvā yajñāḥ samajyate.
Dadhat sasasriṇīriṣaḥ.*

Preserving and promoting the body politic, not allowing the system to slacken, the yajna of social and natural evolution goes forward on the path of truth and divine law for the man of action and endeavour with sweets of honey and wealth of soma joy, bearing and bringing a thousand gifts of food, energy and vitality.

आ॒जुह्वा॑ना न॒ इड्या॑ द॒वाँ आ व॑र्त्त॒ यज्ञि॑यान ।

अ॒ग्रं स॒हस्र॑सा अ॒सि ॥ ३ ॥

3. *Ājuhvāno na īḍyo devāñ ā vakṣi yajñiyan.*
Agne sahasrasā asi.

Agni, adorable lord of light and knowledge, ruler of the world, invoked and invited to our creative endeavours, bring and proclaim the arrival of the brilliancies of humanity and gems of nature worthy of celebration and advancement by yajnic research and development. You are the creator, harbinger and giver of a thousand gifts of wealth and knowledge.

पा॒चीनं॑ ब॒हिरा॑जसा स॒हस्र॑वीरमस्तृणन ।

यत्रा॑दित्या वि॒राज॑थ ॥ ४ ॥

4. *Prācīnam barhirojasā sahasravīram-astrṇan.*
Yatrādityā virājatha.

That ancient and eternal seat of existence and knowledge wherein abide a thousand brave and mysterious divinities and where the suns with their blazing refulgence cover as well as reveal the face of Divinity, there, all ye men and women of the world, arise, reach and dwell.

वि॒राट॑ स॒माद्वि॑भ्वीः प॒भ्वीब॒ह्वीश्च॑ भू॒यसी॑श्च॒ याः ।

दु॒रा॑ घृ॒तान्य॑ र॒न ॥ ५ ॥

5. *Virāṭ samrād-vibhvīḥ prabhvīr-bahvīśca bhū-yasīśca yāḥ. Duro ghr̥tānyakṣaran.*

Infinite and various is the light and power of Divinity, yet unique, one whole together and indivisible is the rule and glory of the universal power and presence.

Mightily wide and various, excellent and deep are the doors and paths to Divinity which reveal and release the flood gates of vision and the bliss of Eternity.

सुरु॒क्म हि सु॒प॒श॒सा धि॑ श्रि॒या वि॒राज॑तः ।

उ॒षासा॒वह॑ सी॒दता॑म ॥ ६ ॥

6. *Surukme hi supeśasā'dhi śriyā virājataḥ.*
Uśāsāveha sīdatām.

The dawn and dusk, the day and night, bright and beautiful of form and glory, shine with the splendour of Divinity. Let them come and grace our yajna of fragrance and vision of the Light Divine.

प॒थ॒मा हि सु॒वाच॑सा॒ हाता॑रा॒ दव्या॑ क॒वी ।

य॒ज्ञं ना॑ य॒ ता॒मिम॑म ॥ ७ ॥

7. *Prathamā hi suvācasā hotārā daivyā kavī.*
Yajñam no yakṣatāmimam.

May two Yajakas, old and ancient, first and best, masters of noble speech, divine of nature, scholars of poetic visionaries such as the Ashvins or the teacher and preacher, come and grace this yajna of ours unto a splendid completion.

भा॒र॒ती॒ळ॒ सर॑स्व॒ति या॒ वः॒ सर्वा॑ उप॒बुव॑ ।

ता न॑श्चाद॒यत॑ श्रि॒य ॥ ८ ॥

8. *Bhāratīḷe sarasvati yā vaḥ sarvā upabruve.*
Tā naścodayata śriye.

Bharati, mother of scientific speech and knowledge, Ila, mother of eternal speech and knowledge, and Sarasvati, mother of the existential flow

of universal speech and knowledge, may you all whom I invoke to grace our yajna of learning and education, inspire us, I pray, to rise to the heights of glory and the beauty and grace of life and culture.

त्वष्टा रूपाणि हि प्रभुः प्रशून्विश्वान्समानुज ।

तथां नः स्फुतिमा यज ॥ ९ ॥

9. *Tvaṣṭā rūpāṇi hi prabhuḥ paśūn viśvānts-amānaje. Teṣāṁ naḥ sphātimā yaja.*

Tvashta, lord creator, is the master maker of all the forms of existence. He has created all the living species of the universe. May the lord augment their growth and welfare and ours too.

उप तमन्या वनस्पत पाथा देवभ्यः सृज ।

अग्निहव्यानि सिष्वदत ॥ १० ॥

10. *Upa tmanyā vanaspate pātho devebhyaḥ sṛja. Agnirhavyāni siṣvadat.*

O Vanaspati, lord of herbs and trees and forests, create, produce and give the best of food and nourishments to the noble and virtuous people of virtue with the sincerity of your mind and soul, as fire helps to prepare the sweetest delicacies for entertainment of the divines.

पुरागा अग्निदेवानां गायत्रेण समज्यत ।

स्वाहाकृतीषु राचत ॥ ११ ॥

11. *Purogā agnirdevānām gāyatreṇa samajyate. Svāhākṛīṣu rocate.*

Agni, fire, is the leading power among the

divinities of nature such as earth and sky, and it is lighted with the chant of Gayatri verses of the Veda to rise and shine in the holiest acts of human life.

(So should the noble people rise and shine in life with the chant of holy verses and live for the service of Divinity and humanity for the sake of all life.)

Mandala 1/Sukta 189

Agni Devata, Agastya Maitravaruni Rshi

अग्र॑ नय॑ सु॒पथा॑ रा॒य अ॒स्मान्वि॒श्वानि॑ द॒व व॒युना॑नि वि॒द्वान् ।
यु॒या॒ध्य॑स्म॒ज्जु॒हुरा॑णम॒ना भू॒यि॒ष्टां त॒ नम॑उक्तिं वि॒धम ॥ १ ॥

1. *Agne naya supathā rāye asmān viśvāni deva vayunāni vidvān. Yuyodhyasmajjuhurāṇameno bhūyīṣṭhām te nama uktiṁ vidhema.*

Agni, light of life and lord giver of bliss to humanity, lead us to the wealth and joy of the world by the simple and straight path of rectitude. Brilliant and generous lord of power, you are the master of the knowledge of all the ways and laws of life and the world. Ward off all the sin and evil and crookedness from us. Bless us that we may always sing songs of homage and worship to you more and ever more.

अग्र॑ त्वं पा॒रया॑ न॒व्या अ॒स्मान्त्स्व॒स्तिभि॒रति॑ दु॒गाणि॑ वि॒श्वा ।
पू॒श्च॑ पृ॒थ्वी॑ ब॒हुला॑ न उ॒वी भ॒वा ता॒काय॑ त॒नया॑य॒ शं
याः ॥ २ ॥

2. *Agne tvam pārayā navyo asmāntsvastibhirati durgāṇi viśvā. Pūśca prthvī bahulā na urvī bhavā tokāya tanayāya śaṁ yoh.*

Agni, light of life, lord of knowledge, ever

young and new, lead us far across the challenging problems of the world with success and victories of prosperity. Let our lands and cities be wide and abundant as earth and be the harbinger of peace and joy for our children and grand children.

अग्र त्वमस्मद्युयाध्यमीवा अनग्नित्रा अभ्यमन्त कृष्टीः ।

पुनरस्मभ्यं सुविताय दत्तं तां विश्वभिरमृतभियजत्र ॥ ३ ॥

3. *Agne tvam-asmad yuyodhyamīvā anagnitrā abhyamanta kṛṣṭīḥ. Punarasmabhyam suvitāya deva kṣām viśvebhir-amṛtebhir-yajatra.*

Agni, lord of light and life, reduce and remove from us suffering and disease through yajna, since, O leading power of yajna fire, those who neglect the sacred fire suffer from ailments all round. And then, O lord of love and creative generosity, for our welfare, peace and prosperity, come with the sacred flames of holy fire and bless the earth with universal nectar sweets of good health and gifts of imperishable joy.

पाहि ना अग्र पायुभिरजस्वरुत प्रिय सदन आ शुशुक्वान ।

मा त भयं जरितारं यविष्ठ नूनं विदन्मापरं सहस्वः ॥ ४ ॥

4. *Pāhi no agne pāyubhir-ajasrairuta priye sadana ā śuśukvān. Mā te bhayaṁ jaritāraṁ yaviṣṭha nūnaṁ vidan-māparaṁ sahasvaḥ.*

Agni, lord of light and knowledge, protect and promote us with inviolable safeguards and relentless modes of protection, shining in our dear home with the glow of health and blaze of power. Most youthful and powerful lord of endurance and challenges, may fear never touch your admirer and worshipper or any other,

for sure.

मा ना अग्र व सृजा अघाया विष्यव रिपव दुच्छुनाय ।
मा दत्वत दशत मादत ना मा रीषत सहसावन्परा दाः ॥ ५ ॥

5. *Mā no agne'ava sṛjo aghāyā'viṣyave ripave ducchunāyai. Mā datvate daśate mādate no mā rīṣate sahasāvan parā dāḥ.*

Agni, lord of power and endurance, abandon us not, throw us not to the sinner, the irreligious, the enemy, the mischievous, the biter, the tearer, and the destroyer. Leave us not, put us not off from you.

वि घ त्वावाँ ऋतजात यंसद गृणाना अग्र तन्व इ वरूथम ।
विश्वादि रि गरुत वा निनित्सारभिहुतामसि हि देव
विष्पट ॥ ६ ॥

6. *Vi gha tvāvāñ ṛtajāta yaṁsad gṛṇāno agne tanve varūtham. Viśvād-ririkṣoruta vā ninitisorabh-hrutām-asi hi deva viṣpaṭ.*

Agni, lord manifest in truth and Dharma, let your admirer and worshipper, sharing brilliance like yours, singing in praise and homage to you, give unto himself due protection for his body and mind. And then, O lord of light and power, you are the ultimate protector against all violent and hostile maligners since you break them down or teach them a lesson to correction.

त्वं ताँ अग्र उभयान्वि विद्वान्वर्षि पपित्व मनुषा यजत्र ।
अभिपित्व मनव शास्या भूममृजन्य उशिग्भिनाकः ॥ ७ ॥

7. *Tvaṁ tāñ agna ubhayān vi vidvān veṣi prapitve manuṣo yajatra. Abhipitve manave śāsyo bhūr-marmṛjenya uśigbhirnākraḥ.*

Agni, lord adorable of light, protection and correction, you know them both, men good and evil, admirers as well as maligners, and reach them just at the right time to protect and to correct as well. Lord of law and discipline, be the teacher and ruler for the man approaching in faith or even turning away in hostility, adored or remembered by all, lovers or haters, with love or in fear, like a ruling power.

अवाचाम निवर्चनान्यस्मिन्मानस्य सूनुः सहसान अग्रा ।

वयं सहस्रमृषिभिः सनम विद्यामषं वृजनं जीरदानुम ॥ ८ ॥

8. *Avocāma nivacanānyasmin mānasya sūnuḥ sahasāne agnau. Vayaṁ sahasram-ṛṣibhiḥ sanema vidyāmeṣaṁ vrjanaṁ jīradānum.*

In homage and worship to this Agni, mighty lord creator of honour and self-esteem and inspirer of the idea and sense of purpose in life, we speak and sing these words of adoration with reflection and holy thought in composition, and thereby we share with a thousand sages of vision and insight of knowledge food and energy for body, mind and soul, the path of Dharma and the spirit and joy of life.

Mandala 1/Sukta 190

Brhaspati Devata, Agastya Maitravaruni Rshi

अनवाणं वृषभं मन्दर्जिह्वं बृहस्पतिं वधया नव्यमृकः ।
गाथान्यः सुरुचा यस्य द्वा आशृण्वन्ति नवमानस्य
मर्ताः ॥ १ ॥

1. *Anarvāṇaṁ vṛṣabhaṁ mandrajihvaṁ bṛhaspatim vardhayaṁ navyamarkaiḥ. Gāthānyaḥ suruco yasya devā āśṛṇvanti navamānasya martāḥ.*

Welcome, entertain and exalt with offerings of respectful good cheer and hospitality Brhaspati, a very embodiment of piety, knowledge, wisdom and virtue, an adorable scholar, irresistible, generous and sweet-tongued, a master of ancient as well as modern versions of universal knowledge, whose delightful tales of heroism old and new and virtue sacred and secular, noble, intelligent and brilliant people love to hear for reflection and meditation. Welcome and entertain such a holy visitor on the rounds, an atithi, chance guest like the holy fire of yajna, fragrant and blissful.

तमृत्विया उप वाचः सचन्त सगा न या दवयतामसजि ।
बृहस्पतिः स ह्यज्जा वरांसि विभ्वाभवत्समृत मातृ-
रिश्वा ॥ २ ॥

2. *Tamṛtviyā upa vācaḥ sacante sargo na yo deva-
yatām-asarji. Brhaspatiḥ sa hyañjo varāmsi
vibhvābhavat samṛte mātariśvā.*

Words of meaning and power come to him at his command and serve him according to the season of time, place and the subject of discourse, Brhaspati as he is, high-priest of the Divine Word. Like an extension of the Lord's creation, he makes divinities out of dedicated humanity and brings them gifts of their choice. Thus loved, graceful and powerful like the breeze of life, he rises in the affairs of life and Dharma by the grace of the Infinite Lord of the universe.

उपस्तुतिं नमस उद्यतिं च श्लाकं यंसत्सवितव प बाहू ।
अस्य कत्वाहन्या इ या अस्ति मृगा न भीमा अर् तसस्तु-
विष्मान ॥ ३ ॥

3. *Upastutiṁ namasa udyatiṁ ca ślokaṁ yaṁsat saviteva pra bāhū. Asya kratvāhanyo yo asti mṛgo na bhīmo arakṣasas-tuviṣmān.*

Let this Brhaspati, man of piety, knowledge and wisdom, acknowledge and reciprocate the respectful host's salutation, obeisance and words of adoration with hands upraised in benediction like the rays of the inspiring sun. Loving and non-violent, surrounded by many admirers by virtue of his holy actions, he walks like a ruling lion on his daily rounds.

अस्य श्लोका दिवीयत पृथिव्यामत्या न यंसद्य ऽभृद्विचताः ।
मृगाणां न हतया यन्ति चमा बृहस्पतरहिमायां अभि
द्यून ॥ ४ ॥

4. *Asya śloko divīyate pṛthivyām-atyō na yaṁsad yakṣabhṛd vicetāḥ. Mṛgāṇāṁ na hetayo yanti cemā bṛhaspater-ahimāyān abhi dyūn.*

The voice of this Brhaspati and his fame goes over earth and heaven like the waves of energy. Supporter of the man of yajna, master of exceptional knowledge and intelligence, let him continue to give knowledge. And then, these voices of Brhaspati, like the bounces of the deer, every day reach men of generosity such as clouds of rain.

य त्वा दवास्त्रिकं मन्यमानाः पापा भदमुपजीवन्ति पजाः ।
न दूढ्ये अनु ददासि वामं बृहस्पत चर्यस इत्पियारुम ॥ ५ ॥

5. *Ye tvā devosrikaṁ manyamānāḥ pāpā bhadram-upajīvanti pajrāḥ. Na dūḍhye anu dadāsi vāmaṁ bṛhaspate cayasa it piyārum.*

There are those rigid and sinful people who

accept the wise man as brilliant and good, but in reality they exploit him to live by him for self-support as parasites do. O Brhaspati, you yield not to the man of crooked intelligence but choose the man of honest desire for the gift of knowledge.

सुपतुः सूयवसा न पन्था दुनियन्तुः परिपीता न मित्रः ।
अनवाणा अभि य च त ना पीवृता अपाणुवन्ता
अस्थुः ॥ ६ ॥

6. *Supraituḥ sūyavaso na panthā durniyantuḥ pariprīto na mitraḥ. Anarvāṇo abhi ye cakṣate no'-pīvṛtā aporṇuvanto asthuḥ.*

Brhaspati is like the guiding path of one who is well-provided with food and energy and one who wants to follow the simple and straight path of knowledge. He is like the all round loving friend of one caught up on a difficult highway. Men who are free from sin and every way look after us and who, with light and knowledge, uncover the ignorance of those covered in darkness, may, we pray, be our teachers.

संयंस्तुभा वनया न यन्ति समुद्रं न स्रवता रधचकाः ।
स विद्वाँ उभयं चष्ट अन्तर्बृहस्पतिस्तर आपश्च गृधः ॥ ७ ॥

7. *Sam yaṁ stubho'vanayo na yanti samudraṁ na sravato rodhacakrāḥ. Sa vidvāṇ ubhayaṁ caṣṭe antar-brhaspatistara āpaśca ḡdhrah.*

Just as the satellites go round Brhaspati, the planet Jupiter, or as the flowing streams with whirlpools reach the sea, so that scholar whom all the praises of devoted admirers reach is Brhaspati, the divine teacher who knows both the inner reality of the spirit and the

outer reality of nature and who, keen to save his pupils, calmly watches both the waters of existence and the saving ark of knowledge.

ए॒वा म॒हस्तु॒विजा॒तस्तु॒विष्मा॒न्बृ॒हस्प॒तिर्वृ॒षभा॒ धायि॑ द॒वः ।
स नः॑ स्तु॒ता वी॒रव॑द्भा॒तु गा॒मद्वि॒द्याम॒षं वृ॒जनं॑ जी॒रदा॑नुम ॥ ८ ॥

8. *Evāmahas-tuvijātas-tuviṣmān bṛhaspatir-vṛṣabho dhāyi devaḥ. Sa naḥ stuto vīravaddhātu gomad vidyāmeṣaṁ vrjanam jīradānum.*

Thus is Brhaspati, the great scholar, highly revered among the learned, commanding courage and strength of body and mind, generous and brilliant master of learning and pious sage honoured and acclaimed. May he, for us, be the teacher, maker of the brave and giver of the knowledge of science and Divinity so that we may be blest with food and energy, knowledge and power and the breath and joy of life.

Mandala 1/Sukta 191

Ap-Oshadhi-Surya Devata, Maitravaruni Agastya Rshi

क॒ङ्क॒ता न॑ क॒ङ्क॒ता था॑ स॒तीन॑क॒ङ्क॒तः ।
द्व॒ावि॒ति प्लु॒षी इ॒ति न्य॑द्र॒ष्टा अ॒लिप्स॑त ॥ १ ॥

1. *Kaṅkato na kaṅkato 'tho saṭīnakaṅkataḥ. Dvāviti pluṣī iti nyadrṣṭā alipsata.*

The poisonous as well as the slithering, and the essentially poisonous as well as the slightly poisonous, both bite and burn, and yet they both sprinkle and anoint as antidotes too, and both smear, bite and burn unseen, and they harbour the unseen.

अ॒दृष्टा॑न्हन्त्याय॒त्यथा॑ हन्ति पराय॒ती ।
अथा॑ अवघ्न॒ती ह॒न्त्यथा॑ पि॒नष्टि॑ पि॒ण्शती ॥ २ ॥

2. *Adṛṣṭān hantyaīatyatho hanti parāyatī.*
Atho avaghnaṭī hantyaatho pinaṣṭi piṁṣatī.

One medicine immediately starts destroying the poison as it is taken. Another destroys the poison while its activity seems to be subsiding. Yet another destroys it when its effect is extremely strong. And yet another reduces and destroys it when it is completely assimilated.

श॒रासः॑ कु॒शरा॑सा द॒भासः॑ स॒या उ॒त ।
मा॒ञ्जा अ॒दृष्टा॑ वरि॒णाः स॒र्व सा॒कं न्य॑लिप्सत ॥ ३ ॥

3. *Śarāsaḥ kuśarāso darbhāsaḥ sairyā uta.*
Mauñjā adṛṣṭā bairiṇāḥ sarve sākaṁ nyalipsata.

The parasitic seeds of poison lurk in the hollow of bamboos and in inferior reeds, in the darbha grass and in reeds and grasses round tanks, lakes and streams. Unseen they lurk in the munja roots and leaves and virina plants. Together they all stick to anything as parasites.

नि गा॒वा गा॒ष्ठ अ॑स॒द्नि॑ मृ॒गासा॑ अ॒वि त॒त ।
नि क॒तवा॑ ज॒नानां॑ न्य॒दृष्टा॑ अ॒लिप्स॑त ॥ ४ ॥

4. *Ni gāvo goṣṭhe asadan ni mṛgāso avikṣata.*
Ni ketavo janānām nyadrṣṭā alipsata.

Where the cows sit in the stalls or the forest beasts sit or hide in their habitat or humans live in the homes, and even in the brain and sense organs, the seeds of poison lurk and cluster unseen.

एत उ त्य पत्यदृश्रन्पदाषं तस्कराइव ।

अदृष्टा विश्वदृष्टाः पतिबुद्धा अभूतन ॥ ५ ॥

5. *Eta u tye pratyadr̥śran pradoṣaṁ taskarā iva.
Adr̥ṣṭā viśvadr̥ṣṭāḥ pratibuddhā abhūtana.*

All these come out astir like thieves at night, unseen as they are and yet seen by all and known to all. Therefore, all ye men and women, beware of them.

द्यावः पिता पृथिवी माता सामा भातादितिः स्वसा ।

अदृष्टा विश्वदृष्टास्तिष्ठतलर्यता सु कम ॥ ६ ॥

6. *Dyauryaḥ pitā pṛthivī mātā somo bhrātāditiḥ
svasā. Adr̥ṣṭā viśvadr̥ṣṭās-tiṣṭhatelayatā su kam.*

O seeds, parasites, insects and other carriers of poison such as bacteria and viruses, the heaven of light is your father, creator, the earth is your mother, feeder, soma is your brother and nature's fertility is your sister (since both nectar and poison are born of the creative power of nature). Unseen and yet universally seen and known are you all. Why move, better be still for the sake of good and comfort?

य अस्या य अङ्ग्याः सूचीका य पकङ्कताः ।

अदृष्टाः किं चनह वः सर्व साकं नि जस्यत ॥ ७ ॥

7. *Ye aṁsyā ye aṅgyāḥ sūcīkā ye prakāṅkatāḥ.
Adr̥ṣṭāḥ kiṁ caneha vaḥ sarve sākāṁ ni jasyata.*

Those which creep or affect the shoulders, those which move or fly and affect all parts of the body, those which bite and burn, and those which are highly poisonous and painful, all those which are unseen or whatever, all together retire and exhaust yourselves of

the bite and the poison, be eliminated all.

उत्पु॒रस्ता॒त्सू॒य' ए॒ति वि॒श्वदृ॑ष्टा अ॒दृष्ट॒हा ।
अ॒दृष्टा॒न्त्सवा॑ञ्ज॒म्भय॑न्त्सवा॑श्च या॒तुधा॒न्यः ॥ ८ ॥

8. *Utpurastātsūrya eti viśvadr̥ṣṭo adr̥ṣṭahā. Adr̥ṣṭā-
ntsarvāñjambhayantsarvāśca yātudhānyaḥ.*

There upfront rises the sun from the east, universally seen and showing the world, and destroying all that is unseen poisonous, eliminating all the negativities and all that is evil and invisible to the naked eye.

उद॑प॒प्तद॒सा सू॒यः पु॒रु वि॒श्वानि॑ जू॒वन ।
आ॒दि॒त्यः प॒र्वत॑भ्या वि॒श्वदृ॑ष्टा अ॒दृष्ट॒हा ॥ ९ ॥

9. *Udapaptadasau sūryaḥ puru viśvāni jūrvan.
Ādityaḥ parvatebhyo viśvadr̥ṣṭo adr̥ṣṭahā.*

The sun rises there, lord of light, from behind the mountains and the clouds, showing to the entire world and destroying all the poisons on a large scale, invisible evils which thrive in the dark.

सू॒य' वि॒षमा॑ सं॒जामि॑ दृ॒तिं सु॒रा॒वता॑ गृ॒ह । सा चि॒ उ न म॑राति
ना व॒यं म॑रामा॒ र अ॑स्य॒ याज॑नं ह॒रि॒ष्टा म॑धु॒ त्वा म॑धु॒ला
च॑कार ॥ १० ॥

10. *Sūrye viṣamā sajāmi dṛtiṁ surāvato gr̥he. So
cinna na marāti no vayan marāmā're asya
yojanaṁ hariṣṭhā madhu tvā mahulā cakāra.*

Just as liquor is contained in the cask in the house of a liquor maker, so do I collect the earth's poison and evaporate it to join the sun so that neither the sun

would die nor would we, since the poison would join the far away sun which would drink it up. O poison, then the honey sweet chemistry of nature may turn you to nectar honey.

इयत्तिका शकुन्तिका सका जघास त विषम । सा चि न
मराति ना वयं मरामा र अस्य यार्जनं हरिष्ठा मधु त्वा
मधुला चकार ॥ ११ ॥

11. *Iyattikā śakuntikā sakā jaghāsa te viṣam. So cinnu na marāti no vyaṁ marāmā''re asya yojanaṁ hariṣṭhā madhu tvā madhulā cakāra.*

O man infested with poison, this little Shakuntika (kapinjali, partridge, blue jay) would consume your poison. That bird would not die, nor would we. The one that drinks up the poison unharmed would keep it far off. O poison, the life's chemistry of nectar would turn you too to honey.

त्रिः सप्त विष्पुलिङ्गका विषस्य पुष्पम न । ताश्चि न
मरन्ति ना वयं मरामा र अस्य यार्जनं हरिष्ठा मधु त्वा
मधुला चकार ॥ १२ ॥

12. *Triḥ sapta viṣpuliṅgakā viṣasya puṣpamakṣan. Taścinnu na maranti no vyaṁ marāmā''re asya yojanaṁ hariṣṭhā madhu tvā madhulā cakāra.*

Twenty one little birds eat up and consume the flowers of poison. But they do not die for sure, nor would we. The one who would consume poison undisturbed would keep it far off. The honey-science of nature would turn the poison to honey.

नवानां नवतीनां विषस्य रापुषीणाम । सर्वासामगभं नामा र
अस्य यार्जनं हरिष्ठा मधु त्वा मधुला चकार ॥ १३ ॥

13. *Navānām navatīnām viśasya ropuṣiṇām. Sarvā-sām-agrabham nāmār''e asya yojanam hariṣṭhā madhu tvā madhulā cakāra.*

Let me have the names of all the ninety-nine lacerations of poison and of all the ninety-nine antidotes. The man who can counter poison and calmly render it ineffective would keep its effects far off without danger or fear. O poison, the science of honey nectar would turn you to honey and nectar.

त्रिः सप्त मयूयः सप्त स्वसारा अगुवः ।

तास्त विषं वि जभिर उदकं कुम्भिनीरिव ॥ १४ ॥

14. *Triḥ sapta mayūryaḥ sapta svasāro agruvaḥ. Tāste viṣam vi jabhira udakam kumbhinīriva.*

May the twenty-one peahens and seven sisterly streams and rivers flowing on and on collect and carry off the poison as female water carriers carry water in their jars.

इयत्तकः कुषुम्भकस्तकं भिनदम्यश्मना ।

तता विषं प वावृत पराचीरनु संवतः ॥ १५ ॥

15. *Iyattakaḥ kuṣumbhakastakam bhinadmyāśma-nā. Tato viṣam pra vāvṛte parācīranu saṁvataḥ.*

This little poisonous insect that comes to me, this little mongoose, that holds the poison, I strike with a gem stone. The poison flows, and I collect and isolate the poison from the area as an antidote.

कुषुम्भकस्तदबवीद गिरः पवतमानकः ।

वृश्चिकस्यारसं विषमरसं वृश्चिक त विषम ॥ १६ ॥

16. *Kuṣumbhakas-tad-abravīd gireḥ pravartam-ānakaḥ. Vṛścikasyārasaṁ viṣamarasaṁ vṛścika te viṣam.*

The little mongoose coming down from the mountains tells me that the taste of the scorpion's poison is dull. For this reason, on this expansive and practical basis I say, the poison of the scorpion is tasteless.

Note: The mantras in this Sukta point to the possibilities of isolating all poisons, bacteria and viruses that cause disease. They also suggest the preparation of antidotes from those very poisons, bacteria and viruses. They also point out to the fact that in natural evolution poison and nectar are coexistent carriers of death and life. They are contradictory effects of the same one cause, but they can be converted into two complementary substances through chemical process — since all contradictions in nature are apparent, but essentially they are all complementary.

The term 'Madhula' is suggestive of this chemical process in nature itself. Swami Dayanand interprets it as the science of converting poison into nectar for our purposes. Elsewhere as in Sayana or in Kaushika Sutra or by Satavalekara it is interpreted as a herb, which too is true. There is a herb on the hills, for example, the touch of which bites as scorpion, giving a burning poisonous sensation all over the body, for which reason it is called the scorpion herb. And immediately close to it is another herb the juice of which turns the burning sensation into a soothing sweet feeling.

In fact every poison, it seems, carries its own antidote which has to be isolated, analysed and

developed like all the vaccines in modern medicine and all the drugs in homeopathic medicine. The dose of the poison would depend upon the effect desired as in the case of all stimulants, intoxicants and painkillers.

The myth of churning of the ocean by the Devas and Asuras (gods and demons) is an all-time symbol of the contradictions alias complementarities of nature, whichever way you want to put it. It shows that both nectar and poison are born of the ocean of nature and the power that consumes and assimilates the poison for the sake of the continuance of life and existence is Shiva, lord of nature's justice and ferocity on the one hand, and lord of the saving grace of Divinity on the other. The word for this power of turning contradiction into complementarity, and turning the poison into honey-sweet nectar in this Sukta is 'Harishtha'. For references to Madhu Vidya or the honey science of nectar we may turn to Yajurveda and the Upanishads specially Chhandogya Upanishad 3, 1-5, and Brhadaranyaka Upanishad, 2, 5, 1-19.

इति पथमं मण्डलम् ॥

MANDALA 2

Mandala 2/Sukta 1

*Agni Devata, Angirasa Shaunahotra, Bhargava
Shaunaka Grtsamada Rshi*

त्वमग्र द्युभिस्त्वमाशुशु ऽणिस्त्वमद्भ्यस्त्वमश्मन्स्परि ।

त्वं वनभ्यस्त्वमाषधीभ्यस्त्वं नृणां नृपत जायस शुचिः ॥ १ ॥

1. *Tvamagne dyubhis-tvamāśuśukṣaṇis-tvam-adbhyas-tvamaśmana-spari. Tvam vanebhyas-tvamoṣadhībhyas-tvam nṛṇām nṛpate jāyase śuciḥ.*

Agni, lord of light and knowledge, bright and blazing and ever enlightening, ruler and leader and sustainer of humanity, power of crystalline purity shining with splendour, you rise like vapours from the oceans and rain like showers from the skies. You ignite like sparks from stones and burn like fire from the forests. You thunder like lightning from clouds and overwhelm like lava from volcanoes. And you refresh like fragrance of flowers and rejuvenate like honey drinks of herbs as soma.

तवाग्र हात्रं तव पात्रमृत्वियं तव नष्टं त्वमग्निर्दृतायतः । तव
पशास्त्रं त्वमध्वरीयसि ब्रह्मा चासि गृहपतिश्च ना दम ॥ २ ॥

2. *Tavāgne hotraṁ tava potramṛtviyaṁ tava neṣṭraṁ tvamagnidṛtāyataḥ. Tava praśāstraṁ tvamadhvarīyasi brahmā cāsi grhaspatiśca no dame.*

Agni, light of life and leader of humanity, yours is yajna and the spirit of charity, yours is piety and purity, yours is the conduct and the organisation of holy plans and projects in time and seasons, yours is the message and the mission, yours is the truth and fiery knowledge of life and advancement, yours is the teaching, law, governance and administration, yours is love and the gift of charity for the growth of all, you are the high-priest and presiding presence of nature and humanity, and you are the life within and brightness of the happy family. Lord of light and life, we pray be the light within of the individual and protector and preserver of peace and joy of the family in the home for all.

त्वमग्र इन्द्रा वृषभः सतामसि त्वं विष्णुरुरुगाया नमस्यः ।
 त्वं ब्रह्मा रयिविद ब्रह्मणस्पत त्वं विधतः सचस पुरन्ध्या ॥ ३ ॥

3. *Tvamagna indro vṛṣabhaḥ satāmasi tvam viṣṇururugāyo namasyaḥ. Tvam brahmā rayivid brahmaṇaspate tvam vidhartaḥ sacase purandhyā.*

Agni, self-refulgent lord of light and life, you are Indra, lord of power and glory. You are Vrshabha, mighty and generous among the good and great. You are Vishnu, omnipresent spirit, adorable, worthy of homage by all. You are Brahma, high-priest of the universe who knows the wealth and value of existence. O Brahmanaspati, lord protector, preserver and promoter of knowledge of the Spirit and Nature, you are the treasure-hold of all that exists in the universe, and you abide by all humans and others with your knowledge, power and glory.

त्वमग्र॒ राजा॒ वरु॑णा धृ॒तव॑त॒स्त्वं मि॒त्रा भ॑वसि द॒स्म इ॒न्द्र्यः ।
 त्वम॒ग्र॒मा स॑त्प॒तिर॒स्य सं॒भुजं॑ त्वमं॒शा' वि॒दथ॑ द॒व
 भाज॑युः ॥ ४ ॥

4. *Tvamagne rājā varuṇo dhṛtavratastvaṁ mitro bhavasi dasma īdryaḥ. Tvamaryamā satpatir-yasya sambhujam tvamaṁśo vidathe deva bhājayuh.*

Agni, lord of life and light of existence, you are the glorious ruler. You are Varuna, greatest and best lord of nature and humanity, upholder of natural truth and law of life. You are Mitra, the master, dear as friend and the very breath of life, adorable and worthy of homage and worship. You are Aryama, lord giver of love and justice, preserver and promoter of truth and sustainer of the lovers of truth and justice. Lord of light blazing as the sun, generous and blissful, in the grand yajnic system of life and living, you are the giver of every one's rights and duties, actions and rewards, according to the law of Dharma and the Karmic dispensation.

त्वमग्र॒ त्वष्टा॑ वि॒धत॒ सुवी॒र्यं तव॑ ग्रा॒वा' मि॒त्रम॑हः स॒जात्य॑म ।
 त्वमा॑शु॒हमा॑ ररि॒ष स्व॑श्र॒व्यं त्वं न॒रां श॑धा' अ॒सि पु॒रु॒वसुः॑ ॥ ५ ॥

5. *Tvamagne tvaṣṭā vidhate suvīryam tava gnāvo mitramahaḥ sajātyam. Tvamāśuhemā rariṣe svaśvyam tvam narām śardho asi purūvasuḥ.*

Agni, heat and light of life, universal presence, you are Tvashta, breaker, maker and preserver of the forms of life. You bestow noble strength and courage upon the man of love and service. Lord of universal speech of love and truth, you are the greatest friend. Yours is real equality and brotherhood. You are the giver

of instant inspiration calling men of action to duty and you give the noble speed of motion and advancement to the pioneers. You are the strength and power of the people, and you are the haven and home of all.

त्वमग्ने रुद्रा असुरा महा दिवस्त्वं शथा मारुतं पृ । इशिष ।
त्वं वातरुणयासि शंगयस्त्वं पूषा विधतः पासि नु
त्मना ॥ ६ ॥

6. *Tvamagne rudro asuro maho divastvaṁ śardho mārutaṁ prkṣa īśiṣe. Tvaṁ vātairaruṇairyāsi śaṅgayastavaṁ pūṣā vidhataḥ pāsi nu tmanā.*

Agni, vital heat and light and fire of life, you are Rudra, shatterer of evil and terror for the wicked. You are vital as breath and generous as the cloud. You are the mighty blaze of the sun in heaven and essential force of the winds. You blow with the fiery waves of energy and bring peace and joy to the living. You are Pusha, food and sustenance of life, and with your heart and soul you protect and promote those who dedicate themselves to your service.

त्वमग्ने द्रविणादा अरंकृतं त्वं द्रवः सविता रत्नधा असि ।
त्वं भगा नृपते वस्व इशिष त्वं पायुदम यस्त विधत ॥ ७ ॥

7. *Tvamagne draviṇodā araṅkrte tvaṁ devaḥ savitā ratnadhā asi. Tvaṁ bhago nrpate vastva īśiṣe tvaṁ pāyurdame yaste'vidhat.*

Agni, lord of light and creator of new life, you are the giver of wealth to the person who acts in faith and homage to you for the beauty and grace of life and culture. Self-refulgent lord of life, you are Savita, light and inspiration, the spirit of universal creation,

fertilisation, refreshment and rejuvenation. You hold the entire treasure jewels of the world of existence. Ruler and sustainer of all, you are Bhaga, power and glory of humanity. You rule and command and advance the wealth and beauty and splendour of the life-sustaining abodes of nature and humanity. You are the father, mother and sustainer of the person whoever observes the law of Dharma in the family and the home.

त्वामग्नं दम आ विशपतिं विशस्त्वां राजानं सुविदत्रमृज्जत ।
त्वं विश्वानि स्वनीक पत्यस त्वं सहस्राणि शता दश
पति ॥ ८ ॥

8. *Tvāmagne dama ā viśpatiṁ visastvām rājānaṁ suvidatramṛñjate. Tvaṁ viśvāni svanīka patyase tvaṁ sahasrāṇi śatā daśa prati.*

Agni, lord of life, light and power of the world, the people in their home, in individual, familial and social discipline, do honour to you, ruler, sustainer and protector of humanity and generous giver of the wealth of life for all. Gracious lord of power and fighting force for the protection and advancement of humanity, you rule and sustain all alike with love and favour to tens and hundreds and thousands of the units of life and society — wherever they be.

त्वामग्नं पितरमिष्टिभिर्नस्त्वां भ्रात्राय शम्या तनुरुचम । त्वं
पुत्रा भवसि यस्त विधुत्त्वं सखा सुशवः पास्याधृषः ॥ ९ ॥

9. *Tvāmagne pitaram-iṣṭibhir-narastvām bhrātr-āya śamyā tanūrucam. Tvaṁ putro bhavasi yaste'-vidhat tvaṁ sakhā suśevaḥ pāsyaādhṛṣaḥ.*

Agni, lord of light and glory, ruler of the world,

people come to you as father, sustainer and protector, and they do honour and homage to you with yajnic acts of creation and development. They come to you as brother with love and peace at heart for the sake of friendship and fraternity as they see in you the glow of health and grace of the body politic. You act as son of the mother earth and her people as saviour from want and suffering and protector against lawless bullies and destructive terrorists. O lord of law and power, friend of humanity, noble giver of peace and prosperity, whoever honours and obeys you and the law, you save, protect and advance in freedom, peace and prosperity against all fear and evil.

त्वमग्र ऋभुराक नमस्यस्त्वं वाजस्य पुमता राय इशिष ।
 त्वं वि भास्यनु द ॥ दावन् त्वं विशि रुरसि यज्ञ-
 मातनिः ॥ १० ॥

10. *Tvamagna ṛbhurāke namasyastvaṁ vājasya kṣumato rāya īśiṣe. Tvaṁ vi bhāsyānu dakṣi dāvane tvaṁ viśikṣurasi yajñamātaniḥ.*

Agni, lord of light and ruler of the world, you are the master of knowledge and expertise close at hand, worthy of honour and homage. You are the ruler of knowledge, power and prosperity and all round wealth and glory of the world. You shine all that is good, and consequently, you burn all that is evil and destructive. You are the teacher and guide for the generous giver and the presiding power of expansive yajna in life and humanity.

त्वमग्र अदितिदव दाशुष त्वं हात्रा भारती वधस गिरा ।
 त्वमिळा शतहिमासि द ॥ त्वं वृत्रहा वसुपत सर-
 स्वती ॥ ११ ॥

11. *Tvamagne aditirdeva dāśuṣe tvam hotrā bhārātī vardhase girā. Tvamiḷā śatahimāsi dakṣase tvam vṛtrahā vasupate sarasvatī.*

Agni, light of life and inspiration for the world, you are the light of heaven for the generous giver of knowledge and wisdom. You are Bharati, speech of communication, a clarion call to action and invitation to knowledge, which grows with inspiration from the voice of Divinity. You are Ila, omniscient vision of Divinity which reflects in the hundred years of the scholar's awareness. O lord of the world's wealth of knowledge and vision and wisdom, you are the everflowing stream of knowledge, mother Sarasvati, who dispels all darkness and destroys ignorance.

त्वमग्न॑ सुभृ॒त उत्त॑मं वय॒स्तव॑ स्या॒ह वण॑ आ स॒न्दृ॒शि श्रि॑यः ।
त्वं वाजः॑ प॒तर॑णा बृ॒ह सि॒ त्वं र॒यिब॑हु॒ला वि॒श्वत॑-
स्पृ॒थुः ॥ १२ ॥

12. *Tvamagne subhṛta uttamam vayastava spārhe varṇa ā saṁdr̥śi śriyaḥ. Tvam vājah pratarāṇo br̥hannasi tvam rayirbahulo viśvataspr̥thuh.*

Agni, lord of glory and magnanimity, you are the highest wielder and upholder of great action. Highest are your lives and roles in performance. Lovely and wondrous are your graces in form and view. Mighty great are you, high your vision and knowledge, a saving ark across the seas of sin and suffering. High and plentiful are you in wealth and knowledge, all round great and greater, in measure immeasurable of all.

त्वामग्र आदित्यास आस्यं^१ त्वां जिह्वां शुचयश्चकिर कव ।
 त्वां रतिषाचा अध्वरषु सश्चिर् त्व द्वा हविरदन्त्या-
 हुतम ॥ १३ ॥

13. *Tvāmagna ādityāsa āsyaṁ tvāṁ jihvāṁ śucaya-
 ścakrire kave. Tvāṁ rātiṣāco adhvaṛeṣu saścire
 tve devā haviradantyāhutam.*

Agni, lord of the fire of life, knowledge and vision, poet of nature, humanity and divinity, the Adityas, devotees of light and learning brilliant as the sun in the zodiacs, listen to you as the mouthpiece of omniscience. Pure and innocent souls in search of truth regard you as the very tongue of divine will and vision. Liberal powers of fragrant favours and generosity seek and follow you in yajnas of love and non-violence. And while you are there, bright and blazing, the brilliancies of nature and humanity receive and enjoy the gifts of oblations offered into the fire.

त्व अग्र विश्व अमृतासा अदुह आसा द्वा हविरदन्त्याहुतम ।
 त्वया मतासः स्वदन्त आसुतिं त्वं गभा^१ वीरुधां जज्ञिष
 शुचिः ॥ १४ ॥

14. *Tve agne viśve amṛtāso adruha āsā devā havira-
 dantyāhutam. Tvayā martāsaḥ svadanta āsutiṁ
 tvāṁ garbho vīrudhāṁ jajñiṣe śuciḥ.*

Agni, immortal spirit and vital power of life, by virtue of your presence and action, all the immortal souls and brilliancies of nature, full of love, free from hate and enmity, with their receptive organs receive their share of food through the oblations offered into the fire. By you only, the mortals among humanity receive their drink of soma for immortality. You are the essence and

vitality of the herbs and trees, and in them and through them, you manifest and rise ever pure and brilliant.

त्वं तान्त्सं च॒ प्रति॑ चा॒सि म॒ज्मना॑ ग्रं सु॒जात॑ प च॒ देव॑ रिच्यस ।
पृ॒ ण॒ यदत्र॑ महि॒ना वि॒ त॒ भुव॑दनु॒ द्यावा॑पृ॒थि॒वी रा॒दसी॑
उ॒भ ॥ १५ ॥

15. *Tvaṁ tāntsaṁ ca prati cāsi majmanā'gne sujāta pra ca deva ricyase. Prkṣo yadatra mahinā vi te bhuবাদanu dyāvāpṛthivī rodasī ubhe.*

Agni, spirit of life in existence, light of the world, brilliant, generous and universally manifestive, by virtue of your power and grandeur, you are immanent and yet transcendent. You are with all forms of existence together and with each one of them separately, and yet you are distinct and superior and rise above them all. Whatever abundance of life and wealth is there, exists here and prospers by virtue of your power and grandeur. Even the heaven and earth and the intermediate regions of the skies are great and generous by virtue of your power and splendour.

य॒ स्ता॒तृ॒भ्या॒ गा॒अ॒गा॒म॒श्व॒प॒श॒स॒म॒ग्रं रा॒तिमु॑प॒सृ॒जन्ति॑ सूर॒यः ।
अ॒स्माञ्च॒ तांश्च॒ प॒ हि न॒षि व॒स्य आ॒ बृ॒हद्व॑दम वि॒दथ॑
सु॒वी॒राः ॥ १६ ॥

16. *Ye stotr̥bhyo go agrām-aśvapeśasam-agne rātimupasṛjanti sūrayaḥ. Asmāñca tāṁśca pra hi neṣi vasya ā br̥had vadema vidathe suvīrāḥ.*

Agni, lord of light and life, to the brave and brilliant people who are keen for knowledge and come with receptive organs of perception and dynamic, responsive and brilliant intelligence with gifts of cows

and leading horses to the masters of knowledge and singers of hymns, to these seekers, teachers and to us all, we pray, bring a peaceful and happy home for settlement so that we all, blest with the courage and knowledge of truth, sing in praise of your great gifts of light and generosity in our yajnic programmes.

Mandala 2/Sukta 2

Agni Devata, Gritsamada Rshi

य॒ज्ञं व॒धत॒ जा॒तव॑दसम॒ग्निं यज॑ध्वं ह॒विषा॒ तना॑ गि॒रा ।

स॒मि॒धानं॑ सु॒पय॑सं स्व॒णरं॑ ह्यु॒ ऽ हा॒तारं॑ वृ॒जर्न॑षु धू॒षद॑म ॥ १ ॥

1. *Yajñena vardhata jātavedasamagniṁ yajadhvaṁ haviṣā tanā girā. Samidhānaṁ suprayasaṁ svarṇaram dyukṣaṁ hotāraṁ vṛjaneṣu dhūrṣadam.*

By yajna, research and development, expand the power and gifts of Agni, treasure of knowledge and power. Ignited and shining, rich and beautiful, harbinger of wealth and comfort, brilliant, generous giver of gifts, energy and power, it moves the wheels of action on the paths of progress. Develop it with holy inputs offered with elaborate voices of vast and far-reaching meaning.

अ॒भि त्वा॒ नक्ती॑रुषसा॒ ववा॑शिर॒ ग्रं व॑त्सं न स्व॒सर॑षु ध॒नवः॑ ।

द्वि॒व॒इव॑दर॒तिमा॑नु॒षा यु॒गा त्पा॑ भासि पुरु॒वार स॑न्यतः ॥ २ ॥

2. *Abhi tvā naktiruṣaso vavāśire'gne vatsaṁ na svasareṣu dhenavaḥ. Diva ivedaratirmānuṣā yugā kṣapo bhāsi puruvāra saṁnyataḥ.*

Agni, lord of light and power, master of knowledge and fire, as cows in the stalls eagerly call for their calves, so do the days and nights call upon you

for action and success. Selected by many, disciplined and committed to programmes of work, you passionately shine day and night for ages of humanity, creating and giving wealth and power for progress.

तं द्वा बुध्न रजसः सुदंसं दिवस्पृथिव्यारर्तिं न्यरि ।
रथमिव वद्यं शुक्लाचिषमग्निं मित्रं न तिष्ठ पशंस्यम ॥ ३ ॥

3. *Taṁ devā budhne rajasah sudāṁsasaṁ divasprthivyoraratiṁ nyerire. Rathamiva vedyāṁ śukraśociṣamagniṁ mitraṁ na kṣitiṣu praśaṁsyam.*

That fire power of Agni, admirable among humanity, worthy to be discovered and known as a friend, mighty rich in quantity and quality of power, bright and blazing with flames of light and waves of energy, brilliant and generous scholars find abundantly present in the depths of the earth and between earth and heaven in the midst of clouds and in the lower atmosphere, and they develop it and exploit it as a chariot of speed and success for progress.

तमु त्माणं रजसि स्व आ दम चन्दमिव सुरुचं ह्यार आ
दधुः । पृश्न्याः पतरं चितयन्तम् अभिः पाथा न पायुं जनसी
उभ अनु ॥ ४ ॥

4. *Tamuḥṣamāṇaṁ rajasti sva ā dame candramiva surucaṁ hvāra ā dadhuḥ. Pr̥śnyāḥ pataraṁ citayantamakṣabhiḥ pātho na pāyurṁ janasī ubhe anu.*

That energy of Agni, generous, creative and abundant, falling from space profusely in particles in waves of motion, concentrating in both heaven and earth through the skies, the scholars with their organs of perception, volition and intelligence collect like food

for the journey of progress and store it, dear and lovely as gold, in the power homes of their own making and use it in circular and wavy motion for the production of power and vitality in simulation of both creative earth and heaven.

स हाता विश्वं परि भूत्वध्वरं तमु हव्यमनुष ऋञ्जत गिरा ।
हिरिशिपा वृधसानासु जभुरद द्य न स्तृभिश्चितयदादसी
अनु ॥ ५ ॥

5. *Sa hotā viśvaṃ pari bhūtvadhvaraṃ tamu hav-yairmanuṣa ṛñjate girā. Hiriśipro vṛdhasā-nāsu jarbhurad dyaurna str̥bhiścītayad rodasī anu.*

That Agni, self-refulgent lord of light and life, is the chief yajamana of universal yajna which He conducts, governs and transcends. Him too the whole humanity celebrates with songs of praise and they augment His yajna with holy offerings in the vedi. And He, voracious Agni, with a golden face and fiery mouth, receives, devours, burns and blazes, radiating and vibrating among the people advancing on their path of progress. May the Lord collect and radiate the light and vitality of life for us and spread it around by the shining stars, and let us too simulate and conduct the yajna in pursuance of heaven and earth.

So also let the performer of scientific yajna conduct the holy project of research and development of light, energy and vitality on a universal scale. Him the people recognise, appreciate and applaud in words of praise and gratitude with holy offerings of support. Let this yajaka with a golden face radiate the light of knowledge, and, as an illuminating power among the

people moving forward on the path of progress, let him shine as stars, collecting, developing and creating new light in pursuance of the generosity of heaven and earth at our level.

स ना॑ र॒वत्स॑मिधा॒नः स्व॒स्तय॑ स॒न्दद॑स्वान॒यिम्स्मासु॑ दीदिहि ।
आ नः॑ कृ॒णुष्व॑ सु॒वि॒ताय॑ रा॒दसी॑ अग्र॑ ह॒व्या म॑नु॒षा द॑व
वी॒तय॑ ॥ ६ ॥

6. *Sa no revat samidhānaḥ svastaye saṁdadasvān rayim-asmāsu dīdihi. Ā naḥ kṛṇuṣva suvitāya rodasī agne havyā manuṣo deva vītaye.*

Agni, such you are, shining bright, wealthy and abundant, generous and giving, create and bestow the light of knowledge and wealth of the world on us for our good. Just as heaven and earth create light and wealth and with it bless humanity, so you too create the wealth of existence for the grace and glory of life on earth and let the earth become a happy place fit for the divinities to come and dwell.

(The mantra, according to Swami Dayanand, is applicable to the brilliant saintly and generous scholars and scientists.)

दा ना॑ अग्र॑ बृ॒हता॑ दाः स॒ह॒स्त्रिणा॑ दु॒रा न॑ वाजं॑ श्रु॒त्या अ॑पा
वृ॒द्धि । पा॒ची द्यावा॑पृ॒थिवी॑ ब॒र्हणा॑ कृ॒द्धि स्व॑ण शु॒क्रमु॑ष॒सा
वि दि॑द्युतुः ॥ ७ ॥

7. *Dā no agne bṛhato dāḥ sahasriṇo duro na vājaṁ śrutyā apā vṛdhi. Prācī dyāvāpṛthivī brahmaṇā kṛdhi svarṇa śukramuṣaso vi didyutuḥ.*

Agni, give us liberally. Give us the grace and the glory a thousandfold. Reveal the light and, likewise,

open the flood-gates of knowledge, wealth and power, and the velocity of light for the speed of progress. Let the heaven and earth be the eastern horizon of a new dawn and the dawns bring in brilliant days of holy light and creative vitality of life's purity.

स इ॒धान॑ उ॒षसा॑ रा॒म्या॒ अनु॑ स्व॒र्ण दी॑दद॒रुष॑ण॒ भानु॑ना ।
हा॒त्राभि॑र॒ग्निमनु॑षः स्व॒ध्वरा॑ राजा॒ विशा॑म॒तिथि॑श्चि॒त्तश्चा॑रु-
रा॒यव॑ ॥ ८ ॥

8. *Sa idhāna uṣaso rāmyā anu svarṇa dīdeda-ruṣeṇa bhānunā. Hotrābhiragnirmanuṣaḥ svadhvaro rājā viśāmatithiścārurāyave.*

May the same Agni, bright and burning, radiate and illuminate us day and night with holy light. And may he, ruler of humanity, lovely and charming, high-priest of life's yajna of love and non-violence, ever on the round like a beneficent visitor, with the rise of the morning sun, with holy offerings as well as gifts of food, energy and joy, add to the health, happiness and longevity of the people.

ए॒वा ना॑ अ॒ग्र अ॒मृत॑षु पू॒र्व्या धी॑ष्पी॒पाय॑ बृ॒हद्दिव॑षु मा॒नुषा॑ ।
दु॒हाना॑ ध॒नुर्वृ॑जन॒षु का॒रव॑ त्मना॒ श॒तिनं॑ पु॒रुरूप॑मि॒षणि॑ ॥ ९ ॥

9. *Evā no agne amṛteṣu pūrvya dhīspīpāya bṛhad diveṣu mānuṣā. Duhānā dhenurvṛjaneṣu kārave tmanā śatinam pururūpamiṣaṇi.*

Thus, Agni, ancient light of eternal vision, knowledge and wisdom, we pray, increase and advance for us among our people, immortal lovers and seekers of universal knowledge, versatile intelligence for our human purposes, and, with your sincere mind and soul,

impart a hundred fold specialist knowledge and expertise of various forms in various fields to the expert inventor, designer and worker according to the need and requirement of the situation among our dynamic people, knowledge and expertise from which may flow the wealth of food and honeyed prosperity like abundant milk of generous cow.

वयमग्र अवता वा सुवीर्यं ब्रह्मणा वा चितयमा जनाँ अति ।
अस्माकं द्युम्नमधि पञ्च कृष्टिषूच्चा स्वर्ण शुशुचीत
दुष्टरम ॥ १० ॥

10. *Vayamagne arvatā vā suvīryaṁ brahmaṇā vā citayemā janāñ ati. Asmākaṁ dyumnamadhi pañca kṛṣṭiṣūccā svarṇa śuśucīta duṣṭaram.*

Agni, leading light of life and humanity, let us acquire noble strength and power with speed and transport. Let us enlighten our people with knowledge to a higher than usual degree. May our honour and splendour be high over and among all the five classes of people. Lord of light, purify, sanctify and brighten our holy joy so that our strength, honour and happiness becomes difficult to challenge and grows inviolable.

स ना बाधि सहस्य पशंस्या यस्मिन्त्सुजाता इषयन्त सूरयः ।
यमग्र यज्ञमुपयन्ति वाजिना नित्यं ताक दीदिवाम्सं स्व
दम ॥ ११ ॥

11. *Sa na bodhi sahasya praśaṁsyo yasmintsujātā iṣayanta sūrayaḥ. Yamagne yajñamupayanti vājino nitye toke dīdivāṁsaṁ sve dame.*

Agni, adorable lord of life and majesty, leading light of humanity, mighty commander of challenge and

victory, instruct and enlighten us in that struggle and endeavour for life, living in which the bright and brave aspire for success and arise nobly reborn and seasoned leaders. Temper us in that yajnic ordeal of fire, eternal and subtle, shining and burning in everyone's own heart and home, which the warlike heroes enter and attain the life eternal.

उभयासा जातवदः स्याम त स्तातारा अग्र सूरयश्च शमणि ।
वस्वा रायः पुरुश्चन्दस्य भूयसः पजावतः स्वपत्यस्य शग्धि
नः ॥ १२ ॥

12. *Ubhayāso jātavedaḥ syāma te stotāro agne sūrayaśca śarmaṇi. Vasvo rāyaḥ puruścandrasya bhūyasaḥ prajāvataḥ svapatyasya śagdhi naḥ.*

Agni, Jataveda who know and govern all that is born in the world of existence, bless us that we may be both your admirers and worshippers and also shine bright and brave in the household. Help us Lord, and give us the competence to have a liberal share of your gifts of happy home, health and wealth, all round peace and divine grace, plenty and prosperity, a happy family and bright children.

य स्तातृभ्या गाअगामश्वपशसमग्र रातिमुपसृजन्ति सूरयः ।
अस्माञ्च तांश्च प हि नषि वस्य आ बृहद्वदम विदथ
सुवीरः ॥ १३ ॥

13. *Ye stotṛbhyo go-agrām-aśvapeśasam-agne rāti-mupasrjanti sūrayaḥ. Asmāñca tāṁśca pra hi neṣi vasya ā bṛhad vadema vidathe suvīrāḥ.*

Those learned, bright and brave people who create and offer gifts in homage specially of quality cows

and lands and handsome horses for the worshippers of Agni and developers of the science of fire, O lord of light and life, giver of peace and happy home, you advance all these and us in life, and bless us that we may, wise and brave, sing songs of praise to celebrate you in yajnic acts of life.

Mandala 2/Sukta 3

Agni Devata, Gritsamada Rshi

समिद्धा अग्निनिहितः पृथिव्यां पत्यङ् विश्वानि भुवनान्य-
स्थात । हाता पावकः पदिवः सुमधा द्वा द्वान्यजत्व-
ग्रिरहन ॥ १ ॥

1. *Samiddho agnirnihitaḥ pṛthivyāṁ pratyāṅ viśvāni bhuvānanyasthāt. Hotā pāvakaḥ pra-divaḥ sumedhā devo devān yajatvagnirarhan.*

Agni, light and fire of life and all existence, is established in action on and in the earth. It abides in and by all regions of the universe, each one of them, directly, immediately and positively. It is the sacred fire that carries on the yajna of the universe, giving, receiving and giving again in the cycle of cosmic dynamics. It is 'pavaka', refiner, purifier and sanctifier. It is bright and blazing, innately intelligent, guiding and directing the onward march of life.

May Agni, in its own right of its nature and Dharma, bright and ever giving as the Divinity, abide by all the divinities of nature and humanity, holy powers all, and, together with them, carry on the cycle of life in existence.

(Swami Dayananda interprets Agni symboli-

cally, in an open-ended applied manner in the human context: Agni is the scholar, teacher, researcher, ruler, producer, worker, in fact any power human or natural, creatively working for life and helping humanity and the environment for the progress of all living beings in the service of God.)

नराशंसः पतिं धामान्यञ्जन्तिस्त्रा दिवः पतिं म॒ह्ना स्व॒चिः ।
घृ॒तपु॒षा म॒नसा ह॒व्यमु॒न्दन्मृ॒धन्य॒ज्ञस्य॒ सम॑नक्तु द॒वान ॥ २ ॥

2. *Narāsaṁsaḥ prati dhāmānyañjan tisro divaḥ prati mahnā svarciḥ. Ghṛtapruṣā manasā havyamundan mūrdhan yajñasya mananaktu devān .*

Agni, lord of life and light of the world, adored by many people, self-refulgent with the light of his own flames, revealing the regions of the universe with his own knowledge and power and lighting the threefold fires of the sun in heaven, lightning in the sky and fire on the earth, including the three fires of the home, i.e., garhapatya, ahavaniya and daksinagni, replete with ghrta and brilliant with his own inner light of mind, receiving the offerings into the vedi and augmenting and returning them manifold in showers of bliss, may, we pray, bless and beatify the brilliant and generous yajakas of divine order seated at the head of yajna.

इ॒ळिता अ॒ग्र म॒नसा॒ न॒ अह॑न्द॒वान्य॑ । मा॒नुषा॒त्पू॒वा अ॒द्य ।
स आ व॒ह म॒रुतां॑ श॒धा अ॒च्यु॒तमि॒न्दं न॒रा ब॒हिष॑दं यज॒ध्वम॑ ॥ ३ ॥

3. *Īlito agne manasā no arhan devān yakṣi mānuṣāt pūrvo adya. Sa ā vaha marutām śardho acyutamindram naro barhiṣadam yajadhvam .*

Agni, praised, adored and celebrated lord of light and power of knowledge, first and foremost friend of humanity, worthy of honour and pleased to listen and bless, we pray join the brilliant divinities and reward them with science and sacred knowledge now as ever. Lord, such as you are, bring us the speed and force of the Maruts, mighty winds, and the imperishable power and glory of Indra, showers of electric energy from the clouds. Come ye all members of humanity, join and honour Agni seated on the grass upfront on the holy vedi of your yajna of life.

दव॑ ब॒ह्वि॒ध॒मा॒नं सु॒वीरं॑ स्ती॒र्णं रा॒य सु॒भरं॑ व॒द्य॒स्याम ।
घृ॒त॒ना॒क्तं व॑सवः सीद॒त॒दं वि॒श्वं द॒वा आ॒दित्या॑
य॒ज्ञि॒यासः॑ ॥ ४ ॥

4. *Deva barhirvardhamānaṁ suvīraṁ stīrṇaṁ rāye subharaṁ vedyasyām. Ghr̥tenāktaṁ vasavaḥ sīdatedaṁ viśve devā ādityā yajñiyāsaḥ.*

Deva Agni, brilliant and generous lord of light and life, knowledge and bliss, come and grace this holy grass spread around the vedi manned by bright and brave young people and, with ghr̥ta in the vedi, refine and reinforce the waters full of virility, holding power and prosperity and further expanding for the growth of life's wealth and joy. And let the Vasu order of researchers, Aditya order of eminent scholars, all nobilities of the world and holy yajakas, the vitality of the Vasu sources and supports of life and the light of the sun on yearly rounds, too, join the programme and vitalise the waters.

वि श्र॑यन्तामु॒वि॒या हू॒य॒मा॒ना॒ द्वा॒रा' द॒वीः सु॑पा॒य॒णा
न॒मा॒भिः । व्य॑र्च॒स्व॒ती॒वि प॑थन्ताम॒जु॒या वर्ण॑' पु॒ना॒ना
य॒श॒सं सु॒वी-र॑म ॥ ५ ॥

5. *Vi śrayantāmurviyā hūyamānā dvāro devīḥ
suprāyaṇā namobhiḥ. Vyacasvatīrvi prathantā-
majuryā varṇaṁ punānā yaśasaṁ suvīram.*

Let the sacred doors of yajnic progress, wide, expansive and easy of access, open and welcome the performers. And let the performers, youthful and unaging, take recourse to these at the call of the wide wide earth and spread around with acts of humility and gratitude, purifying and sanctifying the integrity of their form and character, honour and grace, and the heroism of their young generation.

साध्वपांसि सनता न उति उषासानक्ता व्य्यव रण्वित ।
तन्तुं ततं संवयन्ती समीची यज्ञस्य पशः सुदुघ
पयस्वती ॥ ६ ॥

6. *Sādhvapāṁsi sanatā na ukṣite uṣāsānaktā
vayyeva raṇvite. Tantuṁ tataṁ saṁvayanā samīcī
yajñasya peśaḥ sudughe payasvatī.*

May the night and day going together in orbit, singing in unison, replete with the waters of peace and bliss, abundant in the milk of life and profusely giving, harmoniously shaping and advancing the beauteous form of nature's vast yajnic evolution, like two companion women weaving the warp and woof of cloth, bless us with noble competence for holy yajnic actions performed with humility and gratitude to Agni, lord of light, yajna and advancement.

(Like the night and day the husband and wife should act in unison and carry on the holy yajna of the family and the household as part of the vast yajna of life in existence.)

दव्या॒ हाता॑रा पथ॒मा वि॒दुष्ट॑र ऋ॒जु य॑ तः समृ॒चा व॒पुष्ट॑रा ।
द्वान्यज॑न्तावृ॒तुथा॑ समञ्ज॒ता नाभा॑ पृथि॒व्या अधि॑ सानु॒षु
त्रिषु॑ ॥ ७ ॥

7. *Daivyā hotārā prathamā viduṣṭara ṛju yakṣataḥ samṛcā vapuṣṭarā. Devān yajantāvṛtuthā samañjato nābhā prthivya adhi sānuṣu triṣu.*

The two divine yajakas, day and night, husband and wife, of prime nature and character, blest with innate intelligence, and handsome in form and stature, carry on the creative yajna sincerely and naturally with hymns of praise for the lord of existence. Carrying on the yajna in honour of the divinities of nature and nobilities of humanity according to the seasons on the vedi of the earth and over the three peaks of space, i.e., the earth's atmosphere, the middle region and the region of heavenly light, or doing their best in the first, second and third quarter of life for Dharma, artha and kama, they live and act together.

सर॑स्वती सा॒धय॑न्ती धि॒यं न॒ इळा॑ द॒वी भा॑रती
वि॒श्वतू॑तिः । ति॒स्त्रा द॒वीः स्व॒धया॑ ब॒हिरद॑मच्छि॒दं पा॑न्तु
श॒र॒णं नि॒षद्य॑ ॥ ८ ॥

8. *Sarasvatī sādhayantī dhiyaṁ na iḷā devī bhārati viśvaturtiḥ. Tisro devīḥ svadhayā barhireda-macchidraṁ pāntu śaraṇaṁ niṣadya.*

Ila, the transcendent Infinity of Divine Omniscience, Sarasvati, dynamic universal knowledge revealed, recorded and envisioned in meditation, and Bharati, living human speech which holds the treasure of secular knowledge ever on the move in life onward like a tempest: may these three goddesses inspire our

intelligence and, with their innate and essential power, come and grace our holy seat of yajna and bless it as our perfect haven and faultless home under protection of the divinities.

पि॒शङ्ग॑रूपः सु॒भरा॑ वया॒धाः श्रु॒ष्टी वी॒रा जा॑यत द॒वका॑मः ।
प॒जां त्वष्टा॑ वि ष्य॒तु ना॑भि॒मस्म॑ अथा॒ द॒वाना॑मप्य॒तु
पाथः॑ ॥ ९ ॥

9. *Piśaṅgarūpaḥ subharo vayodhāḥ śruṣṭī vīro jāyate devakāmaḥ. Prajām tvaṣṭā vi śyatu nābhimasme athā devānāmapyetu pāthaḥ.*

The person who loves God and serves the divinities of nature and nobilities of humanity soon and sure grows handsome in form and personal splendour, generous and abundant in nature and habit, strong in health, virility and longevity, and bright and brave in performance. May Tvashta, lord creator and maker of life-forms, give us progeny, our sustenance and security for life, and then bless us with food and maintenance for the learned and the divines on way to the holy destination of life.

व॒नस्पति॑रवसृज॒तु पु॑प॒स्थाद॒ग्निह॑विः सू॒दया॑ति॒ प धी॑भिः । त्रि॒धा
स॒म॒क्तं न॑यतु॒ पजा॑न॒न्द॒वभ्या॑ द॒व्यः श॑मि॒ताप॑ ह॒व्यम॑ ॥ १० ॥

10. *Vanaspatiravasṛjannupa sthādagnirhaviḥ sūdayāti pra dhībhiḥ. Tridhā samaktaṁ nayatu prajānan devebhyo daivyaḥ śamitopa havyam.*

May Agni, ruler and life-giver, Vanaspati, giver of vitality to vegetation, stand by us. May Vanaspati, trees and all vegetation, giving fruits, flowers and life-breath, stand by us. Agni, sun and fire, prepares for us

the food for life and yajna. So also may Agni, the scholar specialist of the science of yajna, knowing his subject and aware of his duty, rising high in the light of holiness, divine of nature, creator and harbinger of peace, bring in for us yajnic materials mixed, refined and sanctified three ways by thought, word and deed for threefold purpose of the health of body, mind and soul for the divinities of nature and humanity.

घृतं मिमि । घृतमस्य यानिघृतं श्रिता घृतम्बस्य धाम ।
 अनुष्वधमा वह मादयस्व स्वाहाकृतं वृषभ व ।
 हव्यम ॥ ११ ॥

11. *Ghr̥taṁ mimikṣe ghr̥tamasya yonirghṛte śrito ghr̥tamvasya dhāma. Anuṣvadhama vaha mādayasva svāhākṛtaṁ vṛṣabha vakṣi havyam.*

I mix, prepare and offer ghr̥ta into the fire. Ghr̥ta, vitality, is the womb of fire energy. It (fire energy and vitality) exists in fertility, ghr̥ta, which is its medium. And this ghr̥ta, fertility, too abides in Ghr̥ta, eternal creativity, Agni, Life Supreme, which is the ultimate abode of all existential energy, vitality, fertility, production and procreation. O Vṛṣabha, youthful and generous yajaka overflowing with the lustre and splendour of vitality, bring in the sanctified and dedicated materials committed to Svaha, the word of truth and sincerity of the oblation in yajna. Collect, prepare, commit, offer with faith and dedication, and rejoice in your act of creation.

Mandala 2/Sukta 4

Agni Devata, Somahuti Bhargava Rshi

हुव वः सुद्यात्मानं सुवृत्तिं विशामग्निमर्तिथिं सुपयसम् ।

मित्रइव या दिधिषाय्या भूहव आदव जन जातवदाः ॥ १ ॥

1. *Huve vaḥ sudyotmānaṁ suvr̥ktiṁ viśāmagnimartithiṁ suprayasaṁ. Mitra iva yo didhiṣāyāyo bhūd deva ādeve jane jātavedāḥ.*

For you all, I invoke, adore and worship Agni, lord of light and giver of life and energy, blissfully shining, selflessly generous and abundant in food and wealth of the world, ever on the round among the people like a cherished guest of honour, who may, I pray, be the sustainer and protector of all like a friend, brilliant light giver for all the people who know and understand, omnipotent as he is in the world of existence, lord omniscient as he is of all that is born.

इमं विधन्ता अपां सधस्थं द्वितादधुभृगवा वि वाऽयाः ।

एष विश्वान्यभ्यस्तु भूमा दवानामग्निरर्तिजीराश्वः ॥ २ ॥

2. *Imamaṁ vidhanto apāṁ sadhasthe dvitā dadhur-bhṛgavo vikṣvāyoh. Eṣa viśvānyabhyastu bhūmā devānāagniraratirjīrāsvaḥ.*

This fire energy, uniformly present in the midst of waters in the womb of space, the Bhrgus, specialists of heat energy, collect, bring down, reproduce, and place the part available among the people for their use in two forms, one that gives heat and light and the other that is motive energy. May this agni, fire energy, dynamic and strong, fastest in motion, be vastly and universally available to all as gift of the divinities of nature's power

and the brilliant scholars of the earth.

अ॒ग्निं द॒वासा॒ मानु॑षीषु वि॒ ऽपि॒यं धुः॒ ऽप्यन्ता॒ न मि॒त्रम॒ ।

स दी॒दय॑दु॒शती॒रू॒म्या॒ आ द॒ ऽप्य॒या दा॑स्व॒त द॒म आ ॥ ३ ॥

3. *Agniṁ devāso mānuṣīṣu vikṣu priyaṁ dhuḥ kṣeṣyanto na mitram. Sa dīdayaduśatīrūrmyā ā dakṣāyyo yo dāsvate dama ā.*

Agni, heat and light energy, brilliant scientists living among human communities in the world produce and establish like a dear favourite friend in power homes. And that power, developed and exploited by experts, as a catalytic force burning in waves of light, brightens up the nights all round with love and joy for the man of generosity.

अ॒स्य र॒ण्वा स्व॑स्य॒व पु॒ष्टिः॒ संदृ॑ष्टि॒रस्य॒ हिया॑नस्य॒ द ऽः॒ ।

वि या भरि॑भ॒दाष॑धीषु जि॒ह्वाम॑त्या॒ न रथ्या॑ दाधवीति॒ वारा॑न ॥ ४ ॥

4. *Asya raṇvā svasyeva puṣṭiḥ saṁdrṣṭirasya hiyā-nasya dakṣoḥ. Vi yo bharibhradoṣadhīṣu jihvā-matyō na rathyo dodhavīti vārān.*

Joyous and beautiful is the growth of this fire, satisfying as one's own. Delightful is the holy form of it as it rises to a bright and blazing stature. Brilliant and inspiring is it while it shines in herbs and trees, and awful is its form while it raises its flames of fire like the tongues of a voracious demon or shakes them like the mane and tail of a chariot horse.

आ यन्म॒ अभ्वं॒ व॒नदः॒ प॒नन्ता॑शि॒ग्भ्या॒ नामि॑मीत॒ वर्ण॑म॒ ।

स चि॒त्रणं॒ चि॒कित॒ रंसु॑ भा॒सा जु॑जुवाँ॒ या मु॒हुरा॒ युवा॒ भूत॑ ॥ ५ ॥

5. *Ā yanme abhvaṁ vanadaḥ panantośigbhyo nāmimīta varṇam. Sa citreṇa cikite raṁsu bhāsā jujurvām̐ yo muhurā yuvā bhūt.*

That immensity and golden glory of Agni which the scholars and admirers fail to measure, comprehend and express for me and the worshippers, He himself, joyous and blissful, reveals directly by his glorious light in meditation and through its majesty in blaze, the same which, though aging since eternity, grows young again and again every moment of time.

आ या वना तातृषाणा न भाति वाण पथा रथ्येव स्वानीत ।
कृष्णाध्वा तपूरण्वश्चिकेत द्यारिव स्मयमाना नभाभिः ॥ ६ ॥

6. *Ā yo vanā tātrṣāṇo na bhāti vārṇa pathā rathyeva svānīt. Kṛṣṇādhvā tapū raṇvaściketa dyauriva smayamāno nabhobhiḥ.*

Agni, bright as sun rays, flaming with light and love, shines, radiates and roars like a flood rushing on its way, or like a war horse on the highway. Bright and burning, it goes on dispelling darkness and leaving a trail of light on its path, blazing like the light of heaven and thundering like lightning. It can be known and realised with homage of service in humility and inputs of fine foods in yajna.

स या व्यस्थाद्भि द दुर्वी पशुनति स्वयुरगापाः । अग्निः
शाचिष्माँ अतसान्युष्णकृष्णव्यथिरस्वदय ॥ ७ ॥

7. *Sa yo vyasthādabhi dakṣadurvīm̐ paśurnaiti svayuragopāḥ. Agniḥ śociṣmāñ atasānyuṣṇan kṛṣṇavyathirasvadayanna bhūma .*

That is Agni which stands by us all round, heats

and lights the earth, and freely at will goes forward like the light of the eye or like a cow without the shepherd — Agni, shining, blazing and cleansing, heating and moving the particles of matter and energy, attracting, propelling and dispelling, breaking up, universal presence all knowing, as if tasting everything that exists.

नू त पूवस्यावसा अधीता तृतीयं विदथ मन्म शंसि । अस्म
अग्र संयद्वीरं बृहन्तं गुमन्तं वाजं स्वपत्यं रयिं दाः ॥ ८ ॥

8. *Nū te pūrvasyāvaso adhītau tṛtīye vidathe manma śaṁsi. Asme agne saṁyadvīraṁ bṛhantaṁ kṣumantaṁ vājaṁ svapatyaṁ rayiṁ dāḥ .*

Agni, lord omniscient, teacher par excellence, in studies and in our third and highest order of yajnic ways of living you teach us the eternal science of all round protection and progress. Bless us, O lord, with bright and brave dedicated youth, immensely growing prosperity of food, knowledge and speed of advancement, noble progeny, and wealth, power and honour.

त्वया यथा गृत्समदासा अग्र गुहा वन्वन्त उपरां अभि ष्युः ।
सुवीरासा अभिमातिषाहः स्मत्सूरिभ्या गृणत तद्वया
धाः ॥ ९ ॥

9. *Tvayā yathā gr̥tsamadāso agne guhā vanvanta uparāṇ abhi ṣyuh. Suvīrāso abhimātiṣāhaḥ smat sūribhyo gr̥ṇate tad vayo dhāḥ .*

Agni, lord of light and life, for the wise and the brave and for the teacher and the celebrant, bring that health and age by which the people, happy and enlightened, shining within with discriminative

intelligence, blest with noble youth and fighting force, challenging hate and enmity, may, by your grace, rise high and ever higher.

Mandala 2/Sukta 5

Agni Devata, Somahuti Bhargava Rshi

हाताजनिष्ट चर्तनः पिता पितृभ्य ऊतये ।

पय उज्ज्यं वसु शकम वाजिना यमम ॥ १ ॥

1. *Hotajaniṣṭa cetanaḥ pitā pitṛbhya ūtaye.*
Prayakṣañjeyam vasu śakema vājino yamam.

The yajaka, man of self, man of intelligence and self-awareness performing yajna, giving and cooperating with creative people, grows and is reborn as father, supporter, sustainer and protector for the elder generation and sustaining powers for the protection and advancement of life and society in general as part of the social and historical cycle, creating wealth, power and services worthy to be attained. Let us too, intelligent and progressive, be able to create an environment which may take us forward as a disciplined and organised society.

आ यस्मिन्सप्त रश्मयस्तता यज्ञस्य नतरि ।

मनुष्वद्व्यमष्टमं पाता विश्वं तदिन्वति ॥ २ ॥

2. *Ā yasmintsapta raśmayastatā yajñasya netari.*
Manuṣvad daivyaṃ-aṣṭamam potā viśvaṃ tadin-
vati.

In the cosmic conduct of the universal yajna, the sun is the performer, and there are seven rays in the spectrum of light acting like seven priests. There is one

more, eighth, just like the human agent in the socio-natural yajnic life of the world, and that is the divine performer, Agni, universal holy power, purifier, sanctifier and sustainer who pervades and sustains the entire world of existence.

दधन्व वा यदीमनु वाचद ब्रह्माणि वरु तत ।

परि विश्वानि काव्या नमिश्चक्रमिवाभवत् ॥ ३ ॥

3. *Dadhanve vā yadīmanu vocad brahmāṇi veru tat.*
Pari viśvāni kāvyā nemiścakramivābhavat .

He holds and controls the waters of life, and He reveals the universal knowledge of existence, the Veda. And He knows that world of existence and comprehends the cosmic system and its working. Thus He holds and controls its working just as the centre-hold of the wheel and the rim hold the structure and control the movement of the wheel.

साकं हि शुचिना शुचिः पशास्ता क्रतुनाजनि ।

विद्वान् अस्य व्रता ध्रुवा वयाइवानु राहत ॥ ४ ॥

4. *Śākaṁ hi śucinā śuciḥ praśāstā kratunājani.*
Vidvān asya vratā dhruvā vayā ivānu rohate.

Surely he who, by the grace of the Divine Spirit of universal purity, grows pure, and, by the divine control and universal action of the Spirit of the universe, rises to a state of self-control and right action, he is reborn as the real man of knowledge, and, abiding by the immutable law and discipline of Divinity and nature, grows high and great in life like the branches of a tree (drawing and receiving the spirit and breath of life from the root at the centre of existence).

ता अस्य वर्णमायुवा नष्टुः सचन्त धनवः ।

कुवित्सृभ्य आ वरं स्वसारा या इदं ययुः ॥ ५ ॥

5. *Tā asya varṇamāyuvo neṣṭuḥ sacanta dhenavaḥ.
Kuvit tisṛbhya ā varam svasāro yā idam yayuḥ.*

And those girls and women who abide by the nature, law and self-willed action of the Omniscient Controller of existence, and, like sister streams flowing from the same source, receive abundant and cherished showers of life and light energy from the three worlds of earth, heaven and the middle regions of the skies, rise to the beauty, grace and generosity of the divine fire and waters and bless the world around like mother cows by virtue of their knowledge, performance and devotion.

यदी मातुरुप स्वसा घृतं भरन्त्यस्थित ।

तासामध्वयुरागता यवा वृष्टीव मादत ॥ ६ ॥

6. *Yadī māturupa svasā ghrtaṁ bharantyasthita.
Tāsāmadhvayurāgatau yavo vṛṣṭīva modate.*

If the mother and the sister bearing ghrta and water come and sit close around the vedi in yajna, then on their arrival the high-priest and the yajakas rejoice like herbs and grass and barley on the arrival of rain showers.

स्वः स्वाय धायस कृणुतामृत्विगृत्विजम् ।

स्तामं यज्ञं चादरं वनमा ररिमा वयम् ॥ ७ ॥

7. *Svaḥ svāya dhāyase kṛṇutāmṛtvigṛtvijam.
Stomaṁ yajñam cādaram vanemā rarimā vayam.*

Let the priests and yajakas do their priest-like

tasks for the sake of heavenly light and the self in the service of Agni, lord sustainer and controller of life and the universe. Let them offer songs of praise and yajnic action to the Lord. May we too, we pray, as participants of yajna, rejoice in the holiness and divinity of life and, with dedicated performance, attain the abundant wealth and waters of life and the spirit divine.

यथा विद्वाँ अरुं कर्द्विष्वभ्या यजतभ्यः ।

अयमग्र त्व अपि यं यज्ञं चकृमा वयम ॥ ८ ॥

8. *Yathā vidvāñ aram karad viśvebhyo yajatebhyah.
Ayamagne tve api yañ yajñam cakṛmā vayam.*

O lord giver of light and life, Agni, what this man of knowledge and wisdom does holily and gracefully for all the saints and sagely performers of yajna, the same he does for you too in dedication. And so also whatever yajnic acts of life we perform, we dedicate to you.

Mandala 2/Sukta 6

Agni Devata, Somahuti Bhargava Rshi

इमां म अग्र समिधमिमामुपसदं वनः ।

इमा उ षु श्रुधी गिरः ॥ १ ॥

1. *Imām me agne samidham-imāmupasadam vaneḥ.
Imā u ṣu śrudhī girah.*

Agni, lord giver of light and knowledge, pray accept this holy fuel of mine offered with folded hands, accept this homage and allow the supplicants entry to the yajna of enlightenment, and listen graciously to these prayers of mine.

अ॒या त॑ अ॒ग्र वि॒ध॒माजा॑ न॒पाद॒श्वमिष्ट॑ ।

ए॒ना सू॒क्त॑न॒ सुजा॑त ॥ २ ॥

2. *Ayā te agne vidhemorjo napādaśvamiṣṭe.
Enā sūktena sujāta.*

Agni, child as well as creator and preserver of energy and power, lover of speed and acceleration, brilliantly risen to eminence, with this offer and homage and by this song and celebration of light and fire, let us serve you and advance the yajnic development of knowledge and energy.

तं त्वा॑ गी॒भिगि॒वण॑सं द॒विण॒स्युं द॒विणा॑दः ।

स॒प॒य॒म स॒प॒य॒वः ॥ ३ ॥

3. *Tam tvā gīrbhirgirvaṇasaṁ draviṇasyum
draviṇodaḥ. Saparyema saparyavaḥ.*

Agni, lord of wealth and power of existence, lover and creator of energy, power and wealth, giver of wealth and honour, with songs of love and praise, we, your lovers and devotees, are at your service with our homage and holy offerings — seekers and supplicants as we are.

स बा॑धि सू॒रि॒म॒घवा॑ वसु॒प॒त॒ वसु॑दा॒वन ।

यु॒या॒ध्य॒स्मद॑ द्वा॒षांसि॑ ॥ ४ ॥

4. *Sa bodhi sūrirmaghavā vasupate vasudāvan.
Yuyodhyasmad dveṣāṁsi.*

Agni, lord of light, give us knowledge and enlightenment. Lord bright and brave of knowledge, power and honour, lord of wealth and grandeur, giver of wealth, power, honour and glory of the world, ward

off all hate and jealousy of existence and cleanse us from within.

स ना वृष्टिं दिवस्प॑रि स ना वा॒जम॑न॒वाण॑म ।

स नः॑ सह॒स्त्रिणी॑रिषः ॥ ५ ॥

5. *Sa no vṛṣṭim divaspari sa no vājamanarvāṇam.
Sa naḥ sahasriṇīriṣaḥ.*

Agni gives us the rain showers from the regions of the sun and sky. Agni gives us the power and automotive speed of movement without the horse. Agni gives us a thousand forms of food and energy.

इ॒ळाना॑याव॒स्यव॑ यविष्ठ॒ दूत॑ ना गि॒रा ।

यजिष्ठ॒ हा॒तरा॑ ग॒हि ॥ ६ ॥

6. *Īlānāyāvasyave yaviṣṭha dūta no girā.
Yajiṣṭha hotarā gahi.*

Agni, lord of light and power, youngest and unaging, harbinger of safety and destroyer of evil, power adorable and generous giver, for the supplicant and the worshipper in need seeking protection and progress, come and listen to our prayers.

अ॒न्त॒ह्य॑ग्न॒ इय॑स वि॒द्वान॑ जन्मा॒भया॑ कव ।

दू॒ता ज॑न्य॒व मि॒त्र्यः॑ ॥ ७ ॥

7. *Antarhyagna īyase vidvān janmobhayā kave.
Dūto janyeva mitryaḥ.*

Agni, omnipresent lord of light, you are ever present in the heart within. Lord of knowledge, poetic visionary of the universe, you know the birth and death of things past, present and future. Harbinger and giver

of knowledge of life in existence, you are the friend of all living beings for the sake of entire humanity.

स विद्वाँ आ च पिपया यः † चिकित्वा आनुषक ।
आ चास्मिन्त्सत्सि ब्रहिषि ॥ ८ ॥

8. *Sa vidvāñ ā ca piprayo yakṣi cikitva ānuṣak.*
Ā cāsmintsatsi barhiṣi.

Agni, lord of knowledge, loving and kind, you give whatever we need since you know and command the wealth of the world. And, omnipresent in the quarters of the universe, you come, manifest and bless our home, sit on our vedi of yajna, this same one where we pray.

Mandala 2/Sukta 7

Agni Devata, Somahuti Bhargava Rshi

श्रष्टं यविष्ठ भारता ग्रं द्युमन्तमा भर ।
वसा पुरुस्पृहं रयिम ॥ १ ॥

1. *Śreṣṭham yaviṣṭha bhāratā'gne dyumantamā bhara. Vaso purusprham rayim .*

Agni, most youthful spirit and ruling power of the world, Bharata, lord commander of abundance and prosperity, home of life's joy and comfort and giver of whatever wealth whoever loves to have, come bearing that best and highest and most shining wealth which entire humanity loves and aspires to create and possess. Come and bless all.

मा ना अरातिरीशत दुवस्य मत्यस्य च ।
पषि तस्या उत द्विषः ॥ २ ॥

2. *Mā no arātirīśata devasya martyasya ca.
Parṣi tasyā uta dviṣaḥ.*

Agni, generous and brilliant lord ruler of the world of life, let no one who is selfish, ungenerous, uncreative and graceless rule over us, whether we are learned and bright or just simple ordinary folk living as children of nature. Liberate us from him, purge us of the hateful and the envious within and without, and purge him too of hate and enmity.

विश्वा उ॒त त्वया व॒यं धारा॑ उ॒द॒न्या॑इव ।
अति॑ गा॒हम॒हि द्विषः॑ ॥ ३ ॥

3. *Viśvā uta tvayā vyaṁ dhārā udanyā iva.
Ati gāhemahi dviṣaḥ.*

Agni, lord of light and knowledge, brilliant ruling power of the world, let us all, with you and by your divine grace, plunge and penetrate into all forces of hate and enmity, explore and fight and cross over the evils as navigators cross over the turbulent waves of the sea.

शुचिः॑ पाव॒क व॒न्द्या ग्रं बृ॒हद्वि रा॑चस ।
त्वं घृ॒तभिरा॑हुतः ॥ ४ ॥

4. *Śuciḥ pāvaka vandyo'gne bṛhad vi rocase.
Tvam ghr̥tebhirāhutaḥ.*

Agni, pure and brilliant, burning, cleansing and creating, you are the power adorable, refulgent, shining bright, vast and mighty. And among us you are invoked, kindled, raised and fed and raised into flames of light and fire with profuse libations of ghr̥ta in joint yajna.

त्वं ना॑ असि॒ भार॒ता ग्र॑ व॒शाभि॑रु॒ तभिः॑ ।

अ॒ष्टा॒पदी॑भि॒राहु॑तः ॥ ५ ॥

5. *Tvaṁ no asi bhāratā'gne vaśabhirukṣabhiḥ.
Aṣṭāpadībhirāhutaḥ .*

Agni, brilliant ruling lord of light and life, you are the holder and wielder of wealth and power for us by virtue of generous cows and virile bulls and with the generosity of our noble women and the industry of our brave and creative men. And you are invoked and adored with eightfold voices of holy chants in yajna.

द॒व १ः स॒पि॒रा॒सुतिः॑ प॒त्रा हा॒ता वर॑ण्यः ।

सह॑स॒स्पु॒त्रा अद्भु॑तः ॥ ६ ॥

6. *Dravannaḥ sarpirāsutiḥ pratno hotā vareṇyaḥ.
Sahasasputro adbhutaḥ.*

Marvellous is Agni, child of courage and power, ancient and eternal. Fuel wood is its food and ghrta its drink. Creator, giver and receiver, it calls up everything to life and shines with light and heat, adorable, a darling of our choice.

Mandala 2/Sukta 8

Agni Devata, Grtsamada Rshi

वा॒ज॒य॒यि॑ वि॒ नू र॒था॒न्या॒गाँ अ॒ग्र॒रु॒प॑ स्तु॒हि ।

य॒ज्ञ॒स्त॒मस्य॑ मी॒ हु॒षः॑ ॥ १ ॥

1. *Vājayanniva nū rathān yogāñ agnerupa stuhi.
Yaśastamasya mīlhusaḥ.*

Scientist of eminence, would you like to drive your chariots fast and far? Then tap, appraise and exploit

agni, fire, in various uses and experiments. It is immensely powerful, replete with wealth and liquid energy and a blessing for humanity. So is water.

यः सु॒नी॒था द॑दा॒शुष॑ जु॒या ज॒रय॑ ऽरि॒म ।
चा॒रु॒पती॒क आ॒हुतः॑ ॥ २ ॥

2. *Yah sunītho dadāśu-ṣe'juryo jarayannarim.*
Cārupratīka āhutaḥ .

Agni, brilliant and leading power of the world, is generous for the liberal investor. Inexhaustible itself, it destroys the negative forces inimical to life. Beautiful and blissful in nature and character, it is invoked and lighted for power and comfort in life.

य उ॑ श्रि॒या दम॑ष्वा द॒षाष॑सि॒ पश॑स्यत ।
यस्य॑ व्र॒तं न मी॑र्यत ॥ ३ ॥

3. *Ya u śriyā dameṣvā doṣaṣasi praśasyate.*
Yasya vrataṁ na mīyate .

Agni, power of heat and life of the world, is honoured and valued in the homes day and night, and its potential and function is never measured out.

आ यः स्व॑ण॒ भानु॑नी चि॒त्रा वि॒भात्य॑चिषा ।
अ॒ञ्जाना॑ अ॒जर॑र॒भि ॥ ४ ॥

4. *Ā yah svarṇa bhānunā citro vibhātyarciṣā.*
Añjāno ajarairabhi.

Agni which gloriously shines and blazes for us with the light of the sun is wonderful and awe-inspiring with its beauty and splendour, manifesting itself through unaging forms, revealing them to our sight and experience.

अत्रिमनु स्वराज्यमग्निमुक्थानि वावृधुः ।

विश्वा अधि श्रिया दध ॥ ५ ॥

5. *Atrimanu svarājyamagnimukthāni vāvṛdhuḥ.*
Viśvā adhi śriyo dadhe.

Holy words of praise and appreciation advance and celebrate Agni, light and power of the world, self-refulgent, free and self-governing, which devours the offerings of yajna and yields the beauty and fragrance of life beyond all three kinds of physical, mental and spiritual ailments and discomfort. For that reason I bear and abide by it above all other wealth and beauty of the world.

अग्रिन्दस्य सामस्य दवानामूतिभिरवयम ।

अरिष्यन्तः सचमह्यभि ष्याम पृतन्यतः ॥ ६ ॥

6. *Agnerindrasya somasya devānāmūtibhirvayam.*
Ariṣyantah sacemahyabhi ṣyāma pṛtanyataḥ.

Agni, light and life of existence, prime power and energy of the world, may we ever abide and benefit by you by virtue of the light and protection of Indra, the sun, Soma, the moon, and the divinities of nature such as earth, and the brilliant geniuses of humanity who give us the knowledge of Agni, fire, energy and electric power. And may we, unhurt and inviolable, rise in life, building our defences and fighting the battles of our growth and progress.

Mandala 2/Sukta 9*Agni Devata, Grtsamada Rshi*

नि हाता हातृषद॑न वि॒दानस्त्व॒षा दी॑द्विवाँ असदत्सु॒द † ।

अद॑ब्धवतपमति॒वसि॑ष्ठः सह॒स्रंभ॒रः शुचि॑जिह्वा अ॒ग्निः ॥ १ ॥

1. *Ni hotā hotṛṣadane vidānastveṣo dīdivāñ asadat sudakṣaḥ. Adabdhā-vratapramatir-vasiṣṭhaḥ Sahasrambharah śucijihvo' agniḥ.*

Agni, lord of light, life and knowledge, ever sits and abides as the chief of life's evolution, invoking the divine powers, receiving, consuming and creating, and giving the wherewithal for life's evolution. Let him sit in the home of the host of yajna, in and around the vedi, in the chariot, in the car, in the house of science and industry, wherever the yajna is carried on in nature and human society. He is fully knowledgeable and ever present, shining, radiating and illuminating the people around with knowledge, best creator of haven and home for peace and comfort, bearing a thousand forms of wealth and power, crystalline pure and bright of the rays of light and tongues of fire for the Word of knowledge and passion for action. Such is Agni, radiant and flaming, burning and blazing, devouring, creating, ever blessing.

त्वं दू॒तस्त्वमु॑ नः पर॒स्पास्त्वं वस्य॑ वृष॒भ पण॑ता ।

अग्र॑ ता॒कस्य॑ न॒स्तन॑ त॒नूना॑मप॒युच्छ॑न्दी॒द्यद्वाधि॑ गा॒पाः ॥ २ ॥

2. *Tvaṁ dūtastvamu naḥ paraspāstvam vasya vṛṣabha praṇetā. Agne tokasya nastane tanūnāmaprayucchan dīdyad bodhi gopāḥ.*

Agni, lord creator and giver of light and life,

high-priest of the yajna of knowledge and creative action for advancement, you are the messenger of inspiration and enlightenment, you are the saviour protector and pilot to guide us across the seas, you are our haven and home, leader and guide most generous and brave in the forward march, relentless in the continuation of the race, community, family and progeny and the expansion and advancement of our body and body-politic. Lord omniscient, you know. Giver of knowledge, enlighten us. Protector, preserver and advancer of our animal wealth and health of body, mind and senses, saviour and preserver of mother earth and her environment and animal world, help us to protect, preserve and advance ourselves and save the earth and her environment.

विधम त परम जन्म त्वाग्र विधम् स्ताम्रवर सधस्थ ।

यस्माद्यानरुदारिथा यज तं प त्व हवींषि जुहुर समिद्ध ॥ ३ ॥

3. *Vidhema te parame janmannagne vidhema stomaivare sadhasthe. Yasmād yonerudārithā yaje taṁ pra tve havīmṣi juhure samiddhe.*

Agni, lord of light, giver of life and leader of our yajnic progress and advancement, let us roam around in meditation in that highest heaven of freedom where you reveal your presence in living experience. Let us send up our holy chants of Vedic hymns to celebrate you in the regions of the skies this side of the heavens of light. Let us adore you with havan and homage here on earth where the learned and the wise offer oblations of ghrta into the vedi wherefrom you rise and manifest in fire and fragrance to bless the world around.

अग्र यजस्व हविषा यजीयाञ्छुष्टी दृष्णमभि गृणीहि राधः ।
त्वं ह्यसि रयिपती रयीणां त्वं शुक्रस्य वचसा मनाता ॥ ४ ॥

4. *Agne yajasva haviṣā yajīyāñchruṣṭī deṣṇamabhi gṛṇīhi rādhaḥ. Tvam hyasi rayipatī rayīṇām tvam śukrasya vacaso manotā.*

Agni, high-priest of cosmic yajna, perform the yajna of creation and evolution with the holiest materials in existence, go on with the performance, instantly as ever, receiving, offering, consuming and creating the wealth worthy and valuable as holy gift, and loudly proclaim the wealth you have created and the success you have achieved. Surely you alone are the lord of riches, creator as well as dispenser of the jewels of the earth. And you are the inspirer and proclaimer of the eternal Word of power, purity and truth.

उभयं त न गीयत वसव्यं दिवदिव जायमानस्य दस्म ।

कृधि पुमन्तं जरितारमग्र कृधि पतिं स्वपत्यस्य रायः ॥ ५ ॥

5. *Ubhayaṁ te na kṣīyate vasavyaṁ dive dive jāyamānasya dasma. Kṛdhi kṣumantaṁ jaritāra-magne kṛdhi patiṁ svapatyasya rāyaḥ.*

Both your creation and dispensation of wealth never end, never diminish. Day by day your creation grows and your gifting prospers, lord of charity and destroyer of suffering as you are. Agni, lord of universal yajna, promote the worshipper of Divinity dedicated to holy work, promote the man of wealth and charity, promote the father of noble children and the defender of holy tradition, and raise the potential of the master creator of yajnic wealth.

सनानीकन सुविदत्रा अस्म यष्टा द्वाँ आर्यजिष्ठः स्वस्ति ।
अदब्धा गापा उत नः पर्स्या अग्रं द्युमदुत रवद्दिदीहि ॥ ६ ॥

6. *Sainānīkena suvidatro asme yaṣṭā devāñ āyaji-
ṣṭhaḥ svasti. Adabdho gopā uta naḥ paraspā
Agne dyumaduta revad didīhi.*

Agni, lord of light, creator and commander of wealth, shine with this glory of yours, generous benefactor of ours, high-priest of cosmic yajna with the bounties of nature to the maximum for the good of humanity. Shine on, high-priest of yajna, fearless and inviolable, protector of the cow, mother earth and her children, our saviour and ultimate protector.

Mandala 2/Sukta 10

Agni Devata, Grtsamada Rshi

जाहूत्रा अग्निः पथमः पितवळस्पद मनुषा यत्समिद्धः । श्रियं
वसाना अमृता विचता ममृजन्यः श्रवस्यः स वाजी ॥ १ ॥

1. *Johūtro agniḥ prathamah pitevelāspade manuṣā
yat samiddhaḥ. Śriyam vasāno amṛto vicetā
marmṛjenyah śravasyah sa vājī.*

Agni, heat and light of existence, first and primary power of yajnic applications, kindled and raised on earth in the vedi, both spiritual and material, is a source of comfort and protection as a paternal power. Wearing the spectral beauty of colour, indestructible, pure and purifying, it is a splendid power that can be used as fuel food for the production of energy, motion and speed like a horse.

श्रूया अग्निश्चित्रभानुहवं म विश्वाभिगीभिरमृता विचताः ।
श्यावा रथं वहता राहिता वातारुषाह चक्र विभृत्रः ॥ २ ॥

2. *Śrūyā agniścitrabhānurhavam me viśvabhir-
gīrbhiramṛto vicetāḥ. Śyāvā ratham vahato rohitā
votāruṣāha cakre vibhṛtraḥ.*

Listen ye all to my call, proclamation and invitation to power made in universal words of science: Agni is a wonderful power that shines with the sun, indestructible, and a source of manifold knowledge, riding a chariot drawn by wave-like horses of rain-bow colours—dark brown, bay, reddish, dark red and violet, the horses bearing the two wheels forward in circuit.

उत्तानायामजनयन्त्सुषूतं भुवदग्निः पुरुपशासु गभः ।
शिरिणायां चिदक्तुना महाभिरपरीवृता वसति पचताः ॥ ३ ॥

3. *Uttānāyāmajanayantsuṣūtam bhudagniḥ puru-
peśāsu garbhah. Śiriṇāyām cidaktunā mahobhi-
raparīvrta vasati pracetāḥ.*

Conceived and nestled like an embryo in the many coloured herbs over the wide wide earth in the womb of night but, with its splendour not suppressed even by darkness of the night, it remains awake until it comes back to light again in the morning waking up all living beings.

जिघम्यग्निं हविषा घृतन पतिः । यन्तं भुवनानि विश्वा ।
पृथुं तिरश्चा वयसा बृहन्तं व्यचिष्टम । रभसं दृशानम ॥ ४ ॥

4. *Jigharmyagniṁ haviṣā ghr̥tena pratikṣiyantam
bhuvanāni viśvā. Pṛthum tiraścā vayasā br̥han-
tam vyaciṣṭhamannai rabhasam dṛśānam.*

I light and sprinkle the fire with ghrta and fragrant oblations, fire, pervading all regions of the universe, vast, radiating in waves, expanding with life energy and splendour, extending and comprehending, mighty and impetuous with energy in velocity, beautiful and gracious with light and illumination.

आ वि॒श्वतः॑ प॒त्यञ्चं॑ जिघम्य॒र् त्सा॒ मन॑सा॒ तज्जु॑षत ।
मय॑श्रीः स्पृ॒हय॑द्व॒णा अ॒ग्निना॑भि॒मृश॑ त॒न्वा॒३ ज॒भुरा॑णः ॥ ५ ॥

5. *Ā viśvataḥ pratyañcaṁ jigharmyarakṣasā manasā tajjuṣeta. Maryaśrīḥ sprhayadvārṇo agnirnābhimrṣe tanvā jarbhurāṇaḥ .*

I light the fire and sprinkle it with ghrta all round as it pervades everything everywhere. I do so carefully, with specific knowledge and with a loving mind without hate or jealousy toward anyone. You too serve it, be with it, the same way. Agni is the wealth, beauty and grace of mortal humanity, lovely and splendid of form as it loves to be. Flaming, flickering and awfully vibrating, it brooks no touch by anyone.

ज्ञ॒या भा॒गं स॒हसा॒ना वर॑ण॒ त्वाद्दू॑तासा॒ मनु॑वद्व॒दम॑ ।
अ॒नून॑म॒ग्निं जु॒ह्वा वच॑स्या॒ मधु॑पृ॒चं धन॑सा जा॒हवी॑मि ॥ ६ ॥

6. *Jñeyā bhāgaṁ sahasāno vareṇa tvādūtāso manuvad vadema. Anūnamagniṁ juhvā vacasyā madhupṛcaṁ dhanasā johavīmi .*

Know and abide by your share of the beauty, power and prosperity of life by the grace of Agni. Be patient, challenging and victorious at the peak of your conduct and performance. Let us all, your messengers, eloquent and rich in wealth and fire-power, speak and

celebrate Agni as human power, preserver, protector and promoter of life. I invoke, enkindle, praise, serve and worship Agni, perfect power without a fault, replete with showers of honey-sweets.

Mandala 2/Sukta 11

Indra Devata, Grtsamada Rshi

श्रुधी हवमिन्द्र मा रिषण्यः स्याम त दावन् वसूनाम । इमा
हि त्वामूजा' वधयन्ति वसूयवः सिन्धवा न रन्तः ॥ १ ॥

1. *Śrudhī havamindra mā riṣaṇyaḥ syāma te dāvane vasūnām. Imā hi tvāmūrjo vardhayanti vasūyavaḥ sindhavo na kṣarantaḥ.*

Indra, ruler and commander of wealth, power and honour, listen to our prayer: May we, unhurt, well cared and confident seekers of wealth and honour in the world, ever be sure of the gift of your generosity and gracious favours. All these powers and energies of the world streaming forth your favours like the seas sing of your power and celebrate your grace.

सृजा महीरिन्द्र या अपिन्वः परिष्ठिता अहिना शूर पूवीः ।
अमर्त्यं चिद्दासं मन्यमानमवाभिनदुक्थवावृधानः ॥ २ ॥

3. *Sṛjo mahīrindra yā apinvaḥ pariṣṭhitā ahinā śura pūrvīḥ. Amartyaṁ cid dāsaṁ manyamā-nam-avābhinad-ukthair-vāvṛdhānaḥ.*

Indra, lord of wealth and power, bright and brave hero of light, knowledge and freedom, release the ancient lands held up by the demon destroyer of freedom. Release the prime voices of truth suppressed under the dark clouds of ignorance. Release the lands

and voices like the showers of rain released by the sun by breaking the cloud. Lord of truth, light and power, rising by songs of homage and applause, break down the demonic fiend who believes that he is not subject to death.

उक्थष्वि १ शूर यषु चाकन्तस्तामष्विन्द रुदियषु च ।

तुभ्यदता यासु मन्दसानः प वायव सिस्त्रत न शुभाः ॥ ३ ॥

3. *Uktheṣvinnu śūra yeṣu cākan tstomeṣvindra rudriyeṣu ca. Tubhyedetā yāsu mandasānaḥ pra vāyave sisrate na śubhrāḥ .*

Indra, bright and brave, heroic lord of light, action and generosity, all the citations of praise and appreciation of achievement and victory in which you delight, all these holy songs of gratitude to Divinity, Rudra, for the gifts of pranic vitality, power and majesty in which you rejoice, and all these brilliant acts of glory which shine and vibrate among people like waves of light energy : all these flow from us in thanks and gratitude to you who, in human words, are like the wind, tempestuous, ferocious, kind and creative, all in one, divine.

शुभं नु त शुभं वधयन्तः शुभं वजं बाह्वादधानाः । शुभस्त्व-
मिन्द वावृधाना अस्म दासीविशः सूर्येण सहाः ॥ ४ ॥

4. *Śubhram nu te śuṣmaṁ vardhayantaḥ śubhram vajram bāhvordadhānāḥ. Śubhrastvamindra vāvṛdhāno asme dāsīrviśaḥ sūryeṇa sahyāḥ.*

Indra, ruling lord of humanity, exalting your brilliant power and prosperity, holding radiant thunderbolts in their hands, our people, workers,

producers, administrators, warriors and teachers deserve your bounty. Lord of spotless and incorruptible virtue ever rising in power and majesty, raise their courage, valour and lustre by the light and splendour of the sun.

गुहा हितं गुह्यं गू हम्पस्वपीवृतं मायिनं त्रियन्तम ।

उता अपा द्यां तस्तुभ्वासमहृ हिं शूर वीर्येण ॥ ५ ॥

5. *Guhā hitam guhyaṁ gūlhamapsvapīvṛtaṁ māyinaṁ kṣiyantam. Uto apo dyāṁ tastabhvām-samahannahīm śūra vīryeṇa .*

Indra, brilliant and fearless ruling power of the world, just as the sun breaks up the demoniac cloud which holds up the vapours of water and overcasts the light of heaven, so with your valour and blazing splendour break up and destroy the covert, mysterious, artful and manipulative social enemies living in the midst of the people but hidden deep in the recesses of society under the surface of national waters, paralysing the flow of national dynamics of development and progress.

स्तवा नु त इन्द्र पूव्या महान्युत स्तवाम नूतना कृतानि ।

स्तवा वज्रं बाह्वरुशन्तं स्तवा हरी सूर्यस्य क्रतू ॥ ६ ॥

6. *Stavā nu ta indra pūrvyā mahanyuta stavāma nūtanā kṛtāni. Stavā vajraṁ bāhvoruśantaṁ stavā harī sūryasya ketū.*

Indra, lord of power, majesty and glory, we praise your grand achievements of old. We celebrate your new acts of splendour and victory. We admire the thunderbolt of defence blazing in your hands. And we sing the glories of your majesty like rays of the sun doing homage to the sun's power of sustenance of the

solar system.

हरी नु त इन्द्र वाजयन्ता घृतश्चुतं स्वारमस्वाष्टाम ।

वि समना भूमिरपथिष्ठा रंस्त पर्वतश्चित्सरिष्यन् ॥ ७ ॥

7. *Harī nu ta indra vājayantā ghr̥taścutam svāramasvārṣṭām. Vi samanā bhūmirapraṭhiṣṭā'-raṁsta parvataścit sariṣyan .*

Indra, lord of light and power, ruler of the world, the circuitous rays of your glory like two horses of the solar chariot radiating, moving, energising, vitalising, fertilising, giving and receiving, proclaim your grace and majesty replete with the waters of life. Let the earth expand and grow and prosper. Let the battles of life be fought and won in unison. Arise and rejoice flowing like streams from the mountain, showering like clouds of rain, from the heavens.

नि पर्वतः साद्यपयुच्छन्त्सं मातृभिर्वावशाना अक्रान ।

दूर पार वाणीं वधयन्त इन्द्रषितां धमनिं पपथि ॥ ८ ॥

8. *Ni parvataḥ sādyaprayucchan tsam mātṛbhir-vāvaśāno akrān. Dūre pāre vāṇīm vardhayanta indreṣitām dhamaniṁ paprathan ni.*

Let Indra, ruler of the world, sit and reign settled as a mountain, showering as a cloud, shining with heaven and earth, revered and loved by mothers of the land, his voice resounding as thunder, his rule measured and assessed by intelligent experts who, raising the holy voice higher and farther beyond the seas may universalise the divine voice of omniscience revealed by Indra, lord omnipotent ruler of the universe.

इन्दा महां सिन्धुमाशयानं मायाविनं वृत्रमस्फुरतिः । अरजतां
रादसी भियां कनिकदता वृष्णा अस्य वजात ॥ ९ ॥

9. *Indro mahām sindhumāśayānaṁ māyāvinam
vṛtramasphuranniḥ. Arejetām rodasī bhiyāne
kanikradato vṛṣṇo asya vajrāt.*

Indra is great, mighty heroic, creates, thickens and chases the wondrous cloud overcasting the wide and bottomless skies, so that when the cloud, falling in heavy showers, roars and thunders, the heaven and earth, stricken with fear by thunder and lightning, shake and rave under terror. (So should be the ruler and the law.)

अराव्रीद वृष्णा अस्य वजा मानुषं यन्मानुषा निजूवात ।
नि मायिना दानवस्य माया अपादयत्पिबान्तसुतस्य ॥ १० ॥

10. *Aroravīd vṛṣṇo asya vajro 'mānuṣaṁ yanmānuṣo
nijūrvāt. Ni māyino dānavasya māyā apādayat
pāpivāntsutasya .*

Awfully roars and resounds the thunderbolt of this mighty Indra, beyond human imagination. It is the tempestuous shower of solar energy which humanity should exploit. So does the ruler with the blaze of his power and justice crush the mischief and malevolent force of the underworld and enjoy the peace and pleasure of a noble social order, creating it for himself and the people.

पिबापिबदिन्द शूर सामं मन्दन्तु त्वा मन्दिनः सुतासः ।
पृणन्तस्त कुं वि वधयन्त्वित्था सुतः पार इन्दमाव ॥ ११ ॥

11. *Pibāpibedindra śūra somaṁ Mandantu tvā
mandinaḥ sutāsaḥ. Pṛṇantaste kuṁṣī vardhaya-
ntvitthā sutaḥ paura indramāva .*

Indra, mighty brave and resplendent lord of power and knowledge, ruler, scholar, physician, destroyer of evil and ill-health, drink and drink on the soma of peace, health and life's joy. May the exhilarating essences distilled from life and nature transport you to ecstasy. May the invigorating spirits of life and nature like the drink of soma increase your creative power and the fertility of the land. O distinguished citizen and ruler of the land, thus regaled with peace, power and pleasure, preserve and promote the prosperity and honour of the earth and her children.

त्व इन्द्रा॒प्य॒भू॒म वि॒षा॒ धि॒यं व॒न॒म ऋ॒त॒या स॒प॒न्तः ।

अ॒व॒स्य॒वा॒ धी॒महि॒ प॒श॒स्तिं स॒द्य॒स्त॒ रा॒या दा॒व॒न् स्या॒म ॥ १२ ॥

12. *Tve indrāpyabhūma viprā dhiyaṁ vanema ṛtayā sapantaḥ. Avasyavo dhīmahi praśastiṁ sadyaste rāyo dāvane syāma.*

Indra, lord of light and power, mighty and gracious ruler of the world, may we too abide by you, cultivate our intellect and intelligence, dedicating our mind to truth and the laws of truth, nature and humanity, and thereby become noble scholars and learned professionals. Thus searching for self-protection and working for social progress, may we earn appreciation and praise for ourselves and our work, and may we speedily contribute to the honour, prosperity and glory of a generous ruler like you.

स्या॒म त॒ त इ॒न्द्र य॒ त ऊ॒ती अ॒व॒स्य॒व ऊ॒र्जं॑ वृ॒ध॒य॒न्तः ।

शु॒ष्मि॒न्त॒मं यं चा॒क॒ना॒म द॒वा स्म र॒यिं रा॒सि वी॒र॒॒व॒न्त॒म ॥ १३ ॥

13. *Syāma te ta indra ye ta ūtī avasyava ūrjaṃ vardhayantaḥ. Śuṣmintamaṃ yaṃ cākanāma devā'sme rayiṃ rāsi vīravantam.*

Indra, generous and self-refulgent lord of light, power and honour, may we be yours, dedicated to you only, working for self-development and social progress under your kind protection and contributing to the energy and prosperity of the nation. Generous and gracious lord, you bless us with the wealth and honour which we love and cherish and which is distinguished by richest prosperity, fieriest energy and mightiest heroes of the world on the field.

रासि॒ त्वं रासि॑ मि॒त्रम॒स्म रासि॑ श॒ध इ॒न्द्र मा॒रुतं॑ नः ।
स॒जा॒ष॒स॒ य च॑ म॒न्दसा॒नाः प॒ वा॒यवः॑ पा॒न्त्यग॑णी॒-
तिम॑ ॥ १४ ॥

14. *Rāsi kṣayaṃ rāsi mitramasme rāsi śardha indra mārutam naḥ. Sajoṣaso ye ca mandasānāḥ pra vayavaḥ pāntyagraṇītim.*

Indra, gracious ruler of the world, giver of power and prosperity, you give us a home, friends, and strength and force as that of the winds. And you give us also those who, united and acting in harmony, joyous and inspired, full of vigour and enthusiasm, follow the ways and values of policy, conduct and action far in advance of their time.

व्यन्ति॑ ॥ य॒षु म॒न्दसा॒नस्तृ॒पत्सामं॑ पा॒हि द्र॒ह्यदि॒न्द्र ।
अ॒स्मा॒न्त्सु पृ॒त्स्वा त॒रु॒त्रा व॒धया॒ द्यां बृ॒हद्भि॑रु॒कः ॥ १५ ॥

15. *Vyantvinnu yeṣu mandasānastrpat somaṃ pāhi drahyadindra. Asmāntsu pṛtsvā tarutrā'var-dhaya dyāṃ bṛhadbhir-arkaiḥ.*

Indra, lord of knowledge and power, ruler of the world, ruler of the self, the things and values in which wise and learned visionaries rejoice and find the very breath of life are those in which you too, settled, satisfied and rejoicing, find your haven and home for the joy of life for yourself and others. Therein protect and promote the beauty and joy of the soma-value of life. Promote us, we pray, help us advance in the battles of life, protector and saviour as you are, and extend the possibilities of life and life's heavenly joy on earth as the sun illuminates the glories of heaven and augments them with its mighty rays and atomic fuel.

बृहन्त इ ऽ य त तरुत्राक्थभिवा सुम्नमाविवासान ।

स्तृणानासा ब्रहिः पस्त्यावत्त्वाता इदिन्द्र वाजमगमन ॥ १६ ॥

16. *Bṛhanta innu ye te tarutrokthebhirvā sumnamā-vivāsān. Strṇānāso barhiḥ pastyāvat tvotā idindra vājamagman.*

Indra, gracious lord of power and ruler of the world, saviour from suffering and helping us all to cross the seas of existence, those who celebrate your glories with holy chants of the Veda, rising high, enjoy your favour and grace and, under your protection, achieve food, energy, speed and prosperity and, traversing the skies like their own home, rise to space heights.

उग्रष्वि ऽ शूर मन्दसानस्त्रिकदुकषु पाहि साममिन्द्र ।

पदाधुवच्छमश्रुषु पीणाना याहि हरिभ्यां सुतस्य
पीतिम ॥ १७ ॥

17. *Ugreṣvinnu śūra mandasānas-trikadrūkeṣu pāhi somamindra. Pradodhuvacchmaśruṣu prīṇāno yāhi haribhyān sutasya pītim.*

Indra, lord of light and life of life, destroyer of pain and suffering, harbinger of the soma-joy of living, bright, blazing and rejoicing among the brilliant geniuses of the world, collect, create and fill soma in the three-fold vessels of our body, mind and soul. Move by the circuitous rays of the sun for a drink of the spirituous ecstasy of life and, happy at heart, vibrate in every cell through every pore of the body.

धिष्वा शवः शूर यन वृत्रमवाभिनद्धानुमाणवाभम ।

अपावृणाज्यातिरायाय नि सव्यतः सादि दस्युरिन्द ॥ १८ ॥

18. *Dhiṣvā śavaḥ śūra yena vrtramavābhinad dānu-maurṇavābham. Apāvṛṇor-jyotir-āryāya ni savya-taḥ sādi dasyurindra.*

Indra, lord of knowledge and power, hold on that strength by which you break the dark cloud pregnant with waters covered as under the web of a spider. Reveal and release the light and power of the sun for the noble seekers of wisdom and virtuous life so that the wicked exploiter and demon of darkness is kept and crushed by the left wing of your law.

सनम् य त ऊतिभिस्तरन्ता विश्वाः स्पृध आयण दस्यून ।

अस्मभ्यं तत्त्वाष्टं विश्वरूपमरन्धयः साख्यस्य त्रिताय ॥ १९ ॥

19. *Sanema ye ta ūtibhis-taranto viśvāḥ sprdha āryeṇa dasyūn. Asmabhyaṁ tat tvāṣṭraṁ viśvarūpam-arandhayaḥ sākhyasya tritāya.*

Indra, lord of light, power and love, let us abide by those who, by your modes of protection and advancement, surpass and subdue all the dark and exploitative forces of hate, jealousy, enmity and wicked

opposition with their strength of justice and virtue, and who form and structure for us that universal character and constitution of one world order of love and friendship which is inspired by Divinity for humanity free from physical, mental and spiritual want and suffering.

अस्य सुवानस्य मन्दिनस्त्रितस्य न्यबुदं वावृधाना अस्तः ।
अवतयत्सूया न चक्रं भिनद्धलमिन्द्रा अङ्गिरस्वान ॥ २० ॥

20. *Asya suvānasya mandinas tritasya nyrbudaṁ vāvṛdhāno astah. Avartayat sūryo na cakram bhinad valam-indro aṅgirasvān.*

Let Indra, lord ruler of the world, settled and inspired, vibrating with energy, wind and power, developing and growing to splendour with the billion-fold nation of this mighty, joyous and free humanity, move like the sun his wheel of governance and dispel the dark and demoniac forces of evil and wickedness.

नूनं सा त पति वरं जरित्र दुहीयदिन्द्र दणिणा मघानी ।
शि त स्तातृभ्या माति धग्भगा ना बृहद्वदम विदथ
सुवीरः ॥ २१ ॥

21. *Nūnaṁ sā te prati varam jaritre duhīyadindra dakṣiṇā maghonī. Śikṣā stotṛbhyo māti dhagbhaga na bṛhad vadama vidathe suvīrāḥ .*

Indra, glorious lord ruler of light and life, mighty powerful, may that generous power and liberality of yours ever flow with the highest good for the admirer and worshipper of Divinity. Give knowledge and enlightenment to the singers and celebrants. Pray do not strain them, hurt them not, nor burn them to naught.

Bless us with unbounded wealth and honour. Bless us with brave and noble heroes. Inspire us to sing and celebrate the divine glory in our battles of life.

Mandala 2/Sukta 12

Indra Devata, Grtsamada Rshi

या जा॒त ए॒व प॑थ॒मा म॒नस्वा॑न्द॒वा द॒वान्क॑तु॒ना प॒यभू॑षत ।
यस्य॑ शु॒ष्मा॒दाद॑सी॒ अभ्य॑सतां नृ॒म्णस्य॑ म॒ह्ना स॒ जना॑सु
इ॒न्दः ॥ १ ॥

1. *Yo jāta eva prathamo manasvān devo devān kratunā paryabhūṣat. Yasya śuṣmād rodasī abhyasetān nṛmṇasya mahnā sa janāsa indrah.*

Ye men and women of the world, Indra is the generous self-refulgent lord omnipotent and omniscient who, first manifested, creates and adorns the generous earth and brilliant stars. It is by the grandeur of his mighty wealth and power of action that the heaven and earth and the middle regions of the skies move around in orbit.

यः पृ॒थि॒वीं व्य॑थ॒माना॑म॒दृह॑द्यः प॒व'ता॑न्प॒कुपि॑ताँ अ॒र॑म्णात ।
या अ॒न्तरि॑ i वि॒म॒म वरी॑या॒ या द्या॑मस्त॒भ्नात्स॒ जना॑सु
इ॒न्दः ॥ २ ॥

2. *Yah pṛthivīm vyathamānāmadr̥hīhad yah parvatān prakupitān aramṇāt. Yo antarikṣam vimame varīyo yo dyāmastabhnāt sa janāsa indrah.*

O people of the world, it is Indra, lord omnipotent, who establishes the moving earth in balance in orbit and silences the angry volcanoes and roaring clouds, who encompasses the vast skies and holds up

the high heavens of light.(Such is Indra, universal energy.)

या हत्वाहिमरिणात्सप्त सिन्धून्या गा उदाजदपथा वलस्य ।
या अश्मनारन्तरग्निं जजान संवृक्समत्सु स जनास इन्द्रः ॥ ३ ॥

3. *Yo hatvāhimariṇāt sapta sindhūn yo gā udāja-dapadhā valasya. Yo aśmanorantaragniṁ jajāna saṁvṛk samatsu sa janāsa indrah .*

People of the world, it is Indra who breaks the cloud into showers and makes the seven rivers and seven seas flow, who makes the moving stars and planets such as earth and satellites such as moon dance around in order, who wields and controls the entire energy of the universe, who creates the fire at the centre of the stone and the cloud and controls the making and breaking of the elements in the cosmic dynamics.

यन्मा विश्वा च्यवना कृतानि या दासं वणमधरं गुहाकः ।
श्वघ्नीव या जिगीवाँ ल त्माददयः पुष्टानि स जनास
इन्द्रः ॥ ४ ॥

4. *Yanemā viśvā cyavanā kṛtāni yo dāsaṁ varṇama-dharaṁ guhākah. Śvaghnīva yo jigīvāñ lakṣa-mādadaryaḥ puṣṭāni sa janāsa indrah .*

Who makes all these moving objects of the moving world of existence, who conceives and fixes the emergent form deep in the cavern of the mind, who takes on the target like an unfailing hunter, all those in course of time which are created and nurtured by him: Such is Indra, O people of the world.

यं स्मां पृच्छन्ति कुह सति घोरमुतमाहुनषा अस्तीत्यनम ।
सा अयः पुष्टीविज इवा मिनाति श्रदस्म धत्त स जनास
इन्दः ॥ ५ ॥

5. *Yam smā pr̥cchanti kuha seti ghoramutemā-
hurnaiṣo astītyenam. So ayaḥ puṣṭīrvija ivā
mināti śradasmai dhatta sa janāsa indraḥ.*

Of whom they often ask: Where is he? He is terrible, say they. He is everywhere, say some. He is nowhere, say others. He is the master and lord of all, creates, evolves and devolves, elevates with a heave and, “like a victor” he shoots down the thriving ones: Such, O people, is Indra. Know him well in truth, and have faith.

या रधस्य चादिता यः कृशस्य या ब्रह्मणा नाधमानस्य
कीरः । युक्तगाव्णा या विता सुशिपः सुतसामस्य स जनास
इन्दः ॥ ६ ॥

6. *Yo radhrasya coditā yaḥ kṛśasya yo brahmaṇo
nādhamānasya kīreḥ. Yuktagrāvṇo yo'vitā
suśipraḥ sutasomasya sa janāsa indraḥ.*

He is inspirer of the obedient worshipper, support of the weak and emaciated, promoter of knowledge and Veda, saviour of the poor and destitute, and strength of the celebrant; he is protector of the person who is dedicated to learning and soma-yajna, commands knowledge and creates the joy of soma in society: Such is Indra O people of the world.

यस्याश्वासः पदिशि यस्य गावा यस्य गामा यस्य विश्व
रथासः । यः सूर्यं य उषसं जजान या अपां नता स जनास
इन्दः ॥ ७ ॥

7. *Yasyāśvāsaḥ pradiśi yasya gāvo yasya grāmā yasya viśve rathāsaḥ. Yaḥ sūryam ya uṣasaṁ jajāna yo apām netā sa janāsa indraḥ.*

His are the waves of energy pervading in the directions and sub-directions of space. His are the horses and the cows, his the earths and the rays of light. His are the habitations and all the starry chariots of the world. He creates the sun and the dawn, revealing them every day anew. He is the mover and guide of the waters and spatial energy. Such, O people, is Indra, universal energy.

यं कन्दसी संयुती विह्वयत् परं वरं उभया अमित्राः । समानं
चिदर्थमातस्थिवांसा नाना हवत् स जनास् इन्द्रः ॥ ८ ॥

8. *Yaṁ krandasī saṁyati vihvayete pare'vara ubhayā amitrāḥ. Samānaṁ cid ratham ātasthi-vāmsā nānā havete sa janāsa indraḥ.*

Whom the heaven and earth wheeling, whirling, humming the celestial music of the spheres together and vying each other in homage, invoke, whom the highest and farthest as well as lowest and nearest, all, friends and non-friends, worship alike as riding the same chariot, invoke and worship in various ways: that, O people of the world, is Indra, lord of power over all.

यस्मात् ऋतं विजयन्त जनासा यं युध्यमाना अवस हवन्त ।
या विश्वस्य पतिमानं बभूवु या अच्युतच्युत्स जनास्
इन्द्रः ॥ ९ ॥

9. *Yasmāna ṛte vijayante janāso yaṁ yudhya-mānā avase havante. Yo viśvasya pratimānaṁ babhūva yo acyutacyut sa janāsa indraḥ.*

Without whom the people win no victories, on

whom the warriors depend for protection, who is the comprehending measure of the universe and the unmoved mover of the cosmic dynamics: he, O people of the world, is Indra.

यः शश्वत॑ मह्य॑ना॒ दध॑ना॒नम॑न्यमा॒नाञ्छ॑वा ज॒घान॑ । यः
शध॑त॒ नानु॑ददाति शृ॒ध्यां या द॑स्याह॒न्ता स ज॑नासु
इ॒न्दः ॥ १० ॥

10. *Yah śaśvato mahyeno dadhānān-amanyamā-nāñ-charvā jaghāna. Yah śardhate nānudadāti śṛdhyām yo dasyorhantā sa janāsa indrah.*

He who holds and governs the eternal constituents of existence, who with his power of justice and punishment destroys the disreputables taking recourse to great sins and crimes, who disapproves, scotches and silences the evil tongue of the maligner, and who eliminates the wicked exploiter: such, O people, is Indra.

यः श॒म्बरं॑ प॒र्व॑त॒षु ि॒यन्तं॑ च॒त्वारि॑ंश्यां श॒रद्य॑न्वविन्दत ।
आ॒जा॒यमा॑नं॒ या अहि॑ ज॒घान॒ दानुं॑ श॒या॑नं॒ स ज॑नासु
इ॒न्दः ॥ ११ ॥

11. *Yah śambaram parvateṣu kṣiyantaṁ catvāriṁśyām śaradyanvavindat. Ojāyamānaṁ yo ahim jaghāna dānuṁ śayānaṁ sa janāsa indrah.*

He who finds the vapours of water hidden in the cloud on the fortieth day of autumn (or in the fortieth autumn) and breaks the cloud, heavy with water for showers yet sleeping like a giant, thus releasing the rain-showers: such, O people, is Indra, the mighty Sun.

यः सप्त॑र॑श्मिवृष॑भस्तुविष्मान॒वासृ॑जत्सत॑व सप्त॑ सिन्धू॒न ।
या रा॒हि॒णमस्फु॑र॒द्वज॑बाहु॒द्याम॒राह॑न्तं स ज॒नास॒ इन्द्रः ॥ १२ ॥

12. *Yaḥ saptaraśmir-vṛṣabhastuviṣmānavāsṛjat sartave sapta sindhūn. Yo rauhiṇamasphurad vajrabāhur-dyām-ārohantaṁ sa janāsa indrah.*

Who shines bright with seven-colour rays of light, mightily generous, immensely full of energy and power, and, breaking the clouds to rain showers, releases the seven floods of water, rivers and seas rolling and flowing, and who energises the moon and the cloud ascending towards the sun under the Rohini asterism, that, dear people, is Indra, the Sun, mighty with his arms of thunder and adamant.

द्यावा॑ चिदस्म पृथि॒वी न॑मत् शुष्मा॑च्चिदस्य॒ पव॑ता भयन्त ।
यः सोम॑पा नि॒चि॒ता वज॑बाहु॒या वज॑हस्तः स ज॒नास॒
इन्द्रः ॥ १३ ॥

13. *Dyāvā cidasmai pr̥thivī namete śuṣmāccidasya parvatā bhayante. Yaḥ somapā nicito vajrabāhuryo vajrahastah sa janāsa indrah.*

Heaven and earth bow to him in homage. Clouds cower and mountains quake for fear of his power. He is the creator, preserver and promoter of the soma nectar and ecstasy of life, knowledge concentrate and power both, thunder-armed for punishment and protection, flower-handed with kusha grass for blessing and benediction. Such is Indra, lord of light and might and life of life, O children of the earth.

यः सु॒न्वन्त॑मव॒ति यः प॑च॒न्तं यः शंस॑न्तं यः श॑शमान॒मृती ।
यस्य॑ ब॒ह्व वध॑नं॒ यस्य॑ सामा॒ यस्य॑दं राधः॒ स ज॒नास॒
इन्द्रः ॥ १४ ॥

14. *Yah sunvantam-avati yah pacantan yah śam-santan yah śaśamānam-ūtī. Yasya brahma vardhanam yasya somo yasyedam rādhah sa janāsa indrah.*

He who protects the creative man of yajnic action, who promotes the man struggling for perfection, and who, with all his modes of protection and progress, advances the prayerful celebrant pilgrim on way to Dharma, piety and charity, He is Indra, know ye all children of the earth. The Veda glorifies him, the soma-joy of the world celebrates him, the beauty and perfection of this creation proclaims his art and presence. Such is Indra, dear children of Divinity.

यः सुन्वत पचत दुध आ चिद्वाजं दद'षि स किलासि
सत्यः । वयं त इन्द्र विश्वह' प्रियासः सुवीरासा विदथमा
वदम ॥ १५ ॥

15. *Yah sunvate pacate dudhra ā cid vājam dardarṣi sa kilāsi satyah. Vayam ta indra viśvaha priyāsaḥ suvīrāso vidathamā vadema .*

Indra, lord of light and life, potent and inviolable, you provide all power and protection with speed of advancement for the creative and struggling perfectionist, and you ward off all force of opposition from him. Lord of existence, surely you are the ultimate Truth, you are eternal. Lord giver of life and potency, we love you, we are your dear darlings. We pray that confident and brave, blest with noble progeny, we may always honour you with holy songs of celebration and creative action in yajna.

Mandala 2/Sukta 13

Indra Devata, Grtsamada Rshi

ऋतुजनित्री तस्या अपस्परि मू जात आविशद्यासु वधत ।
तदाहना अभवत्पिष्युषी पयां शाः पीयूषं पथमं तदुक्थ्यम् ॥ १ ॥

1. *Rturjanitrī tasyā apaspari makṣū jāta āviśad yāsu vardhate. Tadāhanā abhavat piyyuṣī payom'śoḥ pīyūṣam prathamam tadukthyam .*

(There is a season for the birth of life, for everything.) The season is the mother's womb. Whatever is born, the seed enters the waters of the womb, the season, and therein it grows. The receiving mother becomes the first recipient, taster and giver of the nectar of life to the seed, which nectar is the life-nursing energy of the sun. That nectar, that original essence of living energy, is worth knowing and celebration.

सुधीमा यन्ति परि बिभ्रतीः पयां विश्वप्स्याय प भरन्त
भार्जनम् । समांना अध्वा पवतामनुष्यद् यस्ताकृणाः पथमं
सास्युक्थ्यः ॥ २ ॥

2. *Sadhrīmā yanti pari bibhratīḥ payo viśvapsn-yāya pra bharanta bhojanam. Samāno adhvā prava-tāmanuṣyade yastākṛṇoḥ prathamam sāsyaukth-yah.*

To the same one end flow the streams of life all round, holding the nectar of life for nourishment of the world, carrying food for everything living and growing. Similar and equal is the path of the streams so that they may flow for the same purpose. The one, the first original creator who created these streams of life, is worth knowing and celebration.

अन्वका वदति यद ददाति तदूपा मिनन्तदपा एक इयत ।
विश्वा एकस्य विनुदस्ति ॥ ३ ॥

3. *Anveko vadati yad dadāti tad rūpā minantadapā eka īyate. Viśvā ekasya vinudas-titikṣate yastākṛṇoḥ prathamam sāsuyukthyaḥ .*

Whatever that one lord of power, Indra, creates and gives solely by himself, the same he reveals by himself. He creates all the forms and he destroys them all. That's the lord's power and karma in which he is solely manifested. All these universal karmas of the one, the one manages by himself. That one sole lord, the first and original doer who does all these is he, Indra, and he is worth knowing and celebration.

पजाभ्यः पुष्टिं विभजन्त आसत रयिमिव पृष्ठं पभवन्त-
मायत । असिन्वन्दंष्टः पितुरत्ति भाजनं यस्ताकृणाः पथमं
सास्युक्थ्यः ॥ ४ ॥

4. *Prajābhyaḥ puṣṭim vibhajanta āsate rayimiva prṣṭham prabhavantamāyate. Asinvaṇ daṁ-ṣṭraiḥ pituratti bhojanam yastākṛṇoḥ pratha-mam sāsuyukthyaḥ .*

The house holders sit at the yajna working, serving and giving for the health, growth and advancement of the people, and while their wealth, property and possessions are rising in assets, they sit and abide by the yajna, sealing and securing the back bone of the nation, a firm foundation and a launching pad for the coming generations of humanity for further progress. And all the while the sagely scholar scientist visionary enjoys yajnic food musticating every particle

of it with his teeth. Indra, it is you who plan, ordain and execute all these dispensations, you are adorable in words of celebration.

अधाकृणाः पृथिवीं संदृशं दिव या धातीनामहिह गारिण-
क्पथः । तं त्वा स्तामभिर्दभिन वाजिनं द्रवं द्रवा अजन्-
न्त्सास्युक्थ्यः ॥ ५ ॥

5. *Adhākṛṇoḥ pṛthivīm saṁdrśe dive yo dhautīnā-
ma-hihannāriṇak pathaḥ. Taṁ tvā stomebhir-
udabhir-na vājinam devam devā ajanantsāsy-
ukthyah.*

And you develop the earth to a festival of lights for all to see and celebrate, O breaker of the cloud of rain showers of wealth, and you open the various channels of wealth for the streams to flow. Such as you are, Indra, lord of light, wealth and power, brilliant and generous, dynamic and tempestuous as wind and energy, brilliant scholars of the world anoint you with holy waters, and celebrate you with citations and presentations, and raise you to eminence. Adorable you are, indeed.

या भार्जनं च दयस च वधनमादादा शुष्कं मधुमदुदाहिथ ।
स शवधिं नि दधिष विवस्वति विश्वस्यक इशिष
सास्युक्थ्यः ॥ ६ ॥

6. *Yo bhojanam ca dayase ca vardhanm-ārdrādā
śuṣkaṁ madhumad dudohitha. Sa śevadhiṁ ni
dadhiṣe vivasvati viśvasyaika īśiṣe sāsyukthyah.*

Indra, lord of light, wealth and power, you are the one who organise and control consumption and production, growth and allotment and, with your liquid

creativity and energising waters, convert the deserts into honeyed gardens to milk the wealth from the holy earth. O people of the earth, he holds the wealth of the world in the sun and rules the universe solely by himself, alone. Such as you are, O lord of creation and sustenance, you are worthy of celebration in song and yajnic action.

यः पुष्पिणींश्च पस्वश्च धमणां ध दान व्यवनीरधारयः ।
यश्चासमा अर्जना दिद्युता दिव उरुरूवाँ अभितः सास्यु-
क्थ्यः ॥ ७ ॥

7. *Yaḥ puṣpiṇīśca prasvaśca dharmaṇā'dhi dāne vyavanīradhārayaḥ. Yaścāsamā ajano didyuto diva ururūrvāñ abhitaḥ sāsyukthyaḥ.*

Who, with his law and power, in his profuse generosity, holds and sustains the various lands of flowers and fertility, who is vast and potent and creates the infinite variety of lights and blazing energies in their entirety, he, lord worthy of homage and celebration, is Indra.

या नाम्रं सहवसुं निहन्तव पृ णय च दासवशाय चावहः ।
ऊजयन्त्या अपरिविष्टमास्यमुतवाद्य पुरुकृत्सास्युक्थ्यः ॥ ८ ॥

8. *Yo nārmaraṁ sahavasum nihantave prkṣāya ca dāsaveśāya cāvahaḥ. Ūrjayantya apariviṣṭam-āsyamutaivādya purukṛt sāsyukthyaḥ.*

Who for the elimination of antihuman forces, even though they might command wealth and power, and for the expansion of the powers of generosity and creativity and for the working forces, rules and provides the unbounded face of the fertile and energising mother earth, he is Indra, lord of manifold action and he is

worthy of adoration today.

श॒तं वा॒ यस्य॒ द॒शं सा॒कमाद्य॒ एकस्य॒ श्रु॒ष्टा यद्ध॑ चा॒दमावि॑थ ।
अ॒र॒ज्जा द॒स्यून्त्समु॑नब्द॒भीत॑य सुपा॒व्या॑ अ॒भवः॑ सा॒स्यु-
क्थ्यः॑ ॥ ९ ॥

9. *Śataṁ vā yasya daśa sākamādyā ekasya śruṣṭau yaddha codamāvitha. Arajjau dasyūntsamunab-dabhītaye suprāvyo abhavaḥ sāsyukthyaḥ.*

Ten, hundred or thousands are with Indra, sole lord of the world, ready for service at his bidding, unbounded his favours and incentives, a thousand-ways his inspirations and exhortations, he knows. He binds the wicked exploiters, criminals and sinners with unfettered chains to break them down. Supreme protector is he just at hand everywhere. So is he adorable in holy chant.

वि॒श्वद॑नु रा॒धना॒ अस्य॒ पांस्यं॒ ददु॑र॒स्म दधि॑र कृ॒त्व ध॑न॒म ।
ष॒ळस्त॑भ्ना वि॒ष्टिर्ः पञ्च॑ सं॒दृशः॑ परि॑ प॒रा अ॒भवः॑
सा॒स्युक्थ्यः॑ ॥ १० ॥

10. *Viśvedanu rodhanā asya paumsyaṁ dadura-smai dadhire kṛtnave dhanam. Ṣaṣṭastabhñā viṣṭirah pañca saṁdṛśaḥ pari paro abhavaḥ sāsyukthyaḥ.*

All according to his will and law carry out the acts of his omnipotence for him. They hold the wealth and power of the universe for him, lord of action as he is. Lord of wide extensive power and presence, he commands the six seasons of the year and energises the five senses of perception. He encompasses all, he transcends all. The lord is worthy of homage and adoration in words of faith and piety.

सुप॒वाच॒नं तव॑ वी॒र वी॒र्यं॑ यद॒कं क॒तुना॑ वि॒न्दस् वसु॑ ।
जा॒तूश्चिर॑स्य॒ प वयः॑ सह॒स्वता॒ या च॒कथ॑ स॒न्द वि॒श्वा-
स्यु॒क्थ्यः ॥ ११ ॥

12. *Supravācanam tava vīra vīryam yadekena kratunā vindase vasu. Jātūṣṭhirasya pra vayah sahasvato yā cakartha sendra viśvāsuyukthyaḥ.*

Indra, mighty lord of light and life, noble and powerful is your eloquence, since with a single act of will and divinity you win and command the wealth of the world. Eternal and inviolable, ancient and ever youthful, patient yet potent and victorious, for all the acts of existence and creation you do, you are divine, supremely holy, and adorable in acts and words of piety.

अ॒र॒मयः॑ सर॒पस॒स्तरा॑य॒ कं तु॒वीत॑य च व॒य्याय॑ च स्तु॒तिम॑ ।
नी॒चा स॒न्तमु॑द॒नयः॑ परा॒वृजं॑ पा॒न्धं श्रा॒णं श्र॑वयन्त्सास्यु॒-
क्थ्यः ॥ १२ ॥

12. *Aramayah sarapasas-tarāya kam turvītaye ca vayyāya ca srutim. Nīcā santam-udanayah parāvṛjam prāndham śroṇam śravayantsāsyukthyaḥ.*

Indra, you change the dire discipline of holiness to a pleasure path for the sinners to cross the seas and leap to the freedom of Moksha. You accelerate the speed and success of the parent and teacher to continue the family line and the tradition of knowledge. You raise the fallen from the depth, you own and console the rejected and destitute, you give eyes to the blind and ears to the deaf with knowledge to the ignorant. As such, the celebrants adore you in songs of faith and joy.

अ॒स्मभ्यं॑ तद्व॒सा दा॒नाय॑ रा॒धः स॒मथ॑यस्व ब॒हु तं वस॑व्यम ।
इन्द्र॑ यच्चि॒त्रं श्रव॑स्या अनु॒द्युन्बृ॑हद्व॒दम वि॑दथ सु॒वीराः ॥ १३ ॥

13. *Asmabhyam tad vaso dānāya rādhaḥ samar-thay-sva bahu te vasavyam. Indra yaccitraṁ śravasyā anu dyūn brhad vadema vidathe suvīrāḥ.*

Indra, lord of light, power, honour and generosity, giver of peace, progress and prosperity, great and manifold is that wealth of yours which is your parental gift to us as a home and haven to live in joy. Give us the strength and capacity for charity and generosity like yours. Listening, celebrating, we pray, that brave and blest with brave heroic progeny, honoured and glorious, we may profusely praise and spontaneously celebrate your wondrous and heavenly gifts and glory day by day in song and yajna and justify your gifts of life and honour to humanity.

Mandala 2/Sukta 14

Indra Devata, Grtsamada Rshi

अध्व॑यवा॒ भर॑त॒न्दाय॑ सा॒ममाम॑त्रभिः सिञ्च॒ता म॒द्यम॑न्धः ।
का॒मी हि वी॒रः स॒दम॑स्य पी॒तिं जु॒हात॑ वृ॒ष्णा तदि॑दृष
व॒ष्टि ॥ १ ॥

1. *Adhvaryavo bharatendrāya somamāmatrebhiḥ siñcatā madyamandhaḥ. Kāmi hi vīraḥ sadama-sya pītiṁ juhota vṛṣṇe tadideṣa vaṣṭi.*

High priest of the yajna of love and non-violent creation, bear potfuls of soma juice for Indra, brave and youthful hero of the world. Collect and serve exciting food and drink for him in celebration. Eminent, valiant and victorious is he and loves a drink of this soma.

Always call for and prepare the drink for the mighty hero. He loves to live the vigour and ecstasy of life, create the strength and rise in joy.

अध्वयवा या अपा वविवांसं वृत्रं जघानाशन्यव वृ तम ।

तस्मा एतं भरत तद्वशायै एष इन्द्रा अहति पीतिमस्य ॥ २ ॥

2. *Adhvaryo yo apo vavrivāmsaṁ vṛtraṁ jaghānāśanyeva vṛkṣam. Tasmā etaṁ bharata tadvaśāyaṁ eṣa indro arhati pītimasya.*

High priests of the yajna of life, just as a stroke of lightning breaks and shatters a tree into bits, so does Indra, solar hero of the world, break the dark cloud concealing and hoarding the waters of life and thereby releases the showers of rain and joy of life. For him, bear and bring this soma of joy and celebration. He loves it intensely, and this Indra deserves to drink of it to his heart's content.

अध्वयवा या दृभीकं जघान या गा उदाजदप हि वलं वः ।

तस्मा एतमन्तरि न वातमिन्द्रं सामराणुत जून वस्त्रः ॥ ३ ॥

3. *Adhvaryayo yo ṛbhīkaṁ jaghāna yo gā udāja-dapa hi valaṁ vaḥ. Tasmā etamantarikṣe na vāta-min-draṁ somairorṇuta jūrna vastraiḥ.*

Yajnic leaders of the people, Indra, lord ruler of humanity and the world, is he who, like the brilliant sun, dispels the forces of fear and darkness, develops the cows and animal wealth, preserves and replenishes the earth and her environment, opens up flood-gates of power and energy for you and, like the wind in the sky, drives life onward. Carry on this yajna and the creation of soma-joy and vigour for him, celebrate him like the

wind in the sky, felicitate him with drinks of soma and honour him with robes of distinction as you would honour a veteran hero and senior scholar of eminence.

अध्व॑यवा॒ य उर॑णं ज॒घान॒ नव॑ च॒ख्वांसं॑ नव॒तिं च॑ बा॒हून् ।
या अबु॑द्मव॑ नी॒चा ब॑बा॒ध तमि॒न्दं॒ साम॑स्य भृ॒थ
हि॒नात ॥ ४ ॥

4. *Adhvaryayo ya uraṇaṁ jaghana nava cakhvān-
saṁ navatiṁ ca bāhūn. Yo arbudamava nīcā
babādhe tamindraṁ somasya bhr̥the hinota.*

High priests and participants of the progressive yajna of love and creative advancement, invoke, applaud and advance Indra, leader and commander of humanity, who exposes and punishes the hoarder, eliminates the saboteur, overthrows nine and ninety handed demons, and binds and chains down hundred millions of enemy forces. Honour him and celebrate with oblations of love and offer of soma for the creation of vigour and life's joy.

अध्व॑यवा॒ यः स्व॑श्नं ज॒घान॒ यः शु॑ष्णम॒शुषं॑ या व्यंस॑म ।
यः पि॒पुं नमु॑चिं या रु॒द्रिकां॑ तस्मा॒ इन्द्रा॑यान्ध॒सा जु॑हात ॥ ५ ॥

5. *Adhvaryayo yaḥ svaśnaṁ jaghāna yaḥ śuṣṇama-
śuṣaṁ yo vyansam. Yaḥ pipruṁ namuciṁ yo
rudhikrāṁ tasmā indrāyāndhaso juhota.*

High priests of yajna, invoke, invite, honour and offer homage with food and love to Indra who breaks through the clouds of ignorance, who prevents the thriving social suckers and converts deserts into fertile fields, who breaks the shoulders of lawless powers, who fights and defeats the self-server and the persistent evil

doer, and who brings to book those who cross the bounds of preventive law. Do him honour in the yajna of love and dedication.

अध्वयवा यः शतं शम्बरस्य पुरा बिभदाश्मनव पूर्वीः ।

या वचिनः शतमिन्दः सहस्रमपावपद्धरता साममस्म ॥ ६ ॥

6. *Adhvaryayo yaḥ śataṁ śambarasya puro bibhedāśmaneva pūrvīḥ. Yo varcinaḥ śatamin-draḥ sahasramapāvapad bharatā somamas-mai.*

High priests of yajna, offer soma yajna to Indra who shatters with a lightning stone blow a hundred well-established strongholds of the demon of darkness who arrests and prevents the joyous waters of life from their natural flow, Indra who digs out and uproots a hundred thousand sins and crimes of the blazing powers of evil and buries them for ever. Regale him with a drink of soma, the universal joy of life.

अध्वयवा यः शतमा सहस्रं भूम्या उपस्थ वपजघन्वान ।

कुत्सस्यायारतिथिग्वस्य वीरान न्यावृणग्भरता साम-
मस्म ॥ ७ ॥

7. *Adhvaryayo yaḥ śatamā sahasraṁ bhūmyā upasthe'vapajjaghanvān. Kutsasyāyoratithigva-sya vīrān nyāvṛṇag bharatā somamasmai.*

High priests of yajna, bring soma drinks in honour of Indra who sows the seeds and creates a hundred thousand heroes of yajna on the face of the earth, while on the other hand he destroys another hundred thousand warriors of evil and wards off the forces of the opponents of generosity and hospitality.

अध्वयवा॒ य॒ इ॒रः का॒मया॑ध्व॒ श्रु॒ष्टी॒ वह॑न्ता न॒श॒था॒ तदि॑न्द ।
ग॒र्भ॒स्ति॒पू॒तं॒ भ॒रत॑ श्रु॒ताय॑न्दा॒य॒ सामं॑ यज्य॒वा जु॑हात ॥ ८ ॥

8. *Adhvaryavo yannarah kāmāyādhve śruṣṭī vahanto naśathā tadindre. Gabhastipūtaṁ bharata śrutāyendrāya somaṁ yajyavo juhota.*

High priests of yajna, faithful performers, leaders of humanity, whatever you love and desire, whatever you achieve and attain, always with a will in obedience to Divinity carry that forward and hold it in the service of Indra, lord ruler of the world, and bear and bring it up soma, purified and sanctified by the rays of the sun, as an offering in homage to him who is universally heard, praised and celebrated. Enjoy the bliss and ecstasy of soma with him.

अध्वयवः॒ क॒त॒ना॒ श्रु॒ष्टि॒म॒स्म॒ व॒न् नि॒पू॒तं॒ व॒न् उ॒ यि॒ध्व॒म॒ ।
जु॒षा॒णा॒ ह॒स्त्य॑म॒भि॒ वा॒व॒श॒ व॒ इ॒न्दा॒य॒ सामं॑ म॒दि॒रं॒
जु॒हा॒त॒ ॥ ९ ॥

9. *Adhvaryavaḥ kartanā śruṣṭiṁasmai vane nipūtaṁ vana unnayadhvam. Juṣāṇo hastyā-mabhi vāvaśe va indrāya somaṁ madiraṁ juhota.*

Leaders and participants of the yajnic developments of humanity, do your best willingly and spontaneously for this mighty and brilliant Indra. Do that and let it be sanctified and consecrated in the light and purity of the sun and raise the social order in the holy light. Join Indra and do his will, whatever he loves and desires of your art and industry. And when you have accomplished that with the expertise of your hand and imagination, then invoke, invite and honour him and celebrate the exciting pleasure and ecstasy of the soma

of success.

अध्व॒र्यवः॑ पय॒साध॒यथा॑ गाः साम॑भिरीं पृ॒णता॑ भा॒जमि॒न्दम॑ ।
वदा॒हम॑स्य॒ निभृ॑तं म ए॒तद्वि॒त्सन्तं॑ भू॒या यज॑तश्चि॒कत॑ ॥ १० ॥

10. *Adhvaryavaḥ payasodharyathā goḥ somebhirīm prṇatā bhojamindram. Vedāhamasya nibhrtam ma etad ditsantam bhūyo yajataściketa.*

High priests of the yajna of white revolution and herbal essences, let the streams of soma flow for health and joy and surfeit Indra, the mighty order of humanity. Let the order overflow with food and drink like the cow's udders with milk. I know him and the wealth he holds for me. Join him, let everyone know and serve him for his creation and generosity, and let all carry on the effort in unison.

अध्व॒र्यवा॑ या दि॒व्यस्य॑ वस्वा॒ यः पा॒थि॑वस्य॒ तम्य॑स्य॒ राजा॑ ।
तमू॒दरं॑ न पृ॒णता॑ यव॒नन्दं॑ साम॑भिस्तदपा॑ वा अस्तु॑ ॥ ११ ॥

11. *Adhvaryavo yo divyasya vasvo yaḥ pāthivasya kṣamyasya rājā. Tamūrdaram na prṇatā yaveneन्द्रam somebhistadapo vo astu.*

High priests of yajnic action and advancement, citizens of the world, serve Indra who is ruler of the light of heaven, the wealth of earth and the sweets of love and tolerance. Fill his kingdom to overflowing as farmers fill the stores with food and drink. Let the life on earth sparkle with streams of soma and shine with the glow of health and joy. Let that be your karma of divine dedication. Let that be the dynamics of human society.

अ॒स्मभ्यं॑ तद्व॒सा दा॒नाय॑ रा॒धः स॒म॒थय॑स्व ब॒हु त वस॑व्य॒म ।
इ॒न्द्र य॒च्चित्रं॑ श्र॒व॒स्या अनु॑ द्यून्बृ॒हद्व॑द॒म वि॒दथ॑ सु॒वीराः ॥ १२ ॥

12. *Asmabhyam tad vaso dānāya rādhaḥ samartha-
yasva bahu te vasavyam. Indra yaccitraṁ śra-
vasyā anu dyūn bṛhad vadema vidathe suvīrāḥ.*

Indra, lord ruler and master of the wealth of the universe, bless us with that wealth and honour, light and power, and strengthen us that we may be generous, tolerant and forgiving. Great and infinite is your power and glory of the worlds in existence. Wondrous and various is your wealth of life. May we, O lord, blest with that honour, power and splendour, brave and rising with the brave, every day and night sing of your glory and justify your gifts of yajna in our actions and endeavours.

Mandala 2/Sukta 15

Indra Devata, Grtsamada Rshi

प घा॑ न्व॒स्य म॒हता॑ म॒हानि॑ स॒त्या स॒त्यस्य॑ क॒रणानि॑ वाच॒म ।
त्रि॒क॒दु॒क॒ष्वपि॑ ब॒त्सु॒तस्या॑स्य म॒द अ॒हि॒मि॒न्द्रा ज॒घान ॥ १ ॥

1. *Pra ghā nvasya mahato mahāni satyā satyasya
karaṇāni vocam. Trikadrūkeṣvapibat sutasyā-
sya made ahimindro jaghāna .*

I would set forth and sing in celebration of the great and true actions and achievements of this great and eternal lord Indra, ruler of the world, brilliant and blazing as the sun who drinks up the distilled essences of earth, heaven and the middle regions in three ways and radiates and matures exhilarating soma in three orders of nature, herbs of the earth, waters of the sky

and light of the solar regions, and who, in the power and ecstasy of this soma process, strikes and breaks the dark cloud of showers for rain on the earth.

अ॒वंश॑ द्याम॑स्तभाय॒द बृ॒हन्त॑मा रा॒दसी॑ अपृ॒णद॑न्तरि॑ ।
स धा॑रय॒त्पृथि॑र्वीं प॒पथ॑च्च॒ साम॑स्य॒ ता म॒द इन्द्र॑श्चकार ॥ २ ॥

2. *Avamśe dyāmastabhāyad brhantamā rodasī aprṇadantarikṣam. Sa dhārayat pṛthivīm paprathacca somasya tā mada indraścakāra.*

Indra, lord of existence, sustains the mighty heaven of light in space without a supporting column. He fills the heaven and earth and the skies of the middle regions with light and fertility for life and holds the earth in orbit. And thus the lord manifests his power and glory in the expansive universe across the spaces. In the ecstasy and Ananda of the soma of creation, the lord performs all these actions for life and humanity.

सद्म॑व पाच॒ वि मि॑माय॒ मान॑व॒र्जण॑ खान्य॒तृण॑ ।दी॒नाम॑ ।
वृ॒थासृ॑ज॒त्पृथि॑भिर्दी॒घया॒थः साम॑स्य॒ ता म॒द इन्द्र॑श्च॒
कार॑ ॥ ३ ॥

3. *Sadmeva prāco vi mimāya mānair-vajreṇa khānyatrṇan-nadīnām. Vṛthāsṛjat pathibhir-dīrghayāthaiḥ somasya tā mada indraścakāra.*

Like a sacred house of prayer, Indra, lord creator, makes the worlds of existence since eternity with exact measures and perfect knowledge of their form, function and purpose. He splits open the upsurge of waters from river sources, digs the beds of flow with a natural and spontaneous stroke of the thunderbolt and releases the floods by paths deep and wide for us to move and

navigate. Indra does all these in joy and ecstasy for his love of creation and for the soma pleasure of his children.

स पवा हृन्परिगत्या दभीतविश्वमधागार्युधमिद्ध अग्रा ।
सं गाभिरश्वरसृजदथभिः सामस्य ता मद इन्द्रश्चकार ॥ ४ ॥

4. *Sa pravoḥhṛṇ parigatyā dabhīter-viśvam-adhāg-āyudham-iddhe agnau. Saṁ gobhir-aśvair-asṛjad rathebhiḥ somasya tā mada indraścakāra.*

Having overcome all the weapons of violence, fear and terror, he burns them in the blazing fire of his cosmic yajna and creates modes of transport and communication with bullocks, horses, chariots and waves of energy and motive power. He does all these in his ecstasy of creativity for the joy of his creation. This is the glory of Indra.

स ई' महीं धुनिमताररम्णात्सा अस्नातृनपारयत्स्वस्ति । त
उत्स्नाय रयिमभि प तस्थुः सामस्य ता मद इन्द्रश्च-
कार ॥ ५ ॥

5. *Sa īm mahīm dhunim-eter-aramṇāt so asnātṛn-apārayat svasti. Ta utsnāya rayimabhi pra tasthuh somasya tā mada indraścakāra.*

He gives motion to the waters, and the earth, in fact to all things on the move, and he controls, stabilizes, arrests and ultimately stills that movement to rest. He helps the uninitiates to move and cross the seas for their good, and they rise and, having bathed in the waters, abide in the wealth of divine bliss. Indra does all these in the ecstasy of creation for the joy of his creation.

साद॑ञ्च॒ सिन्धु॑मरिणान्म॒हित्वा वज॑णान् उ॒षसः॒ सं पि॑पष ।
अ॒ज॒वसा॑ ज॒विनी॑भिविवृ॒श्चन्त्साम॑स्य॒ ता म॒द इन्द्र॑श्च-
कार ॥ ६ ॥

6. *Sodañcam sindhum-ariṇān-mahitvā vajreṇāna uṣasaḥ saṁ pipeṣa. Ajavaso javinībhir-vivṛścan tsomasya tā mada indraścakāra.*

With his blazing might he reaches and raises the rising sea. With his light he adorns the chariot of the dawn. Moving and shaking the motionless with his own forces of velocity, Indra goes on with his actions in the joy of his creation for the joy of his children.

स वि॒द्वान् अप॑गाहं क॒नीना॑म॒विभ॒व॒ जु॒दति॑ष्ठत्परा॒वृक॑ । प॒ति
श्रा॒णः स्था॒द व्य॑न॒गच॑ष्ट॒ साम॑स्य॒ ता म॒द इन्द्र॑श्चकार ॥ ७ ॥

7. *Sa vidvāṅ apagohaṁ kanīnām-āvirbhavann-udatiṣṭhat parāvṛk. Prati śroṇaḥ sthād vyana-gacaṣṭa somasya tā mada indraścakāra.*

He, self-refulgent lord of knowledge, removing the veil of darkness from the lights, manifests himself and stays high and above all. Listening to the prayerful, he abides by all, reveals himself and speaks to the faithful. Thus does Indra perform his actions of divinity in his own ecstasy of creation and for the created.

भि॒नद्ब॒लमङ्गि॑राभि॒गृणा॑ना वि प॒र्व॒तस्य॑ दृ॒हि॒तान्य॑रत ।
रि॒णगा॑धांसि कृ॒त्रिमा॑ण्य॒षां साम॑स्य॒ ता म॒द इन्द्र॑श्चकार ॥ ८ ॥

8. *Bhinad valam-aṅgirobhir-grṇāno vi parvatasya dṛmhitānyairat. Riṇagrodhāṁsi kṛtrimāṇyeṣāṁ somasya tā mada indraścakāra.*

Indra, blazing ruler of the world, proclaiming

his power and presence, dispels the dark and distressive forces of life with the rays of his light and knowledge. He breaks open the deep caverns of mountains and the clouds and opens their gates for sun and shower. He shatters the artificial walls of division in humanity for their progress. These are the acts of Indra done in his ecstasy of soma for his people.

स्वप्न॑ना॒भ्युप्या॑ चुमु॒रिं धुनिं॑ च ज॒घन्थ॑ दस्युं प द॒भीति॑मावः ।
र॒म्भी चि॒दत्र॑ विविद॒ हिर॑ण्यं॒ साम॑स्य॒ ता म॒द इन्द्र॑श्च-
कार ॥ ९ ॥

9. *Svapnenābhyupyā cumurim dhuniṁ ca jaghantha dasyuṁ pra dabhītimāvaḥ. Rambhī cidatra vivide hiraṇyaṁ somasya tā mada indraścakāra.*

He alerts the man yawning with sleepy sloth, silences the agitator, destroys the robber, suppresses the fearful devil, and, under his rule, the honest worker gets his wages in gold. Such are the acts of performance which Indra accomplishes in the ecstasy of soma for the joy of the people.

नूनं॑ सा त॒ पति॑ वरं ज॒रित्र॑ दु॒हीय॑दिन्द्र॒ दणि॑णा म॒घानी॑ ।
शि॒ त॒ स्ता॒तृभ्या॑ मा॒ति धृ॒ग्भगा॑ ना बृ॒हद्व॑दम वि॒दथ॑
सु॒वीराः॑ ॥ १० ॥

10. *Nūnaṁ sā te prati varam jaritre duhīyadindra dakṣiṇā maghonī. Śikṣā stotrbhyo māti dhagbhago no brhad vadema vidathe suvīrāḥ.*

Indra, lord ruler of the world, giver of light and joy, may that magnificent generosity of yours award the highest fulfilment to the celebrant, and cherished knowledge to the worshipper. Lord of power and

splendour, may your glory shine and blaze for us but not burn our gifts of your magnanimity. And may we, brave and blest with the brave, celebrate your glory in our yajnic acts of piety and obedience to your will.

Mandala 2/Sukta 16

Indra Devata, Grtsamada Rshi

प वः स॒तां ज्य॑ष्ठ॒तमा॒य सु॑ष्टु॒तिम॒ग्रावि॑व स॒मिधा॒न ह॒विभ॑र ।
इ॒न्द्रम॑जु॒र्यं ज॒रय॑न्तमु॒त्तं स॒नाद्यु॑वा॒नम॒वस॑ हवामह ॥ १ ॥

1. *Pra vaḥ satām jyeṣṭhatamāya suṣṭutimagnāviva samidhāne havirbhare. Indramajuryam jarayanta mukṣitam sanād yuvānamavase havāmahe.*

O worshippers and dedicated devotees of Indra, for your sake I offer the sweetest song of celebration in honour of the highest lord of life and energy as I bear and offer oblations of holy fragrant havish into the lighted fire of yajna. We invoke and serve Indra, unaging lord of imperishable energy, full of inexhaustible power and eternally youthful, consuming and converting matter into energy. We develop the lord's energy for our protection and advancement.

यस्मा॒दिन्द्रा॑द बृ॒हतः॑ किं च॒नमृ॑त वि॒श्वान्य॑स्मिन्त्संभृ॒ताधि॑
वी॒र्या । ज॒ठर॑ सामं त॒न्वी॑ स॒हा म॒हा ह॒स्त व॒जं भ॑रति शी॒षणि॑
क॒तुम॑ ॥ २ ॥

2. *Yasmādirindrād brhataḥ kiṁ canemṛte viśvānyasmintsambhṛtādhi vīryā. Jaṭhatre somam tanvī saho maho haste vajram bharati śīrṣaṇi kratum .*

Without this great lord Indra, eternal power and energy, there is nothing that is great, indeed anything at

all. In this supreme presence are held all the courage, valour and virility. In his oceanic potential lies all the power, peace and pleasure. In his body, he holds challenge, patience and fortitude, grandeur and splendour, in his hand, thunder and lightning, in his head, vision, intelligence and noblest yajnic action.

न णीभ्यां परिभ्व त इन्द्रियं न समुदः पवतरिन्द त
रथः । न त वज्रमन्वशनाति कश्चन यदाशुभिः पतसि याजना
पुरु ॥ ३ ॥

3. *Na kṣaṇībhyaṃ paribhve ta indriyaṃ na samudraiḥ parvatairindra te rathah. Na te vajramanvaśnoti kaścana yadāśubhiḥ patasi yojanā puru.*

Not by heaven and earth is your wealth and power contained, much less surpassed. Nor can your chariot be exhausted and out-distanced by the expansive seas and high mountains or even by the spatial clouds. Nor can any weapon even remotely approach the invincible terror of your thunderbolt. All this because you shoot like an arrow with the tempestuous rays of light and waves of energy and currents of winds many many miles and yojans distance instantly.

विश्व ह्यस्म यजताय धृष्णाव कतुं भरन्ति वृषभाय सश्चत ।
वृषा यजस्व हविषा विदुष्टरः पिबेन्द सामं वृषभण
भानुना ॥ ४ ॥

4. *Viśve hyasmai yajatāya dhr̥ṣṇave kratuṃ bharanti vṛṣabhāya saścate. Vṛṣā yajasva haviṣā viduṣṭarah pibendra somaṃ vṛṣabhena bhānunā.*

All bear noble thoughts and perform holy acts of yajna in honour of this lord Indra, cosmic yajamana,

bold and daring, overwhelming and generous, and universal friend and constant companion. Generous yajaka, you are very wise and highly knowledgeable. Offer yajna with homage and fragrant havis. O lord Indra, participate in our yajna alongwith the generous sun and like the sun, drink the soma of joy and grant us the bliss.

वृष्णः काशः पवत मध्व ऊमिवृषभा तय वृषभाय पातव ।
वृषणाध्वयू वृषभासा अदया वृषणं सामं वृषभाय
सुष्वति ॥ ५ ॥

5. *Vṛṣṇaḥ kośaḥ pavate madhva ūrmirvṛṣa-
bhānnāya vṛṣabhāya pātave. Vṛṣaṇādhvaryū
vṛṣabhāso adrayo vṛṣaṇam somam vṛṣabhāya
suṣvati.*

Treasure clouds of liquid energy explode from the sun and radiate all round, honey streams of light and power flow from the sun, in waves, for the nourishment and maturation of the vibrant life in existence as food and drink for the mighty humanity and other living beings. Roaring clouds rain down living waters for the health and joy of the children of earth. Generous high-priests of the yajna of love and non-violence press out soma and distil the exciting drink of life and ecstasy from the herbs and raise it in flaming waves of fragrance.

वृषा त वज उत त वृषा रथा वृषणा हरी वृषभाण्यायुधा ।
वृषणा मदस्य वृषभ त्वमीशिष इन्द्र सामस्य वृषभस्य
तृप्नुहि ॥ ६ ॥

6. *Vṛṣā te vajra uta te vṛṣā ratho vṛṣaṇā harī vṛṣa-
bhānyāyudhā. Vṛṣṇo madasya vṛṣabha tvamīṣiṣa
indra somasya vṛṣabhasya tṛpṇuhi .*

Indra, generous and potent lord of life and joy, mighty is your thunderbolt, tempestuous your chariot, fast as winds are your horses, and blazing are your arms and weapons of justice, reward and punishment. Generous and mighty lord, you create and govern the infinite treasures of life, vigour and joy. O lord of power and energy, drink of this invigorating soma of joy and give us too the drink of it to the depth of surfeit and heights of sobriety.

प त् नावँ न समन वचस्युवं ब्रह्मणा यामि सर्वनषु दाधृषिः ।
कुवि ण अस्व वचसा निबाधिषदिन्दमुत्सं न वसुनः
सिचामह ॥ ७ ॥

7. *Pra te nāvaṁ na samane vacasyuvaṁ brahmaṇā
yāmi savaneṣu dādhrṣiḥ. Kuvinno asya vacaso
nodbhiṣadindramutsaṁ na vasunaḥ sicāmahe.*

Loud and bold in inspiration for the challenges of the business of living, with all my wealth of power and prayer I come to you, lord of light and knowledge, and take on to you as to a boat in the struggle for survival and success across the seas, eloquent as you are with the Word of the Veda and light of Divinity. Indra, lord of knowledge, listen to this word of prayer, know what we need and desire. We come to you, associate with you, serve you, and study and develop divine energy and power with you as a treasure-house of the wealth of the world.

पुरा संबाधाद्भ्या ववृत्स्व ना धनुन वत्सं यवसस्य पिप्युषी ।
सकृत्सु तं सुमतिभिः शतकता सं पत्नीभिन वृषणा
नसीमहि ॥ ८ ॥

8. *Purā sambādadhābhyā vavṛtsva no dhenurna
vatsaṁ yavasasya pipyuṣī. Sakṛtsu te sumatibhiḥ
śatakrato saṁ patnībhirna vṛṣaṇo naśīmahi.*

Indra, lord of a hundred noble acts of yajna, by virtue of our ancient and eternal relation as father and son, mother and child, creator and creature, pervader and pervaded, teacher and disciple, come to us like the abundant mother cow overflowing with the milk of life for her darling calf on the pasture, and be with us always, never forsake us, lord, so that we too, with all noble thoughts and intentions, reach you and ever be with you like generous, loving and prayerful men abiding in the company of intelligent and life-sustaining wives and mothers.

नूनं सा तं प्रति वरं जरित्र दुहीयदिन्द्रं दधिणा मघानी ।
शिवां स्तातृभ्या मातिं धग्भगा ना बृहद्वदम विदथ
सुवीरः ॥ ९ ॥

9. *Nūnaṁ sā te prati varaṁ jaritre duhīyadindra
dakṣiṇā maghonī. Śikṣā stotr̥bhyo māti dhag-
bhago no bṛhad vadema vidathe suvīrāḥ.*

Indra, lord giver of light and the wealth of life, may that magnificent bounty of yours flow and shower the desired excellence upon your singer and celebrant, sure, instantly and incessantly. May the light of knowledge and wealth of power given to the devotee ever shine for us but never blaze to excess, never burn, so that, bright and brave, blest with the brave, we may

sing in praise and homage to you in our yajnic acts of life and the music may rise and ring across the spaces.

Mandala 2/Sukta 17

Indra Devata, Grtsamada Rshi

तदस्म॒ नव्यमङ्गि॒रस्वद॑चत॒ शुष्मा॒ यद॑स्य प॒त्नथादी॑रत ।
विश्वा॒ यद गा॒त्रा सह॑सा॒ परी॑वृता॒ मद॒ साम॑स्य दृ॒ंहितान्य॑-
र॑यत ॥ १ ॥

1. *Tadasmai navyam-aṅgirasvad-arcata śuṣmā yadasya pratnathodirate. Viśvā yad gotrā sahasā parīvṛtā made somasya dr̥mhitānyai-rayat.*

Offer homage of praise in worship to this adorable lord Indra, light of the world, like the breath of life, since his powers operate in life as of old and eternally and who in his ecstasy of soma-yaga of creation, with a stroke of his omnipotence, opened forth and activated all the clouds of dark energies which lay asleep all round during the night of the universe.

स भू॒तु या ह॑ पथ॒माय॒ धार्य॑स॒ आज्ञा॒ मिमा॑ना॒ महि॑मान्-
माति॑रत । शू॒रा या यु॒त्सु त॒न्वं परि॑व्यत॒ शी॒षणि॒ द्यां म॑हि॒ना
पत्य॑मुञ्चत ॥ २ ॥

2. *Sa bhūtu yo ha prathamāya dhāyasa ojo mimāno mahimānamātirat. Śuro yo yutsu tanvaṁ parivyata śīrṣaṇi dyāṁ mahinā pratyamuñcata.*

May that Indra, lord creator, be good and kind to us, Indra who first for the creation and sustenance of the universe manifests his creative energy in Prakṛti and then expands his own power and potential across the

world of nature. Mighty is he who in the battlesome-interaction of the elements creates the grand structure of the universe and then, as the pervasive spirit of life, veils himself in the body of the universe. It is he who, by his own essential might raised the heaven of light on high and stayed it there.

अधाकृणाः पथमं वीर्यं^१ महद्यदस्याग ब्रह्मणा शुष्ममरयः ।
रथष्ठन हयश्वन विच्युताः प जीरयः सिस्रत सध्य^१क
पृथक ॥ ३ ॥

3. *Adhākṛṇoḥ prathamam vīryam mahad yada-syāgre brahmaṇā śuṣmamairayaḥ. Ratheṣṭhena haryaśvena vicyutāḥ pra jīrayaḥ sisrate sadhryak prthak.*

And thereafter, first of all, he creates the prime universal fertility and creative vitality, mighty energy forces, which he with his omnipotence and omniscience, sets in motion. They, great lokas and regions of the universe, released and accelerated by Indra, master of the chariot as well as of the horses, roll and revolve and rotate youthfully, all together and separately too, each by itself.

अधा या विश्वा भुवनाभि मज्जनशानकृत्यवया अभ्यवधत ।
आदादसी ज्यातिषा वह्निरातनात्सीव्यन्तमांसि दुधिता
समव्ययत ॥ ४ ॥

4. *Adhā yo viśvā bhunābhi majmaneśānakṛt pravayā abhyavardhata. Ād rodasī jyotiṣā vahnirātanot sīvyān tamāmsi dudhitā samavyayat.*

Indra, lord creator, who is master controller and ruler of the worlds of the universe by his omnipotence,

pervades the expansive universe, and, wielding and sustaining the creation, fills the heaven and earth with light and, binding and integrating the far off regions together, dispels the darkness from the regions and covers them with the light of divinity.

स पा॒चीना॒न पर्व॑तान् दृ॒हदाज॑सा धरा॒चीन॑मकृ॒णाद॑पामर्षः ।
अधा॒रय॑त्पृथि॒वीं वि॒श्वधा॑यस॒मस्त॑भ्नान्मा॒यया॒ द्याम॑-
व॒स्त्रसः॑ ॥ ५ ॥

5. *Sa prācīnān parvatān dṛṇhadojasā-dharācīnam-akṛṇodapāmapaḥ. Adhārayat pṛthivīm viśvadhā-yasamastabhnān-māyayā dyāmavasrasaḥ .*

He strengthens and firms up the ancient high clouds with his might and splendour and creates the lower ones this side of time and also creates the waters of the middle regions of the skies. He wields and sustains the earth mother of all the living life and holds and sustains with his marvellous power the heaven of light above, steady, secure, and extensive.

सास्मा॒ अरं॑ बा॒हुभ्यां॑ यं पि॒ताकृ॑णाद्वि॒श्वस्मा॑दा ज॒नुषा॑
वद॑स॒स्परी॑ । यना॑ पृथि॒व्यां नि॑ कि॒विंश॑य॒ध्य॒ वज॑ण ह॒त्व्य-
वृ॒णक्तु॑वि॒ष्वणिः॑ ॥ ६ ॥

6. *Sāsmā aram bāhubhyām yaṁ pitākṛṇod viśva-smādā januṣo vedasaspari. Yenā pṛthivyām ni kriviṁ śayadhyai vajreṇa hatvyavṛṇak tuviṣvaṇiḥ.*

That is for this: The sun which the father creator has created and fashioned forth in beauty with his own hands over all that is born and all that know, that mighty catalytic power by which he breaks and burns the atoms and, with a stroke of thunder and lightning, melts the

cloud in rain showers to flow on earth and rest in the oceans. That sun is for this lord Indra and his pleasure. And the sun is for this darling Indra of the world of creation, the human soul which the father creator has fashioned forth in body and adorned with his own hands and which is over and above all that is born, by virtue of its knowledge and intelligence. And this darling child too, this humanity, is for the sun and earth and for the father creator to be ever in service for preservation of the earth and environment and for dedication to Divinity.

अमाजूरिव पित्राः सचा सती समांनादा सदसस्त्वामिय
भगम । कृधि पकृतमुप मास्या भर दृद्धि भागं तन्वा३ येन
मामहः ॥ ७ ॥

7. *Amājūriva pitroḥ sacā satī samānādā sadastvā-miye bhagam. Kṛdhi praketaṃupa māsyā bhara daddhi bhāgaṃ tanvo yena māmahaḥ .*

Like a dedicated maiden abiding in the father's home I pray: Le me rise from this physical house of life to the glory of divinity. Indra, lord of light and knowledge, raise me to knowledge. O Sun, bring me to light and lustre month by month. Bless me with the best that is mine, my share of life, by which I may rise to the highest that I can be, my own real self.

भाजं त्वामिन्द वयं हुवम दृदिष्ट्वमिन्दापांसि वाजान ।
अविद्धीन्द चित्रया न ऊती कृधि वृषा इन्द वस्यसा नः ॥ ८ ॥

8. *Bhojaṃ tvāmindra vayaṃ huvema dadiṣṭvamin-drāpāmsi vājān. Avidḍhīndra citrayā na ūtī kṛdhi vṛṣannindra vasyaso naḥ.*

Indra, bountiful lord of the beauty and joy of

life, we invoke you and pray: Lord of wealth, honour and power, give us the strength and courage to do our karma. Give us the light of your knowledge and vision. Lord destroyer of hate, jealousy and enmity, save us, protect us with your wondrous ways of protection. Lord of generosity, make us profusely rich and generous with the gifts of life.

नूनं सा त पति वरं जरित्र दुहीयदिन्द्र दणिणा मघानी ।
शि ता स्तातृभ्या माति धग्भगा ना बृहद्वदम विदथ
सुवीरः ॥ ९ ॥

9. *Nūnaṁ sā te prati varam jaritre duhīyadindra dakṣiṇā maghonī. Śikṣā stotrbhyo māti dhagbhaga na bṛhadvadam vidathe suvīrāḥ .*

Indra, lord of light and knowledge, power and glory, may that munificent generosity of yours, and may that knowledge and divine teaching of yours bring unto the singer celebrant and the disciples holy gifts of their heart's desire for sure and at the earliest. Give us the strength and vision that we, brave and blest with the brave, be great celebrants of your glory in our holy and yajnic acts of life in your service. Let the light shine, let the fire blaze, but not burn any of the gifts of Divinity.

Mandala 2/Sukta 18

Indra Devata, Grtsamada Rshi

पाता रथा नवा याजि सन्निश्चतुयुगस्त्रिकशः सप्तरश्मिः ।
दशारित्रा मनुष्यः स्वषाः स इष्टिभिर्मतिभी रंहा भूत ॥ १ ॥

1. *Prātāratho navo yoji sasniścaturyugastrikaśaḥ saptaraśmiḥ. Daśāritro manuṣyaḥ svarṣāḥ sa iṣṭibhirmatibhī rañhyo bhūt.*

Let the latest new chariot be harnessed this morning, winsome, bountiful and strongly structured, four powered, three geared, seven steered, with ten propellers, manmade chariot for humanity, self-generative for power which may be navigable with inbuilt intelligence, controlled and monitored by men.

सास्मा॒ अरं पथ॑मं स द्वितीय॑मु॒ता तृतीयं॑ मनु॒षः स हाता॑ ।
अ॒न्यस्या॒ गभ॑म॒न्य ऊँ जनन्त॑ सा अ॒न्यभिः॑ सच॒त ज॒न्या
वृषा॑ ॥ २ ॥

2. *Sāsmā araṁ prathamam sa dvitīyamuto tṛtīyam manuṣaḥ sa hotā. Anyasyā garbhamanya ū jananta so anyebhiḥ sacate jenyo vṛṣā.*

That chariot is perfectly suitable and comfortable for this lord Indra, creator and ruler of power. Harbinger of knowledge, comfort and power for humanity, it covers the first stage of the earth, second stage of the sky, and the third stage of space. The product of one is taken over by others who move it further so that, victorious and highly productive, it joins with the other heavenly bodies.

हरी॑ नु कं रथ॑ इन्द्र॒स्य याज॑मा॒य सूक्त॑न॒ वच॑सा॒ नव॑न । मा
षु॒ त्वा॒मत्र॑ ब॒हवा॒ हि वि॒षा नि॑ रीर॒म॒न्यज॑मानासा अ॒न्य ॥ ३ ॥

3. *Harī nu kaṁ ratha indrasya yojamāyai sūktena vacasā navena. Mo ṣu tvāmatra bahavo hi viprā ni rīraman yajamānāso anye.*

In this versatile chariot of Indra, lord of power and humanity, I use twofold power of electric energy in a circuit to move it according to the latest word of the formula of automotion. The many scholars and

participants in the yajnic programme of research and science please and celebrate you, O creator, not the others.

आ द्वाभ्यां हरिभ्यामिन्द याह्या चतुभिरा षडभिहूयमानः ।
आष्टाभिदशभिः सामपयमयं सुतः सुमख मा मृधस्कः ॥ ४ ॥

4. *Ā dvābhyāṁ haribhyāmindra yāhyā caturbhirā ṣaḍbhirhūyamānaḥ. Āṣṭābhirdaśabhiḥ soma-peya-mayaṁ sutaḥ sumakha mā mṛdhaskah.*

Indra, lord of knowledge and power, come conducted by two, four, and six powers of motion, even by eight or ten for a drink of soma of success which, O high priest of noble yajna, is ready right here. Pray do not engage in any programme of violence and war.

आ विंशत्या त्रिंशता याह्यावाडा चत्वारिंशता हरिभियुजानः ।
आ पञ्चाशता सुरथभिरिन्दा षष्ट्या सप्तत्या सामपयम ॥ ५ ॥

5. *Ā viṁśatyā triṁśatā yāhyarvāṇā catvarimśatā haribhiryujānaḥ. Ā pañcāśatā surathebhirindra ṣaṣṭyā saptatyā somapeyam.*

Indra, come hither equipped with twenty, thirty, forty, fifty, sixty, seventy excellent horse powers of chariot for a drink of soma.

आशीत्या नवत्या याह्यावाडा शतन हरिभिरुह्यमानः ।
अयं हि त शुनहात्रषु साम इन्द त्वाया परिषिक्ता मदाय ॥ ६ ॥

6. *Āśītyā navatyā yāhyarvāṇā śatena haribhiruhya-mānaḥ. Ayaṁ hi te śunahotreṣu soma indra tvāyā pariṣikto madāya.*

Indra, come hither conducted by a chariot of eighty, ninety and a hundred horse power. Here is this

soma distilled and sanctified for your pleasure in the auspicious programmes of yajna of your choice.

मम ब्रह्मन्द् याह्यच्छ विस्वा हरी धुरि धिष्वा रथस्य ।

पुरुत्रा हि विहव्या बभूथास्मिञ्छूर सवन मादयस्व ॥ ७ ॥

7. *Mama brahmendra yāhyacchā viśvā harī dhuri dhiṣvā rathasya. Purutrā hi vihavyo bahhūthā-smiñchūra savane mādayasva .*

Indra, lord of power and honour, listen well to our song of praise and prayer. Take to the chariot, yoke the circuitous motive energies to the chariot pole and come post haste to receive our homage and yajna fragrance. Be responsive to the invocation and invitation of many, O generous lord, join in this auspicious celebration and rejoice with us.

न म इन्द्रेण सख्यं वि योषदस्मभ्यमस्य दि णा दुहीत ।

उप ज्येष्ठ वरुथ गभस्ता प्रायपीय जिगीवांसः स्याम ॥ ८ ॥

8. *Na ma indreṇa sakhyam vi yoṣadasmabhyamasya dakṣiṇā duhīta. Upa jyeṣṭhe varūthe gabhastau prāyeprāye jigīvāṁsaḥ syāma.*

Never may my love and friendship with Indra be snapped, and may his kindness and generosity ever keep it flowing for us abundantly. And may we, closely under his high protection and divine light, be inspired for victory in every project of life at the very start of the expedition.

नूनं सा त पति वरं जरित्र दुहीयदिन्द दि णा मघानी ।

शि त स्तातृभ्या माति धग्भगा ना बृहद्वदम विदथ सुवीराः ॥ ९ ॥

9. *Nūnaṁ sā te prati varam jaritre duhīyadindra dakṣiṇā maghonī. Sikṣā stotṛbhyo māti dhagbhago no bṛhad vadema vidathe suvīrāḥ.*

Indra, generous lord of wealth and power, honour and victory, may that magnificent generosity and kindness of your grace ever flow abundantly for us and bestow upon the singer celebrant and the disciples sure gifts of their favourite choice. And may your teaching and knowledge and your grandeur ever shine for the admirers but never burn the love, desire and self-confidence of the devotees. And may we, brave and blest with the brave, ever celebrate your heavenly glory in our noblest yajnic projects of life.

Mandala 2/Sukta 19

Indra Devata, Grtsamada Rshi

अपोय्यस्यान्धसा मदाय मनीषिणः सुवानस्य पर्यसः ।
यस्मिन्दिन्द्रः प्रदिवि वावृधान आका दध ब्रह्मण्यन्तश्च
नरः ॥ १ ॥

1. *Apāyyasyāndhaso madāya manīṣiṇaḥ suvānasya prayasaḥ. Yasminnindraḥ pradivi vāvṛdhāne oko dadhe brahmaṇyantaśca naraḥ.*

Ye saints and sages all, masters of mind and thought, lovers of Divinity and leaders of humanity, you have tasted of the food and drunk deep of the honey sweets of nectar for the beauty and ecstasy of life at that fount of light divine where Indra, the Sun, ever abiding, rising and waxing, holds his place in the light of heaven! O for a draught of that nectar, a morsel of that food, a glimpse of that light!

अस्य मन्दा॒ना मध्वा॒ वज॑हस्ता हिमि॒न्दा अणा॒वृतं॑ वि
वृश्चत॑ । प यद्वया॒ न स्वस॑राण्यच्छ॒ पयांसि॑ च न॒दीनां॑
चक्र॑मन्त ॥ २ ॥

2. *Asya mandāno madhvo vajrahasto 'himindro arṇovṛtaṁ vi vṛścat. Pra yad vayo na svasarāṇyacchā prayāṁsi ca nadīnām cakramanta.*

Tasting of the nectar sweets of this divinity in ecstasy, Indra, the Sun, armed with light and thunder, breaks open the clouds of darkness holding floods and oceans of water, and thence flow, flying like birds of life, bright days of light and sparkling streams of water.

स माहि॑न् इन्दा॒ अणा॑ अ॒पां पर॑यदहिहाच्छा॒ समु॒द्रम॑ ।
अर्ज॑नयत्सूर्य॑ वि॒दद्वा अ॒क्तुना॑ह्नां व॒युना॑नि साधत ॥ ३ ॥

3. *Sa māhina indro arṇo apāṁ prairayad-ahihācchā samudram. Ajanayat sūryaṁ vidad gā aktunāhnām vayunāni sādhat.*

That great Indra, lord omnipotent, activates the waters in the midst of space and he, breaker of darkness into light and life, then creates the oceans. He creates the solar system, reveals the stars, planets and satellites, shows the days by nights and directs the daily round of world's activities.

सा अप॑तीनि॒ मन॑व पु॒रूणी॑न्दा दाश॒द्वाशु॑ष हन्ति॒ वृत्र॑म ।
स॒द्या या नृ॑भ्या॑ अत॒साय्या॒ भूत्प॑स्पृ॒धान॑भ्यः सू॒यस्य॑
सा॒ता ॥ ४ ॥

4. *So apratīni manave purūṇindro dāśad dāśuṣe hanti vṛtraṁ. Sadyo yo nṛbhyo atasāyyo bhūt pasprdhānebhyaḥ sūryasya sātāu.*

The same omnipotent lord Indra who breaks the clouds of darkness bestows on the generous man of noble thought and meditation many gifts of immeasurable value. May the lord ever be friends with people who struggle forward in life for sun and shower of the light and peace of Divinity.

स सुन्वत इन्द्रः सूयमा द्वा रिण्डमर्त्याय स्तवान ।

आ यदयिं गुहदवद्यमस्म भरदंशं नतशा दशस्यन ॥ ५ ॥

5. *Sa sunvata indraḥ sūryamā''devo riṇaṁm-artyāya stavān. Ā yad rayiṁ guhadavadyamasmai bhavadamśam naitaśo daśasyan.*

That Indra, lord of universal energy, light and wealth, brilliant and generous, releases for the creative man of research and development the light and power of the sun in addition to songs of praise and appreciation and, bringing unknown and indescribable wealth for this man, never destroys the share that is his due.

स रन्धयत्सदिवः सारथय शुष्णमशुषं कुर्यवं कुत्साय ।

दिवादासाय नवतिं च नवन्दः पुरा व्यरच्छम्बरस्य ॥ ६ ॥

6. *Sa randhayat sadivaḥ sārathaye śuṣṇam-aśuṣam kuyavam kutsāya. Divodāsāya navatiṁ ca navedraḥ puro vyairac chamberasya .*

Indra, lord of light and energy of the sun in heaven, for the good of the guide and leader of humanity and for the man of piety, charity and dedication to Divinity, breaks the intensity of drought and the pestilence of good harvest, overcomes ninety and nine defensive walls of the dark cloud for rain and converts drought into showers and famine into plenty and fertility.

Thus the lord accomplishes the purposes of Divinity for humanity.

एवा त इन्द्राचथमहम श्रवस्या न त्मना वाजयन्तः ।

अश्याम तत्साप्तमाशुषाणा ननमा वधरदवस्य पीयाः ॥ ७ ॥

7. *Evā ta indrocatham-ahema śravasyā na tmanā vājayantah. Aśyāma tat sāptam-āśuṣāṇā nanamo vadharadevasya pīyoḥ.*

Thus we, O lord Indra, on our way to Divinity by our mind and soul with speed and sincerity, may, we pray, hear the word of your glory and have a glimpse of your admirable action. And may we, acting and thus struggling, cross that seven stage path to Divinity whereby we may eliminate from within and without the words and weapons of the impious reviler and destroyer of faith and reach our destination.

एवा त गृत्समदाः शूर मन्मावस्यवा न वयुनानि त ऽः ।

ब्रह्मण्यन्त इन्द्र त नवीय इषमूर्जं सु तिं सुम्नमश्रुः ॥ ८ ॥

8. *Evā te gr̥tsamadāḥ śūra manmāvasyavo na vayunāni takṣuḥ. Brahmanyanta indra te navīya iṣamūrjaṁ suksitīm sumnamaśruḥ.*

O lord of light and divine action, thus do your admirers and celebrants in ecstasy, like children seeking protection of the parent, sing in praise of your thought and marvellous actions. And thus may they, praying and working for the gifts of Divinity, attain the blessings of your eternal and ever new food and energy, peaceable haven and home, and joy and comfort in the shade of Divinity.

नूनं सा त पति वरं जरित्र दुहीयदिन्द दणिणा मघानी ।
 शि ता स्तातृभ्या माति धृग्भगा ना बृहद्वदम विदथ
 सुवीरः ॥ ९ ॥

9. *Nūnaṁ sā te prati varam jaritre duhīyadindra dakṣiṇā maghonī. Śikṣā stotrbhyo māti dhagbhago no bṛhad vadema vidathe suvīrāḥ .*

Indra, lord of universal generosity, may that munificent hand of your liberality and grace deliver unto the celebrant the gift of his heart's desire. O lord of glory, may your word of knowledge ever ring and shine for the disciples but never burn off their love and desire and the prosperity of us all. And may we, brave and blest with the brave, celebrate your glory in our holy yajnic actions.

Mandala 2/Sukta 20

Indra Devata, Grtsamada Rshi

वयं त वय इन्द विद्धि षु णः प भरामह वाजयुन रथम ।
 विपन्यवा दीध्यता मनीषा सुम्नमिय तन्तस्त्वावता
 नून ॥ ९ ॥

1. *Vayaṁ ta vaya indra viddhi ṣu ṇaḥ pra bharāmahe vājayurna ratham. Vipanyavo dīdhyato manīṣā sumnam-iyakṣantas-tvāvato nṛn.*

Indra, lord of life and ruler of the world, please to know us well. Like a fast driver, accelerating his car to the destination, we bear our homage of yajnic food and songs of praise to you. We come, lord, admirers, shining, with sincerity of mind and heart, joining and praying to powers human and divine as to you we come

for peace of mind and all round comfort.

त्वं न इन्द्र त्वाभिरूती त्वायता अभिष्टिपासि जनान ।

त्वमिना दाशुषा वरूतत्थाधीरभि या न त्ति त्वा ॥ २ ॥

2. *Tvaṁ na indra tvābhirūtī tvāyato abhiṣṭipāsi janān. Tvamino dāśuṣo varūtetthādhīrabhi yo nakṣati tvā.*

Indra, lord of love, power and protection, you are our own, protector of the life and interests of our people who are yours, you are committed to us with all your means of protection and advancement. You are the mighty lord and master, saviour and promoter of the man of charity and of anyone who approaches you sincerely in faith that you are the real and ultimate master and saviour.

स ना युवन्दा जाहूत्रः सखा शिवा नरामस्तु पाता । यः

शंसन्तं यः शंसमानमूती पचन्तं च स्तुवन्तं च पुणर्षत ॥ ३ ॥

3. *Sa no yuvendro johūtraḥ sakhā śivo narāmastu pātā. Yaḥ śaṁsantaṁ yaḥ śaśamānamūti pacantaṁ ca stuvantaṁ ca praṇeṣat.*

Indra, lord of life, ever young, generous giver invoked and invited, our friend, giver of peace and bliss, may he be the guardian and protector of the people. May he guide and enlighten the admirer, zealous worshipper, self-developing devotee and the singer celebrant.

तमु स्तुष इन्द्रं तं गृणीष्व यस्मिन्पुरा वावृधुः शाशदुश्च ।

स वस्वः कामं पीपरदियाना बह्वण्यता नूतनस्यायाः ॥ ४ ॥

4. *Tamu stuṣa indram taṁ grṇīṣe yasmin purā vāvṛdhuḥ śāsaduśca. Sa vasvaḥ kāmam pīpara-diyāno brahmaṇyato nūtanasyāyoh.*

O man, I worship that lord Indra, celebrate, in song, him in whose protective shade humanity has grown and advanced since eternity and fought out the evil and the wicked. He, reaching out to the lover of wealth, fulfils his desire and blesses the new initiate in search of Vedic knowledge and spiritual enlightenment.

सा अङ्गिरसामुचथा जुजुष्वान्वहा तूतादिन्दा गातुमिष्णन ।
मुष्ण णुषसः सूर्येण स्तवानश्नस्य चिच्छिश्नथत्पूव्याणि ॥ ५ ॥

5. *So aṅgirasāmucathā jujuṣvān brahmā tūtodin-dro gātumiṣṇan. Muṣṇannuṣasaḥ sūryeṇa stavāna-śnasya cicchiśnathat pūrvyāṇi .*

That same Indra, lord of light and power, delighting in the admirable wealth and knowledge of the people, watching and loving the wide earth, taking over the beauty of the dawn with the splendour of the sun, and silencing the roar of clouds, augments and advances the songs of the celebrants since eternity and releases them from their bonds.

स ह श्रुत इन्द्रा नाम देव ऊध्वा भुवन्मनुष दस्मतमः । अव
पियमशसानस्य साह्वज्जिर' भरद्वासस्य स्वधावान् ॥ ६ ॥

6. *Sa ha śruta indro nāma deva ūrdhvo bhuvan-manuṣe dasmatamaḥ. Ava priyam-arśasānasya sāhvāñchiro bharad dāsasya svadhāvān.*

Indra, omnipotent lord of light and generosity, is surely the supreme power heard and celebrated in the Revelation, self-refulgent giver, highest above all, who

is the ultimate saviour and destroyer of suffering for humanity. Dear and loving to anyone who approaches him, bold and patient and tolerant, highest on top of the world of existence, commanding absolute power and sustenance, he brings total joy and fulfilment to his servant and supplicant.

स वृत्रहन्दः कृष्णय'नीः पुरन्दरा दासी'ररयद्वि ।

अर्जनयन्मनव तामपश्च सत्रा शंसं यजमानस्य तूतात ॥ ७ ॥

7. *Sa vṛtrahendraḥ kṛṣṇyonīḥ purandaro dāsīrayad vi. Ajanayan manave kṣāmapaśca satrā śaṁsam yajamānasya tūtota.*

Such is Indra, breaker of the clouds of rain showers. He opens up the wombs of energies, dark and deep, to let out the floods of existence into positive paths of generation, creating the earth mother and the waters of life for humanity. He is breaker of the walls of hoarders' cities to release the flow of wealth in human history. May the lord raise the honour and wealth of the host of yajna by virtue, truth and creative generosity.

तस्म' तवस्य'मनु दायि सत्रन्दाय दवभिरर्णसाता । पति

यदस्य वजं बाह्वाधुहृत्वी दस्यूपुर आयसीनि तारीत ॥ ८ ॥

8. *Tasmai tavasyamanu dāyi satrendrāya devebhir- arṇasātau. Prati yadasya vajraṁ bāhvordhur- hatvī dasyūn pura āyasīrni tārit.*

To that omnipotent Indra, in the battles of creation for the waters of life and generation of the wealth of existence, mighty offerings are made into the fire of yajna in truth and sequence by the divine powers of nature and the noblest of humanity who hold on to

their part in obedience and response to this wielder of the thunderbolt in arms who destroys the evil and the negatives to overcome the cities of gold and steel in existence.

नूनं सा त पति वरं जरित्र दुहीयदिन्द्र दणिणा मघानी ।
शि त स्तातृभ्या माति धग्भगा ना बृहद्वदम विदथ
सुवीरः ॥ ९ ॥

9. *Nūnaṁ sā te prati varam jaritre duhīyadindra dakṣiṇā maghonī. Sikṣā stotrbhyo māti dhagbhaga na bṛhadvadam vidathe suvīrāḥ.*

Indra, lord of the universe and wealth of existence, may that oceanic generosity of your love bless the singer celebrant with the choicest gifts of his desire, and may your light of knowledge ever shine on the disciples but never burn our greatness and grandeur so that we and our children may boldly celebrate you in our yajnas.

Mandala 2/Sukta 21

Indra Devata, Grtsamada Rshi

विश्वजित धनजित स्वजित सत्राजित नृजित उवराजित ।
अश्वजित गाजित अब्जित भरन्दाय सामं यजताय
हयतम ॥ १ ॥

1. *Viśvajite dhanajite svarjite satrājite nrjita urvarājite. Āsvajite gojite abjite bharendrāya somam yajatāya haryatam.*

Ye men and women of the world, bear and bring the sweetest soma in honour of Indra, conquerer, ruler and controller of the universe, wealth and power of

existence, joy beyond suffering, truth of life, humanity, earth and her fertility, horses, cows, and waters of the universe—Indra who carries on the yajna of the universe and, for his sake, bear the soma of joy in your lives too.

अभिभुव॑ भिभ॒ङ्गाय॑ वन्व॒त षा॑ हा॒य सह॑मानाय व॒धस॑ ।
तुवि॒गय॑ व॒ह्नय॑ दु॒ष्टरी॑तव स॒त्रासा॑ह नम॒ इन्द्रा॑य वाचत ॥ २ ॥

2. *Abhibhuve'bhibhaṅgāya vanvate'ṣālḥāya saha-mānāya vedhase. Tuvigraye vahnaye duṣṭarītave satrāsāhe nama indrāya vocata.*

Say, 'Hail your worship', bow and surrender in homage to Indra, all creator and conqueror, all destroyer, all lover and dispenser, unchallengeable, inviolable, all knower, universal teacher, sole bearer of the burdens of existence, unconquerable, upholder of truth and universal law, the be-all and end-all of creation and existence.

स॒त्रासा॑हा ज॒नभ॑ ॥ ज॒नंस॑हश्च्यव॒ना यु॑ध्मा अ॒नु जा॑ष-
मु॒तिः । वृ॒तंच॑यः स॒हुरि॑वि वा॒रित॑ इन्द्र॒स्य वाचं॑ प कृ॒तानि॑
वी॒र्या॑ ॥ ३ ॥

3. *Satrāsāho janabhakṣo janamśahaścyavano yudhmo anu joṣamuksitaḥ. Vṛtaṁcayaḥ sahurivikṣvārīta indrasya vocaṁ pra kṛtāni vīryā.*

Let us celebrate the mighty actions and achievements of Indra, lord upholder of truth, adorable to people, patient lover of humanity, mover and promoter, warrior, giver of showers in response to prayer, integrative creator and organiser, tolerant and merciful, accessible to all people.

अ॒ना॒नु॒दा वृष॒भा दा॒ध॒ता व॒धा ग॒म्भी॒र ऋ॒ष्व॒ा अ॒स॒म॒ष्ट॒का॒व्यः ।
 र॒ध॒चा॒दः श॒न॒थ॒ना वी॒ळि॒त॒स्पृ॒थु॒रि॒न्दः सु॒य॒ज्ञ उ॒ष॒सः स्व॒ज॒-
 न॒त ॥ ४ ॥

4. *Anānudo vṛṣabho dodhato vadho gambhīra ṛṣvo asamaṣṭakāvyah. Radhracodaḥ śnathano vīṭita-spr̥thurindraḥ suyajña uṣasaḥ svarjanat.*

Unmoved mover, mighty generous, destroyer of destroyers, deep and grave, instant inspirer to the sublime, beyond definition in poetry and himself the poet of Infinity, inspirer of the diffident and depressed, breaker of the stumbling blocks and the violent, versatile in virtue, vast in presence and performance, Indra is the highest high-priest of cosmic yajna who lights the daily fire with the heavenly light of the dawn.

य॒ज्ञ॒न॒ गा॒तु॒म॒सुरा॑ वि॒वि॒दि॒र॒ धि॒या॑ हि॒न्वा॒ना उ॒शि॒ज॑'
 म॒नी॒षि॒णः॑ । अ॒भि॒स्व॒रा नि॒ष॒दा गा॑ अ॒व॒स्य॒व इ॒न्द॑ हि॒न्वा॒ना
 द॒वि॒णान्या॑शत ॥ ५ ॥

5. *Yajñena gātumapturo vividrire dhiyo hinvānā uśijo manīṣiṇaḥ. Abhisvarā niṣadā gā avasyava indre hinvānā draviṇānyāśata.*

Inspired pioneers, aspiring warriors and wise visionaries applying their thought, imagination and will in association, working with cooperation and united action in sustained yajna carve new paths of progress across the earth. Speaking together with a united voice, sitting together in assembly, acting together on the field for preservation and progress, exploiting natural energy and invoking the blessings of Indra in yajna, they reclaim lands of the earth and win wealths of the world.

इन्द्र ३ छानि दर्विणानि धहि चित्तिं द तस्य सुभगत्वमस्म ।
प षं रयीणामरिष्टिं तनूनां स्वाद्धानं वाचः सुदिनत्वमह्नाम ॥ ६ ॥

6. *Indra śreṣṭhāni draviṇāni dhehi cittim dakṣasya subhagatvam-asme. Poṣaṁ rayiṇām-ariṣṭim tanūnām svādmānaṁ vācaḥ sudinatvamahnām.*

Indra, lord of the world, bless us with the best of strength and power, high intelligence and awareness, beauty and delicacy of art and expertise, abundance of wealth and prosperity, health and security of senses and body, sweetness of speech and style, and peace and brightness of days and nights.

Mandala 2/Sukta 22

Indra Devata, Grtsamada Rshi

त्रिकदुक्षु महिष यवाशिरं तुविशुष्मस्तृपत्स ममपि-
बद्विष्णुना सुतं यथावशत । स ई^१ ममाद् महि कम् कत^२व
महामुरुं सनं सश्चद्द्व दवं सत्यमिन्दं^३ सत्य इन्दुः ॥ १ ॥

1. *Trikadrūkeṣu mahiṣo yavāśiraṁ tuviśuṣmas-trpat somamapibad viṣṇunā sutaṁ yathāvaśat. Sa īṁ mamāda mahi karma kartave mahām-urum Sainaṁ saścad devo devaṁ satyam-indraṁ satya induḥ.*

The great and powerful sun drinks up the soma, essence of vital juices reinforced with herbal elixir, matured in three containers, i.e., the earth, the sky and the heaven of light, and distilled by light and wind while it shines and energises the essences.

He who delights in energising this sun, greatest of the great in nature, to do great things, who blesses and continues to bless this blazing power of light is the

eternal, ever true, self-refulgent Lord Supreme, blissful as the moon.

And he who would love to do great things vast and worthy of the great, he, true and bright as the moon, should serve and meditate on this lord of unbounded light and energy.

अध॒ त्विषी॑माँ॒ अ॒भ्य ज॑सा॒ कि॒विं॑ यु॒धाभ॑व॒दा र द॑सी
अ॒पृण॑दस्य म॒ज्मना॒ प वा॑वृ॒ध । अध॑त्ता॒न्यं ज॒ठर॑ प॒मरि॑च्यत
सनं स॒श्च॒द्भुव॒ द्र॒वं स॒त्यमि॑न्दं॑ स॒त्य इ॒न्दुः ॥ २ ॥

2. *Adha tviṣīmāñ abhyojasā kriviṃ yudhābhavadā rodasī aprṇadasya majmanā pra vāvṛdhe. Adhattānyam jaṭhare premaricyata sainam saścād devo devaṃ satyamindram satya induḥ .*

The mighty universal energy with its own electric force and its action fills up the heaven and earth with universal water vapours full like a reservoir, and it continues to grow by the omnipotence of the omnipresent lord Indra, the self-refulgent Indra. It holds within its womb the other, wealth of waters, releases the waters and stays larger and mightier. The lord self-refulgent who creates and blesses this mighty bright universal yajnic energy of electricity is Indra, eternal and ever blissful as the moon.

सा॒कं जा॒तः क॒तुना॒ सा॒कम॑ ज॑सा॒ ववा॑ । थ सा॒कं वृ॒द्ध
वी॒र्यः॑ सा॒स॒हि॒मृ॒धा वि॒च॒षणिः॑ । दा॒ता रा॒धः स्तु॒वत॑ का॒म्यं
वसु॑ सनं स॒श्च॒द्भुव॒ द्र॒वं स॒त्यमि॑न्दं॑ स॒त्य इ॒न्दुः ॥ ३ ॥

3. *Sakam jātaḥ kratunā sākamojasā vavakṣitha sākam vṛddho vīryaiḥ sāsahirmṛdho vicarṣaṇiḥ. Dātā rādhaḥ stuvate kāmyaṃ vasu sainam saścād devo devaṃ satyamindram satya induḥ .*

The jiva, individual soul, born in human form with the potential to know and act, courage and splendour, carries on the business of life and grows with vigour and valour, challenging, victorious and brilliant with vision and judgement. Indra, lord of life, all giver, provides whatever wealth and power is loved and valued by the pious and worshipful soul. May the soul of man, blessed and true as the moon, join and serve this supreme lord Indra, self-refulgent, eternal and true, in prayer, worship and meditation.

तव॒ त्य॒ त्व्यं॑ नृ॒त प॑ इन्द्र पथ॒मं पू॒र्व्यं दि॒वि प॒वाच्यं॑ कृ॒तम॑ ।
यद्भव॑स्य॒ शर्व॑सा॒ पारि॑णा॒ असुं॑ रि॒ण ऽपः॑ । भुव॑द्वि॒श्वम॑भ्या-
द॒वम॑ ज॒सा वि॒दादू॒र्जं श॒तक॑तुवि॒दादि॑षम ॥ ४ ॥

4. *Tava tyannaryam nṛto'pa indra prathamam pūrvyam divi pravācyam kṛtam . Yad devasya śavasā prāriṇā amsu riṇannapaḥ bhuvad viśvamabhyādevamojasā vidādūrjam śatakra-turvidādiṣam.*

Indra, lord of light, life and generosity, director of the cosmic dance of creation, that original, ancient act of yours admirable in the light and language of heaven performed for the sake of humanity which, by the omnipotence of Divinity, moves the pranic energies and causes the waters of life to flow may, we pray, with the power and splendour of Divinity, inspire the entire world of matter and energy, conquer impiety and bring us, O lord of a hundred yajnic gifts and actions, food and energy for body, mind and soul.

Mandala 2/Sukta 23

Brahmanaspati, Brhaspati Devata, Grtsamada Rshi

गुणानां त्वा गुणपतिं हवामह कविं कवीनामुपमश्रवस्तमम् ।
ज्येष्ठराजं ब्रह्मणां ब्रह्मणस्पत आ नः शृण्व तूतिभिः सीद
सादनम् ॥ १ ॥

1. *Gaṇānām tvā gaṇapatiṁ havāmahe kaviṁ kavīnāmupamaśravastamam. Jyeṣṭharājaṁ brahmaṇām brahmaṇaspata ā naḥ śṛṇvannūti-bhiḥ sīda sādanam .*

We invoke, invite and honour you Brahmanaspati, as lord president of all classes, nations and republics of the peoples of the world, as highest visionary of the men of supreme vision, most renowned of all beyond comparison and imagination, highest of the brilliant rulers, lord of the knowledge and commonwealth of the world in existence. Listen to our prayer, come with all powers of protection, preservation and promotion of the peace and prosperity of the world and grace the presidential seat in the hall of nations.

दुवाश्चित्त असुय पचतसा बृहस्पत यज्ञियं भागमानशुः ।
उस्राइव सूया ज्य तिषा महा विश्वषामिज्जनिता ब्रह्मणा-
मसि ॥ २ ॥

2. *Devāṣcit te asurya pracetaso brhaspate yajñiyam bhāgamānaśuḥ. Usrā iva sūryo jyotiṣā maho viśveṣāmijjanitā brahmaṇāmasi.*

Lord of spirit and prana, ruler of the grand universal order, master of supreme knowledge, the divinities too of the world in your honour receive their share of the yajnic fragrance of life. As sun is the

progenitor of sun-rays, so you are the great creator of all knowledge, wealth and grandeur of the universe with your light of omniscience.

आ वि॒बा॒ध्या॒ परि॒रा॒प॒स्त॒मांसि॑ च॒ ज्योति॑ष्मन्तं रथ॒मृत॑स्य
तिष्ठ॑सि । बृह॑स्पत॒ भी॒मम॑मित्र॒दम्भ॑नं र॒ ग॒ह॒णं॑ गात्र॒भिदं॑
स्व॒विद॑म ॥ ३ ॥

3. *Ā vibādhyā parirāpas-tamānsi ca jyotiṣmantam ratham-ṛtasya tiṣṭhasi. Brhaspate bhīmam-amitra-dambhanam rakṣoḥaṇam gotrabhidam svarvidam .*

Brhaspati, lord of the grand universe and light of the world, having chained all sin and darkness by the rule of light and law, you ride the chariot of the dynamics of nature and rectitude, blazing with light and fire, awful to the lawless, shatterer of the enemies, destroyer of the wicked, breaker of the clouds and bringer of the showers of rain and bliss.

सु॒नी॒ति॒भि॒नय॑सि॒ त्राय॑स॒ जनं॑ यस्तु॒भ्यं॒ दा॒शा॒ । तमं॑ह
अ॒श्न॒वत॑ । ब्र॒ह्म॒द्वि॒ष्ट॒स्त॒प॒ना॒ मन्यु॑मीर॒सि॒ बृह॑स्पत॒ महि॑ तत्त
महि॒त्व॒नम॑ ॥ ४ ॥

4. *Sunītibhir-nayasi trāyase janam yastubhyam dāsāṇna tamamho aśnavat. Brahmadviṣa-stapano manyumīrasi brhaspate mahi tat te mahitvanam.*

You lead us by the right path and policy. You protect and save humanity. Whoever surrenders himself to you and gives in charity in your service is safe, sin and crime touch him not, nor hurt him ever. You are the scorcher of the haters of humanity, divinity and knowledge. You are the destroyer of hostile passion.

Brhaspati, lord of this grand universe, great is that grandeur of yours, blazing with majesty.

न तमंहा न दुरितं कुतश्चन नारातयस्तितिरुन द्वयाविनः ।
विश्वा इदस्माद ध्वरसा वि बाधस् यं सुगापा र त्सि
बहणस्पत ॥ ५ ॥

5. *Na tamamho na duritam kutaścana nārātayastitirurna dvayāvinaḥ. Viśvā idasmād dhvaraso vi bādhasse yaṁ sugopā rakṣasi brahmaṇaspate.*

Brahmanaspati, ruler of the mighty universe, saviour of the good and great, neither sin nor evil conduct from anywhere, nor enemies nor those who try to tread the parallel paths of good and evil at the same time can ever surpass or evade or escape you. You prevent and rule out all violence from him whosoever, O noble protector and saviour, you guide, guard and protect.

त्वं न' गापाः पथिकृद्विच णस्तव व्रताय मतिभिर्जरामह ।
बृहस्पत या न' अभि ह्वर' दध स्वा तं मम तु दुच्छुना
हरस्वती ॥ ६ ॥

6. *Tvaṁ no gopāḥ pathikṛd vicakṣaṇastava vratāya matibhirjarāmahe. Brhaspate yo no abhi hvaro dadhe svā taṁ marmartu ducchunā harasvatī.*

You are our protector and saviour. You are our guide along the paths of right. You are the wise visionary, judge and teacher. We worship you with all our mind and intelligence so that we may abide by your divine rule of conduct. O lord of the great universe, whoever entertains and bears hate and enmity, anger and jealousy toward us may face the self-defeating forces of his own

corrosive mind from within himself.

उ॒त वा॒ या न' म॒चया॒दना॑गसा रा॒तीवा॒ मतः॑ सा॒नुका॒ वृ॒कः ।
बृ॒ह॒स्प॒त॒ अप॒ तं व॑तया प॒थः सु॒गं न' अ॒स्य द॒ववी॑तय
कृ॒धि ॥ ७ ॥

7. *Uta vā yo no marcayādanāgaso'rātīvā martah
sānuko vṛkah. Bṛhaspate apa taṁ vartayā pathah
sugaṁ no asyai devavītaye kṛdhi .*

And whoever seize us and injure us, innocent and sinless as we move on, whoever the man-wolf with a train of allies, enemies in the garb of fellow travellers, O Brhaspati, lord saviour of the great and protector from the awesome, remove all such from the path so that it is easy to follow for the attainment of our divine destination.

त्रा॒तारं॑ त्वा त॒नूनां॑ ह॒वाम॒ह व॑स्प॒तर॒धि॒व॒क्तारं॑ म॒स्मयु॑म ।
बृ॒ह॒स्प॒त द॒व॒नि॒दा नि॒ ब॒हय॑ मा दुर॒वा उत्त॑रं सु॒म्नमु॑ शिन ॥ ८ ॥

8. *Trātāraṁ tvā tanūnāṁ havāmahe'vaspartara-
dhivaktāramasmayum. Bṛhaspate devanido ni
barhaya mā durevā uttaraṁ sumnam-unnaśan.*

Brhaspati, lord of the universe, master of supreme knowledge, ruler and defender of the world, we invoke you, protector and preserver of our bodies, senses and minds, saviour and protector from sin and evil acts, our pilot across suffering, lord supreme of our own, teacher and supreme commander. Brhaspati, uproot the revilers of divinity, nobility, brilliance and generosity of people. Let not the evil doers destroy the future peace and well-being of humanity.

त्वया वयं सुवृधा ब्रह्मणस्पत स्याहा वसु मनुष्या ददीमहि ।
या न' दूर तळिता या अरातया भि सन्ति जम्भया ता
अनप्रसः ॥ ९ ॥

9. *Tvayā vyaṃ suvṛdhā brahmaṇaspate spārhā
vasu manuṣyā dadīmahi. Yā no dūre talīto yā
arātayo'bhi santi jambhayā tā anapnasah .*

Brahmanaspati, lord of the universe, promoter of life and knowledge, supreme power worthy of love and homage, may we, people of the world, with your care and protection, develop and promote the wealth of the world, and we pray, crush whatever forms of violence, adversity, frustration, malignity, meanness and fruitless efforts be there far or near or around us.

त्वया वयमुत्तमं धीमह वया ब्रह्मस्पत पपिणा सस्त्रिना युजा ।
मा ना दुःशंसा अभिदिप्सुरीशत प सुशंसा मतिभिस्तारिषी-
महि ॥ १० ॥

10. *Tvayā vyaṃ-uttamaṃ dhīmahe vayo brhaspate
papriṇā sasnīnā yujā. Mā no duḥśaṃso abhidi-
psur-īśata pra suśaṃsā matibhis-tāriṣīmahi .*

Brhaspati, lord of the universe, ruler of the world, master of supreme knowledge, giver of fulfilment, purifier and sanctifier, ever helpful, may we, we pray, develop and promote the best life on earth. May no disreputable reviler or deceitful saboteur or destroyer rule over us. And may we, we pray, be righteous, faithful and honourable, and with our intelligent people swim across our problems of life.

अनानुदा वृषभा जग्मिराह्वं निष्टसा शत्रुं पृतनासु सासहिः ।
असि सत्य ऋणया ब्रह्मणस्पत उगस्य चिदमिता वीळु-
हृषिणः ॥ ११ ॥

11. *Anānudo vṛṣabho jagmir-āhavaṁ niṣṭaptā śatruṁ prtanāsu sāsahīḥ. Asi satya ṛṇayā brahmaṇaspata ugrasya cid damitā vīluhar-ṣiṇaḥ.*

Brahmanaspati, lord of universal knowledge and ruler of the grand social order, uncompromising, mighty generous, responsive to the call for action, subduer of the enemy, unyielding and victorious in battles, ever true, insistent on obligation and fulfilment, you are controller of the fierce and restrainer of the passionate carouser.

अद'वन॒ मन॑सा॒ या रि॑ष॒ण्यति॑ शा॒सामु॒गा मन्य॑माना॒
जिघां॑सति । बृह॑स्पत॒ मा पण॑क्तस्य॒ ना व॒धा नि क॑म म॒न्युं
दु॒रव॑स्य॒ शध॑तः ॥ १२ ॥

12. *Adevena manasā yo riṣaṇyati śāsāmugro manya-māno jighāṁsati. Bṛhaspate mā praṇak tasya no vadho ni karma manyuṁ durevasya śardhataḥ.*

Whoever with a sinful mind injures or sabotages or wants to destroy the rulers, commanders, administrators, teachers and the devotees of Divinity and admirers of the human nation, fierce and proud though he be, O Brhaspati, lord of the realm, we pray and hereby determine, his weapon of attack must not reach us, nor shall the mean action of the evil minded ever bully and weaken our morale.

भर॑षु ह॒व्या नम॑साप॒सद्या॒ गन्ता॒ वाज॑षु स॒निता॒ धन॑धनम ।
वि॒श्वा इ॒द्या अ॑भिदि॒प्स्वा॒रे मृ॒धा बृ॒हस्पति॑वि व॒वहा॒ रथा॑
इव ॥ १३ ॥

13. *Bhareṣu havyo namasopasadyo gantā vājeṣu sanitā dhanam-dhanam. Viśvā idaryo abhi-dipsvo mṛdho bṛhaspatirvi vavarhā rathāñ iva.*

In the battles of production, defence and progress, O lord, worthy of access, invocation and invitation with gifts of homage for participation, leader in the battles of advancement, and dispenser of wealth and reward in every field of activity, Brhaspati, lord of the realm, father of all, we pray, take on all the strongholds of the proud intimidators and rout them all like their chariots.

तजिष्ठया तपनी र् असस्तप य त्वा निद दधिर दृष्टवीर्यम् ।
आविस्तत्कृष्व यदसत्त उक्थ्यं॑ बृहस्पत वि परिरापा
अदय ॥ १४ ॥

14. *Tajiṣṭhayā tapanī rakṣasastapa ye tvā nide dadhire dṛṣṭavīryam. Āvistat kṛṣva yadasat ta ukthyam brhaspate vi parirāpo ardaya.*

Brhaspati, lord of the great realm, with the splendour of your blazing power, scorch those who take you on with malignant criticism and columny, although your honour and courage is proven. Proclaim openly what your commendable policy is and heat up, shake off and evaporate all those who are steeped in sin and crime.

बृहस्पत अति यदया अहद द्युमद्विभाति कतुमज्जनषु । यद
दीदयच्छवस ऋतपजात तदस्मासु दविणं धहि चित्रम् ॥ १५ ॥

15. *Brhaspate ati yadaryo arhād dyumad vibhāti kratumajjaneṣu. Yad dīdayacchavasa ṛtaprajāta tadasmāsu draviṇam dhehi citram.*

Brhaspati, lord of the great realm of life and nature, ruler and sustainer of the great, omnipotent master, lord of light by your own innate virtue, who shine among people while you do your acts of holiness

and make others shine with your power and grandeur, lord manifested and manifesting in truth, rectitude and law, bless us too with that wondrous wealth of divinity by which you enlighten others.

मा नः स्तनभ्या य अभि दुहस्पद निरामिणा रिपवा षु
जागृधुः । आ दवानामाहत वि वया हृदि बृहस्पत न परः
साम्न विदुः ॥ १६ ॥

16. *Mā naḥ stenebhyo ye abhi druhaspate nirāmiṇo ripavo 'nneṣu jāgrdhuḥ. Ā devānāmohate vi vrayo hr̥di bṛhaspate na paraḥ sāmno viduḥ.*

Save us, lord of the great world, right and universal law, from the thieves and enemies who hate all and delight in positions of power, who covet nothing but food and luxury, who hold nothing in their heart but disdainful superiority complex toward the learned, wise and virtuous and who know nothing of value beyond money and property.

विश्वभ्या हि त्वा भुवनभ्यस्परि त्वष्टाजनत्साम्नःसाम्नः
कविः । स ऋणचिदृणया ब्रह्मणस्पतिदुहा हुन्ता मह ऋतस्य
धृतरि ॥ १७ ॥

17. *Viśvebhyo hi tvā bhuvanebhyaspari tvaṣṭājanat sāmnaḥ sāmnaḥ kaviḥ. Sa ṛṇacidṛṇayā brahma-ṇaspatir-druho hantā maha ṛtasya dhartari .*

Lord of the great world, master of the Veda, the omniscient maker, Tvashta, made you all round wise and visionary as a poet for the sake of the entire world of humanity across divinity and the world of materiality. You are consolidator of the public debt and the debt of gratitude to Divinity and the wise, and you fulfil the obligations of the debt. Established in the presence of

the Lord Omnipotent, father sustainer of the great Law of social order, be the destroyer of hate, jealousy and enmity.

तव श्रिय व्यजिहीत पर्वता गवां गात्रमुदसृजा यदङ्गिरः ।
इन्द्रेण युजा तमसा परीवृतं बृहस्पत निर्पामाब्जा
अणवम ॥ १८ ॥

18. *Tava śriye vyajihīta parvato gavāṃ gotramu-
dasṛjo yadaṅgirah. Indreṇa yujā tamasā parīvṛ-
taṃ bṛhaspate nirapāmaubjo aṇavam.*

For your grace and glory, O lord and sustainer of the great world, does the cloud collect the flood of sun-rays which you, dear as breath of life, release. In association with Indra, the sun, O lord of the wide realm, open and release the oceanic flood of the waters of life suppressed and enveloped in darkness and let it flow freely.

ब्रह्मणस्पत त्वमस्य यन्ता सूक्तस्य बाधि तनयं च जिन्व ।
विश्वं तद्भद्रं यदवन्ति द्वा बृहद्वदम विदथ सुवीराः ॥ १९ ॥

19. *Brahmaṇaspate tvamasya yantā sūktasya bodhi
tanayaṃ ca jinva. Viśvaṃ tad bhadraṃ yadavanti
devā bṛhad vadema vidathe suvīrāḥ.*

Brahmanaspati, lord protector and sustainer of the universe, you are the hero as well as creator of this song of Divinity which you graciously know and accept as your very child, and bless your creation with life and joy, all that good of entire humanity and the world which the divinities protect and promote, so that we, brave and blest with the brave, in our acts of yajnic piety, may celebrate your gifts highly and ecstatically.

Mandala 2/Sukta 24

*Indra Brahmanaspati, Brhspati Devata,
Grtsamada Rshi*

समामविद्धि पभृतिं य इशिष या विधम नवया महा गिरा ।
यथा ना मीद्वान्तस्तवत् सखा तव बृहस्पत सीषधः सात न'
मतिम ॥ १ ॥

1. *Semāmaviḍḍhi prabhṛtiṁ ya īśiṣe'yā vidhema navayā mahā girā. Yathā no mīdhvāntstavate sakhā tava brhaspate sīṣadhaḥ sota no matim.*

Brhaspati, lord and master of knowledge and the great realm of the earth which you rule and command, please to accept this offer of celebration which we dedicate with this great new voice of homage in honour of Indra so that he, our lord, generous as the sun and cloud, your friend, may enlighten our mind and intelligence.

या नन्त्वान्यनम याजसाताददमन्युना शम्बराणि वि ।
पाच्यावयदच्युता ब्रह्मणस्पतिरा चाविशद्वसुमन्तं वि
पवतम ॥ २ ॥

2. *Yo nantvānyanamannyojasotādardar-manyunā śambarāṇi vi. Prācyāvayadacyutā brahmaṇaspatirā cāviśad vasumantaṁ vi parvatam.*

Indra, lord ruler and sustainer of the mighty human race, is he who with his might and majesty bends those who deserve to be bent, who with his thunder and terror breaks and scatters the clouds into showers, who shakes the apparently unshakables, and who breaks open the mountain ranges of the treasure jewels of the earth.

तद्भवानां दवतमाय कत्वमश्रथन्द् हावदन्त वीळिता । उद्गा
आजदभिन्नद बह्मणा वलमगूहत्तमा व्यच यत्स्वः ॥ ३ ॥

3. *Tad devānām devatamāya kartvamaśrathnan
dṛḷhāvradanta vīlitā. Ud gā ājadabhinad brah-
maṇā valam-agūhat tamo vyacakṣayat svaḥ.*

That exceptional wonder of Karma is worthy of the most brilliant of the divinities of the universe, Indra, refulgent as the sun. He disarms the most obstinate, softens the hardest, releases the rays of light, breaks the cloud with his divine might, dispels the darkness, and reveals the light of heaven.

अश्मास्यमवतं बह्मणस्पतिमधुधारमभि यमाजसातृणत ।
तमव विश्व पपिर स्वदृश' बहु साकं सिसिचुरुत्स-
मुदिणम ॥ ४ ॥

4. *Aśmāsyamavataṁ brahmaṇaspatir-madhudhā-
ramabhi yamojasātṛṇat. Tameva viśve papire
svardṛśo bahu sākam sisicur-utsam-udriṇam.*

The lord of the universe and master of the universal Word breaks open the flood gates of the hanging cloud and the dark caverns of the mountain holding showers and streams of honey sweet waters. The same showers and streams all those who see the light and joy of heaven in the sun and water drink to their heart's content with all living beings as a gift of the ocean, and the same they sprinkle around for the gift and growth of life in abundance.

सना ता का चिद भुवना भवीत्वा माद्भिः शरद्भिदुर' वरन्त
वः । अयतन्ता चरता अन्यदन्यदिद्या चकार' वयुना
बह्मणस्पतिः ॥ ५ ॥

5. *Sanā tā kā cid bhuvanā bhavītvā mādabhiḥ śarad-bhirduro varanta vaḥ. Ayatantā carato anyadanyadid yā cakāra vayunā brahmaṇa-spatih.*

The acts which Brahmanaspati, lord of the wide world, has performed and the knowledge which he has revealed open by months and years the doors of eternal light and the past and future worlds for you from which the people naturally benefit and spontaneously enjoy without any effort, all in their own ways.

अ॒भिन॑न्ता अ॒भि य तमा॑न॒शुनि॒धिं प॑णी॒नां प॑र॒मं गु॒हा
हि॒तम॑ । त वि॒द्वांसः॑ पति॒च यानृ॑ता पुन॒यत॑ उ॒ आय॑न्तदु॒दी॒-
युरा॑विश॒म ॥ ६ ॥

6. *Abhinakṣanto abhi ye tamānaśur-nidhiṁ paṇīnām paramaṁ guhā hitam. Te vidvāṁsaḥ praticakṣyānṛtā punaryata u āyan tadudīyurāviśam.*

Those saints and scholars who go forward all round in search of the treasures of admirable humanity hidden in the cavern of time find the jewel treasures of wealth and knowledge. But having seen the falsehood and untruth discovered there in the cave go back by the same door by which they came and then come again to propagate the truth and contradict and expose the untruth.

ऋ॒तावा॑नः पति॒च यानृ॑ता पुन॒रात॑ आ त॑स्थुः क॒वय॑'
म॒हस्प॑थः । त बा॒हुभ्यां॑ धमि॒तम॑ग्निम॒श्मन्नि॒ नक्वि॑ः षा
अ॒स्त्यर॑णा ज॒हुहि॑ तम ॥ ७ ॥

7. *Rtāvānaḥ praticakṣyānṛtā punarāta ā tasthuḥ kavayo mahaspathaḥ. Te bāhubhyāṁ dhamitam-agnimaśmani nakih ṣo astyaraṇo jahurhi tam .*

Men of truth and rectitude, poets and visionaries, pioneers of action, having perceived, challenged and fought out untruth and evil, come and stand firm by the great paths of right and universal law. By force of arms they keep the fire burning on the rock, in the cave, over the cloud and in the sky. None is a man of truth and knowledge, nor brave, none of them who abandon the fire and desert the truth of life and rectitude.

ऋतज्यन िपण ब्रह्मणस्पतियत्र वष्टि प तदश्नाति धन्वना ।
तस्य साध्वीरिषवा याभिरस्यति नृच सा दृशय
कर्णयानयः ॥ ८ ॥

8. *Ṛtajyena kṣipreṇa brahmaṇaspatiryatra vaṣṭi prataśnoti dhanvanā. Tasya sādhwīriṣavo yābhira-syati nṛcakṣaso dṛśaye karṇayonayaḥ.*

By the stretch of natural truth and justice and by instant action, the mighty lord of the realm wielding the bow and arrow of law and rectitude reaches wherever he wants and achieves whatever he targets. Accurate and unfailing are the arrows of this watchful ruler and guide of humanity, stretched unto the ear, reaching to the ear and taking the aim even by a whisper and vibration, which the lord shoots and by which he uproots the plants and plans of evil and crime, having seen what is right and what is wrong.

स संनयः स विनयः पुराहितः स सुष्टुतः स युधि ब्रह्मण-
स्पतिः । चा मा यद्वाजं भरत मती धना दित्सूयस्तपति
तप्यतुवृथा ॥ ९ ॥

9. *Sa saṁnayaḥ sa vinayaḥ purohitaḥ sa suṣṭutaḥ sa yudhi brahmaṇaspatiḥ. Cākṣmo yad vājaṁ bha-rate maṭi dhanā''ditsūryastapati tapyarurvr-thā.*

Right and true are his policies, unassailable. Correct and firm are his paths of planning and leadership. Front leader is he, ever commanding, and elected first and foremost. Admired is he and admirable, adorable ruler, protector and promoter of the wealth of nations. Clear is his sight and vision, bold his voice and speech, by virtue of which he holds and rules energy and the speed of progress, intelligence and education, and the power and prosperity of the social order through the battles of life. He blazes as the sun and would naturally and without effort heat and season and temper the wastours and wrong-doers.

वि॒भु प॒भु प॑थ॒मं म॒हना॑वता॒ बृह॑स्पतः॒ सुवि॑दत्रा॒णि रा॒ध्या ।
इ॒मा सा॒तानि॑ व॒न्यस्य॑ वा॒जिना॒ यन् जना॑ उ॒भय॑ भु॒ञ्जत॑
वि॒शः ॥ १० ॥

10. *Vibhu prabhu prathamam mehanāvato brhaspateḥ suvidatrāṇi rādhyā. Imā sātāni venyasya vājino yena janā ubhaye bhuñjate viśaḥ.*

Infinite, omnipotent and eternal, first and original is Brhaspati, lord of existence and knowledge. Noble and blissful are the gifts of this generous and powerful lord, givers of knowledge, competence and success, all. It is the gifts and blessings of this pervasive and warlike lord adorable by which all people of the world, high or low, simple or sophisticated, intelligent or illiterate enjoy life and its wealth.

या व॑र वृ॒जन॑ वि॒श्वथा॑ वि॒भुम॑हामु॒र॒ण्वः श॑र्वसा व॒वि॒थ ।
स द॒वा द॒वान्प॑ति॒ पप॑थ पृ॒थु वि॑श्वदु॒ ता प॑रि॒भूब॑ह्म॒ण॒स्पतिः॑ ॥ ११ ॥

11. *Yo'vare vrjane viśvathā vibhur-mahām-u raṇvaḥ śavasā vavakṣitha. Sa devo devān prati paprathe pr̥thu viśvedu tā paribhūr-brahmaṇaspatiḥ.*

Brahmanaspati, lord ruler and sustainer of this mighty universe, is immanent and transcendent, who by virtue of his own omnipotence pervades this world of creation, every particle of it, and is the most joyous and blissful over all the worlds of existence. By him only, try to abide and live. He, self-refulgent generous lord, vast and great, rules and expands all the divine abodes of life, pervades them and reveals his presence therein.

विश्वं स॒त्यं म॒घवाना यु॒वारिदाप॑श्च॒न प॒मिन॑न्ति व॒तं वा॑म ।
अच्छ॑न्दाब॒ह्मणस्प॑ती ह॒विना ।॑ यु॒ज्व वा॒जिना॑ जिगा॒
तम ॥ १२ ॥

12. *Visvaṁ satyaṁ maghavānā yuvorid-āpaścana praminanti vrataṁ vām. Acchendrābrahmaṇas-patī harivno'nnam yujeva vājinā jigātam.*

Indra and Brahmanaspati, lord ruler of majesty and lord ruler of the wealth of the nation, yours is the truth of the world and yours is the law. Not the actions of anyone, not even the flowing waters, can violate your law and discipline. Both ruler and the teacher of divinity may kindly grace our seat of yajna and, like the motive forces of the chariot of the nation, may accept our proffered homage.

उ॒ताशि॑ष्टा अ॒नु शृ॒ण्वन्ति॑ व॒ह्नयः॑ स॒भया॑ वि॒षा॑ भर॒त म॒ती
ध॒ना । वी॒ळु॒द्वषा॑ अ॒नु व॒श ऋ॒णमा॑द॒दिः स॒ह वा॒जी स॒मि॒थ
ब॒ह्मण॑स्प॒तिः ॥ १३ ॥

13. *Utāṣiṣṭhā anu śṛṇvanti vahnayaḥ sabheyo vipro bharate maṭi dhanā. Viḷudveṣā anu vaśa ṛṇamā-dadiḥ sa ha vājī samithe brahmaṇaspatiḥ.*

Fast driving forces of the nation listen carefully to the ruler and the people. The sagely scholar member of the council intelligently holds and manages the wealth and assets of the nation. A match for the strong and unruly, the collector collects the taxes according to law and discretion. Such is the dispensation of Brahmanaspati, lord ruler of the common wealth of humanity, fast, sensitive and instant of movement in the business of governance.

ब॒ह्म॒ण॒स्प॒तर॒भ॒व॒द्य॒था॒व॒शं॒ स॒त्या म॒न्यु॒म॒हि क॒र्मा क॒रि॒ष्य॒तः ।
या गा उ॒दा॒ज॒त्स दि॒व वि चा॒भ॒ज॒न्म॒ही॒व री॒तिः श॒व॒सा॒स॒-
र॒त्पृ॒थ॒क ॥ १४ ॥

14. *Brahmaṇaspterabhavad yathāvaśaṁ satyo manyurmahi karmā kariṣyataḥ. Yo gā udājat sa dive vi cābhajanmahīva rītiḥ śavasāsarāt prthak.*

Let the righteous passion, even anger, of Brahmanaspati, lord of great action in governance, be true to the purpose of Dharma, and controlled according to the state of affairs, as it is he who directs the vibrations of the nation up and down in the light of heaven and, with his own strength and power, moves forward by himself and abides by custom, tradition and law like the earth in orbit.

ब॒ह्म॒ण॒स्प॒त सु॒य॒र्म॒स्य वि॒श्व॒हो रा॒यः स्या॑म र॒थ्या॒ऽव॒य॒स्व॒तः ।
वी॒र॒षु वी॒राँ उ॒प पृ॒ङ्धि न॒स्त्वं य॒दी॒शा॒ना ब॒ह्म॒णा व॒षि म॒-
ह॒र्व॒म ॥ १५ ॥

15. *Brahmaṇaspate suyamasya viśvahā rāyaḥ syāma rathyo vayasvataḥ. Vīreṣu vīrāṇ upa pr̥ṇgdhi nastvaṁ yaḍīśāno brahmaṇā veṣi me havam.*

Brahmanaspati, lord protector of the wealth of the nation of humanity, master of the universal knowledge of existence, you are the hero of the chariot, knower and friend of the whole world. Ruler supreme as you are of the entire existence, come to us in response to my Vedic invocation and join the brave with the brave and eminent with the eminent so that we may be masters and protectors of well-begotten and life-giving wealth and develop it further by noble conduct and development.

ब॒ह्म॒णस्प॒त॒ त्वम॒स्य॒ य॒न्ता॒ सू॒क्तस्य॑ बा॒धि॒ तन॑यं च जि॒न्व ।
वि॒श्वं तद्भ॒द्रं यद॑व॒न्ति॒ द॒वा बृ॒हद्व॒द्रम॑ वि॒दथ॑ सु॒वीराः ॥ १६ ॥

16. *Brahmaṇaspate tvamasya yantā sūktasya bodhi tanayaṁ ca jinva. Viśvaṁ tad bhadraṁ yadavanti devā bṛhad vadema vidathe suvīrāḥ.*

Brahmanaspati, lord of the great world of humanity, you are the inspiration, guide, leader and hero of this holy song of celebration. Please to know its meaning, intention and purpose, and give life and joy to the child and the devotee. Give us all that good which the poets and divines preserve, protect and promote so that we, brave and blest with the brave, sing and celebrate you highly in our yajnic projects of life.

Mandala 2/Sukta 25***Brahmanaspati Devata, Grtsamada Rshi***

इन्धा॒ना अ॒ग्निं व॒नव॒द्वनु॒ष्य॒तः कृ॒तब॑ह्मा शूशु॒वदा॒तह॑व्य॒ इत॑ ।
 जा॒तन॑ जा॒तम॒ति स॒ प स॑सृ॒त यं॒यं यु॒जं कृ॑णु॒त ब॒ह्म॒ण॒-
 स्प॒तिः ॥ १ ॥

1. *Indhāno agniṁ vanavad vanuṣyataḥ kṛtabrahmā śūśuvad rātahavya it. Jātena jātamati sa prasarsṛte yaṁ yaṁ yujaṁ kṛṇute brahmaṇaspatiḥ.*

Brahmanaspati, lord ruler, protector, and promoter of wealth and nature, maker of forms of food, energy and power, giver of yajnic materials and fragrances for natural and human activities of creation and production, lighting the fire and burning the requisite materials like forest wood, creates new forms with what it has already created and thus moves on in cyclic motion at electric velocity whatever it takes on as its friendly associate for the progress of humanity.

वी॒रभि॑वी॒रान् व॒नव॒द्वनु॒ष्य॒ता गा॒भी र॒यिं प॑पथ॒द्वाध॑ति॒ त्मना॑ ।
 ता॒कं च॒ तस्य॑ त॒नयं॑ च॒ वध॑त॒ यं॒यं यु॒जं कृ॑णु॒त ब॒ह्म॒ण॒-
 स्प॒तिः ॥ २ ॥

2. *Virebhirvīrān vanavad vanuṣyato gobhī rayiṁ paprathad bodhati tmanā. Tokaṁ ca tasya tanayaṁ ca vardhate yaṁyaṁ yujaṁ kṛṇute brahmaṇaspatiḥ.*

Spending up one loving parental generation like forest wood and creating another like forest greenery, extending the community of the brave from the brave seeking immortality, expanding the community wealth with cows, lands and the light and power of energy,

Brahmanaspati, lord of the evolution of existence, advances the race of humanity from father to son and from son to grandson. Who ever or whatever the lord takes up as his instrument and creative associate, he knows at heart with his very soul.

सिन्धुन गदः शिमीवाँ ऋघायता वृषव वधीँरभि
वष्ट्याजसा । अग्रिर्व पसित्तिनाह वतव ययं युजं कृणुत
बह्मणस्पतिः ॥ ३ ॥

3. *Sindhurna kṣodaḥ śimīvāñ ṛghāyato vṛṣeva vadhrīṇrabhi vaṣṭyojasā. Agneriva prasitirnāha vartave yaṁ yaṁ yujaṁ kṛṇute brahmaṇaspatiḥ.*

Just as the deep sea receives and stills the impetuous river in flood, as the mighty man of action subdues the forces of violence, and as the strong and virile bull overthrows the old broken bullock with its strength, so does the man whom Brahmanaspati chooses as his friend and associate for his purpose overcome opposition with his valour and lustre. Like the rising flames of fire there is no looking back for him, no resistance against him.

तस्मा अषन्ति दिव्या असश्चतः स सत्वभिः पथमा गावु
गच्छति । अनिभृष्टतविषिहन्त्याजसा ययं युजं कृणुत
बह्मणस्पतिः ॥ ४ ॥

4. *Tasmā arṣanti divyā asaścataḥ sa satvabhiḥ prathamo goṣu gacchati. Anibhr̥ṣṭataviṣirhan-tyojasā yaṁ yaṁ yujaṁ kṛṇute brahmaṇaspatiḥ.*

To him and for him flow celestial powers and virtues pure and free. First and foremost, front leader, with his powers and intelligence he develops the cows,

goes over the lands and rises into the lights in the skies. With the irresistible blaze of his lustre and valour he smashes all opposition of the negatives. Such is the man whom Brahmanaspati chooses as his friend and instrument for the divine purpose.

तस्मा॒ इद्वि॒श्वं धु॒नयन्त॒ सिन्ध॒वा च्छि॒दा श॒म' दधि॒र पु॒रूणि॑ ।
द॒वानां॑ सु॒म्न सु॒भगः॑ स ए॒धत॒ ययं॑ यु॒जं कृ॒णुत॒ ब्रह्म॑ण॒-
स्पतिः॑ ॥ ५ ॥

5. *Tasmā id viśve dhunayanta sindhavo'cchidrā śarma dadhire purūṇi. Devānām sumne subhagaḥ sa edhate yaṁ yaṁ yujaṁ kṛṇute brahmaṇas-patih .*

For him the oceans roll, for him the rivers flow, boundless, incessant and universal across the world, bearing grace divine, cosmic energy and infinite joy of the heart. And he, happy and blest with fortune, grows on and on in peace and favour of the divinities of nature and humanity. Such is the man whom Brahmanaspati chooses for a friend and instrument for fulfilment and the divine purpose.

Mandala 2/Sukta 26

Brahmanaspati Devata, Grtsamada Rshi

ऋ॒जुरि॒च्छं॑ स' व॒नव॒द्वनु॒ष्य॒ता द॒वय॑दि॒दव॑यन्त॒मभ्य॑सत ।
सु॒पा॒वीरि॒द्वन॑वत्पृ॒त्सु दु॒ष्टरं॑ य॒ज्वद॑य॒ज्या॒वि भ॑जाति॒ भाज॑-
नम ॥ १ ॥

1. *Rjuricchaniso vanavad vanuṣyato devayannida-devayantam-abhyasat. suprāvīrid vanavat pṛtsu duṣṭaram yajvedayajyorvi bhajāti bhojanam.*

Brahmanaspati, lord of the wide world and the wealth of life, let the man of simple, natural and faithful character, like the rays of the sun, be superior to the forces of violence. Let the man rising to piety and divinity face the powers that oppose the divine purpose. Let the brave warrior who protects and promotes light and life like the rays of the sun fight out formidable evil in the battles of life, because, ultimately, it is the man of yajna, dedicated to humanity, environment and Divinity who is the dispenser of the share of the selfish and uncreative.

यजस्व वीर॒ प वि॒हि म॒नाय॒ता भु॒दं म॒नः कृ॒णुष्व॒ वृ॒त्रतू॒य ।
ह॒विष्कृ॒णुष्व॒ सु॒भगा॒ यथा॑स॒सि ब॒ह्म॒ण॒स्प॒त॒रव॒ आ
वृ॒णीम॑ह ॥ २ ॥

2. *Yajasva vīra pra vihi manāyato bhadraṁ manah
kr̥ṇuṣva vṛtratūrye. Haviṣkr̥ṇuṣva subhago yathā-
sasi brahmaṇaspatēva ā vṛṇīmahe.*

Brave young man, do yajnic acts of creation and service, meet men of thought and wisdom, elevate your mind to goodness and virtue to fight out the forces of darkness and evil, prepare the fragrant oblations for yajna, be great and gracious as you should be. Let us all choose and pray for the protection of Brahmanaspati, lord of the world's glory and wisdom.

स इज्ज॑न॒न् स वि॒शा स ज॒न्म॒ना स पु॒त्रवा॑जं॒ भर॑त॒ धना॒
नृ॒भिः । द॒वानां॒ यः पि॒तर॑मा॒विवा॑सति॒ श्र॒द्धा॒म॒ना ह॒विषा॒
ब॒ह्म॒ण॒स्प॒ति॒म ॥ ३ ॥

3. *Sa ijjanena sa viśā sa janmanā sa putrairvājaṁ
bharate dhanā nṛbhiḥ. Devānām yaḥ pitaramā-
vivāsati śraddhāmanā haviṣā brahmaṇaspatim .*

He for sure bears and wields power, progress and prosperity of life with the people, with settlements of working communities, by birth and with children, and he creates and enjoys the wealth of life with his men who serves and lives with the maker of noble scholars and sages and who, faithful at heart, offers worship and sacrifice with fragrant oblations to Brahmanaspati, lord creator and sustainer of the world and its wealth of humanity.

या अस्म हव्यघृतवद्भिरविधत्सु तं पाचा नयति ब्रह्मण-
स्पतिः । उरुष्यतीमंहसा रीति रिषांश्च ह शिचिदस्मा उरुच-
किरद्भुतः ॥ ४ ॥

4. *Yo asmai havyair-ghṛtavadbhir-avidhat pra tam prācā nayati brahmaṇaspatiḥ. Urusyaṭīm-aṁhaso rakṣatī riṣo'ṇ hościdadmā urucakrir-adbhutaḥ.*

Who ever worships and honours the lord with oblations of fragrant materials seasoned with ghrta, Brahmanaspati advances him far ahead and high. He saves him from sin, protects him from the violent and safeguards him against the perpetrators of evil. Wondrous are the ways of Brahmanaspati, mighty and awful are his deeds on earth.

Mandala 2/Sukta 27

Aditya Devata, Kurma Gartsamada or Grtsamada Rshi

इमा गिरा आदित्यभ्य घृतस्त्रूः सनादाजभ्या जुह्वा जुहामि ।
शृणातु मित्रा अयमा भगा नस्तुविजाता वरुणा द ॥
अंशः ॥ १ ॥

1. *Imā gira ādityebhyo ghṛtasnūḥ sanād rājabhyo juhvā juhomi. Śṛṇotu mitro aryamā bhago nastuvijāto varuṇo dakṣo aṁśaḥ.*

I offer these words of worship and prayer, adoration and admiration, sprinkled with the showers of ghrta from above dedicated to the Adityas, cosmic stars and children of Mother Infinity, self-refulgent like the sun in the zodiacs of his galactic round. I offer these words as ever with the ladle of love and whispers of faith into the fire of light and life. May the Adityas listen: Mitra, friend and darling companion of life, Aryama, lord of justice and dispensation, Bhaga, lord of glory and majesty, Tuvijata, lord manifest in power and splendour, Varuna, lord of light supreme of our choice, Daksha, lord of dexterity in the art of creation, and Ansha, divine reflection of Infinity in the world of existence, all for us all our own.

इ॒मं स्ता॒मं सक॑त॒वा म॒ अ॒द्य मि॒त्रा अ॒य॒मा वरु॑णा जुष॒न्त ।
 आ॒दि॒त्यासुः शु॒च॒या धा॒र॒पू॒ता अवृ॑जि॒ना अन॒व॒द्या
 अरि॑ष्टाः ॥ २ ॥

2. *Imaṁ stomaṁ sakratavo me adya mitro aryamā varuṇo juṣanta. Ādityāsaḥ śucayo dhārapūtā avṛjinā anavadyā ariṣṭāḥ.*

This song of adoration may the lords of vision and holy action hear, accept and bless with love and favour: friendly Mitra, just Aryama, and Varuna, lord supreme of universal choice, Adityas all, reflections of the lights of omniscience, purifying and sanctifying showers of the holy voice of Divinity, free from the sins of negativities, irreproachable and inviolable all.

त आ॒दि॒त्यासु॑ उ॒र॒व॒ ग॒भी॒रा अ॒द॒ब्धा॒सा दि॒प्स॒न्ता भू॒य ॥ १ ॥
 अ॒न्तः प॑श्य॒न्ति वृ॒जि॒नात् सा॒धु सर्व॑ राज॒भ्यः पर॑मा
 चि॒द॒न्ति ॥ ३ ॥

3. *Ta ādityāsa uravo gabhīrā adabdhāso dipsanto bhūryakṣāḥ. Antaḥ paśyanti vṛjinota sādhu sarvaṁ rājabhyaḥ paramā cidanti.*

The Adityas, children of light, are brilliant, profound, irrepressible. They brook no nonsense, no violence, no bullying or black-mail. With many many eyes all round they see within and without all that is good, or evil that must be rejected. Supremely good are they and their actions for the shining rulers for whom they stand ever at the closest.

धारयन्त आदित्यासा जगत्स्था द्वा विश्वस्य भुवनस्य
गापाः । दीघाधिया र िमाणा असुयमृतावानश्चर्यमाना
ऋणानि ॥ ४ ॥

4. *Dhārayanta ādityāso jagat sthā devā viśvasya bhuvanasya gopāḥ. Dīrghādhiyo rakṣamāṇā asuryamṛtāvānaścayamāṇā ṛṇāni.*

Brilliant Adityas sustain the moving and the stable world of existence. Generously giving, they are preservers of the entire world of existence. Far-reaching is their intelligence, they love truth and rectitude, they protect the breath of life and they augment whatever or whoever extends the vision and knowledge of life for others. (Aditya-like should the teachers be.)

विद्यामादित्या अवसा वा अस्य यदयमभ्यु आ चिन्मयाभु ।
युष्माकं मित्रावरुणा पणीता परि श्वभवं दुरितानि
वृज्याम ॥ ५ ॥

5. *Vidyāmādityā avaso vo asya yadaryaman bhaya ā cinmayobhu. Yuṣmākaṁ mitrāvaruṇā praṇītau pari śvabhreva dūrītāni vṛjyām.*

Adityas, powers of light and knowledge, Aryaman, lord of justice and dispensation, if ever I face a state of insecurity, then, in that state of fear, I pray, I may have the gift of this divine protection of yours, of this divine peace and comfort. O Mitra and Varuna, friends of humanity, dear and just, I pray, that under the protection of your ethics and guidance I may give up all evils and avoid them as dangerous pitfalls on the paths of life.

सुगा हि वा अयमन्मित्र पन्था अनृरा वरुण साधुरस्ति ।
तनादित्या अधि वाचता ना यच्छता ना दुष्परिहन्तु
शम ॥ ६ ॥

6. *Sugo hi vo aryaman mitra panthā anṛkṣaro varuṇa sādthurasti. Tenādityā adhi vocatā no yachatā no duṣparihantu śarma.*

Aryaman, lord of noble action, Mitra, friend and companion, simple and straight is your path, easy to tread. O Varuna, lord of our choice and best teacher, thornless and good is the path you show. Adityas, lords of enlightenment, teach us to follow and go forward by that path. And give us a home which is difficult to disrupt.

पिपतु ना अदिती राजपुत्रा ति द्वेषांस्ययमा सुगभिः ।
बृहन्मित्रस्य वरुणस्य शमारप स्याम पुरुवीरा अरिष्टाः ॥ ७ ॥

7. *Pipartu no aditī rājaputrā'ti dveṣāṁsyaryamā sugebhiḥ. Bṛhanmitrasya varuṇasya śarmopa syāma puruvīrā ariṣṭāḥ.*

May Aditi, mother queen of inviolable unity and abundance with her brilliant children of regal character

give us total fulfilment of life. May Aryama, just and judicious ruler, friend of the intelligent and the wise, lead us across and beyond the jealous and the hostile by simple and clear paths of action. May we all, mighty brave blest with vibrant progeny, ever live unhurt and happy by the great household of peace and well-being, a perpetual gift of Mitra, lord of friend-ship and fraternity, and Varuna, lord of freedom and justice.

तिस्रा भूमीधारयन्त्रीरुत द्यून्त्रीणि वृता विदथ अन्तरषाम ।
ऋतनादित्या महि वा महित्वं तदयमन्वरुण मित्र चारु ॥ ८ ॥

8. *Tisro bhūmīrdhārayan trīṇruta dyūn trīṇi vratā vidathe antareṣām. Rtenādityā mahi vo mahitvaṁ tadaryaman varuṇa mitra cāru.*

Adityas, brilliant children of Aditi, radiant concentrations of indestructible energy, by the universal Law of Rtam, hold and sustain three terrestrial regions and three heavenly regions in the midst of which they observe threefold dynamics of existential energy in the field of karmic order. Aryaman, lord of action and justice, Varuna, lord of love and peace, and Mitra, friend of fraternity, that too is your holy grandeur and greatness in the mighty social order, threefold, three-level, for the body, mind and spirit of the human nation.

त्री र'चना दिव्या धारयन्त हिरण्ययाः शुचया धारपूताः ।
अस्वप्नजा अनिमिषा अदब्धा उरुशंसा ऋजव मत्याय ॥ ९ ॥

9. *Trī rocanā divyā dhārayanta hiraṇyayāḥ śucayo dhārapūtāḥ. Asvapnajo animiṣā adabdhā uruśam-sā rjave martyāya.*

Three charming gifts of Divinity the Adityas,

scholar celibates, hold for humanity. Golden great are they, blazing brilliant, sanctified in the showers of knowledge and piety. Ever wakeful, they never sleep, nor dream, nor even wink their eye for a moment. Firm and inviolable are they, adorable, for the simple, honest and pious order of humanity, holding and preserving the knowledge of Divinity, karmic dexterity and sincerity of worship for survival and fulfilment in the world of mortality.

त्वं विश्वेषां वरुणासि राजा य च द्वा असुर य च मताः ।
शतं न' रास्व शरद' विच । श्यामायूंषि सुधितानि
पूर्वा ॥ १० ॥

10. *Tvaṁ viśveṣāṁ varuṇāsi rājā ye ca devā asura ye ca martāḥ. Śataṁ no rāsva śarado vicakṣe 'śyāmāyūṁṣi sudhitāni pūrvā.*

Varuna, spirit of life and breath of energy, first of love, choice and justice, you are the ruler of all, whether they are divine or ordinary mortals by nature. Give us a full hundred years of life for the vision and realisation of the light of Divinity and our own immortality. May we, we pray, enjoy a full and perfect span of life and age, sweet and satisfying as ever.

न दँिणा वि चिकित् न स्रव्या न पाचीनमादित्या नात
पश्चा । पाक्या चिद्वसवा धीया' चिद्युष्मानी'ता अभयं
ज्यातिरश्याम ॥ ११ ॥

11. *Na dakṣiṇā vi cikite na savyā na prācīnamādityā nota paścā. Pākyā cid vasavo dhīryā cid yuṣmā-nīto abhayaṁ jyotiraśyām.*

Ye Adityas, stars of the highest order of light, O

Vasus, planets of the first order of life, I know not wholly what is on the right, or on the left, or in front, or behind, as the man of ripe intelligence and settled mind among scholars does. However, with his guidance and led by your light, leadership and generosity, I pray, may I attain freedom from fear and the light of knowledge.

या राजभ्य ऋतुभिः ददाश यं वृधयन्ति पुष्टयश्च नित्याः ।
स र्वान्याति पथमा रथेन वसुदावा विदथेषु पशस्तः ॥ १२ ॥

12. *Yo rājabhya ṛtanibhyo dadāśa yaṁ vardhayanti puṣṭayaśca nityāḥ. Sa revān yāti prathamō rathena vasudāvā vidatheṣu praśastāḥ.*

The ruler who liberally gives for the illustrious men of justice and for the leading lights of truth and righteousness, and whom strength and nourishment of body, mind and character constantly advance towards perfection, grows first in power and prestige and, well-provided with wealth and the spirit of generosity, admired and exhorted universally, moves forward in his chariot of fame as a leader in yajnic projects of humanity.

शुचिरपः सूयवसा अदब्ध उप तति वृद्धवयाः सुवीरः ।
न किञ्च घ्नन्त्यन्तिता न दूराद्य आदित्यानां भवति
पणीता ॥ १३ ॥

13. *Śucirapaḥ sūyavasā adabdha upa kṣeti vṛddhāvayāḥ suvīraḥ. Nakiṣṭam ghnantyantito na dūrād ya ādityānām bhavati praṇītau.*

The ruler, pure at heart, courageous and indomitable, who abides by the values, policies and guidance of Adityas, men of light, truth and justice, rules a long age, blest with noble children and followed by

brave warriors, well-provided with plenty of food and water and doing noble acts of fame. None can hurt or damage or destroy him or his dominion either from far or near at hand.

अदित॑ मि॒त्र वरु॑णा॒त्त मृ॒ळ यद्व॑ ' व॒यं च॑कृ॒मा क॒च्चिदा॑गः ।
उव॑श्या॒मभयं॑ ज्या॒तिरि॒न्द्र मा न॑ दी॒घा अ॒भि न॑श॒न्त-
मि॒त्राः ॥ १४ ॥

14. *Adite mitra varuṇota mṛḷa yad vo vyaṁ cakṛmā kaccidāgaḥ. Urvaśyāmabhayaṁ jyotirindra mā no dīrghā abhi naśantamisrāḥ.*

Aditi, Nature, mother earth and spirit of the human nation, Mitra, lord of love and friendship, Varuna, lord of justice, relent, be kind and gracious to us even if we happen to transgress and commit a sin of error. Indra, lord of power and ruler over the nation, grant us ample freedom from fear and lots of light and knowledge so that long nights of darkness, sin and suffering may never afflict us.

उ॒भ अ॑स्म पी॒पय॑तः स॒मी॒ची दि॒वा वृ॑ष्टिं सु॒भगा॑ नाम् पु॒ष्य॑न ।
उ॒भा त॒यावा॒जय॑न्याति पृ॒त्सू॒भावधा॑ भवतः सा॒धू
अ॑स्म ॥ १५ ॥

15. *Ubhe asmai pīpayataḥ samīcī divo vṛṣṭim subhago nāma puṣyan. Ubhā kṣayāvājayan yāti pṛtsūbhāvardhau bhavataḥ sādhus asmai.*

Both the enlightened woman and the noble husband, the people and the noble ruler, conjoined in unison grow together for the sake of this Rashtra, the great social order of humanity, augmenting through yajna the showers of rain from heaven. Both live

together and move forward, winning victories in the battles of life. Both are indispensable for the social order, complementing each other like two halves of a sphere in the interest of progress and prosperity for the sake of the family and the nation.

या वा माया अभिद्रुह यजत्राः पाशा आदित्या रिपव
विचृत्ताः । अश्वीव ताँ अति यषं रथनारिष्टा उरावा
शमन्त्स्याम ॥ १६ ॥

16. *Yā vo māyā abhidruhe yajatrāḥ pāśā ādityā
ripave vicṛtāḥ. Aśvīva tāṁ ati yeṣaṁ rathenā-
riṣṭā urāvā śarmantsyāma.*

Adityas, powers of light and law, dedicated to yajnic advancement of life and nature, whatever your bonds of power and law, sinless and inviolable, spread across the earth, which are like chains of arrest and prisons of punishment for the lawless and the enemies of humanity, let me, I pray, cross them over with ease and pleasure by the chariot of knowledge and action like a knight of horse, so that we may live at peace in bliss on this vast earth, common home of the human family.

माहं मघाना वरुण प्रियस्य भूरिदाव आ विदं शूनमापः ।
मा राया राजन्त्सुयमादव स्थां बृहद्वदम विदथ सुवीराः ॥ १७ ॥

17. *Māhaṁ maghono varuṇa priyasya bhūridāvna ā
vidaṁ śūnamāpeḥ. Mā rāyo rājantsuyam-ādava
sthāṁ bṛhad vadema vidathe suvīrāḥ.*

Varuna, lord of justice, highest and best of our choice, I pray I may attain to the progress and prosperity of a dear and generous man of wealth and dignity, but

not to the swelling pride of a man of easy money. Brilliant lord ruler of the nation, may I never be deprived of wealth well-earned with honesty. And let us all, blest with noble progeny, speak well and highly in thanks and praise of the lord ruler of the world in all our yajnic performances.

Mandala 2/Sukta 28

Varuna Devata, Grtsamada or Kurma Gartsamada Rshi

इदं क॒वरा॑दित्यस्य॒ स्व॒राजा॒ विश्वा॑नि॒ सान्त्य॒भ्यस्तु॒ म॒ह्ना ।
अति॒ या म॒न्दा य॒जथा॑य॒ द॒वः सु॒कीर्ति॑ भि॒ ॥ १ ॥
भूरः॑ ॥ १ ॥

1. *Idaṁ kaverādityasya svarājo viśvāni sāntya-bhyastu mahnā. Ati yo mandro yajathāya devaḥ sukīrtiṁ bhikṣe varuṇasya bhūreḥ.*

This is the song of honour for Aditya, self-refulgent lord of light eternal and poetic vision of omniscience who, with his might, rules over and transcends all forms of existence and karma. Lord of brilliance and generosity is he, extremely kind and pleased with the liberal man of yajna. I pray for a vision of the glory of Varuna, magnificent lord of abundance, love and justice and crave for his mercy and pleasure.

तव॑ व॒त सु॒भगा॑सः॒ स्याम॑ स्वा॒ध्य' वरु॑ण तुष्टु॒वांसः॑ ।
उ॒पाय॑न उ॒षसां॑ गा॒मती॑नाम॒ग्रया॒ न ज॑र॒माणा॒ अनु॒ द्यू॑न ॥ २ ॥

2. *Tava vrata subhagāsaḥ syāma svādhyo varuṇa tuṣṭuvāṁsaḥ. Upāyana uṣasāṁ gomatīnā-magnayo na jaramāṇā anu dhyūn.*

Varuna, lord of knowledge and wisdom, law and

justice, may we, under your inviolable discipline, be blest with good fortune and all round prosperity and, singing in praise and admiration of Divinity, be rewarded with noble intelligence and scientific knowledge of existence. And when the dawns arise with their wealth of light rays and the cows stir in their stalls, let us, like holy fires of yajna, celebrate the glory of the morning sun every day.

तव स्याम पुरुवीरस्य शम' पुरुशंसस्य वरुण पणतः ।

यूयं नः पुत्रा अदितरदब्धा अभि मिध्वं युज्याय दवाः ॥ ३ ॥

3. *Tava syāma puruvīrasya śarmannuruśaṁsasya varuṇa praṇetaḥ. Yūyaṁ naḥ putrā aditeradabdhā abhi kṣamadhvaṁ yujyāya devāḥ .*

Varuna, great leader of humanity, universally admired and followed by hosts of brave warriors, let us live in peace and bliss under your protection as in our heaven and home. And ye, all our children, be brilliant and generous, inviolable and indomitable, be strong and brilliant as children of eternity and prepare yourselves for action and cooperation in the service of the Lord.

प सीमादित्या असृजद्विधृताँ ऋतं सिन्धवा वरुणस्य यन्ति ।

न श्राम्यन्ति न वि मुचन्त्येत वया न पसू रघुया परिज्मन ॥ ४ ॥

4. *Pra sīmādityo asṛjad vidhartāñ ṛtaṁ sindhavo varuṇasya yanti. Na śrāmyanti na vi mucantyete vayo na paptū raghuyā parijman.*

Aditya, the sun, sustainer of the regions of the world, creates the waters all round and then the streams of Varuna, the cloud, shower down and flow. They tire not, nor ever stop. Like flying birds they flow all round on the earth at their top speed.

वि मच्छथाय रशनामिवागं ऋध्याम त वरुण खामृतस्य ।
मा तन्तुश्छदि वर्यता धियं म मा मात्रा शायपसः पुर
ऋताः ॥ ५ ॥

5. *Vi macchrathāya raśanāmivāga ṛdhyāma te varuṇa khāmṛtasya. Mā tantuśchedi vayato dhiyaṁ me mā mātṛā śāryapasah pura ṛtoḥ.*

Like the chain of slavery, loosen the hold of sin and evil from me. O Varuna, lord of law and justice, let us prosper and promote the stream of virtuous living in your service. While I weave the web of my life, snap not the bond of nature and intelligence with my mother. Snap not my bond of karma before the time is ripe.

अपा सु म्यं । वरुण भियसं मत्समाळृतावा नु मा गृभाय ।
दामव वत्साद्वि मुमुग्ध्यंहा नहि त्वदार निमिषश्चनश ॥ ६ ॥

6. *Apo su myakṣa varuṇa bhiyasaṁ mat samrālṛtāvo'nu mā gṛbhāya. Dāmeva vatsād vi mumug-dhyaṁho nahi tvadāre nimiṣaścaneśe.*

Varuna, lord of love and justice, keep off fear from me. Illustrious ruler and defender of truth and rectitude, take me as your own for protection, and, as a calf is freed from the rope, release me from sin. Other than you no one far or near can rule over me even for a moment.

मा ना वधवरुण य त इष्टावनः कृण्वन्तमसुर भीणन्ति ।
मा ज्यातिषः पवसथानि गन्म वि षू मृधः शिश्रथा जीवस
नः ॥ ७ ॥

7. *Mā no vadhairvaruṇa ye ta iṣṭāvenaḥ kṛṇva-ntamsura bhrīṇanti. Mā jyotiṣaḥ pravasaṭhāni ganma vi ṣū mṛdhaḥ śiśratho jīvase naḥ.*

Varuna, lord of life and giver of pranic energy, save us from the blows which strike to punish those who commit sin against your yajnic law. Let us not go astray from light to the dens of darkness. For our life and holy living reduce and eliminate the forces of hate and violence.

नमः पुरा तं वरुणात् नूनमुतापरं तुविजात बवाम ।

त्व हि कं पवत न श्रितान्यपच्युतानि दूळभ व्रतानि ॥ ८ ॥

8. *Namaḥ purā te varuṇa nūnamutāparaṁ tuvijāta bravām. Tve hi kaṁ parate na śritānyapracyutāni dūḷabha vratāni.*

Lord unassailable and ever powerful of all, we raise our voice of homage and offer words of salutation to you in the past, at present and in the future. O Varuna, as herbs grow on the mountain and vapours rest in the cloud, so peace and comfort rest in you, and in you abide the imperishable laws of existence and inviolable rules of life's discipline and conduct.

परं ऋणा सावीरध मत्कृतानि माहं राज न्यकृतन भाजम ।

अव्युष्टा इ तु भूर्यसीरुषास आ ना जीवान्वरुण तासु
शाधि ॥ ९ ॥

9. *Para ṛṇā sāvīradha matkṛtāni māhaṁ rājanna nyakṛtena bhojam. Avyuṣṭā innu bhūyasīruṣāsa ā na jīvān varuṇa tāsu śādhi .*

Varuna, lord of light and law, acquit me of the highest liabilities, and obligations undertaken by me. Never let me live on the fruits of others' labour. And in the many days of light not yet come, in which you would be there to protect us, teach us, all the living souls, to

live the way we should.

या म॑ राज॒न्युज्या॑ वा॒ सखा॑ वा॒ स्वप्न॑ भ॒यं भी॑रव॒ मह्य॑माह॑ ।
स्त॒ना वा॒ या दि॒प्सति॑ न॒ वृक॑ वा॒ त्वं तस्मा॑द्वरुण
पाह्य॑स्मान् ॥ १० ॥

10. *Yo me rājan yujyo vā sakhā vā svapne bhayaṁ bhīrave mahyamāha. Steno vā yo dipsati no vrko vā tvaṁ tasmād varuṇa pāhyasmān .*

Varuna, lord of light and law, brilliant ruler, if a friend or companion threatens me with fear and I feel afraid in a state of sleep or wakefulness, or if a thief or a wolfish robber terrorizes us, save us from such fear and terror.

माहं म॒घाना॑ वरुण॒ प्रियस्य॑ भूरि॒दाव॒ आ वि॒दं शून॑मापः ।
मा रा॒या री॑जन्त॒सुयमा॑दव॒ स्थां बृ॒हद्व॑दम॒ वि॒दथ॑ सु॒वीराः॑ ॥ ११ ॥

11. *Māhaṁ maghono varuṇo priyasya bhūridāvna ā vidaṁ śūnamāpeḥ. Mā rāyo rājantsuyamā-dava sthām bṛhad vadema vidathe suvīrāḥ.*

Varuna, refulgent lord ruler of the world, I pray, I may never suffer the empty pride and morbid swelling from the wealth of a dear, prosperous, generous man of power and honour. Nor may I suffer the want of wealth well earned with honest labour. And, blest with noble progeny and brave warrior heroes, may we ever sing songs of thanks and praise for the Lord in all our yajnic performances.

Mandala 2/Sukta 29

*Vishvedevah Devata, Kurma Gartsamada or
Grtsamada Rshi*

धृ॒तव॒ता आ॒दि॒त्या इ॒षि॒रा आ॒र म॒त्क॒त र॒हसू॒रि॒वागः । शृ॒ण्व॒त
व॒ वरु॑ण॒ मि॒त्र द॒वा भ॒दस्य॑ वि॒द्वान् अ॒वस॑ हु॒व वः ॥ १ ॥

1. *Dhṛtavratā ādityā iṣirā āre mat karta rahasū-rivāgaḥ. Śṛṇvato vo varuṇa mitra devā bha-drasya vidvān avase huve vaḥ.*

Ye lights of the world of life and spirit, brilliant as the suns, upholders of law and pious vows of discipline, dynamic masters of refreshing knowledge and wisdom, remove from me far and near sin and pollution like a fallen woman's. Ye divine souls of the world, Varuna, lord supreme, Mitra, friend of life and humanity, brilliant scholar and teacher, all you who listen, I invoke and call upon you for the protection of truth and goodness in life.

यू॒यं द॒वाः प॒म॒ति॒यू॒य॒माज॑' यू॒यं द॒व॒षांसि॑ स॒नु॒तयु॑यात ।
अ॒भि॒ त॒त्ता॒रा' अ॒भि॒ च॒ त॒म॒ध्व॒म॒द्या च॑ ना मृ॒ळ्य॑ता॒परं॑ च ॥ २ ॥

2. *Yuyam devāḥ pramatiryūyamojo yūyam dveṣāṃsi sanutaryuyota. Abhikṣattāro abhi ca kṣam-adhvamadyā ca no mṛḷayatāparam ca.*

Ye divine spirits and noble personalities of the world, you uphold, protect and promote wisdom. You constantly advance the light and splendour of life. You quietly challenge and fight out hate and jealousy. All round shelters and protectors of the good, destroyers of evil, be kind and gracious, relent now, strengthen us and save us ever after.

कि॒मु॒ नु॒ वः॒ कृ॒ण॒वा॒मा॒प॒र॒ण॒ किं॒ स॒न॒न॒ व॒स॒व॒ आ॒प्य॒न॒ ।
यू॒यं॒ न॒ ' मि॒त्रा॒व॒रु॒णा॒दि॒त॒ च॒ स्व॒स्ति॒मि॒न्दा॒म॒रु॒ता॒ द॒धा॒त ॥ ३ ॥

3. *Kimū nu vaḥ kṛṇavāmāpareṇa kiṁ sanena vasava āpyena . Yūyaṁ no mitrāvaruṇādite ca svastimin-drāmaruto dadhāta .*

O Vasus, shelter homes of life and humanity, teachers and scholars generous as mother earth, what shall we do for you with our share of karma and competence now and whatever potential we might have later? O Mitra and Varuna, friends and lovers of humanity dear as the breath of life, Aditi, generous mother sustainer like earth and nature, Indra and Maruts, winds and vital energies of life, bear and bring us the good and best of life, intelligence and knowledge of existence.

ह॒य॒ दे॒वा यू॒थ॒मि॒दा॒प॒यः॒ स्थ॒ त॒ मृ॒ळ॒त॒ ना॒ध॒मा॒ना॒य॒ म॒ह्य॒म॒ ।
मा॒ वा॒ र॒थ॒ ' म॒ध्य॒म॒वा॒ळ॒त॒ भू॒न्मा॒ यु॒ष्मा॒व॒त्स्वा॒पि॒षु॒
श्र॒मि॒ष्म ॥ ४ ॥

4. *Haye devā yūthamidāpayah stha te mṛṣata nādhamānāya mahyam. Mā vo ratho madhyamavālṛte bhūnmā yuṣmāvatsvāpiṣu śramiṣma .*

Ye Devas, teachers and scholars, noble powers of the world and nature, you are our own, friends and kinsmen, the very soul of our virtues. Be kind and gracious to me, the seeker and the supplicant. May your chariot never move at slow or medium speed in yajnic projects on earth or in water. Nor must we tire or slacken in our service to you in virtuous and scholarly projects.

प व एक' मिमय भूयागा यन्मा पितव कितव शशास ।
आर पाशा आर अघानि दवा मा माधि पुत्र विमिव
गभीष्ट ॥ ५ ॥

5. *Pra va eko mimaya bhūryāgo yanmā piteva
kitavaṁ śaśāsa. Āre pāśā āre aghāni devā
mā mādhi putre vimiva grabhīṣṭa.*

Ye Devas, teachers, scholars, noble seniors, I am one, alone and helpless, but let me throw off all sin and evil since you teach and enlighten me as a father teaches and corrects a prodigal son. Let all snares of bondage be off! Let all sin and trespasses be off! A child as I am of yours, seize me not as a hunter catches a bird. No one seizes a child.

अवाञ्च' अद्या भवता यजत्रा आ वा हादि भयमाना
व्यययम । त्राध्वं ना दवा निजुरा वृकस्य त्राध्वं कृतादवपद'
यजत्राः ॥ ६ ॥

6. *Arvāñco adyā bhavatā yajatrā ā vo hārdi
bhayamāno vyayeyam. Trādhvaṁ no devā nijuro
vṛkasya trādhvaṁ kartādavapado yajatrāḥ.*

Devas, noble and generous powers of the world, yajnic teachers and enlightened seniors, advance in knowledge and generosity, come, be kind and gracious right front. Obedient with awe and reverence, let me do what is dear to you at heart. Protect us against the violent wolf and the greedy robber. Worshipful and dedicated to yajna as you are, save us from evil time and violence.

माहं मघाना वरुण पियस्य भूरिदात्र आ विदं शूनमापः ।
मा राया राजन्त्सुयमादव स्थां बृहद्वदम विदथ सुवीरः ॥ ७ ॥

7. *Māhaṁ maghono varuṇa priyasya bhūridāvna ā
vidam śunamāpeḥ. Mā rāyo rājantsuyamā-dava
sthām bṛhad vadema vidathe suvīrāḥ.*

Varuna, lord of light, law and justice, let me never come to that state of sufferance when a dear, mighty generous man of honour and power either suffers from empty pride of easy achievement or suffers want and penury. O brilliant ruler and law-giver of the world, let me never suffer the want of well earned wealth of money and materials. And let us all, blest with noble children and followers, sing in praise of the Lord for his gracious gifts of righteous prosperity.

Mandala 2/Sukta 30

*Indra, Indra-Soma, Sarasvati-Indra, Brhaspati, Maruts
Devata, Grtsamada Rshi*

ऋतं द्वाय कृण्वत सवित्र इन्द्रायाहिघ्न न रमन्त आपः ।

अहरहयात्यक्तुरपां कियत्या पथमः सग आसाम ॥ १ ॥

1. *Ṛtaṁ devāya kṛṇvate savitra intrāyāhighne na
ramanta āpaḥ. Aharaharyātyakturapām kiyātyā
prathamah sarga āsām.*

The streams of the existential flow of divine action stop not, nor do they play for fun, for the creator of waters and the executor of laws, self-refulgent Savita, the sun who inspires Prakṛti with life, nor for Indra who breaks the clouds for rain. The light of his actions radiates continuously day by day. When did the first flow of these actions of creation originate? (Let us know.)

या वृत्राय॒ सिन्म॒त्राभ॑रिष्य॒त्य तं ज॑नित्री वि॒दुष॑ उवाच ।

प॒था रद॑न्ती॒रनु॒ जाष॑मस्म दि॒वदि॑व धु॒नया॒ यन्त्य॑थ॒म ॥ २ ॥

2. *Yo vṛtrāya sinamatrābhariṣyat pra taṁ janitrī viduṣa uvāca. Patho radantīranu joṣamasmai divedive dhunayo yantyartham .*

The one (sun) who for the cloud of darkness bears the food (of vapours) as well as the bond (of structure and formation), of him the mother Nature speaks to the man of knowledge. And in accordance with the will divine the streams of light and action flow to their destined goal carving out their paths of motion day by day.

ऊ॒ध्वा ह्य॒स्थाद॑ध्यन्त॒रि । धा॑ वृ॒त्राय॒ प व॒धं ज॑भार ।

मि॒हं वसा॑न् उ॒प ही॑मदु॒दात्ति॑ग॒मायु॑धा अज॒यच्छ॑त्रुमि॒न्दः ॥ ३ ॥

3. *Ūrdhvo hyasthādadhyantarikṣe'dhā vṛtrāya pra vadhaṁ jabhāra. Mihaṁ vasāna upa hīmadudrot tigmāyudho ajayacchatrumindraḥ.*

The sun abides high up in heaven far above the middle region of the sky. And then it bears, raises and strikes the deadly weapon of the thunderbolt upon the cloud and, taking the vapours on all round, it melts the waters to rain. Thus it is that Indra, sunny wielder of the lightning weapon, who conquers the adversary, the dark and deep cloud of rain.

बृ॒हस्प॑त॒ तपु॑षा॒श्नव॑ वि॒ध्य वृ॑क॒द्वर॑सा॒ असु॑रस्य वी॒रान॑ ।

यथा॑ ज॒घन्थ॑ धृ॒षता॒ पुरा॑ चि॒दवा॑ जहि॒ शत्रु॑म॒स्माक॑मि॒न्द ॥ ४ ॥

4. *Bṛhaspate tapuṣāśneva vidhya vṛkadvaraso asurasya vīrān. Yathā jaghantha dhrṣatā purā ci-devā jahi śatrumasmākamindra.*

Indra, destroyer of enemies, Brhaspati, lord sustainer of the vast world, just as with your mighty blazing thunderous weapon you broke through the front gates of the stronghold of the cloud and destroyed the forces of the demon of darkness and drought earlier, so now destroy our enemy (and throw open the gates of light and prosperity).

अव िप दिवा अश्मानमुच्चा यन् शत्रुं मन्दसाना निजूवाः ।
ताकस्य साता तनयस्य भूररस्माँ अर्ध कृणुतादिन्दु
गानाम ॥ ५ ॥

5. *Ava kṣipa divo aśmānamuccā yena śatruṃ mandasāno nijūrvāḥ. Tokasya sātau tanayasya bhūrerasmāñ ardham kṛṇutādindra gonām.*

Indra, lord of light and power, ruler of the world, admirable, joyous and fiery, hurl the thunderbolt from high up regions of light and destroy the enemy, the same thunderbolt by which you struck and broke the cloud, and for the progress and prosperity of our children and grand children and for the growth and development of our land and cows, grant us plenty of means and materials.

प हि कतुं वृहथा यं वनुथा र्धस्य स्था यजमानस्य चादा ।
इन्द्रासामा युवमस्माँ अविष्टमस्मिन्भयस्थ कृणुतमु
लाकम ॥ ६ ॥

6. *Pra hi kratuṃ vṛhatho yaṃ vanutho radhrasya stho yajamānasya codau. Indrāsomā yuvama-smāñ aviṣtamasmīn bhayasthe kṛṇutam lokam .*

Indra, lord of power, and Soma, lord of peace, expand the yajna of development and progress which

you love. Abide as inspirers and promoters of the obedient worshipful yajamana. Favour us, protect and promote us, and in this land which is stricken with fear, create a social order free and fearless, full of joy.

न मा तम् । श्रम् गत तन्द । वाचाम मा सुनातति सामम् ।
या म' पृणाद्या दद्या निबाधाद्या मा सुन्वन्तमुप
गाभिरायत ॥ ७ ॥

7. *Na mā tamanna śramannota tandranna vocāma mā sunoteti somam. Yo me prṇād yo dadad yo nibodhād yo mā sunvantamupa gobhirāyat.*

Indra, who gives me fulfilment, who gives me wealth and happiness, who gives me enlightenment, and who blesses me with the gift of cows and health of mind and senses, while I offer homage to the lord, may, I pray, never vex me, nor tire me, nor make me feel languid with lassitude. And may we never (with ingratitude) say: "Do not offer homage of soma to the lord."

सरस्वति त्वमस्माँ अविद्धि मरुत्वती धृषती जषि शत्रून् ।
त्यं चिच्छधन्तं तविषीयमाणमिन्दा हन्ति वृषभं शण्डि-
कानाम ॥ ८ ॥

8. *Sarasvati tvamasmāñ avidḍhi marutvatī dhrṣatī jeṣi śatrūn. Tyañ cicchardhantañ taviṣīyam-āñamindro hanti vṛṣabhañ śaṇḍikānām.*

Sarasvati, mother of knowledge and divine speech, inspire and protect us. Loud and bold with a troop of stormy commandos you overthrow the enemies. Indra, ruling lord of light and power, too, destroys the defiant and violent intrepidable leader of the forces of

damage and darkness.

या नः सनुत्य उत वा जिघत्सुरभिख्याय तं तिगितन विध्य ।
बृहस्पत आयुधजषि शत्रून्द्रुह रीषन्तं परि धहि राजन ॥ ९ ॥

9. *Yo naḥ sanutya uta vā jighatnurabhikhyāya taṁ tigiteṇa vidhya. Brhaspata āyudhairjeṣi śatrūn druhe rīṣantaṁ pari dhehi rājan.*

Brhaspati, lord of knowledge and sustainer of the grand social order, expose and fix with pointed steel the surreptitious foe in hiding and the saboteur who plans to destroy us. O brilliant ruler, conquer the enemies with weapons of offence and defence, and surround and seal the force of the jealous and the destructive along with their counterparts.

अस्माकभिः सत्त्वभिः शूर शूरवीया कृधि यानि त कत्वानि ।
ज्यागभूव नुधूपितासा हृत्वी तषामा भरा ना वसूनि ॥ १० ॥

10. *Asmākebhiḥ satvabhiḥ śūra śūrainvīyā kṛdhi yāni te kartvāni. Jyogabhūvannanudhūpitāso hatvī teṣāmā bharā no vasūni.*

O Indra, valiant hero and ruler of the world, with our resolute heroes of real mettle, do the deeds worthy of your character and majesty. And if there be adversaries long puffed up with pride and arrogance, break them down to their reality and hold and manage their assets and ours for the nation.

तं वः शर्धं मारुतं सुमन्युगिराप बुव नमसा दव्यं जन्म ।
यथा रुयिं सववीरं नशामहा अपत्यसाचं श्रुत्यं दिव-
दिव ॥ ११ ॥

11. *Tam vaḥ śardham mārutaṁ sumnayurgiropa
bruve namasā daivyaṁ janam. Yathā rayiṁ
sarvavīraṁ naśāmahā apatyasācaṁ śrutyam
divedive .*

That mighty manpower of yours, divine and stormy, I, seeker of peace and well-being, sing and celebrate in words of humility and reverence and address the song to you so that day by day we may attain wealth and honour which may be worthy of the valiance of all our heroes, the pride of our children, and worthy of celebration in song for the future generations.

Mandala 2/Sukta 31

Vishvedeva Devata, Grtsamada Rshi

अस्माकं मित्रावरुणावतं रथमादित्य रुदवसुभिः सचा-
भुवा । प यद्वया न पप्तन्वस्मन्स्परी श्रवस्यवा हृषीवन्ता
वन्षदः ॥ १ ॥

1. *Asmākaṁ mitrāvaruṇāvataṁ rathamādityai
rudrairvasubhiḥ sacābhuvā. Pra yad vayo na
paptanvasmanaspari śravasyavo hrṣīvanto
vanarṣadah.*

O Mitra and Varuna, brilliant light and life breath of the universe, friendly ruler and vibrant people of the world, vested with innate virtues, working with Adityas, scholars brilliant as yearly phases of the sun, Rudras, forces of strength vital as life breath, and Vasus, people generous as mother earth, come with all these, programme, protect, impel, drive and guide our chariot by which we, in search of food for knowledge and fame, joyous and inspired, rested in our sylvan home, may fly like birds flying freely from their nest.

अ॒र्धं स्मा॒ न॒ उ॒द॒व॒ता स॒जाष॒सा रथं॑ द॒वासा॒ अ॒भि वि॒ ।
वा॒ज॒यु॒म । यदा॑श॒वः प॒द्याभि॒स्ति॒त्र॒ता रजः॑ पृथि॒व्याः सा॒ना
जङ्घ॑नन्त पा॒णिभिः॑ ॥ २ ॥

2. *Adha smā na udavatā sajoṣaso ratham devāso abhi vikṣu vājayum. Yadāśavaḥ padyābhistitrato rajah prthivyāḥ sānau jañghananta pāṇibhiḥ .*

And now you, brilliant Devas, scholars and scientists working together as a team, direct our stormy and victorious chariot towards the people since the motive forces fast traversing the spaces by their paths are heading with their wings to the surface of the earth.

उ॒त स्य॑ न॒ इन्द्रा॑ वि॒श्वच॑षणि॒दिवः॑ श॒ध॒न॒ मारु॑त॒न सु॒क्रतुः॑ ।
अ॒नु नु॑ स्था॒त्यवृ॑काभि॒रू॒ति॒भी रथं॑ म॒ह स॒नय॑ वा॒ज॒-
सा॒तय॑ ॥ ३ ॥

3. *Uta sya na indro viśvacarṣaṇirdivaḥ śardhena mārutena sukratuḥ. Anu nu sthātyavṛkābhirūtibhī ratham mahe sanaye vājasātaye.*

And may that Indra, lord of power and the people, who watches the world and does noble acts of yajna with stormy powers of the winds for great wealth and victory across the skies, descend from the regions of space and, with safe and simple protective operations land and abide by our chariot.

उ॒त स्य॑ द॒वा भुव॑नस्य स॒ णि॒स्त्वष्टा॑ ग्रा॒भिः स॒जाषा॑
जू॒जुव॑द॒र्थम् । इळा॑ भ॒गा बृ॒हद्वि॒वात॑ रा॒दसी॑ पू॒षा पु॒रंधि॑र॒श्वि॒-
ना॒वधा॑ प॒ती ॥ ४ ॥

4. *Uta sya devo bhuvanasya sakṣaṇistavaṣṭā gnābhiḥ sajoṣā jūjuvad ratham. Ilā bhago brhaddivota rodasī pūṣā purandhirasvināvadhā patī .*

And that refulgent generous Deva Tvashta, universal designer and maker of forms, co-existent and co-operative associate of all, may, we wish and pray, accelerate our chariot with divine voice of exhortation. And so may Ila, divine speech, Bhaga, lord of power and prosperity, Brhat, vast space, earth and heaven, Pusha, lord of vitality and sustenance, Purandhi, wielder of the ancient stars, and both the Ashvins, lord sustainers of health and vital energy, energise, sustain and accelerate our project of the chariot.

उ॒त॒ त्व॒ द॒वी॒ सु॒भ॒ग॒ मि॒थू॒द्र॒शो॒षा॒सा॒न॒क्ता॒ जग॑तामपी॒जुवा॑ ।
स्तु॒ष॒ यद्वा॑ं पृ॒थि॒वि॒ न॒व्य॒सा॒ वचः॑ स्था॒तु॒श्च॒ वय॑स्त्रिव॒या
उ॒प॒स्ति॒र॑ ॥ ५ ॥

5. *Uta te devī subhage mithūdṛśoṣāsānaktā jagatā-mapījuvā. Stuṣe yad vām pṛthivi navyasā vacaḥ sthātuśca vayastrivayā upastire .*

And those two refulgent and generous divinities, dawn and night, twins in mutual sight, which inspire the moving and non-moving worlds of being, I praise, with new words of adoration when, O earth and heaven, I cover the vedi with three orders of holy grass and offer three orders of holy fragrance, praise, prayer and meditation.

उ॒त॒ वः॒ शंस॑मु॒शिजा॑मिव॒ श्म॒स्य॒हि॒बु॒ध्न्या॒ ३॒ ज॒ ए॒क॒पा॒दु॒त॒ ।
त्रि॒त॒ ऋ॒भु॒ पाः॑ स॒वि॒ता॒ च॒ना॑ दध॒ पां॑ न॒पा॒दा॒शु॒हमा॑ धि॒या
श॒मि॑ ॥ ६ ॥

6. *Uta vaḥ śamsamuśijāmiva śmasyahirbudhn-yo'ja ekapāduta. Trita ṛbhukṣāḥ savitā cano dadhe'pām napādāśuhemā dhiyā śami.*

We love to adore you, O divine powers of nature and humanity, as those who love and are inspired. Ahirbudhnya, cloud of waters in the skies, Aja, unborn nature and the soul, Ekapat, constant powers of bliss, Ribhuksha, lord of universal art and artists, Savita, refulgent lord of creation and inspiration, and Apam Napat, infallible energy born of waters, bear the food of life for us. And I, Ribhuksha, in search of intelligence, strength and knowledge, with all effort of intellect and passion in holy action, growing fast and faster, receive the food for body, mind and soul.

एता वा व॒श्म्युद्य॑ता यजत्रा॒ अत॑ । ।॒यवा॒ नव्य॑स॒ सम॑ ।

श्र॒व॒स्यवा॒ वाजं॑ च॒कानाः॑ स॒प्ति॒न रथ्या॒ अह॑ धी॒तिर्म॑श्याः ॥ ७ ॥

7. *Etā vo vaśmyudyatā yajatrā atakṣannāyavo navyase sam. Śravasyavo vājaṁ cakānāḥ saptirna rathyo aha dhītimaśyāḥ.*

These acts and higher gifts of yours, O powers and performers of yajnic creation in love and association, I crave and pray for, which men of desire in search of knowledge and fame, progress and prosperity, beautifully refine and advance, and which progress in knowledge, power and piety, O man of devotion and endeavour, you too, like a pioneer of the chariot caravan of humanity, may attain.

Mandala 2/Sukta 32

*Dyava-prthivi, Indra-Tvashta, Raka, Sinivali Devata,
Grtsamada Rshi*

अ॒स्य म॑ द्यावापृथिवी ऋ॒ताय॑ता भू॒तम॑वि॒त्री वच॑सः
सि॒षास॑तः । यया॒रायुः॑ प॒तरं॑ त इ॒दं पु॒र उप॑स्तुत वसू॒युर्वी
म॒हा द॑ध ॥ १ ॥

1. *Asya me dyāvāpr̥thivī ṛtāyato bhūtamavitṛī vacasaḥ siṣāsataḥ. Yayorāyuh̐ prataraṁ te idaṁ pura upastute vasūyurvām maho dadhe.*

May the heaven and earth be saviours and protectors of this voice of mine, who follow the universal law of Dharma and crave their love in unison. Excellent and elevating is their power and action. Hence in search of food for body, mind and soul, I present this prayer since I hold them adorable as great blissful powers of Divinity.

मा ना गुह्या रिप आयारहन्द्भन्मा न आभ्या रीरधा
दुच्छुनाभ्यः । मा ना वि याः सुख्या विद्धि तस्य नः सुम्नायता
मनसा तत्त्वमह ॥ २ ॥

2. *Mā no guhyā ripa āyorahan dabhan mā na ābhyo rīradho ducchunābhyah̐. Mā no vi yauḥ sakhyā viddhi tasya naḥ sumnāyatā manasā tat tvemahe.*

May the secret intrigues of hostile men never hurt us in the day or night, nor may the earth hurt the joy of humanity with calamities. Nor must anyone alienate us from our friends. Indra, know our friends and our friendships with a gracious mind. For this reason of peace, friendship, and well-being, we offer our worship and prayers to you, O lord of earth and heaven.

अहंता मनसा श्रुष्टिमा वह दुहानां धनुं पिप्युषीमसश्चतम ।
पद्याभिराशुं वचसा च वाजिनं त्वां हि नामि पुरुहूत
विश्वही ॥ ३ ॥

3. *Aheḷatā manasā śruṣṭimā vaha duhānām dhenum̐ pipyuṣīmasaścatam. Padyābhirāśum̐ vacasā ca vājinam̐ tvām̐ hinomi puruhūta viśvah̐.*

Indra, lord of light and power, with a kind and gracious mind bring us instantly a gift of that comprehensive speech of Divinity which, like the mother earth and generous cow and an imaginative mind and sense, gives us the milk of mental and spiritual nourishment. Every day, O lord universally invoked and adored, ruler of the dynamics of existence, with the holy Word and successive steps of meditation, I knock at your door.

राकामहं सुहवां सुष्टुती हुव शृणातु नः सुभगा बाधतु
त्मना । सीव्यत्वपः सूच्याच्छिद्यमानया ददातु वीरं शतदाय-
मुक्थ्यम् ॥ ४ ॥

4. *Rākāmahaṁ suhavāṁ suṣṭutī huve śṛṇotu naḥ
subhagā bodhatu tmanā. Sīvyatvapah sūcyācchi-
dyamānayā dadātu vīraṁ śatadāyamukthyam.*

I call upon the beauteous moon-lit night, soothing and generous, with words of adoration. May she, luxuriously gracious, listen to us and, with her mind and soul, acknowledge and yield to our wish and desire. May she, with an uninteruptible needle, sew on our garments of action. May she bless us with praise-worthy progeny who may produce a hundredfold wealth of life for us.

यास्तं राक सुमतयः सुपशसा याभिददासि दाशुष वसूनि ।
ताभिना अद्य सुमना उपागहि सहस्रपाषं सुभग रराणा ॥ ५ ॥

5. *Yāste rāke sumatayaḥ supeśaso yābhirdadāsi
dāśuṣe vasūni. Tābhirno adya sumanā upāgahi
sahasrapaṣaṁ subhage rarāṇā.*

O Lady of the Moon, those visions of yours, of

wisdom and beauty, with which you bless the generous giver with the wealths of conjugal life, with all those today, O mistress of noble and lovely mind, harbinger of good fortune, overflowing with a thousand blessings, come close to us and bless.

सिनीवालि पृथुष्टुक या दवानामसि स्वसा ।

जुषस्व हव्यमाहुतं प्रजां देवि दिदिद्धि नः ॥ ६ ॥

6. *Sinivāli prthuṣṭuke yā devānāmasi svasā. Juṣasva havyamāhutaṁ prajāṁ devi dididdhi naḥ.*

O Sinivali, lady of love and beauty, you are the sister of the gods of nature's bounty. Accept and cherish the fragrance offered into the fire and, O lady of light and bliss, give us lovely progeny.

या सुबाहुः स्वङ्गुरिः सुषूमा बहुसूवरी ।

तस्य विश्वत्स्य हविः सिनीवात्य जुहातन ॥ ७ ॥

7. *Yā subāhuḥ svaṅguriḥ suṣūmā bahusūvarī. Tasyai viśvatsyavi haviḥ sinivātyai juhātana.*

Her arms are beautiful, delicate, and lovely her fingers. Fertile and passionate is she and generous nurse of life. Mother of many and lovely lady of love and beauty, offer her the oblations of life into the fire.

या गुङ्गूया सिनीवाली या राका या सरस्वती ।

इन्द्राणीमह वृत्य वरुणानीं स्वस्त्य ॥ ८ ॥

8. *Ya guṅgūryā sinivālī yā rākā yā sarasvatī. Indrāṇīmaha vṛtaye varuṇānīm svastaye.*

She is the first night of the new moon, cooing with amour, she is lovely and passionate, she is night of

the full moon, she is the mistress of exuberant speech and noble knowledge, she is the lady of power and prosperity, and she is the love of my first choice. I invoke her, I solicit her, I love her for safety, security and all round well-being.

Mandala 2/Sukta 33

Rudra Devata, Grtsamada Rshi

आ त पितमरुतां सुम्नमत्तु मा नः सूर्यस्य संहृशा युयाथाः ।
अभि ना वीरा अवति तमत प जायमहि रुद्र प्रजाभिः ॥ १ ॥

1. *Ā te pitarmārutām sumnametu mā naḥ sūryasya saṁdṛśo yuyothāḥ. Abhi no vīro arvati kṣameta pra jāyemahi rudra prajābhiḥ.*

Rudra, lord of the laws of nature for universal health, justice and punishment, father sustainer of the people, may your blessings of well-being ever come to us. Deprive us not of the light and benign eye of the sun. May our brave children be strong on horse back to challenge the enemies. May we rise and advance with our future generations.

त्वादत्तभी रुद्र शन्तमभिः शतं हिमा अशीय भषजभिः ।
व्यस्मद द्वषा वितरं व्यंहा व्यमीवाश्चातयस्वा विषूचीः ॥ २ ॥

2. *Tvādattebhī rudra śaṁtamebhiḥ śataṁ himā aśīya bheṣajebhiḥ. Vyasmad dveṣo vitaraṁ vyamho vyamivāścātayasvā viṣūcīḥ.*

O Rudra, lord of health and well-being, with your soothing and invigorating herbs given by you, may we live a full hundred years. May hate and jealousy and sinful actions be off from us so that we may be free

from all chronic diseases.

श्र॒ष्टा जा॒तस्य॑ रु॒द्र श्रि॒यासि॑ त॒वस्त॑मस्त॒वसां॑ वज॒बाहा । प॒षि॑
णः पार॑म॒हंसः स्व॒स्ति वि॒श्वा अ॒भी॒ती र॒पसा॑ यु॒याधि॑ ॥ ३ ॥

3. *Śreṣṭho jātasya rudra śriyāsi tavastamas-tavasām vajrabāho . Parṣi ṇaḥ pāramaṇhasaḥ svasti viśvā abhīti rapaso yuyodhi.*

Rudra, lord of adamantine arms by virtue of your own knowledge and power, you are the best of the world of humanity and strongest of the strong. Take us across the seas of sin and disease to our good and well being. Fight out all the roads to infirmity and block them against ill-health.

मा त्वा॑ रु॒द्र चु॒कु॒धामा॑ न॒माभि॑मा दु॒ष्टु॒ती वृ॒षभ॑ मा स॒हू॒ती ।
उ॒ता वी॒राँ अ॒पय॑ भ॒षज॑भि॒भिष॑क्तं त्वा भि॒षजां॑ शृ॒णामि॑ ॥ ४ ॥

4. *Mā tvā rudra cukrudhāmā namobhirmā duṣṭutī vṛṣabha mā sahūtī. Unno vīrāṇ arpayā bheṣajebhirbhiṣaktamaṁ tvā bhiṣajām ṣṛṇomi.*

Rudra, O physician, mighty brave and generous, may we never irritate or provoke you by neglect or turning away, or by disappraisal, or by pestering you. With herbs and tonics raise a generation of brave, heroic young people. I hear that you are the most eminent physician among physicians.

ह॒वीम॑भि॒हव॑त॒ या ह॒विभि॑र॒व स्ताम॑भी रु॒द्रं दि॑षी॒य ।
ऋ॒दू॒दरः॑ सु॒हवा॑ मा ना॒ अस्य॑ ब॒भुः सु॒शिपा॑ री॒रध॑न्म॒नाय॑ ॥ ५ ॥

5. *Havīmabhirhavate yo havirbhirava stomebhī rudraṁ diṣīya. Ṛdūdaraḥ suhavo mā no asyai babhruḥ suśipro rīrandhanmanāyai.*

The physician who helps, inspires and advances us with exhortations, herbs and tonics, him I serve and please with offers of presents and appreciation. And he too, soft and kind at heart, invited with reverence, benevolent and pleasant of manners, should not, in the interest of the patient's mind and morale, hurt us.

उन्मा॑ ममन्द वृष॒भा म॒रुत्वा॒न्त्व गी॑यसा॒ वय॑सा॒ नाध॑मानम ।
घृ॒णी॒व च्छा॒याम॑र॒पा अ॑शी॒या वि॑वासयं रु॒द्रस्य॑
सु॒म्नम ॥ ६ ॥

6. *Unmā mamanda vṛṣabho marutvān tvakṣīyasā vayasā nādhamānam. Ghṛṇīvacchāyāmarapā aśīyā''vivāseyaṁ rudrasya sumnam.*

And the divine physician, Rudra, bold and generous, commanding the energies of the elements, restores me, poor patient in need of strength, to glowing health and energy and I, like one taking shelter in the shade from the scorching heat, feel relieved, and I pray that I may continue to enjoy Rudra's gift of comfort and joy free from sin and disease.

क्व॑ स्य त रु॒द्र मृ॒ळ्याकु॑हस्ता॒ या अ॑स्ति भ॒षजा॑ जला॒षः ।
अ॒प॒भ॒ता रप॑सा॒ दव्य॑स्या॒भी नु मा॑ वृष॒भ च॑ तमी॒थाः ॥ ७ ॥

7. *Kva sya te rudra mṛḷayākur-hasto yo asti bheṣajo jalāṣaḥ . Apabhartā rapaso daivyasyābhī nu mā vṛṣabha cakṣamīthāḥ.*

O Rudra, divine physician, where is that merciful hand of yours which is the healing balm (for the restoration of health), which is an antidote to the ravages of the elements of nature? O lord, potent and generous, save me, spare me, and bless me with

immunity.

प ब॒भ॒व वृष॒भाय॑ श्वि॒तीच॑ म॒हा म॒हीं सु॒ष्टुति॑मीरयामि ।
नम॒स्या क॑ल्मली॒किन॑ नमाभिगृणीमसि त्व॒षं रु॒द्रस्य॑ नाम ॥ ८ ॥

8. *Pra babhrave vṛṣabhāya śvitīce maho mahīm suṣṭutimīrayāmi. Namasyā kalmalīkinam namo-bhir-grṇīmasi tveṣaṁ rudrasya nāma.*

I offer the highest of the high songs of praise in honour of Rudra, potent, generous and brilliant sustainer of health and life. Celebrate and serve this illustrious Rudra with salutations and presentations. We invoke and praise the name and splendour of Rudra with honour and reverence.

स्थि॒रभिर॑ङ्गः पुरु॒रूप॑ उ॒गा ब॒भुः शु॒क्रभिः॑ पि॒पिश् हिर॑ण्यः ।
इ॒शा॒ना॒द्रस्य॑ भुव॒नस्य॑ भू॒र॒न वा उ॑ याषदु॒दाद॑सुयम ॥ ९ ॥

9. *Sthirebhir-aṅgaiḥ pururūpa ugro babhruḥ śukrebhiḥ pipiṣe hiraṇyaiḥ. Īśānādasya bhuvanasya bhūrerna vā u yoṣad rudrādasuryam.*

Rudra, divine physician, brilliant sustainer of versatile form and character, shines forth with his sturdy constitution and purest golden virtues. May his essential vitality and life-giving power never part from this Rudra, universal and versatile ruler of this world.

अह॑न्वि॒भषि॑ साय॒कानि॑ धन्वा॒ह॑ िष्कं य॒ज॒तं वि॒श्वरू॑पम ।
अह॑ ि॒दं द॑यस् वि॒श्वम॒भ्वं न॒ वा आ॒जी॒या रु॒द्र त्वद॑-
स्ति ॥ १० ॥

10. *Arhan bibharṣi sāyakāni dhanvārhan niṣkaṁ yajataṁ viśvarūpam. Arhannidaṁ dayase viśvamabhvaṁ na vā oṣīyo rudra tvadasti.*

Rudra, potent and illustrious lord of the world, scourge of the evil and the wicked, in your own right with your own essential power, you wield the bow and arrows. Rightfully you bear and hold the adorable gold of universal form and lustre. With your essential strength and power, you protect this grand and mighty universe. O Rudra, never and none is greater than you in might and majesty.

स्तुहि श्रुतं गतसदं युवानं मृगं न भीममुपहृत्तुमुगम । मृळा
जरित्र रुद्र स्तवाना न्यं त अस्मि वपन्तु सनाः ॥ ११ ॥

11. *Stuhi śrutaṁ gartasadaṁ yuvānaṁ mṛgaṁ na bhīmaṁ-upahatnum-ugragm. Mṛḷā jaritre rudra stavāno'nyāṁ te asmanni vapantu senāḥ.*

O Rudra, scourge of the evil and the wicked, praise and cherish the eminent young man of action seated in the war chariot, fearful as a tiger, destroyer of enemies and illustrious of merit. Be kind and gracious to the admirer and worshipper who sings in praise of you. And let your forces throw off from us the others who are ungrateful and negative.

कुमारश्चित्पितरं वन्दमानं पतिं नानाम रुद्रापयन्तम ।
भूरदातारं सत्यतिं गृणीष स्तुतस्त्वं भेषजा रस्यस्म ॥ १२ ॥

12. *Kumāraścit pitaraṁ vandamānaṁ prati nānāma rudropayantam. Bhūrerdātāraṁ satpatiṁ gṛṇīṣe stutastvaṁ bheṣajā rāsyasme.*

Rudra, lord giver of good health and joy, just as the son bows to the father worthy of reverence and adoration while the father approaches, so do I praise and offer obeisance to you, generous giver and leader

and sustainer of the good and the truthful, and as we offer reverence and obeisance, you bless us with healing cures for health and joy.

या वा भषजा मरुतः शुचीनि या शन्तमा वृषणा या मयाभु ।
यानि मनुरवृणीता पिता नस्ता शं च याश्च रुद्रस्य
वशिम् ॥ १३ ॥

13. *Yā vo bheṣajā marutaḥ śucīni yā śāntamā vṛṣaṇo
yā mayobhu. Yāni manurvṛṇītā pitā nastā śaṁ ca
yośca rudrasya vaśmi.*

O Maruts, energies of the winds and vital breath of prana, whatever your healing powers, pure, purifying and without adverse effects, O powers of rain and water, whatever your cures most sanative and tranquillising, which Manu, the wise and imaginative scholar, father figure, collects, selects and refines for us, all those sanative cures and restoratives of benevolent Rudra's I love and desire.

परि णा हृती रुद्रस्य वृज्याः परि त्वेषस्य दुर्मतिमही गात ।
अव स्थिरा मघवद्भ्यस्तनुष्व मीद्वस्ताकाय तनयाय
मृळ ॥ १४ ॥

14. *Pari ṇo heṭī rudrasya vṛjyāḥ pari tveṣasya durma-
tirmahī gāt. Ava sthirā maghavadbhyas-tanuṣva
mīdhvas-tokāya tanayāya mṛḷa.*

May the stroke of fatal illness stay far from us. May the serious error of judgement of the brilliant specialist be far from us. Ward off and remove the chronic diseases from the people of wealth and power. O potent and generous lord of health and power, be kind and gracious to our children and our grand children.

ए॒वा ब॑भा वृष॒भ च॑कि॒तान॒ यथा॑ द॒व न ह॑णी॒ष न ह॑ंसि ।
ह॒व न॒श्रु ता॑ रु॒द्रह॒ बा॒धि बृ॑ह॒द्वद॑म वि॒दथ॑ सु॒वीराः॑ ॥ १५ ॥

15. *Evā babhro vṛṣabha cekitāna yathā deva na hr̥ṇīṣe na haṁsi. Havanaśrunno rudreha bodhi br̥had vadema vidathe suvīrāḥ.*

Rudra, lord sustainer of the world with health and life, mighty potent and generous, lord of knowledge and enlightenment, brilliant and illustrious, be kind and gracious so as not to deprive us of our comfort and joy nor to strike us with illness or untimely death. O lord listener to our invocation and prayer, enlighten us here and now, enlighten us so that, blest with brave and noble children, we sing and celebrate your mighty magnificence in our battles of yajnic life.

Mandala 2/Sukta 34

Maruts Devata, Grtsamada Rshi

धा॒रा॒व॒रा म॒रुता॑ धृ॒ष्णवा॑ज॒सा मृ॒गा न भी॑मास्तवि॒षी-
भि॒र्चि॒नः । अ॒ग्न्या न॑ शु॒शुचा॑ना ऋ॒जी॒षिणा॑ भृ॒मिं ध॑म॒न्ता
अ॒प गा॑ अ॒वृण्व॑त ॥ १ ॥

1. *Dhārāvarā maruto dhṛṣṇvojaso mṛgā na bhimāstaviṣībhir-arcinaḥ. Agnayo na śusucānā rjīṣiṇo bhṛmim dhamanto apa gā avṛṇvata.*

Maruts, pioneers of humanity on top of the wave, sharp as razor's edge and vibrant as the winds, irresistible with might and majesty, terrible as the tiger, bright with light and culture, blazing as flames of fire, soft and sophisticated at heart and fond of soma to the last drop, blow off the whirlwinds of time and circumstance and open out the light and language of

Divinity for the progress of humanity.

द्यावा॑ न स्तृभि॑श्चितयन्त॒ खादिना॑ व्य॑भि॒या न द्यु॑तयन्त
वृष्ट॑यः । रु॒द्रा यद्वा॑ मरु॒ता रुक्म॑व॒त्सा वृषा॑र्जन्ति॒ पृश्न्याः॑
शु॒क्र ऊ॒र्ध॒नि ॥ २ ॥

2. *Dyāvo na str̥bhiścīṭayanta khādino vyabhriyā na dyutayanta vṛṣṭayaḥ. Rudro yad vo maruto rukmavakṣaso vṛṣājani pr̥śnyāḥ śukra ūdhani.*

Ye Maruts, tempestuous pioneers of the world, blest with a heart of gold with light and love, be bright like the heavens with stars and, with the blaze of honour and distinction on your person, shine and roar like thunder and lightning of the clouds, since Rudra, bold and generous lord of justice, generous as showers of rain, generated you from the holiest womb of earth and the rays of heaven's light.

उ॒ तन्त॑ अश॒वाँ अत्य॑ाँ इवा॒जिषु॑ न॒दस्य॑ कण॑स्तुरयन्त
आ॒शुभिः॑ । हि॒र॒ण्यशि॑पा मरु॒ता द॒विध्व॑तः पृ॒ ि या॑थ
पृ॒ष॒तीभिः॑ स॒म॒न्यवः॑ ॥ ३ ॥

3. *Ukṣante aśvāñ atyāñ ivājiṣu nadasya karnai-sturayanta āśubhiḥ. Hiraṇyaśiprā maruto davi-dhvataḥ pr̥kṣaṁ yātha pr̥ṣatībhiḥ samanyavaḥ.*

Maruts, passionate heroes of action, shining in golden helmets, ride and goad their horses in battles like rockets in constant motion and shoot forward like sailors conquering the waves of the sea with instant oars. O Maruts, commanders of the winds, shaking and storming the adversaries in battle contests, go forward and achieve your cherished goal, fast like wind shears shaking, ripping and scattering the clouds.

पृ॒ १ ता॒ वि॒श्वा॒ भुव॑ना॒ वव॑रि॒र मि॒त्राय॑ वा॒ स॒द॒मा
जी॒रदा॑नवः । पृष॑द॒श्वासा॒ अन॑व॒भरा॑धस॒ ऋजि॑ष्यासा॒ न
व॒युन॑षु॒ धूष॑दः ॥ ४ ॥

4. *Prkṣe tā viśvā bhuvanā vavakṣire mitrāya vā
sadamā jīradānavah. Prṣadaśvāso anavabhra-
rādhasa ṛjipyāso na vayuneṣu dhūrṣadah.*

As the battles of action are won and the earth is sprinkled with showers of peace, all the regions of the world grow strong and powerful as one restful home for a friendly humanity. And Maruts, brilliant and generous heroes of victory and givers of nourishment and the breath of fresh life, possessed of mighty means of advancement, without diminishing the wealth of nations, shooting up straight to their goals and values, sit steadfast on the helm of affairs along the simple paths of peace and progress.

इ॒न्ध॒न्व॒भि॒ध॒नु॒भी॑ र॒प्सा॑दू॒धभि॑र॒ध्व॒स्मभिः॑ प॒थि॒भि॒भाज॑-
दृ॒ष्टयः॑ । आ॒ ह॒ंसा॑सा॒ न स्व॑स॒राणि॒ गन्त॑न् म॒धाम॑दीय मरुतः
स॒म॒न्यवः॑ ॥ ५ ॥

5. *Indhanvabhir-dhenubhī rapśad-ūdhabhir-adhva-
smabhiḥ pathibhir-bhrājadrṣṭayah. Ā hamsāso na
svasarāṇi gantana madhormadāya marutah
samanyavah.*

The Maruts, leaders and pioneers, impassioned with enthusiasm and love of life, bright and blazing with arms and words pregnant with meaning, advance on inviolable paths of peace and progress, like swans flying to their own resorts of water, for celebration of the boundless ecstasy of the honey sweets of success and

victory.

आ न॒ ब॒ह्म॒णि मरुतः समन्यवा न॒रां न शंसुः सर्व॑नानि
गन्त॑न । अ॒श्वामि॑व पिप्यत ध॒नुमू॑र्ध॒नि क॒ता धि॑यं ज॒रित्र॑
वा॒जप॑शसम ॥ ६ ॥

6. *Ā no brahmāṇi marutaḥ samanyavo narāṁ na śaṁsaḥ savanāni gantana. Aśvāmiva pipyata dhenumūdhani kartā dhiyaṁ jaritre vājapeśasam.*

O Maruts, heroes of mankind, impassioned with the will to act and equanimity of mind to think, come and grace our sessions of yajnic celebrations, admired universally as you are among people. Come for the development of wealth and prosperity. Develop the mare for speed as well as the cow for plenty of milk. And for the admirer and celebrant, create and award ample wealth of intelligence and knowledge with noble language and competence for karma with precious gifts.

तं न॑ दा॒त मरु॒ता वा॒जिनं॑ रथ॑ आ॒पानं॑ ब॒ह्म चि॒तय॑द्दिव॒दिव ।
इषं॑ स्ता॒तृभ्या॑ वृ॒जन॑षु का॒रव॑ स॒निं म॒धाम॑रिष्टं दु॒ष्टरं॑
सह॑ः ॥ ७ ॥

7. *Taṁ no dāta maruto vājinam ratha āpānam brahma citayad divedive. Iṣaṁ stotr̥bhyo vṛjaneṣu kārave sanim medhāmariṣṭaṁ duṣṭaram sahaḥ.*

O Maruts, heroes dear as breath of life, give us that power and speed for our nation's chariot, that wealth and vitality of life and that universal knowledge which may awaken and enlighten us day by day. Give us that food and energy for the admirers and celebrants in the yajnic programmes of development which is

inexhaustible, and, for the poet, singer, scientist, technologist and the architect of the human nation, bring ample reward of fulfilment, high intelligence, freedom from sin and ill-health and inviolable courage, patience, and fortitude.

यद्युज्जतमरुता रुक्मवत्सा श्वानथेषु भग आ सुदानवः ।
धनुन शिश्व स्वसरषु पिन्वत जनाय रातहविष मही-
मिषम् ॥ ८ ॥

8. *Yad yuñjate maruto rukmavakṣaso'svān ratheṣu bhaga ā sudānavaḥ. Dhenurna śiśve svasareṣu pinvate janāya rātahaviṣe mahīmiṣam.*

Maruts, leaders with heart of gold and brilliant person, generous givers of knowledge and advancement, as they yoke the power and horses to the chariots of the nation, and as success in progress and prosperity is achieved, then, every day for every home, like the mother cow overflowing with milk for the calf, they provide and augment ample food and freshness for high fulfilment of the people who give and have given their share of service and self-sacrifice in the national yajna.

या ना मरुता वृकताति मत्या रिपुद्ध वसवा र ता रिषः ।
व्रतयत तपुषा चक्रियाभि तमव रुदा अशसा हन्तना
वधः ॥ ९ ॥

9. *Yo no maruto vṛkatāti martyo ripurdadhe vasavo rakṣatā riṣaḥ. Vartayata tapuṣā cakriyābhi tamava rudrā aśaso hantanā vadhaḥ.*

Whoever be the person who, like a wolfish thief or robber or deadly enemy, targets us with anger and torture, O Maruts, shelter home for all and universal

saviours, protect us against the violence of the enemy. Whosoever raises the fatal weapon upon us, bind and seal him with punishment and circle him round with vigilance. O Rudras, scholars of the middle order, defenders of law and scourage of the lawless, hurt not, destroy not, those who are non-violent, peace loving and law abiding.

चित्रं तद्वा मरुता याम् चकित पृश्न्या यदूधरप्यापया दुहुः ।
यद्वा निद नवमानस्य रुदियास्त्रितं जराय जुरताम-
दाभ्याः ॥ १० ॥

10. *Citraṁ tad vo maruto yāma cekite prśnyā yadū-
dharapyāpayo duhuḥ. Yad vā nide navamā-nasya
rudriyāstritaṁ jarāya juratāmadābhyāḥ.*

Maruts, defenders and pioneers of the social order, friends of humanity, wondrous is that yajnic exploit of yours so well known, when from heights of the skies and depths of the earth you churn out and distil the nectar of life which again, O friends of Rudra, lord of light and justice, and indomitable warriors, becomes a fatal antidote against the maligners of your celebrants and the weary weakness of the aging.

तान्वा महा मरुत एवयाव्ना विष्णार्षस्य पभृथ हवामह ।
हिरण्यवणान्ककुहान्यतस्त्रुचा बह्ण्यन्तः शंस्यं राध
इमह ॥ ११ ॥

11. *Tān vo maho maruta evayavno viṣṇoreṣasya
prabhṛthe havāmahe. Hiraṇyavarṇān kakuhān
yatasruco brahmanyantaḥ saṁsyaṁ rādha īmahe.*

Such as you are, O great Maruts, who thus venture out to exploit the earth and the skies in search

of knowledge and life's energy, we invoke and exhort you for the fulfilment of the omnipresent lord Vishnu's love and desire for the progress and prosperity for his children. And thus do we, having raised our ladles of yajna as our share in our effort for piety, honour and prosperity, pray for the gifts of the Maruts, heroes of the golden hue great and, marvellous in their own right.

त दशग्वाः पथमा यज्ञमूहिर् त ना हिन्वन्तूषसा व्युष्टिषु ।
उषा न रामीररुणरपाणुत महा ज्यातिषा शुचता गा-
अणसा ॥ १२ ॥

12. *Te daśagvāḥ prathamā jajñamūhire te no hinva-
ntūṣaso vyuṣṭiṣu. Uṣā na rāmir-arunair-aporṇute
maho jyotiṣā śucatā goarṇasā.*

They, the Maruts, masters of their mind and ten senses of perception and action, first in intelligence and imagination, organise the yajna and take it to success. May they, we pray, give us the clarion call with the light of the dawn, and, like the lady of light which removes the veil of darkness from over the restful night with radiant rays of the sun, may they, we pray, remove our veil of darkness and ignorance with the great and sacred light of the rising sun of divine knowledge.

त णीभिररुणभिनाज्जिभी रुद्रा ऋतस्य सदनषु वावृधुः ।
निमघमाना अत्यन् पाजसा सुश्चन्दं वर्णं दधिर सुपश-
सम ॥ १३ ॥

13. *Te kṣoṇībhir-aruṇebhir-nāñjibhī rudrā ṛtasya
sadaneṣu vāvṛdhuḥ. Nimeghamānā atyena pājasā
suścandram varṇam dadhire supeśasam.*

Those Rudras, stormy winds and roaring clouds,

tempestuous pioneers of humanity, leaders of science and knowledge, act and grow within the dynamics of the laws of nature alongwith the earths, planets and the atmosphere, with the golden light of dawn and the various beauties of nature, and, showering gifts of living energy and wearing the grace of the full moon and majesty of form, they grow and advance with the strength and speed of the brilliance of light.

ताँ इ॒या॒ना म॒हि वरू॑थ॒मू॒तय॒ उप॒ घद॒ना नम॑सा गृणीमसि ।
त्रि॒ता न या॒न्पञ्च॒ हा॒तृ॒न॒भिष्ट॑य आ॒व॒वत॑द॒वरा॒ञ्च॒क्रिया॒-
व॑स ॥ १४ ॥

14. *Tāñ iyāno mahi varūtham-ūtaya upa ghedenā namasā grṇīmasi. Trita na yān pañca hotṛn-abhiṣṭaya āvavartad-avarāñ-cakriyāvase.*

Wanting a great home for the sake of safety, security and advancement, we praise and, with humble salutations, do homage to those great and noblest yajakas, i.e., five pranic energies, which Trita, the man commander of those five yajakas, deploys for his safety, security and good fortune, since they are ever fresh, dynamic and ever on the move like a wheel in constant motion.

यया॑ र॒थं पा॒रय॑था॒त्यं॒हा यया॑ नि॒दा मु॒ञ्च॒थ॒ व॒न्दि॒तार॑म ।
अ॒वा॒ची सा म॑रु॒ता या व॑ ऊ॒तिरा॒ षु वा॒श्रव॑ सु॒म॒ति॒जि॑-
गा॒तु ॥ १५ ॥

15. *Yayā radhram pārayathātyaṅho yayā nido muñcatha vanditāram. Arvācī sā maruto ya va ūtiro ṣu vāśreva sumatirjigātu.*

O Maruts, pioneering guides of humanity, divine

powers of knowledge and holy intelligence, that virtuous mind and power of protection by which you save the devotee from the taint of sin and let him cross the ocean, by which you save the celebrant from the calumny of maligners, may that power of protection, that noble intelligence, like a loving mother, come hither to me and bring me divine grace.

Mandala 2/Sukta 35

Apam-napat Devata, Grtsamada Rshi

उपमसृ॒ति वाज॒युव॑च॒स्यां च॒ना द॑धीत ना॒द्या गिरा॑ म । अ॒पां
न॒पादा॑शु॒हमा॑ कु॒वित्स॑ सु॒पश॑स॒स्कर॑ति जा॒षिष॑द्धि ॥ १ ॥

1. *Upemasṛkṣi vājayurvacyāṁ cano dadhīta nādyo giro me. Apāṁ napādāśuhemā kuvit sa supeśasaskarati joṣiṣaddhi.*

Close to the waters in search of food, energy, vitality and fast speed of action, I create this song related to water energy and subsequent water wealth. May these holy words of mine, loud and bold, flowing like a stream, be delightful and bear fruit and fulfilment. May that divine energy born of waters, instant and imperishable, be in accord with the holy voice and help us create many beautiful forms of life and various wealth for us.

इ॒मं स्व॑स्म हृ॒द आ सु॑त॒ष्टं म॒न्त्रं वा॑च॒म कु॒विद॑स्य॒ वद॑त ।

अ॒पां न॒पाद॑सु॒यस्य॑ म॒ह्ना वि॑श्वान्य॒या भु॑व॒ना ज॑जान ॥ २ ॥

2. *Imaṁ svasmai hrda ā sutaṣṭaṁ mantraṁ vocema kuvidasya vedat. Apāṁ napād-asuryasya mahnā viśvanyaryo bhuvanā jajāna.*

Let us chant this mantra conscientiously created

and composed from depths of the heart in honour and celebration of this magnificent power. May the great lord of the wide world know of it. Indeed this mighty energy born of the waters, replete with wealth and power, with the great omnipotence of divine nature, creates the entire worlds of existence.

सम॒न्या यन्त्यु॑प॒ यन्त्य॒न्याः सम॒ानमूर्व॑ न॒द्यः पृ॑णन्ति ।

तमू॒ शुचिं॑ शुच॒या दी॒दिवांस॑म॒पां न॒पातं॑ परि॒ तस्थु॑रापः ॥ ३ ॥

3. *Samanyā yantyuṣa yantyanāḥ samānamūrvanadyaḥ pṛṇanti. Tamū śuciṁ śucayo dīdivāṁsamapāṁ napātaṁ pari tasthurāpaḥ.*

Some of these streams of water and currents of energy flow together. Some others flow close by them, and all of them together join and flow into the ocean to fullness. And these clear and purest streams of water and water energy all round abide by that pure, bright and blazing child of the waters, imperishable agni, fire and electric energy of the water power. (This mantra describes the dynamic circuit flow of energy and its imperishable form in the state of conservation.)

तम॒स्म॒रा यु॒व॒तया॑ यु॒वानं॑ म॒मृज्य॑मानाः परि॒ यन्त्या॑पः ।

स शु॒क्र॒भिः शि॒क्व॒भी र॒वद॑स्म दी॒दाया॑नि॒ध्मा घृ॒तनि॑णि॒गप्सु॑ ॥ ४ ॥

4. *Tamasmerā yuvatayo yuvānaṁ marmṛjyamānāḥ pari yantypaḥ. Sa śukrebhiḥ śikvabhī revadasme dīdāyanidhmo ghṛtanirṇigapsu.*

Just as young maidens in crystalline purity of body and mind and fragrant modesty anxiously yet bashfully approach the youthful man, feeding his fire

and receiving the shower of life and love, so do crystalline streams of water murmuring with exciting energy approach from all round that Apam-napat, fiery energy of the essence of waters, and he, overflowing with vitalising energy, fertilises their thirst for life and creativity. May that, the eternal elan vital distilled from waters by nature, bright and blazing like flames of fire fed with ghrta in yajna, shine on by itself in the waters of life for us.

अ॒स्म ति॒स्त्रा अ॒व्य॒थ्याय॒ नारी॑द्व॒वाय॒ द॒वीदि॑धिष॒न्त्य ऽम॑ ।

कृ॒ताइ॒वाप॒ हि प॑स॒स्त्र अ॒प्सु स॒ पी॒यूषं॑ ध॒यति॑ पू॒वसू॑नाम ॥ ५ ॥

5. *Asmai tisro avyathyāya nārīrdevāya devīr didhi-
ṣantyanam . Kṛtā ivopa hi prasarsre apsu sa
pīyūṣaṁ dhayati pūvasūnām.*

For this Apam-napat, liquid and fiery energy of waters, brilliant, generous and inviolable divinity, three brilliant and generous streams of dynamic energy, Ila, Sarasvati, Mahi, eternal, universal and specific forms of divine energy, flow and bear food for his sustenance and growth. They move like young maidens approaching their man for the continuance of life and vital energy. They move on and on like three divinities, reflections of the divine will in the cosmic oceans of time and space, and he, the fiery creative energy, drinks the milk of life from the three motherly powers.

अ॒श्व॒स्यात्र॒ जनि॑मा॒स्य च॒ स्व॒दुहा॑ रि॒षः संपृ॑चः पाहि॒ सू॒रीन॑ ।

आ॒मासु॑ पू॒षु प॒रा अप॑मृ॒ष्यं नारी॑तया॒ वि न॑श्न॒ नानृ॑तानि ॥ ६ ॥

6. *Asvasyātra janimāsyā ca swardruho riṣaḥ sampr-
caḥ pāhi sūrīn . Āmasu pūrṣu paro apramṛṣyaṁ
nārātayo vi naśannānṛtāni.*

In the dynamics of water, fire and vital energy lies the source of virility, fertility and generation of the species. Herein lies the source of pleasure and happiness. O brilliant lord of generosity, protect the good and the pious people from the hateful, violent and destructive associates and encounters. It is perfect, beyond all stages short of ripeness in nature. Nothing false, opposed or negative can pollute or destroy it.

स्व आ दम सुदुघा यस्य धनुः स्वधां पीपाय सुभ्व मति ।
सा अपां नपादृजय ऽप्स्व ऽन्तव सुदयाय विधत् वि
भाति ॥ ७ ॥

7. *Sva ā dame sudughā yasya dhenuḥ svadhām pīpāya subhvannamatti. So apām napādūjayann-apsvantar-vasudeyāya vidhate vi bhāti.*

He whose home is blest with a fertile cow, abundant holy speech in communication, and noble knowledge, drinks holy water and eats consecrated food. He, inviolable in pranic energies, enveloped in the folds of nature's vitalities is 'apam-napat', as such he grows for the sake of the generous man of charity, wields power and prosperity, and shines with might and majesty.

या अप्स्वा शुचिना दव्येन ऋतावाजस्र उविया विभाति ।
वया इद्व्या भुवनान्यस्य प जायन्त वीरुधश्च पजाभिः ॥ ८ ॥

8. *Yo apsvā śucinā daivyena ṛtāvājasra urviyā vibhāti. Vayā idanyā bhuvanānyasya pra jāyante vīrudhaśca prajābhiḥ.*

Abiding in the holy waters of nature's liquid bounty, dedicated to nature's law and blest with her consecrating power, vast and constant with the earth,

he shines with immaculate purity of character and the majesty of light divine. The other regions of the world are like the branches of his family tree where, too, further, grow the trees with their own farther branches.

अपां नपादा ह्यस्थादुपस्थं जिह्यानामूध्वा विद्युतं वसानः ।
तस्य ज्येष्ठं महिमानं वहन्तीहिरण्यवणाः परि यन्ति
युह्वीः ॥ ९ ॥

9. *Apām napādā hyasthādupastham jihmānāmūr-
dhvo vidyutam vasānaḥ . Tasya jyeṣṭham mahimā-
nam vahanātīr-hiranyavarṇāḥ pari yanti yahvīḥ.*

Apam-napat, essential energy born of the waters of space, wearing the mantle of lightning power, electricity, abides close above the wavy and curvy motions of the clouds. And streams of energy, wearing the lustre of gold, carrying its highest power, flow all round.

हिरण्यरूपः स हिरण्यसन्दृग्पां नपात्सदु हिरण्यवणः ।
हिरण्ययात्परि याननिषद्या हिरण्यदा ददत्य ऋस्म ॥ १० ॥

10. *Hiranyarūpaḥ sa hiranyasandṛg-apām napāt
sedu hiranyavarṇaḥ . Hiranyayāt pari yonerni-
ṣadyā hiranyadā dadatyannam-asmai.*

Golden of form, Apam-napat, the child of waters, golden eyed revealing its gold, golden coloured, abides higher than the golden seat of its origin, and the golden feeder energies of physical existence provide the food for its growth.

तदस्यानीकमुत चारु नामापीच्यं वधत नसुरपाम ।
यमिन्धत युवतयः समित्था हिरण्यवर्णघृतम ऋस्य ॥ ११ ॥

11. *Tadasyānīkamuta cāru nāmāpīcyam vardhate napturapām. Yamindhate yuvatayaḥ samitthā hiraṇyavarṇam ghṛtamannamasya.*

That lustrous power of this child of the waters and its essential name arising from its innate properties is beautiful, and it grows while the youthful maidens raise it in its golden glory like the flames of fire with ghrta, ghrta being its favourite food.

अ॒स्म ब॒हूनाम॑व॒माय॒ सख्य॑ य॒ज्ञवि॑धम॒ नम॑सा ह॒विर्भिः॑ ।
सं सानु॑ मा॒ज्मि॒ दिधि॑षामि॒ बिल्म॑द॒धाम्य॑ । परि॑ वन्द
ऋ॒ग्भिः ॥ १२ ॥

12. *Asmai bahūnām-avamāya sakhye yajñair-vidhema namasā havirbhiḥ. Saṁ sānu mārjmi didhiṣāmi bilmair-dhāmyannaiḥ pari vanda ṛgbhiḥ.*

We serve this Apam-napat, golden energy, with yajnas and feed it with food and sacrifices in the midst of many powers of nature for the good of our closest friends. I refine it in the vedi, sustain it by degrees with fuel, feed it with food and sacrifices and celebrate it with exalting songs of Rks.

स ई॒ वृषा॑जनय॒त्तासु॒ गर्भ॑ स ई॒ शिशु॑र्धयति॒ तं रि॑हन्ति । सा
अ॒पां न॒पा॒द॒न॒भि॒म्ला॒तव॑णा॒ न्यस्य॑व॒ह त॒न्वा वि॒वष॑ ॥ १३ ॥

13. *Sa īm vṛṣājanayat tāsū garbham sa īm śīśurdhayati taṁ rihanti. So apām napād-anabhimlāta-varṇo'nyasyeveha tanvā viveṣa.*

That potent and generous Apam-napat, vital heat of life, creates the fetus in the waters. The same baby

sucks the same vitality of the waters. The same water energies then kiss and caress the baby. The same, then, in bright, unfaded effulgence shines in the youthful body as it shines in other body forms too.

अस्मिन्पद परं तस्थिवांसमध्वस्मभिविश्वहा दीदिवांसम ।
आपा नष्टं घृतम ऽ वहन्तीः स्वयमत्कः परि दीयन्ति
युह्वीः ॥ १४ ॥

14. *Asmin pade parame tasthivāṁsam-adhvasma-
bhir-viśvahā dīdivāṁsam . Āpo naptre ghṛtama-
nnaṁ vahantīḥ svayamatkaiḥ pari dīyanti yahvīḥ.*

Mighty streams of cosmic energy, with their own imperishable velocity, flow all round bearing ghrta and anna-food for their grand child, Apam-napat, abiding all-time effulgent in this highest state of existence.

अयांसमग्र सु ऽ तिं जनायायांसमु मधवद्भ्यः सुवृत्तिम ।
विश्वं तद्भद्रं यदवन्ति द्वा बृहद्भद्रम विदथ सुवीराः ॥ १५ ॥

15. *Ayāṁsamagne sukṣitīm janāyāyāṁsamu
maghavadbhyaḥ suvṛktim. Viśvaṁ tad bhadraṁ
yadavanti devā bṛhad vadema vidathe suvīrāḥ.*

Agni, vital spirit of life in existence, I pray, may I attain a blessed home for the people. May I receive a glorious hymn of divine worship for our people of power and honour from our poets of power and imagination. May we attain all that good and glory which Devas protect and promote. And may we, blest with the brave, sing songs of Divinity in our yajnic projects.

Mandala 2/Sukta 36

Indra-madhu, Maruts-madhava, Tvashta-shukra, Agni-shuchi, Indra-nabha, Mitra-Varuna nabhasya Devatah, Grtsamada Rshi

तुभ्यं हिन्वा॒ना वसि॑ष्ट गा अ॒पा धु॑ । न्त्सीम॒विभिर॑दि॒भिनरः॑ ।
पिब॑न्द् स्वाहा॒ प॒हुतं॑ वषट॒कृतं॑ हा॒त्रादा॑ सामं पथ॒मा य
इ॒शिष॑ ॥ १ ॥

1. *Tubhyam hinvāno vasiṣṭa gā apo' dhukṣantsīmavi-bhir-adribhir-naraḥ. Pibendra svāhā prahutam vaṣaṭkṛtaṁ hotrādā somam prathamam ya īśiṣe.*

Indra, yajnapati, first and prime power who rule the world, let the person invoking you and rising in life settle down in peace and security for your sake. May the people like children of Aditi, mother Earth, receive the best of cows, lands and the holy Word and the best of water and energy with protective showers of the clouds. Indra, drink up the libations of soma, offered with dedication with the words 'Svaha' and 'vashat' from our yajna.

य॒ज्ञः संमि॑श्लः पृ॒षतीभि॑रु॒ष्टिभिर्याम॑ञ्छु॒भासा॑ अ॒ज्जिषु॑
पि॒या उ॒त । आ॒सद्या॑ ब॒हिभर॑तस्य सू॒नवः॑ पा॒त्रादा॑ सामं
पि॒बता॑ दि॒वा नरः॑ ॥ २ ॥

2. *Yajñaiḥ sammiślāḥ pṛṣatībhir-ṛṣṭibhir-yāmañ-chubhrāso añjiṣu priyā uta. Āsadyā barhir-bharatasya sūnavah potrādā somam pibatā divo naraḥ.*

Maruts, children of the Lord sustainer of the world, powers natural and divine, leaders of humanity united by yajna, moving by the right path at the right

time by speed of the winds, creating and achieving the objects of desire, crystalline pure and lovely in colours of beauty, seating yourselves on the holy grass of the vedi, drink the soma distilled from the purest light of heaven.

अ॒म॒व॒ नः सु॒ह॒वा आ हि गन्त॑न् नि ब॒हिषि॑ सद॒त॒ना रणि॑ष्ठ॒न ।
अ॒था म॒न्दस्व जु॒जुषा॑णा अ॒न्ध॒स॒स्त्वष्ट॑द्व॒भिज॑निभिः
सु॒म॒द्र॒णः ॥ ३ ॥

3. *Ameva naḥ suhavā ā hi gantana ni barhiṣi sadatanā raṇiṣṭana. Athā mandasva jujuṣāṇo andhasastvaṣṭar-devebhirjanibhiḥ sumadga-ṇaḥ .*

Maruts, invoked and invited with love and respect, come to us as to your own home, ride the skies and raise the voice of victory. Tvashta, lord maker of forms and institutions, leader of the republics, commanding high intelligence and wisdom, come with the brilliant creators and experts of production, taste the sweets of our yajnic food and celebrate the victory with us.

आ वी॑ । द॒वाँ इ॒ह वि॒प॒ य॑ । चा॒श॒न्हा॑त॒नि ष॑दा॒ यानि॑षु
त्रि॒षु । प॑ति॒ वी॒हि प॑स्थि॒तं स॒म्यं म॒धु पि॒बा॒ग्री॑धा॒त्तव॑ भ॒गस्य॑
तृ॒ष्णु॒हि ॥ ४ ॥

4. *Ā vakṣi devāṅ iha vipra yakṣi cośan hotarni ṣadā yoniṣu triṣu. Prati vīhi prasthitam somyam madhu pibāgnīdhrāt tava bhāgasya tṛṇuhi.*

Agni, 'vipra', brilliant lord of the dynamics of nature and human society, speak of the laws of nature and psycho-social dynamics and inaugurate and direct the yajna of creation and production here. Inspired and passionate for holy action, be seated on the vedi,

establish yourself in the three fields of earth, sky and space and be sure and specific on description, application and valuation of knowledge human and divine with prayer and gratitude to the Lord Omniscient. Achieve the planned targets of blissful creativity and development, taste the sweets of yajnic success and be happy that you have played your part of life's action for your people.

एष॒ स्य॒ तं॒ तन्वा॑ नृ॒म॒ण॒वध॑नः॒ सह॒ आजः॑ प॒दि॒वि ब्रा॒ह्म॒हि॒तः ।
तु॒भ्यं सु॒ता म॑घ॒वन्तु॒भ्य॒माभृ॑त॒स्त्वम॑स्य॒ बा॒ह्म॒णा॒दा तृ॒प॒-
त्वि॒ब ॥ ५ ॥

5. *Eṣa sya te tanvo nṛmṇavardhanaḥ saha ojaḥ pradivi bāhvorhitaḥ. Tubhyaṁ suto maghavan tubhyamābhṛtas-tvamasya brāhmaṇādā tṛpat piba.*

Indra, lord of wealth and power, ruler of the world, this soma is such that it would strengthen and augment the wealth and power of your body and soul. It is the very patience and fortitude and the lustre of your personality, as broad and clear as daylight, collected and consecrated in your very arms. It is distilled, seasoned, preserved and served for you only. Drink of it as a gift from the Brahmana, expert of science and bio-technology, and be happy.

जुष॒थां य॒ज्ञं बा॒ध॒तं ह॒व॒स्य॒ म स॒त्ता हा॒ता नि॒वि॒दः पू॒व्या
अ॒नु । अ॒च्छ॒ राजा॑ना॒ नम॑ ए॒त्या॒वृ॒तं प॒शा॒स्त्रा॒दा पि॒ब॒तं सा॒म्यं
मधु॑ ॥ ६ ॥

6. *Juṣethāṁ yajñam bodhataṁ havasya me satto hotā nividah pūrvyā anu. Acchā rājānā nama etyāvṛ-taṁ praśāstrādā pibataṁ somyaṁ madhu.*

O brilliant Mitra and Varuna, friendly lord of the rule of law, administrators and people of the earth, join and participate in my yajna for the nation in honour of the Lord. Listen and appreciate the revealing voices of knowledge gifted by the saints and scholars old and new. Just as the yajaka seated and established in yajnic acts of creation and development receives the gifts of food and sustenance from yajna well-preserved, so you too receive the gifts of peace and prosperity from the scholars of Shastras and enjoy the honey sweets of the good life.

Mandala 2/Sukta 37

Dravinoda, Ashvins, Agni Devatah, Grtsamada Rshi

मन्दस्व हात्रादनु जाषमन्ध्रसा ध्वयवः स पूर्णा वष्ट्या-
सिचम । तस्मा एतं भरत तद्वशा ददिहात्रात्सामं दविणादुः
पिब ऋतुभिः ॥ १ ॥

1. *Mandasva hotrādanu joṣamandhaso'dhvar-yavaḥ
sa pūrṇām vaṣṭyāsicam. Tasmā etaṁ bharata
tadvaśo dadirhotrāt somaṁ draviṇo-daḥ piba
ṛtubhiḥ.*

O lord giver beatific, rejoice and thrive on the food of libations to your heart's desire. O yajakas, he loves the libations, full and profuse, offered with love in faith. Bear this sacred 'havi' and offer it liberally to him. He is loving and kind, eagerly awaiting the offering, and he is the abundant giver. O lord giver of the wealth of existence, drink up the fragrant soma from the fire of yajna in accordance with the seasons.

यमु पूवमहुव तमिदं हुव सद् हव्या ददिया नाम पत्यत ।
अध्वयुभिः पस्थितं साम्यं मधु पात्रात्सामं दविणादः पिब
ऋतुभिः ॥ २ ॥

2. *Yamu pūrvamahuve tamidaṁ huve sedu havyo dadiryo nāma patyate. Adhvaryubhiḥ prasthitaṁ somyaṁ madhu potrāt somaṁ draviṇodaḥ piba ṛtubhiḥ.*

Whom I ever invoke and worship, him alone I invoke and serve and worship now. He alone is the giver, he alone is the master, he alone is the ruler, he alone for sure is the lord worthy of invocation, invitation, service, yajna and worship. O lord giver of the wealth of life, abundant and infinite, receive and drink this honey sweet of soma prepared and refined by the loving, faithful and non-violent priests according to the seasons. Take it from the sacred cup and drink to your heart's desire.

मद्यन्तु त वह्नया यभिरियस रिषण्यन्वीळयस्वा वनस्पत ।
आयूया धृष्णा अभिगूया त्वं नष्टात्सामं दविणादः पिब
ऋतुभिः ॥ ३ ॥

3. *Medyantu te vahnayo yebhirīyase 'riṣaṇyan vīḷa-yasvā vanaspate. Āyūyā dhṛṣṇo abhigūryā tvaṁ neṣṭrāt somaṁ draviṇodaḥ piba ṛtubhiḥ.*

May they be happy and may they prosper with whom you go, whom you support, who bear your burdens and carry forward your programmes for you. O lord controller of light and growth, wanting nothing for yourself and hurting none, be strong and firm, make your devotees strong and firm. Joining all, acting all round, lustrous, intrepidable and inviolable, please to

accept the soma yajna of all seasons from the hand of the yajakas, drink and rejoice with love and for beneficence.

अपा॒द्धात्रा॒दुत पा॒त्राद॑मत्ता॒त न॒ष्टाद॑जुष॒त पर्या॑ ह॒ितम॑ । तुरी॒यं
पात्र॑म॒मृक्त॑म॒मर्त्यं॑ द॒विणा॒दाः पि॑बतु द॒विणा॒दसः॑ ॥ ४ ॥

4. *Apāddhotrāduta potrād-amattota nteṣṭrād-ajūṣata prayo hitam. Turīyaṁ pātram-amṛktam-amartyaṁ draviṇodāḥ pibatu draviṇodasaḥ.*

May the lord giver receive the food brought by the yajaka and offered from the ladle and the vedi and may the lord relish and rejoice and shower the yajaka with love. And may the lord giver of wealth and bliss bless the yajaka's fourth estate of existence and protect his bowl of bliss unhurt and immortal.

अ॒वाञ्च॑म॒द्य यु॒य्वं नृ॒वाह॑णं॒ रथं॑ यु॒ञ्जाथा॑मि॒ह वां वि॒माच॑नम ।
पृ॒ङ्गं ह॒वीषि॑ म॒धुना॒ हि कं ग॒तम॑था॒ सामं॑ पि॒बतं॑ वा॒जिनी॑-
वसू॑ ॥ ५ ॥

5. *Arvāñcam-adya yayyaṁ nṛvāhaṇaṁ rathaṁ yuñjāthāmiha vāṁ vimocanam. Prīktaṁ havīmṣi madhunā hi kaṁ gatamathā somaṁ pibataṁ vājinīvasū .*

Ashvins, agents of nature for the lord of omnipotence, leaders of humanity and pioneers of peace and prosperity for the people, start your chariot and direct it hitherward to us, the chariot which transports you to our yajna and takes us to the land of freedom and bliss. Come to the land of joy, season our havi with honey, and drink the soma of immortal bliss.

जाष्यग्र समिधं जाष्याहुतिं जाषि बह्व जन्यं जाषि सुष्टुतिम् ।
विश्वभ्रिविश्वौ ऋतुना वसा मह उशनद्वौ उशतः पायया
हविः ॥ ६ ॥

6. *Joṣyagne samidhaṁ joṣyāhutim joṣi brahma janyaṁ joṣi suṣṭutim. Viśvebhir-viśvāṅ ṛtunā vaso maha uśan devāṅ uśataḥ pāyayā haviḥ.*

Agni, lord of light, leader of humanity, giver of life's vitality, accept the fuel offered, receive the havi offered in oblations, accept the creative chant of holy mantras, accept the praise and prayer. With all the powers of nature, serve the generous divinities. Lord giver of haven and home and the wealth of life, great, happy and rejoicing, yourself eager for the food of yajna and excitement, let all other great divinities, eager for food and fulfilment, receive and enjoy the offerings according to the seasons.

Mandala 2/Sukta 38

Savita Devata, Grtsamada Rshi

उदु ष्य द्रवः सविता सवायं शश्वत्तमं तदपा वह्निरस्थात ।
नूनं द्रवभ्या वि हि धाति रत्नमथाभजद्दीतिहात्रं स्वस्ता ॥ १ ॥

1. *Udu ṣya devaḥ savitā savāya śaśvattamaṁ tadapā vahnirasthāt. Nūnaṁ devabhyo vi hi dhāti ratnamathābhajad vītihotraṁ svastau.*

That self-refulgent lord Savita, creator and inspirer of the universe, omnipotent lord of action, holds, rules and sustains the universe and abides supreme over the eternal Prakṛti. Indeed, he alone wields, orders and sustains the magnificent universe for the sake of living beings and carries on the sacred yajna of creation for

the well-being of all.

विश्वस्य हि श्रुष्ट्यं द्रव ऊर्ध्वः प बाहवा पृथुपाणिः सिसर्ति ।
आपश्चिदस्य वृत आ निमृगा अयं चिद्वाता रमत
परिज्मन ॥ २ ॥

2. *Viśvasya hi śruṣṭaye deva ūrdhvaḥ pra bāhavā prthupāṇiḥ sisarti. Āpaścidasya vrata ā nimrgrā ayaṁ cid vāto ramate pariḥman.*

For the good of the world alone the generous and self-refulgent lord Savita of long and mighty arms abides over all and extends his rays of light across the spaces. The waters too, pure and purifying, flow within his rule of law, and so do the winds play around every where under the same law.

आशुभिश्चिद्वान्वि मुचाति नूनमरीरमुदतमानं चिदताः ।
अह्यषूणां चि ययाँ अविष्यामनु वृतं सवितुमाक्या-
गात ॥ ३ ॥

3. *Āśubhiścidyān vi mucāti nūnam-arīramad-atamānaṁ cidetoḥ. Ahyarṣūṇāṁ cinnyayāṅ aviṣyāmanu vrataṁ saviturmokyāgāt.*

Savita, lord of light, the Sun, with its radiant rays releases the moving planets from the shadow of another planet as it removes the shadow of darkness and causes the planet to shine. And for the sake of protection it also controls the movement of the winds coming to the clouds as also other serpentine movements either freakish or destructive. Thus the night and release from darkness comes according to the rule and movement of the Sun's light, and that is the divine law.

पुनः समव्यद्विततं वयन्ती मध्या कतान्यधाच्छक्म धीरः ।
उत्संहायास्थाद व्यृत्तूरदधरर्मतिः सविता द्वव आगात ॥ ४ ॥

4. *Punah samavyad vitataṁ vayanfī madhyā kartor-nyadhāc-chakma dhīraḥ. Ut saṁhāyās-thād vyṛtūñradardhar-aramatiḥ savitā deva āgāt.*

The earth, traversing the wide wide space, revolves again and again in orbit in the solar region wielding her force and power to do the rounds assigned to her, and, leaving one place, moving on, comes back to the same and remains stable in the orbit. The constant and sleepless lord Savita, the Sun, self-refulgent and divine, creates the seasons of the year in the distinct order.

नानाकांसि दुर्या विश्वमायुवि तिष्ठत पभवः शाका अग्रः ।
ज्येष्ठं माता सूनवं भागमाधादन्वस्य कर्तमिषितं सवित्रा ॥ ५ ॥

5. *Nānaukāṁsi duryo viśamāyurvi tiṣṭhate prabhavaḥ śoko agneḥ. Jyeṣṭhaṁ mātā sūnave bhāga-mādhadanvasya ketamiṣitaṁ savitrā.*

Many are the forms and abodes of life, many doors, exits and entrances, where universal life abides, the light and life of Agni, the birth and death of the flame, the lustre, the desire and passion of the will divine to live and to be. The mother bears the highest share of it for the son, the flower in bloom inspired by Savita, father creator in accordance with his law of existence.

समाववति विष्टिता जिगीषुविश्वेषां कामश्चरताममाभूत ।
शशवाँ अपा विकृतं हित्व्यागादनु वृतं सवितुदव्यस्य ॥ ६ ॥

6. *Samāvavarti viṣṭhito jigīṣur-viśveṣāṁ kāmāś-caratāmamābhūt. Śaśvān apo vikṛtaṁ hitvyā-gādanu vrataṁ saviturdaivyaśya.*

Happy is the man who is well settled in the home, prays for the well-being of all living beings and is fast and eager to win the battles of life. Such a man shuns all crooked ways of living and keeps to the pious ways of living in accordance with the laws and discipline of the brilliant and generous lord Savita, creator and ruler of the world.

त्वया हितमप्यमप्सु भ्रागं धन्वान्वा मृगयसा वि तस्थुः ।
वनानि विभ्या नकिरस्य तानि वृता द्वस्य सवितुमि-
नन्ति ॥ ७ ॥

7. *Tvayā hitamapyamapsu bhāgaṁ dhanvānvā mṛgayaso vi tasthuḥ. Vanāni vibhyo nakirasya tāni vratā devasya saviturminanti.*

O lord creator and ruler of existence, by you is created and provided life-giving energy in the waters. By you is created the sky, by you the forests, for the birds and the deer to fly, to roam and play. Those rules and laws of divine Savita they never violate, who can? No one does.

यादाध्यं वरुणा यानिमप्यमनिशितं निमिषि जभुराणः ।
विश्वा माताण्डा वज्रमा पशुगात्स्थशा जन्मानि सविता
व्याकः ॥ ८ ॥

8. *Yādrādhyāṁ varuṇo yonim-apyam-aniśitaṁ nimiṣi jarbhurāṇaḥ. Viśvo mārtaṇḍo vrajamā paśurgāt sthaśo janmāni savitā vyākāḥ.*

Savita, lord creator of the universe, sustaining it in the succession of moments in the time continuum, creates various forms for various births of the souls according to their state of karma, and the same lord as Varuna, lord of love and justice, assigns the form desired and deserved by the soul the moment its eye is closed on death. Thus do all living beings under the sun come back to their ultimate home from where they had gone out on their existential journey.

न यस्यन्द्वा वरुणा न मित्रा व्रतमयमा न मिनन्ति रुदः ।
नारातयस्तमिदं स्वस्ति हुव द्रवं सवितारं नमाभिः ॥ ९ ॥

9. *Na yasendro varuṇo na mitro vratamaryamā na minanti rudraḥ. Nārātayas-tamidam svasti huve devam savitāram namobhiḥ.*

None can violate, nor circumvent the law and justice of Savita, Supreme Lord Creator: Neither Indra, the sun and cosmic electric force, nor Varuna, the waters, nor Mitra, the winds, nor Aryama, life breath of air, nor even Rudra, the soul by itself or in alliance with any power of nature, no enemies, that is, any imaginable counter forces can violate the divine law. This Lord Savita, for well-being and salvation, do I invoke with homage and salutations. Self-refulgent is He, generous and gracious.

भगं धियं वाजयन्तः पुरन्धिं नराशंसा ग्रास्पतिना अव्याः ।
आय वामस्य सङ्गथ रयीणां प्रिया द्रवस्य सवितुः
स्याम ॥ १० ॥

10. *Bhagam dhiyam vājayantaḥ purandhim narāśaṁso gnāspatirno avyāḥ. Āye vāmasya saṅgathe rayīṇām priyā devasya savituḥ syāma.*

Glorious is Savita, worthy of thought and meditation, sustainer of the universe, celebrated by humanity, lord protector of all. We know the lord and do homage to Him with prayer, submission and yajna, and we earnestly wish that in our battles of life and in our success in the achievement of the wealth of life we may ever be blest with His love and grace.

अ॒स्मभ्यं॑ तद्दि॒वा अ॒द्भ्यः॑ पृ॒थि॒व्यास्त्वया॑ द॒त्त का॒म्यं॑ रा॒ध
आ गा॑त । शं॒ यत्स्त॒तृभ्य॑ आ॒पय॑ भ॒वा॒त्युरु॒शंसा॑य स॒वित॒ज-
रि॒त्र ॥ ११ ॥

11. *Asmabhyam tad divo adbhyaḥ pṛthivyastvayā dattaṁ kāmyaṁ rādha ā gāt. Śaṁ yat stotrbhya āpaye bhavātyuruśamsāya savitarjaritre.*

O Lord, whatever wealth has been given to us by you from the regions of light and the enlightened people, from the waters and the generous people, from the earth and motherly figures, whatever desired be achieved, may all that be good and blissful for the celebrants, the learned, the praiseworthy and, O Lord Savita, for the worshipful.

Mandala 2/Sukta 39

Ashvinau Devata, Grtsamada Rshi

गा॒वा॒णव॑ तदि॒दर्थं॑ ज॒रथ॑ गृ॒ध्रव॑ वृ॒ ि नि॒धिम॑न्त॒मच्छ॑ ।
ब्र॒ह्मा॒णव॑ वि॒दथ॑ उ॒क्थ॑शा॒सा दू॒तव॑ ह॒व्या ज॑न्या॒ पुरु॑त्रा ॥ १ ॥

1. *Grāvāṇeva tadidartham jarethe grdhreva vrkṣaṁ nidhimantamaccha. Brahmāṇeva vidatha ukthaśāsā dūteva havyā janyā purutrā.*

Ashvins, harbingers of life's heat and light,

breath of being and energy, spirit of passion and action, complementary currents of the circuit of existence, you approach the earth like two clouds of rain to augment her wealth. You come like two eager birds and sit on the tree of life laden with fruit to enjoy yourselves to the full. In the yajna of development, you are two priests who chant the hymns of celebration and prayer. And in life in general, you are like two welcome harbingers who create and help us create the abundance of earth.

पा॒त॒यावा॑णा र॒थ्य॑व वी॒रा ज॑व॒ य॒मा व॒र॒मा स॑च॒थ ।

म॒न॒इव॑ त॒न्वा॒३ शु॒भ॒मा॒न॒ द॒म्प॒ती॒व क॒तु॒वि॒दा ज॑न॒षु ॥ २ ॥

2. *Prātaryāvāṇā rathyeva vīrā'jeva yamā varamā sacethe. Mene iva tanvā śumbhamāne dampatīva kratuvidā janeṣu.*

You come like two heroic warriors of the chariot in the morning. You join us like two leaders of the flock to lead us on in the right direction. You descend like two fairies of celestial form full of bliss. And you are like a wedded couple who know their sacred obligations among the people.

शृ॒ङ्ग॑व॒ नः प॒थ॒मा ग॑न्त॒म॒वाक॑छ॒फावि॑व॒ ज॒भु॒राणा॑ तरा॒भिः ।

च॒क॒वा॒क॒व॒ प॒ति॒ व॒स्तारु॑स्त्रा॒ वाञ्च्वा॑ या॒तं र॒थ्य॑व॒ श॒का ॥ ३ ॥

3. *Śṛṅgeva naḥ prathamā gantamarvāk chaphāviva jarbhurāṇā tarobhiḥ. Cakravākeva prati vastorusrā'rvāñcā yātaṁ rathyeva śakrā.*

You come first and foremost for us like horns of defence, like bright war horses panting for action,

with strength and patience for victory, like the chakravaka bird couple which are harbingers of light and love every morning. Thus mighty and powerful, you move and lead us forward like the pioneers of battle.

ना॒वव॑ नः पा॒रय॑तं यु॒गव॑ न॒भ्यव॑ न उ॒प॒धीव॑ प॒धीव॑ । श्वा॒नव॑
ना अ॒रि॒षण्या॑ त॒नूनां॑ खृ॒गल॑व वि॒स्त्रसः॑ पा॒तम॒स्मान् ॥ ४ ॥

4. *Nāveva naḥ pārayataṁ yugeva nabhyeva na upadhīva pradhīva. Śvāneva no ariṣaṇyā tanūnāṁ khṛgaleva visrasaḥ pātamaśmān.*

Take us across like a boat, like two chariot horses; hold us strong and stable like the nave, the axle and the chassis of the chariot; keep us wide awake like watch dogs for the safety of our body and society and, like the coat of mail, save us from falling down battered and broken.

वा॒तवा॑जु॒या न॒द्यव॑ री॒तिर् ति॒ इव॑ च पु॒षा या॑तम॒वाक॑ ।
ह॒स्ता॒विव॑ त॒न्व इ॒ शंभ॑वि॒ष्टा पा॑द॒व ना॒ नय॑तं व॒स्या
अ॒च्छ ॥ ५ ॥

5. *Vātevājuryā nadyeva rītirakṣī iva cakṣuṣā yāta-marvāk. Hastāviva tanve śambhaviṣṭhā pādeva no nayataṁ vasyo accha.*

Unaging like winds, ever flowing like river waters, watchful as with open eyes, come upfront and, like the hands giving protection and security to the body, and like the feet, take us forward to the holy wealth of life.

आ॒ष्टा॒विव॑ म॒ध्वा॒स्त्र व॑द॒न्ता स्त॒ना॒विव॑ पि॒प्यतं॑ जी॒वस॑ नः ।
ना॒सव॑ न॒स्त॒न्वा र॑ ति॒तारा॑ क॒णा॒विव॑ सु॒श्रुता॑ भू॒तम॒स्म ॥ ६ ॥

6. *Oṣṭhāviva madhvāsne vadantā stanāviva pīpya-
taṁ jīvase naḥ. Nāseva nasthanvo rakṣitārā karṇā-
viva suśrutā bhūtamasme.*

Like the lips, speaking honey sweet for the mouth, help us to be sweet. Like the mother's breast, nourish and sustain us to live. Like the nostrils, sustain our body with the breath of life. And like the ears, be listeners for us to give us the voice divine.

हस्तव शक्तिमभि सन्ददी नः तामव नः समजतं रजांसि ।
इमा गिरा अश्विना युष्मयन्तीः पात्रणव स्वधितिं सं
शिशीतम ॥ ७ ॥

7. *Hasteva śaktimabhi saṁdadī naḥ kṣāmeva naḥ
samajataṁ rajāṁsi. Imā giro aśvinā yuṣmayan-
tīḥ kṣṇotreṇeva svadhitim saṁ śiśītam.*

Like the arms, give us noble strength. Like the earth, give us wide spaces for expansion. These words, O Ashvins, addressed to you, may, like a whetstone, energise and sharpen our communication and raise it to the voice of thunder.

एतानि वामश्विना वधनानि बह्व स्तामं गृत्समदासा अकन ।
तानि नरा जुजुषाणाप यातं बृहद्वदम विदथ सुवीराः ॥ ८ ॥

8. *Etāni vāmaśvinā vardhanāni brahma stomaṁ
gr̥tsamadāso akran. Tāni narā jujuṣāṇopa yātaṁ
br̥had vadema vidathe suvīrāḥ.*

These words of homage, this holy song of celebration, the seekers of life's joy and excitement offer to you. Ashvins, O leaders of humanity, accept these with love and grace, and come to bless us so that, blest with the brave, we speak and celebrate you highly and

advance far ahead in our projects of life.

Mandala 2/Sukta 40

Soma, Pusha and Aditi Devatah, Grtsamada Rshi

सामा॑पूष॒णा॒ ज॒न॒ना॒ र॒यि॒णां॑ ज॒न॒ना॒ दि॒वा ज॒न॒ना॒ पृ॒थि॒व्याः ।
जा॒ता वि॒श्व॒स्य॒ भुव॑नस्य गा॒पा द॒वा अ॑कृ॒ण्व॒मृ॒तस्य॒
ना॒भि॒म ॥ १ ॥

1. *Somāpūṣanā janana rayiṇām janana divo janana prthivyāḥ. Jātau viśvasya bhuvanasya gopau devā akṛṇvannamṛtasya nābhim.*

Soma and Pusha, universal energies of peace and stability and nourishment and growth, are creators of all forms of wealth, creators of light and creators of earth. Born as complementary powers, they are protectors of the entire universe. O Devas, divinities of nature, scholars and leaders, feed, know and reveal this creative centre and power of immortality.

इ॒मा द॒वा जा॒य॒मा॒ना जु॒ष॒न्त॒मा त॒मांसि॑ गू॒ह॒ता॒म॒जु॒ष्टा ।
आ॒भ्या॒मि॒न्द्रः॑ प॒क्व॒मा॒मास्व॑न्तः सा॒मापू॑ष॒भ्यां॑ ज॒न॒दु॒स्त्रि॒
या॒सु ॥ २ ॥

2. *Imau devau jāyamānau juṣantemau tamānsi gūhatāmajuṣṭā. Ābhyāmindraḥ pakvamāmāsvantah somāpūṣabhyām janadusriyāsu.*

All divinities of nature serve and feed these two powers ever since they come into existence. Together, these two, Soma and Pusha, like the moon and the herbs, dispel the disagreeable forces of darkness and ignorance. With the same two, Indra, the Sun, nature's power of light and energy, creates the generative maturity and

ripeness in the developing fields of generation such as earth, cows and women.

सामा॑पूषणा॒ रज॑सा वि॒मानं स॒प्तचक्रं॑ रथ॒मवि॑श्वमिन्वम ।
वि॒षूवृ॒तं मन॑सा यु॒ज्यमा॑नं तं जिन्वथा वृषणा॒ पञ्च॑-
रश्मि॑म ॥ ३ ॥

3. *Somāpūṣaṇā rajaso vimānaṁ saptaśakraṁ rathamaviśvaminvam. Viṣūvṛtaṁ manasā yujyamānaṁ taṁ jinvatha vṛṣaṇā pañcaraśmim .*

Soma and Pusha, fire and air, all-invigorating powers, create, animate and refresh that aerial chariot with seven chakras (circles and centres of energy) and five controls for the people it traverses the spaces and goes all over in all directions but is not perceived everywhere and it can be controlled with the mind.

दिव्य॑न्यः स॒दनं च॒क्र उ॒च्चा पृ॒थिव्याम॑न्या अ॒ध्यन्तरि॑ । ।
ताव॑स्मभ्यं पु॒रुवारं॑ पु॒रु ऽ रा॒यस्या॑षं वि ष्य॑तां नाभि॑-
म॒स्म ॥ ४ ॥

4. *Divyanyah sadanaṁ cakra uccā prthivyāmanyō adhyantarikṣe. Tāvasmabyaṁ puruvāraṁ purukṣum rāyaspoṣaṁ vi śyatāṁ nābhimasme .*

One of them as sun has made his home high up in heaven, the other on the earth and over in the sky as generative heat and electric energy. May the two create for us wealth and growth loved and admired universally, and may they strengthen the natural bond between themselves and us like the natal cord between mother and child.

विश्वान्यन्या भुवना जजान विश्वमन्या अभिच ण एति ।
सामापूषणावर्ततं धियं म युवाभ्यां विश्वाः पृतना
जयम ॥ ५ ॥

5. *Viśvānyanyo bhuvanā jajāna viśvamanyo abhi-
cakṣāṇa eti. Somāpūṣaṇāvavataṁ dhiyaṁ me
yuvābhyāṁ viśvāḥ pṛtanā jayema.*

One of them creates the entire worlds of existence, and the other goes on and on watching the world and watched and admired by the world. O Soma and Pusha, I pray, protect and promote my intelligence. We pray that with the help and kindness of both of you we may help and promote the entire humanity and win the battles of life.

धियं पूषा जिन्वतु विश्वमिन्वा रयिं सामा रयिपतिदधातु ।
अवतु द्रव्यदितिरनवा बृहद्वदम विदथ सुवीराः ॥ ६ ॥

6. *Dhiyaṁ pūṣā jinvatu viśvaminvo rayiṁ somo
rayipatirdadhātu. Avatu devyaditiranarvā bṛhad
vadema vidathe suvīrāḥ.*

May Pusha, all-pervading spirit of growth and refinement, inspire our will and intelligence. May Soma, lord of wealth, bless us with wealth. May mother Aditi, divine intelligence, moving in unseen currents, inspire our intelligence. And may we, blest with brave warriors and noble children, sing ecstatic songs of thanks and praise in celebration of Soma and Pusha.

Mandala 2/Sukta 41

*Vayu, Indra-Vayu, Mitra-Varuna, Ashvins, Indra,
Vishvedeva, Sarasvati, Dyava-Prthivi, or Havirdhane
Devatah, Grtsamada Rshi*

वा॒या॒ य॒ तं स॒ह॒स्त्रि॒णा॒ र॒था॒स॒स्त॒भिरा॒ ग॒हि ।

न॒ियु॒त्वान्त्साम॑पीत॒य ॥ १ ॥

1. *Vāyo ye te sahasriṇo rathāsastebhirā gahi.
Niyutvāntsomapītaye.*

Vayu, tempestuous power of divine nature, intelligence of the learned, commanding a thousand chariots and laws of motion, come with all those powers and laws to drink of the soma of life's joy.

न॒ियु॒त्वान्वा॒य॒वा ग॒ह्य॒यं शु॒क्रा अ॒यामि॑ त ।

गन्ता॑सि सु॒न्व॒ता गृ॒हम ॥ २ ॥

2. *Niyutvān vāyavā gahyayaṁ śukro ayāmi te.
Gantāsi sunvato grham.*

Vayu, scholar of the dynamics of the winds, self-controlled with your disciplined mind and senses, drying up the mists of ignorance and confusion with the brilliant light of knowledge, come to the brilliant light of knowledge, come to the house of the yajamana who has distilled the soma. Universally moving you are, I invite you come in person. This soma is for you.

शु॒क्रस्या॒द्य ग॒वा॒शिर् इन्द्र॑वा॒यू न॒ियु॒त्वतः॑ ।

आ या॑तुं पि॒ब॒तं न॒रा ॥ ३ ॥

3. *Śukrasyādyā gavāśira indravāyū nuyutvataḥ.
Ā yātaṁ pibataṁ narā .*

O Indra, O Vayu, power dynamic as electric energy, scholar vibrant as wind, sages dedicated to love and Dharma, come to the yajamana, pure, brilliant, disciplined and dedicated, and drink of the soma distilled and prepared.

अ॒यं वां मि॒त्रावरु॑णा सु॒तः सा॒म ऋ॒तावृ॑धा ।

म॒मदि॒ह श्रु॑तं ह॒वम ॥ ४ ॥

4. *Ayam vām mitrāvaruṇā sutah soma ṛtāvṛdhā.
Mamediha śrutam havam.*

O Mitra and Varuna, dear as breath of life and soothing as morning mist, eminent in dedication to truth and law, the soma of life is distilled and prepared for you. Listen to this call and invitation of mine and come here and now.

रा॒जा॒ना॒व॒र्न॒भि॒दु॒हा ध्रु॒व स॒दस्यु॑त्त॒म ।

स॒हस्र॑स्थू॒ण आ॒सात ॥ ५ ॥

5. *Rājānāvanabhidruhā dhruve sadasyuttame.
Sahasrasthūṇa āsāte.*

Indra and Vayu, power and progress, Mitra and Varuna, love and justice in freedom of choice, all embracing and hating none, abide in the house of inviolable peace and stability firmly resting on a thousand pillars.

ता स॒मा॒जा घृ॒तासु॑ती आ॒दित्या॑ दा॒नु॒नस्प॑ती ।

स॒च॒त॒ अ॒न॒व॒ह॒रम ॥ ६ ॥

6. *Tā samrājā ghṛtāsutī ādityā dānunaspatī.
Sacete anavahvaram.*

The brilliant Adityas, inviolable ruling lords of light and peace, the sun and moon of the world, who distil the very essence of life like ghrta and aqua pura, protect and promote the generous charitable people who follow the simple, straight and natural paths of life free from crookedness.

गामदू षु नासत्या श्वावद्यातमश्विना ।
वृती रुद्रा नृपाय्यम ॥ ७ ॥

7. *Gomadū ṣu nāsatyā'śvāvad yātamaśvinā.*
Vartī rudrā nṛpāyyam.

Ashvins, complementarities of nature and humanity, spirits of love and justice, dedicated to truth and Dharma, rich and prosperous with cows and horses, that is, plenty of wealth and enlightenment and speed of progress, you are Rudras, wielding the sceptre of law and power and the rod of punishment, come to bless all by simple and straight paths of naturalness which are protective and promotive for all people.

न यत्परा नान्तर आदधरषद वृषण्वसू ।
दुःशंसो मर्त्या रिपुः ॥ ८ ॥

8. *Na yat paro nāntara ādadharṣad vṛṣaṇvasū.*
Duḥśaṁso martyo ripuḥ.

Generous are the Ashvins' showers of wealth, joy and protection, so strong that no mortal man, no maligner, no enemy internal or external, dare challenge, much less hurt, violate or surpass and overcome them. (Let us all abide by them.)

ता न आ वा हमश्विना रयिं पिशङ्गसन्दृशम ।
धिष्ण्या वरिवाविदम ॥ ९ ॥

9. *Tā na ā voḷhamaśvinā rayim piśaṅgasamdrśam. Dhiṣṇyā varivovidam.*

Ashvins, pious and resolute lords of generosity, fire and air of life in existence, bring us that wealth of golden hue which creates further wealth and gives us freedom and space for progress and expansion.

इन्द्रा अङ्ग महद्भयमभी षदप चुच्यवत ।

स हि स्थिरा विचषणिः ॥ १० ॥

10. *Indro aṅga mahad bhayamabhīṣadap cucyavat. Sa hi sthīro vicarṣaṇiḥ.*

Indra, light of life, dear as breath of vitality, mighty great, blazing as the sun which is stable in its orbit and enlightens and watches us all as it moves, may, we pray, remove all fear and give us freedom.

इन्द्रश्च मृळ्याति ना न नः पश्चादघं नशत ।

भुदं भवाति नः पुरः ॥ ११ ॥

11. *Indraśca mṛṇyāti na na naḥ paścādaghaṁ naśat. Bhadram bhavāti naḥ purah .*

May Indra, lord omnipotent, and the sun bless us with peace and comfort, and may sin and evil, we pray, never touch us either before or after, and may good alone be our share and fortune for all time.

इन्द्र आशाभ्यस्पारि सर्वाभ्या अभयं करत ।

जता शत्रुन्विचषणिः ॥ १२ ॥

12. *Indra āśābhyaspari sarvābhyo abhayaṁ karat. Jetā śatrūn vicarṣaṇiḥ.*

May Indra, lord omnipotent beyond all fear and

violence, grant us freedom from all quarters of space. He watches all and he is the supreme victor over all enemies and contrarities.

विश्वं दवास् आ गतं शृणुता मं इमं हवम ।

एदं ब्रह्मिनि षीदत ॥ १३ ॥

13. *Viśve devāsa ā gata śṛṇutā ma imam havam.*
Edam barhirni śīdata.

All brilliant greats of the world, divinities of nature and humanity, sages and scholars, listen to this voice and prayer of mine: come and grace the holy seats of our yajna.

तीवा वा मधुमाँ अयं शुनहात्रेषु मत्सरः ।

एतं पिबत काम्यम ॥ १४ ॥

14. *Tivro vo madhumāñ ayaṁ śunahotreṣu matsarah.*
Etaṁ pibata kāmiam .

Intense, honey sweet and exhilarating is the pleasure gifted by saints and scholars in our soma-yajna for the promotion of science. It is for you, divinities of the world. Come and drink of this pleasure to your heart's content.

इन्द्रज्येष्ठा मरुद्गणा दवास्ः पूषरातयः ।

विश्वं मम श्रुता हवम ॥ १५ ॥

15. *Indrajyeṣṭhā marudgaṇā devāsaḥ pūṣarātayaḥ.*
Viśve mama śrutā havam.

Indra supreme, ruling light and power of the world, and all those divinities whose presiding priest is he, republics of the people, saints and sages, and all those people and organisations who generously

contribute to and for the advancement of science and culture, listen to this call and prayer of mine and come.

अम्बितम् नदीतम् दर्वितम् सरस्वति ।

अपशस्ता इव स्मसि पशस्तिमम्ब नस्कृधि ॥ १६ ॥

16. *Ambitame naditame devitame sarasvati.*
Apraśastā iva smasi praśastimamba naskṛdhi.

Sarasvati, mother dearest, most fluent and eloquent giver of vision and wisdom, liberal and most brilliant, eternal fount of knowledge and speech, we are just like simple, natural, innocent, unknown children. Mother spirit of nature and humanity, give us the light of knowledge and culture with the grace of Divinity and make us worthy of acceptance, appreciation and rightful praise.

त्व विश्वा सरस्वति श्रितायूंषि द्रव्याम् ।

शुनहात्रेषु मत्स्व पजां देवि दिदिद्धि नः ॥ १७ ॥

17. *Te viśvā sarasvati śritāyūṁṣi devyāṁ.*
Śunahotreṣu matsva prajāṁ devi didiḍdhi naḥ.

In you, O generous mother giver of vision and wisdom, lie all the health and age and wealth of knowledge for the world. Come brilliant mother Sarasvati, grace our yajna of education and science, rejoice and create for us a new generation of healthy, educated and refined children.

इमा ब्रह्म सरस्वति जुषस्व वाजिनीवति ।

या तु मन्म गृत्समदा ऋतावरि प्रिया द्रवेषु जुह्वति ॥ १८ ॥

18. *Imā brahma sarasvati juṣasva vājīnīvati. Yā te manma grtsamadā ṛtāvari priyā deveṣu juhvati.*

Sarasvati, mother of universal knowledge and speech, commanding the food, energy and speed of the advancement of humanity moving on the paths of truth and rectitude, listen to these chants of homage and accept with delight and homage these your favourite oblations of scientific knowledge which the ecstatic performers in the yajna of education offer to you in honour of the bounties of nature, divinity and humanity for the benefit of the faithful seekers.

पतां यज्ञस्य शंभुवा युवामिदा वृणीमह ।
अग्निं च हव्यवाहनम् ॥ १९ ॥

19. *Pretām yajñasya śambhuvā yuvāmidā vṛṇī-
mahe. Agniṁ ca havyavāhanam.*

Dyavaprthivi, heaven and earth, generative treasures of yajnic wealth, creators and givers of peace, prosperity and well-being, come and grace our yajna. We opt for you and invoke and invite you. And we invoke and invite Agni who carries the fragrance of the holy yajna offered into the fire.

द्यावा नः पृथिवी इमं सिधमद्य दिविस्पृशम् ।
यज्ञं देवेषु यच्छताम् ॥ २० ॥

20. *Dyāvā naḥ pṛthivī imam sidhramadya divisprśam.
Yajñam deveṣu yacchatām.*

Heaven and earth, teachers enlightened as the sun and generous as mother earth, let this perfect yajna of ours, this planned yajnic programme of education and enlightenment, which touches the skies and the regions of light now rise high to the divinities and reach the saints and scholars of brilliance across the earth.

आ वामुपस्थमदुहा द्वाः सीदन्तु यज्ञियाः ।

इहाद्य सामपीतय ॥ २१ ॥

21. *Ā vām-upasthamadruhā devāḥ sīdantu yajñi-yāḥ. Ihādya somapītaye.*

Dyava-prthivi, heaven and earth, enlightened and generous teachers and scholars of eminence, who love all and hate none and who are easily accessible and blissfully companionable, may the noble and brilliant seekers of knowledge dedicated to creative and yajnic programmes of learning and education come to you and sit with you for the attainment of the pleasures of knowledge, power and prosperity, and honour and dignity of life here and now.

Mandala 2/Sukta 42

Indra (in metaphor) Devata, Grtsamada Rshi

कनिकदज्जनुषं पब्रुवाण इयति वाचमरितव नावम ।
सुमङ्गलश्च शकुन् भवासि मा त्वा का चिदभिभा विश्व्या
विदत ॥ १ ॥

1. *Kanikradajjanuṣaṁ prabruvāṇa iyarti vāca-mariteva nāvam. Sumaṅgalaśca śakune bhavāsi mā tvā kā cidabhibhā viśvyā vidat .*

Speaking loud and bold, addressing humanity, you take the Word forward like a mariner who takes his vessel forward on the waters. O master of the Word, flying like the eagle, you are the harbinger of good fortune. No superior force from any quarter whatsoever would approach you to disturb your mission.

मा त्वा॑ श्य॒न उ॒द्व॒धीन्मा॑ सु॒प॒णा मा त्वा॑ वि॒द॒दिषु॑मान्वी॒रा
अस्ता॑ । पि॒त्र्याम॑नु॒ प॒दिशं॑ क॒निक॑दत्सुम॒ङ्गला॑ भ॒दवा॒दी
व॒द॒ह ॥ २ ॥

2. *Mā tvā śyena uda vadhīnmā suparṇo mā tvā vidadiṣumān vīro astā. Pitryāmanu pradiśaṁ kanikadatsumāṅgala bhadravādī vadeha.*

May none like the hawk smite you, nor like the vulture violate you. Nor must the hunter with the bow shoot you down with the arrow. Reverberating with your voice loud and bold across the lands of your forefathers, harbinger of good fortune, speak to us here of the good things to come.

अव॑ क॒न्द द॑ ण॒ता गृ॒हाणीं॑ सुम॒ङ्गला॑ भ॒दवा॒दी श॑कु॒न्त ।
मा नः॑ स्त॒न इ॑श॒त माघ॑शंसा बृ॒हद्व॑दम वि॒दथ॑ सु॒वीराः॑ ॥ ३ ॥

3. *Ava kranda dakṣiṇato gṛhāṇāṁ sumāṅgalo bhadravādī śakunte. Mā naḥ stena īśata māghaśaṁso brhad vadema vidathe suvīrāḥ.*

Speak aloud, proclaim from the house tops on the right the good things to come. Speak of good fortune, man of power and the Word as you are. May no thief rule over us, no sinner, no maligner boss over us. And we would all, blest with the brave, sing aloud in praise of you and celebrant.

Mandala 2/Sukta 43

Indra (in metaphor) Devata, Grtsamada Rshi

प॒द॒दि॒ णि॒द॒भि गृ॑ण॒न्ति का॒र॒वा व॒या व॒द॒न्त ऋ॑तु॒था
श॑कु॒न्त॒यः । उ॒भ वा॒चा व॑द॒ति सा॒म॒गा इ॒व गा॒य॒त्रं च॒ त्रष्टु॑भं॒
चा॒नु राज॑ति ॥ १ ॥

1. *Pradakṣiṇīdabhi grṇanti kāravo vayo vadanta ṛtuthā śakuntayaḥ. Ubhe vācau vadati sāmāgā iva gāyatraṁ ca traiṣṭubhaṁ cānu rājati.*

Going round clockwise from left to right in obeisance, poets and artists sing in homage to Indra, lord of light and power. So do birds of beauty and majesty sing in praise of the lord according to the seasons. So does Indra, poet of power, like a Soma-singer chant the Word of both material and spiritual significance as he chants and reveals the significance of other mantras in Gayatri, Tristubh and other metres.

उद्गातव शकुन सामं गायसि ब्रह्मपुत्र इव सर्वनषु शंससि ।
वृषव वाजी शिशुमतीरपीत्या सवता नः शकुन भदमा
वद विश्वता नः शकुन पुण्यमा वद ॥ २ ॥

2. *Udgāteva śakune sāmā gāyasi brahmaputra iva savaneṣu śaṁsasi. Vṛṣeva vājī śiśumatīrapītyā sarvato naḥ śakune bhadramā vada viśvato naḥ śakune puṇyamā vada.*

Shakuni, poet of power and homage to Indra, like the Sama-singer in yajna, you sing the songs of ecstasy. Like the disciple of a Vedic scholar Brahamana, you sing in homage to the lord in holy rites. Like a virile and passionate bull approaching youthful females, speak to us with enthusiasm of all round good things. All round, speak to us of noble and blissful things.

आवदंस्त्वं शकुन भदमा वद तूष्णीमासीनः सुमतिं
चिकिद्धि नः । यदुत्पतन्वदसि ककरियथा बृहद्वदम
विदथ सुवीरः ॥ ३ ॥

3. *Āvadañstvaṃ śakune bhadramā vada tūṣṇīmā-
sīnaḥ sumatiṃ cikiddhi naḥ. Yadutpatan vadasi
karkariryathā bṛhad vadema vidathe suvīrāḥ.*

Shakuni, poet of power and imagination, while speaking, speak to us of good. Silent and sitting, enlighten our mind with noble thoughts. While flying on the wings of imagination, you speak of the way you do good. Let us then, blest with good and brave children, sing songs of high praise for the lord.

इति द्वितीयं मण्डलम् ॥

MANDALA 3

Mandala 3/Sukta 1

Agni Devata, Gathina Vishvamitra Rshi

सामस्य मा तवसं व यग्र वह्निं चकथ विदथ यजध्य ।

दुवाँ अच्छ दीद्यद्युज्ज अदिं शमाय अग्र तन्वं जुषस्व ॥ १ ॥

1. *Somasya mā tavasaṁ vakṣyagṇe vahnim cakartha vidathe yajadhyai. Devāñ acchā dīdyad yuñje adriṁ śamāye agne tanvaṁ juṣasva.*

Agni, brilliant scholar and fiery leader, you speak to me of the strength and power of soma, the elixir of life. You have prepared me, like the fire that carries the fragrance of yajna from the vedi over earth and skies, to join and conduct the yajnic business of life and play my part in the battles of progress. Shining forth, I join the brilliant best of generous humanity and, as fire moves the cloud to break into showers, we move the nation to release its potential into showers of peace and prosperity. O leading spirit of life and humanity, Agni, protect, promote and sustain the body politic of the world community and move it forward.

पाज्चं यज्ञं चकृम वधतां गीः समिद्धिर्गिं नमसा दुवस्यन ।

दिवः शशासुविदथा कवीनां गृत्साय चित्तवसं गातुमीषुः ॥ २ ॥

2. *Prāñcam yajñam cakṛma vardhatām gīḥ samid-bhiragniṁ namasā duvasyan. Divaḥ śasāsursvidathā kavīnām grtsāya cit tavase gātumīṣuḥ.*

Joining all together, we carry the yajna forward.

Let the voices of celebration and joy of the people rise to the skies. Feeding the fire with fuel and fragrance, doing homage to the lord of light with salutations in dedication they conduct and control the yajna of social order by virtue of the vision and wisdom of the sages and the grace of Divinity. And they seek the highways of further advancement for the sake of safety, security and the joy of peace and enlightenment.

मया दधु मधिरः पूतद ॥ दिवः सुबन्धुजनुषा पृथिव्याः ।

अविन्द ॥ दशतमप्स्व१न्तदवासा अग्निमपसि स्वसृणाम ॥ ३ ॥

3. *Mayo dadhe medhirah pūtadakṣo divaḥ subandhurjanuṣā prthivyāḥ. avidannu darśatama-psvantardevāso agnimapasi svasṛṇām.*

Agni, the yajnic power, as also the man of clear vision, essentially pure and dedicated to yajna, by nature a friend and brother of heaven and earth, holds the treasure of comfort and joy. Brilliant and generous souls and the divine powers of nature discover this golden power, Agni, at the heart of currents of waters and vapours, in the flow of pranic energies, and in the sister streams of sparkling water flowing free, and the yajniks find it in their own karma and in the waters.

अवधयन्त्सुभगं सप्त यद्द्वीः श्वतं जज्ञानमरुषं महित्वा । शिशुं
न जातमभ्यारुरश्वो दवासा अग्निं जनिमन्वपुष्यन ॥ ४ ॥

4. *Avardhayantsubhagaṁ sapta yahvīḥ śvetam jajñānamaruṣaṁ mahitvā. Śīśuṁ na jātamabhyāruraśvā devāso agniṁ janiman vapuṣyan.*

Seven flames of fire as seven streams of water with power and grandeur raise and elevate this glorious

effulgence emerging red and white in majesty. While this Agni arises assuming a wondrous form, high-priests of brilliance and generous ambition rush to develop and adorn it as a new born baby.

शुकभिरङ्ग रज आततन्वान्कतुं पुनानः क्विभिः पवित्रः ।
शाचिवसानः पयायुरपां श्रिया मिमीत बृहतीरनूनाः ॥ ५ ॥

5. *Śukrebhiraṅgai raja ātatanvān kratum punānaḥ
kavibhiḥ pavitraiḥ. Śocirvasānaḥ paryāyur-apān
śriyo mimīte brhatīranūnāḥ.*

Overspreading the vast spaces with beams of blazing heat and light, raising and sanctifying the holy programmes of yajnic development by poets and priests and visionary experts of purest mind and heart, clothed in purity and majesty, Agni as the brilliant yajaka goes round and round creating and showering great unbounded gifts of health, age and prosperity on all across the flow of life in the world of nature.

ववाजा सीमनदतीरदब्धा दिवा यह्वीरवसाना अनग्राः । सना
अत्र युवतयः सयानीरकं गर्भं दधिर सप्त वाणीः ॥ ६ ॥

6. *Vavrājā sīmanadatīradabdhā divo yahvīravasānā
anagnāḥ. Sanā atra yuvatayaḥ sayonīrekaṁ
garbhaṁ dadhire sapta vāṇīḥ.*

Agni, light of the universe, takes to and abides in the subtle unconsuming, pure unhurt streams, close together, open yet not exposed, flowing unbroken from the Light Divine. These seven streams of light and speech flow here, constant, ever young, together and they hold but one eternal meaning like a fetus in their unfathomable womb.

(The mantra applies to light and Vak, Speech, flowing in seven streams of the spectrum.)

स्ती॒णा अ॒स्य स॒ंहता॑ वि॒श्वरू॒पा घृ॒तस्य॑ या॒ना' स्र॒वश्च॑
मधू॒नाम । अ॒स्थुर॒त्र ध॒नवः॑ पि॒न्वमा॒ना म॒ही द॒स्मस्य॑ मा॒तरा॑
समी॒ची ॥ ७ ॥

7. *Stīrṇā asya saṁhato viśvarūpā ghṛtasya yonau sravathe madhūnām. Asthuratra dhenavaḥ pinvamānā mahī dasmasya mātara samīcī.*

Expansive yet covered, united yet universal and various are the gifts of this Agni abiding in the womb of the waters of life and abounding in the flow of the honey sweets of existence. The heaven and earth both one and together are the manifestive mothers of this lord of bliss and power.

ब॒भा॒णः सू॒ना स॒हसा॑ व्य॒द्याद॒धानः॑ शु॒का र॒भसा॑ वपुं॒षि ।
श्चा॒र्तन्ति॑ धा॒रा मधु॑ना घृ॒तस्य॑ वृ॒षा यत्र॑ वावृ॒ध काव्ये॑न ॥ ८ ॥

8. *Babhrāṇaḥ sūno sahaso vyadyaud dadhānaḥ śukrā rabhasā vapuṁṣi. Ścotanti dhārā madhuno ghṛtasya vṛṣā yatra vāvṛdhe kāvyena.*

Agni, child of omnipotence, growing in power and generosity, bearing and wearing beautiful forms of versatility by virtue of passion and purity and the zeal of light and lustre you are ever expanding and advancing with equipoise. Wherever the honey streams of light and waters of life shower and flow, there the potent man of generosity grows in might and moves forward by the poetry of divinity created by poets of vision and imagination.

O Man, child of Manu, you too watch, follow

and grow by the poetry of power and purity created by the poets of vision and imagination in honour of Agni.

पितुश्चिदूधजनुषा विवद व्यस्य धारा असृजद्वि धनाः ।
गुहा चरन्तं सखिभिः शिवभिर्दिवा यद्हीभिन गुहा
बभूव ॥ ९ ॥

9. *Pituścidūdharjanuṣā viveda vyasya dhārā asṛjad vi dhenāḥ. Guha carantam sakhibhiḥ śivebhir-divo yadvībhirna guhā babhūva.*

Agni, light and vitality of life, knows the creator's gift of life and life's home by its very nature from the very birth, and that home is the cloud, the mother's womb, the night's darkness and the mother's breast from where the streams of water, milk, speech and intelligence immediately flow. This Agni, living and growing in the cave of life, the mother's womb, moving with its blessed companions and with the streams of energy flowing from heaven, doesn't remain hidden in the cave. One who knows life moving as such knows the secret of life. One who doesn't doesn't.

पितुश्च गर्भं जनितुश्च बभ पूवीरका अधयत्पीप्यानाः ।
वृष्ण सपत्नी शुचय सबन्धू उभ अस्म मनुष्य उ नि
पाहि ॥ १० ॥

10. *Pituśca garbham janituśca babhre pūrvīreko adhayat pīpyānāḥ. Vṛṣṇe sapatnī śucaye sabandhū ubhe asmai manuṣye ni pāhi.*

Agni, spirit and vitality of life, nurses the one life-embryo of both father and mother, and the one receives nourishment from the mother as well as from other universal sources of nature, abundant and swelling

all since time immemorial. Heaven and earth, father and mother, both bound by nature to life in the embryo, bear, nurse and support it to continue. O Agni, lord of life, light of the world, protect and support both, father and mother, heaven and earth, for the sake of this virile and sacred humanity, for the continuance of this holy life, this sacred humanity in the embryo.

उ॒रा म॒हाँ अ॒निबा॒ध व॒व॒धा पा॑ अ॒ग्निं य॒शसः॑ सं हि
पू॒र्वीः । ऋ॒तस्य॑ या॒नाव॑श॒यद्द॒मूना॑ जा॒मीना॑म॒ग्निर्प॑सि स्व-
सृ॒णाम ॥ ११ ॥

11. *Urau mahāñ anibādhe vavardhā''po agniṁ yaśa-
sah saṁ hi pūrvīḥ. Ṛtasya yonāvaśayad damūnā
jāmīnāmagnirapasi svasṛṇām.*

Agni, mighty spirit and vitality of life, grows in the lap of nature, vast and irresistible creative power of Divinity, where the streams of ancient waters flowing together feed it to bloom, expand and continue. Agni, the fire of life, lies in the womb of nature and her cosmic laws of evolution, assertive and inviolable yet subject to the laws, a darling of the karmic flow of the twin powers of heaven and earth, father and mother of the baby in the process of procreation.

अ॒का न॒ ब॒भिः स॑मि॒थ म॒हीनां॑ दि॒दृ॒ यः॑ सू॒नव॑ भा॒र्ऋ॒जीकः॑ ।
उ॒दुस्त्रि॑या॒ जनि॑ता॒ या ज॒जाना॑ पां ग॒भा नृ॑त॒मा य॒ह्वा
अ॒ग्निः ॥ १२ ॥

12. *Akro na babhriḥ samithe mahīnām didṛkṣeyaḥ
sūnave bhārjīkaḥ. Uduśriyā janitā yo jajānā-
'pām garbho nṛtamo yahvo agniḥ.*

Agni, like an unbreakable wall of a fort is the

commander and defender of his mighty forces in the battles of life. Auspicious and blissful of sight he is self-refulgent and a simple and natural source of light for his children. Creator of the rays of light and knowledge, born of the womb of the currents of primordial energy, it manifests as the great sun and most human leader of humanity.

अ॒पां गर्भं॑ द॒श॒त॒मा॒ष॒धी॒नां॒ व॒ना॒ ज॒जान॑ सु॒भगा॒ वि॒रू॒प॒म ।
द॒वा॒स॒श्चि॒न्म॒न॒सा॒ सं हि ज॒ग्मुः॒ प॒नि॒ष्ठं जा॒तं त॒व॒सं
दु॒व॒स्य॒न ॥ १३ ॥

13. *Apām garbham darśatamoṣadhīnām vanā jajāna subhagā virūpam. Devāsaścinmanasā saṁ hi jagmuḥ paniṣṭham jātam tavaśam duvasyan.*

The vital fire and light energy abiding in the waters and pranic vitality creates the woods of herbs and trees, and the clusters of wood such as arani generate this fire which is beautiful to see, full of wealth and power and versatile in form. Scholars of heat and light energy, conscientiously with their heart and soul, study it practically and comprehensively. It is highly valuable, manifest everywhere and a tremendous source of power.

बृ॒हन्त॑ इ॒द्भान॑वा॒ भा॒र्ह॒जी॒क॒म॒ग्निं स॑च॒न्त वि॒द्यु॒ता न शु॒क्राः ।
गु॒ह॒व वृ॒द्धं स॑द॒सि स्व अ॒न्तर॑पा॒र ऊ॒व अ॒मृतं॑ दु॒ह॒नाः ॥ १४ ॥

14. *Bṛhanta id bhānavo bhārjīkamagniṁ sacanta vidyuto na śukrāḥ. Guheva vṛddham sadasi sve antarapāra ūrve amṛtaṁ duhānāḥ.*

Resplendent rays of light as dazzling flashes of lightning serve and derive their power from Agni, simple and natural refulgent power. They milk the nectar of

immortal light energy in the midst of vast spaces of earth and heaven in the same way in which the individual soul draws its light and joy from the Supreme Soul immanent in the cave of the heart in the individual body itself.

इळ च त्वा यजमाना हविभिरीळ सखित्वं सुमतिं निकामः ।
द्वरवा मिमीहि सं जरित्र र ता च ना दम्यभिरनीकः ॥ १५ ॥

15. *Īḷe ca tvā yajamāno havirbhirīḷe śakhitvaṁ sumatiṁ nikāmaḥ. Devairavo mimihi saṁ jaritre rakṣā ca no damyebhiranīkaiḥ.*

As a dedicated devotee performing yajna, I praise, worship and pray to you, Agni, light of life, with the offer of fragrant materials. With honest mind and sincere desire, I worship you and pray for friendship and comradeship and for holy understanding and vision. Lord of light and power, bring shelter and protection for the celebrant alongwith devas, brilliancies of nature and humanity. Save us all with the inviolable glory of your light and lustre.

उप ऽतारस्तव सुपणीत गृ विश्वानि धन्या दधानाः ।
सुरतसा श्रवसा तुज्जमाना अभि ध्याम पृतनायूरदवान ॥ १६ ॥

16. *Upakṣetārastava supraṇīte'gne viśvāni dhanyā dadhānāḥ. Suretasā śravasā juñjamānā abhi śyāma pṛtanāyūrdevān.*

Agni, lord of light and life, noble leader pursuing right values in society, we are your devotees abiding by you, residing close to you. We hold and command all the wealth of food for sustenance and other materials. Virile we are and strong. We pray that in our battles of

life we may defeat and win over our impious adversaries and enjoy a happy and pious life.

आ द्वानामभवः क्तुरग्र मन्दा विश्वानि काव्यानि
विद्वान् । पति मताँ' अवासया दमूना अनु द्वानथिरा
यासि साधन ॥ १७ ॥

17. *Ā devānāmabhavaḥ keturagne mandro viśvāni
kāvyāni vidvān. Prati martāñ avāsayo damūnā
anu devān rathiro yāsi sādhan.*

Agni, lord of the light of knowledge, noble scholar, you are brilliant among the leading lights, happy and rejoicing, master of all the poetry of divinity and humanity. Be like a restful shelter for common humanity. Self-confident and self-controlled, master of your chariot and freedom of movement, you go forward to your goal in association with noble scholars and in conformity with the powers of nature and the environment.

नि दुराण अमृता मर्त्यानां राजा ससाद विदथानि साधन ।
घृतपतीक उवि्या व्यद्यादग्निविश्वानि काव्यानि
विद्वान् ॥ १८ ॥

18. *Ni duroṇe amṛto martyānām rājā sasāda
vidathāni sādhan. Ghṛtapratīka urviyā vyadyaud-
agnirviśvāni kāvyāni vidvān.*

Immortal Agni, lord of light and ruler of the world, abides in the home of immortal humanity, guiding and directing their yajnic programmes to success. Fed with ghrta and rising high, he shines bright as far and wide as the earth. Agni, leader of the people, is lord of knowledge who knows the entire poetry of existence.

आ ना॑ गहि॒ स॒ख्यभिः॑ शि॒वभि॑म॒हान्म॒हीभि॑रू॒तिभिः॑
स॒र॒ण्यन॑ । अ॒स्म र॒यिं ब॑हु॒लं सन्त॑रु॒त्रं सु॒वाचं॑ भा॒गं य॒शसं॑
कृ॒धी नः॑ ॥ १९ ॥

19. *Ā no gahi sakhyebhiḥ śivebhir-mahān mahībhirū-
tibhiḥ sarāṇyan. Asme rayiṁ bahulaṁ saṁtaru-
tram suvācam bhāgam yaśasaṁ kṛdhī naḥ.*

Agni, lord of knowledge and power, come to us with friendly acts of grace and benevolence. Lord of universal movement and freedom, mighty great, come with grand provisions of protection and promotion. Lead us to honour and success and render us our share of abundant wealth and power, mutual and ultimate peace and saving grace worthy of poetic celebration.

ए॒ता त॑ अ॒ग्न॒ जनि॑मा॒ सना॑नि॒ प॒ पू॒र्व्याय॑ नू॒तना॑नि वाच॒म ।
म॒हान्ति॑ वृ॒ष्णा॒ सर्व॑ना कृ॒तमा॑ जन्मंजन्म॒गि॒हित॑ जा॒त-
व॒दाः ॥ २० ॥

20. *Etā te agne janimā sanāni pra pūrvyāya nūtanāni
vocam. Mahānti vṛṣṇe savanā kṛtemā janman
janman nihito jātavedāḥ.*

Agni, lord of light, knowledge and creative power, these are your various and universal manifestations in action old and new. Great are these acts of power and grace for the bold and generous humanity in every manifestation of yours which, O power immanent and omnipresent, I sing and celebrate in honour of your excellence and which, O lord, be gracious to hear.

जन्मंजन्म॒गि॒हि॒ता जा॒तव॒दा वि॒श्वामि॑त्र॒भिरि॒ध्यत॑ अज॒स्रः ।
तस्य॑ व॒यं सु॒म॒ता य॒ज्ञिय॑स्या॒ पि भ॒द सा॑मन॒स स्या॑म ॥ २१ ॥

21. *Janman janman nihito jātavedā viśvāmitrebhiridhyate ajasrah. Tasya vayan̄ sumatau yajñya-syā'pi bhadre saumanase syāma.*

Jataveda, Agni, immanent and omnipresent in every particle of creation, is constantly and eternally lighted, served and celebrated by the sagely friends of the world. We pray that we too may ever abide in the kind and gracious heart and mind of the venerable lord worshipped in yajna and social gatherings and ever enjoy the benefit of his benevolence.

इ॒मं य॒ज्ञं स॒हसाव॒न्त्वं ना॑ द॒वत्रा॑ ध॒हि सु॒कता॒ ररा॑णः ।

प यंसि॑ हात॒बृ॒हती॒रिषा॑ ना॒ ग्र॒ म॒हि द॒वि॒ण॒मा य॑जस्व ॥ २२ ॥

22. *Imaṁ yajñam sahasāvan tvaṁ no devatrā dhehi sukrato rarāṇaḥ. Pra yaṁsi hotarbrhatīriṣo no 'gne mahi draviṇamā yajasva.*

This yajna of ours, of celebration and worship, O lord of power and grandeur, send up unto nature's powers of Divinity, and establish among the generous and brilliant celebrities of humanity, wise lord of holy acts of creation and development as you are, generous and rejoicing in the holy yajnic performances of ours. Agni, lord yajaka of the universe yourself, you give abundantly to the devotees. Give us generously of great food and energy and of extensive wealth and knowledge of life.

इ॒ळाम॒ग्न पुरु॑दंसं स॒निं गाः श॑श्वत्त॒मं ह॒व॒मा॒नाय॑ साध ।

स्या॑ †: सू॒नुस्त॑न॒या वि॒जा॒वा ग्र॒ सा त॑ सु॒म॒तिभू॑त्व॒स्म ॥ २३ ॥

23. *Iḷāmagne purudaṁsaṁ sanim goḥ śaśvattamaṁ havamānāya sādha. Syāṇnaḥ sūnustanayo vijāvā'gne sā te sumatirbhūtvasme.*

Agni, lord of light and life and knowledge, bless the yajnic worshipper with a generous gift of Ila, that eternal and infinite speech of Divinity which reveals the knowledge of universal action and confirms him in the practice of it in universal action. Bless us with intelligent sons and grandsons specially to continue the family line. Agni, may your gifts of love and holy intelligence be showered on us.

Mandala 3/Sukta 2

Vaishvanara Agni Devata, Gathina Vishvamitra Rshi

व॒श्वा॒न॒राय॑ धि॒षणा॑मृ॒तावृ॑धं घृ॒तं न॒ पू॒तम॒ग्रय॑ ज॒नाम॑सि ।
द्वि॒ता हा॒ता॒रं म॒नुष॑श्च वा॒घता॑ धि॒या रथं॑ न कु॒लि॒शः
समृ॑ण्वति ॥ १ ॥

1. *Vaiśvānarāya dhiṣaṇāmṛtāvṛdhe ghrtaṁ na pūta-magnaye janāmasi. Dvitā hotāraṁ manuṣaśca vāghato dhiyā rathaṁ na kuliśaḥ samṛṇvati.*

Like refined and fortified ghrta offered in yajna to the fire of the vedi, we generate, refine and sharpen our courage and intelligence and compose hymns of praise in honour of Vaishvanara Agni, fiery ruler of the world and protector and promoter of the universal yajna of Truth and Law. And the people as well as the leading priest both join in developmental yajna and, with the application of intelligence and action, produce a refined version of the chariot and the thunderbolt and surrender it to Agni, divine high priest of the universal yajna of creation as a hymn of tribute and celebration.

स रा॒चय॑ज्ज॒नुषा॑ रा॒दसी॑ उ॒भ स मा॒त्रार॑भव॒त्युत्र॑ इ॒ड्यः॑ ।
ह॒व्य॒वा॒ळ॒ग्रि॒र्ज॒श्च॒ना॒हि॒ता दू॒ळभा॑ वि॒शाम॑ति॒थि॒वि॒भा॒-
व॒सुः॑ ॥ २ ॥

2. *Sa rocayajjanuṣā rodasī ubhe se mātṛorabhavat putra īḍyaḥ. Havyavāḷagnirajaraścanohito dūḷabho viśāmatithirvibhāvasuḥ.*

That Agni, Vaishvanara, fiery life of the world, by nature, illuminates both earth and heaven and rises as the darling admirable favourite of his motherly generators. He is the carrier of the fragrances of yajna, unaging treasure of food, energy and universal wealth, indomitable, brilliant sun and most welcome visiting guest of the people.

कत्वा द तस्य तरुषा विधर्मणि द्वासा अग्निं जनयन्त
चित्तिभिः । रुरुचानं भानुना ज्यातिषा महामत्यं न वाजं
सनिष्य गुपं बुव ॥ ३ ॥

3. *Kratvā dakṣasya taruṣo vidharmaṇi devāso agniṁ janayanta cittibhiḥ. Rurucānaṁ bhānunā jyotiṣā mahāmatyaṁ na vājaṁ saniṣyannupa bruve.*

With yajna, holy application of mind and will, and contribution with the spirit of yajna to the various dharmic programmes of the man of power and expertise, who is dedicated to the service of the divine saviour father, the creative pioneers of brilliance and generosity generate and develop Agni, heat and light energy, with organised planning and corporate action. And desiring to join this programme and have the benefit, I whisper and discuss, and invoke this Agni power shining with the light of the sun, great with its own light, and fast as the energy of nature itself.

आ मन्दस्य सनिष्यन्ता वरण्यं वृणीमह अह्यं वाज-
मृग्मियम् । रातिं भृगूणामुशिजं क्विक्तुमग्निं राजन्तं दिव्यं
शाचिषा ॥ ४ ॥

4. *Ā mandrasya saniṣyanto vareṇyaṁ vṛṇīmahe
ahrayaṁ vājamṛgmiyam. Rātiṁ bhṛgūṇām-
uśijaṁ kavikratu-magnim rājantaṁ divyena
śociṣā.*

To share and enjoy the beauty, ecstasy and magnificence of life, we choose what is worthy of choice: Agni, lord and power of light, boldly free and abundant, tempestuous power revealed by the Rks, excellent gift of the Bhrgus, generous and celestial artists and scientists far reaching in poetic imagination, wisdom and creation, loving, and radiant with the light of heaven.

अग्निं सुम्नाय दधिर पुरा जना वाजश्रवसमिह वृक्तबहिषः ।
यतस्तुचः सुरुचं विश्वदव्यं रुदं यज्ञानां सार्धदिष्टिमप-
साम ॥ ५ ॥

5. *Agniṁ sumnāya dadhire puro janā vājaśra-
vasamiha vṛktabarhiṣaḥ. Yatasrucaḥ surucaṁ
visvadevyam rudraṁ yajñānām sādhadīṣṭim-
apasām.*

For the attainment of peace and prosperity, people here since eternity have lighted the fire of Agni, rich in matter, mind and motion, lovely brilliant, radiant divine across the worlds, mighty just and corrective, leader of yajnic programmes to success and giver of karmic joy and satisfaction. Having collected the holy grass for the vedi and lighted the fire, they raise the ladle to feed the fire and open the secrets of the skies.

पावकशाच तव हि त्वं परि हातयज्ञषु वृक्तबहिषा
नरः । अग्न दुर्व इच्छमानास आप्यमुपासत दविणं धहि
तभ्यः ॥ ६ ॥

6. *Pāvakaśoce tava hi kṣayam pari hotaryajñeṣu vṛktabarhiṣo narah. Agne duva icchamānāsa āpyam-upāsate draviṇam dhehi tebhyaḥ.*

Agni, lord of light and fire, infinite giver, having collected the grass and sitting around the vedi in yajnas, the performers are but seekers of service and lasting peace and they pray for a haven under your dominion only. O lord and presiding power of yajna, bless them with the wealth and well-being of their heart's desire.

आ रादसी अपृणदा स्वमहज्जातं यदनमपसा अधारयन ।
सा अध्वराय परि णीयत कविरत्या न वाजसातय
चनाहितः ॥ ७ ॥

7. *Ā rodasī aprṇadā svarmahajjātam yaden-
amapaso adhārayan. So adhvarāya pari ṇīyate
kaviratyo na vājasātaye canohitaḥ.*

When people of yajnic karma take to this Agni for service, light up the fire, raise it and feed the rising power, then it fills the earth and skies and the vast and high heavens with light and fragrance of bliss. And thus this power and presence of Agni, lord of power and bliss, poetic omniscient, treasure home of food, energy and light, is extended far and wide across the universe for the speed and success of yajna, human acts of love, non-violence and creative self-sacrifice.

नमस्यत हव्यदातिं स्वध्वरं दुवस्यत दम्यं जातवदसम ।
रथीऋतस्य बृहता विचषणिर्गिद्वानामभवत पुरहितः ॥ ८ ॥

8. *Namasyata havyadātim svadhvaram duvasyata
damyam jātavedasam. Rathīr-ṛtasya brhato
vicarṣanir-agnir-devānām-abhavat purohitaḥ.*

Offer salutations and service in homage to Agni. Creator of food for yajna and enjoyment, leader of yajna to success, supreme giver, knower of all that is born, omnipresent lord ever on the move, watching and superintending the universal operation of law and yajna, Agni is the foremost high-priest of the dynamics of Divinity working through the forces of nature.

ति॒स्त्रा य॒ह्यस्य॑ स॒मिधः॑ परि॒ज्मना॑ ग्र॒रपुन॑ ण॒शिजा॑ अमृ॒त्यवः॑ ।
तासा॒मका॒मद॑धुम॒त्य भुज॑मु लो॒कमु॒द्व उप॑ जा॒मिमी॑यतुः ॥ ९ ॥

9. *Tisro yahvasya samidhaḥ pariḥmano' gnerapunnannuśijo amṛtyavaḥ. Tāsām-ekām-adadhur-martye bhujamu lokamu dve upa jāminīyatuḥ.*

Three are the flames of mighty Agni shining everywhere, beautiful are they and immortal, purging, purifying and sanctifying everything. One of these they, the immortal powers of Divinity, place in the world of the mortals for their sustenance: this one is the fire and magnetic energy. The other two, electric energy and light, they carry up above to the heights of the twins, sky and the region of light and place them there.

वि॒शां क॒विं वि॒श्वप॑तिं मा॒नुषी॑रिषः॒ सं सी॑मकृ॒ण्वन्त्स्वधि॑तिं
न तर्ज॑स । स उ॒द्वता॑ नि॒वता॑ याति॒ ववि॑षत्स ग॒र्भम॑षु भुव॑नषु
दी॒धर॑त ॥ १० ॥

10. *Viśām kavim viśpatim mānuṣīriṣaḥ saṁ sīmakṛṇvantsvadhitiṁ na tejase. Sa udvato nivato yāti vevīṣat sa garbhameṣu bhuvaneṣu dīdharat.*

The oblations of fragrant food offered by yajnic people into the fire intensify and sharpen like razor's edge the catalytic and creative power of Agni, protector

and promoter of the people and the imaginative visionary among them, for the refinement of their valour and brilliance. The same Agni as the fire and passion of virility goes up and down everywhere, inspires every heart and, in these worlds, bears the fetus in the womb of existence for continuance.

स जिन्वत जठरेषु पज्जिवान्वृषा चित्रषु नानद् । सिंहः ।
वश्वानरः पृथुपाजा अमत्या वसु रत्ना दयमाना वि
दाशुष ॥ ११ ॥

11. *Sa jinvate jaṭhareṣu prajajñivān vṛṣā citreṣu nānadanna sinhaḥ. Vaiśvānaraḥ pṛthupājā amartyo vasu ratnā dayamāno vi dāśuṣe.*

That Agni grows in the vital fire of living beings, germinating, evolving, mighty virile in various wonderful forms, roaring for expression like the irrepressible lion as Vaishvanara, immanent as the vital heat of living energy, fiery leader, illustrious, immortal, treasure home of life's wealth and will to live, all round giving the jewels of existence to the generous person of yajnic performance.

वश्वानरः प्रतथा नाकमारुहद्विस्पृष्टं भन्दमानः सुम-
न्मभिः । स पूर्ववज्जनयञ्जन्तव धनं समानमज्मं पयति
जागृविः ॥ १२ ॥

12. *Vaiśvānaraḥ pratnathā nākamāruhad divas-prṣṭhaṁ bhandamānaḥ sumanmabhiḥ. Sa pūrvavajjanayañjantave dhanam samānamajmam paryeti jāgrviḥ.*

Vaishvanara, vital fire of life and immanent will, ancient and eternal, rises to paradisaal bliss over the

heights of heaven sung and celebrated by poets of faith and imagination. Creating as ever the wealth of life for living beings, the illustrious leader goes all round by the highways of existence ever awake, without a wink of sleep.

ऋतावानं यज्ञियं विप्रमुक्थ्यमा यं दध मातरिश्वा दिवि
 तम । तं चित्रयामं हरिकशमीमह सुदीतिमग्निं सुविताय
 नव्यस ॥ १३ ॥

13. *Ṛtāvānaṁ yajñiyam vipramukthyamā yaṁ dadhe
 mātariśvā divi kṣayam. Taṁ citrayāmaṁ hari-
 keśamīmahe sūdītimagniṁ suvitāya navyase.*

That Agni, Vaishvanara, universal fire of life, going by the ways of Truth and universal Law, venerable, intelligent, admirable, existing and operating in the lights of spaces, which is held and sustained by the universal Vayu energy, that same Agni, wonderful in movement and achievement, bright in flames, radiant with holy light, we love, admire and worship for the sake of latest success and well-being.

शुचिं न यामाणिषिरं स्वदृशं कृतुं दिवा रचनस्थामुषबुधम ।
 अग्निं मूधानं दिवा अपतिष्कुतं तमीमह नमसा वाजिनं
 बृहत् ॥ १४ ॥

14. *Śuciṁ na yāmaniṣiraṁ svardr̥śaṁ ketuṁ divo
 rocanasthām-uṣarbudham. Agniṁ mūrdhānaṁ
 divo apratiṣkutaṁ tamīmahe namasā vājinaṁ
 br̥hat.*

We invoke, admire, worship and pray with homage and oblations to that Agni which is pure and purifying, vigorous and lovely, brilliant as light of the

sun, banner of heaven, established in beauty, rising as the dawn, shining on top of heaven, irresistible and impetuous lord of majesty. We follow this lord as a torch bearer over untrodden paths of infinity to the Sublime and the Divine.

म॒न्दं हा॒तारं॑ शु॒चि॒मद्व॑यावि॒नं द॒मून॑समु॒क्थ्यं वि॒श्वच॑षणि॒म ।
रथं॑ न चि॒त्रं व॑पु॒षाय॑ द॒शतं॑ मनु॒हितं॑ स॒दमि॑दा॒य इ॒मह ॥ १५ ॥

15. *Mandraṁ hotāraṁ śucimadvayāvinam damūna-samukthyaṁ viśvacarṣaṇim. Ratham na citraṁ vapuṣāya darśataṁ manurhitaṁ sadamid rāya īmahe.*

Emanating the ecstasy of Ananda, universal yajna, purest power, clarion call to life unambiguous, self-controlled and all-controlling, adorable, all watching eye, infinitely various in colour and motion yet constant as light and steady as a chariot, beauty crystallized in form, inexhaustible fount of bliss for humanity, the ultimate haven of peace, the real treasure of existence: that is Agni, that we worship with homage and yajnic offerings.

Mandala 3/Sukta 3

Vaishvanara Agni Devata, Vishvamitra Gathina Rshi

व॒श्वान॑राय॒ पृथु॑पाज॒स॒ वि॒षा र॒त्ना वि॒धन्त॑ ध॒रुण॑षु गा॒तव॑ ।
अ॒ग्नि॒हि द॒वाँ अ॒मृता॑ दु॒वस्य॑त्य॒था ध॒र्माणि॑ स॒नता॑ न
दू॒दुष॑त ॥ १ ॥

1. *Vaiśvānarāya pr̥thupājase vipo ratnā vidhanta dharuṇeṣu gātave. Agnirhi devāṁ amṛto duvasyatyathā dharmāṇi sanatā na dūdusat.*

To move forward on heavenly paths of progress on firm ground, the wise offer the best of jewels as offering in the service of Vaishvanara Agni, brilliant light and blazing fire pioneer of the world and leader of the most potent order. It is Agni alone, constant and immortal power, which honours and inspires the excellencies of nature and humanity so that the eternal order and laws of existence may not be vitiated.

अ॒न्त॒दू॒ता रा॒द॒सी द॒स्म इ॒यत् हा॒ता नि॒षत्ता॒ म॒नुषः पु॒राहि॑तः ।
 इ॒यं बृ॒हन्तं॑ परि॑ भूष॒ति द्यु॒भिर्द॒वभिर्गि॒रिषि॑ता धि॒या-
 व॒सुः ॥ २ ॥

2. *Antardūto rodasī dasma īyate hotā niṣatto manuṣaḥ purohitaḥ. Kṣayaṁ brhantaṁ pari bhūṣati dyubhir-devebhir-agniriṣito dhiyāvasuḥ.*

Agni, magnificent and powerful, moves around as a messenger of energy in heaven and earth. Creative performer and consecrated leader of humanity, it beautifies and beatifies the wide world with rays of light. It is loved and honoured by the brilliancies of nature and humanity as the very treasure home of light and intelligence.

क॒तुं य॒ज्ञानां॑ वि॒दथ॑स्य॒ साध॑नं॒ विपा॑सा अ॒ग्निं म॑हयन्त॒
 चि॒त्तिभिः॑ । अ॒पांसि॑ यस्मि॒ तधि॑ स॒न्द॒धुगि॒रस्तस्मि॑न्त॒सुम्नानि॑
 यज॑मान् आ च॒क ॥ ३ ॥

3. *Ketuṁ yajñānāṁ vidathasya sādhanam viprāso agniṁ mahayanta cittibhiḥ. Apāṁsi yasminn-adhi saṁdadhur-girastasmint-sumnāni yajam-āna ā cake.*

Pious scholars and wise yajakas praise and

celebrate Agni as the symbol of yajnas and yajnic success of all creative and constructive programmes of life with their thoughts, devotion and acts of worship. They dedicate their holy chants and their holy acts to Agni and the yajamana realises his ambitions of success and well-being in it and through it.

पिता यज्ञानामसुरा विपश्चितां विमानमग्नियुनं च
वाघताम । आ विवश रादसी भूरिवपसा पुरुपिया भन्दत
धामभिः कविः ॥ ४ ॥

4. *Pitā yajñānāmasuro vipāścītām vimānamagnir-
vayunam ca vāghatām. Ā viveśa rodasī bhūrivar-
pasā purupriyo bhandate dhāmabhiḥ kaviḥ.*

Agni is the father, generator and promoter of yajnas. It is life breath of the wise and motive power of the stars and planets. It is the aerial car of the scholars and path to bliss for the celebrants. It pervades and energises heaven and earth in many forms and, as universal favourite and illuminative light of the imagination, it is sung and celebrated in worship by virtue of its own might and majesty.

चन्दमग्निं चन्द्ररथं हरिवतं वश्वानरमप्सुषदं स्वविदम ।
विगाहं तूर्णिं तविषीभिरावृतं भूर्णिं द्वास इह सुश्रियं
दधुः ॥ ५ ॥

5. *Candramagniṁ candraratham harivratam
vaiśvānaram-apsuṣadam svarvidam. Vigāham
rūrṇiṁ taviṣībhir-āvṛtam bhūrṇiṁ devāsa iha
suśriyam dadhuḥ.*

Devas, mighty powers of nature, bear Agni, and holy yajakas light and establish it here: Agni that is

beautiful as the golden orb of the moon, majestic in bearing, splendid in its own law and function, omnipresent in the world, abiding in the waters and breath of air, all penetrative, instantly and constantly moving, covered in its own rays of light and lustre, all sustaining, pure crystalline concentration of beauty and wealth of existence.

अग्निद्वभिमनुषश्च जन्तुभिस्तन्वाना यज्ञं पुरुषशंसं धिया ।
रथीरन्तरीयत् साधदिष्टिभिर्जीरा दमूना अभिशस्ति-
चातनः ॥ ६ ॥

6. *Agnir-devebhir-manuṣaśca jantubhis-tanvāno yajñam puruṣeśamaṁ dhiyā. Rathīr-antarīyate sādhad-iṣṭibhirjīro damūnā abhiśasticātanaḥ.*

Agni goes on and ever in the world on the chariot of time conducting and expanding the yajna of existence by the powers of nature and pious human beings with their karma and intelligence executing its auspicious commands. It is tempestuous, self-controlled and all-controlling, driving off opposition, calumny and negative criticism.

अग्र जरस्व स्वपत्य आयुन्यूजा पिन्वस्व समिष' दिदीहि
नः । वयांसि जिन्व बृहतश्च जागृव उशिग्द्वानामसि
सुकतुविषाम ॥ ७ ॥

7. *Agne jarasva svapatya āyunyurjā pinvasva samiṣo didīhi naḥ. Vayāṁsi jinva brhataśca jāgrva uśigdevānāmasi sukraturvipām.*

Agni, lord giver of light, life and energy, come and bless our young progeny with full age and let them abound in strength and overflow with vigour and energy.

Let us all shine with plenty to our heart's desires. Inspire our life and age to fullness and grandeur. O lord ever wakeful and watchful, you are the darling of the brilliant and the wise for veneration and worship and the lord of yajnic good works for the scholars.

वि॒श॒प॒तिं॑ य॒ह्म॒म॒ति॒थिं॑ न॒रः॑ स॒दा य॒न्त॒रं धी॒नामु॒शिजं॑ च
वा॒घ॒ता॒म । अ॒ध्व॒राणां॑ च॒त॒नं जा॒तव॑द॒सं प शंस॑न्ति न॒मसा॑
जू॒तिभि॑वृ॒ध ॥ ८ ॥

8. *Viśpatim yahvamatithim naraḥ sadā yantāraṁ dhīnāmuśijam ca vāghatām. Adhvarāṇām cetanaṁ jātavedasaṁ pra śamsanti namasā jūtibhir-vṛdhe.*

For the sake of elevation and exaltation, with food and homage, abandon and ecstasy, people praise, admire and worship Agni, lord of the common wealth of humanity, great, honourable and welcome like a learned visitor, guide and leader, inspirer of the wise and worshipful performers of the yajna of love and non-violence, eminent among the learned and the lord who knows all that is born and exists.

वि॒भा॒वा द॒वः सु॒र॒णः॑ परि॑ ि॒ती॒र॒ग्नि॒ब॒भू॒व श॒वसा॑ सु॒म॒द॒थः ।
तस्य॑ व॒ता॒नि भू॒रि॒पा॒षि॒णा व॒यमु॑प॒ भूष॑म॒ दम॑ आ
सु॒वृ॒क्तिभिः॑ ॥ ९ ॥

9. *Vibhāvā devaḥ suraṇaḥ pari kṣitīragnirbabhūva śavasā sumadrathaḥ. Tasya vratāni bhūripoṣiṇo vayamupa bhūṣema dama ā suvrktibhiḥ.*

Agni, lord refulgent and generous, happy-warrior riding a magnificent chariot rules over lands and people by virtue of his might and majesty. We wish

and pray that with our acts and conduct in the home, sustained by him, we may honour and obey the rules and laws of his making in the land ruled and sustained by him in every way.

व॒श्वान॑र॒ तव॑ धामा॒न्या च॑क् यभिः स्व॒विद॑भ॒वा वि॒च ण ।
जा॒त आ॒पृणा॑ भुव॒नानि॑ रा॒दसी॑ अग्र॒ ता वि॒श्वी परि॑भूर॒सि
त्मना॑ ॥ १० ॥

10. *Vaiśvānara tava dhāmānyā cake yebhiḥ svarvi-dabhavo vicakṣaṇa. Jāta āpṛṇo bhuvanāni rodasī agne tā viśvā paribhūrasī tmanā.*

Vaishvanara Agni, lord of light omnipresent, I love and pray for your light and splendour by which, O lord of omniscient vision, you rise to be the lord of bliss and freedom. As you rise to manifestation, you fill up and pervade the regions of earth and heaven. Agni, by virtue of your own power and presence, you are the lord supreme of all the worlds.

व॒श्वा॒न॒रस्य॑ द॒ंसना॑भ्या बृ॒हद॑रि॒णाद॑कः स्व॒प॒स्यया॑ क॒विः ।
उ॒भा पि॒तरा॑ म॒हय॑ जायता॒ग्निद्यावा॑पृ॒थि॒वी भूरि॑र॒तसा॑ ॥ ११ ॥

11. *Vaiśvānarasya daṁsanābhyo brhadariṇādekaḥ svapasyayā kaviḥ. Ubhā pitarā mahayannajā-yatāgnirdyāvāprthivī bhūriretasā.*

By one's earnest desire to act and rise freely, anyone of poetic vision and creative imagination attains the infinite light of heaven by virtue of the gracious power and actions of Vaishvanara, light and life of the world, anyone by the self alone, independent. Agni, lord of light and power, doing honour to both his parents and generators, rises and manifests, radiating and filling

both earth and heaven with abundant light and expansive vitality.

Mandala 3/Sukta 4

Apris, Graces, Devata, Vishvamitra Gathina Rshi

स॒मित्स॒मित्सु॒मना॑ बा॒ध्यस्म॒ शु॒चाशु॒चा सु॒म॒तिं रा॑सि॒ वस्वः॑ ।
आ दे॒व द॒वान्य॒जथा॑य॒ वी॒ सखा॑ सखी॒न्सु॒मना॑ य॒ यग्र॑ ॥ १ ॥

1. *Samitsamit sumanā bodhyasme śucāśucā sumatim rāsi vasvaḥ. Ā deva devān yajathāya vakṣi sakhā sakhīntsumanā yakṣyagne.*

Agni, fire of life, lord of light, master of knowledge, guide and leader, kind and benevolent at heart, rise for us with every piece of sacred fuel offered, rise with every libation from the ladle, shine with every flame of fire and purity, and bless us with life's wealth and generous disposition of mind and heart. Lord of brilliance and benevolence, you call the divine powers of nature and brilliant people to the yajna to meet and cooperate in creative and constructive action. You are a friend, we are friends, come with your heart and soul, join us in the yajna, and raise us to the light divine.

यं द्वा॒सस्त्रि॒रह॑ ॥ यज॑न्त॒ दि॒वदि॒व वरु॑णा मि॒त्रा अ॒ग्निः ।
समं॑ य॒ज्ञं मधु॑मन्तं कृ॒धी न॒स्तनू॑नपाद॒ घृ॒तया॑निं वि॒धन्त॑म ॥ २ ॥

2. *Yam devāsas-trirahannāyajante divadive varuṇo mitro agniḥ. Semaṁ yajñam madhum-antam kṛdhī nastanūnapād gṛtayanim vidhantam.*

That yajna of ours, performed with reverence in faith and rising with the libations of ghrta, which the best of humanity and divinities of nature join thrice in

the day and which Varuna the moon, Mitra the wind, and Agni the fire of life bless every day with peace, power and light, that same yajna, O Tanunapat, lord protector of physical and material world, raise to the honey sweetness and fragrance of love and kindness in society.

प दीधितिर्विश्ववारा जिगाति हातारमिळः पथ्र्मं यजध्य ।
अच्छा नमोभिवृषभं वन्दध्य स दुवान्यदिषिता यजी-
यान ॥ ३ ॥

Pra dīdhitirviśvavārā jigāti hotāramiḥ prathamam yajadhyai. Acchā namobhirvṛṣabham vandadhyai sa devān vakṣadīṣito yajīyān.

That universal Agni, inspiration of awareness and reflection for action, first arises in the cosmic yajaka, lord creator, and then flows in streams of awareness, universal intelligence and divine speech, to the first yajakas on earth to join in holy yajna and to worship the generous omnipotent creator with homage and yajna in faith. May that Agni, light of universal awareness, intelligence and the holy Word, conducting the cosmic yajna, loved and prayed for, flow and bless the noble humanity.

ऊध्वा वां गातुरध्वर अकायूध्वा शाचींषि पस्थिता रजांसि ।
दिवा वा नाभा न्यसादि हाता स्तृणीमहि दुवव्यचा वि
बहिः ॥ ४ ॥

4. *Ūrdhvo vām gāturadhware akāryūrdhvā śocīmṣi prasthitā rajāṁsi. Divo vā nābhā nayasādi hotā strṇīmahi devavyacā vi barhiḥ.*

The singer is appointed in your creative yajna

of love and non-violence, and the path upward is selected and taken. The flames of fire rise and touch the skies. The yajaka is seated in the centre of the vedi by the life string of heaven clothed in light and fragrance. The light and fragrance spread over the spaces and fill the divine planes of nature.

सप्त हात्राणि मनसा वृणाना इन्वन्ता विश्वं पतिं य तूतन ।
नृपशसा विदथेषु प जाता अभीष्टं यज्ञं वि चरन्त
पृथ्वीः ॥ ५ ॥

5. *Sapta hotrāṇi manasā vṛṇānā invanto viśvaṃ prati yannṛtena. Nṛpeśaso vidatheṣu pra jātā abhūmaṃ yajñāṃ vi caranta pūrvīḥ.*

Seven rituals of yajna consciously and judiciously selected spread out, go round and round and fill up the world with the light of truth and cool of vapours. Born of nature in yajnas with human vitality, ancient as ever, they emanate from the vedi and roam around at their own freedom giving fresh life to yajna.

आ भन्दमान उषसा उपाक उत स्मयत तन्वा उ विरूप ।
यथा ना मित्रा वरुणा जुजाषदिन्दा मरुत्वा उत वा
महाभिः ॥ ६ ॥

6. *Ā bhandamāne uṣasā upāke uta smayete tanvā virūpe. Yathā no mitro varuṇo jujoṣadindro marutvāṇ uta vā mahobhiḥ.*

Loved and greeted by all, the twins, night and day, though different in form, come and manifest in their smiling beauty, so that Mitra, vibrations of air, Varuna, waves of water, and the mighty Indra, currents of energy, with their acts and qualities of nature, give us the

pleasure of experience, (soothing, energising and exciting, but all enlightening).

दव्या हातारा पथमा न्यृञ्ज सप्त पृ तासः स्वधया मदन्ति ।
ऋतं शंसन्त ऋतमित्त आहुरनु वृतं वतपा दीध्यानाः ॥ ७ ॥

7. *Daivyā hotārā prathamā nyṛñje sapta prkṣāsaḥ svadhayā madanti. Ṛtaṁ śaṁsanta ṛtamt ta āhuranu vrataṁ vratapā dīdhyānāḥ.*

I celebrate the first and foremost divine highpriests of nature in the universe, the sun and the fire. The seven ministering priests of yajna, too, together, with offers of ghrta and fragrant materials, feed and propitiate the same two. Praising and celebrating the universal Law of Nature and the waters of life, they proclaim the Law and the joy of life and, observing the rules of the Law and shining in accordance with the Law and the Truth, they exult with heavenly joy.

आ भारती भारतीभिः सजाषा इळा द्वमनुष्यभिरग्निः ।
सरस्वती सारस्वतभिरवाक तिस्रा द्वीबहिरदं सदन्तु ॥ ८ ॥

8. *Ā bhāratī bhāratībhiḥ sajoṣā iḷā devairmanuṣyebhiragniḥ. Sarasvatī sārasyatebhirarvāk tisro devīrbarhiredaṁ sadantu.*

Come Bharati, speech bearing knowledge and education, loving and kind, with all forms of living languages and lessons for learning; come Ila, Eternal Speech Divine, the inner Light Divine, with potential knowledge of all attributes of divine and human existence; come Sarasvati, universal stream of the existential flow of eternal awareness with all the knowledge of existence. Come all three divine modes

of Word and Knowledge and grace the sacred vedi of our yajna. Come here and now, threefold mother of human knowledge and speech.

त स्तुरीपमधं पाषयितु दव त्वष्ट्रवि रराणः स्यस्व । यता
वीरः कर्मण्यः सुद ग युक्तर्गावा जायत दवकामः ॥ ९ ॥

9. *Tannasturīpamadha pošayitnu deva tvaṣṭarvī rarāṇaḥ syasva. Yato vīraḥ karmanyaḥ sudakṣo yuktagrāvā jāyate devakāmaḥ.*

O Tvashta, lord maker and refiner of forms in existence, brilliant and generous divinity, rejoicing in acts of creation and development, give us and internalise in us instant and developmental forms of that yajna which gives us the vitality of life and the science of development and sustenance through which is born a generation of youth, brave men of practical action, creative and generous, dedicated to yajnic programmes and the love of Divinity.

वनस्पत व सृजाप दवानग्निहविः शमिता सूदयाति । सद्
हाता सत्यतरा यजाति यथा दवानां जनिमानि वद ॥ १० ॥

10. *Vanaspate'va sṛjopa devānagnirhaviḥ śamitā sūdayāti. Sedu hotā satyataro yajāti yathā devānām janimāni veda.*

O Vanaspati, O sun, lord of light and preserver of forests, release the lights of brilliance, let the showers of light, energy and freshness come close to us and the powers of nature. Agni is the giver of peace and ripeness. It matures to fullness the sacred materials of yajna. It truly is the yajaka and the clarion call. It is true and truer to the divine law and integrates with all objects of

creation since it knows the origin and character of all the bountiful powers of nature and humanity.

आ या॒ह्यग्र॑ समिधा॒ना अ॒वाडि॒न्द्रेण॑ द॒वः स॒रथं॑ तुर॒भिः ।
ब॒हिर्न॒ आस्ता॑मदि॒तिः सु॒पुत्रा॑ स्वा॒ही द॒वा अ॒मृता॑ माद॒-
यन्ता॑म ॥ ११ ॥

11. *Ā yāhyagne samidhāno arvānindreṇa devaiḥ saratham turebhiḥ. Barhirna āstāmaditiḥ suputrā svāhā devā amṛtā mādayantām.*

Agni, lord of light and fire and knowledge, guide and leader, come to us bright and blazing at the speed of energy with Indra, lord of might, and the devas, divine virtues of spirit and character on the chariot powered by sun-rays. Stay firm on our holy seats unshaken like space. Let mother earth be blest with noble children of noble action. Let the bright scholars of immortal spirit, knowledge and action rejoice with holy chant of divine speech.

Mandala 3/Sukta 5

Agni Devata, Vishvamitra Gathina Rshi

प॒त्य॒ग्निरु॒षस॑श्चकि॒ताना॑ बा॒धि वि॒पः प॒द्वीः क॒वीना॑म ।
पृ॒थु॒पाजा॑ द॒व्यद्भिः॑ स॒मिद्धा॑ प॒द्वा॒रा त॒मसा॑ व॒ह्नि॒रावः॑ ॥ १ ॥

1. *Pratyagnirusasaścekitāno 'bodhi vipraḥ padaviḥ kavīnām. Prthupājā devayadbhiḥ samiddho 'pa dvārā tamaso vahnirāvaḥ.*

Just as Agni, fire divine, light of the dawn, awakes, arises and awakens every morning, so does the man of knowledge, dynamic scholar, attaining to the positions of the men of light and vision, rise high and higher day by day and awaken the sleeping humanity.

Agni, mighty powerful, lighted and raised in the vedi by lovers of divinity, throws open the doors of light against darkness. So does the scholar, bearer and harbinger of the light of knowledge, dispel the darkness of ignorance and reveal the light of knowledge to a nation in slumber.

प॒द्वग्नि॒वावृ॒ध॒ स्ताम॑भिगी॒भिः स्ता॑तृ॒णां न॑म॒स्य उ॒क्थः ।
पू॒र्वी॒ऋत॑स्य॒ स॒न्दृ॒शश्च॑का॒नः सं दू॒ता अ॑द्यादु॒षसा॑ वि॒रा॒क ॥ २ ॥

2. *Predvagnirvāvṛdhe stomebhirgīrbhiḥ stotṛṇāṃ namasya ukthaiḥ. Pūrvīṛṛtasya saṁdṛśaścakānaḥ saṁ dūto adyauḍuṣaso viroke.*

Just as the adorable Agni grows in heat, light and power by the chant of songs and celebration of the devotees and then this harbinger of light adorns the morning with the bright and beautiful light of the dawn, so does the sagely scholar, dedicated to the light of eternal truth, shine in the lovely light of Revelation as the messenger of light and life divine for the people.

अ॒धाय्य॑ग्नि॒मानु॑षी॒षु वि॒ व॑पां॒ गभा॑ मि॒त्र ऋ॒तन् सा॒धन॑ ।
आ ह॑य॒ता य॒जतः॑ सा॒न्व॒स्था॒दभू॑दु॒ विप॒ ह॒व्या म॒ती॒नाम॑ ॥ ३ ॥

3. *Adhāyagnirmānuṣīṣu vikṣvapāṃ garbho mitra ṛtena sādhan. Ā haryato yajataḥ sānvasthāda-bhūdu vipro havyo maṭinām.*

Agni, heat and light of life, concentration of the power of action, born of the waters of space and currents of cosmic energy, friendly saviour, leader and guide to success by the laws of Truth and flow of the will to live, is established in the heart of human communities. Bright and beautiful, loved and adored, it abides on top

of values in human history. It is the sagely scholar and the dynamic leader worthy of homage and reverence for all intelligent people.

मित्रा अग्निर्भवति यत्समिद्धा मित्रा हाता वरुणा जातवदाः ।
मित्रा अध्वयुरिषिरा दमूना मित्रः सिन्धूनामुत पर्वता-
नाम ॥ ४ ॥

4. *Mitro agnirbhavati yat samiddho mitro hotā varuṇo jātavedāḥ. Mitro adhvaryuriṣiro damūnā mitraḥ sindhūnāmuta parvatānām.*

Agni rises as a friend when it is lighted and raised. As a yajaka conducting the yajna of evolution and development it is a friend. As the omniscient lord of existence and as presiding power of justice it is a friend. As the highpriest of the yajna of love and non-violence it is a friend, and as the power of inspiration and self-control it is a friend. And it is a friend as it flows with the rivers and rolls with the oceans. And finally it is a friend as it sits on top of mountains and sustains their steadiness.

पाति प्रियं रिपा अगं पदं वः पाति यद्दृश्चरणं सूर्यस्य ।
पाति नाभौ सप्तशीषाणमग्निः पाति द्रवानामुपमाद-
मृष्वः ॥ ५ ॥

5. *Pāti priyaṁ ripa agraṁ padaṁ veḥ pāti yahvaścaraṇaṁ sūryasya. Pāti nābhā saptaśīrṣānamagniḥ pāti devānām-upamādam-ṛṣvaḥ.*

Agni protects the friend and favourite, it protects the amplitude of the earth in orbit, and the flight of birds. Mighty powerful, it protects the rainbow colours of light in space and the orbit of the sun in the galaxy. Noble,

elevated and sublime, it protects the pleasure and amusement of the noble people who are brilliant and generous.

ऋभुश्चक्र इड्यं चारु नाम विश्वानि द्वा वयुनानि विद्वान् ।
ससस्य चम' घृतवत्पदं वस्तदिदग्नी र' त्यर्पयुच्छन् ॥ ६ ॥

6. *Ṛbhuścakra īḍyaṁ cāru nāma viśvāni devo
vayunāni vidvān. Sasasya carma ghṛtavat padam
vestadidagnī rakṣatyaprayucchan.*

Mighty and versatile lord of light, omnipresent in all facts, motions and laws of the universe, Agni creates the soothing and adorable fluents such as speech and waters, and guards them all wholly, without reservation, and without let up. And whether it is manifest or latent it shines charming in form like the liquid flow of water or the rising flames of ghrta from the vedi.

आ यानिमग्निघृतवन्तमस्थात् पृथुप्राणमुशन्तमुशानः ।
दीद्यान्ः शुचिर्ऋष्वः पावकः पुनःपुनमातरा नव्यसी कः ॥ ७ ॥

7. *Ā yonimagnirghṛtavantamasthāt pṛthupragā-
ṇamuśantamuśānaḥ. Dīdyānaḥ śucirṛṣvaḥ
pāvakaḥ punaḥ punarmātarā navyasī kaḥ.*

Loving and brilliant Agni, as the eminent scholar, blazing pure and radiating fire, abides in the seat since birth itself, overflowing with ghrta and celestial waters, worthy of extensive songs of praise and celebration, loving and glorious, and constantly, again and again, renews, refreshes and reinforces its generators, loving parents, earth and sky.

स॒द्या जा॒त आ॒षधी॒भिव॒व । यदी॒ वर्ध॑न्ति प॒स्वा घृ॑तन ।

आप॑इव प॒वता॒ शु॒भमा॒ना उरु॑ष्यद॒ग्निः पि॒त्रारु॑प॒स्थ ॥ ८ ॥

8. *Sadyo jāta oṣadhībhirvavakṣe yadī vardhanti prasvo ghr̥tena. Āpa iva pravatā śumbhamānā uruṣyadagniḥ pitrorupasthe.*

As soon as Agni is born, it is borne and grows, in, with, and by, the herbs which, like nursing mothers, increase it and themselves grow bright and green with the waters and sunrays flowing down. Thus does Agni, flowing like streams of life's vitality, grow and evolve in the lap of its parents, earth and sky, the mother and the father, and thus does it preserve, protect and continue the onward flow of life.

उदु॑ ष्टुतः स॒मिधा॑ य॒ह्वा अ॒द्याद्व॑ष्म॒न्दिवा॑ अधि॒ नाभ॑
पृ॒थि॒व्याः । मि॒त्रा अ॒ग्निरी॒ड्या॑ मा॒तरि॒श्वा दू॒ता
व॑ । द्य॒जथा॑य द॒वान ॥ ९ ॥

9. *Udu ṣṭutaḥ samidhā yahvo adyaud varṣman divo adhi nābhā pr̥thivyāḥ. Mitro agnirīḍyo mātariśvā''dūto vakṣad yajathāya devān.*

Agni, mighty spirit of life, raised, praised and worshipped with holy food shines over heaven and earth raining in showers from heaven on the vedi of mother earth. Friend and saviour, adorable Agni breathes in and collects the vitality of life from nature's currents of energy and, as the very messenger of Divinity, brings the light and virtues of nature's bounties for the lover and performer of yajna.

उद॑स्त॒म्भीत्स॒मिधा॑ ना॒कमृ॑ष्वा॒ऽग्नि॑भ॒व॒तु॒त्तमा॑ रा॒च॒नाना॑म ।
यदी॒ भृ॒गुभ्यः॑ परि॑ मा॒तरि॒श्वा गु॒हा स॒न्तं ह॒व्य॒वाहं॑
समी॒ध ॥ १० ॥

10. *Udastambhīt samidhā nākamṛṣvo'gnirbhava-
nnuttamo rocanānām. Yādī bhṛgubhyaḥ pari
mātariśvā guhā santam havyavāham samīdhe.*

Mighty Agni being the highest of luminaries, living, breathing, shining and abiding as the very breath of life in the middle regions of space, holds and sustains the heavenly regions of light and bliss with its blazing light and power, for the sake of the wise and brilliant scholars of science, art and technology. It abides in the heart of every soul and in the centre of every particle of matter and every wave of energy. I pray I may also light this power that brings all the fragrant bounties of life to its devotees.

इळामग्र पुरुदंसं सुनिं गाः शश्वत्तमं हवमानाय साध ।

स्या ः सूनुस्तनया विजावा ग्र सा तं सुमतिभूत्वस्म ॥ ११ ॥

11. *Ilāmage purudaṁsaṁ sanim goḥ śaśvattamaṁ
havamānāya sādha. Syānnaḥ sūnustanayo
vijāvā'gne sā te sumatirbhūtvasme.*

Agni, refulgent lord of light and universal breath of life, give us that transcendent vision and wisdom, that divine speech and power of action which makes everything possible in life. Give us ample land, knowledge and earthly speech of the Divine Word, most blissful which brings success to the devotee dedicated to yajna so that an exceptional generation of children and grand children may rise in the community. Agni, lord of light, we pray, such may be your favour, such may be your benign eye and goodwill toward us.

Mandala 3/Sukta 6***Agni Devata, Vishvamisra Gathina Rshi*****प कारवा मनुना वच्यमाना दवदीचीं नयत दवयन्तः ।****द्वि णावाड वाजिनी पाच्यति हविभरन्त्यग्रय घृताचीं ॥ १ ॥**

1. *Pra kāravo mananā vacyamānā devādrīcīm nayata devayantaḥ. Dakṣiṇāvāḍ vājini prācyeti havirbharantyaagnaye ghṛtācī.*

Artists, scientists, workers and experts of yajnic work of creation and development, inspired by the voice of thought and deep reflection, dedicated to the bounties of nature and Divinity, take up the yajnic activity that would lead to the divine goal of your imagination. Take up the ghṛtachi, the ladle of yajnic offering full of ghṛta bearing the fragrant materials to be offered into the fire of yajna as inputs, let it be potent and procreative, the abundant giver of holy reward moving in full gear and take the project forward.

**आ रादसी अपृणा जायमान उत प रिक्था अध नु पयज्या ।
द्विश्चिदग्र महिना पृथिव्या वच्यन्तां त वह्नयः सप्त-
जिह्वाः ॥ २ ॥**

2. *Ā rodasī aprṇā jāyamāna uta pra rikthā adha nu prayajyo. Divāścidadgne mahinā pṛthivyā vacyantām te vahnayaḥ saptajihvāḥ.*

O fire of cosmic yajna rising from the vedi, fill the heaven and earth with fragrance, fertility and prosperity. O yajaka, eliminate the weaknesses, exhaust the possibilities of excellence, and then retire and call it a day. And with the glory of heaven and majesty of the earth, the seven flames of fire with tongues of gold

would speak for you in words loud and bold ringing across the spaces.

द्याश्च॑ त्वा पृथि॒वी य॒ज्ञिया॑सा॒ नि हा॒तारं॑ सादयन्त॒ दमा॑य ।
यदी॑ वि॒शा मानु॑षीद॒वयन्तीः॑ प॒र्यस्व॑ती॒रीळ॑त शु॒क-
म॒चिः ॥ ३ ॥

3. *Dyauśca tvā pr̥thivī yajñiyāso ni hotāraṁ sādāyante damāya. Yādī viśo mānuṣīrdevayan-tīḥ prayasvatīrīḷate śukramarciḥ.*

When the human communities in pursuit of the service and bounties of nature and the divinities of heaven and earth, worship Agni, pure, powerful and radiant in their state of abundance, prosperity and generosity, then heaven and earth, and the divinities and the yajakas consecrate and dedicate the high-priest of the yajnic commonwealth to the law of peace and self-sacrifice.

म॒हान्त्स॒धस्थ॑ ध्रु॒व आ नि॑षत्ता॒ न्तद्या॒वा माहि॑न् ह॒यमा॑णः ।
आस्क् स॒पत्नी॑ अ॒जर् अ॒मृक् स॒ब॒दुर्घ॑ उ॒रुगा॑यस्य॒ धनू॑ ॥ ४ ॥

4. *Mahāntsadhasthe dhruva ā niṣatto'ntardyāvā māhine haryamāṇaḥ. Āskre sapatnī ajare amṛkte sabardughe urugāyasya dhenū.*

Agni, the high-priest of cosmic yajna, great and gracious, is happily and firmly established in his seat in the vast and joyous dominion between heaven and earth, which both, united and cooperative rivals, unaging and uninjured, yielding the nectar-milk of the world are his generous cows.

व॒ता त॑ अग्र॒ मह॑ता म॒हानि॑ तव॒ कत्वा॑ राद॒सी आ त॑तन्थ ।
त्वं दू॒ता अ॑भवा॒ जाय॑मान॒स्त्वं न॒ता वृ॑षभ॒ चष॑णी॒नाम ॥ ५ ॥

5. *Vratā te agne mahato mahāni tava kratvā rodasī ā tatantha. Tvaṁ dūto abhavo jāyamānstvaṁ netā vṛṣabha carṣaṇīnām.*

Agni, lord great and gracious, your laws and ordinances, your acts and self-discipline are greater than the greatest. By virtue of your creative and yajnic action the heaven and earth expand in glory and prosperity. Instantly on your rise you become the harbinger of peace, progress and happiness, messenger of bliss. Lord generous and potent, you are the guide and leader of the people of the world.

ऋतस्य वा क॒शिना॑ या॒ग्याभिघृ॑त॒स्नुवा॑ राहि॒ता धु॑रि धि॒ष्व ।
अथा वह॑ द॒वान्द॒व विश्वा॑न्त॒स्वध्व॑रा कृ॒णुहि॑ जा॒तव॑दः ॥ ६ ॥

6. *Rtasya vā keśinā योग्या॑भिर॒घृ॒त॒स्नुवा॑ रोहि॒ता धु॑रि धि॒ष्व ।
Athā vaha devān deva viśvā-
ntsvadhvarā kṛṇuhi jātavedaḥ.*

And to the steer of your chariot of the flow of existence and the Law, yoke the flaming currents of energy with the operative reins of centrifugal and centripetal forces of nature, blazing with light, and thus, O Jataveda, lord of light, knowing as you do all that is born and exists, bring in all the devas, divinities of nature and nobilities of humanity together and make them participate in the yajnic programme of the world.

दि॒वश्चि॒दा त॑ रुचयन्त॒ रा॒का उ॒षा वि॒भा॒तीरनु॑ भा॒सि पू॒वीः ।
अ॒पा यद॑ग्र उ॒शध॑ग्वन॒षु हा॒तुम॑न्दस्य॒ प॒न॒र्यन्त॑ द॒वाः ॥ ७ ॥

7. *Divaścidā te rucayanta rokā uṣo vibhātīranu bhāsi pūrvīḥ. Apo yadagna uśadhagvaneṣu hoturmandrasya panayanta devāḥ.*

Bright and blissful are your lights of heaven. You shine in the radiance of the eternal dawns of the morning. And as you blaze upon the forests with might and splendour and the vapours arise in steamy fragrance, divinities burst into song in praise of the cosmic sacrificer beaming with joy.

उ॒र वा॒ य अ॒न्तरि॑ । म॒दन्ति॑ दि॒वा वा॒ य रा॑च॒न सन्ति॑ द॒वाः ।
ऊ॒मा वा॒ य सु॒हवा॑सा॒ यज॑त्रा आ॒यमि॑र र॒थ्या॑ अ॒ग्नौ
अ॒श्वाः ॥ ८ ॥

8. *Urau vā ye antarikṣe madanti divo vā ye rocane santi devāḥ. Ūmā vā ye suhavāso yajatrā āyemire rathyo agne aśvāḥ.*

And those who rejoice in the wide wide skies, or the shining ones who exult in the glory of the highest heavens of light, or those friendly, protective, adorable companions whose culture is cooperation and self-sacrifice, may they all, O lord of light and joy, Agni, direct their beams of light and chariot horses, like senses and intelligence, hitherward under full control.

ए॒भि॒र॒ग्न स॒रथं॑ या॒ह्यवा॑ड॒नाना॑र॒थं वा॑ वि॒भवा॒ ह्य॒श्वाः ।
प॒त्नी॒वत॑स्त्रिं॒शतं॑ त्रीं॒श्च द॒वान॑नु॒ष्वध॒मा वह॑ मा॒दय॑स्व ॥ ९ ॥

9. *Aibhiragne saratham yāhyarvān nānāratham vā vibhavo hyaśvāḥ. Patnīvatastrīmśataṁ trīmśca devananuṣvadamā vaha mādayasva.*

With these devas, come hither to us, Agni, Spirit of light and fire, knowledge and power and the ecstasy of life, come by one chariot or many. Exalted and omnipresent and expansive are your beams of light which transport your chariot over the quarters of space.

Bring along the thirty-three devas, divinities of nature and spirit, all bountiful, with all their virtues and attributes and rejoice in the beauty of life with us.

स हाता यस्य रादसी चिदुवी यज्ञयज्ञमभि वृध गृणीतः ।
पाची अध्वरव तस्थतुः सुमर्क ऋतावरी ऋतजातस्य
सत्य ॥ १० ॥

10. *Sa hotā yasya rodasī cidurvī yajñamyajñamabhi
vṛdhe grṇītaḥ. Prācī adhwareva tasthatuḥ sumeke
ṛtāvarī ṛtajātasya satye.*

He is Agni, the cosmic sacrificer in whose honour and for whose exaltation the vast earth and high heaven sing in celebration and prayer at every yajnic programme of evolution and progress. Prime powers of the universe, both of them, like two yajna-vedis of the yajna of love and non-violence, stay and abide beautifully established in the cosmic order dedicated to truth and overflowing with vitality in the universal law of the lord himself manifested in the truth and law of eternal mother Prakṛti.

इळामग्र पुरुदंसं सनिं गाः शश्वत्तमं हवमानाय साध ।
स्या ः सूनुस्तनया विजावा ग्र सा तं सुमतिभूत्वस्म ॥ ११ ॥

11. *Ilāmagne purudaṁsaṁ sanim goḥ śaśvattamaṁ
havamānāya sādha. Syānnaḥ sūnustanayo
vijāvā'gne sā te sumatir-bhūtvasme.*

Agni, lord of heaven and earth, give us, we pray, the abundance of mother earth which overflows with possibilities of action and achievement. Give us liberal gifts of cows and the universal form of speech and knowledge and lasting wealth. Make it possible for the

performer of yajna. Bless us with brave and heroic children and grand children. Bless us with the favour of your kindness and benevolence under your benign eye.

Mandala 3/Sukta 7

Agni Devata, Vishvamitra Gathina Rshi

प य आ॒रुः शि॒तिपृ॒ष्ठस्य॑ धा॒सरा मा॒तरां वि॒विशुः सप्त॑ वाणीः ।
प्रि॒ति तां पि॒तरा॑ सं च॒रत॑ प स॒स्त्रात दी॒घमायुः॑ प्र॒य ॥ १ ॥

1. *Pra ya āruḥ śitipṛṣṭhasya dhāserā mātaraṁ vivishuḥ sapta vāṇīḥ. Parikṣitā pitarā saṁ carete pra sarsrāte dīrghamāyuh prayakṣe.*

Seven penetrative currents of the golden fire of divine energy radiate carrying the seven streams of sound waves and fill their generative parents, all pervasive heaven and earth. Pervaded, the generators, heaven and earth, cooperate and, to keep on the fire and flow of the voice of cosmic yajna, they sustain the life and energy of the currents a long age without end for the devotee.

दि॒व िसा॑ ध॒नवा॑ वृ॒ष्णा अ॒श्वा द॒वीरा॑ त॒स्था मधु॑मद्वह॒न्तीः ।
ऋ॒तस्य॑ त्वा॒ सद॑सि॒ तम्य॑न्तं प॒यका॑ च॒रति॑ व॒तनिं॑ गाः ॥ २ ॥

2. *Divakṣaso dhenavo vṛṣṇo aśvā devīrā tasthau madhumad vahanṭīḥ. Ṛtasya tvā sadasi kṣemayantam paryekā carati vartaniṁ gauḥ.*

The waves of sound, eternal Vak, voice of omniscience, pervade the spaces. The currents of energy of the generous and omnipotent lord, Agni, are omnipresent. The lord alone pervades the celestial streams of energy and speech carrying the honey sweets

of meaning and life's wealth. In this world of truth and eternal law, O lord protector of all life and light, Agni, one energy, like a cow or the earth, goes round and round in orbit doing homage to you.

आ सीमराहत्सुयमा भवन्तीः पतिश्चिकित्वानयिविदयी-
णाम । प नीलपृष्ठा अतसस्य धासस्ता अवासयत्पुरुध-
पतीकः ॥ ३ ॥

3. *Ā sīmarohat suyamā bhavantīḥ patiścikityān rayivid rayīṇām. Pra nīlaprṣṭho atasasya dhāse-stā avāsayat purudhapratīkaḥ.*

Agni, sustainer of life, lord of light and knowledge of the physical world, wielder of universal wealth, the sun, ruler of the day, rides the waves of light and energy well directed and controlled in the world of existence. And he of the blue back, the corona, multifarious of form and colour, sustains the various species of life and helps them to settle and enjoy themselves.

महि त्वाष्ट्रमूजयन्तीरजुर्य स्तभूयमानं वहता वहन्ति ।
व्यङ्गभिदिद्युतानः सधस्थ एकामिव रादसी आ विवश ॥ ४ ॥

4. *Mahi tvāṣṭramūrjayantīrajuryaṁ stabhūyamānam vahato vahanti. Vyaṅgebhirdidyutānaḥ sadhasṭha ekāmiva rodasī ā viveśa.*

Strengthening and refreshing the great, creative, shaping, unaging and sustaining power of the sun, lustrous bearer of the solar system, the currents of Agni's energy flow. Radiant in the regions of light, illuminating and invigorating with its various powers, the sun operates in heaven and earth as in one united, integrated

organismic system in the cosmic body of the Lord Supreme.

जानन्ति वृष्णा अरुषस्य शर्वमुत ब्रध्नस्य शासन रणन्ति ।
 दिवारुचः सुरुचा राचमाना इळा यषां गण्या माहिना
 गीः ॥ ५ ॥

5. *Jānanti vṛṣṇo aruṣasya śevamuta bradhnasya śāsane raṇanti. Divorucaḥ suruco rocamānā ilā yeṣām gaṇyā māhinā gīḥ.*

They know the peace, comfort and joy of living under the rule and order of the generous, radiant and mighty ruler of the world, and they rejoice and sing in ecstasy, whose songs of Divinity are great and worshipful, radiant and illuminative as the light of heaven, and sublime and deep as eternity.

उता पितृभ्यां पविदानु घाषं महा महद्भ्यामनयन्त शूषम ।
 उ ता ह यत्र परि धानमक्तारनु स्वं धाम जरितुव्व † ॥ ६ ॥

6. *Uto pitṛbhyāṁ pravidānu ghoṣam maho mahadbhyāmanayanta śūṣam. Ukṣā ha yatra pari dhānamaktorānu svam dhāma jariturva-vakṣa.*

And young people from adorable parents, teachers, heaven and earth receive the great wealth of light and joy of life and the Divine Word in response to their holy voice of knowledge and piety, when the generous lord of light bestows upon the celebrant his own vestment of light and glory when the veil of darkness is removed at the end of the night.

अध्वयुभिः पञ्चभिः सप्त विषाः प्रियं रं न्तु निहितं पुदं
 वः । पाञ्चा मदन्त्यु णा अजुया द्वा दवानामनु हि वता
 गुः ॥ ७ ॥

7. *Adhvaryubhiḥ pañcabhiḥ sapta viprāḥ priyaṁ rakṣante nihitaṁ padaṁ veḥ. Prāñco madantyu-kṣaṇo ajuryā devā devānāmanu hi vrataḥ guḥ.*

Along with five highpriests, seven sages, divinely inspired scholars secure and maintain Agni's dear and favourite place of worship on the vedi. The generous and powerful sagely performers, confident and untiring, facing the east, rejoice in the ritual and act in accordance with the laws and ordinances of the divinities of nature and humanity and the will of the lord of cosmic law.

दव्या हातारा पथमा न्यृञ्ज सप्त पृ णसः स्वधया मदन्ति ।
ऋतं शंसन्त ऋतमित्त आहुरनु व्रतं व्रतपा दीध्यानाः ॥ ८ ॥

8. *Daivyā hotārā prathamā nyṛñje sapta prkṣāsaḥ svadhayā madanti. Ṛtaṁ śaṁsanta ṛtāmit ta āhuranu vrataṁ vratapā dīdhyānāḥ.*

I honour and reverence the two pioneer priests of divinity. Seven priests, sprinkling the vedi with water and ghrta, rejoice with the holy freedom and fragrance and their own ecstasy. Celebrating and speaking of the divine law of truth and nature, they say that the real version of law and truth is: know it, act it, this is It. And observing the law strictly in accordance with the dictates of law, rejoicing in the law, they shine in life, illuminating others too.

वृषायन्त मह अत्याय पूवीवृष्ण चित्राय रश्मयः सुयामाः ।
दव हातमन्दतरश्चिकित्वान्महा दवानादसी एह वी ॥ ९ ॥

9. *Vṛṣāyante mahe atyāya pūrvīvrṣṇe citrāya raśmayāḥ suyāmāḥ. Deva hotarmandrataraści-kitvān maho devān rodaśī eha vakṣi.*

Eternal rays of light and bliss, controlled and well directed, rain in showers rising in power and generosity in homage to the lord sublime, transcendent, potent and most wonderful. O lord of light and wealth, high-priest of cosmic yajna, joyous and blissful, all aware and ever wakeful, bring us the light and glory and the bounties of heaven and earth here and now.

पृ॒ ण्यजा दविणः सु॒वाचः सु॒कृत॑व उ॒षसा॑ र्वदूषुः । उ॒ता
चि॒दग्र॑ म॒हिना॑ पृथि॒व्याः कृतं॑ चि॒दनः॑ सं म॒ह द॑शस्य ॥ १० ॥

10. *Prkṣaprayajo draviṇaḥ suvācaḥ suketava uṣaso revadūṣuḥ. Uto cidagne mahinā prthivyāḥ kṛtaṁ cidenāḥ saṁ mahe daśasya.*

Munificent yajakas, blest with wealth of energy, blissfully vocal and highly expressive, refulgent with holy light, the dawns of divinity, rise and shine bearing the wealth of nature. And you, O lord of cosmic yajna, Agni, for the sake of the great earth and her children, with the mighty blaze of majesty, eliminate from the world whatever sin or crime or evil has ever been committed.

इ॒ळाम॑ग्र पु॒रुद॑सं सु॒निं गाः श॑श्वत्त॒मं ह॑व॒माना॑य साध ।
स्या॑ †: सु॒नुस्त॑न॒या वि॒जावा॑ ग्र॒ सा तं सु॑म॒तिभू॑त्व॒स्म ॥ ११ ॥

11. *Ilāmagne purudaṁsaṁ sanim goḥ śaśvattamaṁ havamānāya sādha. Syānnaḥ sūnustanayo vijāvā'gne sā te sumatirbhūtvasme.*

The holy Word and vision of Eternity, all-giving, abundance of the earth, everlasting of value, O lord of light and might of the universe, Agni, create and bless upon the supplicant yajaka. May there arise for us a

generation of youth and children, dynamic and potent, and may we ever enjoy, we pray, the favours of your love and benevolence, living under your benign eye.

Mandala 3/Sukta 8

Vishvedeva Devata, Vishvamitra Gathina Rshi

अञ्जन्ति त्वामध्वर दव्यन्ता वनस्पत मधुना दव्यन ।
यदूर्ध्वस्तिष्ठा दविणह धत्ताद्यद्वा या मातुरस्या
उपस्थ ॥ १ ॥

1. *Añjanti tvāmadhvare devayanto vanaspate madhunā daivyena. Yadūrdhvastiṣṭhā draviṇeha dhattād yad vā kṣayo māturasyā upasthe.*

Vanaspati, lord of sunbeams and earth's greenery, aspiring lovers of divinity celebrate you in their yajnic programmes of education, governance and administration, and economic management and production, and they honour you with the celestial presentation of honeyed words in faith. Whether you abide higher up in the heavens or lie here nestled in the folds of this mother earth's bosom, bear and bring, we pray, the riches of existence for the supplicants.

समिद्धस्य श्रयमाणः पुरस्ताद ब्रह्म वन्वाना अजरं सुवीरम् ।
आर अस्मदमतिं बाधमान उच्छ्रयस्व महत साभगाय ॥ २ ॥

2. *Samiddhasya śrayamāṇaḥ purastād brahma vanvāno ajaram suvīram. Āre asmadamatim bādhamāna ucchrayasva mahate saubhagāya.*

Vanaspati, lord of light and wealth of greenery and earth's fertility, staying firm forward and sharing the refreshing fragrance of the lighted fire, loving food

and energy growth and exaltation of the spirit, keeping off vitiation of mind and intelligence far away from us, abide by us, we pray, constantly for the bliss of great good fortune and all round prosperity.

उच्छ्रयस्व वनस्पत् वष्मन्पृथिव्या अधि ।

सुमिती मीयमाना वचा धा यज्ञवाहस ॥ ३ ॥

3. *Ucchrayasva vanaspate varṣman prthivyā adhi.
Sumitī mīyamāno varco dhā yajñavāhase.*

Guardian and protector of all round wealth of life, Vanaspati, generous giver of showers of rain and wealth of the world, abide by us, we pray, and stand guard high and firm on the earth, mapping, measuring, valuing noble intelligence, and bear and bring the light and lustre of life for the guardian and promoter of yajna.

युवा सुवासाः परिवीत आगात्स उ श्रयान्भवति जायमानः ।

तं धीरासः कवय उ यिन्ति स्वाध्या उ मनसा दव्यन्तः ॥ ४ ॥

4. *Yuvā suvāsāḥ parivīta āgāt sa u śreyān bhavati jāyamānaḥ. Taṁ dhīrāsaḥ kavaya unnayanti svādhyo manasā devayantaḥ.*

Let the young graduate come back home, decently robed, graceful, brilliant as the rising sun, auspicious, reborn through education as a scholar. Eminent and sagely scholars, creative minds of sublime imagination, highly learned, seekers of divinity with sincere mind and soul may continue to guide and lead the scholar onward.

जाता जायत सुदिनत्व अह्नां समय आ विदथ वधमानः ।

पुनन्ति धीरा अपसा मनीषा दव्या विप उदियति
वाचम ॥ ५ ॥

5. *Jāto jāyate sudinatve ahnāṁ samarya ā vidathe vardhamānaḥ. Punanti dhīrā apaso manīṣā devayā vipra udiyarti vācam.*

The one who is born and then reborn in the holy light of auspicious days rises to eminence in the yajnic programmes and conscientious battles of practical life in action. Noble leading lights, wise and grave, veterans of action, with thought, reflection and meditation, purify and sanctify the vibrant scholar, and he rises and attains to the life and meaning of the holy Word with dedication to the pursuit of divinity among humanity.

यान्वा नरा दव्यन्ता निमिम्युवनस्पत स्वधित्तिवा तत ।।
त द्वासुः स्वरवस्तस्थिवांसः पजावदस्म दिधिषन्तु
रत्नम् ॥ ६ ॥

6. *Yān vo naro devayanto nimimyrvanaspate svadhitirvā tatakṣa. Te devāsaḥ svaravastasthivāṁsaḥ prajāvadasme didhiṣantu ratnam.*

O leading lights of society, those pious people in pursuit of divine virtue who love you, honour and value you, and O Vanaspati, lord of light, those whom the shaping power of Divinity has refined with knowledge and culture, may all those magnificent scholars, self-luminous in their own words, balanced and firm in judgement and wisdom, blest with people and progeny, bear and bring the jewels of life for us.

य वृक्णासा अधि मि निमितासा यतस्तुचः ।
त ना व्यन्तु वार्य दवत्रा त्रिसार्धसः ॥ ७ ॥

7. *Ye vṛkṇāso adhi kṣami nimitāso yatasrucaḥ. Te no vyantu vāryaṁ devatrā kṣetrasādhasaḥ.*

Those who are exceptionally distinguished on the earth, masters of eternal and measured knowledge, devoted yajniks with the holy ladle upraised and successful in any field of knowledge and action — may those lovers of Divinity achieve and bring the most cherished wealth and values of life for us.

आदित्या रुद्रा वसवः सुनीथा द्यावा तामा पृथिवी अन्तरि॑ तम । सजाषसा यज्ञमवन्तु द्वा ऊर्ध्वं कृण्वन्त्वध्वरस्य॑ क्रतुम ॥ ८ ॥

8. *Ādityā rudrā vasavaḥ sunīthā dyāvākṣāmā pṛthivī antarikṣam. Sajoṣaso yajñamavantu devā ūrdhvaṁ kṛṇvantvadhvarasya ketum.*

May the twelve Adityas, sun in the zodiacs, Rudras, ten pranic energies and the individual soul, and the eight Vasus, abodes and supports of life, heaven and earth, and the regions of the middle space, all wide and generous as earth, all divine powers of mother nature and agents of Divinity, protect and promote the yajna of life and raise our knowledge, practice and awareness of Dharma, love and non-violence.

हंसाइव श्रणिशा यतानाः शुक्रा वसानाः स्वरवा न आगुः ।
उ गीयमानाः कविभिः पुरस्ताद्वा द्वानामपि॑ यन्ति॒ पार्थः ॥ ९ ॥

9. *Haṁsā iva śreṇiśo yatānāḥ śukrā vasānāḥ svaravo na āguḥ. Unnīyamānāḥ kavibhiḥ purastāddevā devānāmapi yanti pāthaḥ.*

Just as hansa birds, pure white in beautiful plume, flying in line formation, singing and rejoicing, traverse the skies, so do the Devas, brilliant scholars

and generous yajna performers raised and guided by poetic teachers since ancient times, working, singing and rejoicing together, bless us and go forward by the paths of divines.

शृङ्गाणीवच्छृङ्गिणां सं ददृश चषालवन्तः स्वरवः
पृथिव्याम् । वाघद्धिवा विहव श्रावमाणा अस्माँ अवन्तु
पृतनाज्येषु ॥ १० ॥

10. *Śṛṅgāṇīvecchṛṅgiṇām saṁ dadṛśe caṣālan-taḥ
svara-vaḥ pṛthivyām. Vāghadbhirvā vihave śroṣa-
māṇā asmāñ avantu pṛtanājyeṣu.*

Like the horns of animals they look good and beautiful, protective. Enjoying many good things of life, hearing hymns of adoration, performing yajna with singing priests in the assembly, may holy men and distinguished scholars protect us in the battles of life on the earth.

वनस्पत शतवल्शा वि राह सहस्रवल्शा वि वयं रुहम् । यं
त्वामयं स्वधितिस्तजमानः पणिनाय महत साभगाय ॥ ११ ॥

11. *Vanaspate śatavalśo vi roha sahasravalśā vi
vayaṁ ruhema. Yaṁ tvāmayaṁ svadhitiste-
jamānaḥ praṇināya mahate saubhagāya.*

Vanaspati, lord of sunbeams and greenery of the earth, yajnic scholar, generous giver, just as a tree grows into a hundred shoots and branches and then to a thousand, so may you grow a hundred-fold, and let us grow too into a thousand shoots and branches. And may this divine thunderbolt of fire and lightning power help you to rise and grow manifold in grandeur and all round prosperity.

Mandala 3/Sukta 9

Agni Devata, Vishvamitra Gathina Rshi

सखायस्त्वा ववृमह द्रवं मर्तास ऊतय । अपां नपातं सुभगं
सुदीर्दिति सुपतूतिमनहसम ॥ १ ॥

1. *Sakhāyastvā vavṛmahe devaṁ martāsa ūtaye. Apāṁ napataṁ subhagaṁ sudīditim supatūr-timanehasam.*

Agni, lord of brilliance, friends we are, human, mortals all. We choose you as our guide and leader for the sake of protection and victory. You are immortal, imperishable in the flow of existence and the flux of karma, treasure home of good fortune, auspicious flame of inspiration, faster than light and free from sin and violence.

कायमाना वना त्वं यन्मातृरजग ऽपः ।

न तत्त अग्र प्रमृष निवर्तनं यद दूर सन्निहाभवः ॥ २ ॥

2. *Kāyamāno vanā tvaṁ yanmātṛrajagannapaḥ. Na tat te agne pramṛṣe nivartanaṁ yad dūre sannihābhavaḥ.*

Agni, lord and lover of light and knowledge, giver of light and knowledge, when you go to the waters, vibrant mother sources of light and energy, that going away is not to be endured, nor to be forgotten or neglected, because while you are away, you are still near at hand with your light. Hence I have the best that is worthy of love and value from you.

अति तृष्टं ववर् ऽथाथव सुमनी असि ।

पपान्य यन्ति पयन्य आसत यषां सख्य असि श्रितः ॥ ३ ॥

3. *Ati tṛṣṭaṁ vavakṣithāthaiva sumanā asi. Pra-prāṇye yanti paryanya āsate yeṣāṁ sakhye asi śritaḥ.*

The one who is very keen, thirsting for knowledge and other things of value, you speak to and bear across. Hence you are good at heart, happy and cheerful. Of those you sit with in a spirit of friendship, some go forward, others sit at peace and meditate. Yet others just sit still with you and do nothing else.

इयिवांसमति स्त्रिधः शश्वतीरति सृचतः । अन्वीमविन्द-
चिरासा' अदुहा प्सु सिंहमिव श्रितम ॥ ४ ॥

4. *Īyivāṁsamati sridhaḥ śaśvatīrati saścataḥ. Anvīmavindan nicirāso adruho'psu simhamiva śritam.*

Extremely patient, deeply dedicated to eternal energies, O seekers, working together without a trace of jealousy, find the fire and electric energy existing vibrantly in the currents of waters and winds and vapours in space hidden like a lion in the forest..

ससृवांसमिव तमनाग्निमित्था तिराहितम । एनं नयन्मातरिश्वा
परावता' देवभ्या' मथितं परि ॥ ५ ॥

5. *Sasṛvāṁsamiva tmanā'gnimitthā tirohitam. Enaṁ nayanmātariśvā parāvato devebhyo mathitam pari.*

Active by its very nature but hidden, this Agni-energy is thus present in space. Matarishva, mighty currents of celestial and terrestrial wind from far around churn and bring this fire and electric energy to the brilliant and dedicated scholars for noble humanity.

तं त्वा॒ मर्ता॑ अगृ॒भ्णत॑ द॒वभ्या॑ ह॒व्यवा॑हन । वि॒श्वान्य॒द्यज्ञाँ॑
अ॒भि॒पासि॑ मानु॒ष तव॑ क॒त्वा यवि॑ष्ठ्य ॥ ६ ॥

6. *Taṁ tvā martā agrbhṇata devebhyo havyavāhana.*
Viśvān yad yajñāṁ abhipāsi mānuṣa tava kratvā
yaviṣṭhya.

Such as you are, Agni, carrier and harbinger of holy materials for the good life, the mortals thus receive the power through yajnic scholars for yajnic humanity, and thus do you, O youthful energy, feed and promote all creative and productive yajnic programmes of humanity with your power and operation.

तद्भ॒दं तव॑ दं॒सना॒ पाका॑य चिच्छ॒दयति॑ ।
त्वां यद॑ग्न॒ प॒शवः॑ स॒मास॑त॒ समि॑द्धम॒पिश॑व॒र ॥ ७ ॥

7. *Tad bhadraṁ tava daṁsana pākāya cicchadayati.*
Tvāṁ yadagne paśavaḥ samāsate samiddhamapiśavare.

That is your holy action, precious gift, O power of fire, which gratifies and advances humanity to maturity and the good life, and as even the animals in winter nights come and sit round the burning fire for relief from the cold, so do humans, O brilliant and fiery scholar, come to you and receive the light of knowledge and warmth of life against the cold and dark winter nights of ignorance.

आ॒ जु॒हाता॑ स्व॒ध्वरं॑ शी॒रं पा॒वका॑शाचिष॒म ।
आ॒शुं दू॒तम॑जि॒रं प॒त्नमी॑ड्यं श्रु॒ष्टी द॒वं संप॑यत ॥ ८ ॥

8. *Ā juhotā svadhvaram śīraṁ pāvakaśociṣam. Āśuṁ*
dūtamajiraṁ pratnamīḍyaṁ śruṣṭī devaṁ sapar-
yata.

Invoke, enlight, adore and enthusiastically serve, and immediately receive the gifts of Agni, light, energy and power of nature and Divinity: loving, nonviolent and giving, latent and omnipresent energy, pure and purifying light and fire, instantly operative, universal carrier and messenger, fast as lightning, eternal, adorable and divine.

त्रीणि शता त्री सहस्राण्यग्निं त्रिंशच्च द्वा नव चासपयन ।
आ न्यृतरस्तृणन्बहिरस्मा आदिद्धातरं न्यसादयन्त ॥ ९ ॥

1. *Trīṇi śatā trī sahasrāṇyagnim trimśacca devā nava cāsaparyan. Aukṣan ghr̥tairastr̥ṇan barhi-rasmā ādiddhotāraṁ nyasādayanta.*

Three hundred, three thousand, thirty, and nine Devas, principles of nature, serve this Agni. They sprinkle it with ghr̥ta, cover the vedi with holy grass and then afterward consecrate this high-priest of cosmic yajna on the seat for the conduct and completion of the yajna.

Mandala 3/Sukta 10

Agni Devata, Vishvamitra Gathina Rshi

त्वामग्ने मनीषिणः समाजं चषणीनाम ।

द्वं मर्तास इन्धत् समध्वर ॥ १ ॥

1. *Tvāmagne manīṣiṇaḥ samrājāṁ carṣaṇīnām. Devaṁ martāsa indhate samadhvare.*

Agni, lord self-refulgent, benign and majestic ruler supreme of the world and her children, thoughtful, reflective and meditative people light, raise and worship you in their yajnic programmes of love and non-violence in the service of humanity and the environment.

त्वां य॒ज्ञष्वृ॒त्विज॒मग्र॒ हा॒तार॒मीळ॒त ।

गा॒पा ऋ॒तस्य॑ दी॒दिहि॒ स्व द॒म ॥ २ ॥

2. *Tvām yajñeṣvrtvijamagne hotāramīlate.
Gopā ṛtasya dīdihī sve dame.*

Agni, holy men, observers and guardians of Rtam, the cosmic law of truth, worship you in their yajna and celebrate you as the high-priest and performer of the universal yajna of creation. O lord, bless them to shine with the light of knowledge in the world which is the very home of the law of truth and rectitude.

स घा॒ यस्तु॒ ददा॑शति॒ समि॒धो जा॒तव॑दस ।

सा अ॒ग्र ध॒त्त सु॒वीर्यं॑ स पु॒ष्यति॑ ॥ ३ ॥

3. *Sa ghā yaste dadāśati samidhā jātavedase.
So agne dhatte suvīryam sa puṣyati.*

Agni, lord omnificent, that person alone for sure is blest with vital energy and lustrous power and rises all round in life who gives in yajnic acts in the service of lord omniscient of existence, with fuel kindled with knowledge and rising faith.

स क॒तुर॑ध्व॒राणा॑म॒ग्निद्व॑भिरा ग॒मत ।

अ॒ञ्जानः॑ स॒प्त हा॒तृभि॑हुविष्म॒त ॥ ४ ॥

4. *Sa keturadhvarāṇāmagnirdevebhirā gamat.
Añjānaḥ sapta hotṛbhirhaviṣmate.*

Agni, that rising fire of the yajnas of love and non-violent creation, raised by seven divine performers, i.e., five pranas, one mind and one intellect, or, five priests and the yajamana couple, comes as a flaming messenger proclaiming the liberal gifts of yajna for the person who offers fragrant libations of holy materials

into the fire. Agni comes with gifts and the devas, divinities of nature and humanity.

प हात्र पूर्व्य वच्चा ग्रय भरता बृहत् ।

विपां ज्यातींषि बिभ्रत् न वधस ॥ ५ ॥

5. *Pra hotre pūrvyam vaco 'gnaye bharatā br̥hat.
Vipāṃ jyotīṃṣi bibhrate na vedhase.*

O wise saints and scholars, just as you offer fragrant oblations to Agni, lord ordainer of the world who wields the wide spaces and bears the lights of brilliant stars inspired with the spirit of divinity, so offer the gift of the supreme eternal voice of Divinity to the yajamana performer who bears in faith the lights of inspired sages.

अग्निं वधन्तु न गिरा यता जायत उक्थ्यः ।

मह वाजाय दविणाय दशतः ॥ ६ ॥

6. *Agniṃ vardhantu no giro yato jāyata ukthyah.
Mahe vājāya draviṇāya darśataḥ.*

For the sake of great energy and wealth of life, let our voices rise, and exalt and celebrate Agni, lord of light and omniscience, blissful vision of Eternity, whence arises the sagely scholar, admirable gift of Agni's, whose very sight is holy and auspicious for the attainment of strength and real wealth of life.

अग्न यजिष्ठा अध्वर दुवान्दवयत्त यज ।

हाता मन्दा वि रजस्यति स्त्रिधः ॥ ७ ॥

7. *Agne yajīṣṭho adhware devān devayate yaja.
Hotā mandro vi rājasyati sridhaḥ.*

Agni, in the yajna, creative programme of love

and non-violence, you are the most adorable. Bring the devas, holy divinities, for the yajamana who loves to be with the divinities. You are the giver and performer, happy giver of happiness, over-shining and over-winning the stingy and selfish uncreators.

स नः पावक दीदिहि द्युमदस्म सुवीयम ।

भवा स्तातृभ्या अन्तमः स्वस्तय ॥ ८ ॥

8. *Sa naḥ pāvaka dīdihi dyumadasme suvīryam.*
Bhavā stotṛbhyo antamaḥ svastaye.

Agni, fire of yajna, such as you are, give us the light and make us shine. Bring us valour and lustrous energy with the light of wisdom and knowledge. For the celebrants, be at the closest for the sake of well-being and the bliss of life.

तं त्वा विपा विपन्यवा जागृवांसः समिन्धत ।

हव्यवाहममर्त्य सहावृधम ॥ ९ ॥

9. *Tam tvā viprā vipanyavo jāgrvāṁsaḥ samindhate.* *Havyavāhamamartyaṁ sahovṛdham.*

Thus do the sagely scholars, holy celebrants, ever wide awake, light, raise and exalt Agni, carrier and harbinger of holy fragrances of life and yajna, immortal power, creator and giver of greater and ever higher strength and courage and patience.

Mandala 3/Sukta 11

Agni Devata, Vishvamitra Gathina Rshi

अग्निहाता पुराहिता ध्वरस्य विचषणिः ।

स वद यज्ञमानुषक ॥ १ ॥

1. *Agnirhotā purohito'dhvarasya vicarṣaṇiḥ.
Sa veda yajñamānuṣak.*

One who invokes, lights and raises the fire of yajna, leads the yajna with love for the welfare of all, closely watches the yajna free from violence, jealousy and ill-will, conducts the yajna continuously, and persistently, he knows the secret, mystery and benefits of yajna. He is Agni, brilliant, fiery, and a pioneer.

स हव्यवाळमत्य उशिग्दूतश्चनाहितः ।

अग्निधिया समृण्वति ॥ २ ॥

2. *Sa havyavālamartya uśigdūtaścanohitaḥ.
Agnirdhiyā samṛṇvati.*

He, carrier of holy yajnic offerings, immortal, charming, messenger of fragrance, lover of the food of yajna for all, Agni, moves forward by virtue of his own light and intelligence.

अग्निधिया स चतति क्तुयज्ञस्य पूव्यः ।

अर्थं ह्यस्य तरणि ॥ ३ ॥

3. *Agnirdhiyā sa cetati keturyajñasya pūrvyah.
Arthaṁ hyasya taraṇi.*

That Agni knows and is known by his own intelligence and action. He is the most ancient banner of yajna. His sole aim and purpose is to be a saviour, a redeemer.

अग्निं सूनुं सनश्रुतं सहसा जातवदसम ।

वह्निं द्वा अकृण्वत ॥ ४ ॥

4. *Agniṁ sūnuṁ sanuśrutaṁ sahaso jātavedasam.
Vahniṁ devā akṛṇvata.*

All ye noble and brilliant sages and scholars, Agni is potent, child of courage and patience, famous of old, and he knows all that is born. Elect him as the leader, bearer of the yajnic business of the world to carry the fragrance of yajna all round.

अदाभ्यः पुरेता विशामग्निमानुषीणाम ।

तूणी रथः सदा नवः ॥ ५ ॥

5. *Adābhyah pura etā viśamagnirmānuṣīṇām.
Tūrṇī rathah sadā navah.*

Irrepressible and indestructible, going forward in front of the people, fiery leader of the nation, instant starter, torch bearer of humanity and warrior, ever new: such is Agni, pioneer and leader.

साह्वान्विश्वा अभियुजः कतुद्वानाममृक्तः ।

अग्निस्तुविश्रवस्तमः ॥ ६ ॥

6. *Sāhvān viśvā abhiyujah kraturdevānāmamṛktaḥ.
Agnistuviśravastamah.*

Patient yet most irresistible of all the front rank people, most enlightened of the noble and generous, inviolable, Agni is well read and most renowned leading light.

अभि पयांसि वाहसा दाश्वाँ अश्नाति मर्त्यः ।

तयं पावकशाचिषः ॥ ७ ॥

7. *Abhi prayāmsi vāhasā dāśvāñ aśnoti martyaḥ.
Kṣayam pāvakaśaciṣah.*

By virtue of the leading light of Agni, the generous man who gives in yajnic action gets his objects of desire, and from the rising flames of holy fire as by

virtue of the scholar's brilliance of knowledge, he gets a haven of peace.

परि विश्वानि सुधिताग्रश्याम मन्मभिः ।

विप्रासा जातवदसः ॥ ८ ॥

8. *Pari viśvāni sudhitāgneraśyāma manmabhiḥ.*
Viprāso jātavedasaḥ.

May we, inspired and enlightened yajakas, with sincere prayers, worship and do yajna to get all the benevolent and gracious gifts of Agni, lord omniscient of existence.

अग्र विश्वानि वाया वाजेषु सनिषामह ।

त्व द्वास एरिर ॥ ९ ॥

9. *Agne viśvāni vāyā vājeṣu saniṣāmahe.*
Tve devāsa erire.

Agni, lord of light and yajna fire, may we receive and share, we pray, all the chosen objects of desire and wealth of the world in our battles of life. Holy men of knowledge and dedication inspire us to pray and worship you.

Mandala 3/Sukta 12

Indragṇi Devata, Vishvamitra Gathina Rshi

इन्द्राग्नी आ गतं सुतं गीर्भिनभा वरण्यम ।

अस्य पातं धियषिता ॥ १ ॥

1. *Indrāgnī ā gataṁ sutaṁ gīrbhirnabho vareṇyam.*
Asya pātāṁ dhiyeṣitā.

Indra and Agni, lord of might and lord of light, brilliant and blazing like thunder and lightning, come

to this child worthy of love and choice, come with voices from the heavens and inspire the darling with intelligence and passion for action.

इन्द्राग्नी जरितुः सचा यज्ञा जिगाति चतनः ।

अया पातमिमं सुतम ॥ २ ॥

2. *Indrāgnī jarituh sacā yajño jigāti cetanaḥ.*
Ayā pātamimam sutam.

Indra, lord of wealth and power, Agni, lord of light and knowledge, friends of the suppliant celebrant, the child is yajna, worthy of love, dedication and consecration, sensitive and intelligent, and moves forward to learn. Nurture him with the holy voice and the Word.

इन्द्रमग्निं कविच्छदा यज्ञस्य जूत्या वृण ।

ता सामस्यह तृम्पताम ॥ ३ ॥

3. *Indramagnim kavicchadā yajñasya jūtyā vṛṇe.*
Tā somasyeha tṛmpatām.

I choose Indra and Agni, both patrons and promoters of poets, with holy enthusiasm such as the fire of yajna. May they both come here, have a drink of soma, and bless the child.

ताशा वृत्रहणा हुव सजित्वानापरजिता ।

इन्द्राग्नी वाजसातमा ॥ ४ ॥

4. *Tośā vṛtrahaṇā huve sajitvānāparājitā.*
Indrāgnī vājasātamā.

I invoke and invite Indra, commander of the forces, and Agni, leader of the enlightened, both promoters of knowledge, destroyers of evil, victorious,

unconquered, winners of the highest order of prizes.

प वामचन्त्युक्थिना नीथाविदा जरितारः ।

इन्द्राग्नी इष आ वृण ॥ ५ ॥

5. *Pra vāmarcantyukthino nīthāvido jaritārah.*
Indrāgnī iṣa ā vṛṇe.

Indra and Agni, the singers of hymns, pioneers of highways and celebrants honour and worship you. I choose to celebrate you for the sake of sustenance, support and energy.

इन्द्राग्नी नवतिं पुरा दासपत्नीरधूनुतम ।

साकमकेन कर्मणा ॥ ६ ॥

6. *Indrāgnī navatiṁ puro dāsapatnīrathūnutam.*
Sākamekena karmaṇā.

Indra and Agni, shake up, inspire and arouse with a single clarion call the ninety fortresses yonder of the allied and supporting forces of the benevolent ruler of the republics.

इन्द्राग्नी अपसस्पयुप प यन्ति धीतरयः ।

ऋतस्य पथ्याऽनु ॥ ७ ॥

7. *Indrāgnī apasasparyupa pra yanti dhītayah.*
Rtasya pathyā anu.

Indra and Agni, lord of power and lord of light and law, the pioneer forces of action and reflection go forward, all round, and close to the target, following the paths of truth and law of rectitude. (Swami Dayanand interprets Indra and Agni as wind and electric energy of space, and the movements of this energy in waves directed to the targets of purpose).

इन्द्राग्नी तविषाणि वां स॒धस्थानि॒ पयांसि च ।

यु॒वार॒मूर्य॑ हितम ॥ ८ ॥

8. *Indrāgnī taviṣāṇi vām sadhasthāni prayāṃsi ca.
Yuvoraptūryaṃ hitam.*

Indra and Agni, your forces, strategic concentrations of the forces deployed and collective resources, are well disposed, and integrated, and your zeal for making a move is instantaneous, everything being just at hand.

इन्द्राग्नी रा॒क्ष॒ना दि॒वः परि॒ वा॒र्ज॒षु भू॒षथः ।

तद्वां च॒त्ति प वी॒र्य॑म ॥ ९ ॥

9. *Indrāgnī rocanā divaḥ pari vājeṣu bhūṣathaḥ.
Tad vām ceti pra vīryam.*

Indra and Agni, you are the light and fire of heaven and you shine all round in the battles of life. And that brilliance proclaims your power and splendour.

Mandala 3/Sukta 13

Agni Devata, Rshabha Vaishvamitra Rshi

प वा॑ द॒वाया॒ग्र॒य ब॒हि॑ष्ठमचास्म ।

गम॑द्ब॒भिरा॒ स न॒ यजि॑ष्ठा ब॒हिरा॒ सद॑त ॥ १ ॥

1. *Pra vo devāyāgnaye barhiṣṭhamarcāsmi.
Gamad devebhirā sa no yajiṣṭho barhirā sadat.*

Offer honour and yajnic oblations in worship to Agni, this lord of light and knowledge, who pervades the spaces of the universe, so that he, the lord most adorable, may come with the bounties of nature for you and us all, and he may grace the seats of our yajna and

help us rise to the heights of heavenly virtue.

ऋतावा यस्य रादसी द ऽं सचन्त ऊतयः ।

हविष्मन्तस्तमीळत तं सनिष्यन्ता वस ॥ २ ॥

2. *Ṛtāvā yasya rodasī dakṣaṁ sacanta ūtayaḥ.
Haviṣmantas-tamīḷate taṁ saniṣyanto'vase.*

Devotees human and divine dedicated to the law of the universe, Rtam, and even the heaven and earth and protective forces of nature, obey and participate in the expertise and perfection of systemic existence. Hence the devotees bearing fragrant offerings for yajna and seekers of protection, all these, worship him, i.e., Agni, for favour of joy and fulfilment.

स यन्ता विषां एषां स यज्ञानामथा हि षः ।

अग्निं तं वा दुवस्यत दाता या वनिता मघम ॥ ३ ॥

3. *Sa yantā vipra eṣāṁ sa yajñānāmathā hi ṣaḥ.
Agniṁ taṁ vo duvasyata dātā yo vanitā magham.*

All wise, Agni is the guide of all these seekers and devotees. And he alone is the guide of the yajnas and yajnic programmes of humanity, he is the giver of fulfilment. That Agni, all of you serve and worship. He only is the giver: his is the wealth of the universe, he gives the wealth of honour, prosperity and fulfilment.

स नः शर्माणि वीतय ग्रियच्छतु शन्तमा ।

यता नः पुष्णवद्वसु दिवि ितिभ्या अप्स्वा ॥ ४ ॥

4. *Sa naḥ śarmāṇi vītaye'gniryacchatu śaṁtamā.
Yato naḥ puṣṇavad vasu divi kṣitibhyo apsvā.*

Agni, lord of light and knowledge, peace and

bliss, may, we pray, lead us all to havens of peace for well being and the joy of life, to homes wherein and where from may flow for the people of the world showers of wealth all round abounding in the light of the sun, streams of waters, currents of energy in space and the vibrations of pranas.

दी॒दि॒वांस॒मपूर्व्यं॑ वस्वी॑भिरस्य धी॒तिभिः॑ ।

ऋ॒क्वा॒णा अ॒ग्निमि॑न्धत् हा॒तारं॑ वि॒शप॑तिं वि॒शाम ॥ ५ ॥

5. *Dīdivāṁsam-apūrvyaṁ vasvībhirasya dhītibhiḥ.*
Rkvāṇo agnim-indhate hotāraṁ viśpatiṁ viśām.

Devotees of the Rks, divine revelations and human reflections of light and knowledge, with creative imagination and productive efforts in action, research into the gifts of Agni and light the fire, radiant energy, inexhaustible and ever new, master performer of cosmic yajna and sustainer of the people of the world.

उ॒त ना॒ ब॒हो॑ वि॒ष उ॒क्थ॑षु द॒व॒हूत॑मः ।

शं नः॑ शा॒चा म॒रुद॑ वृ॒धा ग्रं॑ स॒हस्र॑सा॒तमः॑ ॥ ६ ॥

6. *Uta no brahmannaviṣa uktheṣu devahūtamaḥ.*
Śaṁ no śocā marudvṛdho 'gne sahasrasātamaḥ.

Agni, lord and light of infinity, let us flow with infinity. Lord most invoked by brilliant people and adored by divine powers of nature, let us advance into celebrations and service of Divinity. Lord adored and exalted by the Maruts, dynamic people and the winds, let peace shine on us and let us shine in peace. Agni, you are the giver of a thousand blessings.

नू ना॑ रास्व स॒हस्र॑व॒त्ताक॑व॒त्पुष्टि॑म॒द्वसु॑ ।

द्यु॒मद॑ग्र सु॒वीर्यं॑ व॒षि॑ष्ट॒मनु॑पि॒तम ॥ ७ ॥

7. *Nū no rāsva sahasravat tokavat puṣṭimad vasu.
Dyumadagne suvīryaṃ varṣiṣṭhamanupakṣitam.*

Agni, lord of a thousandfold energy, power, progeny, growth and wealth, and light of knowledge, give us manly vigour, valour and honour in showers of undiminishing abundance without reserve.

Mandala 3/Sukta 14

Agni Devata, Rshabha Vaishvamitra Rshi

आ हाता॑ मु॒न्दा वि॒दथान्य॑स्थात्स॒त्या यज्वा॑ क॒वित॑मः स
व॒धाः । वि॒द्युद॑थः स॒हस॑स्पु॒त्रा अ॒ग्निः शा॒चिष्क॑शः पृ॒थिव्यां
पा॒जा अ॑श्रत ॥ १ ॥

1. *Ā hotā mandro vidathānyasthāt satyo yajvā
kavitamah sa vedhāḥ. Vidyudrathaḥ sahasa-
sputro agniḥ śociṣkeśaḥ prthivyām pājo aśret.*

Versatile leader, messenger of joy, Agni sustains the projects of creation and production. Truest of the true, master of unifying applications, he is an imaginative thinker and a skillful creator. Child of energy itself, he travels by chariots run by electricity. His hair radiate fire and he brings the light of heaven to illuminate the planes of earth.

अ॒यामि॑ त॒ नम॑उक्तिं जुष॒स्व ऋ॒ताव॑स्तुभ्यं च॒तत॑ सह॒स्वः ।
वि॒द्वान् आ॒ वी॒र॑ वि॒दुषा॑ नि ष॒त्सि म॒ध्य आ॒ ब॒हिरू॑तय॒
यज॑त्र ॥ २ ॥

2. *Ayāmi te namauktiṃ juṣasva ṛtāvastubhyaṃ
cetate sahasvaḥ. Vidvān ā vakṣi viduṣo ni ṣatsi
madhya ā barhirūtaye yajatra.*

O scholar of the laws of nature and natural

energy, lord of knowledge, power, courage and patience, I come to you, accept my homage and salutations. Venerable yajaka, you speak to the scholars, and you reach and stay in the midst of the skies for the sake of protection and progress.

दवतां त उषसा वाजयन्ती अग्न वातस्य पथ्याभिरच्छ ।

यत्सीमञ्जन्ति पूर्य हविभिरा बन्धुरव तस्थतुदुराण ॥ ३ ॥

3. *Dravatām ta uṣasā vājayanī agne vātasya pathyābhiraccha. Yat sīmañjanti pūryaṁ havir-bhirā bandhureva tasthaturdurāṇe.*

Agni, brilliant scholar, the lights of the dawn bearing fresh energy and power radiate to you by beautiful paths of the winds and shine in the house where, like experts of design and structure, with new materials, they refine the earlier model of the chariot for you.

मित्रश्च तुभ्यं वरुणः सहस्वा अ विश्वं मरुतः सुम्नमचन ।

यच्छचिषा सहसस्पुत्र तिष्ठा अभि ितिः पथयन्तसूया
नृन् ॥ ४ ॥

4. *Mitraśca tubhyaṁ varuṇaḥ sahasvo'gne viśve marutaḥ sumnamarcan. Yacchociṣā sahasasputra tiṣṭhā abhi kṣitīḥ prathayantsūryo nṛn.*

Agni, lord of might, child of energy, valour and patience, friends, best people of judgement and leading lights and powers of the world offer homage to you and wish you all well since, a very sun among humanity, raising regions of the earth to the heights and promoting the nations' joy and welfare, you shine with your brilliance and abide with them, radiating light.

व॒यं त॑ अ॒द्य र॑रि॒मा हि॒ का॒ममु॒त्ता॒नह॑स्ता॒ नम॑सा॒प॒सद्य॑ ।

यजि॑ष्ठ॒न॒ मन॑सा॒ यि॑ । द॒वान॑स्त्र॒धता॒ मन्म॑ना॒ विपा॑ अ॒ग्र ॥ ५ ॥

5. *Vayaṁ te adya rarimā hi kāmam-uttānahastā namasopasadya. Yajīṣṭhena manasā yakṣi devānasredhatā manmanā vipro agne.*

Agni, vibrant master of knowledge, with hands raised in respect and bearing cherished gifts of homage, we come and offer our reverence and adorations to you since you join the brilliant leaders and scholars of humanity with your reverential mind and share your unerring knowledge of arts and sciences with pleasure with all of them.

त्व॒द्धि पु॒त्र स॒हसा॒ वि॒ पू॒र्वी॒द॒वस्य॑ यन्त्यू॒तया॒ वि॒ वा॒जाः ।

त्वं द॑हि॒ स॒ह॒स्त्रि॒णं र॒यिं न॑ । द्रा॒घ॒ण॒ व॒र्च॒सा स॒त्यम॑ग्र ॥ ६ ॥

6. *Tvaddhi putra sahaso vi pūrvīdevasya yantū-tayo vi vājāḥ. Tvam dehi sahasrīṇaṁ rayiṁ no 'drogheṇa vacasā satyamagne.*

From you alone, O lord sanctifier of the power of knowledge, flow all round eternal sciences, forces and ways of protection revealed by the Lord Omniscient and Omnipotent. And you give us, we pray, the real knowledge, sure and true, of a thousand things and values with words and a disposition of mind full of love, untouched by jealousy.

तु॒भ्यं द॑ । क॒विक॑ता॒ या॒नी॒मा द॒व॒ म॒र्ता॒सा अ॒ध्व॒र अ॒क॒म ।

त्वं वि॒श्व॑स्य॒ सुर॑थ॒स्य बा॒धि॒ सर्व॑ तद॒ग्र अ॒मृत॑ स्व॒दे॒ह ॥ ७ ॥

7. *Tubhyaṁ dakṣa kavikrato yānīmā deva martāso adhware akarma. Tvam viśvasya surathasya bodhi sarvaṁ tadagne amṛta svadeha.*

Immortal Agni, brilliant scholar, expert scientist, imaginative creator and master of pious action, whatever we mortal do and offer you in this holy yajnic programme of creation, construction and development, taste the pleasure of all that here and now. Awake, arise and know this entire world riding the beautiful chariot, and let all that be known to the entire world on the wheels of progress.

Mandala 3/Sukta 15

Agni Devata, Utkeela Katya Rshi

वि पाजसा पृथुना शाशुचाना बाधस्व द्विषा र त्सा
अमीवाः । सुशमणा बृहतः शमणि स्यामग्रहं सुहवस्य
पणीता ॥ १ ॥

1. *Vi pājasā pr̥thunā śośucāno bādhasva dviṣo rakṣaso amīvāḥ. Suśarmaṇo br̥hataḥ śarmaṇi syāmagneraḥam̐ suhavasya praṇītau.*

Agni, lord of light and fire, radiant purifier with intense expansive heat and light of lustre, resist, repel and keep off all infections and cancerous evils of jealousy and destructive force of enmity, so that I may live at ease in comfort in a happy home under the blessed rule and order of the great lord of peace, protection and yajnic progress across the wide world.

त्वं ना अस्या उषसा व्युष्टा त्वं सूर उदित बाधि गापाः ।
जन्मव नित्यं तनयं जुषस्व स्तामं म अग्र तन्वा सुजात ॥ २ ॥

2. *Tvaṁ no asyā uṣaso vyuṣṭau tvaṁ sūra udite bodhi gopāḥ. Janmeva nityaṁ tanayaṁ juṣasva stomaṁ me agne tanvā sujāta.*

At the break of dawn and sun rise, let me awake into light and life anew, O lord protector and sustainer. Like a father and sustainer, ever love and protect the child as a baby at birth. Agni, blest of body-form, and nobly risen as you are, listen to my prayer and accept my song of praise and worship.

त्वं नृच ण वृषभानु पूवीः कृष्णास्वग्र अरुषा वि भहि ।
वसा नषि च पषि चात्यंहः कृधी ना राय उशिजा
यविष्ठ ॥ ३ ॥

3. *Tvaṁ nṛcakṣā vṛṣabhānu pūrvīḥ kṛṣṇāsvagne aruṣo vi bhāhi. Vaso neṣi ca paṛṣi cātyañhaḥ kṛdhī no rāya uśijo yaviṣṭha.*

Agni, bright and benevolent in flames of fire, all watchful over humanity and their performance, radiant, virile and generous, shine in the darkest of the dark and enlighten even the most primitive children of nature. Lord most youthful in command of light and virtue who lead and purge us of sin and impurity, take the aspirants to the noblest wealth they love.

अषा हा अग्र वृषभा दिदीहि पुरा विश्वाः साभगा
संजिगीवान । यज्ञस्य नता पथमस्य पायाजातवदा बृहत्तः
सुपणीत ॥ ४ ॥

4. *Aṣālho agne vṛṣabho didīhi puro viśvāḥ saubhagā saṁjigīvān. Yajñasya netā pratha-masya pāyor-jātavedo brhataḥ supraṇīte.*

Invincible Agni, generous and brave, shine and be victorious, and let all the cities of good fortune and prosperity shine and proclaim your acts of glory, being, as you are, leader, conductor and guardian of the first

great, protective and promotive yajna of the Brahmacharya period of education and preparation for life, master of the knowledge of existence, teacher and pioneer of the noblest ways of living.

अच्छिद्वा शम' जरितः पुरुषि द्वाँ अच्छ दीद्यानः सुमधाः ।
रथा न सस्त्रिर्भिर्वी वाजमग्न त्वं रादसी नः सुमर्क ॥ ५ ॥

5. *Acchidrā śarma jaritaḥ purūṇi devāñ acchā dīdyānaḥ sumedhāḥ. Ratho na sasnirabhi vakṣi vājamagne tvaṁ rodasī naḥ sumeke.*

Agni, lover, admirer and worshipper of Truth, Divinity and virtues and divinities of existence, wise and shining with knowledge, just as the sun illuminates the earth and regions of space, so, like a well-built chariot, bring us the knowledge of science and speed and bless us with brilliant scholars and faultless homes of peace and prosperity.

प पीपय वृषभ जिन्व वाजानग्न त्वं रादसी नः सुदार्घ ।
द्वभिर्देव सुरुची रुचाना मा ना मतस्य दुमतिः परि
ष्टात ॥ ६ ॥

6. *Pra pīpayā vṛṣabha jinva vājānagne tvaṁ rodasī naḥ sudoghe. Devebhirdeva surucā rucāno mā no martasya durmatih pari ṣṭhat.*

Agni, generous lord of science and power, fill our life to the full, inspire our strength and vigour, speed and energy to overflowing just as the sun fills the heaven and earth with light. O lord of light resplendent with the stars, bless us with light so that no ill-will of the mortals, no dark intention and motive may ever touch us, much less abide with us.

इळा॒मग्र॒ पुरु॒दंसं॑ स॒निं गाः॑ श॒श्वत्त॒मं ह॒व॒मा॒नाय॑ सा॒ध ।

स्या॑ †: स॒नु॒स्त॒नया॑ वि॒जा॒वा ग्र॒ सा त॑ सु॒म॒तिभू॑त्व॒स्म ॥ ७ ॥

7. *Ilāmagne purudaṁsaṁ sanim goḥ śaśvattamaṁ havamānāya sādha. Syānnah sūnustanayo vijā-vā'gne sā te sumatir-bhūtvasme.*

Agni, lord of light and power, wealth and vitality of existence, master of science and divinity, bless the celebrant yajaka with that divine speech and vision, and that abundant share of earthly prosperity which is versatile and of eternal value. Make that possible for us so that we may be blest with youthful and victorious generations of children and grand children and we may ever enjoy the favour of your benign eye and gracious disposition.

Mandala 3/Sukta 16

Agni Devata, Utkeela Katyā Rshi

अ॒य॒म॒ग्निः॑ सु॒वी॒र्य॒स्य॑ श॒ महः॑ सा॒भ॒ग॒स्य॑ ।

रा॒य इ॑ श॒ स्व॒प॒त्य॒स्य॑ गा॒म॒त॒ इ॒श॒ वृ॒त्र॒ह॒था॒नाम॑ ॥ १ ॥

1. *Ayamagniḥ suvīryasyeśe mahah saubhagasya. Rāya īśe svapatyasya gomata īśe vr̥traha-thānām.*

Agni, the ruler, rules strength and power, heroes and warriors of the world, rules the greatness and grandeur of good fortune, rules the wealth of nations, rules the families blest with children of noble character, rules the master of cows, land, and knowledge and language, and rules and controls those who destroy the darkness of ignorance and hoarders of wealth.

इमं नरा मरुतः सश्चता वृधं यस्मिनायः शर्वधासः ।

अभि य सन्ति पृतनासु दृढ्या विश्वाहा शत्रुमादुभुः ॥ २ ॥

2. *Imaṁ nara marutaḥ saścatā vṛdhaṁ yasmin rāyaḥ śevṛdhāsaḥ. Abhi ye santi pṛtanāsu dṛḍhyo viśvāhā śatrumadabhuh.*

Ye leaders of the good and noble citizens, heroes vibrant as winds and people of the land, join, serve and cooperate with this eminent and exalted ruler and support his order in which exist abounding wealths of the nation, and in which warriors unchallengeable in battle who rout and humiliate the enemies are ever standing on guard.

स त्वं ना रायः शिशीहि मीध्व' अग्र सुवीर्यस्य ।

तुविद्युम्न वषिष्ठस्य पजावता नमीवस्य शुष्मिणः ॥ ३ ॥

3. *Sa tvaṁ no rāyaḥ śiśīhi mīdhvo agne suvīryasya. Tuvidyumna varṣiṣṭhasya prajāvato'namīvasya śuṣmiṇaḥ.*

Agni, generous ruler, blessed lord of power and glory, increase, refine and govern the wealth and power of the virile, generous, powerfully manned, healthy and prosperous nation.

चक्रिया विश्वा भुवनाभि सासहिश्चक्रिदेवष्वा दुवः ।

आ देवेषु यतत आ सुवीर्य आ शंस उत नृणाम ॥ ४ ॥

4. *Cakriro viśvā bhuvanābhi sāsahiścakrirdeveṣvā duvaḥ. Ā deveṣu yatata ā suvīrya ā śaṁsa uta nṛṇām.*

The lord of action wields and governs all regions of the world, he is the adorable sustainer among all the divine powers, he inspires life and passion among the

noblest of humanity, and he is the object of admiration and the very life of the courage and valour of the people.

मा ना अग्र म॑तय॒ मावीर॑ताय रीर॒धः । मागा॑ताय सहस॒स्पुत्र॑
मा नि॒द प॒ द्वेषा॑स्या कृ॒धि ॥ ५ ॥

5. *Mā no agne'mataye māvīratāyai rīradhaḥ.
Māgotāyai sahasasputra mā nide'pa dveṣāmsyā
kṛdhi.*

Agni, lord of light and power, abandon us not to poverty and intellectual disability, leave us not to cowardice, let us not suffer from debility of the senses, and subject us not to insult and calumny. Ward off all jealousy and enmity from us.

श॒ग्धि वाज॑स्य सु॒भग प॒जाव॑ता ग्र॒ बृ॒हता अ॑ध्व॒र ।
सं रा॒या भू॒यसा॑ सृ॒ज मया॑भुना॒ तुवि॑द्युम्न॒ यश॑स्वता ॥ ६ ॥

6. *Śagdhi vājasya subhaga prajāvato 'gne bṛhato
adhvare. Saṁ rāyā bhūyasā sṛja mayobhunā
tuvidyumna yaśasvatā.*

Agni, lord of knowledge, wealth and power, gracious and prosperous, rise high in extensive programmes for the growth of food and energy, and human and social development, and enable us too to rise and be strong. O lord of prosperity and honour, grace us with plentiful, honourable and blissful wealth and help us rise on and on.

Mandala 3/Sukta 17

Agni Devata, Kata Vaishvamitra Rshi

समिध्यमानः पथमानु धमा समक्तुभिरज्यत विश्ववारः ।
शाचिष्कशा घृतनिणिक्पावकः सुयज्ञा अग्नियजथाय
दवान ॥ १ ॥

1. *Samidhyamānaḥ prathamānu dharmā samaktu-bhirajyate viśvavāraḥ. Śociṣkeśo ghr̥tanirṇik pāva kaḥ suyajño agniryajathāya devān.*

Agni, the holy fire that purifies and sanctifies, lighted and raised in accordance with ancient original Dharma, served in conjunction with morning and evening, becomes universally adorable. And radiant in flames in shining robes of ghr̥ta-light, splendid metaphor of yajna, it rises as a clarion call to the divine bounties of Nature.

यथायजा हात्रमग्ने पृथिव्या यथा दिवा जातवदश्चि-
कित्वान । एवानन हविषा यः । दवान्मनुष्वद्यज्ञं प तिर-
ममद्य ॥ २ ॥

2. *Yathāyajo hotramagne pr̥thivyā yathā divo jātavedaścikivān. Evānena haviṣā yakṣi devān manuṣvad yajñam pra tiremamadya.*

O universal fire of life, living light of cosmic intelligence, Agni, coexistent with everything that is born, O high-priest of yajna, as you enact the yajna and offer the havi to call and invite the bounties of earth and heaven, similarly by this offer of oblations call the bounties of heaven and earth and invite the brilliancies of humanity, and let this yajna of ours be accomplished as the yajna of a thoughtful and conscientious person.

त्रीण्यायूंषि तव जातवदस्तिस्त्र आजानीरुषसस्त अग्र ।
ताभिर्दवानामवा यि । विद्वानथा भव यजमानाय शं
याः ॥ ३ ॥

3. *Trīṇyāyūṁṣi tava jātavedastisra ājānīruṣasaste agne. Tabhir-devānām-avo yakṣi vidvān-athā bhava yajamānāya śaṁ yoh.*

Agni, omnipresent lord of knowledge and life's vitality, co-eval with existence, three are your lives: magnetic energy and fire on earth, electric energy and wind in the skies, and light in the solar region. You are the vital heat of the body, will, passion and thought of the mind, and vision and imagination of the soul. Three are your motherly seats of existence and operation: earth, sky and heaven of the cosmos, and the body, mind and soul of the individual. And three are the times of your operation: day and light, night and cold, and twilights of the morning and evening. With these orders of three, O master of knowledge, bring life and protection to the noble and generous people, and then be the harbinger of peace and joy to the yajamana.

अग्निं सुदीतिं सुदृशं गृणन्ता नमस्यामस्त्वड्यं जातवदः ।

त्वां दूतमरतिं हव्यवाहं द्वा अकृण्वामृतस्य नाभिम ॥ ४ ॥

4. *Agnim suditiṁ sudṛśaṁ grṇanto namasyā-mastvedyaṁ jātavedaḥ. Tvāṁ dūtamaratim havyavāhaṁ devā akṛṇvannamrtasya nābhim.*

We celebrants and devotees of the lord of light and refulgence offer our homage and salutations to you, Agni, fire of cosmic yajna, splendid light, beautiful of form, adorable and coeval of all that is born in existence.

Noble, generous and brilliant sages and scholars reveal you, Agni, as the messenger of good news, harbinger of good fortune, carrier of the fragrance of life, and the very generative seat and sustaining column of the nectar of life and the freedom of Moksha. And the creative scholars and scientists recreate you as the power and energy source of wealth and the comfort and welfare of life.

यस्त्वद्भाता पूवा' अग्र यजीयान्द्विता च सत्ता स्वधया च
शंभुः । तस्यानु धम प यजा चिकित्वा था ना धा अध्वरं
दववीता ॥ ५ ॥

5. *Yastvaddhotā pūrvo agne yajīyān dvitā ca sattā
svadhayā ca śambhuḥ. Tasyānu dharmā pra yajā
cikitvo 'thā no dhā adhvarāṁ devavītau.*

O primeval fire, Agni, creative vitality of Prakṛti, as the first Lord of bliss and well being, original and eternal Creator, performing the yajna of creation, manifesting as consort with you, at the cosmic vedī conducts the yajna, similarly, O intelligent sacrificer, in pursuance of the same creator's law of Dharma, carry on the yajna and take it high to the state of divine beauty and joy of life for us.

Mandala 3/Sukta 18

Agni Devata, Kata Vaishvamitra Rshi

भवा ना अग्र सुमना उपेता सखेव सख्यं पितरेव साधुः ।
पुरुदुहा हि ितया जनानां पति पतीचीदहतादरातीः ॥ १ ॥

1. *Bhavā no agne sumanā upetau sakheva sakhye
pitareva sādhuḥ. Purudruho hi kṣitayo janānām
prati prati cīr-dahatādarātīḥ.*

Agni, master of yajna, sagely scholar, high-priest of social dynamics, be kind at heart to come to us, like a friend in company, good as a father and mother, and with the heat of love and creativity, burn off the negativities, contradictions and adversities of humanity, the various forces of jealousy and enmity acting against the people.

तपा॒ ष्व॒ग्न॒ अन्तराँ॑ अ॒मित्रा॒न्तपा॒ शंस॒मर॒रुषः॑ पर॒स्य । तपा॑
वसा॑ चि॒किता॒ना अ॒चित्ता॒न्वि त॑ तिष्ठन्ताम॒जरा॑ अ॒यासः॑ ॥ २ ॥

2. *Tapo śvagne antarāñ amitrān tapā śamsamararuṣaḥ parasya. Tapo vaso cikitāno acittān vi te tiṣṭhantām-ajarā ayāsaḥ.*

Agni, bright and blazing lord of discipline and austerity, burn off the enemies within, season and purify the praise and appreciation of the non-violent devotee of higher order. O scorcher of evil and shelter of the good, lord of light and knowledge, arouse the unaware and ignorant, and may your dynamic yajakas live a long age strong and youthful.

इ॒ध्मना॑ग्न॒ इच्छ॑माना घृ॒तन॑ जु॒हामि॑ ह॒व्यं तर॑सु॒ बला॑य ।
याव॑दी॒श ब॒ह्म॒णा व॒न्द॒मान॑ इ॒मां धि॒यं श॒त॒सया॑य
द्वी॒म ॥ ३ ॥

3. *Idhmenāgna icchamāno ghr̥tena juhomi havyam tarase balāya. Yāvadiśe brahmaṇā vandamānaimāṁ dhiyaṁ śataseyāya devīm.*

Agni, lord of light and knowledge, desirous of having superlative strength of body, mind and soul, I offer libations of yajna with holy fuel and ghr̥ta, singing in praise of the lord with holy mantras and praying, as

far as I can, for this divine light of intelligence for the attainment of a hundredfold good fortune.

उच्छ॒चिषा॑ सहस॒स्पुत्र॑ स्तु॒ता बृ॒हद्वयः॑ श॒शमा॒नषु॑ ध॒हि । र॒वद॑ग्र
वि॒श्वामि॑त्रषु॒ शं याम॑मृ॒ज्मा त॑ त॒न्वं॑ भूरि॒ कृत्वः॑ ॥ ४ ॥

4. *Ucchociṣā sahasasputra stuto brhad vayah śaśamāneṣu dhehi. Revadagne viśvāmitreṣu śam yor-marmṛjmā te tanvaṁ bhūri kṛtvah.*

Agni, spirit of power and courage, holding immense wealth of life, rising with light and lustre and served and worshipped with divine verses, bear, bring and in-vest good health, long age and ample wealth, peace and freedom among the zealous celebrants and lovers and favourites of entire humanity. Lord of great action, we refine and brighten your form and potential more and ever more.

कृ॒धि रत्नं॑ सु॒सनि॑त॒धना॑नां स घ॒दग्र॑ भव॒सि यत्समि॑द्धः ।
स्ता॒तुदु॑रा॒ण सु॒भग॑स्य र॒वत्सृ॑पा क॒रस्त्रा॑ दधिष॒ वपूं॑षि ॥ ५ ॥

5. *Kṛdhi ratnaṁ susanitar-dhanānāṁ sa ghedagne bhavasi yat samiddhah. Stoturdurāṇe subhagasya revat sṛprā karasnā dadhiṣe vapūṁṣi.*

Agni, lord of wealth, give us the jewel of wealth, generous giver as you are specially when lighted up in yajna. O lord of the wealth of existence, bearing a brilliant form in the house of the prosperous worshipper, you extend your generous hand to the supplicants.

Mandala 3/Sukta 19***Agni Devata, Gathi Kaushika Rshi***

अ॒ग्निं हा॒ता॒रं॒ प वृ॒ण मि॒यध॒ गृत्सं॒ क॒विं वि॒श्व॒वि॒दम॒मूर॒म ।

स ना॑ य इ॒वता॑ता॒ यजी॑याना॒य वाजा॑य वनत म॒घानि॑ ॥ १ ॥

1. *Agniṁ hotāraṁ pra vṛṇe miyedhe gr̥tsaṁ kaviṁ viśvavidam-amūram. Sa no yakṣad devatātā yajīyān rāye vājāya vanate maghāni.*

In this yajna of creation and development I chose to elect Agni as the highpriest and guide yajaka, adoring worshipper, revolutionary thinker, eminent scholar, and wise, who, while organising the yajna, would invoke the brilliancies of humanity and bounties of nature and, for the seeker of wealth and knowledge, create and provide the wealth and prosperity desired.

प त॑ अ॒ग्र ह॒विष्म॑तीमि॒यम्य॒च्छा सु॒द्यु॒म्नां रा॒तिनीं॑ घृ॒ताची॑म ।

प॒द॒ि ऽणि॒ह॒वता॑तिमु॒राणः॑ सं रा॒तिभि॒वसु॑भि॒यज्ञ॑मश्रत ॥ २ ॥

2. *Pra te agne haviṣmatīmiyarmyacchā sudyum-nāṁ rātinīm ghr̥tācīm. Pradakṣiṇid devatātim-urāṇaḥ saṁ rātibhir-vasubhir-yajñam-aśret.*

Agni, lord and highpriest of yajna, I come forward to you in peace and faith and raise the holy ladle full of fragrant havi, rich and splendid, overflowing with ghr̥ta, just as a faithful performer, extending divine service to expand nature's bounties, takes to yajna going round the fire with excellent liberal offerings.

स त॑जी॒यसा॒ मन॑सा॒ त्वात॑ उ॒त शि॑ ॥ स्व॒प॒त्यस्य॑ शि॒ ॥ ॥

अ॒ग्र रा॒या नृ॑तमस्य॒ प॒भूता॑ भू॒याम॑ त सु॒ष्टु॒तय॑श्च॒ वस्वः॑ ॥ ३ ॥

3. *Sa tejīyasā manasā tvota uta śikṣa svapatyasya śikṣoḥ. Agne rāyo nṛtamasya prabhūtau bhūyāma te suṣṭutayaśca vasvaḥ.*

Lord of light, Agni, happy is the person that loves you, comes to you with a brilliant mind thirsting for knowledge and protection. Master of knowledge, impart the knowledge as to your own dear child. Lord of wealth, leader of the best people, may we live happy and prosperous, worshipfully under your kind dispensation.

भूरीणि हि त्व दधिर अनीका ग्र द्वस्य यज्यवा जनासः ।
स आ वह द्वतातिं यविष्ठ शधा यदद्य दिव्यं यजासि ॥ ४ ॥

4. *Bhūrīṇi hi tve dadhire anīkā' gne devasya yajyavo janāsaḥ. Sa ā vaha devatātiṁ yaviṣṭha śardho yadadya divyaṁ yajāsi.*

Agni, lord of light, many are the flames of fire which devout celebrants have raised in the vedi, many the fighting forces which dedicated followers have raised under your governance. As such, O lord most youthful, bear and bring that divine beneficence of protection and security for which today you call and conduct a yajnic team of scholars in pursuit of a noble force and power of defence.

यत्त्वा हातारमनजन्मियध निषादयन्ता यजथाय द्वाः ।
स त्वं ना अग्र वितह बाध्यधि श्रवांसि धहि नस्तनूषु ॥ ५ ॥

6. *Yat tvā hotāramanajan miyedhe niṣādayanto yajathāya devāḥ. Sa tvaṁ no agne'viteha bodhya-dhi śravāṁsi dhehi nastanūṣu.*

Devas, noble people, consecrate you in your

rightful seat for the conduct of yajna and celebrate you as the highpriest and chief performer. So you, Agni, lord of light and knowledge, leader of the people, guide and protector, lead us to light and awakening, and bless us and our descendants with food, energy and channels of progress for our body, mind and soul.

Mandala 3/Sukta 20

Agni, Vishvedeva Devata, Gathi Kaushika Rshi

अग्निमुषसमश्विना दधिकां व्युष्टिषु हवत वह्निरुक्थः ।
सुज्यातिषा नः शृण्वन्तु द्वाः सजाषसा अध्वरं
वावशानाः ॥ १ ॥

1. *Agnimuṣasamaśvinā dadhikrām vyuṣṭiṣu havate vahnirukthaiḥ. Sujyotiṣo naḥ śṛṇvantu devāḥ sajo-
saso adhvarām vāvāśānāḥ.*

In the lights of the morning, Vayu, cosmic energy that holds the universe, calls up and awakens the fire of Agni, light of the dawn, the Ashvins, complementary currents of solar and lunar energy, and the gravitational force with songs of the morning hymns vibrating in spaces. So does the highpriest, conductor of morning yajna, invoke and serve Agni, divine fire, the lights of the dawn, pranic energies and the earth's gravitation with hymns of the Veda. May the Devas, bounties of nature and brilliancies of humanity, all of holy light and knowledge, loving and shining the yajna, listen to our prayers.

अग्र त्री त वार्जिना त्री षुधस्था तिस्रस्त जिह्वा ऋतजात
पूवीः । तिस्र उ त तन्वा द्वावातास्ताभिः पाहि गिरा
अपयुच्छन् ॥ २ ॥

2. *Agne trī te vājinā trī śadhassthā tistraste jihvā
ṛtajāta pūrvīḥ. Tisra u te tanvo devavātāstābhir-
naḥ pāhi giro aprayucchan.*

Agni, divine energy of the cosmos, three are your media: radiation, conduction and gravitation; three your seats: solar region, middle region and the earthly region (dyu loka, antariksha loka and prthivi loka); three your tongues: light, thunder and greenery; O power eternal, risen from the cosmic law of Rtam. Three are your forms: day, lightning and night, energised by nature; and three your sacred fuels: solar particles of energy, vapours and fertility of the earth. Agni, divine fire, protect and nourish our tongue and speech seriously without relent or reserve.

Note: The allegory of cosmic fire energy is beautifully explained in Chhandogya Upanishad 5, 4-8, and in Brhadaranyaka Upanishad 6, 9-13.

Swami Dayananda also interprets Agni as the sagely scholar whose three media of existence are jnana, gamana and prapti, i.e., knowledge, expression and movement, and attainment and acquisition. We might add in the same vein that his three seats of origin are the parental home of natural birth, the teacher's home of educational and cultural birth and the family home of professional birth. Of course, after retirement his life is lived in an open social and universal home of no dimensions and no boundaries.

अग्र भूरीणि तव जातवद् दव स्वधावा मृतस्य नाम ।
याश्च माया मायिनां विश्वमिन्व त्व पृवीः सन्दधुः
पृष्ठबन्धा ॥ ३ ॥

3. *Agne bhūrīṇi tava jātavedo deva svadhāvo'-
mṛtasya nāma. Yāśca māyā māyinām viśvam-inva
tve pūrvīḥ saṁdadhuḥ pṛṣṭabandho.*

Agni, lord immanent manifest in all that is born in existence, generous and divine power, brilliant spirit of knowledge and enlightenment, possessing nectar foods and energies of life, immortal soul, countless are your names and attributes. O lord omnipresent in the universe, giver of the karmic dispensation of jivatmas, whatever the generations of living beings old or new, whatever the power and potential of these generations, all that is vested and neatly nestled in you.

अग्नि॒ता भ॒गइव॑ ि॒तीनां॑ द॒वीनां॑ द॒व ऋ॒तुपा॑ ऋ॒तावा॑ ।

स वृ॒त्रहा॑ स॒नया॑ वि॒श्वव॑दाः प॒षद्वि॒श्वार्ति॑ दुरि॒ता गृ॑णन्त॒म ॥ ४ ॥

4. *Agnirnetā bhaga iva kṣitīnām daivīnām deva
ṛtupā ṛtāvā. Sa vṛtrahā sanayo viśvavedāḥ
parśad viśvāti dūrītā gṛṇantam.*

Agni is the leader and mover, like the sun, of the living beings and the planets such as the earth and other regions of the universe. He is the lord of all divine powers and forms of existence. He is the ordainer and sustainer of the cycle of the seasons, and the creator, controller and sustainer of the laws of nature, truth and rectitude. He is the destroyer of darkness, ignorance and evil and eternal omniscient lord of existence. May the lord purge the celebrant worshipper of all the dirt of thought and action of the material world.

द॒धिका॑म॒ग्निमु॑ष॒सं च॑ द॒वीं बृ॒हस्प॑तिं स॒वित॑रं च॒ द॒वम॑ ।

अ॒श्विना॑ मि॒त्रावरु॑णा॒ भगं॑ च॒ वसू॑नु॒दाँ अ॒दित्याँ॑ इ॒ह हु॑व ॥ ५ ॥

5. *Dadhikrām-agnim-uṣasaṁ ca devīm bṛhaspatiṁ savitāraṁ ca devam. Aśvinā mitrāvaruṇā bhagaṁ ca vasūn rudrāñ ādityāñ iha huve.*

I invoke, celebrate and pray to Agni, divine spirit and energy which, like Time, transcends all stars and planets of the universe, brilliant dawn, Brhaspati, sustaining wind energy, Savita, creator and light giver of the universe, Deva, self-refulgent lord of love and might, Ashvins, complementary currents of life's energy, Mitra and Varuna, prana and udana energy, Bhaga, lord of wealth and honour, Vasus, abodes of life such as earth, Rudras, vital energies of life, Adityas, moving stars of light in orbit. I invoke, celebrate and pray to the Lord for the light, wealth and honour of the world.

Mandala 3/Sukta 21

Agni Devata, Gathi Kaushika Rshi

इमं ना यज्ञममृतेषु धहीमा हव्या जातवद जुषस्व । स्ताका-
नामगु मर्दसा घृतस्य हातः पाशान पथमा निषद्य ॥ १ ॥

1. *Imaṁ no yajñamamṛteṣu dhehīmā havyā jātavedo juṣasva. Stokānāmagne medaso ghṛtasya hotaḥ prāśāna prathamō niṣadya.*

Agni, lord of light, accept this yajnic performance of our knowledge, action and meditation, charity and social action, take it high up and establish it among the immortals. O lord omniscient of all in existence, take and taste these offerings of ours and bless us. First, foremost and most excellent lord of knowledge, Agni, seated on the vedi, chief yajaka and generous giver, taste of the fragrance of the delicacies, ghṛta and oils offered into the fire.

घृतवन्तः पावक त स्ताकाः श्चातन्ति मदसः ।

स्वधमन्द्ववीतय श्रष्टं ना धहि वायम ॥ २ ॥

2. *Ghṛtavantaḥ pāvaka te stokāḥ ścotanti medasaḥ. Svadharman devavītaye śreṣṭhaṁ no dhehi vāryam.*

Pavaka, purifying fire of yajna, the finest delicacies soaked in ghrta, tender and unctuous, stream forth and rise in fragrance. Taste these, bring us the loveliest gifts of our choice and let us be established in our universal Dharma for the company of the divinities of nature and humanity.

तुभ्यं स्ताका घृतश्चुता ग्र विपाय सन्त्य ।

ऋषिः श्रष्टः समिध्यस यज्ञस्य पाविता भव ॥ ३ ॥

3. *Tubhyaṁ stokā ghṛtaścuto'gne viprāya santya. Ṛṣiḥ śreṣṭhaḥ samidhyase yajñasya prāvitā bhava.*

Agni, intelligent and vibrant scholar of distinction between truth and untruth, right and wrong, Dharma and adharma, Shraddha and ashraddha, yajnic delicacies sprinkled with ghrta trickle and stream forth for you. Seer, visionary diviner into the truth of Veda, best of scholars, you light the fire and are inspired by the fire. Be the saviour of yajna, take it to success for us.

तुभ्यं श्चातन्त्यधिगा शचीवः स्ताकासा अग्र मदसा घृतस्य ।

क्वशिस्ता बृहता भानुनागा हव्या जुषस्व मधिर ॥ ४ ॥

4. *Tubhyaṁ ścotantyadhrigo śacīvaḥ stokāso agne medaso ghṛtasya. Kaviśasto bṛhatā bhānunāgā havyā juṣasva medhira.*

Agni, seer of mantras, genius scholar of divine vision, for you stream forth the juices and fragrances of yajnic delicacies of ghrta and creams. Celebrated by poets, going by the sublimity of the sun, adorable in yajna, accept and taste the honey sweets of our yajna.

आजिष्ठं त मध्यता मद उद्भृतं प त वयं ददामह । श्चातन्ति
त वसा स्ताका अधि त्वचि पति तान्दवशा विहि ॥ ५ ॥

5. *Ojiṣṭhaṁ te madhyato meda udbhṛtaṁ pra te vayaṁ dadāmahe. Ścotanti te vaso stokā adhi tvaci prati tān devaśo vihi.*

Agni, vital heat and support of life, we offer you in the centre of the vedi the most lustrous delicacies held high in care and esteem. The finest delicacies trickle and stream on your flames. Take these and raise them to the divine powers of nature wherever each should rise.

Mandala 3/Sukta 22

Purishya Agni Devata, Gathi Kaushika Rshi

अयं सा अग्रियस्मिन्त्साममिन्दः सुतं दध जठरं वावशानः ।
सहस्रिणं वाजमत्यं न सप्तं सस्रवान्त्सन्तस्तूयस जात-
वदः ॥ १ ॥

1. *Ayaṁ so agniryasmintsomamindraḥ sutam dadhe jaṭhare vāvaśānaḥ. Sahasriṇaṁ vājamatyam na saptaṁ sasavāntsantstūyase jātavedaḥ.*

This is that Agni, vital electric energy, in which Indra, lord of power and passion, thirsting for the joy of living, concentrates soma, essence of peace, power and joy, distilled and placed in the heat of the stomach,

navel of the body system. O Jataveda, vital fire of energy present in everything that is born in the world of existence, holding and sharing a thousandfold power, moving and reaching anywhere like a tempestuous horse, you are loved and adored everywhere.

अग्र यत्त दिवि वचः पृथिव्यां यद षधीष्वा यजत्र ।

यनान्तरि ऽमुवाततन्थ त्वषः स भानुरणवा नृच तः ॥ २ ॥

2. *Agne yat te divi varcaḥ pṛthivyāṁ yadoṣadhī-
ṣvapsvā yajatra. Yanāntarikṣamurvātatantha
tveṣaḥ sa bhānurarṇavo nṛcakṣāḥ.*

Agni, lord of light and power, loving, emanating and sharing the life of everything in existence, your splendour that shines in the light of heaven, breathes on the earth, reflects in the greenery of the herbs, and rolls in the waters of space and oceans, and by which the skies and spaces grow far and farther, that splendour and glory is the blazing sun, the deep ocean and the light of the eye for humanity.

अग्र दिवा अणमच्छा जिगास्यच्छा द्वाँ ऊचिष धिष्या
य । या राचन परस्तात्सूयस्य याश्चावस्तादुपतिष्ठन्त
आपः ॥ ३ ॥

3. *Agne divo arṇamacchā jigāsyacchā devāṁ ūciṣe
dhiṣṇyā ye. Yā rocane parastāt sūryasya yāścā-
vastād-upatiṣṭhanta āpaḥ.*

Agni, you move and magnificently pervade the particles of the light of heaven. You rise and do honour to the divinely pious and benevolent people and the generous powers of nature. And you pervade and energise the oceans of vapour in the light beyond the

sun and those oceans which are below in the sky.

पुरीष्यासा अग्रयः पावणभिः सजाषसः ।

जुषन्तां यज्ञमदुहा नमीवा इषा महीः ॥ ४ ॥

4. *Purīṣyāso agnayah prāvaṇebhiḥ sajoṣasaḥ.*
Juṣantāṁ yajñamadruho'namīvā iṣo mahīḥ.

May the vital fires of fertility come together to the earth by straight paths, free from negativities and disease, and participate in the yajna and bless us with invigorating foods and energies of high order.

इळामग्र पुरुदंसं सुनिं गाः शश्वत्तमं हवमानाय साध ।

स्या ः सूनुस्तनया विजावा ग्र सा त सुमतिभूत्वस्म ॥ ५ ॥

5. *Iḷāmage purudaṁsaṁ sanim goḥ śaśvattamaṁ*
havamānāya sādha. Syānnah sūnustanayo vijā-
vā'gne sā te sumatirbhūtvasme.

Agni, bless the supplicant yajaka with gifts of the holy Word, extensive lands and cows, and a noble tongue. Bless us with children and grand children, active, intelligent and discriminative, and may we ever remain in your good books under your benign eye in a state of prosperity and divine bliss.

Mandala 3/Sukta 23

Agni Devata, Devashrava Bharata and Devavata
Bharata Rshis

निमथितः सुधित आ सधस्थ युवा कविरध्वरस्य पणता ।

जूयत्स्वग्निरजरा वनध्वत्रा दध अमृतं जातवदाः ॥ १ ॥

1. *Nirmathitaḥ sudhita ā sadhasthe yuvā kavira-*
dhvarasya praṇetā. Jūryatsvagnirajaro vane-
ṣvatrā dadhe amṛtaṁ jātavedāḥ.

Well produced by friction, well kindled and well managed in the home of yajna, Agni, jataveda, treasure house of wealth, youthful and unaging, catalytic creative light, leader of yajna, visionary maker, may, we pray, on the velocity of light rays, bear and bring nectar-like vitality and energy and sustain our yajnic programme of love and creative production.

अमन्थिष्ठां भारता रवदग्निं दवश्रवा दववातः सुद त्म ।

अग्र वि पश्य बृहताभि रायषां ना नृता भवतादनु द्यून ॥ २ ॥

2. *Amanthiṣṭām bhāratā revadagnim devaśravā devavātaḥ sudakṣam. Agne vi paśya bṛhatābhi rāyeṣām no netā bhavatādanu dyūn.*

May the Bharatas, the producer and the manager of mighty generous Agni, fire and electric power, treasure giver of wealth, inspired by vibrations of the imagination and listening to the noble senior scholars, produce, develop and manage the light, power and gifts of Agni. O lord of light, power and fire, Agni, look after us with a benign eye and with vast and abundant wealth and values of life, and be our guide and leader of the productive yajnas for food and energy every day as we advance in research and endeavour.

दश ि त्पः पूर्व्य सीमजीजनुत्सुजातं मातृषु प्रियम् ।

अग्निं स्तुहि दववातं दवश्रवा या जनानामसद्दुशी ॥ ३ ॥

3. *Daśa kṣipāḥ pūrvyam sīmajījanantsujātaṁ mātṛṣu priyam. Agniṁ stuhi daivavātaṁ devaśravo yo janānāmasad vaśī.*

Devashrava, scholar in conference with eminent pioneers of research, honour and advance the eternal

energy, agni, which ten rapidly successive movements of action, like the nimble fingers, ever generate. It is lovely and nobly born, latent in motherly sources such as wood and streams of water, produced and developed by sagely scholars, and under the management and control of the people.

नि त्वा दध वर आ पृथिव्या इळायास्पद सुदिनत्व अह्नाम ।
दृषद्वत्यां मानुष आपयायां सरस्वत्यां रवदग्न दिदीहि ॥ ४ ॥

4. *Ni tvā dadhe vara ā pṛthivyā ilāyāspade sudinātve ahnām. Dṛṣadvatyām mānuṣa āpayāyām sara-svatyām revadagne didīhi.*

Agni, divine fire and holy light, I place you on the best altar of the earth in the best words of holy speech in the holy light of the days. O brilliant power, treasure home of abundant wealth, shine in the rocky streams of mountains, smooth flowing rivers of the plains and in the minds of reflective people.

इळामग्न पुरुदंसं सनिं गाः शश्वत्तमं हवमानाय साध ।
स्या ः सूनुस्तनया विजावा ग्र सा तं सुमतिभूत्वस्म ॥ ५ ॥

5. *Ilāmagne purudaṁsaṁ sanim goḥ śasvattamaṁ havamānāya sādha. Syānnaḥ sūnustanayo vijā-vā'gne sā te sumatirbhūtvasme.*

Agni, brilliant lord of knowledge and fire power, provide for the dedicated man of yajna the eternal Word of divine knowledge, abundant power of versatile action, and abundant gifts of science and lasting economic wealth, so that, O lord of light, we may be blest with dynamic children and grand children under your benign eye and enjoy the favour of your love and

approbation.

Mandala 3/Sukta 24

Agni Devata, Vishvamitra Gathina Rshi

अग्र सहस्व॑ पृत॒ना अ॒भिमा॑तीर॒पास्य॑ ।

दुष्ट॑स्तर॒ री॒तीव॑चा॒ धा यु॒ज्ञवा॑हस ॥ १ ॥

1. *Agne sahasva pṛtanā abhimātīr-apāsyā.*
Duṣṭaras-tarannarātīr-varco dhā yajñavāhase.

Agni, fiery hero of the light of life, defeat the enemy force, throw off the insidious opponents. Unconquerable you are, cross over depression and adversities, rise and bring light and lustre to the sustainer and promoter of yajnic well-being.

अग्र॑ इ॒ळा स॒मि॒ध्यस॑ वी॒तिहा॑त्रा॒ अम॑त्यः ।

जु॒षस्व॑ सू॒ ना॑ अध्व॒रम॑ ॥ २ ॥

2. *Agna iḷā samidhyase vītihotro amartyaḥ.*
Juṣasva sū no adhvaram.

Agni, light of life, you shine by flames of fire, and flow with streams of the holy Word. Immortal you are, harbinger of peace, prosperity and joy. Join, enjoy to your heart's content and bless our yajna of love, non-violence and good fellowship.

अग्र॑ द्यु॒म्न॒नं जा॒गृव॑ सह॑सः सून॒वाहु॑त ।

एदं॑ ब॒हिः स॑दा॒ मम॑ ॥ ३ ॥

3. *Agne dyumnena jāgrve sahasaḥ sūnavāhuta.*
Edaṁ barhiḥ sado mama.

Agni, lord of light and lustre, ever awake and alert, child of omnipotence and destroyer of evil and

adversity, invoked and invited, come with wealth and honours of life and seat yourself on this holy grass of my yajna.

अग्र विश्वभिरग्निभिर्देवभिर्महया गिरः ।

यज्ञेषु य उ चायवः ॥ ४ ॥

4. *Agne viśvebhir-agnibhir-devebhir-mahayā girah.
Yajñeṣu ya u cāyavaḥ.*

Agni, lover of light and master of knowledge, alongwith all the brilliant saints and sages of the world, love, respect and exalt the voices of Divine Revelation and honour those who abide by these with reverence and faith in yajnic acts of creation and self-sacrifice.

अग्र दा दाशुष रयिं वीरवन्तं परीणसम ।

शिशीहि नः सूनुमतः ॥ ५ ॥

5. *Agne dā dāśuṣae rayim vīravantaṁ parīṇasam.
Śīśīhi naḥ sūnumataḥ.*

Agni, lord of light and life of life, give to the man of charity and yajna wealth of the world in abundance and bless him with brave children. And, we pray, blest with children as we are, strengthen, sharpen and brighten us in our life.

Mandala 3/Sukta 25

Agni, Indraghi Devata, Vishvamitra Gathina Rshi

अग्र दिवः सूनुरसि पचतास्तना पृथिव्या उत विश्ववदाः ।

ऋधग्दवाँ इह यजा चिकित्वः ॥ १ ॥

1. *Agne divaḥ sūnurasi pracetāstanā pṛthivyā uta
viśvavedāḥ. Ṛdhag-devāñ iha yajā cikitvaḥ.*

Agni, brilliant lord of knowledge, you are a child of the light of heaven, wide awake and universally aware, future of the extensive earth, scholar of world knowledge. Master of encyclopaedic learning, bring together the eminent and generous scholars of the world and distinctively serve and develop each one of the gifts of nature.

अग्निः सनाति वीर्याणि विद्वान्त्सनाति वाजममृताय भूषण ।
स ना द्रवाँ एह वह्ना पुरु ण ॥ २ ॥

2. *Agniḥ sanoti vīryāṇi vidvāntsanoti vājamamṛtāya bhūṣaṇ. Sa na devāñ eha vahā puruṣo.*

O generous and versatile lord of light and knowledge, just as Agni provides valour and honour for creativity and, enlightening the world, provides the spirit and energy for the attainment of immortality, may you, we pray, bring us here the company and gifts of the brilliant, generous and wise sagely scholars.

अग्निद्यावापृथिवी विश्वजन्य आ भति द्रवी अमृत अमूरः ।
यन्वाजः पुरुश्चन्द्रा नमाभिः ॥ ३ ॥

3. *Agnirdyāvāpṛthivī viśvajanye ā bhāti devī amṛte amūraḥ. Kṣayan vājaiḥ puruścandro namobhiḥ.*

Agni, lord all wise, free from darkness and ignorance, giver of immense bliss, illuminates the heaven and earth, mother sustainers of the world, divine and immortal, providing food and sustenance, spirit and energy, and living space for the children of the earth.

अग्र इन्द्रश्च दाशुषा दुराण सुतावता यज्ञमिहाप यातम ।
अमधन्ता सामपयाय दवा ॥ ४ ॥

4. *Agna indraśca dāśuṣo duroṇe sutāvato yajñam-ihopa yātam. Amardhantā somapeyāya devā.*

Agni, lord and light of knowledge, you and Indra, lord of vigour and energy, noble and generous, both, guarding and promoting the yajnic human endeavours for creation and production, may, we pray, come to the house of the generous yajaka, creating the soma of joy and prosperity and sit at the yajna to enjoy the fragrance and flavour of the soma. Come, lords, without delay.

अग्रं अपां समिध्यस दुराण नित्यः सूना सहसा जातवदः ।
सुधस्थानि मह्यमान ऊती ॥ ५ ॥

5. *Agne apām samidhyase duroṇe nityaḥ sūno sahaso jātavedaḥ. Sadhasthāni mahayamāna ūtī.*

Agni, lord of light, fire and power, child of omnipotence, destroyer of darkness, all wise and knower of things in existence, immortal immanent spirit, you shine and blaze in the midst of the oceans of space and currents of pranic energies adding light and grandeur to the homes of earth's children.

Mandala 3/Sukta 26

*Vaishvanara Agni, Maruts, Agni-Atma, Vishvamitra
Upadhayaya Devata, Vishvamitra Gathina Rshi*

व॒श्वा॒न॒रं म॒न॒सा॒ग्निं नि॒चा॒य्या ह॒विष्म॑न्ता अनु॒ष॒त्यं स्व॒वि॒द॒म ।
सु॒दा॒नुं द॒वं र॑थि॒रं व॑सू॒यवा॑ गी॒भी र॒ण्वं कु॑शि॒कासा॑ ह॒वा-
म॒ह ॥ १ ॥

1. *Vaiśvānaram manasāgnim nicāyyā haviṣmanto anuṣatyam svarvidam. Sudānuṁ devam rathirām vasūyavo gīrbhī raṇvam kuśikāso havāmahe.*

We Kushikas, i.e., teachers and researchers in search of the wealth and values of nature and life, bearing fragrant offerings for yajna and inputs for the programme, having analysed and determined the specific nature, character and action of Vaishvanara Agni, with our mind and reason, invoke, invite, enkindle and raise this global power, divine fire and life's vitality of the earth and her children, universally operative in accordance with the laws of cosmic truth, source of infinite happiness and comfort, generous giver, brilliant light, fast as the bright-rays of energy, loud and bold, and delightful for any seeker to perceive, and we celebrate this Agni with our holiest voices of faith and joy.

तं शुभमग्निमवस हवामह वश्वानुरं मातरिश्वा॒नमुक्थ्य॑म ।
 बृ॒हस्पतिं॑ मनु॒षा द॒वता॑तय॒ विपं॑ श्राता॒र॒मति॑थिं रघु॒ष्य॒दम॑ ॥ २ ॥

2. *Tam śubhramagnimavase havāmahe vaiśvānaram mātariśvānamukthyam. Brhaspatim manuṣo devatātaye vipram śrotāramatithim raghuṣyadam.*

We, people dedicated to research and yajnic meditation, invoke, enkindle, raise and develop Agni for the sake of divine virtues for noble humanity, Agni which is bright and blazing, vitality of the world, breath of the winds, worthy of celebration. It is Brhaspati, lord of mighty stars and planets. It is Vipra, vibrant voice of the universe: It is intelligent and omniscient, listening to prayers, worthy as a learned visitor, and it is ever in motion faster than the fastest.

अश्वा॒ न क॒न्द॒ज्जनि॒भिः॒ समि॒ध्यत॒ वश्वा॒नरः॒ कु॒श्चि॒कभि॒यु-
गयु॑ग । स ना॑ अ॒ग्निः सु॒वीर्यं॑ स्व॒श्व्यं दधा॑तु रत्न॑ममृ॒त॑षु
जागृ॑विः ॥ ३ ॥

3. *Aśvo na krandañjanibhiḥ samidhyate vaiśvānarah kuśikebhir-yugeyuge. Sa no agniḥ suvīryam svaśvyam dadhātu ratnam-amṛteṣu jāgrviḥ.*

Valuable and self-proclaiming radiant Vaishvanara Agni, vital fire of the world, ever awake in the immortal brilliancies of the world of existence, roused like a horse by the mates, is kindled and raised by holy celebrants from age to age, year by year. May this radiant energy bear and bring for us the jewels of heroic vigour and tempestuous speed of the winds.

प य॑न्तु वा॒जास्त॒विषी॑भिर्ग्र॒यः शु॒भ संमि॑श्लः पृ॒षतीर॑-
यु॒त । बृ॒हदु॒त॑ म॒रुता॑ वि॒श्वव॑दसः प व॑पयन्ति पव॑ताँ
अदा॑भ्याः ॥ ४ ॥

4. *Pra yantu vājās-taviṣībhir-agnayah śubhe sam-miślāḥ prṣatīr-ayukṣata. Brahadukṣo maruto viśvavedasaḥ pra vepayanti parvatāñ adābhyāḥ.*

Let the tempestuous fires go up with blazing flames, join and integrate with the rich vapours of water in the oceans of the skies, and then the indomitable winds blowing across in spaces, deeply rich in showers of fertility, shake up and drive the clouds for rain.

अ॒ग्नि॒श्रिया॑ म॒रुता॑ वि॒श्वकृ॑ष्ट्य॒ आ त्व॑षमु॒गम॑व॒ इम॑ह व॒यम॑ ।
त स्वा॒निन॑ रु॒दिया॑ व॒षनि॑णिजः सि॒ंहा न ह॑षक॒तवः॑
सु॒दान॑वः ॥ ५ ॥

5. *Agnīśriyo maruto viśvakṛṣṭaya ā tveṣamugramava īmahe vayam. Te svānino rudriyā varṣanirṇijah siṁhā na heṣakratavaḥ sudānavah.*

Maruts, the winds, are blest with the beauty and vitality of fire. They are friends of humanity, turbulent, impetuous, laden with clouds of rain, roaring like lions and highly generous. We beseech them for light, lustre and our protection.

वातंवातं ग॒णंग॑णं सु॒श॒स्तिभि॑र्ग्र॒भामं॑ म॒रुता॑माज॒ इम॑ह ।
पृ॒षद॑श्वासा॒ अन॑व॒भरा॑धसा॒ गन्ता॑रा य॒ज्ञं वि॒दथे॑षु
धीराः ॥ ६ ॥

6. *Vrātaṁvrātaṁ gaṇaṁgaṇaṁ suśastibhiragnerbhāmaṁ marutāmoja īmahe. Pṛṣadaśvāso anavabhrarādhaso gantāro yajñam vidatheṣu dhīrāḥ.*

From time to time and stage to stage, from place to place and from one group to another of themes and programmes, we invoke and investigate with best of efforts and appraisals the nature of Agni and Vayu and realise the heat and light of Agni and the force and vitality of Vayu, the winds and air. Laden with clouds of rain, and rainbow coloured, are they, riding the cosmic waves of energy and yielding inexhaustible wealth. And patient and persistent are we, moving to the yajna and committed to the sacred programmes of life's development.

अ॒ग्नि॒रस्मि॑ जन्म॒ना जा॒तव॑दा घृ॒तं म॒ च पु॒रु॒मृतं॑ म आ॒सन ।
अ॒क॒स्त्रि॒धातू॑ रज॒सा वि॒माना॑ ज॒स्त्रा घ॒मा ह॒विर॑स्मि॒
नाम॑ ॥ ७ ॥

7. *Agnirasmi janmanā jātavedā ghr̥taṁ me cakṣu-
ramṛtaṁ ma āsan. Arkastridhātū rajaso vimāno'-
jasro gharmo havirasmi nāma.*

I am Agni, by birth present in all that is born in existence. My eye is the light of yajna fed on ghr̥ta, and my mouth is nectar as I speak the Word. I am the refulgence of the sun. I hold the earth and skies and the heavens and three principles of nature, Sattva, Rajas and Tamas of Prakṛti. I pervade and transcend the spaces. I am eternal, I am the heat and vitality of life, and I am the fragrant havi of the cosmic yajna (since I am in nature and nature is in me).

त्रिभिः पवित्ररूपपुद्ध्यर्कं हृदा मतिं ज्यातिरनु पजानन ।
वषिष्ठं रत्नमकृत स्वधाभिरादिद द्यावापृथिवी पय-
पश्यत ॥ ८ ॥

8. *Tribhiḥ pavitraitrapupoddhyarkam hṛdā matim
jyotiranu prajānan. Varṣiṣṭhaṁ ratnamakṛta
svadhābhirādīd dyāvāpṛthivī paryapaśyat.*

With threefold cleansing of body, mind and soul, through the purity of thought, word and deed, by inculcation of right knowledge (jnana), right conduct (karma) and right prayer and meditation (upasana), I purify the holy light of the self, thereby lighting the flame of the spirit in the intelligence with honesty and sincerity of the heart, and with these foods and fortifications of the spirit, I redeem the diamond purity and generosity of the soul, and then watch the immensity of heaven and earth participating in the Infinity of the Supreme Self.

श॒त॒धा॒र॒मु॒त्स॒म॒ गी॒य॒मा॒णं॒ वि॒प॒श्चि॒तं॒ पि॒तरं॒ वक्त्वा॒नाम॒ ।

मु॒ळिं॒ म॒द॒न्तं॒ पि॒त्रा॒रु॒प॒स्थं॒ तं॒ रा॒द॒सी॒ पि॒पृ॒तं॒ स॒त्य॒वा॒च॒म॒ ॥ ९ ॥

9. *Śatadhāram-utsamakṣīyamāṇaṁ vipāścitaṁ pitaraṁ vaktvānām. Meḷim madantaṁ pitroru-pasthe taṁ rodasī pipṛtaṁ satyavācam.*

O heaven and earth, fulfil the aspirations of that sagely person to perfection who is generous and inexhaustible in giving like a fountain of hundred streams, who is wise, protects and promotes the holy words, speaks loud and bold only what is true, and rejoices in the bosom of his parents.

Mandala 3/Sukta 27

Agni, Rtava Devata, Vishvamisra Gathina Rshi

प॒ वा॒ वा॒जा॒ अ॒भि॒द्य॒वा॒ ह॒वि॒ष्म॒न्ता॒ घृ॒ता॒च्या॒ ।

द॒वा॒ज्जि॒गा॒ति॒ सु॒म॒न॒युः॒ ॥ १ ॥

1. *Pra vo vājā abhidyavo haviṣmanto ghṛtācyā. Devāñjigāti sumnayuh.*

Ye devout yajakas, your foods, energies, and excellencies are brilliant and overflowing with abundance of havi and ready with the ladle poised for the offer. And with these the yajakas eager for heavenly bliss goes to the divinities and celebrates.

इ॒ळं॒ अ॒ग्निं॒ वि॒प॒श्चि॒तं॒ गि॒रा॒ य॒ज्ञ॒स्य॒ सा॒ध॒न॒म॒ ।

श्रु॒ष्टी॒वा॒नं॒ धि॒ता॒वा॒न॒म॒ ॥ २ ॥

2. *Īle agniṁ vipāścitaṁ girā yajñasya sādhanam. Śruṣṭivānaṁ dhitāvānam.*

With holy voice and song I celebrate Agni, lord

of light and knowledge, vision and wisdom and abundant giver of happiness and prosperity who leads the yajna to instant success.

अग्रं श॒क॒म॒ त व॒यं य॒मं द॒वस्य॑ वा॒जिनः॑ ।

अति॑ द्व॒षांसि॑ तर॒म ॥ ३ ॥

3. *Agne śakema te vayam yamaṁ devasya vājinaḥ.
Ati dveṣāṁsi tarema.*

Agni, lord of light and law, we pray, may we be able to go by the laws and discipline of rectitude of the brilliant, dynamic and scholarly leader of the nation so that we may swim across the seas of jealousy and turbulence.

स॒मि॒ध्य॒मा॒ना अध्व॑र॒३॒ गिः पा॒व॒क इ॒ड्यः॑ ।

शा॒चिष्क॑श॒स्तमी॑म॒ह ॥ ४ ॥

4. *Samidhyamāno adhware'gniḥ pāvaka īḍyaḥ.
Śociṣkeśastamīmahe.*

Kindled, raised and rising in flames in the yajna of love and non-violence, Agni is lord of light and fire, adorable. Mighty and flaming are his locks of fire, and we praise and pray to him in words of homage.

पृ॒थु॒पा॒जा अ॒म॒त्या घृ॒तनि॑णि॒क्स्वा॒हुतः॑ ।

अ॒ग्नि॒य॒ज्ञस्य॑ ह॒व्य॒वाट॑ ॥ ५ ॥

5. *Prthupājā amartyo ghṛtaniṇṇik svāhutaḥ.
Agniryajñasya havyavāt.*

Vastly powerful, immortal, adorned in flames of ghrta and vapours of water, invoked and celebrated, is Agni, carrier of the fragrances of oblations to their

destinations far and wide.

तं स॒बाधा॑ य॒तस्त्रु॑च इ॒त्था धि॒या य॒ज्ञव॑न्तः ।

आ च॑क॒र॒ग्नि॒मू॒तय॑ ॥ ६ ॥

6. *Taṁ sabādhō yatasruca itthā dhiyā yajñavan-taḥ.
Ā cakruragnimūtaye.*

Those who ward off the impediments of yajna, raise the ladle of offering and hands in action truly with will and intelligence and dedicate themselves to yajna for the sake of protection and promotion, light the fire and raise it for well being and prosperity.

हा॒ता द॒वा अ॒म॒त्यः पु॒रस्ता॑दति मा॒यया॑ ।

वि॒द॒था॒नि प॒चा॒द॒यन॑ ॥ ७ ॥

7. *Hotā devo amartyaḥ purastādeti māyayā.
Vidathāni pracodayan.*

The brilliant performers of yajna, immortal and indestructible, goes forward with his innate power and intelligence, inspiring, advancing and accelerating yajnic programmes of creative and productive corporate action.

वा॒जी वा॒ज॒षु धी॒यत॑ ध्व॒र॒षु प॒ णी॑यत ।

वि॒पा य॒ज्ञस्य॑ सा॒धनः॑ ॥ ८ ॥

8. *Vājī vājeṣu dhīyate' dhvareṣu pra ṇīyate.
Vipro yajñasya sādhanah.*

Agni, tempestuous power and vibrant accomplisher of yajnic creation, is adopted, lighted and accelerated in top gear in scientific and technological programmes of friendly and cooperative nature.

धिया चक्र वरण्या भूतानां गभमा दध ।
द स्य पितरं तना ॥ ९ ॥

9. *Dhiyā cakre vareṇyo bhūtānāṃ garbhamā dadhe.
Dakṣasya pitaraṃ tanā.*

Agni, lord of our love and choice, as parent and teacher, bears the natural child, seed of evolving humanity, in protective and educational custody and, with expansive intelligence, completes the growth and accomplishment of the child to the future protector and promoter of human expertise and perfection through educational rebirth, into the full man as a 'dvija'.

नि त्वा दध वरण्यं द स्यळा सहस्कृत ।
अग्र सुदीतिमुशिजम ॥ १० ॥

10. *Ni tvā dadhe vareṇyaṃ dakṣasyeḷā sahaśkrta.
Agne sudītimuśijam.*

Agni, child of omnipotence, brilliant with intelligence, and passionate for action, home-coming graduate, darling of our love and choice, just as the Lord's earth holds the divine heat of life, just as the vedi holds the sacred fire for growth to blazing heights of flame, so does Ila, divine word of the Lord, expertise of the fatherly teacher, mother earth, the cow, and the mother teacher of the school, these bear you upto your accomplishment and perfection to full humanity.

अग्निं यन्तुरममुरमृतस्य यागं वनुषः ।
विपा वाजः समिन्धत ॥ ११ ॥

11. *Agniṃ yanturam-apturam-ṛtasya yoge vanuṣaḥ.
viprā vājaiḥ samindhate.*

Intelligent and dynamic people with the desire to accomplish their objects of life light and raise Agni, instant and inspiring moving power, in their yajnic applications, in order to achieve their practical programmes in the pursuit of science and Truth with the best offerings of food and fuels for energy.

ऊजा नपातमध्वर दीद्विवांसमुप द्यवि ।

अग्निमीळ क्विक्रतुम ॥ १२ ॥

12. *Ūrjo napātam-adhvare dīdivāmsam-upa dyavi.
Agnimīḷe kavikratum.*

In yajna, I worship indestructible Agni, child of cosmic energy shining upto the light of heaven, poetic power of refulgent vision and creativity.

इळन्या नमस्यस्तिरस्तमांसि दशतः ।

समग्निरिध्यत वृषा ॥ १३ ॥

13. *Īḷenyo namasyas-tiras-tamānsi darśataḥ.
Samagniridhyate vṛṣā.*

Agni, worthy of worship, worthy of reverence and salutations, virile and generous, is beautiful, it conquers the darkness of the world and is lighted and raised in yajnas.

वृषा अग्निः समिध्यत श्वा न दववाहनः ।

तं हविष्मन्त इळत ॥ १४ ॥

14. *Vṛṣo agniḥ samidhyate'svo na devavāhanah.
Tam haviṣmanta īlate.*

Virile and generous, Agni is lighted and raised, it shines and blazes. It is the carrier of fragrance to the

divinities of heaven and earth. Devotees bearing sacred offerings worship it in yajna.

वृषणं त्वा वयं वृषन्वृषणः समिधीमहि ।

अग्र दीद्यतं बृहत ॥ १५ ॥

15. *Vṛṣaṇam tvā vayam vṛṣan vṛṣaṇaḥ samidhī-mahi.
Agne dīdyataṁ brhat.*

Agni, virile and generous as showers of rain, refulgent lord of light and yajna, we, overflowing at heart with faith and generosity, light the fire of yajna rising and shining across the vast spaces.

Mandala 3/Sukta 28

Agni Devata, Vishvamitra Gathina Rshi

अग्र जुषस्व ना हविः पुरोळाशं जातवदः ।

पातःसाव धियावसा ॥ १ ॥

1. *Agne juṣasva na haviḥ puroḷāśam jātavedaḥ.
prātaḥ sāve dhiyāvaso.*

Agni, lord of universal knowledge, wisdom and vision, inspiration for the refinement, expansion and elevation of intelligence, pray accept our homage of delicious food and fragrance in the morning session of yajna.

पुरोळा अग्र पचतस्तुभ्यं वा घा परिष्कृतः ।

तं जुषस्व यविष्ठ्य ॥ २ ॥

2. *Puroḷā agne pacatastubhyaṁ vā ghā pariṣkṛtaḥ.
taṁ juṣasva yaviṣṭhya.*

Agni, most youthful creative power of universal

energy and intelligence, purified, refined and matured is this offering of love and faith for you. Accept it, enjoy it, and let the fragrance rise and pervade the spaces.

अग्रं वीहि पुराळाशमाहुतं तिराअह्नयम् ।

सहसः सूनुरस्यध्वर हितः ॥ ३ ॥

3. *Agne vīhi puroḷāśam-āhutam tiro-ahnyam.*
sahasah sūnurasyadhvare hitah.

Agni, light and power of life, accept this food of homage, prepared, seasoned, amply matured and offered in the first session of the day's yajna. Spirit of omnipotence you are, invoked, invited, lover and diversifier of yajna.

माध्यंदिनं सर्वं जातवदः पुराळाशमिह कव जुषस्व ।

अग्रं यहस्य तव भागधयं न प मिनन्ति विदथेषु धीराः ॥ ४ ॥

4. *Mādhyamdine savane jātavedaḥ puroḷāśamiha kave juṣasva.* *Agne yahvasya tava bhāgadheyam na pra minanti vidatheṣu dhīrāḥ.*

Agni, lord of vision and imagination, omniscient and omnipotent, ever vigilant on the move, come and share your part of the delicacies in the middle session of the day's yajna. Yajakas of constant devotion never transgress their dedication and commitment to you, they never fail to make the offering.

अग्रं तृतीयं सर्वं हि कानिषः पुराळाशं सहसः सूनवाहुतम् ।

अथा देवध्वरं विपन्यया धा रत्नवन्तममृतषु जागृविम ॥ ५ ॥

5. *Agne tṛīye savane hi kāniṣaḥ puroḷāśam sahasah sūnavāhutam.* *Athā deveṣvadhvaram vipanya-yādhā ratnavantam-amṛteṣu jāgṛvim.*

Agni, lover, inspirer and source of strength and vigour, please to accept this sacred offering of purodash in the third session of yajna and, with our sacred hymns of praise and prayer, carry this stimulating and exciting oblation and the whole yajna of love and non-violence overflowing with jewels of life, and reach it among the immortal divinities of nature and humanity.

अग्रं वृधान आहुतिं पुराळाशं जातवदः ।

जुषस्व तिराअह्नयम् ॥ ६ ॥

6. *Agne vṛdhāna āhutiṁ puroḷāśaṁ jātavedaḥ.*
Juṣasva tiro-ahnyam.

Agni, ever growing, rising and expanding creative power, intelligent, awake and pervading in all that manifests in existence, accept and enjoy this delicious purodash oblation, soma and prayer offered by the end of the day.

Mandala 3/Sukta 29

Agni Devata, Vishvamitra Gathina Rshi

अस्तीदमधिमन्थनमस्ति पजननं कृतम् ।

एतां विश्वत्नीमा भराग्निं मन्थाम पूवथा ॥ १ ॥

1. *Astīdamadhimanthanamasti prajananaṁ kṛtam.*
Etāṁ viśpatnīmā bharāgniṁ manthāma pūrvathā.

This is the arani-wood, churner of fire. This is the act of churning. And this is the fire generated. Hold on this apparatus of fire generation, sustainer of humanity, so that we may produce the fire as ever before.

अरण्यानिहिता जातवदा गभइव सुधिता गभिणीषु ।

दिवदिव इड्या जागृवद्भिह्विष्मद्भिमनुष्यभिरग्निः ॥ २ ॥

2. *Aranyornihito jātavedā garbha iva sudhito garbhīṇīṣu. Divediva īḍyo jāgrvadbhir-haviṣma-dbhīr-manuṣyebhiragniḥ.*

Agni, immanent in everything in existence, it is hidden in the two arani woods (the lower base and the upper churner), like the embryo neatly nestled in the womb of pregnant mothers. Agni is worthy of love and reverence, and it ought to be generated by people who are alert and awake and possess the right inputs and apparatuses in plenty.

उत्तानायामव भर चिकित्वान्त्सद्यः पवीता वृषणं जजान ।
अरुषस्तूपा रुशदस्य पाज इळायास्पुत्रा वयुनं जनिष्ट ॥ ३ ॥

3. *Uttānāyāmava bharā cikitvān tsadyaḥ pravītā vṛṣaṇam jajāna. Aruṣastūpo ruśadasya pāja iālāyāspuṭro vayune'janiṣṭa.*

O man of knowledge, specialist of fire and energy, put the upper arani on the lower properly positioned, churn, and, through friction, the lower one would produce the bright flame, current of energy, like a column of light. Mighty is its force and speed, which, like the child of earth and knowledge, takes birth and comes to life in the dark recesses of the earth mother's womb and rises in the knowledge of man and human yajna.

इळायास्त्वा पद वयं नाभा पृथिव्या अधि ।
जातवदा नि धीमह्यग्र हव्याय वा हव ॥ ४ ॥

4. *Iḷāyāstvā pade vyaṁ nābhā pṛthivyā adhi. Jātavedo ni dhīmahyagne havyāya voḷahave.*

Agni, immanent fire energy, we place you and

light you in the vedi on the floor of the earth in order that our oblations into the fire of yajna be carried across the globe and into the midst of the sky.

मन्थता नरः क्विमद्वयन्तं पचतसममृतं सुपतीकम् ।

यज्ञस्य क्तुं पथमं पुरस्तादग्निं नरा जनयता सुशर्वम् ॥ ५ ॥

5. *Manthatā narah kavimadvayantaṁ pracetasam-amṛtaṁ supratīkam. Yajñasya ketuṁ pratha-maṁ purastādagniṁ nara janayatā suśevam.*

All ye leaders of humanity, explore and research into Agni full of latent possibilities of life, unique power, profusely revealing, indestructible, beautiful of form, lighthouse of yajnic production and immensely useful. O pioneers of science and fire power, generate this prime energy as your first priority of research and development.

यदी मन्थन्ति बाहुभिवि राचत श्वा न वाज्यरुषा वनष्वा ।
चित्रा न यामां श्विनारनिवृतः परि वृणक्त्यश्मनस्तृणा
दहन ॥ ६ ॥

6. *Yadī manthanti bāhubhirvi rocate'svo na vājya-ruṣo vaneṣvā. Citro na yāmannaśvinoranivṛtaḥ pari vṛṇaktyaśmanastrṇā dahan.*

When the yajakas churn the arani woods with their arms to produce Agni, it rises like a potent force and shines in flames, radiant as in the light waves of the sun and moon in circuitous motion, incessant and wondrous beautiful, and it burns the grass all round on earth, dislodges the stones on mountains and breaks the clouds in the sky.

जा॒ता अ॒ग्नी रा॑चत॒ चकि॑ताना वा॒जी वि॒पः क॒विश॒स्तः
सु॒दानुः॑ । यं द॒वास॒ इड्यं॑ वि॒श्ववि॒दं ह॒व्यवा॒हम॑द॒धुर-
ध्व॒रषु॑ ॥ ७ ॥

7. *Jāto agnī rocate cekitāno vājī vipraḥ kaviśastah sudānuḥ. Yaṁ devāsa īḍyaṁ viśvavidam havya-vāham-adadhur-adhvareṣu.*

Arisen, Agni shines, warm and soothing and beautiful as flames of fire, illuminating as light, energy and strong horse power, travelling, reaching vibrant, sensitive and even bearing intelligence, rich with lovely gifts, sung and celebrated by wise visionaries: which sacred and universal power, carrier and creator of life's fragrance, brilliant people serve, create and use in yajnic programmes of love and non-violence for the general good.

सी॒द हा॒तः स्व॑ उ॒ लो॒क चि॒कित्वा॑न्त्सा॒दया॑ य॒ज्ञं सु॒कृत॑स्य
या॒ना । द॒वावी॑द॒वान् ह॒विषा॑ य॒जास्य॑ग्रं बृ॒हद्य॑ज॒मान् वया॑
धाः ॥ ८ ॥

8. *Sīda hotaḥ sva u loke cikitvāntsādayā yajñam sukṛtasya yonau. Devāvīrdevān haviṣā yajāsyag-ne br̥had yajamāne vayo dhāḥ.*

High priest of yajna, expert performer, be seated in your own place of performance. Set up and conduct the yajna in the house of the man of noble creative action. Agni, lord of light and fire and energy you are the protector and promoter of good and benevolent people and you serve the powers of nature. Create and bring abundant gifts of food and energy, good health and long age, and bless the yajamana.

कृणात धूमं वृषणं सखाया स्रधन्त इतन् वाजमच्छ ।
अयमग्निः पृतनाषाट सुवीरा यन् दवासा असहन्त दस्यून ॥ ९ ॥

9. *Kṛṇota dhūmaṁ vṛṣaṇaṁ sakhāyo'sredhanta itana vājamaccha. Ayamagniḥ pṛtanāṣaṭ suvīro yena devāso asahanta dasyūn.*

Friends, comrades of yajna, create the clouds of vapours and steam, laden with rain showers of wealth and fertility, immediately, unerringly, enthusiastically. Move forward and rise to the heights of strength, energy and power. This fire of yajna is the winner of battles, heroic, by which good people challenge and win over the forces of evil.

अयं त यानिऋत्विया यता जाता अराचथाः ।
तं जानाग्न आ सीदाथा ना वधया गिरः ॥ १० ॥

10. *Ayam te yonirṛtviyo yato jāto arocathāḥ. Tam jānannagna ā sīdāthā na vardhayā girah.*

Agni, master of knowledge, light and fire, and energy, this vedi, this fire, this arani wood, the deep dense earth, the laboratory, seat and source of energy, is your home and identity from where, according to the seasons, you arise and shine. Knowing that, come, sit on the vedi, and then let our hymns of divine adoration rise to the heights of heaven.

तनूनपादुच्यत गभ आसुरा नराशंसा भवति यद्विजायत ।
मातरिश्वा यदमिमित मातरि वातस्य सगा अभवत्सरी-
मणि ॥ ११ ॥

11. *Tanūnapāducyate garbha āsuro narāśaṁso bhavati yad vijāyate. Mātariśvā yadamimīta mātari vātasya sargo abhavat sarīmaṇi.*

When Agni is pervasive and immanent in space, it is called 'garbha', the foetus in the womb of space. When it pervades and energises the wind, it is called 'Narashansa' which rises as the object of admiration by the people. When it expands its power and presence in the sky, it is called 'matarishva', lying and breathing in the lap of the mother. And when it moves in fast motion, then it means 'the blowing of the storm'.

सुनिमथा निमथितः सुनिधा निहितः कविः ।

अग्रं स्वध्वरा कृणु द्वान्द्वयत यज ॥ १२ ॥

12. *Sunirmathā nirmathitaḥ sunidhā nihitaḥ kaviḥ.
Agne svadhvarā kṛṇu devān devayate yaja.*

Agni, brilliant light, fire and power, well produced with powerful tools and apparatuses, safely stored, well preserved in concentrations as in batteries, is a revolutionary illuminative power. O master of light and power of energy, Agni, develop and expand our yajnas of production and call up, advance, concentrate and conserve the wonderful powers of nature for the devotees of peace and progress.

अजीजन मृतं मर्त्यासा स्त्रमाणं तरणिं वीळुजम्भम । दश
स्वसारा अगुवः समीचीः पुमांसं जातमभि सं रभन्त ॥ १३ ॥

13. *Ajījanannamṛtaṁ martyāśa'stremāṇaṁ taraṇim
vīḷujambham. Daśa svasāro agruvaḥ samīcīḥ
pumāṁsaṁ jātamabhi saṁ rabhante.*

Men of science and technology produce the immortal, imperishable and forceful motive power of Agni, and ten moving streams of water, ten fingers of the hands, moving forward in nimble work, all working

together like ten sisters, welcome and advance this dynamic power for the good of humanity as it is produced.

प सप्तहाता सनकादराचत मातुरुपस्थ यदश चदूधनि । न
नि मिषति सुरणा दिवदिव यदसुरस्य जठरादजायत ॥ १४ ॥

14. *Pra saptahotā sanakādarocata māturupasthe yadaśocadūdhani. Na ni miṣati suraṇo dive dive yadasurasya jaṭharādayāyata.*

Served by seven priests and seven pranic energies, Agni arises from its eternal cause and shines bright and beautiful in the lap of its mother source, earth, wind and sky, and the solar region, illuminant in the dark night as well, proclaiming itself as the victor of battles day by day, day and night, without a wink of let up, since it is born of a powerful mother source, Vayu, eternal energy of existence.

अमित्रायुधा मरुतामिव प्रयाः पथमजा बह्वणा विश्वमि-
द्विदुः । द्युम्नवद बह्व कुशिकास एरिर एकैका दम अग्निं
समीधिर ॥ १५ ॥

15. *Amitrāyudho marutāmiva prayāḥ prathamajā brahmaṇo viśvamid viduḥ. Dyumnavad brahma kuśikāsa erira eka-eko dame agniṁ samīdhire.*

Those who, like the forward forces of the winds, fight against the enemies, who are first born favourites of the Lord, and highly ambitious, who light the fire in the home, each one of them, and who know the whole world of the Lord's creation : they are blest with the joy of wealth, power and honour in life.

यदद्य त्वा पयति यज्ञ अस्मिन्हातश्चिकित्वा वृणीमहीह ।
 ध्रुवमया ध्रुवमुताशमिष्टाः पजानन्विद्वाँ उप याहि
 सामम ॥ १६ ॥

16. *Yadadya tvā prayati yajñe asmin hotaścikitvo'-
 vṛṇīmahīha. Dhruvamayā dhruvamutāśamiṣṭhāḥ
 prajānan vidvāñ upa yāhi somam.*

O master of the science of yajna, in this corporate programme of yajnic creation being organised to-day, we elect you to the office of the highpriest and chief yajaka. Be firm herein, and let peace and Dharma prevail all round firmly, and O scholar of eminence, creating the soma joy of life, come, enjoy the pleasure yourself.

Mandala 3/Sukta 30

Indra Devata, Vishvamitra Gathina Rshi

इच्छन्ति त्वा साम्यासः सखायः सुन्वन्ति सामं दधति
 पयांसि । तिति तन्त अभिशस्तिं जनानामिन्द त्वदा कश्चन
 हि पकृतः ॥ १ ॥

1. *Ichchanti tvā somyāsaḥ sakhāyaḥ sunvanti somam
 dadhati prayāmsi. Titikṣante abhiśastim janā-
 nāmindra tvadā kaścana hi praketaḥ.*

Indra, lord of honour, power and glory, friends and lovers of soma, excellence and joy of life, crave your love and friendship. They distil the soma, the very essence of life's meaning and value, and command the honour and prosperity of living. They forbear the calumny, malignity and even the violence of society, for they know that none is wiser than you, nothing is of

higher value than your love and friendship.

न त दूर परमा चिदजास्या तु प याहि हरिवा हरिभ्याम ।
स्थिराय वृष्ण सर्वना कृतमा युक्ता गावाणः समिधान
अग्रा ॥ २ ॥

2. *Na te dūre paramā cid rajāṁsyā tu pra yāhi harivo haribhyam. Sthirāya vṛṣṇe savanā kṛtemā yuktā grāvāṇaḥ samidhane agnau.*

The farthest of spaces are not too far for you, O lord commander of the waves of super energy. Come by the circuit of the vibrations of light, instant carriers of yours. These yajnas are enacted for the lord omnipotent and omnificent on the move without motion, (being omnipresent, immanent and pervasive in every particle of matter, energy and thought). Come, the fire is kindled and blazing, the crush is ready for soma, and the clouds are laden with showers.

इन्द्रः सुशिप' मघवा तरुत्रा महावातस्तुविकूमिऋघावान ।
यदुगा धा बाधिता मत्येषु क्व' त्या त वृषभ वीयाणि ॥ ३ ॥

3. *Indraḥ suśipro maghavā tarutro mahāvṛāta-stuvikūrmirṛghāvān. Yadugro dhā bādhito martyeṣu kvatyā te vṛṣabha vīryāṇi.*

Indra, lord of honour and majesty, self-protected and strongly helmeted, abundant in wealth, saviour and pilot over the seas, commander of disciplined and committed soldiers, lord of instant action, destroyer of enemies, when opposed among mortals, you rise with blazing power and passion. O lord of valour and generosity, where are those acts and heroic powers of yours?

त्वं हि ष्मा च्यावय च्युतान्यका वृत्रा चरसि जिघ्रमानः ।

तव द्यावापृथिवी पर्वतासा नुवताय निर्मितव तस्थुः ॥ ४ ॥

4. *Tvaṁ hi śmā cyāvayannacyutānyeko vṛtrā carasi jighnamānaḥ. Tava dyāvāpṛthivī parvatāso'nu vratāya nimiteva tasthuḥ.*

Indra, ruling lord of humanity, you roam around with dignity shaking and breaking firm and otherwise unshakable clouds, hoarders, strongholds of darkness and ignorance and other enemies of humanity all by yourself. The earth and heaven, clouds and mountains, all in measured movement devoutly committed to your law and discipline abide and act in obedience to your will.

उताभय पुरुहूत श्रवाभिरका दू हर्मवद वृत्रहा सन । इम
चिदिन्द्र रादसी अपार यत्संगृभ्णा मघवन्काशिरित् ॥ ५ ॥

5. *Utābhaye puruhūta śravobhireko dr̥lhamavado vṛtrahā san. Ime cidindra rodasī apāre yat saṁ-gr̥bhṇā maghavan kāśirit te.*

Also, O lord ruler of humanity and the world, Indra, invoked, invited and celebrated by many, in your glory, being free from fear, destroyer of demonic darkness and breaker of mountainous clouds all by yourself, whatever you firmly speak with your awful voice of thunder, and the way you hold and sustain these measureless earths and heavens, O lord of power and grandeur, is but a reflection of your majesty.

प सू त इन्द्र पवता हरिभ्यां प त वजः पमृण त्तु शत्रून् ।
जहि पंतीचा अनूचः पराचा विश्वं सत्यं कृणुहि विष्ट-
मस्तु ॥ ६ ॥

6. *Pra sū ta indra pravatā haribhyām pra te vajraḥ pramṛṇannetu śatrūn. Jahi prañico anūcaḥ parāco viśvaṁ satyaṁ kṛṇuhi viṣṭamastu.*

Indra, may your chariot going forward by the speed of winds and sunrays move on majestically. May your thunderbolt, destroying the enemies, shoot forward victorious. Destroy the opposition at the back, close at hand in secret, and upfront in action. Let truth reign in the world and let it prevail everywhere.

यस्म॒ धायु॒रद॒धा म॒त्यायाभ॑क्तं चि॒द्भज॑त ग॒ह्यं॑ सः ।

भ॒दा त॑ इ॒न्द सु॒मति॑घृ॒ताची॑ स॒हस्र॑दाना पुरु॒हूत॑ रा॒तिः ॥ ७ ॥

7. *Yasmai dhāyuradadhā martyāyābhaktaṁ cid bhajate gehyaṁ saḥ. Bhadrā ta indra sumatir-ghṛtācī sahasradānā puruhūta rātiḥ.*

Indra, lord of abundance, wealth and honour, the mortal man, for whom you hold and bring the gifts of life and grace he has never had so far, gets and enjoys all that as his homely blessings of everyday. O lord invoked, served and celebrated by all people of the world, blissful is your love and kindness, abundant and overflowing your generosity, thousandfold your charity.

स॒हदा॑नुं पुरु॒हूत॑ ि॒यन्त॑म॒हस्त॑मि॒न्द सं पि॑ण॒क्कुणा॑रुम ।

अ॒भि वृ॒त्रं वध॑मानं॒ पिय॑रुम॒पाद॑मि॒न्द त॒वसा॑ जघन्थ ॥ ८ ॥

8. *Sahadānum puruhūta kṣiyantamahastamindra saṁ piṇak kuṇārum. Abhi vṛtraṁ vardhamānaṁ piyārum-apādam-indra tavaśa jaghantha.*

Indra, lord of power, justice and majesty, universally invoked, served and celebrated, just as the sun, with its blaze, strikes the dark demon of the cloud,

thundering, growing, flying with the winds, breaks it and crushes it into gladdening showers, so do you, with your power and justice, strike the dark hoarding demons of society coexisting camouflaged with the rich and liberal progressive people, vociferous, fattening, and scoffing at the poor, make them ineffective to grab with the hands and rush around robbing the innocent, break open the hoarded wealth and let it out in showers for the joy of general society.

नि सा॒म॒नामि॒षिरा॒मिन्द्र॒ भूमिं॑ म॒हीम॑पा॒रां स॒दन॑ स॒सत्थ॑ ।
अस्त॑भ॒नाद॑ द्यां वृ॒ष॒भा अ॒न्तरि॑ । म॒ष॒न्त्वाप॒स्त्वय॑ह
प॒सूताः ॥ ९ ॥

9. *Ni sāmāmiṣirāmindra bhūmiṁ mahīmapā-rāṁ sadane sasattha. Astabhnād dyāṁ vṛṣabho anta-rikṣam-arṣantvāpas-tvayeha prasūtāḥ.*

Lord ruler of the world, seat yourself in the house of yajna on the dear green earth, abundant, peaceful, mighty and measureless. Indra, lord omnipotent and generous sustains the heavens of light and the middle regions of the skies. Let the waters created by you in heaven and skies reach here on the earth. O lord ruler, let the actions performed by you on the seat of yajna reach the skies and the heavens with the fragrance.

अ॒ला॒तृणा॑ व॒ल इन्द्र॑ व॒जा गाः पु॒रा ह॒न्ताभ॑य॒माना॑ व॒यार॑ ।
सु॒गान्प॒था अ॑कृ॒णाऱि॒रज॒ गाः पा॒व॒न्वाणीः॑ पु॒रुहू॑तं
ध॒र्मन्तीः ॥ १० ॥

10. *Alātrṇo vala indra vrajo goḥ purā hantorbhayamāno vyāra. Sugān patho akṛṇon niraje gāḥ prāvan vāṇīḥ puruhūtaṁ dhamantīḥ.*

Indra, lord of the universe, omnipotent you are, destroyer of the enemies. You protect the cow stalls, the earth's orbit and the flow of speech, and the enemy, stricken with fear, retreats even before the blow of the thunderbolt is struck. You create safe and straight highways for the cows to move, for the earths and stars to revolve and for the Divine Speech to flow in the vibrations of nature and the mind of humanity so that songs of celebration arise and resound in space in homage to the Lord invoked and worshipped by the universe.

एका द्व वसुमती समीची इन्द्र आ पपा पृथिवीमुत द्याम ।
उतान्तरि' तादभि नः समीक इषा रथीः सयुजः शूर
वाजान ॥ ११ ॥

11. *Eko dve vasumatī samīcī indra ā paprau pṛthi-vīmuta dyām. Utāntarikṣādabhi naḥ-samīka iṣo rathīḥ sayujah sūra vājān.*

Indra, lord of light, riding the chariot of glory, all by himself fulfils with his lustre both heaven and earth together full of wealth. May you, O lord of valour and lustre, and our friends bring us from the skies food and energy and wealth of knowledge all in one.

दिशः सूया न मिनाति पदिष्टा दिवदिव हय'श्वपसूताः । सं
यदानळध्वन् आदिदश्वविमार्चनं कृणुत तत्त्वस्य ॥ १२ ॥

12. *Diśaḥ sūryo na mināti pradiṣṭā divedive harya-śvaprasūtāḥ. Saṁ yadānaḥadhvana ādidaśvair-vimocanaṁ kṛṇute tat tvasya.*

The sun traverses and illuminates the directions of space day by day indicated and roused to activity by the rays of light but does not transgress them, and when

it reaches a particular stage of the journey, it withdraws the light and releases the region to rest for the night. This too is a reflection of the power and glory of Indra, Lord Almighty.

दिदृ॑न्त उ॒षसा॒ याम॑ ।॒क्तावि॒वस्व॑त्या॒ महि॑ चि॒त्रमनी॑कम ।
विश्व॑ जानन्ति॒ महि॑ना॒ यदागा॒दिन्द॑स्य॒ कम॒ सुकृ॑ता
पुरू॑णि ॥ १३ ॥

13. *Didṛkṣanta uṣaso yāmannaktorvivasvatyā mahi citramanīkam. Viśve jānanti mahinā yadāgādiṇḍasya kam sukṛtā puruṇi.*

When the night is on the way out, all the inmates of the living world love to see the great and glorious light of the dawn proclaiming the majesty of the rising sun, and, when the dawn arises, they realise the holiness and grace of Indra's infinite acts of omnipotence.

महि॑ ज्याति॒निहितं॑ व॒ णा॑स्वामा॒ पक्वं॑ चरति॒ बिभ॑ती गाः ।
विश्वं॑ स्वाद्वा॒ संभृ॑तमु॒स्त्रिया॑यां॒ यत्सी॑मिन्दा॒ अद॑धाद्भाज॒नाय॑ ॥ १४ ॥

14. *Mahi jyotirnihitam vakṣaṇāsvāmā pakvaṁ carati bibhratī gauḥ. Viśvaṁ svādma sambhṛtamusriyāyām yat sīmindro adadhād bhojanāya.*

The moving world moves on bearing the great and glorious light of the lord and whatever mature and maturing vitality is held in the flowing streams of nature's matter and energy, and whatever delicious delicacies are treasured in the earth and in the cow's udders, all these Indra creates and holds therein for the sustenance of life in existence.

इ॒न्द॒ दृ॒ह्य॑ या॒मका॒शा अ॑भू॒वन्य॒ज्ञाय॑ शि॒ ॥ गृ॒णत॒ सखि॑भ्यः ।
दु॒मा॒यव॑ दु॒रवा॒ मत्या॑सा नि॒षङ्गि॑णा रि॒पवा॒ हन्त्वा॑सः ॥ १५ ॥

15. *Indra dṛhya yāmakośā abhūvan yajñāya śikṣa grṇate sakhibhyaḥ. Durmāyavo durevā martyāso niṣaṅgiṇo ripavo hantvāsaḥ.*

Indra, lord giver of light, knowledge and the beauty and prosperity of life, be firm, advance and grow higher and stronger. There are treasures on the way, highways and byways, impediments and obstructions. Enlighten and warn friends and admirers about these for the sake of yajnic living and advancement. There are people crafty, malignant, armed robbers, enemies and killers in ambush. Warn of these and protect the disciple.

सं॒घा॒र्षः शृ॒ण्व व॒मर्॒मित्र॑ज॒ही न्य॑ष्व॒शनिं॑ तपि॒ष्ठाम॑ । वृ॒श्च-
मु॒धस्ता॒द्वि रु॒जा स॒हस्व॑ ज॒हि र ॥ १६ ॥

16. *Sam goṣaḥ śṛṇve'vamair-amitrair-jahī nyeśva-śaniṁ tapiṣṭhām. Vṛścemadhistād vi rujā sahasva jahi rakṣo maghavan randhayasva.*

Indra, lord of majesty, I hear the tumult of the covert enemies below. Strike on them the fieriest thunderbolt. Pluck them off from the root. Challenge and beat them down, destroy them, annihilate them, eliminate the demons.

उ॒द्धृ॒ र ॥ स॒ह॒मूल॑मि॒न्द वृ॒श्चा म॒ध्यं प॒त्यगं॑ शृ॒णीहि॑ । आ
की॒र्वतः॑ स॒ल॒लूकं॑ च॒कथ॑ ब॒ह्व॒द्विष॑ तपु॒षिं ह॒तिम॑स्य ॥ १७ ॥

17. *Ud vṛha rakṣaḥ sahamūlamindra vṛścā madhyam pratyagram śṛṇīhi. Ā kīvataḥ salalū-kaṁ cakārtha brahmadviṣe tapuṣiṁ hetimasya.*

Indra, lord of power and justice, sustainer of life and its progress, pluck off the evil from the root, break it at the middle, nip it in the bud and at every shoot, and, having cast the fiery thunderbolt upon the saboteurs of truth and justice, life and law of existence, destroy their hate and enmity to the farthest end of their reach.

स्वस्त्य वाजिभिश्च पणतः सं यन्महीरिष आसत्सि पूवीः ।
राया वन्तारा बृहतः स्यामा स्म अस्तु भग इन्द पजा-
वान् ॥ १८ ॥

18. *Svastaye vājibhiṣca praṇetaḥ saṁ yanmahīriṣa āsatsi pūrvīḥ. Rāyo vantāro brhataḥ syāmā'sme astu bhaga indra prajāvān.*

Indra, discriminative leader and pioneer in the pursuit of truth and excellence, as for the good and well-being of life, with your warlike heroes and powers of science and technology, you sit on the seat of the earth's yajna, preside over the wealth of the nations and guide the ambitions of humanity revealed and pursued of old. May we, we pray, be sharers in the vast wealth and prosperity of the world and may the blessings of generations of man power and honour, prosperity and excellence shower upon us all under your leadership.

आ ना भर भगमिन्द द्युमन्तं नि त दृष्णस्य धीमहि परक् ।
ऊवइव पपथ कामा अस्म तमा पृण वसुपत वसूनाम ॥ १९ ॥

19. *Ā no bhara bhagamindra dyumantaṁ ni te deśṇasya dhīmahi prareke. Ūrva iva paprathe kāmō asme tamā pṛṇa vasupate vasūnām.*

Indra, lord of wealth, honour and majesty, bring

us the honour and excellence of prosperity full of light and wisdom. Let us abide and persevere in the abundance of your grace and kindness. Let our aspirations rise high and higher like the flames of yajna fire. O lord ordainer of the wealth of existence, ruler and protector of our hearth and home, let our aspirations and ambitions for total fulfilment be realised.

इ॒मं का॒मं म॒न्दया॒ गा॒भि॒र॒श्व॒श्च॒न्द्र॒व॒ता॒ रा॒ध॒सा॒ प॒प॒थ॒श्च ।
स्व॒य॒वा॒ म॒ति॒भि॒स्तु॒भ्यं॒ वि॒पा॒ इ॒न्द्रा॒य॒ वा॒हः॒ कु॒शि॒का॒सा॒
अ॒क॒न ॥ २० ॥

20. *Imaṁ kāmam mandayā gobhiraśvaiścandravatā rādhasā paprathaśca. Svaryavo matibhistubhyam viprā indrāya vāhaḥ kuśikāso akran.*

Let this prayer and aspiration be fulfilled in joy with the attainment of cows, lands and the light of words divine at the speed of light, and let it expand with the golden beauty of the moon and accomplishment of life's end and aim, a prayer and aspiration such as lovers of joy, intelligent celebrants, with the best of their wit and imagination, construct and compose in poetry and express in loud voice for you, lord Indra. They are carriers of the divine message as we are, waiting for fulfilment.

आ ना॑ गा॒त्रा द॑दृ॒हि गा॒प॒त॒ गाः॒ स॒म॒स्म॒भ्यं॒ स॒न॒या॑ य॒न्तु॒
वा॒जाः॑ । दि॒व॒ ता॑ अ॒सि॒ वृ॒ष॒भ॒ स॒त्य॒शु॒ष्मा॒ स्म॒भ्यं॒ सु॒
म॒घ॒व॒न्बा॒धि गा॒दाः॑ ॥ २१ ॥

21. *Ā no gotrā dardṛhi gopate gāḥ samasmabhyam sanayo yantu vājāḥ. Divakṣā asi vṛṣabha satyaśuṣmo'smabhyam su maghavan bodhi godāḥ.*

Indra, generous lord of honour and valour, protector and promoter of lands and cows, strengthen and advance our families, expand our lands and shine our speech. May knowledge of science and divinity, speed and power come to us peacefully as our share of good fortune. Lord of light and knowledge you are, virile and generous, commanding real strength, lord of power and prosperity, giver of lands and cows. Give us the light, give us the knowledge, let us awake into new life.

शुनं हुवम मघवान्मिन्दमस्मिन्भर नृतमं वाजसाता ।
 शृण्वन्तमुगमूतय समत्सु घ्नन्तं वृत्राणि संजितं धना-
 नाम ॥ २२ ॥

22. *Śunaṁ huvema maghavānam-indram-asmin
 bhare nṛtamaṁ vājasātau. Śṛṇvantam-ugram-
 ūtaye samatsu ghnantaṁ vṛtrāṇi saṁjitaṁ
 dhanānām.*

We invoke, sing and celebrate Indra, lord giver of light and wisdom, commander of honour and prosperity, highest guide and leader of humanity, in this battle of life. Instantly does he listen to our prayers, bright and blazing is he in the battles and contests of life for protection, killer where he must be, breaker of the clouds of darkness, ignorance and poverty, and he is the winner, collector and consolidator of the wealths of life. We invoke him for protection, progress and victory in our battles of life.

Mandala 3/Sukta 31

*Indra Devata, Vishvamitra Gathina or Kushika
Aishirathi Rshi*

शासद्वह्निदुहितुनप्त्यं गाद्विद्वान् ऋतस्य दीधितिं सपयन ।

पिता यत्र दुहितुः सकमृञ्जन्त्सं शगम्यन् मनसा दधन्व ॥ १ ॥

1. *Śāsad vahnirduhiturnaptyam gād vidvān ṛtasya dīdhitim saparyan. Pitā yatra duhituḥ sekam-rñjantsam śagmyena manasā dadhanve.*

Let the scholar dedicated to the cosmic law of solar radiation approach and study the morning rays of the sun, grand children of the sun, being children of the dawn which is the sun's daughter, and let him study the light and communicate the knowledge to his disciples — even to control and apply the light in practical use. And just as a father clothes and beautifies his grand child, the daughter's baby, and feels happy and proud at heart, so would the scholar augment the beauty and power of sun rays born of the sun, converting darkness into day light, and feel happy and proud.

न जामय तान्वा रिक्थमारक्चकार गर्भं सनितुनिधानम् ।

यदी मातरा जनयन्त वह्निमन्यः कृता सुकृतारन्य
ऋन्धन ॥ २ ॥

2. *Na jāmaye tānvo rikthamāraik cakāra garbham sanitur-nidhānam. Yādī mātaro janayanta vahni-manyah kartā sukṛtoranya ṛndhan.*

The son does not set apart the patrimony for the son-in-law, he prepares the sister and accomplishes her with education, culture and presents for his wife, the mother of his children. The parents give birth to children,

son and daughter, one for the filial rites and duties for themselves and family, the other as beneficiary of the sanctities and accomplishments.

अ॒ग्नि॒जज्ञ जु॒ह्वा॑ रज॒माना॑ म॒हस्पु॒त्राँ अरु॑षस्य॒ प॒य ।

म॒हान्ग॒भा म॒ह्या जा॒तम॑षां म॒ही प॒वृद्ध॑य॒श्वस्य॑ य॒ज्ञः ॥ ३ ॥

3. *Agnirjajñe juhvā rejamāno mahasputrāñ aruṣasya prayakṣe. Mahān garbho mayhā jātameṣām mahī pravṛddharyaśvasya yajñaiḥ.*

Agni arises in flames of fire fed with the ladle of ghrta in the service of the sun in order to press forward the children, i.e., rays of the sun. Great is the offspring, i.e., the day, of this great power born of the refulgence of the rays, and great is the movement of the sun by virtue of the cosmic yajna.

अ॒भि ज॒त्रीर॑सच॒न्त स्पृ॒धानं॑ म॒हि ज्योति॑स्ति॒मसा॒ निर॑जान॒न ।

तं जा॒न॒तीः प॒त्युदा॑य पु॒षासः॑ प॒तिग॑वा॒मभ॒वद॒क् इन्द्रः॑ ॥ ४ ॥

4. *Abhi jaitrīrasacanta sprdhānam mahi jyotistamaso nirajānan. Taṁ jānatīḥ pratyudāyannuṣāsaḥ patir-gavām-abhavad-eka indrah.*

Victorious Maruts, currents of cosmic energy, join and serve the sun, fighting the forces of darkness, thereby manifesting the mighty light rising out of the night's darkness. Similarly, manifesting the sun rise, they serve the dawns in consequence. And Indra, lord self-refulgent, the sun, is the generator of the dawns and the rays of light which bring about the day.

वी॒ळा स॒तीर॑भि॒ धीरा॑ अ॒तृन्द॑न्पा॒चाहि॑न्व॒न्मन॑सा स॒प्त वि॒षाः ।

वि॒श्वाम॑वि॒न्दन्प॒थ्यामृ॑तस्य॒ प॒जान॑ति॒त्ता नम॑सा वि॒वश ॥ ५ ॥

5. *Viṭlau satīrabhi dhīrā atṛndan prācāhinvan manasā sapta viprāḥ. Viśvāmavindan pathyā-mṛtasya prajānannittā namasā viveśa.*

When the seven faculties of the mind and senses grow too strong and rigid in their natural carnality, then saints and sages of patience and courage, knowledge and wisdom, calling up their original strength of the spirit, control their senses, mind and intellect and recover their vision of the path to universal truth and the Divine Law. And the soul, with homage and humility, enters the cave of the heart and discovers the light of Indra, lord of the universe.

विदद्यदीं सरमा रुग्णमदमहि पार्थः पूर्व्यं सध्व्यक्कः ।

अगं नयत्सुपद्य राणामच्छ रवं पथमा जानती गात ॥ ६ ॥

6. *Vidad yaḍī saramā ruṅṇamadrermahi pāthaḥ pūrvyam sadhryakkah. Agramṁ nayat supadya-kṣarāṇāmacchā ravaṁ prathamā jānatī gāt.*

O lady of dynamic thought and action, assessor of the fast moving things of life, if you know the great but broken path of the mountain and have it repaired at once as carved by the ancients, if you know the breach of the cloud known to the ancients and bring it down in showers, if you realise the noble voice of the ancients' words of divinity and lead it forward, you would be the first in knowledge and advancement.

अगच्छदु विप्रतमः सखीय असूदयत्सुकृत गभमदिः । ससान
मया युर्वभिमखस्य त्थाभवदङ्गिराः सद्या अचन ॥ ७ ॥

7. *Agacchadu vipratamah sakhīyannasūdayat sukṛte garbhamadriḥ. Sasāna maryo yuvabhirmakhasyannathābhavadaṅgirāḥ sadyo arcan.*

Let the man of knowledge and wisdom, inspired for action go forward with friends and comrades and break the cloud to bring down the held up showers of rain for the people of yajnic action. Let the man, himself desirous of yajna, share life and action with the youth and, always loving and respecting others, be one with them like the life-blood flowing in the nation's veins.

सुतःसतः पतिमानं पुराभूविश्वा वदु जनिमा हन्ति
शुष्णम । प णा दिवः पद्वीगव्युरचन्त्सखा सखीर-
मुञ्चति-रवद्यात ॥ ८ ॥

8. *Sataḥ sataḥ pratimānam purobhūrviśvā veda janimā hanti śuṣṇam. Pra ṇo divaḥ padavīr-gavyurarcantsakhā sakhīñramuñcanniravadyāt.*

The man on top, friend and comrade of the nation, first among all, who knows the models, equals and adversaries existing from moment to moment, who knows everything that is born on earth, who removes drought and poverty, who rises higher step by step to the light of heaven, who loves friends and respects seniors, may, we pray, save us from calumny, malignity and ill-will.

नि गव्यता मनसा सदुरकः कृण्वानासा अमृतत्वाय गातुम ।
इदं चि ु सदन् भूयषां यन् मासाँ असिषास तृतन ॥ ९ ॥

9. *Ni gavyatā manasā sedurarkaiḥ kṛṇvānāso amṛta-tvāya gātum. Idam cinnu sadanam bhūryeṣām yena māsāñ asiṣāsannṛtena.*

Let those who carve a path to immortality for themselves sit on the holy seats of yajna with earnest desire and sincere mind offering hymns of praise and

prayer to Indra. For sure, this yajna is their expansive seat of action by which, through observance of right conduct and self-sacrifice, they can try to realise their year round objective of spirituality over the months in succession.

संपश्यमाना अमद॒भि॒स्व॒ं पयः॑ प॒त्नस्य॑ रत॒सा॒ दु॒घा॒नाः ।
वि राद॑सी अतप॒द्वाष॑ एषां जा॒त निः॒ष्टामद॑धु॒गाषु॑
वी॒रान॑ ॥ १० ॥

10. *Sampaśyamānā amadannabhi svam payah prasnasya retaso dughānāḥ. Vi rodasī atapad ghoṣa eṣām jāte niṣṭhāmadadhurgoṣu vīrān.*

Watching and realising their own selves they rejoice, tasting the sweets of light and life eternal. The voice of the ecstasy of these settled celebrants rises and shines across earth and heaven and they confirm their faith in the world of Indra's creation and install their faithful heroes on guard over earths and divine voices of love and faith.

स जा॒तभि॑वृ॒त्रहा॑ स॒दु ह॒व्यरु॑दु॒स्त्रिया॑ अ॒सृज॑दि॒न्दा॑ अ॒कः ।
उ॒रू॒च्य॑स्म घृ॒तव॑द्भर॒न्ती॒ मधु॑ स्वा॒न्न दु॒दुह॑ ज॒न्या॒ गाः ॥ ११ ॥

11. *Sa jātebhirvṛtrahā sedu havyairudusriyā asṛjadindro arkaiḥ. Urūcyasmai ghrtavad bharantī madhu svādma duduhe jenyā gauḥ.*

He, Indra, destroyer of darkness, dispeller of ignorance and breaker of the cloud, with simultaneous creations, yajnic materials and yajnic processes of consumption and formation, creates the rays of light in the solar region, planets in the firmament and cows on earth. The wide earth, a very generous mother cow full

of wealth, bearing precious ghrta, water and honey sweets of herbs distils the nectar foods and other delicious materials from nature for this Indra in the service of living beings.

पित्र चिच्चकुः सद॑नं॒ सम॑स्म॒ महि॑ त्विषी॑मत्सुकृ॒ता वि हि॑
ख्य॒न । विष्क॑भ॒न्तः स्क्भ॑न॒ना ज॑नि॒त्री आसी॑ना ऊ॒र्ध्व
र॑भ॒सं वि मि॑न्वन ॥ १२ ॥

12. *Pitre ciccakruḥ sadanam samasmai mahi tviṣīmat sukrto vi hi khyan. Viṣkabhñantaḥ skambhanenā janitrī āsīnā urdhvam rabhasam vi minvan.*

Divine experts of cosmic action build for this father creator and ruler, Indra, a great home, bright and beautiful, illuminate it and proclaim it wide. Themselves sitting firm on the vedi, holding and supporting it as Prakṛti, nature's creative and sustaining force of cosmic gravity, they cast it up in orbit, measuring the force upward and the force of gravity.

म॒ही यदि॑ धि॒षणा॑ शि॒श्नथ॑ धा॒त्सद्या॑वृ॒धं वि॒भ्वं॑ रा॒दस्याः॑ ।
गिरा॑ यस्मि॑ नव॒द्याः संमी॑चीवि॒श्वा इन्द्रा॑य॒ तवि॑षीर॒-
नु॒त्ताः ॥ १३ ॥

13. *Mahī yadi dhiṣaṇā śīśnathe dhāt sadyovṛdham vibhvaṁ rodasyoḥ. Giro yasminnanavadyāḥ samīcīrviśvā indrāya taviṣīranuttāḥ.*

O seeker and celebrant of Indra, nature and divinity, if in the act of exploration, your great intelligence and penetrative vision were to hold on to the ever expansive spirit of heaven and earth, in which the entire light, words and vision of existence, irreproachable and invincible, lie embedded for Indra, then that is the state of sovereignty in research and meditation.

मह्या त॒ स॒ख्यं व॒श्मि श॒क्तीरा वृ॒त्रघ्न॑ नि॒युता॑ यन्ति पू॒वीः ।
महि॑ स्ता॒त्रमव॑ आ॒गन्म॑ सू॒रस्मा॑कं सु म॒घवन्बा॑धि
गा॒पाः ॥ १४ ॥

14. *Mahyā te sakhyam vaśmi śaktīrā vrtraghne niyuto yanti pūrvīḥ. Mahi stotramava āganma sūre-rasmākaṁ su maghavan bodhi gopāḥ.*

Indra, lord of glory and majesty, I love and pray for your favour and friendship. O breaker of the cloud, dispeller of darkness and evil, all eternal powers and energies, divinely ordained, concentrate in you and emanate from you. O lord potent and universal protector, we offer our hymns of praise in your honour and pray for shelter under your protection. Give us the vision, give us the light, give us the knowledge.

महि॑ ।त्रं पु॒रु श॒च॒न्दं वि॒वि॒द्वाना॑दि॒त्सखि॑भ्यश्च॒रथं॑ स॒म॒रत॑ ।
इ॒न्द्रा नृ॑भि॒रज॒न॒द्दी॒द्यानः॑ स॒कं सू॒र्य॑मु॒षसं॑ गा॒तुम॑ग्निम् ॥ १५ ॥

15. *Mahi kṣetram puruścandram vividvānādit sakhibhyaścaratham samairat. Indro nṛbhira-janad dīdyānaḥ sākaṁ sūryamuṣasaṁ gātuma-gnim.*

Indra, lord refulgent, commanding knowledge and wisdom, brings for his devotees and friends vast field and opportunities for action, immense wealth of gold, knowledge and inspiration, movement and expansion. With men, leaders and the force of winds, he provides the light of the sun, beauty of the dawns, inspiration of the Divine Word, the passion of fire, and he creates the paths of progress for them.

अ॒प॒श्चि॒द॒ष वि॒भ्वा॒ऽ द॒मू॒नाः प॒ स॒धी॒ची॒रसृ॒जद्वि॒श्व॒श्च॒न्दाः ।
म॒ध्वः पु॒ना॒नाः क॒विभिः प॒वि॒त्र॒द्युभि॒हिन्व॒न्त्य॒क्तुभि॒ध॒-
नु॒त्रीः ॥ १६ ॥

16. *Apaścideṣa vibhvo damūnāḥ pra sadhrīcīrasṛjad viśvaścandrāḥ. Madhvaḥ punānāḥ kavibhiḥ pavitrair-dyubhir-hinvantyaktubhirdhanutrīḥ.*

And this lord omnipresent and infinite, fiery controller and guardian of human households, creates the waters and the world's golden wealth of materials, knowledge and culture and joy all together. And these waters, honey sweet and purifying, highly productive of food and wealth and joy, inspiring poets with their purest streams, thereby inspire and excite the people day and night for advancement.

(Swami Dayananda interprets 'Apah' metaphorically as intelligent, educated and cultured people of dynamic nature who inspire the nation with their knowledge and conduct.)

अ॒नु कृ॒ष्ण वसु॑धि॒ती जिहा॑त उ॒भ सूर्य॑स्य म॒ह॒ना यज॑त्र ।
प॒रि यत्त॑ म॒हि॒मानं वृ॒ज॒ध्य॒ सखा॑य इ॒न्द्र का॒म्या
ऋ॒जि॒प्याः ॥ १७ ॥

17. *Anu kṛṣṇe vasudhitī jihāte ubhe sūryasya mañhanā yajatre. Pari yat te mahimānaṁ vṛjadyai sakhāya indra kāmāya ṛjipyāḥ.*

The green earth and the bright heaven, holding the wealth of existence, mutually sustained by the force and grandeur of the sun, go round in concord like the dark night and bright day going on and on in unison, both doing homage to the sun. The same force and

grandeur, Indra, lustrous lord ruler of the world, your loving friends, going by the simple paths of truth and law, follow in order to collect the holy grass for cosmic yajna and avert untoward accidents and oppositions.

पति॑भव वृ॒त्रहन्त॑सू॒नृता॑नां गि॒रां वि॒श्वायु॑वृ॒षभा व॑या॒धाः ।
आ ना॑ गहि स॒ख्यभिः॑ शि॒वभि॑म॒हान्म॑हीभि॒रू॒तिभिः॑
स॒र॒ण्यन ॥ १८ ॥

18. *Patirbhava vṛtahantsūnṛtānām girām viśvāyur-vṛṣabho vayodhāḥ. Ā no gahi sakhyebhiḥ śivebhir-mahān mahūbhirūtibhiḥ sarāṇyan.*

Be the protector, sustainer, and promoter of the voices of truth and cosmic laws of existence, O dispeller of darkness, breaker of the cloud and destroyer of evil. You are great, life eternal, generous and virile, universal giver of good health and full age. Come, take us on, moving, reaching, inspiring, with friendship, kindness and benevolence, and bless us with divine modes of protection and progress.

तम॑ङ्गि॒स्व त॑म॒सा स॒प॒य त्व्यं कृ॑णामि स॒न्यस॑ पुरा॒जाम ।
दु॒हा वि या॑हि बहु॒ला अ॒द॒वीः स्व॑श्च ना म॒घव॑न्त्सा॒तय॑
धाः ॥ १९ ॥

19. *Tamaṅgirasvannamasā saparyan navyaṁ kṛṇomi sanyase purājām. Druho vi yāhi bahulā adeviḥ svaśca no maghavantsātaye dhāḥ.*

That Indra, ruler of the world, ancient yet ever new, I honour and serve with homage and salutations in order to join him in the governance and administration of the common wealth. O lord of power, plenty and majesty, throw off and eliminate all hostile, impious and

uncreative elements of society, and bear and bring us peace, prosperity and joy for the sake of victory and progress.

मिहः पावकाः पतता अभूवन्त्स्वस्ति नः पिपृहि पारमासाम ।
इन्द्र त्वं रथिरः पाहि ना रिषा म तूम तू कृणुहि गाजिता
नः ॥ २० ॥

20. *Mihaḥ pāvakāḥ pratatā abhūvantsvasti naḥ pipṛhi pāramāsām. Indra tvam rathiraḥ pāhi no riṣo makṣūmakṣū kṛṇuhi gojito naḥ.*

Showers of rain, pure and purifying, pour down and spread around far and wide. Take us across these, lead us to life's well-being and total fulfilment. Indra, lord of the world, warrior of the chariot you are, protect us from violence, and at every step, at every moment, make us victors of lands and cows, sense-control and self-discipline with the voice divine.

अददिष्ट वृत्रहा गोपतिगा अन्तः कृष्णाँ अरुषधामभिगात ।
प सूनृता दिशमान ऋतन दुरश्च विश्वा अवृणादप
स्वाः ॥ २१ ॥

21. *Adediṣṭa vrtrahā gopatirgā antaḥ kṛṣṇāñ aruṣai-rdhamabhirgāt. Pra sūnṛtā diśamāna ṛtena duraśca viśvā avṛṇodapa svāḥ.*

Just as the sun, lord of light and breaker of the cloud of darkness, shoots its rays of light with its power and splendour, penetrates to the centre of dark energy and dispels the darkness releasing the energy, similarly, O lord of light and power, commanding and revealing your own lights and words of knowledge and the truth of reality, open out all the doors and reveal the secrets

of universal knowledge with the power and force of universal law which sustains the world of existence.

शुनं हुवम मघवानमिन्दमस्मिन्भर नृतमं वाजसाता ।
शृण्वन्तमुगमूतय समत्सु घ्नन्तं वृत्राणि संजितं धना-
नाम ॥ २२ ॥

22. *Śunaṁ huvema maghavānamindramasmin bhare
nṛtamaṁ vājasātau. Śṛṇvantamugra-mūtaye
samatsu ghanantaṁ vṛtrāṇi samjitaṁ dhanānām.*

Fighting for victory in this battle of life, for the sake of defence, protection and advance in the engagements of action, we invoke and call upon Indra, auspicious lord of power and prosperity, first and highest among leaders, careful listener, fierce, passionate and noble winner of wealth and victory.

Mandala 3/Sukta 32

Indra Devata, Vishvamitra Gathina Rshi

इन्द्र सामं सामपत् पिबमं माध्यंदिनं सवनं चारु यत् ।
पप्रुथ्या शिप मघव तृजीषिन्विमुच्या हरीं इह मादयस्व ॥ १ ॥

1. *Indra somaṁ somapate pibemaṁ mādhyam-
dinaṁ savanaṁ cāru yat te. Prapruthyā śipre
maghava-nṛjīṣin vimucyā harī iha mādayasva.*

Indra, creator giver of honour, excellence and prosperity, creator, preserver and promoter of the soma success of life, accept and enjoy this soma drink of homage which is your delicious share of the mid-day session of our yajna of struggle and success in creative action. Breathe deeply, rest your limbs, relax your muscles, lord of wealth and connoisseur of the purest

delicacies. Unharness your horses and enjoy yourself here on the vedi.

गवाशिरं मन्थिनमिन्द्र शुक्रं पिबा सामं रश्मिमा त मदाय ।

ब्रह्मकृता मारुतना गुणन सजाषा रुदस्तृपदा वृषस्व ॥ २ ॥

2. *Gavāśiram manthinamindra śukraṁ pibā somam ratrimā te madāya. Brahmakṛtā mārutenā gaṇena sajoṣā rudraistr̥padā vṛṣasva.*

Indra, destroyer of suffering and poverty, have a drink of this pure exhilarating soma, well churned, distilled and blended with milk and seasoned in sun. We offer it to you for your joy and exhilaration. Enjoy it to the full in the company of divine scholars and producers and refiners of gold, and scholars of the Rudra order. Drink and rejoice and be virile and generous as a cloud of showers.

य त शुष्मं य तविषीमवध चन्त इन्द्र मरुतस्त आजः ।

माध्यन्दिन सवनं वजहस्त पिबा रुदभिः सगणः

सुशिप ॥ ३ ॥

3. *Ye te śuṣmaṁ ye taviṣīmavardhannarcanta indra marutasta ojaḥ. Mādhyāndine savane vajrahasta pibā rudrebhiḥ saganah suśipra.*

Indra, lord destroyer of evil, of impressive visor, holding the thunder-bolt in hand, those who augment your strength, your forces, and your lustre and valour, and those who admire and serve you to the degree of worship, are Maruts, heroes as tempestuous as the winds in storm. In the company of all these and with the Rudras who rout the wicked, drink the soma in the mid-day session of the national yajna of defence.

त इ वस्य मधुमद्विविप इन्द्रस्य शधा मरुता य आसन ।

यभिवृत्रस्यषिता विवदाममणा मन्यमानस्य मम ॥ ४ ॥

4. *Ta innvasya madhumad vivipra indrasya śardho maruto ya āsan. Yebhirvṛtrasyeṣito vivedāmar-maṇo manyamānasya marma.*

Indeed the Maruts stir the honey sweets of soma for Indra, lord ruler and commander of the world, and they, heroic brave like the winds of storm, are his force who rouse his passion against the evil. Stirred by these he knows and reaches the fatal core of Vrtra, the demon, who believes he is invulnerable.

मनुष्वदिन्द्र सवनं जुषाणः पिबा सामं शश्वत वीर्याय । स
आ ववृत्स्व हयश्व यज्ञः सरण्युभिरपा अणा सिसषि ॥ ५ ॥

5. *Manuṣvadindra savanam juṣāṇaḥ pibā somam śasvate vīryāya. Sa ā vavṛtsva haryaśva yajñaiḥ saranyubhirapa arṇā sisarṣi.*

Indra, lord giver of honour and glory, eager for yajnic action and fond of yajnic gifts of fragrant delicacies, come like a man of thought and meditation, join our yajna and have a drink of soma for lasting strength and inspiration. You move the vapours and waters to the skies by performance of yajna and currents of wind and rays of the sun. As such, O rider of the horses of light and waves of energy, turn round and come to enjoy the fragrances.

त्वमपा यद्ध वृत्रं जघन्वाँ अत्यौइव पासृजः सतवाजा ।

शयानमिन्दु चरता वधन वविवांसं परि द्वीरदवम ॥ ६ ॥

6. *Tvamapo yaddha vṛtram jaghanvāñ atyāñ iva prāsrjah sartavājau. Śayānamindra caratā vadhena vavrivāmsam pari devīradevam.*

Indra, when with the wielded weapon of the thunderbolt in battle, you destroy Vrtra, demonic cloud of darkness lying asleep in stolid state, covering and with-holding the blissful waters of vital rain showers, you release the waters of life and joy to flow, and the streams rush forth in freedom like horses released from the stables.

यजाम॑ इ॒ तम॑सा वृ॒द्धमि॑न्दं बृ॒हन्त॑मृष्व॒म॒जरं॑ यु॒वान॑म ।

यस्य॑ प्रि॒य म॑मतु॒य॒ज्ञि॒यस्य॑ न राद॑सी महि॒मानं॑ म॒मात॑ ॥ ७ ॥

7. *Yajāma innamasā vṛddhamindram bṛhantamṛ-
ṣvamajaram yuvānam. Yasya priye mamatur-
yajñiyasya na rodasī mahimānam mamāte.*

We love, join and worship Indra, lord of glory and majesty, with homage and holy food: Indra, lord most ancient beyond calculation, great and sublime, unaging and ever youthful, the bounds of which Lord worthiest of reverence in yajna, no near and dear heaven and earth ever measure, nor can they ever measure or contain.

इ॒न्दस्य॑ क॒म् सु॒कृ॒ता पु॒रू॒णि व॒तानि॑ द॒वा न मि॑नन्ति वि॒श्व ।

दा॒धार॒ यः पृ॒थि॒वीं द्या॒मु॒तमां॑ ज॒जान॑ सू॒र्य॑मु॒षसं॑ सु॒दंसाः॑ ॥ ८ ॥

8. *Indrasya karma sukṛtā purūṇi vratāni devā na
minanti viśve. Dādhāra yaḥ prthivīm dyāmute-
mām jajāna sūryamuṣasam sudamsāḥ.*

Indra, Lord Almighty, His acts, innumerable gifts and graces, and His laws, none among the noblest humanity do ever violate, nor the mightiest powers of nature ever transgress: Indra, lord of generosity and holiest action, who sustains this earth and heaven, and

creates the sun and the dawn and the day.

अदाद्य सत्यं तव तन्महित्वं सद्या यज्जाता अपिबा ह सामम ।
न द्याव इन्द्र तवसस्त आज्ञा नाहा न मासाः शरद'
वरन्त ॥ ९ ॥

9. *Adrogha satyam tava tanmahitvam sadyo yajjāto apibo ha somam. Na dyāva indra tavasasta ojonāhā na māsāḥ śarado varanta.*

Indra, lord of love free from jealousy, negativity, discrimination or hypocrisy, ever true, inviolable and eternal is that greatness and glory of yours, that sun which, as it arises, drinks up the soma of nature to recreate, augment and return it to nature. Neither the heavens of light, nor days, nor months, nor seasons, nor years can evade or prevent or exceed or transgress the might and majesty of yours, omnipotent as you are.

त्वं सद्या अपिबा जात इन्द्र मदाय सामं परम व्यामन ।
यद्ध द्यावापृथिवी आविवशीरथाभवः पूव्यः कारु-
धायाः ॥ १० ॥

10. *Tvam sadyo apibo jāta indra madāya somam parame vyoman. Yaddha dyāvāprthivī āviveśī-rathābhavaḥ pūrvyaḥ kārudhāyāḥ.*

Indra, mighty lord of light and senses and mind, as soon as you arise and manifest, you drink up the soma vitalities of the holiest regions of life and nature for pleasure and growth, since then, you pervade the heaven and earth and then you grow to be the maker and sustainer of the artists of beauty and singers of divinity.

अहं हिं परिशयानमणं आजायमानं तुविजात तव्यान । न
त महित्वमनु भूदध द्यायदन्यया स्फिग्या ३ ताम-
वस्थाः ॥ ११ ॥

11. *Ahannahim pariśayānamarṇa ojāyāmānaṁ
tuvijāta tavyān. Na te mahitvamanu bhūdadh
dyauryadanyayā sphigyā kṣā mavasthāḥ.*

Indra, potent lord of light universally manifest in existence and supremely generous, you break up the serpentine cloud of darkness waxing and overshadowing the oceans of air and vapours in the firmament and cover the earth with rain and light. Even the region of light cannot equal and contain your might because (while you strike the cover of darkness with the thunderbolt in one hand) with the other you hold and sustain the earth.

यज्ञा हि त इन्द्र वधना भूदुत प्रियः सुतसामा मियधः ।

यज्ञनं यज्ञमव यज्ञियः सन्यज्ञस्त वज्रमहिहत्य आवत ॥ १२ ॥

12. *Yajño hi ta indra vardhano bhūduta priyaḥ
sutasomo miyedhaḥ. Yajñena yajñamava yajñiyah
san yajñaste vajramahihatya āvat.*

Indra, ruler of the world and giver of honour and excellence, your yajnic action, social and generous programme, is the mode of progress and promotion: It creates joy and prosperity, eliminates poverty and suffering, and promotes love and social cohesion. Be the leader of yajna, protect and promote yajna by yajna, and let your yajna protect and promote your thunder-arm in breaking the cloud of darkness for the rain showers of prosperity and joy in plenty.

य॒ज्ञन॒न्दम॒वसा च॑क अ॒वाग॒नं सु॒म्नाय॒ नव्य॑स ववृ॒त्याम ।
यः स्ता॒मभि॒वावृ॑ध पू॒व्यभि॒या म॑ध्य॒मभि॑रु॒त नू॒तन॑भिः ॥ १३ ॥

13. *Yajñenendramavasā cakre arvāgainaṁ sumnāya navyase vavṛtyām. Yaḥ stomebhir-vāvṛdhe pūrvyebhiryo madhyamebhiruta nūtanebhiḥ.*

The person who creates honour and excellence, peace and prosperity for humanity by yajna, creative action of the corporate community and promotes it by protection, preservation and further yajnic action, who rises by the appreciation and praise of the seniors, cooperation of the middle classes and the hopes, aspirations and dreams of the new generation, to such a person let me turn as front leader, as Indra, ruler and law-giver for humanity.

विव॑ष यन्मा॒ धि॒षणा॑ ज॒जान॒ स्तव॑ पुरा पाया॒दिन्द्र॑म॒हः ।
अ॒हंसा॒ यत्र॑ पी॒पर॒द्यथा॑ ना ना॒वव॒ यान्त॑मु॒भय॑ हवन्त ॥ १४ ॥

14. *Viveṣa yanmā dhiṣaṇā jajāna stavai purā pāryādindramahnaḥ. Añhaso yatra pīparad yathā no nāveva yāntamubhaye havante.*

When thought is stirred and words arise in me in praise of Indra before the end of the day with gratitude how he would take us over across the world of sin and evil, then people too on both sides of the flood call upon him as captain of the ship on the move to take them over the seas to the shores of life beyond.

आपू॑णा अस्य क॒लशः॒ स्वाहा॒ सक्त॑व॒ काशं॑ सिसि॒च
पिब॑ध्य । समु॑ पि॒या आ॒ववृ॑त्र॒न्मदा॑य पद॒ णि॒द॒भि सा॒मास॑
इन्द्र॑म ॥ १५ ॥

15. *Āpūrṇo asya kalaśaḥ svāhā sekteva kośam sisice pibadhyai. Samu priyā āvavṛtran madāya prada-kṣiṇidabhi somāsa indram.*

Full to the brim is the cup of life for Indra to drink, filled with the best of thought, perception and action, like the dense cloud of vapours poured in by the sun. Dear friends and admirers, lovers of the soma-joy of life, come close and stand round Indra in homage to join and celebrate the Lord's gift of life.

न त्वा गभीरः पुरुहूत सिन्धुनादयः परि षन्ता वरन्त । इत्था
सखिभ्य इषिता यदिन्दा दृ हं चिदरुज गव्य-
मूवम ॥ १६ ॥

16. *Na tvā gabhīraḥ puruhūta sindhurnādrayaḥ pari śanto varanta. Itthā sakhibhya iṣito yadindrā''-dr̥lham cidarujo gavyamūrvam.*

Indra, mighty lord of light as the sun, invoked by one and all, neither the deep sea nor the dense clouds nor the high mountains all round can contain or hold you back when inspired by friends for friends you strike and break the formidable cloud, impenetrable except for the thunderbolt.

शुनं हुवम मघवानमिन्दमस्मिन्भर नृतमं वाजसाता ।
शृण्वन्तमुगमृतय समत्सु घ्नन्तं वृत्राणि संजितं धना-
नाम ॥ १७ ॥

17. *Śunam huvema maghavānamindramasmin bhare nṛtamaṁ vājasātau. Śṛṇvantamugram-ūtaye samatsu ghanantaṁ vrtrāṇi sañjitaṁ dhanānām.*

For protection, victory and well-being, in this battle of life, we invoke Indra, auspicious lord of power

and prosperity, highest leader, careful listener, fierce fighter, destroyer of enemies, and winner of wealths.

Mandala 3/Sukta 33

Nadis, Streams, Devata, Vishvamitra Gathina Rshi

प पर्वतानामु॒श॒ती उ॒प॒स्था॒द॒श्व॒इव॒ वि॒षि॒त॒ हा॒स॒मा॒न ।

गा॒र्वव॒ शु॒भ मा॒तरा॑ रि॒हा॒ण वि॒पाट॑ छु॒तु॒दी प॒य॒सा ज॒वत॑ ॥ १ ॥

1. *Pra parvatānāmuśatī upasthādaśve iva viṣite hāsamāne. Gāveva śubhre mātara rihāṇe vipāṭ-chutudrī payasā javete.*

From the lap of mountains, arising brilliant and passionate like the dawn, laughing and sparkling, and bolting like a horse and mare, like two beautiful mother cows yearning to meet their calves, two streams, one expansive and divided (vipat), the other deep and concentrated, fast and overflowing the banks (shutudri), flow in unison rapidly to meet the sea with their water.

Note: Swami Dayananda interprets this mantra as a metaphor of two brilliant women teachers issuing forth from a mighty source of learning and going to meet their disciples. He does not accept the interpretation that Vipat and Shutudri refer to two particular streams of these names. He does not accept the historical comparative method of Vedic interpretation which says that these mantras were composed on the banks of Vipat and Shutudri streams. On the contrary, he says that the words of the Veda should be interpreted etymologically as translated above.

Why these names in the Veda then? That's the

question. Swamiji says that words of the Veda are independent of history and geography. Particulars names in history such as Rama, Krishna, and others, for example, and names in geography such as Vipat and Shutudri and Ganga were taken from the Veda and not vice versa. There is no history nor geography of persons and places in the Veda. All such words, which appear to be name-words, should be interpreted etymologically, that's the scientific method, just like the technical terms of science which are structured and interpreted etymologically.

इन्द्रषित पसुवं भि माण॒ अच्छा॑ समुदं र॒थ्यव॑ याथः ।
समा॒राण॑ ऊ॒मिभिः॑ पिन्व॒मान॑ अ॒न्या वा॑म॒न्याम॑प्यति
शुभ ॥ २ ॥

2. *Indreṣite prasavaṁ bhikṣamāṇe acchā samudraṁ rathyeva yāthaḥ. Samārāṇe ūrmibhiḥ pinvamāṇe anyā vāmanyāmapyeti śubhre.*

Moved and inspired by Indra, lord of light and rain, sharing and receiving the impulse to grow, you flow with crystalline waters, like beautiful chariot mares, towards the sea. Meeting and growing together with rising waves, feeding the environs, brilliant and graceful, each of you meets and augments the other.

(The metaphor of learned women, meeting, cooperating and beautifying the life around with education and the graces of culture continues to apply.)

अच्छ॑ सिन्धुं मा॒तृत॑मामयासुं वि॒पाश॑मुर्वी सु॒भगा॑मगन्म ।
व॒त्समि॑व मा॒तरी॑ संरिहा॒ण स॑मा॒नं या॑नि॒मनु॑ स॒चर॑न्ती ॥ ३ ॥

3. *Acchā sindhum mātṛtamāmayāsaṁ vipāśam-
urvīm subhagāmaganma. Vatsamiva mātara
samrihāṇe samānaṁ yonimanu samcarantī.*

I go to the river, I go to the sea, dearest mother
generator and receiver of the rivers.

We go to the river, free, wide and auspicious.

The streams flow to the sea like mother cows
hastening to the stalls to meet the calf, loving and
caressing, reaching together in equal love and joy living
together in one home.

ए॒ना व॒यं प॒यसा॒ पि॒न्वमा॒ना॒ अनु॒ या॒निं॑ द॒वकृ॑तं च॒रन्तीः॑ ।

न व॒त॒व प॒स॒वः स॒र्ग॒त॒क्तः॑ कि॒न्नुवि॒पा न॒द्या जा॒हवी॑ति ॥ ४ ॥

4. *Enā vyaṁ payasā pinvamānā anu yonim deva-
kṛtaṁ carantīḥ. Na vartave prasavaḥ sargataktah
kimyurvipro nadyo johavīti.*

We rivers rising with water and fertilizing the
land move on by the same course appointed by the divine
maker, never relenting in the flow, our birth itself and
flow is never meant to stop.

(The mantra refers to the stream of life,
continuance of the race, the family and the tradition of
education and culture.)

र॒मध्वं॑ म॒ वच॑स॒ साम्या॒य ऋ॒ताव॑रीरु॒पं मु॒हु॒तम॑वः ।

प॒ सि॒न्धुम॑च्छा बृ॒हती॑ म॒नी॒षा व॒स्युर॑ह्व॒ कु॒शिक॑स्य॒ स॒नुः॑ ॥ ५ ॥

5. *Ramadhvaṁ me vacase somyāya ṛtavarīrupa
muhūrtamevaiḥ. Pra sindhumacchā brhatī
manīṣā'vasyurahve kuśikasya sūnuḥ.*

Bide a while, listen, pray consider and enjoy my word of peace, prayer and beauty. Relax, why rush on like a storm to the bottom mysterious deep. Son and disciple of a self-realised soul, I invoke and call upon the river and the sea from the core of my heart and mind, I need the vision and the protection.

(The mantra points to the irresistible flow of existence and the soul's cry for a moment's vision of constancy against the flux of mutability.)

इन्दा॑ अ॒स्माँ अ॒रद॒द्वज॑बा॒हुरपा॑हन्वृ॒त्रं प॒रिधिं॑ न॒दीना॑म ।

द॒वा न॑यत्स॒विता सु॑पा॒णिस्तस्य॑ व॒यं प॑स॒व याम॑ उ॒वीः ॥ ६ ॥

6. *Indro asmāñ aradad vajrabāhurapāhan vṛtram paridhiṁ nadīnām. Devó'nayat savitā supāṇi-stasya vayam prasave yāma urvīḥ.*

Indra, lord of thunder, carved for us the paths we follow when he broke the ocean of dark energy in which the streams of existence lay confined. Into those channels the lord creator, Savita, cosmic sun of omnipotent arm, made us flow. In his channels we flow on and on, wide and deep, without rest.

(Mutability does not stop. The flux goes on and on, but you can stop the flow of your experience of the flow.)

प॒वाच्यं॑ श॒श्वधा॑ वी॒र्यं॑ तदि॒न्द्रस्य॑ क॒म् यद॑हि॒ विवृ॑श्चत ।

वि॒वर्ज॑ण प॒रिषद॑ जघा॒ना य॒ पापा॑ य॒नमि॑च्छ॒मानाः॑ ॥ ७ ॥

7. *Pravācyam śaśvadhā vīryam tadindrasya karma yadahim vivṛścat. Vi vajreṇa pariṣado jaghānā 'yannāpo'yanamicchamānāḥ.*

That omnipotence of Indra, that cosmic act by

which he breaks the dark energy of the state of annihilation (Pralaya) is worthy of song and celebration. With his voice of thunder he breaks the silence of the inert forces of Prakṛti, and the waves and waters of cosmic energy flow into existence, in-vested with the divine will.

एतद्वचा जरितमपि मृष्टा आ यत्त घाषानुत्तरा युगानि ।
उक्थेषु कारा पति ना जुषस्व मा ना नि कः पुरुषत्रा
नमस्त ॥ ८ ॥

8. *Etad vaco jaritarmāpi mṛṣṭhā ā yat te ghoṣānu-
ttarā yugāni. Uktheṣu kārō prati no juṣasva mā
no ni kaḥ puruṣatrā namaste.*

O singer and celebrant, neglect not, nor forget these holy words of yours which the ages to come will honour and resound. O poet of divinity, master maker and artist of eminence, love us and serve us with faith in your yajnic programmes. Be not arrogant to us or to noble people in general. Salutations to you!

आ षु स्वसारः कारव शृणात यया वा दूरादनसा रथन ।
नि षू नमध्वं भवता सुपारा अधाअ णः सिन्धवः
स्रात्याभिः ॥ ९ ॥

9. *O ṣu svasāraḥ kārave ṣṛṇota yayau vo dūrā-
danasā rathena. Ni ṣū namadhvaṁ bhavatā
supārā adho-akṣāḥ sindhavaḥ srotyābhiḥ.*

O sister streams of existence in cosmic flow, powers of dynamic action, listen to the prayer and exhortations of the artist maker and poet. He has come to you from afar by a fast moving chariot. Lower your depth and turbulence, flow below the axle of his chariot wheels, bow to him, and help him to cross the flood.

आ तं कारा शृणवामा वचांसि ययाथ दूरादनसा रथेन ।
नि तं नंस पीप्यानव याषा मयायव कन्या शश्वच तं ॥ १० ॥

10. *Ā te kāro śṛṇvāmā vacāṃsi yayātha durādan-asā rathena. Ni te naṃsai pīpyāneva yoṣā maryāyeva kanyā śaśvacai te.*

O poet artist and maker, we listen to your words, you come from afar with a cart and chariot, and we greet you with salutations eagerly as a woman overflowing with love meets her child, and a maiden meets her lover with embraces.

यदङ्ग त्वा भरताः सन्तरयुगव्यन्गाम इषित इन्दजूतः ।
अषादह पसवः सगतक्त आ वा वृण सुमतिं यज्ञिया-
नाम ॥ ११ ॥

11. *Yadaṅga tvā bharatāḥ saṃtareyurgavyan grāma iṣita indrajūtaḥ. Arṣādahaḥ prasavaḥ sargataкта ā vo vṛṇe sumatiṃ yajñiyanām.*

O dear streams of water and national economy, as the producers and managers of the nation may cross and manage you with your consent, so may the people of the settlement too, desirous of crossing you, when impassioned and inspired by Indra, ruling light of the world, cross and manage the waters. And then, for sure, may the flood rush on. O managers and planners of the nation's yajna, worthy of love and reverence, I admire and pray for the vision and wisdom and the good-will of friends and creators like you.

अतारिषुभरता गव्यवः समभक्त विपः सुमतिं नदीनाम ।
प पिन्वध्वमिषयन्तीः सुराधा आ वृणाः पृणध्वं यात
शीर्भम ॥ १२ ॥

12. *Atāriṣurbharatā gavyavaḥ samabhakta vipraḥ
sumatiṁ nadīnām. Pra pinvadhvamīṣayantīḥ
surādhā ā vakṣaṇāḥ pṛṇadhvaṁ yāta śībham.*

May the producers, managers and rulers seeking and developing lands, and cows, and animal husbandry manage water resources. Let the intellectuals study and share the secret of river power. O people of the land, develop the rich and productive streams and rivers and fill the fields and canals with water for irrigation. Come all, go far, be quick and effective.

उद्ध ऊमिः शम्या हन्त्वापा याक्त्राणि मुञ्चत ।

मादुष्कृता व्यनसा घ्न्या शूनमारताम ॥ १३ ॥

13. *Ud va ūrmiḥ śamyā hantvāpo yoktrāṇi muñcata.
Māduṣkṛtau vyenasā' ghnyau śūnamāratām.*

O streams and rivers, may your flow, the waves, touch and sanctify the flagpole of yajna. May the waters relieve the yoke of bullocks. May the streams, fast, wide and free, never destructive but blissful, unhurt, protected and developed, auspicious as a boon, bring us peace, prosperity and joy. (Life is a flow, inspiring, energising, sanctifying. Manage it, develop it, live it as a divine gift.)

Mandala 3/Sukta 34

Indra Devata, Vishvamitra Gathina Rshi

इन्द्रः पूभिदातिरद्दासमकविदद्वसुदयमाना वि शत्रून ।

बह्वज्रूतस्तन्वा वावृधाना भूरिदात्र आपृणदादसी उभ ॥ १ ॥

1. *Indraḥ pūrbhidātirad dāsamarkairvidad vasur-
dayamāno vi śatrūn. Brahmajūtastanvā vāvṛ-
dhāno bhūridātra āpṛṇad rodasī ubhe.*

Indra, lord ruler of the world, overcomes the hostile forces with light and thought and the power of persuasion. He opens and expands the cities bound in the dark and, abundant and charitable as he is, relieves and rehabilitates the helpless poor. Inspired by divinity and universal vision, rising and expanding in body and mind with plenty and prosperity, merciful and freely giving, he fills both heaven and earth with light and joy.

मुखस्य॑ त तवि॒षस्य॑ प जू॒तिमि॑यमि॒ वाच॑म॒मृता॑य भू॒ष॑न ।
इ॒न्द॑ इ॒ति॒नाम॑सि॒ मानु॑षीणां वि॒शां द॒वीना॑मु॒त पू॒वया॑वा ॥ २ ॥

2. *Makhasya te taviṣasya pra jūtimiyarmi vāca-mamṛtāya bhūṣan. Indra kṣitīnāmasi mānuṣīṇān viśāṁ daivīnāmuta pūrvayāvā.*

Indra, lord of life and giver of light, I arise and receive the inspiration of the power and generosity of your yajna, glorifying the divine voice for the sake of immortality. Lord of power and ruler of the world, you are the leader and pioneer of the nations of the world, ordinary people, specialized groups and exceptional people of brilliance and generosity.

इ॒न्दा॑ वृ॒त्रम॑वृ॒णाच्छ॑ध॒नीतिः॑ प मा॒यिना॑ममि॒नाद्व॑प॒णीतिः॑ ।
अ॒ह॒न्व्य॑स॒मुश॑ध॒ग्वन॑ष्वा॒विध॑ना अ॒कृ॒णादा॑म्या॒णाम॑ ॥ ३ ॥

3. *Indro vṛtramavṛṇocchardhanītiḥ pra māyinā-maminād varpaṇītiḥ. Ahan vyāṁsamuśadha-gvaneṣvāvirdhenā akrṇod rāmyāṇām.*

Indra, heroic warrior of exploits, master of tactics, overwhelms the demon of darkness and, passionate for action, counters the magical moves of

the crafty enemies and overthrows the crippled monster. Thus does he set free the cows confined in the forests, voices suppressed in silence, and the streams of water locked up in the cloud and sunrays.

इन्द्रः स्वषा जनय॒ त्वा॒नि जि॒गाया॒शिग्भिः॑ पृ॒तना॑ अ॒भिष्टिः॑ ।
पारा॑चय॒न्मन॑व॒ क॒तुम॒ह्नाम॑वि॒न्द॒ज्याति॑बृ॒हत॑ र॒णाय॑ ॥ ४ ॥

4. *Indraḥ svarṣā janayannahāni jigāyośigbhiḥ pṛtanā abhiṣṭiḥ. Prārocayanmanave ketu-mahnā-mavindajjyotirbrhate raṇāya.*

Indra, lord of the showers of joy, reveals and brightens the days, fights the battles alongwith his commandos, and comes out victorious. May he then unfurl the flag of the day's light and victory and win the light for the mighty battle of life as a whole in the flow of existence.

इन्द्र॒स्तुजा॑ ब॒र॒हणा॑ आ वि॒वश॑ नृ॒वद्धाना॑ न॒या पु॒रूणि॑ ।
अ॒च॒तय॑द्वि॒द्य इ॒मा ज॒रि॒त्र प॒मं व॒र्णम॑ति॒रच्छु॑क॒र्मासाम॑ ॥ ५ ॥

5. *Indrastujo barhaṇā ā viveśa nṛvad dadhāno naryā purūṇi. Acetayad dhiya imā jaritre preman varṇamatiracchukramāsām.*

Indra, like a manly hero, commanding overwhelming the forces of battle, blazing with the mighty thunderbolt, breaks through the thick of enemy lines. He enlightens these thoughts and minds for the celebrant and augments this pure and unsullied light of these within.

म॒हा म॒हानि॑ प॒नय॑न्त्य॒स्यन्द॑स्य॒ कम॑ सु॒कृता॑ पु॒रूणि॑ ।
वृ॒ज॒न॒न वृ॒जि॒नान्त्सं॑ पि॒प॒ष मा॒याभि॑दस्यू॒र॒भिभू॑त्याजाः ॥ ६ ॥

6. *Maho mahāni panayantyasyendrasya karma sukr̥tā puruṇi. Vṛjanena vṛjināntsaṁ pipeṣa māyābhirdasyūñrabhibhūtyojāḥ.*

Many great and good acts of this mighty Indra, ruler and warrior, are worthy of admiration. Lord of might and splendour, hero of victory, he crushes the guiles and evils of the wicked with his strength, and eliminates the thieves and robbers of society by the force of his tactics and intelligence.

युधन्दा म॒ह्ना वरि॑वश्चकार द॒वभ्यः॑ स॒त्पति॑श्चषणि॒पाः ।
वि॒वस्व॑तः स॒दन॑ अस्य॒ तानि॑ वि॒पा उ॒क्थ॑भिः क॒वया॑
गृण॑न्ति ॥ ७ ॥

7. *Yudhendro mahnā varivaścakāra devebhyaḥ satpatiścārṣaniprāḥ. Vivasvataḥ sadane asya tāni viprā ukthebhiḥ kavayo grṇanti.*

Indra, lover and favourite of humanity, protector and promoter of truth, reality and the good people, with his fight and force of strength and intelligence does great good deeds for the noble powers of nature and humanity. And those great exploits of his, brilliant poets and scholars celebrate with their songs of homage, the waves and echoes of which rise and resound in the house of the sun.

स॒त्रासा॑हं वर॑ण्यं स॒हादां॑ स॒स॒वांसं॑ स्वर॑पश्च॒ दुवीः॑ ।
स॒सान॒ यः पृ॒थि॒वीं द्या॑मु॒तमा॑मि॒न्दं म॒द॒न्त्यनु॑ धी॒रणा॑सः ॥ ८ ॥

8. *Satrāsāhaṁ vareṇyaṁ sahodāṁ sasavāṁsaṁ svarapaśca devīḥ. Sasāna yaḥ prthivīm dyāmu-temāmindraṁ madantyanu dhīraṇāsaḥ.*

People of intelligence, patience and intelligence

may please and share the pleasure with Indra, lord of the world, who upholds truth and challenges untruth, who is worthy of choice, giver of strength and courage, who distinguishes between good and evil, and gives happiness, pranic energy and divine bliss, and who creates, gives and shares the gifts and beauty of this earth and heaven with us.

स॒साना॒त्याँ उ॒त सूर्य॑ स॒सानन्दः॑ स॒सान पु॒रुभाज॑सुं गाम ।
हि॒र॒ण्यय॑मु॒त भागं॑ स॒सान ह॒त्वी दस्यू॑न्पा॒र्य व॑र्ण॒माव॑त ॥ ९ ॥

9. *Sasānātyāñ uta sūryaṁ sasānendraḥ sasāna purubhojasaṁ gām. Hiraṇyayamuta bhogaṁ sasāna hatvī dasyūn prāryaṁ varṇamāvat.*

Indra gives us the horses and other modes of fast travel. He gives us the sun and enlightenment. He gives us the cow for milk, land and speech, and golden wealth for the sustenance of all. He destroys evil and the wicked and protects the good and virtuous people for the joy of all.

इ॒न्द्र आ॒ष॒धीर॑स॒नाद॒हानि॑ व॒नस्प॑तीँर॒सनाद॑न्त॒रि॑ ।
बि॒भ॒द व॒लं नु॑नु॒द वि॒वा॒चा था॑भ॒वद्द॒मिता॑भि॒क्तूना॑म ॥ १० ॥

10. *Indra oṣadhīrasanodahāni vanaspatīñrasano-dantarikṣam. Bibheda valaṁ nunude vivāco'thābhavad damitābhikratūnām.*

Indra gives us herbs and tonics everyday. He gives us waters of the firmament. He opens up the sources of strength and energy. He stimulates the organs of speech and inspires articulation and the growth of various languages. And he is the controller of the men of impetuous action to a steady state of balance in

thought and will.

शुनं हुवम मघवानमिन्दमस्मिन्भर नृतमं वाजसाता ।
शृण्वन्तमुगमृतय समत्सु घ्नन्तं वृत्राणि संजितं धना-
नाम ॥ ११ ॥

11. *Śunam huvema maghavānamindramasmin bhare
nṛtamaṁ vājasātau. Śṛṇvantamugram-ūtaye
samatsu ghnantaṁ vṛtrāṇi sañjitaṁ dhanānām.*

We invoke, invite and celebrate Indra, auspicious lord of wealth, honour and excellence, friend of the good and controller of the wicked. In this battle of life, we call upon him, best and highest of men and leaders, for victory. We call upon him in all our struggles for protection, promotion and progress, for he listens to us, destroys the evils of darkness and ignorance, and wins, preserves and promotes the wealth, honour and excellence of life and culture. Great is he, mighty lustrous, terribly irresistible, blazing, victorious.

Mandala 3/Sukta 35

Indra Devata, Vishvamitra Gathina Rshi

तिष्ठा हरी रथ आ युज्यमाना याहि वायुन नियुता ना अच्छ ।
पिबास्यन्धा अभिसृष्टा अस्म इन्द्र स्वाहा ररिमा त
मदाय ॥ १ ॥

1. *Tiṣṭhā harī ratha ā yujyamānā yāhi vāyurna
niyuto no accha. Pibāsyandho abhisṛṣṭo asme
indra svāhā rarimā te madāya.*

Indra, lord ruler of the world, ride the chariot drawn by horse power of water and fire and come straight to us like the wind in all your glory in good

company. Come and partake of the holy food we offer in faith and truth of word and deed in homage for your joy and entertainment.

उपाजिरा पुरुहुताय सप्ती हरी रथस्य धूर्ष्वा युनज्मि ।

द्वद्यथा संभृतं विश्वतश्चिदुपमं यज्ञमा वहत इन्द्रम् ॥ २ ॥

2. *Upājirā puruhūtāya saptī harī rathasya dhūrṣvā yunajmi. Dravad yathā sambhṛtaṁ viśvataści-dupemaṁ yajñamā vahāta indram.*

I yoke the fastest horses, fast as sun-rays, to the centre pole of the chariot of Indra, lord universally invoked, praised and called upon for action, so that they may rush, bear him and carry wealth and honour from all round and bring it to this yajna of knowledge and science.

उपा' नयस्व वृषणा तपुष्पातमव त्वं वृषभ स्वधावः ।

गसतामश्वा वि मुचह शाणा दिवदिव सदृशीरद्धि
धानाः ॥ ३ ॥

3. *Upo nayasva vṛṣaṇā tapuṣpotemava tvaṁ vṛṣabha svadhāvaḥ. Grasetāmaśvā vi muceha śoṇā divedive sadṛśīraddhi dhānāḥ.*

Indra, bold and generous lord commanding food and energy, take the two mighty fiery steeds of sun-rays close together, protect and take water too, let the horses free, consume the food and fuel of flames, and you too consume the food prepared and seasoned by fire every day in the bowels of the earth.

बर्हाणा त बह्वयुजा युनज्मि हरी सखाया सधमाद आशू ।

स्थिरं रथं सुखमिन्दाधितिष्ठन्पजानन्विद्वाँ उप याहि
सामम् ॥ ४ ॥

4. *Brahmaṇā te brahmayujā yunajmi harī sakhāyā sadhamāda āsū. Sthiraṁ rathaṁ sukhamindrā-dhitiṣṭhan prajānan vidvāṅ upa yāhi somam.*

By word I yoke the horses which sense and obey the word of command. Friendly they are, extremely fast to reach the yajnic destination. Indra, lord of knowledge and power, riding the chariot which is steady and comfortable, knowing and discovering further, go close to the moon and bring the nectar of magical powers.

मा त हरी वृषणा वीतपृष्ठा नि रीरमन्यजमानासा अन्य ।

अत्यायाहि शश्वता वयं त रं सुतभिः कृणवाम सामः ॥ ५ ॥

5. *Mā te harī vṛṣaṇā vītapṛṣṭhā ni rīraman yajamā-nāso anye. Atyāyāhi śaśvato vayaṁ te'raṁ sutebhiḥ kṛṇavāma somaiḥ.*

Indra, may your motive chariot powers, of wide and extensive back never slacken, exhaust or stop. We are the other collaborators in your yajna, ever and constant, who do all for you with the distilled yajnic essences of what you need. Go far to the target and come back to us victorious.

तवायं सामस्त्वमह्यवाङ्शश्वत्तमं सुमना अस्य पाहि ।

अस्मिन्यज्ञ बहिष्या निषद्या दधिष्वमं जठर इन्दुमिन्द ॥ ६ ॥

6. *Tavāyaṁ somastvamehyarvāṅ śaśvattamaṁ sumanā asya pāhi. Asmin yajñe barhiṣyā niṣadyā dadhiṣvemaṁ jaṭhara indumindra.*

Indra, this soma is yours, come you hither, happy at heart, partake of it, lasting and constant as it is in power and energy. Sit on the holy grass in this yajna and hold it in the strong interior of the chariot.

स्तीर्णं त ब॒हिः सु॒त इ॒न्द्र सा॒मः कृ॒ता धा॒ना अ॒त्तव॒ त
ह॒रि॒भ्याम॑ । तदा॒कस॑ पु॒रु॒शाका॑य॒ वृष्ण॑ म॒रुत्व॑त॒ तुभ्यं॑ रा॒ता
ह॒वींषि॑ ॥ ७ ॥

7. *Stīrṇam te barhiḥ suta indra somah kṛtā dhānā
attave te haribhyām. Tadokase puruśakāya vṛṣṇe
marutvate tubhyaṁ rātā havīmṣi.*

The liquid fuel, distilled and packed, is ready for you. The foods for the consumption of your motive forces are prepared and ready. All the inputs for you too are ready and reserved for the lord of the chariot, mighty helpful, creative and generous, lord of the wings of winds.

इ॒मं न॒रः प॒व॒तास्तु॑भ्य॒मापः॑ स॒मिन्द्र॑ गा॒भि॒मधु॑म॒न्तम॑क॒न ।
तस्या॒गत्या॑ सु॒मना॑ ऋ॒ष्व पा॒हि प॒जान॑न्वि॒द्वान्प॒थ्या॑ ३ अनु॒
स्वाः ॥ ८ ॥

8. *Imaṁ naraḥ parvatāstubhyamāpaḥ samindra
gobhirmadhumantamakran. Tasyāgatyā suma-nā
ṛṣva pāhi prajānan vidvān pathyā anu svāḥ.*

Indra, lord of honour and excellence, the best of men, mountains and clouds, waters and vapours in unison have prepared this nectar sweet of soma for you with currents of solar energy and treasures of the earth. Lord of glory, happy at heart, scholar and discoverer, take the soma, and protect and promote the product and your partners on the way.

याँ आ॒भजा॑ म॒रुत॑ इ॒न्द्र सा॒म य॒ त्वाम॑व॒ध । भ॒वन्गु॑णस्त॒ ।
तभि॑र॒तं स॒जाषा॑ वा॒वशा॑ना॒ ३ ग्रः॑ पि॒ब जि॒ह्वया॑ सा॒म-
मिन्द्र॑ ॥ ९ ॥

9. *Yāñ ābhajo maruta indra some ye tvāmavar-dhannabhavan gaṇaste. Tebhiretaṁ sajoṣā vāva-śāno'gneḥ piba jihvayā somamindra.*

Indra, lord of knowledge, power and glory, the winds and men you engage in your soma project of science and development, who lead you to honour and advancement, and who become your force and allies : with them, celebrating in joy, shining and resounding, drink of the soma with the tongue of fire.

इन्द्र पिब स्वधया चित्सुतस्या ग्रवा पाहि जिह्वया यजत्र ।
अध्वयावा पर्यतं शक्र हस्ताद्ध तुवा यज्ञं हविष' जुष-
स्व ॥ १० ॥

10. *Indra piba svadhayā cit sutasyā'gnervā pāhi jihvayā yajatra. Adhvaryorvā prayataṁ śakra hastāddhoturvā yajñam haviṣo juṣasva.*

Indra, glorious ruler of the world, drink of the soma distilled with the tongue of fire. O lord venerable, drink of it and protect it with your strength and power. Lord of power and honour, join and develop the yajna instituted and conducted by the yajamana and the highpriest with oblations of fragrant materials offered with their own hands.

शुनं हुवम मघवानमिन्द्रमस्मिन्भर नृतमं वाजसाता ।
शृण्वन्तमुगमूतय समत्सु घ्नन्तं वृत्राणि संजितं धना-
नाम ॥ ११ ॥

11. *Śunam huvema maghavānamindramasmin bhare nṛtamaṁ vājasātau. Śṛṇvantamugr-amūtaye samatsu ghnantaṁ vṛtrāṇi sañjitaṁ dhanānām.*

For victory in this battle of life, we invoke, invite

and call upon Indra, lord auspicious of bliss, commander of honour, power and prosperity, and the best of men and leaders. For defence, protection, preservation and progress in the struggles of life for development, we look up to him, responsive listener, mighty lustrous destroyer of the demons of darkness and ignorance, and a winner of all round wealth of the nations.

Mandala 3/Sukta 36

Indra Devata, Vishvamitra Gathina (1-9, 11) and Ghora Angirasa (10) Rshi

इमामू षु पभृतिं सातय धाः शश्वच्छश्वदूतिभियाद-
मानः । सुतसुत वावृध वधनभियः कमभिमहद्भिः सुश्रुता
भूत ॥ १ ॥

1. *Imāmū ṣu prabhṛtiṁ sātaye dhāḥ śaśvaccha-
śvadūtibhiryādamānaḥ. Sutesute vāvṛdhe vardha-
nebhiryāḥ karmabhirmahadbhiḥ suśruto bhūt.*

Indra, O lord united with friends and devotees by continuous modes of protection, who rise by admirable acts of promotive generosity and advance in honour and reputation by greater and higher actions in one yajna after another, accept this praise and prayer for the gifts of success and acquisitions of value.

इन्दीय सामाः प्रदिवा विदानी ऋभुयभिवृषपवा विहायाः ।
प्रयम्यमानान्पति षू गृभायन्द पिब वृषधूतस्य वृष्णः ॥ २ ॥

2. *Indrāya somāḥ pradivo vidānā ṛbhuryebhir-
vṛṣaparvā vihāyāḥ. Prayamyamānān prati ṣū
grbhāyendra piba vṛṣadhūtasya vṛṣṇaḥ.*

Indra, the somas, essences of energy and

enlightenment, are distilled from the heavens by enlightened people for advancement of the honour and excellence of life, by which Rbhu, master of intelligence and expertise in social affairs, grows strong in every aspect of development and destroys the evil which must be destroyed.

Indra, lord ruler, drink of this powerful, inspiring, elevating vitality of strength and enlightenment, and hold and govern the elements under control for the protection, promotion and advancement of honour and excellence.

पिब॒ वध॑स्व॒ तव॑ घा सु॒तास॒ इन्द्र॑ सामा॑सः पथ॒मा उ॒तम॑ ।
यथा॑पिबः॒ पू॒व्याँ इन्द्र॑ सामाँ॑ ए॒वा प॑हि प॒न्या अ॒द्या
नवी॑यान ॥ ३ ॥

3. *Pibā vardhasva tava ghā sutāsa indra somāsaḥ prathamā uteme. Yathāpibaḥ pūrvyāñ indra somāñ evā pāhi panyo adyā navīyān.*

Indra, lord of honour and excellence, drink of the soma and grow in honour and power. For sure, the somas distilled earlier as well as these new ones distilled today are yours. As you drank of the earlier ones, so drink the new ones today and protect the honour and excellence of life, admirable leader as you are.

मु॒हाँ अम॑त्रा वृ॒जन् वि॒र॒ष्यु॒गं श॑वः प॒त्यत॑ धृ॒ष्ववा॑जः ।
नाह॑ वि॒व्याच॑ पृ॒थि॒वी च॒नन् य॑त्स मा॒सा ह॑य॒श्वम॑म॒न्दन॑ ॥ ४ ॥

4. *Mahāñ amatro vṛjane virapśyugraṁ śavaḥ patyate dhr̥ṣṇvojaḥ. Nāha vivyāca pṛthivī canai-naṁ yat somāso haryaśvam-amandan.*

Great, master of knowledge and power,

overwhelming in the battle of life and lord of terrible splendour, Indra possesses and commands formidable prowess and heroism. Even the whole humanity on earth does not comprehend the grandeur of this wondrous power commanding the winds whom the creators of soma, light of the sun, beauty of the moon and fragrances of yajna inspire and enlighten.

म॒ह्यँ उ॒गा वा॒वृ॒ध वी॒र्या॒य स॒माच॑क वृ॒षभः॑ का॒व्येन॑ । इ॒न्द्रा
भगा॑ वा॒ज॒दा अ॒स्य गा॒वः प जा॑यन्त॒ दक्षि॑णा अ॒स्य
पू॒र्वीः ॥ ५ ॥

5. *Mahāñ ugro vāvṛdhe vīryāya samācakre vṛṣa-bhaḥ kāvyena. Indro bhago vājadā asya gāvaḥ pra jāyante dakṣiṇā asya pūrvīḥ.*

Indra, lord ruler of the world, is great, illustrious, generous and gracious giver of honour and excellence of prosperity. He rises to valorous and virtuous action and achieves every success by the word and vision of Divinity. His lands, cows and lights of knowledge are creative and profuse, and his gifts are always blissful more and ever more.

प यत्सि॒न्ध॒वः प॒स॒वं यथा॑य॒ पापः॑ स॒मु॒दं र॒थ्य॒व जग्मुः॑ ।
अत॑श्चि॒दिन्द्रः॑ स॒दसा॑ वरी॒यान्यदी॑ सा॒मः पू॒णति॑ दुग्धा
अंशुः॑ ॥ ६ ॥

6. *Pra yat sindhavaḥ prasavaṁ yathāyannāpaḥ samudraṁ rathyeva jagmuḥ. Ataścidindrah sadaso varīyān yaḍīm somaḥ prṇati dugdho amśuḥ.*

Just as rivers originate and pursue their course to the sea, and as vapours rise to the firmament like

chariots going by highways to their destination, so does soma mixed with milk and seasoned in sunlight offered in homage to Indra, supreme power of earth and heaven, inspires, and Indra sits over the assembly as first and presiding power, cream of the nation, bright as sunrays.

समुदण॑ सिन्ध॒वा याद॑माना॒ इन्द्रा॑य॒ सामं॑ सुषु॒तं भर॑न्तः ।
अंशुं॑ दु॒हन्ति॑ ह॒स्तिना॑ भरि॒त्रमध्वः॑ पुन॒न्ति धार॑या
पवि॒त्रः ॥ ७ ॥

7. *Samudreṇa sindhavo yādamānā indrāya somam
susutam bharantaḥ. Amśum duhanti hastino
bharitrair-madhvaḥ punanti dhārayā pavitraiḥ.*

Just as rivers join the sea bearing distilled soma from the essences of nature for Indra, lord of the world, so do the performers of yajna, men of generous hands, joining the scholars of oceanic depth of learning, distil the soma vitalities of nature and, with hands full of fragrant offerings, sanctify the honey sweets of life with streams of pure and holy showers of piety for honour and glory.

हृदा॑इव कु॒ त्र्यः साम॒धानाः॒ समी॑वि॒व्याच॒ सर्व॑ना पु॒रुणि॑ ।
अ॒ ण॒ यदिन्द्रः॑ प॒थमा॑ व्या॒शी वृ॒त्रं जघ॑न्वाँ अ॒वृणी॑त॒
साम॑म ॥ ८ ॥

8. *Hradā iva kuṣṣayaḥ somadhānāḥ samīm vivyāca
savanā puruṇi. Annā yadindraḥ prathamā vyāśa
vrtram jaghanvāñ avṛṇīta somam.*

Like lakes and mountain valleys are the generous treasure holds of the bearers of soma. Many are the yajnic processes of the creation and reinforcement of the soma nectars. Indra, lord of

knowledge and brilliance, when he creates the first foods and nourishments for life and tastes and approves of these, then he, breaker of the clouds, selects soma as the first and most invigorating power.

आ तू भर् माकिर॑तत्परि॑ ष्टाद्विद्वा॑ हि त्वा॒ वसु॑पतिं॒ वसू॑नाम ।
इन्द्र॑ यत्त॒ माहि॑नं॒ दत्र॑मस्त्य॒स्मभ्यं॑ तद्ध॑यश्च॒ प य॑न्धि ॥ ९ ॥

9. *Ā tū bhara mākiretat pari ṣṭhād vidmā hi tvā vasupatiṁ vasūnām. Indra yat te māhinaṁ datra-mastyasmabhyaṁ taddharyaśva pra yandhi.*

Indra, lord of light and life, bear and bring us the soma, fill our treasures, fulfil us wholly. Let no one withhold it from us. We know you are the creator and protector of the wealths of life. O lord of the winds and velocities of energy, bless us with that which is the greatest and highest of your gifts.

अ॒स्म प य॑न्धि मघ॒व ऋ॒जीषि॑न्दि॒ रा॒या वि॒श्ववा॑रस्य॒ भूरः॑ ।
अ॒स्म श॑तं श॒रदा॑ जी॒वस॑ धा अ॒स्म वी॒राज्छ॑श्व॒त इन्द्र॑
शि॒पिन् ॥ १० ॥

10. *Asme pra yandhi maghavannṛjīṣinnindra rāyo viśvavārasya bhūreḥ. Asme śataṁ śarado jīvase dhā asme vīrāñcchaśvata indra śiprin.*

Indra, lord of honour and excellence of prosperity, lover of purity and excellence of naturalness, ruler and protector of the world, give us abundance of the wealth of universal character and value. O lord of grandeur and handsomeness, bear and bring for us a full life of hundred years, and bless us with an unbroken line of brave progeny.

शुनं हुवम मघवानमिन्दमस्मिन्भर नृतमं वाजसाता ।
 शृण्वन्तमुगमृतय समत्सु घ्नन्तं वृत्राणि संजितं धना-
 नाम ॥ ११ ॥

11. *Śunam huvema maghavānamindramasmin bhare
 nṛtamaṁ vājasātau. Śṛṇvantamugram-ūtaye
 samatsu ghnantaṁ vṛtrāṇi sañjitaṁ dhanānām.*

In this yajnic struggle of life for peace and plenty and the achievement of speed and excellence, we invoke and call upon Indra, lord of honour, power and innocence of naturalness, giver of joy and best of men and leaders, who listens to us, is lustrous and terrible, and destroys the demons of darkness in the battles for progress and who is the creator, protector and promoter of the wealths of universal value.

Mandala 3/Sukta 37

Indra Devata, Vishvamitra Gathina Rshi

वात्रहत्याय शवसे पृतनाषाह्याय च ।
 इन्द्र त्वा वतयामसि ॥ १ ॥

1. *Vātrahatyāya śavase pṛtanāṣāhyāya ca.
 Indra tvā vartayāmasi.*

Indra, lord of honour and valour, commander of the forces of life and freedom, we pledge to abide by you and exhort you for breaking of the clouds of rain, for the destruction of darkness and evil, for rousing courage and valour, and for challenging and beating back the enemy in battle. And we pray, inspire and exhort us too with full power and preparation.

अवाचीनं सु त मन उत च तुः शतकता ।
 इन्द्र कृण्वन्तु वाघतः ॥ २ ॥

2. *Arvācīnaṁ su te mana uta cakṣuḥ śatakrato.
Indra kṛṇvantu vāghataḥ.*

Indra, lord destroyer of evil and enemies, hero of a hundred acts of yajnic creation and development, may the sages of vision, imagination and effective communication refresh and update your mind and eye with foresight so that you face the challenges of the present time successfully.

नामानि त शतकृता विश्वाभिगीभिरीमह ।
इन्दाभिमातिषाह्य ॥ ३ ॥

3. *Nāmāni te śatakrato viśvābhīrgīrbhīrīmahe.
Indrābhimātiṣahye.*

Indra, lord ruler excellent and honourable, hero of a hundred acts of imaginative vision, with all our best words, thoughts and resolutions, we pray and exhort you to realise your names and attributes in action so that under your leadership we may face the challenges of the time successfully against the arrogant and proud enemies.

पुरुष्टुतस्य धामभिः शतन महयामसि ।
इन्दस्य चषणीधृतः ॥ ४ ॥

4. *Puruṣṭutasya dhāmabhiḥ śatena mahayāmasi.
Indrasya carṣaṇīdhṛtaḥ.*

We exhort and exalt Indra, universally admired ruler of the world and sustainer of his people, by hundredfold celebrations of his names, attributes and brilliant exploits of heroism.

इ॒न्दं वृ॒त्राय॑ ह॒न्तव॑ पुरु॒हूतमु॑प॒ ब्रुव॑ ।

भ॒र॒षु वा॒जसा॑तय ॥ ५ ॥

6. *Indraṁ vṛtrāya hantave puruhūtamupa bruve.
Bhareṣu vājasātaye.*

I invoke Indra, invoked and worshipped by all, for the destruction of evil and victory in life's battles for food, energy, prosperity and progress.

वा॒ज॒षु सा॒स॒हिभ॑व॒ त्वामी॑म॒ह श॑त॒क॒ता ।

इ॒न्दं वृ॒त्राय॑ ह॒न्तव॑ ॥ ६ ॥

6. *Vājeṣu sāsahirbhava tvāmīmahe śatakrato.
Indra vṛtrāya hantave.*

Indra, be the challenger, warrior and winner of battles for prosperity and progress. O lord of a hundred creative actions, we invoke, exhort and exhalt you for breakup of the cloud into rain and elimination of the demon of darkness, ignorance, injustice and poverty.

द्यु॒म्न॒षु पृ॒त॒नाज्य॑ पृ॒त्सु॒तूषु॑ श्रवः॒सु च॑ ।

इ॒न्द॒ सा वा॒भिमा॑तिषु ॥ ७ ॥

7. *Dyumneṣu pṛtanājye pṛtsu tūrṣu śravaḥsu ca.
Indra sākṣvābhimātiṣu.*

In the battles of forces in plans and programmes of development for prosperity and excellence, in the contests of forces positive and negative for good and evil, in the onslaughts of stormy troops of hostility, in the efforts for growth in food, energy and enlightenment, in the struggles for self-realisation against pride and arrogance, Indra, O spirit of the soul, voice of conscience, genius of the nation, and invincible strength

of character, tolerate, endure, challenge, fight and throw out the enemies of life's light and joy.

शुष्मिन्तमं न ऊतय द्युम्निनं पाहि जागृविम ।
इन्दु सामं शतकता ॥ ८ ॥

8. *Śuṣmintamaṁ na ūtaye dyumninam pāhi jāgrvim.*
Indra somaṁ śatakrato.

Indra, lord ruler of the world, protector of life and humanity, leader of a hundred noble actions and master of knowledge, for our protection and progress, protect, defend, govern and promote the strongest and most prosperous, most brilliant and honourable, and the most wakeful and vigilant powers and people, and thus defend and safeguard the honour, happiness and excellence of the nation.

इन्द्रियाणि शतकता या त जनषु पञ्चसु ।
इन्दु तानि त आ वृण ॥ ९ ॥

9. *Indriyāṇi śatakrato yā te janeṣu pañcasu.*
Indra tāni ta ā vṛṇe.

Indra, ruler of the world, master of a hundred noble acts of governance, your powers and organs of perception operating among all the five classes of people, i.e., teachers and intellectuals, ruling powers and defence forces, producers and business men, ancillaries, and others, I accept and honour all these as powers and forces of yours.

अर्गािन्दु श्रवा बृहदद्युम्नं दधिष्व दुष्टरम ।
उत्त शुष्मं तिरामसि ॥ १० ॥

10. *Agannindra śravo bṛhad dyumnāṁ dadhiṣva duṣṭaram. Ut te śuṣmāṁ tirāmasi.*

Indra, ruler and protector of the world, the assets of the dominion are high and rising. Hold and govern this formidable wealth, honour and excellence of the nation. And let us all, we pray, raise and exalt your courage and power, honour and glory.

अ॒वा॒वता॑ न॒ आ ग॒ह्यथा॑ श॒क परा॒वतः॑ ।

उ॒ ला॒का यस्त॑ अ॒दिव॒ इन्द्र॒ह तत॑ आ ग॒हि ॥ ११ ॥

11. *Arvāvato na ā gahyatho śakra parāvataḥ. U loko yaste adriva indreha tata ā gahi.*

Indra, lord of might, ruler of the clouds, wielder of the thunderbolt and refulgent as the sun, come to us from far and from near, wherever you are. And whatever or wherever your abode, from there come to us here and now.

Mandala 3/Sukta 38

Indra Devata, Prajapati Vaishvamitra, or Prajapati Vachya, or both, or Vishvamitra Gathina Rshi

अ॒भि तष्ट॑व दी॒धया मनी॑षाम॒त्या न वा॒जी सु॒धुरा॑ जि॒हानः॑ ।
अ॒भि पि॒याणि॑ म॒मृ'श॒त्परा॑णि क॒वी'रि॑च्छामि स॒न्द्रश॑
सु॒म॒धाः ॥ १ ॥

1. *Abhi taṣṭeva dīdhayā manīṣāmatyo na vājī sudhuro jihānaḥ. Abhi priyāṇi marmṛśat parāṇi kavīñricchāmi saṁdrśe sumedhāḥ.*

Just as a wood carver sculpts out a beautiful form of art from a piece of wood, so you shine and sharpen your intelligence, and, thinking and

contemplating the farthest favourite places of space, reach there like a ray of light well joined to the sun's chariot. Such men of intelligence and poets of wisdom I wish to see, intelligent as I am by the grace of Indra.

इ॒ना॒त॒ पृ॒च्छ॒ ज॒नि॒मा॒ क॒वी॒नां॒ म॒ना॒धृ॒तः॒ सु॒कृ॒त॒स्त॒ इ॒त् द्या॒म ।
इ॒मा॒ उ॒ त॒ प॒ण्य॒ा॒ इ॒ व॒ध॒मा॒ना॒ म॒ना॒वा॒ता॒ अध॒ नु॒ ध॒र्म॒णि॒
ग॒म॒न ॥ २ ॥

2. *Inota prccha janimā kavīnāṁ manodhṛtaḥ sukṛ-tastakṣata dyām. Imā u te praṇyo vardhamānā manovātā adha nu dharmaṇi gman.*

O seeker of knowledge and light divine, ask these men of vision and wisdom about the life and birth of the poets who possess a treasure of knowledge in their mind, do great noble deeds, create knowledge and fashion it forth in heavenly words. And then, may these favourite vibrations of your mind, rising and elevating you, explore and pursue the paths of higher knowledge and Dharma of the universal order.

नि॒ षी॒मि॒द॒त्र॒ गु॒ह्या॒ द॒धा॒ना॒ उ॒त॒ ।॒त्रा॒य॒ रा॒द॒सी॒ स॒म॒ञ्ज॒न ।
सं॒ मा॒त्रा॒भि॒म॒मि॒र॒ य॒मु॒रु॒वी॒ अ॒न्त॒म॒ही॒ स॒मृ॒त॒ धा॒य॒स॒ धुः ॥ ३ ॥

3. *Ni ṣīmidatra guhyā dadhānā uta kṣatrāya rodasī samañjan. Saṁ mātrābhirmamire yemururvī antarmahī samṛte dhāyase dhuḥ.*

Bearing vibrations of the mysterious in their mind here itself in the world, going over the spaces between heaven and earth for the cosmic order, they visualise and measure the world with definitive operations of the imagination, go over and within the earth, and traverse the joining firmament and space

between heaven and earth, and realise the cosmic relations in the service of the supreme lord who wields all these together in law.

आतिष्ठन्तं परि विश्वं अभूषञ्छिया वसानश्चरति स्वराचिः ।
महत्तद वृष्णा असुरस्य नामा विश्वरूपा अमृतानि
तस्था ॥ ४ ॥

4. *Ātiṣṭhantaṁ pari viśve abhūṣaṅchriyo vasāna-
ścarati svarociḥ. Mahat tad vṛṣṇo asurasya nāmā
''īśvarūpo amṛtāni tasthau.*

All the visionary sages realise and celebrate the one lord supreme, robed in his own glory, who pervades the world of existence. Great and glorious are his names and attributes: self-refulgent, omniform, generous and potent, life of life, who sustains the immortals of existence.

असूत पूवा वृषभा ज्यायानिमा अस्य शुरुधः सन्ति पूवीः ।
दिवा नपाता विदथस्य धीभिः । त्रं राजाना पदिवा
दधाथ ॥ ५ ॥

5. *Asūta pūrvo vṛṣabho jyāyānimā asyā śurudhaḥ
santi pūrvīḥ. Divo napātā vidathasya dhībhiḥ
kṣatram rājānā pradivo dadhāthe.*

Indra, first and eternal lord, supreme, generous and omnipotent, creates these forms of existence. These ancient forms of this world are life-inspired and life-giving. Two immortal powers, both ruling and brilliant, Indra and Varuna, Spirit and Energy, ruler and people, with their will and action from the light of heaven hold and sustain the divine yajnic order of nature and humanity and promote the light of knowledge.

त्रीणि राजाना विदथ पुरूणि परि विश्वानि भूषथः सदांसि ।
अपश्यमत्र मनसा जगन्वान्वत गन्धवाँ अपि वायुकशान ॥ ६ ॥

6. *Trīṇi rājānā vidathe purūṇi pari viśvāni bhū-
ṣathah sadāṁsi. Apaśyamatra manasā jaganvān
vrate gandharvāñ api vāyukeśān.*

O brilliant powers of divinity, Indra and Varuna, spirit and energy, ruler and the people, both of you sustain and adorn the three houses of the social order: Executive, Legislature, and Education (Rajarya Sabha, Dharmarya Sabha and Vidyarya Sabha), and you maintain all the various ancient values, forms and institutions of the society. Moving with thought and imagination here itself, I have seen the gandharvas, leaders gifted with speech and ideas flying on the wings of the winds, committed to the sanctity of duty in the holy social order of yajna, serving and sustaining the earth and her environment.

तदि वस्य वृषभस्य धनारा नामभिममिर् सकम्यं गाः । अन्य-
दन्यदसुर्यं वसाना नि मायिना ममिर् रूपमस्मिन् ॥ ७ ॥

7. *Tadinnvasya vṛṣabhasya dhenorā nāmabhir-
mamire sakmyaṁ goḥ. Anyadanyadasuryaṁ
vasānā ni māyino mamire rūpamasmin.*

Sages of vision and imagination measure and describe the nature, character and forms of the earth by the speech and words of this divine and generous Indra, lord of light and knowledge and speech. And these sages and poets, wondrous makers of forms in words and materials, watching the light and energy of divinity in different earthly forms, recreate and re-enact the forms in this social order on this earth.

तदि वस्य सवितुनकिम हिरण्ययीममतिं यामशिश्नत ।
आ सुष्टुती रादसी विश्वमिन्व अपीव याषा जनिमानि
वव ॥ ८ ॥

8. *Tadinnvasya saviturnakirme hiranyayīmamatim
yāmaśisret. Ā suṣṭutī rodasī viśvaminve Apīva
yoṣā janimāni vavre.*

No one can deny nor destroy the light and beauty of the golden gifts of this lord Savita, creator of this beautiful world, or of my recreation of it in word or material or institutional form. Whoever takes to it for support or sustenance wins the showers of universal joy from all pervading heaven and earth just as a young mother receives the pleasure and bliss of the birth of her baby.

युवं प्रत्नस्य साधथा महा यद्वी स्वस्तिः परि णः स्यातम ।
गापार्जिह्वस्य तस्थुषा विरूपा विश्वं पश्यन्ति मायिनः
कृतानि ॥ ९ ॥

9. *Yuvaṁ pratnasya sādhathe maho yad daivī
svastiḥ pari ṇaḥ syātam. Gopājihvasya tasthuṣo
virūpā viśve paśyanti māyinaḥ kṛtāni.*

Both of you, Indra and Varuna, Spirit and energy, power and justice, ruler and people, bring us straight that great and celestial gift of joy and well being which is the gift of tradition and eternity. May that great and heavenly joy be ours from all sides. Wonderful artists of word and form see and realise all the creations of the constant lord of infinite forms who is the protector of eternal speech and divine consciousness.

शुनं हुवम मघवानमिन्दमस्मिन्भर नृतमं वाजसाता ।
 शृण्वन्तमुगमृतय समत्सु घ्नन्तं वृत्राणि संजितं धना-
 नाम ॥ १० ॥

10. *Śunam huvema maghavānamindramasmin bhare
 nṛtamaṁ vājasātau. Śṛṇvantamugram-ūtaye
 samatsu ghnantaṁ vṛtrāṇi sañjitaṁ dhanānām.*

We invoke Indra, lord of power and majesty for protection and victory in this battle of life. Auspicious is he and blissful, and the best among men and leaders, for the achievement of food, energy and advancement of body, mind and soul for the individual and the nation. He listens. He rises lustrous and blazing at the call for defence and victory, destroys the demons of darkness, violence and poverty in the strifes, breaks the clouds of rain showers and collects the trophies of excellence and glory for his people.

Mandala 3/Sukta 39

Indra Devata, Vishvamitra Gathina Rshi

इन्द्रं मतिहृद आ वच्यमाना च्छ पतिं स्तामतष्टा जिगाति ।
 या जागृविविदथ शस्यमानन्द यत्त जायत विद्धि तस्य ॥ १ ॥

1. *Indram matirhṛda ā vacyamānā'cchā patim
 stomataṣṭā jigāti. Yā jāgrvivridathe śasyamāne-
 ndra yat te jāyate viddhi tasya.*

The song that arises from the heart, which is composed and sung in honour of Indra, father protector and sustainer of the world, reaches him well and directly. Indra, lord of power, love and majesty, accept that song of adoration raised in full consciousness, inspiring in the yajna of life and knowledge, and know it is the song

of a devotee.

Indra, O worshipful soul, know the nature, character and actions of the Lord Supreme by this song.

दिवश्चिदा पूव्या जायमाना वि जागृविविदथ शस्यमाना ।
भद्रा वस्त्राण्यजुना वसाना सयमस्म सनजा पित्र्या
धीः ॥ २ ॥

2. *Divaścidā pūrvyā jāyamānā vi jāgrvirvidathe śasyamānā. Bhadrā vastrāṇyajarjunā vasānā seyamasme sanajā pitryā dhīḥ.*

Coming from the light of Divinity, ancient and eternal, ever rising, ever wakeful and awakening the mind and soul into divine awareness, celebrated in yajna and the sacred ways of life, blessed and blissful, like the dawn, adorned in the purest garb of immaculate words and verses, coexistent with Divine consciousness and abiding with fatherly sages, may that holy light of the Vedic Word be ours.

यमा चिदत्र यमसूरसूत जिह्वाया अगं पतदा ह्यस्थीत ।
वपूंषि जाता मिथुना संचत तमाहना तपुषा बुध्न एता ॥ ३ ॥

3. *Yamā cidatra yamasūrasūta jihvāyā agraṁ patadā hyasthāt. Vapūṁṣi jātā mithunā sacete tamohanā tapuṣo budhna etā.*

Just as cosmic energy creates the twin lights of the sun and moon, and just as the sun radiates the circuit of light energy that creates the Ashvins, which then bring forth the dawn, which inspires the tip of the tongue in adoration, and the twin flow of light currents dispelling darkness serves to reveal the objects of the world, so

does Indra, lord omniscient create the twins of Revelation, word and meaning of the Vedic speech, which both activate the tip of the tongue in spontaneous articulation and stay there. They both together, dispelling the darkness of ignorance in the light of knowledge, stay, serve the world of created objects and stay there in the memory.

नकिरषां निन्दिता मत्येषु य अस्माकं पितरा गाषु याधाः ।
इन्द एषां दृहिता माहिनावानुद गात्राणि ससृज दंसना-
वान ॥ ४ ॥

4. *Nakireṣāṃ ninditā matryeṣu ye asmākaṃ pitaro goṣu yodhāḥ. Indra eṣāṃ dṛmhitā māhināvā-nud gotrāṇi sasṛje daṃsanāvān.*

None among living humanity is reviler and maligner of those who are our ancestors, parents and teachers, who are veterans, warriors, in the battles of speech, knowledge and wisdom. Indra, lord of majesty, power and generosity, hero of divine actions, strengthens them with firmness of will and action and creates fortifications for their traditions, institutions and familial lines.

सखा ह यत्र सखिभिनवग्वरभिज्वा सत्वभिगा अनुगमन ।
सत्यं तदिन्द्रा दशभिदशग्वः सूर्यं विवद तमसि
ियन्तम ॥ ५ ॥

5. *Sakhā ha yatra sakhibhirnavagvairabhijñvā satvabhirgā anugman. Satyaṃ tadindro daśabhir-daśagvaiḥ sūryaṃ viveda tamasi kṣiyantam.*

Where, in the human body, when the soul is anxious to know the mystery of truth and light divine, does it find the holy cows of the Lord Supreme, words

and meanings of ultimate reality, the light? Surely then, there in the body itself, with nine friendly faculties of freshest powers (five pranic energies and mind, intellect, memory and self-awareness), and with another team of ten friends (five pranic energies and five senses), following the path of truth in meditation, the soul discovers the sun, Light Divine, self-refulgent, existing in the depth of the self, otherwise covered under existential darkness of ignorance.

इन्द्रा मधु संभृतमुस्त्रियायां पद्वद्विवद शफव् । म गाः । गुहा
हितं गुह्यं गू हम्प्सु हस्तं दध दक्षिणं दक्षिणावान् ॥ ६ ॥

6. *Indro madhu sambhṛtamusriyāyām padvad viveda śaphavannāma goḥ. Guhā hitaṁ guhyaṁ gūḥampsu haste dadhe dakṣiṇe dakṣiṇāvān.*

Indra, the soul in pursuit of knowledge and meditation, discovers the honey sweets of the mystery of existence revealed in the light of divinity in the cave of the heart and in the Voice Divine voluble in the folds of memory. It discovers the secrets of motion and velocity and of production and generosity in the Word and in the Light.

Let man bow in reverence, be humble and generous, and hold the secret, deeper than the deepest within, on the palm of the right hand. (No pride, no arrogance!)

ज्यातिवृणीत तमसा विज्ञानं गिरं स्याम दुरितादभीकं । इमा
गिरः सामपाः सामवृद्ध जुषस्वन्द पुरुतमस्य काराः ॥ ७ ॥

7. *Jyotirvṛṇīta tamaso vijānannāre syāma duritā-dabhīke. Imā girāḥ somapāḥ somavṛddha juṣasvendra purutamasya kāroḥ.*

The man of knowledge discriminates and separates light from darkness. Let us be fearless, far from sin and evil. Indra, O man elevated by the light and inspiration of the spirit of divinity, O defender of truth and piety, listen and live by these words of the learned poet and artist.

ज्या॒र्तिय॒ज्ञाय॒ रा॒द॒सी॒ अनु॒ ष्या॒दा॒र स्या॒म दु॒रि॒तस्य॒ भूरः॑ ।
भूरि॑ चि॒द्धि तु॒ज॒ता म॒त्य॑स्य सु॒पा॒रासा॑ वस॒वा ब॒ह॒णा॒-
वत ॥ ८ ॥

8. *Jyotiryajñāya rodasī anu ṣyādāre syāma duri-
tasya bhūreḥ. Bhūri ciddhi tujato martyasya
supārāso vasavo barhaṇāvat.*

Let there be light radiating from heaven to earth, and let the fragrance of fire rise from earth to heaven to join the three worlds for the yajna of human existence. Let us be far from sin prevalent around through the light of intelligence. And may the Vasus, sustainers of life on earth and the sages who command the light of knowledge as saviours and redeemers, be generous like celestial oceans with showers of bliss for the man of might and high charity.

शु॒नं हु॒वम॒ म॒घवा॑न॒मि॒न्द॒म॒स्मि॒न्भर॒ नृ॒त॒मं वा॒ज॒सा॒ता ।
शृ॒ण्वन्त॑मु॒गमू॒तय॒ सम॒त्सु॒ घ्नन्त॑ वृ॒त्राणि॑ सं॒जितं॑ ध॒ना॒-
नाम ॥ ९ ॥

9. *Śunaṁ huvema maghavānamindramasmin bhare
nṛtamaṁ vājasātau. Śṛṇvantamugram-ūtaye
samatsu ghnantaṁ vṛtrāṇi saṁjitaṁ dhanānām.*

We invoke Indra, generous lord of light and majesty, and best of men and leaders, for success in this

battle of life. He listens to our call and prayer, rises lustrous and blazing, for our protection and progress, destroying the forces of darkness and winning us the wealths of light and prosperity in our struggles for excellence.

Mandala 3/Sukta 40

Indra Devata, Vishvamitra Gathina Rshi

इन्द्र त्वा वृषभं वयं सुत सामं हवामह ।

स पाहि मध्वा अन्धसः ॥ १ ॥

1. *Indra tvā vṛṣabham vayan suta some havāmahe.
Sa pāhi madhvo andhasaḥ.*

In this soma-yajna of the creative business of life when the time is ripe, O lord of honour and majesty, Indra, we invoke and invite you, lord of bliss, mighty brave and generous as rain showers. Come, grace the yajna, and protect and promote the honey sweets of food, energy and the joy of life.

इन्द्र कतुविदं सुतं सामं हय पुरुष्टुत ।

पिबा वृषस्व तातृपिम ॥ २ ॥

2. *Indra kratuvidam sutam somam harya puruṣṭuta.
Pibā vṛṣasva tātrpim.*

Indra, lover of life and excellence, sung and celebrated by many, cherish the nectar-sweet of soma distilled and inspiring for the completion of yajna. Drink of the delight of life to the lees, to your heart's content, grow strong and vigorous, and shower the blessings of divinity on the celebrants.

इ॒न्द्र॒ प॒ णा॑ धि॒तावा॑नां॒ य॒ज्ञं॒ वि॒श्व॑भि॒द॒वभिः॑ ।

ति॒र स्त॑वान॒ वि॒श॒पत॑ ॥ ३ ॥

3. *Indra pra ṇo dhitāvānaṁ yajñam viśvebhirdevēbhiḥ. Tira stavāna viśpate.*

Indra, lord of might and majesty, ruler and protector of the people, celebrated defender of truth and rectitude, destroyer of darkness and evil, come with all the nobilities of humanity and promote and perfect this yajna of ours so that it overflows with the bounties of life and nature for all.

इ॒न्द्र॒ सामाः॑ सु॒ता इ॒म तव॑ प॒ यन्ति॑ स॒त्पत॑ ।

त॒यं च॒न्द्रासु॑ इ॒न्द्र॒वः ॥ ४ ॥

4. *Indra somāḥ sutā ime tava pra yanti satpate. Kṣayaṁ candrāsa indavaḥ.*

Indra, lord of knowledge, protector of truth and lovers of rectitude, all these soma essences of nature, distilled, seasoned and reinforced, soothing sweet and inspiring, trickling in drops and flowing in streams, come to your abode.

द॒धि॒ष्वा ज॒ठरं॑ सु॒तं साम॑मि॒न्द्र वर॑ण्य॒म ॥

तव॑ ह्यु॒ तासु॑ इ॒न्द्र॒वः ॥ ५ ॥

5. *Dadhiṣvā jaṭhare sutam somamindra vareṇyam. Tava dyukṣāsa indavaḥ.*

Indra, lover of life and health a long age, the soma distilled drop by drop in sunlight is selected for you. Take it, bear it in the stomach, and it will give you the vigour and joy of a full life.

गि॒वणः॑ पा॒हि नः॑ सु॒तं म॒ध॒धारा॑भिरज्यस ।

इ॒न्द्र त्वादा॑तमिद्यशः ॥ ६ ॥

6. *Girvaṇaḥ pāhi naḥ sutam madhordharabhir-
ajyase. Indra tvādātamid yaśaḥ.*

Indra, lord of honour, excellence and majesty, honoured by songs of celebration, served and pleased with streams of sweet soma in homage, pray protect and promote our soma-yajna of life and endeavour. By you alone is acknowledged the honour, joy and value of life and karma.

अ॒भि द्यु॒म्नानि॑ व॒निन् इ॒न्द्रं स॒चन्त॑ अ॒ति॒ता ।

पी॒त्वी सा॒मस्य॑ वावृ॒ध ॥ ७ ॥

7. *Abhi dyumnāni vanina indram sacante akṣitā.
pīvī somasya vāvṛdhe.*

Seekers and celebrants, serve Indra and pray for honour, excellence and prosperity of imperishable value, and as I drink of the soma of his grace, so he too waxes in divine joy as he accepts our homage.

अ॒वा॒वता॑ न॒ आ ग॑हि प॒रा॒वत॑श्च वृ॒त्र॒हन॑ ।

इ॒मा जु॑ष॒स्व न॒ गिरः॑ ॥ ८ ॥

8. *Arvāvato na ā gahi parāvataśca vṛtrahan.
Imā juṣasva no girah.*

Indra, lord destroyer of the clouds of darkness, giver of the showers of joy and prosperity, come to us, dynamic celebrants of life and divinity, come from far and near, receive, acknowledge and cherish these songs of ours offered in homage.

यदन्तरा परावर्तमवावतं च हूयस् ।

इन्द्रह तत् आ गहि ॥ ९ ॥

9. *Yadantarā parāvataṃ marvāvataṃ ca hūyase.
Indreha tata ā gahi.*

Indra, lord giver of prosperity, invoked from within, from far and from near, come from there, anywhere, take us and bless us with grace.

Mandala 3/Sukta 41

Indra Devata, Vishvamitra Gathina Rshi

आ तू न इन्द्र मदयग्धुवानः सामपीतय ।

हरिभ्यां याह्यदिवः ॥ १ ॥

1. *Ā tū na indra madryagghuvānaḥ somapītaye.
Haribhyāṃ yāhyadrivaḥ.*

Come lord of clouds and mountains, Indra, illustrious as the sun, invoked and invited, come straight to us, wholly without reserve, come for a drink of soma by horses fast as wings of the winds.

सत्ता हाता न ऋत्वियस्तिस्तिर बहिरानुषक ।

अयुजन्पातरदयः ॥ २ ॥

2. *Satto hotā na ṛtvīyastistire barhirānuṣak.
ayujan prātaradrayaḥ.*

The yajaka is seated for our yajna according to the season, the seats are fixed and spread in order, the stones have been used for the morning libations.

इमा बह्व बह्ववाहः कियन्त आ बहिः सीद ।

वीहि शूर पुराळाशम ॥ ३ ॥

3. *Imā brahma brahmavāhaḥ kriyanta ā barhiḥ sīda.
Vihi śūra puroḷāśam.*

These hymns are sung in honour of Divinity. O Spirit Divine, come and grace the sacred grass. O lord of power and majesty, come and enjoy the delicious offering.

रा॒न्धि॒ सर्व॑न॒षु ण॒ ए॒षु स्ता॒म॒षु वृ॒त्र॒ह॒न ।
उ॒क्थ॒ष्वि॒न्द गि॒व॒णः ॥ ४ ॥

4. *Rārandhi savaneṣu ṇa eṣu stomeṣu vṛtrahan.
Uktheṣvindra girvaṇaḥ.*

Indra, lord of honour and excellence, destroyer of darkness and evil, breaker of clouds and harbinger of showers, celebrated in song, abide and rejoice in these celebrations of the season's prosperity in our yajnas, in these hymns of divinity and in these holy chants of mantras.

मु॒तयः॑ सा॒म॒पा॒मु॒रुं रि॒ह॒न्ति॑ श॒व॒स॒स्प॒ति॒म ।
इ॒न्दं वृ॒त्सं॑ न मा॒तरः॑ ॥ ५ ॥

5. *Matayaḥ somapāmurum rihanti śavasaspatim.
Indram vatsam na mātaraḥ.*

Intelligent people love Indra, great and broad minded, lover of soma and protector of honour and prosperity, and commander of strength and power, just the same way as cows love their calf.

स म॑न्द॒स्वा ह्य॒न्ध॒सा रा॒ध॒स त॒न्वा म॒ह ।
न स्ता॒तारं॑ नि॒द करः॑ ॥ ६ ॥

6. *Sa mandasvā hyandhaso rādhase tanvā mahe.
Na stotāraṁ nide karaḥ.*

Indra, lord lover of soma and commander of power, rejoice at heart with your whole personality for the realisation of food, energy and wealth of life. Let not your devotee and celebrant face an occasion of embarrassment, blame, insult or contempt.

व॒यमि॒न्द त्वा॒यवा॑ ह॒विष्म॑न्ता ज॒राम॑ह ।

उ॒त त्वम॑स्म॒युव॑सा ॥ ७ ॥

7. *Vayamindra tvāyavo haviṣmanto jarāmahe.*
Uta tvam-asmayurvaso.

Indra, lord of love and power, we, your devotees and admirers, bearing gifts of homage, sing and celebrate your honour. And you love us too, our very shelter and home.

मा॒र अ॒स्मद्वि॒ मुमु॑चा॒ हरि॑पि॒यावा॒ङ् या॑हि ।

इ॒न्द स्व॑धा॒वा म॑त्स्व॒ह ॥ ८ ॥

8. *Māre asmad vi mumuco haripriyārvāṇ yāhi.*
Indra svadhāvo matsveha.

Indra, lord lover of speed and progress, forsake us not, leave us not, go not far away, come hither close to us. Lord self-sufficient and self-refulgent, be here with us. Rejoice.

अ॒वाज्चं॑ त्वा सु॒ख रथ॑ व॒हता॑मि॒न्द क॒शिना॑ ।

घृ॒तस्त्रू॑ ब॒हिरा॑सद॒ ॥ ९ ॥

9. *Arvāñcam tvā sukhe rathe vahatāmindra keśinā.*
Ghṛtasnū barhirāsade.

May two carriers with flames of fire, fed on clarified and bright burning fuel, carry you forward, up and down, in a comfortable car and reach you to the

heights of the sky.

Mandala 3/Sukta 42

Indra Devata, Vishvamitra Gathina Rshi

उप नः सुतमा गहि साममिन्दु गवाशिरम ।

हरिभ्यां यस्त अस्मयुः ॥ १ ॥

1. *Upa naḥ sutamā gahi somamindra gavāśiram.
Haribhyāṁ yaste asmayuḥ.*

Indra, lord of power and honour, come hither to our soma yajna and taste our soma seasoned with cow's milk. Come by your chariot drawn by horses, self-programmed to reach us.

तमिन्दु मदमा गहि बहिःष्ठां गावभिः सुतम ।

कुवि वस्य तृष्णवः ॥ २ ॥

2. *Tamindra madamā gahi barhiḥṣṭhām gravabhiḥ
sutam. Kuvinnvasya tṛṣṇavaḥ.*

Indra, lord of power, honour and prosperity, come taste this pleasure of soma floating in the skies and distilled by the clouds. Great are the virtues of this soma, highly soothing, satisfying and inspiring.

इन्दमित्था गिरा ममाच्छांगुरिषिता इतः ।

आवृत सामपीतय ॥ ३ ॥

3. *Indramitthā giro mamācchānguriṣitā itaḥ.
Āvrte somapītaye.*

Let my words of adoration thus inspired rise up from here and reach across the sky beyond the clouds to share the ecstasy of soma with Indra.

इ॒न्द्रं॑ सा॒मस्य॑ पी॒तय॑ स्ता॒मरि॑ह ह॒वाम॑ह ।

उ॒क्थ॑भिः कु॒विदा॑ग॒मत ॥ ४ ॥

4. *Indraṁ somasya pītaya stomairiha havāmahe.
ukthebhiḥ kuvidāgamat.*

We invoke and invite Indra, lord of energy and knowledge, here, with songs of adoration and words of sacred speech, to have a drink of soma, and we pray he may come again and again.

इ॒न्द्र॒ सामाः॑ सु॒ता इ॒म तान्दधि॑ष्व श॒तक॑ता ।

ज॒ठर॑ वाजिनीवसा ॥ ५ ॥

5. *Indra somāḥ sutā ime tān dadhiṣva śatakrato.
Jathare vājiniṽaso.*

Indra, father of morning freshness, lord of a hundred acts of yajna, distilled are these soma essences. Take these, hold them safe in the treasury of this world for a fresh lease of life's energy.

वि॒द्या हि॑ त्वा॒ धनञ्ज॑यं वा॒ज॒षु द॑धृ॒षं क॑व ।

अ॒धो त॑ सु॒म्नमी॑मह ॥ ६ ॥

6. *Vidmā hi tvā dhanañjayaṁ vājeṣu dadhṛṣaṁ kave.
Adhā te sumnamīmahe.*

We know you for sure, O lord of knowledge and vision, winner of wealth and bold fighter of battles for health and energy. And now we pray to you for the gift of peace and comfort of well-being.

इ॒ममि॑न्द्र॒ गवा॑शि॒रं य॒वाशि॑रं च नः पि॒ब ।

आ॒ग॒त्या वृ॑ष॒भिः सु॒तम॑ ॥ ७ ॥

7. *Imamindra gavāśīraṁ yavāśīraṁ ca naḥ piba.
Āgatyā vṛṣabhiḥ sutam.*

Indra, lord of power, honour and energy, come and have a drink of this soma of ours filtered with the shower of clouds, reinforced with rays of the sun and accompanied by a diet of barley milk.

तुभ्यदिन्द स्व आक्य॒इ॒ सामं चा॒दामि पी॒तय॑ ।
ए॒ष रार॑न्तु त हृदि ॥ ८ ॥

8. *Tubhyedindra sva okye somam codāmi pītaye.
Eṣa rārantu te hr̥di.*

Indra, lord lover of power and energy, for your drink I distil and reinforce this soma in my own yajnic house of science. It would inspire, strengthen and delight your heart.

त्वां सु॒तस्य॑ पी॒तय॑ प॒त्नमि॑न्द हवामह ।
कु॒शिका॑सा अव॒स्यवः॑ ॥ ९ ॥

9. *Tvām sutasya pītaye pratnamindra havāmahe.
Kuśikāso avasyavaḥ.*

Indra, veteran lord and ruler of the world, we children of knowledge and humility invoke and invite you to have a drink of the soma of our own making for the sake of protection and progress.

Mandala 3/Sukta 43

Indra Devata, Vishvamitra Gathina Rshi

आ या॒ह्यवा॒ङ्मुप॑ वन्धुर॒ष्टास्त॑वदनु॒ प॒दि॒वः॑ सा॒म॒प॒य॑म । पि॒या
स॒खाया॒ वि मु॒चाप॑ ब॒हिस्त्वा॑मिम॒ ह॒व्य॒वाहा॑ हवन्त ॥ १ ॥

1. *Ā yāhyarvāṇupa bandhureṣṭhāstavedanu pradiṣaḥ somapeyam. Priyā sakhāyā vi mucopa barhistvamime havyavāho havante.*

Indra, lord of honour and power, riding your chariot, come to us for a drink of soma, brilliant and exhilarating, distilled from the light of the sun. Leave your favourite horses behind. These yajakas bearing fragrant offers of homage invite you to the yajna vedi.

आ याहि पूवीरति चषणीराँ अय आशिष उप न हर्भिष्याम ।
इमा हि त्वा मृतयः स्तामतष्टा इन्द हवन्त सुख्यं
जुषाणाः ॥ २ ॥

2. *Ā yāhi pūrvīrati carṣaṇīrāṇ ārya āśiṣa upa no haribhyām. Imā hi tvā matayaḥ stomataṣṭā indra havante sakhyam juṣāṇāḥ.*

Indra, lord and leader of the nation, come to us across the multitude of people by your chariot of horse power to receive our blessings of old and our good wishes. These worshipful people all with songs of adoration invoke and invite you, they love to be friends with you.

आ ना यज्ञं नमावृधं सजाषा इन्द दव हर्भिष्याहि तूयम् ।
अहं हि त्वा मतिभिजाह्वीमि घृतपर्याः सधमाद् मधू-
नाम ॥ ३ ॥

3. *Ā no yajñam namovṛdham sajoṣā indra deva haribhiryāhi tūyam. Aham hi tvā matibhir-johavāmi ghṛtaprayāḥ sadhamāde madhūnām.*

Indra, brilliant creator of wealth and master of development, come fast by your car of motive power as

a friend to join our yajnic programme of development for the growth of food, energy and overall prosperity. With the best of people, in the best of words and thought, I invite you and welcome you with the best of delicious offerings to our house of honey sweets.

आ च त्वाम॒ता वृष॑णा॒ वहा॑ता॒ हरी॑ सखा॒या सु॒धुरा॑ स्व॒ङ्गा ।
धा॒नाव॒दिन्द्रः॑ सर्व॒नं जुषा॑णः सखा॒ सख्युः॑ शृ॒णव॒द्वन्द॑-
नानि ॥ ४ ॥

4. *Ā ca tvāmetā vṛṣaṇā vahāto harī sakhāyā sudhurā svaṅgā. Dhānāvadindrah savanam juṣaṇaḥ sakhā sakhyuḥ śṛṇavad vandanāni.*

And while these mighty friendly powers of light and wind, well employed in a beautiful car immaculately built, transport you to join the session of developmental programme as a partner, I pray, O friend, listen to the adorations of a friend.

कु॒विन्मा॑ गा॒पां कर॑सु॒ जन॑स्य कु॒विदा॑जानं मघव॒ तृजी॑षिन् ।
कु॒विन्म॒ ऋषि॑ं प॒पिवा॑सं सु॒तस्य॑ कु॒विन्म॒ वस्वा॑ अ॒मृत॑स्य॒
शि॒ तः ॥ ५ ॥

5. *Kuvinmā gopāṃ karase janasya kuvid rājānaṃ maghavannṛjīṣin. Kuvinma ṛṣiṃ papivāṃsaṃ sutasya kuvinme vasvo amṛtasya śikṣāḥ.*

O lord, make me a great protector of the cow, the earth and the holy Word. Lord of wealth and power, lover of simple and natural ways of living, make me a brilliant guardian of the people. Make me a man of sagely vision, a seer of divine mantras, and bless me with knowledge and immense wealth of imperishable value.

आ त्वा॑ बृहन्ता॒ हर॑या युजा॒ना अ॒वाग्नि॑न्द सध॒मादा॑ वहन्तु ।
 प य द्वि॒ता दि॒व ऋ॒ज्जन्त्या॒ताः सु॒संमृ॑ष्टासा वृष॒भस्य॑
 मू॒राः ॥ ६ ॥

6. *Ā tvā brhanto harayo yujānā arvāgindra sadha-
 mādō vahantu. Pra ye dvitā diva ṛñjantyātāḥ
 susaṁmr̥ṣṭāso vṛṣabhasya mūrāḥ.*

Indra, adorable lord giver of honour, excellence and prosperity, the motive powers of your chariot, mighty and harnessed together like fire and wind, impetuous forces of potent and generative nature, rise and fly to the heights of the sky, dividing the space, as if, into two. May these powers, well refined, reinforced and accelerated, complementarily exhilarated, carry you forward and transport you to our house of yajnic development.

इ॒न्द पि॒ब वृ॑ष॒धूत॑स्य वृ॒ष्णा आ यं तं श्य॑न उ॒शत॑ ज॒भार॑ ।
 यस्य॑ म॒दं च्या॑वय॒सि प कृ॑ष्टीयस्य॒ मद् अप॑ गा॒त्रा
 व॒वथ॑ ॥ ७ ॥

7. *Indra piba vṛṣadhūtasya vṛṣṇa ā yaṁ te śyena
 uśate jabhāra. Yasya made cyāvayasi pra kṛṣṭīr-
 yasya made apa gotrā vavartha.*

Indra, lord of power and passion for life, drink of the potent soma created by the vibrations of generous nature and brought down from the sky by the eagle flights of your car for you, lord of love and ambition, for your people. It is in the ecstasy of soma that you inspire the children of the earth with energy, and it is in the ecstasy of that energy that the earth abides and turns round and round.

शुनं हुवम मघवानमिन्दमस्मिन्भर नृतमं वाजसाता ।
 शृण्वन्तमुगमृतय समत्सु घ्नन्तं वृत्राणि संजितं धना-
 नाम ॥ ८ ॥

8. *Śunam huvema maghavānamindramasmin bhare
 nṛtamaṁ vājasātau. Śṛṇvantamugr-amūtaye
 samatsu ghanantaṁ vṛtrāṇi sañjitaṁ dhanānām.*

We invoke, invite and call upon Indra, lord creator and giver of knowledge, best of the leaders of humanity, in this battle between the learned and the ignorant, for success in discrimination between knowledge of truth and ignorance, for initiation and completion of our search for knowledge and in our battles between the good and evil forces. We call upon Indra, destroyer of conflict, winner of wealth and knowledge, sympathetic listener and lustrous lord of judgement and discrimination, and above all commander of wealth, power and honour for the good of humanity.

Mandala 3/Sukta 44

Indra Devata, Vishvamisra Gathina Rshi

अयं त अस्तु हयतः साम आ हरिभिः सुतः ।
 जुषाण इन्द्र हरिभिर्न आ गह्या तिष्ठ हरितं रथम ॥ १ ॥

1. *Ayam te astu haryataḥ soma ā haribhiḥ sutah.
 Juṣāṇa indra haribhirna ā gahyā tiṣṭha haritaṁ
 ratham.*

Indra, lord lover of soma and the honour and lustre of life, this soma is dedicated to you. Brought by your carrier powers, let it be for you. To taste of it and enjoy it, ride the chariot drawn by the powers of horse and come to us. (The chariot is the chariot of the sun

and the horses are sun-rays.)

हृय णुषसमचयः सूर्यं हृय राचयः । विद्वांश्चिकित्वान्हयश्व
वधसु इन्द्र विश्वा अभि श्रियः ॥ २ ॥

2. *Haryannuṣasamarcayaḥ sūryam haryanna-
rocayaḥ. Vidvānścikivān haryaśva vardhasa
indra viśvā abhi śriyaḥ.*

Lord of love and beauty, you shine the dawn.
Lord of light, you illuminate the sun. Lord omniscient,
light of the world, Indra, riding the sun-rays, you create
and augment all the beauty and wealth of the world.

द्यामिन्दा हरिधायसं पृथिवीं हरिवपसम ।
अधारयद्धरिताभूरि भाजनं ययारन्तहरिश्चरत ॥ ३ ॥

3. *Dyāmindro haridhāyasam pṛthivīm harivar-
pasam. Adhārayaddharitorbhūri bhojanam
yayorantarhariścarat.*

The heaven which holds the light of the sun,
the earth which wears the green apparel of light, and
the middle regions between heaven and earth in which
the light shines and the winds blow and where food for
life abounds in plenty, Indra, lord of light and life holds
it all and sustains.

जज्ञाना हरिता वृषा विश्वमा भति राचनम ।
हयश्वा हरितं धत्त आयुधमा वजं बाह्वाहरिम ॥ ४ ॥

4. *Jajñāno harito vṛṣā viśvamā bhāti rocanam.
Haryaśvo haritaṁ dhatta āyudhamā vajraṁ
bahvorharim.*

Rising and manifesting, the potent lord of light
and showers of generosity illuminates the beautiful

world of existence. The lord of sunrays in his arms wields the blazing weapon of thunder and lightning. And he holds and sustains the sun and shines self-refulgent.

इ॒न्दा॑ ह॒यन्त॑म॒जु॒नं॑ व॒जं शु॒क्र॒भी॒वृ॒तम॑ ।
अ॒पा॒वृ॒णा॒द्ध॒रि॒भि॒रदि॑भिः सु॒तमु॒द्रा ह॒रि॒भिरा॑जत ॥ ५ ॥

5. *Indro haryantamarjunam vajram śukrairabhī-vṛtam. Apāvṛṇoddharibhiradribhiḥ sutamud gā haribhirājata.*

Indra, the sun, with its brilliant rays, uncovers and manifests his glorious form of light girdled round by the radiant halo and with his light reaches and re-reveals the earth and her environment sprinkled over by cloud showers.

Mandala 3/Sukta 45

Indra Devata, Vishvamitra Gathina Rshi

आ म॒न्द॒रि॒न्दु॒ ह॒रि॒भिर्या॑हि म॒यूर॑रामभिः । मा त्वा॒ क॒चि॒ति॒
य॒म॒न्वि॑ न पा॒शि॒ना ति॒ धन्व॑व॒ ताँ इ॒हि ॥ १ ॥

1. *Ā mandrairindra haribhiryāhi mayūrarom-abhiḥ. Mā tvā ke cinni yaman vim na pāsino 'ti dhanveva tāñ ihi.*

Indra, lord of honour and excellence, come by the rays of light, beautiful and colourful as the feathers of the peacock. May none, as fowlers ensnare birds, catch you. Outskirt the fowlers as a rainbow and come.

वृ॒त्र॒खा॒दा व॑लं॒रु॒जः पु॒रां द॒मा अ॒पा॒म॒जः । स्था॒ता र॒थ॒स्थ
ह॒या॒र॒भि॒स्व॒र इ॒न्दा॑ दृ॒ हा चि॑दा॒रु॒जः ॥ २ ॥

2. *Vṛtrakhādo valaṁrujaḥ purāṁ darmo apāmajaḥ.
Sthātā rathasya haryorabhisvara indro dr̥ḷhā
cidārujaḥ.*

Indra is the breaker of the clouds. He shatters the caverns of the demons, routs the cities of sin and releases the flow of waters. Sitting firm in the middle of the chariot behind the horses in the uproar like the sun on the back of the rays, he breaks even the unbreakables.

ग॒म्भी॒राँ उ॒द॒धीँ॑रि॒व॒ क॒तुं पु॒ष्य॒सि॒ गा इ॒व । प॒ सु॒गा॒पा य॒व॒सं
ध॒न॒वा य॒था ह॒दं कु॒ल्या इ॒वा॒शत ॥ ३ ॥

3. *Gambhīrāñ udadhīñriva kratuṁ puṣyasi gā iva.
Pra sugopā yavasam dhenavo yathā hradam kulyā
ivāśata.*

Indra, lord of life, power and prosperity, you promote and overfill the yajna and bless the yajamana like the deep sea and protect the earths, cows and the grass for them. As a good cowherd protects and feeds the cows and guards the fodder for the cows, so do you, O man, protect and promote the yajna. And as the cows gain the food, and as the rivers and rivulets reach the sea for self-fulfilment, so would you enjoy the delicacies of life and reach the Lord, Indra, for self-fulfilment.

आ न॒स्तुजं॑ र॒यिं भ॒रांशं॑ न प॒तिजा॑न॒त । वृ॒ ऽ प॒क्वं फ॒लम॒ङ्गीव॑
धू॒नुही॒न्द संपा॑र॒णं व॒सु ॥ ४ ॥

4. *Ā nastujam rayim bharāṁśam na pratijānate.
Vṛkṣam pakvaṁ phalamañkīva dhūnuhīndra
saṁpāraṇam vasu.*

Bring us wealth of the world, brilliant and

indestructible, as our share, for the devotees in a bond of covenant. As a gardener with his hook shakes a tree laden with ripe fruit, so shake for us the auspicious tree of life and bring down the fruits of wealth and light from the heights of heaven to help us cross the seas of the material world.

स्वयुरिन्द स्वराळसि स्मद्दिष्टिः स्वयशस्तरः । स वावृधान
आजसा पुरुष्टुत भवा नः सुश्रवस्तमः ॥ ५ ॥

5. *Svayurindra svarāḷasi smaddiṣṭiḥ svayaśas-tarah.*
Sa vāvṛdhāna ojasā puruṣṭuta bhavā naḥ suśra-
vastamaḥ.

Indra, you are self-sufficient, self-refulgent, sovereign, innately honourable, self-growing with your own lustre, universally admired and celebrated. Be most kind and benevolent to us, we pray.

Mandala 3/Sukta 46

Indra Devata, Vishvamitra Gathina Rshi

युध्मस्य त वृषभस्य स्वराज उगस्य यूनः स्थविरस्य घृष्वः ।
अजूयता वज्रिणा वीयाज्ञीन्द श्रुतस्य महता महानि ॥ १ ॥

1. *Yudhmasya te vṛṣabhasya svarāja ugrasya yunaḥ*
sthavirasya ghr̥ṣveḥ. Ajūryato vajriṇo vīryāñi-
ndra śrutasya mahato mahāni.

Indra, great are the acts and achievements of yours, Indra, mighty fighter, virile and generous, self-refulgent, lustrous and blazing, young, firm and senior, fierce challenger, unaging youthful, hero of thunder and lightning, famous and great.

म॒हाँ अ॒सि म॒हिष॒ वृ॒ष्ण्य॒भिध॒न॒स्पृ॒दु॒ग॒ स॒ह॒मा॒ना अ॒न्या॒न ।
 ए॒का वि॒श्व॒स्य॒ भु॒व॒न॒स्य॒ रा॒जा स॒ या॒ध॒या च॒ । य॒या च॒
 ज॒ना॒न ॥ २ ॥

2. *Mahāñ asi mahiṣa vṛṣṇyebhirdhanaspr̥dugra sahamāno anyān. Eko viśvasya bhuvanasya rājā sa yodhayā ca kṣayayā ca janān.*

Great you are, adorable high, mighty winner of wealth with showers of generosity, fierce and potent, challenger and vanquisher of adversaries. You alone are the sole ruler of the world. Go, move the people, make them fight the adversities and settle them in peaceful homes.

प॒ मा॒त्रा॒भी रि॒रिच॒ राच॑मानः प॒ द॒व॒भि॒वि॒श्व॒ता अ॒प॒तीतः ।
 प॒ म॒ज्म॒ना दि॒व इ॒न्द्रः पृ॒थि॒व्याः पा॒रा॒म॒हा अ॒न्त॒रि॑ तादृ॒-
 जी॒षी ॥ ३ ॥

3. *Pra mātṛābhī ririce rocamānaḥ pra devebhir-viśvato apratītaḥ. Pra majmanā diva indraḥ pṛthivyāḥ prorormaho antarikṣād-ṛjīṣī.*

Self-refulgent, Indra exceeds all measures of definition and description. With his own majesty, he is uncomprehended by all the brilliancies of the world. With his own omnipotence, he is greater than heaven and earth. And simple and natural in character and function, he is greater than the mighty space and time in existence.

उ॒रुं ग॒भी॒रं ज॒नुषा॑भ्यु॒१ गं वि॒श्व॒व्य॒च॒स॒म॒व॒तं म॒ती॒नाम॑ । इ॒न्द्रं
 सा॒मा॒सः प॒दि॒वि सु॒ता॒सः स॒मु॒दं न स्र॒व॒त आ वि॑श॒न्ति ॥ ४ ॥

4. *Uruṁ gabhīraṁ januṣābhyugraṁ viśvavya-
casamavataṁ matīnām. Indraṁ somāsaḥ pardivi
sutāsaḥ samudraṁ na sravata ā viśanti.*

Men of peace and vision, fed on the light of divinity and nectar from heaven, attain and enter the presence of Indra, vast and deep, potent and lustrous by nature, all-world comprehensive, guardian of humanity and promoter of collective vision and intelligence, in the same way as streams of water flow and reach and enter the ocean.

यं साममिन्द पृथिवीद्यावा गर्भं न माता बिभृतस्त्वाया ।

तं तं हिन्वन्ति तमु त मृजन्त्यध्वयवा वृषभ पातवा उ ॥ ५ ॥

5. *Yaṁ somamindra prthivīdyāvā garbhaṁ na mātā
bibhṛtastvāyā. Taṁ te hinvanti tamu te mṛjantya-
dhvaryavo vṛṣabha pātavā u.*

Indra, lord of power, honour and generosity, the soma, life's joy and ecstasy, which by virtue of your love and law, earth and heaven bear as a mother bears the baby in her womb, the highpriests of the yajna of love and nonviolence purify and promote as homage in service to you.

Mandala 3/Sukta 47

Indra Devata, Vishvamitra Gathina Rshi

मरुत्वँ इन्द वृषभा रणाय पिबा साममनुष्वधं मदाय । आ
सिञ्चस्व जठर मध्व ऊर्मि त्वं राजासि पदिवः सुता-
नाम ॥ १ ॥

1. *Marutvāñ indra vṛṣabho raṇāya pibā somam-
anuṣvadhāṁ madāya. Ā siñcasva jaṭhare madhva
ūrmim tvam rājāsi pradivaḥ sutānām.*

Indra, lord of the winds and showers of favour from heaven, drink the soma of the light of divinity and life's joy and ecstasy to your heart's content for inspiration and exhilaration. Let the waves of the honey sweets of soma quench your thirst and exhilarate your ambition. You are the ruler and protector of the light and joy distilled from heaven on earth.

स॒जाषा॑ इ॒न्द्र स॒गणा॑ म॒रुद्भिः॑ सा॒मं पि॒ब वृ॒त्रहा॑ शू॒र वि॒द्वान् ।
ज॒हि श॒त्रूँरप॑ मृ॒धा नु॒दस्वा॑ था॒भयं॑ कृ॒णुहि॑ वि॒श्वता॑ नः ॥ २ ॥

2. *Sajoṣā indra saganō marudbhiḥ somam piba vṛtrahā śūra vidvān. Jahi śatruṅrapa mṛdho nudasvā'thābhayaṁ kṛṇuhi viśvato naḥ.*

Indra, friend of humanity, companion at the table, commander of the winds and forces of your auxiliaries, breaker of the cloud and dispeller of darkness, wise and brave, destroy the enemies, initiate and push on the battles, and create fearlessness all round for us.

उ॒त ऋ॒तुभि॑ः ऋ॒तुपाः॑ पा॒हि सा॒ममि॒न्द्र द॒वभिः॑ स॒खिभिः॑ सु॒तं
नः॑ । याँ॑ आ॒भजा॑ म॒रुता॒ य त्वा॒ न्वह॑न्वृ॒त्रम॑द॒धुस्तु॑भ्य॒-
मा॒जः॑ ॥ ३ ॥

3. *Uta ṛtubhirṛtupāḥ pāhi somamindra devebhiḥ sakhibhiḥ sutam naḥ. Yāñ ābhajo maruto ye tvā'nvahan vṛtram-adadhus-tubhyam-ojaḥ.*

Indra, ordainer, preserver and sustainer of the cycle of seasons, protect and promote the soma distilled by divines and friends for us according to the seasons. Protect and promote the Maruts, storm troops of yours who, in your service, destroy adversaries, dispel

darkness to bring in the light of reason and divinity, bring showers of rain and, for you, win and bear the honour and grandeur of majesty.

य त्वाहिहत्यं मघव त्वधून्य शाम्बर हरिवा य गविष्टा ।
य त्वा नूनमनुमदन्ति विषाः पिबेन्द सामं सगणा
मरुद्भिः ॥ ४ ॥

4. *Ye tvāhihatye maghavannavardhan ye śāmbare harivo ye gaviṣṭau. Ye tvā nūnam-anumadanti viprāḥ pibendra somam saganō marudbhiḥ.*

Indra, lord of honour, prosperity and majesty, drink the soma with your friends and stormy troops of the Maruts who did you proud in battle against the darkness of serpentine forces, and, O lord of sunrays, who fight on in the battle for waters, light and cows, and celebrate with those wise scholars and sages who exhilarate, exalt and enlighten you in the joy of victory.

मरुत्वन्तं वृषभं वावृधानमकवारिं दिव्यं शासमिन्दम ।
विश्वासाहमवस नूतनायागं सहादामिह तं हुवम ॥ ५ ॥

5. *Marutvantam vṛṣabham vāvṛdhānamakavāriṁ divyaṁ śāsamindram. Viśvāsāhamavase nūtanā-yogam sahodāmiha tam huvema.*

Here on the yajna vedi of our social order, for the latest modes of defence and protection, we invoke, exalt and celebrate Indra, commander of the stormy troops of Maruts, virile and generous with showers of favours, progressive and advancing in glory, universal friend having no enemies, heavenly, noble ruler, mighty glorious, all patient and all victorious, blazing brave and giver of strength and fortitude.

Mandala 3/Sukta 48

Indra Devata, Vishvamitra Gathina Rshi

स॒द्या ह॑ जा॒ता वृ॒षभः॑ क॒नीनः॑ प॒भ॒तुमाव॑द॒न्धसः॑ सु॒तस्य॑ ।
सा॒धाः पि॒ब प॑त्ति॒कामं॑ य॒था त॒ रसा॑शिरः प॒थ॒मं सा॒म्यस्य॑ ॥ १ ॥

1. *Sadyo ha jāto vṛṣabhaḥ kanīnaḥ prabhartumā-vadandhasaḥ sutasya. Sādhoḥ piba pratikāmaṁ yathā te rasāśiraḥ prathamam somyasya.*

The newly risen sun, mighty generous and beautiful, protects the essence of food in order to sustain and promote it for life. Indra, O sun, drink first the good and delicious essence of soma mixed with milk as it suits your desire, and protect and promote the soma for life.

(The mantra also applies to the brilliant ruler of the social order, and every new authority of taxation and the defence, protection, promotion and development of the people and the order, the primary aim being happiness and progress of society with taxes as the means and not the end strictly, with reference to the needs of the system.

The mantra can also apply to the birth of human life, its growth and maturity. It can be applied to the birth of the sun itself in the process of creative evolution. In short, Indra should be interpreted as the sun, the human soul, i.e., jivatma, the creative energy and the ruler.)

य॒ज्जाय॑था॒स्तद॑हर॒स्य का॑मं शाः पी॒यूष॑म॒पिबा॑ गि॒रिष्ठा॑म ।
तं त॑ मा॒ता प॒रि या॑षा॒ जनि॑त्री म॒हः पि॒तुद॑म॒ आसि॑ञ्च॒-
द॒गं ॥ २ ॥

2. *Yajjāyathāstadaharasya kamem'śoḥ pīyūṣama-pibo giriṣṭhām. Tam te mātā pari yoṣā janitrī mahāḥ piturdama āsiñcadagre.*

As you were born, that same day, in the desire for life and sustenance, you drank the nectar sweet of soma abiding and maturing in the cloud and on the mountain, which your loving mother, as life's creative spirit, inspired with love, recreated and nourished for you in the house of your great father much in advance of your birth.

उपस्थाय मातरम् ।मद्वृत्तिगममपश्यदभि साममूधः ।
प्रयावय चरद गृत्सा अन्यान्महानि चक पुरुधपतीकः ॥ ३ ॥

3. *Upasthāya mātaramannamaiṭṭa tigmamapa-śyadabhi somamūdhaḥ. Prayāvayannacarad grtso anyān mahāni cakre purudhapratīkaḥ.*

Having approached the mother, he yearned for food and saw her breast overflowing with exhilarating soma of milky food and fiery energy. Growing, going forward, moving and leading others, strong and wise, versatile in form and action, he performs great deeds.

उग्रस्तुराषाळभिभूत्याजा यथावशं तन्वं चक एषः ।
त्वष्टारमिन्द्रा जनुषाभिभूया मुष्या साममपिबच्चमूषु ॥ ४ ॥

4. *Ugrasturāṣālabhibhūtyojā yathāvaśam tanvaṁ cakre eṣaḥ. Tvaṣṭāramindro januṣābhibhūyā-'muṣyā somamapibaccamūṣu.*

Blazing brave, lustrous and impetuous victor over fastest forces, overwhelming in strength, he is a versatile master of his manifestation in action. By nature and birth he commands and controls the creative energy

for development and, drawing it in from nature, he drinks the soma from all sources of nature and humanity.

शुनं हुवम मघवानमिन्दमस्मिन्भर नृतमं वाजसाता ।
शृण्वन्तमुगमूतय समत्सु घ्नन्तं वृत्राणि संजितं धना-
नाम ॥ ५ ॥

5. *Śunaṁ huvema maghavānamindramasmin bhare nṛtamaṁ vājasātau. Śṛṇvantamugram-ūtaye samatsu ghnantaṁ vṛtrāṇi sanjitaṁ dhanānām.*

We invoke, invite and call upon Indra, auspicious and benevolent giver, commander of wealth, power and honour, best of men and leaders, for protection, defence and victory in this battle of life. He listens to prayer for protection in battles and rises, a fierce fighter, destroyer of demons and dark clouds, and winner of the wealths of life.

Mandala 3/Sukta 49

Indra Devata, Vishvamitra Gathina Rshi

शंसो महामिन्दं यस्मिन्विश्वा आ कृष्टयः सामपाः
काममव्यन । यं सुक्रतुं धिषणं विश्वतष्टं घ्नं वृत्राणां
जनयन्त द्वाः ॥ १ ॥

1. *Śaṁsā mahāmindraṁ yasmin viśvā ā kṛṣṭayah somapāḥ kāmamavyan. Yaṁ sukratuṁ dhiṣaṇe vibhvataṣṭaṁ ghanam vṛtrāṇām janayanta devāḥ.*

Celebrate and glorify Indra, ruler of the world, great, hero of noble actions, fashioned by all pervading divinity, breaker of the clouds and dispeller of the forces of darkness, whom the brilliancies of the world elect and heaven and earth consecrate as ruler, and in whom

all soma-makers and soma-lovers of the world find fulfilment of their heart's desire.

यं नु नकिः पृतनासु स्वराजं द्विता तरति नृतमं हरिष्ठाम ।
इनतमः सत्वभिः ह शूषः पृथुजया अमिनादायुदस्याः ॥ २ ॥

2. *Yam nu nakih prtanāsu svarājam dvitā tarati nṛtamaṁ hariṣṭhām. Inatamaḥ satvabhīryo ha śūṣaiḥ prthujayā aminādāyurdasyaḥ.*

In battles, none for certain can surpass Indra, self-refulgent and blazing by his manifold strength. Best of men and leaders is he, abiding with humanity in command of his impetuous forces. Most potent is he and most determined, widest in reach and effect, and with his essential purity of mind and strength of character, he frustrates the life and age of the wicked to naught.

सहावा पृत्सु तरणिनावा व्यानशी रादसी महनावान । भगा
न कार हव्या मतीनां पितव चारुः सुहवा वयाधाः ॥ ३ ॥

3. *Sahāvā prtsu taraṇinārvā vyānāśī rodasī mehanāvān. Bhago na kāre havyo matīnām piteva cāruḥ suhavo vayodhāḥ.*

Undeterred and victorious in battles, instant in action, going forward like a current of energy, he vibrates through heaven and earth. Rich and generous, lord of power and prosperity, he is to be invoked and invited in yajnic programmes of enlightened people like a very shower of rain. And he is kind and generous, ever gracious, ready like a father with gifts of life and sustenance for his children.

धृता दिवा रजसस्पृष्ट ऊर्ध्वा रथा न वायुवसुभिर्नियुत्वान ।
 ऽपां वस्ता जनिता सूर्यस्य विभक्ता भागं धिषणव
 वाजम् ॥ ४ ॥

4. *Dhartā divo rajasasprṣṭa ūrdhvo ratho na vāyur-vasubhir-niyutvān. Kṣapām vastā janitā sūryasya vibhaktā bhāgaṁ dhiṣaṇeva vājam.*

Sustainer of the light of heaven and earth and the skies, all pervasive, going high and higher like a chariot, mighty as the wind, controller and ruler of the people by the people, he is the light of dawn after the night of darkness, creator and harbinger of new and higher light, and, like the generous heaven and earth, giver of our share of food, energy and success in life.

शुनं हुवम मघवानमिन्दमस्मिन्भर नृतमं वाजसाता ।
 शृण्वन्तमुगमूतय समत्सु घ्नन्तं वृत्राणि संजितं धना-
 नाम ॥ ५ ॥

5. *Śunaṁ huvema maghavānamindramasmin bhare nṛtamaṁ vājasātau. Śṛṇvantamugram-ūtaye samatsu ghnantaṁ vṛtrāṇi saṁjitaṁ dhanānām.*

In this battle of our life for food, energy and victory in the struggle, we invoke, invite and call upon Indra, best and highest of men and leaders, auspicious and generous lord of power and prosperity. Bright and blazing is he, listens graciously when we call upon him in the battles for defence, protection and success, destroys the demons of darkness, and wins the wealths of life for his children and celebrants.

Mandala 3/Sukta 50*Indra Devata, Vishvamitra Gathina Rshi*

इन्द्रः स्वाहा॑ पिबतु॒ यस्य॑ साम॒ आ॒गत्या॒ तुमा॑ वृष॒भा
म॒रुत्वान॑ । आरु॒व्यचाः॑ पृ॒णताम॑भिर॒रास्य॑ ह॒विस्त॒न्वश्ः॑
का॒र्ममृ॑ध्याः ॥ १ ॥

1. *Indraḥ svāhā pibatu yasya soma āgatyā tumro vṛṣabho marutvān. Oruvyacāḥ pṛṇatāmebhira-nnairāsyā havistanvaḥ kāmamṛdhyāḥ.*

Indra, strong, virile and generous, lord creator and giver of power, prosperity and excellence of life, commanding the force of the winds and stormy troops over the wide world, may, we pray, come, and having come enjoy the offerings made in truth of word and deed with faith and humility and, pleased with these offerings, grant fulfilment of the devotee's mission of earthly existence.

आ त॑ स॒प॒यू ज॒वस॑ यु॒नज्मि॑ यया॒रनु॑ प॒दिवः॑ श्रु॒ष्टिमा॑वः ।
इ॒ह त्वा॑ ध॒यु॒हर॑यः सु॒शिप॑ पि॒बा त्व॑स्य सु॒षु॒तस्य॑ चा॒राः ॥ २ ॥

2. *Ā te saparyū javase yunajmi yayoranu pradivaḥ śruṣṭimāvaḥ. Iha tvā dheyurharayaḥ suśipra pibā tvasya suṣutasya cāroḥ.*

For your fast movement in work and travel I employ the fastest vehicles and appoint the most dynamic people in your service by which you come fast and protect the light of the world for us. O warrior of the helmet, lord of beauty and grace, may the intelligent and industrious people help you on here where you may drink this delicious soma of our making with them.

गाभि॑मि॒मि॒ णु॑ द॒धिर॒ सुपा॑रमि॒न्दं॒ ज्य॑ष्ठ॒चाय॒ धाय॑स॒ गृणा॑नाः ।
म॒न्दा॑नः॒ सामं॑ प॒पि॒वाँ ऋ॑जी॒षि॒न्त्सम॑स्मभ्यं॒ पुरु॑धा गा
इ॒षण्य॑ ॥ ३ ॥

3. *Gobhirmimikṣum dadhire supāramindram
jyaiṣṭhyāya dhāyase ṛṇānāḥ. Mandānaḥ somam
papivāñ ṛjīṣin tsamasmabhyam purudhā gā
iṣanya.*

With words of welcome and praise, the celebrants install and consecrate Indra, the ruler, generous as showers and saviour promoter of the common wealth, in the highest office of governance. O lord ruler, drink and enjoy the soma of the nation's prosperity and happiness, and, moving on the simple and natural paths of progress, initiate, inspire, and bring us many ways the knowledge, lands and cows required for the people.

इ॒मं का॑मं म॒न्दया॒ गाभि॑र॒श्वश्च॑न्द्र॒वता॒ राध॑सा प॒पथ॑श्च ।
स्व॒यवा॑ म॒तिभि॑स्तु॒भ्यं वि॒पा इ॒न्दाय॒ वाहः॑ कु॒शिका॑सा
अक॑न ॥ ४ ॥

4. *Imam kāmam mandayā gobhiraśvaiścandravatā
rādhasā paprathaśca. Svaryayo matibhistu-
bhyam viprā indrāya vāhaḥ kuśikāso akran.*

This desire, prayer and programme, O lord of power and prosperity, fulfil to our heart's desire over the earth and extend it to the heights of heaven, with abundance of cows, horses, golden prosperity and celebrated means of success and advancement. May there be glory to you and joy come to the earth. In search of light and joy, earnest sages and scholars of holy

Shastras with their understanding, imagination and resolution, together with the will of the people, compose this prayer and exhortation for you, lord ruler of the world, and present it to you for the honour and excellence of life.

शुनं हुवम मघवान्मिन्दमस्मिन्भर नृतमं वाजसाता ।
 शृण्वन्तमुगमृतय समत्सु घ्नन्तं वृत्राणि संजितं धना-
 नाम ॥ ५ ॥

5. *Śunam huvema maghavānamindramasmin bhare
 nṛtamaṁ vājasātau. Śṛṇvantamugr-amūtaye
 samatsu ghnantaṁ vṛtrāṇi saṁjitaṁ dhanānām.*

In this battle of existence, for the sake of success and victory, we invoke, invite and call upon Indra, best and highest of humanity, auspicious creator and commander of power, prosperity, honour and excellence of life. Blazing glorious is he, intent listener to prayers of his people, a fierce fighter for protection and progress, a destroyer of the demons of darkness, evil and poverty, harbinger of the showers of prosperity and a victor of trophies and treasures of corporate life.

Mandala 3/Sukta 51

Indra Devata, Vishvamitra Gathina Rshi

चषणीधृतं मघवानमुक्थ्यमिन्दं गिरा बृहतीरभ्यनूषत ।
 वावृधानं पुरुहूतं सुवृक्तिभिरमर्त्यं जरमाणं दिवदिव ॥ १ ॥

1. *Carṣaṇīdhṛtaṁ maghavānam-ukthyam-indraṁ
 giro br̥hatīr-abhyānūṣata. Vāvṛdhānaṁ puruh-
 utaṁ suvṛktibhir-amartyaṁ jaramāṇaṁ divedive.*

Address these comprehensive words of prayer

and celebration with offers of yajna to Indra, lord ruler and sustainer of the people, munificent, honourable, growing in power and prosperity, universally acclaimed and celebrated, immortal in fame and glory, close and closer day by day in love and exhortation of the people. Let the songs glorify the lord.

श॒तक॑तुम॒ण॒वं श॒कि॒नं न॒रं गि॒रा म॒ इन्द्र॑मु॒प॑ यन्ति वि॒श्वतः॑ ।
वा॒ज॒स॒निं॑ पू॒भिदं॑ तू॒र्णिम॑प्तु॒रं धा॒म॒साच॑म॒भिषा॑चं स्व॒वि॒द॒म ॥ २ ॥

2. *Śatakratum-arṇavam śākinam naram giro ma indram-upa yanti viśvataḥ. Vājasaniṁ pūrbhidam tūrṇim-apturam dhāmasācam-abhiṣācam svarvidam.*

My words of prayer and praise constantly reach Indra, lord of a hundred great acts of yajna, deep and munificent as the sea, mighty powerful, leader, source of sustenance and light, winsome warrior and victor, shatterer of the strongholds of evil, instant starter and instantaneous reacher, sanctifier of the home, presiding presence and ceaseless shower of bliss.

आ॒क॒र॒वसा॑ज॒रि॒ता प॑नस्यत न॒हसः॑ स्तु॒भ॒ इन्द्रा॑दुवस्यति ।
वि॒वस्व॑तः स॒द॒न॒ आ हि पि॑पि॒य स॑त्रा॒साह॑म॒भिमा॑ति॒ह॒नं स्तु॒हि ॥ ३ ॥

3. *Ākare vasorjaritā panasyate'nehasaḥ stubha indro duvasyati. Vivasvataḥ sadana ā hi pipriye satrāsāham-abhimātihanam stuhi.*

In the house of wealth, the celebrant of Indra is praised. Indra loves and appreciates the simple and honest prayers and celebrations of the innocents. In the

house of light and splendour, he feels pleased. O man, praise and pray to the challenger of evil forces and the destroyer of adversity.

नृणामु॑ त्वा॒ नृतमं॑ गी॒भिरु॒क्थर॑भि॒ प वी॒रम॑च॒ता सु॒बाधः॑ ।

सं स॒हस॑ पुरु॒मा॒या जि॒हीत॑ न॒मा अस्य॑ प॒दि॒व एक॑ इ॒श ॥ ४ ॥

4. *Nṛṇāmu tvā nṛtamam gīrbhirukthairabhi pra vīramarcatā sabādhaḥ. Saṁ sahase purumāyo jihīte namo asya pradiva eka īśe.*

Indra, let all honour and adore you with holy words and songs of worship, you who are mighty brave and best of men and leaders.

Indra is irresistibly brave, strong against the violent, highly meritorious, and he goes forward for a test of victory. All alone he rules over the heavens and the enlightened children of the earth. Salutations to the sole lord ruler of his world of light and life.

पू॒वीर॑स्य नि॒षि॒ध्वा म॒त्य॑षु पु॒रू व॑सूनि पृ॒थि॒वी बि॑भ॒ति ।

इ॒न्द्रा॒य द्या॒व आ॑ष॒धीरु॒तापा॑ र॒यिं र॑न्ति जी॒र॒या॒ वना॑नि ॥ ५ ॥

5. *Pūrvīrasya niṣṣidho martyeṣu purū vasūni prthivī bibharti. Indrāya dyāva oṣadhīrutāpo rayim rakṣanti jīraya vanāni.*

Many and ancient are his blessings and defences among the people. Abundant wealth does the earth hold. The regions of light, the sun light, the greenery, the flowing waters and vapours, the veteran citizens, the forests, all these hold, preserve and protect many forms of wealth for Indra, ruler of the world.

तुभ्यं ब्रह्माणि गिर इन्द्र तुभ्यं सत्रा दधिर हरिवा जुषस्व ।
 बाध्याङ्गिपिरवसा नूतनस्य सख वसा जरितृभ्या वया
 धाः ॥ ६ ॥

6. *Tubhyaṁ brahmāṇi gira indra tubhyaṁ satrā dadhire harivo juṣasva. Bodhyāpiravaso nūtana-sya sakhe vaso jaritrbhyo vayo dhāḥ.*

Indra, lord of excellence, accept and cherish the songs of the celebrants which bear the wealth of divine praise in your honour, which bear the truth of existence with gratitude. O lord omnipresent, lord of vitalities, friend and shelter of all, know this, and bring for the celebrants the latest methods of protection and good health and long age.

इन्द्र मरुत्व इह पाहि सामं यथा शायत अपिबः सुतस्य ।
 तव पणीती तव शूर शम् ॥ विवासन्ति कवयः
 सुयज्ञाः ॥ ७ ॥

7. *Indra marutva iha pāhi somam yathā śāryāte apibaḥ sutasya. Tava praṇīti tava śūra śarmannā vivāsanti kavayaḥ suyajñāḥ.*

Indra, leader of heroic warriors, in this business of the world, protect the joy and excellence of life as you protect the joy of those who resist danger and violence to their lives. O lord commander of the brave, intelligent people of imagination and yajnic action adore and pray for your ways of conduct and restful haven for home.

स वावशान इह पाहि सामं मरुद्भिरिन्द्र सखिभिः सुतं
 नः । जातं यत्त्वा परि द्वा अभूषन्मह भरीय पुरुहूत
 विश्व ॥ ८ ॥

8. *Sa vāvaśāna iha pāhi somaṁ marudbhirindra sakhibhiḥ sutam naḥ. Jātam yat tvā pari devā abhūṣan mahe bharāya puruhūta viśve.*

Indra, lord of love and majesty, invoked and invited by many, come with the storm troops of the winds and vitalities, and, here in the world, taste, protect and promote our soma of life's joy and excellence distilled by our friends and vibrant youth, since as you arose and manifested to view, all the brilliancies of the world adored and investured you with power and honour for the sake of grandeur and glory in life.

अ॒मूय॑ मरु॒त आ॒पि॒र॒षा म॒न्द॒न्दि॒न्मनु॑ दा॒ति॒वाराः॑ । त॒भिः
सा॒कं पि॑बतु वृ॒त्र॒खा॒दः सु॒तं सा॒मं दा॒शुषः॑ स्व स॒धस्थ॑ ॥ ९ ॥

9. *Aptūrye maruta āpireṣo'mandannindramanu dātivārāḥ. Tebhiḥ sākam pibatu vṛtrakhādaḥ sutam somaṁ dāśuṣaḥ sve sadhasthe.*

This lord Indra is a friend and universal ally. The Maruts, vibrant youth and stormy troops of the nation, stand by him and exhort and exalt him in the speedy march of the nation to victory. With these, may Indra, consuming, absorbing and transforming the dark energies of life to light and joy, drink the soma distilled in the generous yajamana's own house.

इ॒दं ह्य॒न्वा॒जसा॑ सु॒तं रा॑धानां प॒त ।
पि॒बा॒ त्व॒स्य॑ गि॒वणः॑ ॥ १० ॥

10. *Idam hyanvojasā sutam rādhānām pate. pibā tvasya girvaṇaḥ.*

O lord and ruler of wealth, power and potential, drink the exciting soma of this generous yajamana,

elaborately distilled with vigour and splendour and offered with the voice of homage and reverence.

यस्तु अनु स्वधामसत्सुत नि यच्छ तन्वम ।

स त्वा ममत्तु साम्यम ॥ ११ ॥

11. *Yaste anusvadhāmasat sute ni yaccha tanvam.*
Sa tvā mamattu somyam.

Indra, lord ruler of the world, whatever and whoever be in accord with your power and pleasure, pray control, direct, administer and order the body-polite into settled form, and may all that give you pleasure and satisfaction, lover and creator of soma peace as you are.

प त अश्नातु कु याः पन्द ब्रह्मणा शिरः ।

प बाहू शूर रार्धस ॥ १२ ॥

12. *Pra te aśnotu kuṣyaḥ prendra brahmaṇā śiraḥ.*
pra bāhū śūra rādhase.

Indra, heroic lord ruler of the world, whatever you receive into the body of your treasury for asset and energy, may that wealth and energy inspire your mind with knowledge and enlightenment, and strengthen your arms for potential development of the wealth of nations.

Mandala 3/Sukta 52

Indra Devata, Vishvamitra Gathina Rshi

धानावन्तं कर्म्भिणामपूपवन्तमुक्थिनम ।

इन्द पातजुषस्व नः ॥ १ ॥

1. *Dhānāvantaṁ karambhiṇāmapūpavantaṁ-*
ukthinam. Indra prātarjuṣasva naḥ.

Indra, lord of wealth, honour and excellence, accept and enjoy in the morning our gift of homage and yajna mixed with roasted rice and curds and sanctified and offered with the chant of holy words.

पु॒रा॒ळा॒शं प॒च॒त्यं जु॒ष॒स्व॒न्दा गुर॒स्व च ।

तु॒भ्यं ह॒व्यानि॑ सि॒स्त्रत ॥ २ ॥

2. *Puroḷāśaṁ pacatyam juṣasvendrā gurasva ca.*
Tubhyaṁ havyāni sisrate.

Indra, accept and enjoy the purodasha cooked and seasoned with soma, relish and grow strong. The sweets of offerings flow to you.

पु॒रा॒ळा॒शं च न॒ घ॒सा जा॒षया॑स गि॒रश्च॑ नः ।

व॒धू॒युरि॑व॒ याष॑णाम ॥ ३ ॥

3. *Puroḷāśaṁ ca no ghaso joṣayāse giraśca naḥ.*
Vadhūyuriva yoṣaṇām.

Accept and eat the purodasha and cherish the voices of exhortation offered by us like one impassioned for the love of his wife.

पु॒रा॒ळा॒शं स॒नश्रु॑त पा॒तःसा॒व जु॒ष॒स्व नः ।

इ॒न्द्र क॑तु॒हि तं बृ॑ह॒न ॥ ४ ॥

4. *Puroḷāśaṁ sanaśruta prātaḥsāve juṣasva naḥ.*
Indra kraturhi te bṛhan.

Indra, lord of universal word of wisdom and discrimination, accept and enjoy our purodasha offered in the morning session of yajna. Great is your word and light and creative action of cosmic dimensions.

माध्यन्दिनस्य सर्वनस्य धानाः पुराळाशमिन्द कृष्वह
चारुम । प यत्स्ताता जरिता तूण्यथा वृषायमाण उप
गीभिरीट् ॥ ५ ॥

5. *Madhyam̐dinasya savanasya dhānāḥ puroḷāśa-
mindra kṛṣveha cārum. Pra yat stotā jaritā tūrṇ-
yartho vṛṣāyamāṇa upa gīrbhirīṭṭe.*

Indra, lord of light and power, accept, enjoy and sanctify the taste and joy of the yajnic rice and pudding of the mid-day session of the yajnic business of life which the singer, celebrant and generous devotee eager for the success of his endeavour profusely offers in worship and homage to you with words of love and faith.

तृतीय धानाः सर्वन पुरुष्टुत पुराळाशमाहुतं मामहस्व नः ।
ऋभुमन्तं वाजवन्तं त्वा कव पयस्वन्त उप शि तम
धीतिभिः ॥ ६ ॥

6. *Tṛtiye dhānāḥ savane puruṣṭuta puroḷāśamāhu-
taṁ māmahasva naḥ. Ṛbhumantaṁ vājavantaṁ
tvā kave prayasvanta upa śikṣema dhītibhiḥ.*

O lord of knowledge and poetic imagination admired and revered by many, in the third and closing session of the day's programme of yajnic action, accept, enjoy and exalt the value of our gift of rice and pudding which we, doing our best in thought and action, bring and offer to you, lord in command of food, energy, knowledge and expertise of the art of living.

पृषण्वत् त चक्रमा कर्मभं हरिवत् हयश्वाय धानाः ।
अपूपमद्भि सर्गणा मरुद्भिः सामं पिब वृत्रहा शूर
विद्वान् ॥ ७ ॥

7. *Pūṣaṇvate te cakṛmā karambham harivate haryaśvāya dhānāḥ. Apūpamaddhi sagaṇo marudbhiḥ somaṁ piba vṛtrahā śūra vidvān.*

We prepare the roasted grain and curds for you, giver of health and nourishment, lord of sunbeams possessing the fastest means of motion. O breaker of the clouds of rain and dispeller of the shades of darkness, heroic brave, master of knowledge, relish the cake and drink the soma with your friends and supporters and commandos of the speed of winds.

पति॑ धाना॒ भर॑त॒ तूय॑मस्म॒ पुरा॑ळाशं॒ वीर॑त॒माय॑ नृ॒णाम॑ ।
द्वि॒दि॒व स॒दृशी॑रि॒न्द॒ तुभ्यं॑ वध॑न्तु॒ त्वा साम॑प॒याय॑
धृ॒ष्णा ॥ ८ ॥

8. *Prati dhānā bharata tūyamasmai puroḷāśaṁ vīratamāya nṛṇām. Divedive sadṛśīrindra tubhyaṁ vardhantu tvā somapeyāya dhṛṣṇo.*

Bear and bring roasted rice and purodasha in homage fast and full for this hero of the best of leaders and warriors. Indra, fierce and fiery hero of arm and speech, may the forces of equal form and performance rise for you, dedicated as you are to the soma of life's dignity and excellence, and may they exalt you with glory day by day.

Mandala 3/Sukta 53

*Indra-parvata, Indra, Vak, Rathanga Devata,
Vishvamitra Gathina Rshi*

इ॒न्दा॑पव॒ता बृ॒ह॒ता रथ॑न॒ वा॒मीरि॑ष॒ आ व॑हतं सु॒वीरः॑ ।
वी॒तं ह॒व्या॒न्यध्व॑र॒षु द॒वा व॑ध॒थां गी॒भिरि॑ळ्या॒ म॒द॒न्ता ॥ १ ॥

1. *Indrāparvatā br̥hatā rathena vāmīriṣa ā vahataṁ suvīrāḥ. Vītaṁ havyānyadhvareṣu devā vardhe-thām gīrbhirīlayā madantā.*

Indra and Parvata, sun and cloud, come on the grand chariot of light, wind and rain, bring us lovely foods and drinks of energy for the heroic people, O powers divine and generous, receive the offerings in the yajnas of love, faith and non-violence, feed on the music of the songs, and wax with the hymns of celebration.

तिष्ठ॒ सु॒ कं॒ मघ॒व॒न्मा॒ परा॒ गाः॒ साम॒स्य॒ नु॒ त्वा॒ सु॒षु॒तस्य॒
य॒ ॥ पि॒तु॒न पु॒त्रः॒ सि॒च॒मा र॑भ॒ त॒ इ॒न्द्र॒ स्वादि॑ष्ठया गि॒रा
श॑चीवः ॥ २ ॥

2. *Tiṣṭhā su kaṁ maghavan mā parā gāḥ somasya nu tvā suṣutasya yakṣi. Piturna putraḥ sicamā rabhe ta indra svādiṣṭhayā girā śacīvaḥ.*

Maghavan, lord of wealth, power and prosperity, come and stay at peace in comfort, do not go away, feed yourself at pleasure in company with us on the soma joy of excellence. Indra, lord ruler of a noble people as you are, as a child clings to the hem of the father's cloak for love and security, so do I, with sweet words and prayer, seek shelter and support in you for security and peace.

शं॒सा॒वा॒ध्वया॒ पति॑ म॒ गृ॒णी॒ही॒न्दा॒य॒ वाहः॑ कृ॒णवा॒व जुष्ट॑म ।
ए॒दं ब॒हिय॑ज॒मान॒स्य॒ सी॒दा॒ था॒ च भू॒दु॒क्थ॒मि॒न्दा॒य॒
श॒स्तम॑ ॥ ३ ॥

3. *Śaṁsāvādhvaryo prati me gr̥ṇīhīndrāya vāhaḥ
kṛṇavāva juṣṭam. Edaṁ barhīryajamānasya
sīdā'thā ca bhūdukthamindrāya śastam.*

Let us sing in praise of Indra, O high-priest of non-violent yajna, join me in response to my voice and we'll create a lovely song of exaltation for Indra. Come, sit on the holy grass of the yajamana and then let there be an excellent song of jubilation in honour of Indra.

जा॒यद॒स्तं म॒घव॒न्त्सदु॒ या॒नि॒स्तदि॒त्वा यु॒क्ता ह॒र्या व॒हन्तु ।
य॒दा क॒दा च॒ सु॒नवा॑म॒ साम॑म॒ग्नि॒ष्ट्वा दू॒ता ध॑न्वा॒त्यच्छ॑ ॥ ४ ॥

4. *Jāyedastam maghavantsedu yonistadit tvā yuktā
harayo vahantu. Yadā kadā ca sunavāma soma-
magniṣṭvā dūto dhanvātyaccha.*

Indra, maghavan, lord of power, prosperity, peace and passion of life, the wife is the real spirit of the home. She is the haven of conjugal bliss. There may the horses yoked to your chariot bear you. And whenever we prepare the soma, then let Agni, the fire of life, be the messenger of passion and inspiration for you.

परा॑ या॒हि म॒घव॒ ॥ च॒ या॒ही॒न्द॒ भा॒तरु॑भ॒यत्रा॑ त॒ अथ॑म॒ ।
यत्रा॑ रथ॒स्य बृ॒हता॑ नि॒धानं॑ वि॒माच॑नं॒ वा॒जिना॑ रा॒स-
भ॒स्य ॥ ५ ॥

5. *Parā yāhi maghavannā ca yāhīndra bhrātaru-
bhayatrā te artham. Yatrā rathasya bṛhato nidhā-
nam vimocanam vājino rāsabhasya.*

Maghavan, lord of power and prosperity, go far, and come back home. Brother, both ways there is a meaning and purpose for you, here as well as there, where there is the start (with harnessing of the horses)

or the finish of your grand chariot of power and speed (with unharnessing of the horses at the terminal).

अपाः साममस्तमिन्द प याहि कल्याणीजाया सुरणं गृह
त । यत्रा रथस्य बृहता निधानं विमार्चनं वाजिना
दणिणावत ॥ ६ ॥

6. *Apāḥ somam-astam-indra pra yāhi kalyāṇīrjāyā
suraṇaṁ gr̥he te. Yatrā rathasya bṛhato nidhānaṁ
vimocanaṁ vājino dakṣiṇāvata.*

Indra, lord of peace and joy and brilliance, drink the soma, go home, the delightful haven, there is your blessed love, there is the start and finish of your grand chariot journey for the brilliant battle, there is the harnessing and unharnessing of the horses. And there you are abundant with charity.

इम भाजा अङ्गिरसा विरूपा दिवस्पुत्रासा असुरस्य वीराः ।
विश्वामित्राय ददता मघानि सहस्रसाव प तिरन्त
आयुः ॥ ७ ॥

7. *Ime bhojā aṅgirasō virūpā divasputrāso asurasya
vīrāḥ. Viśvāmitrāya dadato maghāni sahasrasāve
pra tiranta āyuh.*

These lovers and creators of food, scholars of the secrets of the body system and inspirers of pranic energies, various children of the light of heaven, heroes of universal vitality, giving health and wealth of life to the darling friend of humanity cross over the seas of existence through a hundred yajnic programmes of action.

रूपंरूपं मघवा बाभवीति मायाः कृण्वानस्तन्वं । परि
स्वाम । त्रियद्विवः परि मुहूतमागात्स्वमन्त्ररनृतुपा ऋतावा ॥ ८ ॥

8. *Rūpamrūpaṁ maghavā bobhavīti māyāḥ
kṛṇvānastanvaṁ pari svām. Triyaḍ divaḥ pari
muhūrtamāgāt svairmantrairanṛtupā ṛtāvā.*

Indra, lord of knowledge, power and action, manifests infinite forms of his own divinity, extending his essential and wondrous powers for us as he, lord omniscient of the truth and law of existence, reveals himself every moment, constantly irrespective of time and season, through his own mantras, mystical formulae, three ways in meditative yajnas from the light of Divinity.

म॒ह्यँ ऋ॒षि॒द॒व॒जा द॒वजू॒ता स्त॑भ्ना॒त्सिन्धु॒मण॒वं नृ॒च पाः ।
वि॒श्वामि॒त्रा यद॑व॒हत्सु॒दास॒मपि॑यायत कु॒शिक॒भिरि॒न्दः ॥ ९ ॥

9. *Mahāñ ṛṣirdevajā devajūto'stabhnāt sindhum-
arṇavam nṛcakṣāḥ. Viśvāmitro yadavahat sudā-
samapriyāyata kuśikebhirindrah.*

Great and glorious is Indra, Rshi, all-seeing, all-revealing, generator of all forces of nature and, manifested in all these, vibrates in and by all these and in great minds. He wields and sustains the river and the ocean, the flow of nature's energy as well as the ocean of nature's particles of matter and energy. And he watches all humans for what they do and what they ought to do. He is the friend and well-wisher of the world since he showers his gifts of generosity on all. Universal is his love since he blesses us with guides and teachers who know and show us the right ways of successful living.

हंसाइव कृणुथ श्लोकमदिभिमदन्ता गीभिरध्वर सुत सचा ।
द्वभिर्विपा ऋषया नृच त्सा वि पिबध्वं कुशिकाः साम्यं
मधु ॥ १० ॥

10. *Hamsā iva kṛṇutha ślokamadribhirmadanto
gīrbhiradhware sute sacā. Devebhirviprā ṛṣayo
nṛcakṣaso vi pibadhvaṁ kuśikāḥ somyaṁ madhu.*

Like hansa birds singing and rejoicing by the beauty and majesty of cloud showers, O Kushikas, vibrant sages and scholars, seers of nature and divinity, divining into the mysteries of omniscience, watching the ways of vast humanity, joining together with the divinities of nature and brilliancies of humanity, in the non-violent yajnas of love and faith enacted and conducted, sing songs of Divinity in celebrative words of holy joy and drink the nectar sweets of soma replete with the power of peace and divine ecstasy.

उप पत कुशिकाश्चतयध्वमश्वं राय प मुञ्चता सुदासः ।
राजा वृत्रं जङ्घनत्पागपागुदगथा यजात वर आ
पृथिव्याः ॥ ११ ॥

11. *Upa preta kuśikāś-cetayadhvam-aśvaṁ rāye pra
muñcatā sudāsaḥ. Rājā vṛtraṁ jaṅghanat prā-
gapāgudagathā yajāte vara ā pṛthivyāḥ.*

O brilliant scholars and sages, teachers and preachers, heroes of action, dedicated to Divinity, yajnic charity and fraternal expansion, go forward together, awake and awaken the community, release vibrant energy and motive powers for the attainment of wealth, honour and excellence. Let the refulgent ruler break the clouds of rain, dispel the darkness all round, east, west,

north, south, up and down below, and then perform the yajna of unison on the wide earth.

य इम रादसी उ॒भ अ॒हमिन्द्र॒मतु॑ष्टवम ।

वि॒श्वामि॒त्रस्य॑ र॒ त्ति ब॒ह्मदं॑ भा॒रतं॑ ज॒नम॑ ॥ १२ ॥

12. *Ya ime rodasī ubhe aham-indram-atuṣṭavam. Viśvāmित्रasya rakṣati brahmedaṁ bhārataṁ janam.*

I serve and worship Indra who protects both heaven and earth and the firmament between the two, the people of this all bearing mother earth and the wealth and power of the friendly world of humanity.

वि॒श्वामि॒त्रा अ॒रास॑त॒ ब॒ह्मन्दा॑य॒ व॒ज्रिण॑ ।

कर॒दि ऽः सु॒रार्ध॑सः ॥ १३ ॥

13. *Viśvāmित्रā arāsata brahmendrāya vajriṇe. Karadinnah surādhasaḥ.*

Friends of the world, sing songs of exaltation and gratitude for Indra, lord of thunderous arm and power who blesses us with wealth and all round potential for success.

किं त॑ कृ॒ण्वन्ति॑ की॒कट॑षु॒ गावा॑ ना॒शिरं॑ दु॒ह न त॑पन्ति
घृ॒मम॑ । आ ना॑ भ॒र् प॒मग॑न्दस्य॒ वदा॑ नचाशा॒खं म॑घवनन्धया
नः ॥ १४ ॥

14. *Kim te kṛṇvanti kīkaṭeṣu gāvo nāśiraṁ duhre na tapanti gharmaṁ. Ā no bhara pramagan-dasya vedo naicāśākhaṁ maghavan randhayā naḥ.*

What do the cows do for you in the country of the selfish! They yield no milk, nor do they raise the flames of yajna fire. Bear and bring up the hoard of the

miserly and the avaricious in the open, subject them to law and control those who cower under pretence of squalor and poverty.

ससपरीरमतिं बाधमाना बृहन्मिमाय जमदग्निदत्ता ।

आ सूर्यस्य दुहिता ततान् श्रवां द्वष्वमृतमजुयम ॥ १५ ॥

15. *Sasarparīramatiṁ bādhamānā br̥hanmimāya jamagadnidattā. Ā sūryasya duhitā tatāna śravo deveṣvamṛtamajuryam.*

Living knowledge and language flowing from Eternity given through direct experience of the eye, physical, mental and spiritual, preventing ignorance and superstition, is daughter of the sun, gift of the omniscient lord, which, like the dawn, revealing the vast reality of existence, brings in and extends an immortal and imperishable stream of awareness and experience among the brilliant devotees of Divinity.

ससपरीरभर्तूयमभ्या धि श्रवः पाञ्चजन्यासु कृष्टिषु ।

सा प याज्ञे नव्यमायुदधाना यां म पलस्तिजमदग्रया
ददुः ॥ १६ ॥

16. *Sasarparīrabharat tūyamebhyo'dhi śravaḥ pāñcajanyaśu kṛṣṭiṣu. Sā pakṣyā navyamāyurdadhānā yāṁ me palastijamadagnayo daduḥ.*

That stream of language and knowledge, flowing ever anew from the lord of light, bearing new life and age with fresh energy is the same which the grey-haired veteran scholars of cosmic vitality earlier gave to me, and the stream bears superior kind of food and nourishment for body, mind and soul for the seekers among all the five classes of dynamic people.

स्थिरा गावा॑ भवतां वी॒ळुर ॥ म॒षा वि व॑हि मा यु॒गं वि
शारी॑ । इन्द्रः॑ पा॒तल्य॑ द॒दतां॑ शरी॑ता॒ररि॑ष्टनम अ॒भि नः
सच॑स्व ॥ १७ ॥

17. *Sthirau gāvau bhavatām vīḷurakṣo meṣā vi varhi mā yugam vi śāri. Indraḥ pātalye dadatām śarītorariṣṭaneme abhi naḥ sacasva.*

Let the oxen of the chariot be strong and steady, let the axle be strong, let the shaft never break, may the yoke never be damaged, May Indra, lord of inviolable chariot and action, be friendly with us to give us strength and to renew whatever is wearing out.

बलं॑ ध॒हि त॒नूषु॑ ना॒ बल॑मिन्द्रा॒नळु॑त्सु नः । बलं॑ ता॒काय॑
तन॑याय जी॒वस॒ त्वं हि ब॑ल॒दा अ॑सि ॥ १८ ॥

18. *Balam dhehi tanūṣu na balamindrāṇalutsu naḥ. Balam tokāya tanayāya jīvase tvam hi baladā asi.*

Indra, Spirit of life and vitality, give strength to our bodies, put strength into our animals. Give strength and vital energy to our children and our youth. You alone are the giver of strength, energy and vitality.

अ॒भि व्य॑यस्व ख॒दिर॑स्य॒ सार॑माजा॑ ध॒हि स्प॑न्द॒न शिं॑श॒-
पा॒याम॑ । अ † वी॒ळा वी॒ळित॑ वी॒ळ्य॑स्व मा या॒माद॑स्माद॒व
जी॒हिषा॑ नः ॥ १९ ॥

19. *Abhi vyayasva khadirasya sāramojo dhehi spandane śimśapāyām. Akṣa vīḷo vīḷita vīlayasva mā yāmādashmādava jīhipo naḥ.*

Aksha, centre hold of knowledge, vision and power, bring us the centre strength of the Khadira wood for our chariot of life. In our body and mind, as in the

motion of a chariot, infuse light and lustre. O master of strength and light, universally admired, inspire us with strength and courage of the conviction, forsake us not in the streaming flow of life and time.

अयमुस्मान्वनस्पतिमा च हा मा च रीरिषत ।

स्वस्त्या गृहभ्य आवसा आ विमार्चनात ॥ २० ॥

20. *Ayamasmān vanaspatirmā ca hā mā ca rīriṣat.*
Svastyā gr̥hebhya āvasā ā vimocanāt.

May Vanaspati, lord of the light of life, never forsake us. May the chariot of life never hurt us. May the lord and life be good and kind to us and our homes while we are riding the chariot until we reach the terminal and the horses are released.

इन्द्रातिभिर्बहुलाभिना अद्य याच्छष्टाभिमघवञ्छूर जिन्व ।
या ना द्वष्ट्यधरः सस्पदीष्ट यमु द्विष्मस्तमु पाणा जहातु ॥ २१ ॥

21. *Indrotibhirbahulābhirno adya yācchreṣṭhā-*
bhirmaghavañchūra jinva. Yo no dveṣṭyadha-rah
saspadīṣṭa yamu dviṣmastamu prāṇo jahātu.

Indra, potent lord of honour and prosperity, come to us today with ample modes of best and highest modes of protection and give us the joy of life. Whosoever hate us may, we pray, fall down, and whatsoever we all hate, that, we pray, may the breath of life forsake.

परशुं चिद्वि तपति शिम्बलं चिद्वि वृश्चति ।

उखा चिदिन्द्र यषन्ती पयस्ता फनमस्यति ॥ २२ ॥

22. *Paraśum cid vi tapati śimbalaṁ cid vi vṛścati.*
Ukhā cidindra yeṣantī prayastā phenamasyati.

Indra, lord ruler of the realm, just as the arm-smith heats the steel and tempers the axe, or the gardener plucks off the shimbala flower, or the boiling pan, bubbling over, throws out the froth and foam, so does the commander of the army throw out the enemies.

न सायकस्य चिकित जनासा ल्मथं नयन्ति पशु मन्यमानाः ।
नावाजिनं वाजिना हासयन्ति न गदुभं पुरा अश्वा ि-
यन्ति ॥ २३ ॥

23. *Na sāyakasya cikite janāso lodhaṁ nayanti paśu manyamānāḥ. Nāvājinaṁ vājinā hāsayanti na gardabhaṁ puro aśvānnayanti.*

The brave take no cognition of the pain of arrows. They lead the greedy opponent anywhere, feeling that he is just a human animal. They do not demean the weak foot-soldier by a bold horse-warrior, nor do they lead the horses by an ass in the forefront.

इम इन्द्र भरतस्य पुत्रा अपपित्वं चिकितुन पपित्वम ।
हिन्वन्त्यश्वमरणं न नित्यं ज्यावाजं परिणयन्त्याजा ॥ २४ ॥

24. *Ima indra bharatasya putrā apapitvaṁ cikiturna prapitvam. Hinvantyaśvamarāṇaṁ na nityaṁ jyāvājaṁ pari ṇayantyājau.*

Indra, these boys, followers of the veteran commander, know retreat as well as advance, spur on the horse like a spirit inspired and send out the twang of the bow string in battles and contests always without exception.

Mandala 3/Sukta 54

*Vishvedeva Devata, Prajapati Vaishvamitra or Prajapatir
Vachya Rshi*

इमं मह विदुथ्याय शूषं शश्वत्कृत्व इड्याय प जभुः ।

शृणातु ना दम्यभिरनीकः शृणात्वग्निदिव्यरजस्रः ॥ १ ॥

1. *Imam mahe vidathyāya śūṣam śaśvat kṛtvā īdyāya pra jabh-uḥ. Śṛṇotu no damyebhir-anīkaiḥ śṛṇot-vagnir-divyair-ajasrah.*

The celebrants create and raise this inspiring song of praise again and again for all time in honour of the great adorable lord of mighty yajnic cosmic action. May Agni listen to our prayer with all the controllable blazing lights and forces. May Agni, eternal light of life, with all divine powers listen to us.

महि मह दिव अचा पृथिव्य कामा म इच्छञ्चरति
पजानन । ययाह स्ताम विदथेषु दवाः सपयवा मादयन्त
सचायाः ॥ २ ॥

2. *Mahi mahe dive arcā pṛthivyai kāmo ma icchāñ-carati prajānan. Yayorha stome vidatheṣu devāḥ saparyavo mādayante sacāyoḥ.*

Offer ecstatic songs of celebration in honour of high heaven and vast earth. Knowing these, and desiring fulfilment, man goes forward for the light of heaven and dominion over the earth. Surely in the songs of heaven and earth, the divine powers of nature and the best of humanity join together and rejoice in the yajnic battles of life.

युवाऋतं रदसी सत्यमस्तु मह षु णः सुविताय प भूतम ।
इदं दिव नमा अग्र पृथिव्य संप्रयामि पर्यसा यामि
रत्नम ॥ ३ ॥

3. *Yovorṛtaṁ rodasī satyamastu mahe ṣu ṇaḥ
suvitāya pra bhūtam. Idam dive namo agne
pṛthivyai saparyāmi prayasā yāmi ratnam.*

O heaven and earth, may your universal law of divinity be realised in truth in our human world across the globe. Be good and kind to advance us to greatness and glory in comfort and well-being. Agni, O lord of the dominion, this song and yajnic offering is in honour of heaven and earth. I serve with the best of effort and thereby move on to the jewels of life.

उता हि वां पूव्या आविविद ऋतावरी रादसी सत्यवाचः ।
नरश्चिद्वां समिथ शूरसाता ववन्दिर पृथिवि ववि-
दानाः ॥ ४ ॥

4. *Uto hi vām pūrvyā āvividra ṛtāvarī rodasī satya-
vācaḥ. Naraścid vām samithe śurasātau vavan-
dire pṛthivi vevidānāḥ.*

O heaven and earth, abiding in and by the universal law of existence, veteran sages of knowledge and voice of truth know you and obtain the fruit of their desire. O mother earth, the pioneers and leaders of humanity too, knowing both of you, in the battles of the brave and struggle for life's prizes, achieve the jewels of their heart's desire.

का अद्वा वद क इह प वाचह्रवाँ अच्छा पथ्याइ का समति ।
ददृश्र एषामवमा सदांसि परेषु या गुह्येषु वतषु ॥ ५ ॥

5. *Ko addhā veda ka iha pra vocad devāñ acchā pathyā kā sameti. Dadṛśra eṣāmavamā sadāmsi pareṣu yā guhyeṣu vrateṣu.*

Who knows here for certain, who can say, which path for sure leads to the lights of the Divine? (He knows.) Who can divine into the secret laws of the farthest mysteries? Who actually see even the nearest and closest operations of these? (He.)

कवि॒नृ॒च ण॑ अ॒भि षी॑मचष्ट ऋ॒तस्य॑ या॒ना वि॒घृत॑ मद॒न्ती ।
ना॒ना च॒कात् सद॑नं॒ यथा॑ वः स॒मान॑न॒ कतु॑ना संवि॒दान ॥ ६ ॥

6. *Kavirṇṛcakṣā abhiṣīmacaṣṭa ṛtasya yonā vighṛte madantī. Nānā cakrāte sadanaṁ yathā veḥ samānena kratunā saṁvidāne.*

The one omniscient poet creator watching the entire world of humanity comprehends, illuminates and oversees the two worlds of heaven and earth, both rejoicing in accord yet sustained apart by one law of existence, in the cosmic womb of nature's divinity, making one but various home as the birds' on the same one tree.

स॒मा॒न्या वि॒युत॑ दूर॒अ॒न्त ध्रु॒व प॒द त॑स्थतुजाग॒रूक॑ । उ॒त
स्व॒सा॒रा यु॒वती॑ भव॒न्ती आ॒दु बु॒वात॑ मिथु॒नानि॑ नाम ॥ ७ ॥

7. *Samānyā viyute dūre ante dhruve pade tastha-turjāgarūke. Uta svasārā yuvatī bhavantī ādu bruvāte mithunāni nāma.*

Alike yet apart far off at the end, they abide in orbit ever awake and youthful, strong and stable, and moreover they are called twin sisters since their very birth, dyava-prthivi, heaven and earth, by name.

विश्वद॒त ज॒नि॒मा॒ सं वि॒वि॒क्ता म॒हा द॒वा॒न्बि॒भ॒ती न व्य॑थत ।
एज॑द ध्रु॒वं प॑त्यत॒ विश्व॒म॒कं चर॑त्प॒त॒त्रि वि॒षु॑णं॒ वि
जा॒तम ॥ ८ ॥

8. *Viśvedete janimā saṁ vivikto maho devān bibhraṭī
na vyathete. Ejad dhruvaṁ patyate viśvamekaṁ
carat patatri viṣuṇaṁ vi jātam.*

These two, heaven and earth, one together for sure, yet separate and distinct in identity, holding and sustaining all the great earthly and celestial created objects, do not deviate from their orbit. Vibrating yet constant and stable, the one universe, existence born in all its variety, moving, flying, expanding all round, is sustained (by its sole lord and master creator).

स॒ना पुरा॑णम॒ध्य॒म्या॒रा॒न्म॒हः पि॒तुज॑नि॒तुजा॒मि त †: ।

द॒वा॒सा यत्र॑ प॒नितार॑ ए॒वर॑रा प॒थि व्यु॑त त॒स्थुर॒न्तः ॥ ९ ॥

9. *Sanā purāṇam-adhyemyārān-mahaḥ piturjan-
iturjāmi tannaḥ. Devāso yatra panitāra evair-
urau pathi vyute tasthurantah.*

I study the ancient and eternal, yet ever new, heaven and earth, twin creation of our great father creator, just like our brother and sister, wherein brilliant forces of nature, celebrants of the Divine creator, with their powers and attributes abide and operate in the wide open paths of space in existence.

इ॒मं स्ता॒मं रा॒दसी॒ प ब॑वी॒म्यृदू॒दराः शृ॒णव॑ गि॒जि॒ह्वाः ।
मि॒त्रः स॒माजा॒ वरु॑णा॒ युवा॑न आ॒दि॒त्यासः॑ क॒वयः॑
प॒प॒था॒नाः ॥ १० ॥

10. *Imaṁ stomaṁ rodasī pra bravīmṛdūdarāḥ śṛṇavannagnijihvāḥ. Mitraḥ samrājo varuṇo yuvāna ādityāsaḥ kavayaḥ paprathānāḥ.*

O heaven and earth, I sing this song of divine praise and celebration for you. May simple and noble hearted people of natural truth and honesty, Mitra, universal friends, brilliant rulers and administrators, Varuna, powers of justice and discrimination, youth, Adityas, enlightened people of blazing genius, and poets of open and expansive mind and intelligence may hear this and proclaim the truth with a tongue of fire.

हिरण्यपाणिः सविता सुजिह्वस्त्रिरा दिवा विदथ पत्यमानः ।
द्वषु च सवितः श्लोकमश्ररादस्मभ्यमा सुव स्वता-
तिम ॥ ११ ॥

11. *Hiranyapāṇiḥ savitā sujihvastrirā divo vidathe paryamānaḥ. Deveṣu ca savitaḥ ślokamaśre-rādasmaḥbyamā suva sarvatātim.*

Savita, creator and giver of light and life, lord with the golden arms of sunrays and a noble tongue of fire, descends from the heavens thrice, protecting, sustaining and advancing us in our yajnic programmes of life. O lord of light, Savita, hear our song of celebration and exaltation, diffuse the light, sweetness and fragrance among the nobilities of humanity over earth and divinities of nature in space, and create and then bring us all round prosperity and well being.

सुकृत्सुपाणिः स्ववाँ ऋतावा द्वस्त्वष्टावस् तानि ना धात ।
पूषण्वन्त ऋभवा मादयध्वमूध्वगावाणा अध्वर्मतष्ट ॥ १२ ॥

12. *Sukṛt supāṇiḥ svavāñ ṛtāvā devastvaṣṭāvase tāni no dhāt. Pūṣaṇvanta ṛbhavo mādayadhvamūr-dhvagrāvāṇo adhvaramataṣṭa.*

May the brilliant Tvashta, divine creator and maker of forms and institutions, noble of action and generous of hands, self-possessed of light and wealth, and keeper and observer of the laws of truth and science of yajna, bring us all those gifts of prosperity and well being for our protection and advancement. Rejoice ye Rbhus, experts of yajna, and yajakas rich with food and fragrance for nourishment. The clouds on high, the mighty mountains and the soma stones are up and ready, the yajna is organised, conducted and accomplished.

विद्युदथा मरुत ऋष्टिमन्ता दिवा मया ऋतजाता अयासः ।
सरस्वती शृणवन्यज्ञियासा धाता रयिं सहवीरं तुरासः ॥ १३ ॥

13. *Vidyudrathā maruta ṛṣṭimanto divo maryā ṛtajātā ayāsaḥ. Sarasvatī śṛṇavan yajñiyāso dhātā rayim sahavīraṁ turāsaḥ.*

Stormy troops of Marut commandos riding electric chariots, strongly armed, brilliant, mortal fighters, truly disciplined, prompt and powerful, worthy of honour and reverence, lightning smart, and mother Sarasvati, mother of knowledge and language of command, may, we pray, listen and bring us wealth alongwith brave progeny.

विष्णुं स्तामासः पुरुदस्ममका भगस्यव कारिणा यामनि
गमन । उरुकमः ककुहा यस्य पूवीन मधन्ति युवतया
जनित्रीः ॥ १४ ॥

14. *Viṣṇuṁ stomāsaḥ purudasmamarkā bhagasyeva kārīṇo yāmani gman. Urukramaḥ kakuho yasya pūrvīrna mardhanti yuvatayo janitrīḥ.*

May our songs and yajakas, following the divine path of the creator of life's honour and excellence, reach Vishnu, omnipresent lord of marvellous actions. Great is he, mighty his deeds and gifts. Even heaven and earth, dyavaprthivi, ancient and eternal, ever youthful mothers of life, cannot violate him.

इन्द्रा विश्ववी॒य॒ः॒ पत्य॑मान उ॒भ आ प॑पा रा॒द॒सी महि॑त्वा ।
पु॒र॒द॒रा वृ॒त्र॒हा धृ॒ष्णु॒षणः॑ संगृ॒भ्या न॒ आ भ॑रा भू॒रि प॒श्वः ॥ १५ ॥

15. *Indro Viśvairīryaiḥ patyamāna ubhe ā paprau rodasī mahitvā. Purandaro vṛtrahā dhṛṣṇuṣe-ṇaḥ saṅgr̥bhyā na ā bharā bhūri paśvaḥ.*

Indra, sustaining and preserving both heaven and earth with universal vitalities like a father and guardian, pervades and fills both with his divine power. O lord commander of terrible forces, breaker of clouds and destroyer of darkness, shatterer of enemy forts, create and develop a lot of wealth and bless us all with that wealth, power and honour.

नास॑त्या म पि॒तरा॑ बन्धु॒पृच्छ॑ सजा॒त्यम॑श्विना॒श्चारु॑ नाम ।
यु॒वं हि स्था र॑यि॒दा ना॑ रयी॒णां दा॒त्रं र॑ तथ॒ अक॑व॒र-
द॑ब्धा ॥ १६ ॥

16. *Nāsatyā me pitarā bandhupṛcchā sajātyamaśvinoścāru nāma. Yuvaṁ hi stho rayidau no rayiṇām dātram rakṣethe akavairadabdhā.*

Ashvins, imperishable complementarities of nature and humanity such as heaven and earth, sun and

moon, heat and cold, father and mother, working in cooperation, together as in a circuit of energy, are my sustainers like parents and care givers like brothers and sisters. Their kinship itself by birth and nature is worthy and venerable.

Ashvins, you always abide strong and stable as givers of our wealth, honour and fame and, intrepidable as you are, you protect and promote the gift and the giver by acts and means which are not selfish nor ungenerous but which are liberal and philanthropic.

महत्तद्दः कवयश्चारु नाम यद्ध दवा भवथ विश्व इन्द्रे ।
सखं ऋभुभिः पुरुहूत पियभिरिमां धियं सातय त ता
नः ॥ १७ ॥

7. *Mahat tad vaḥ kavayaścāru nāma yaddha devā bhavatha viśva indre. Sakha ṛbhubhiḥ puruhūta priyebhirimāṁ dhiyaṁ sātaye takṣatā naḥ.*

Poets, scholars and visionary sages, great and auspicious is that name and reputation of yours since you rise to be world renowned celebrities in the roll of honour of the social order of Indra. O lord, Indra, approved, invited and invoked by many, friends with these dear enlightened experts and sagely scholars, refine this corporate intelligence and sharpen this vision of ours for common progress and prosperity of the nation of humanity.

अयमा णा अदितियज्ञियासा दब्धानि वरुणस्य वृत्तानि ।
युयात ना अनपृत्यानि गन्ताः पजावा १ः पशुमाँ अस्तु
गातुः ॥ १८ ॥

18. *Aryamā ṇo aditiryajñiyāso'dabdhāni varuṇasya vratāni. Yuyota no anapatyāni gantoḥ prajāvān naḥ paśumāñ astu gātuḥ.*

May Aryama, lord of justice, Aditi, unimpaired fertility of Mother Nature, and sages dedicated to yajna protect and promote our vows of the discipline of Varuna, lord of rectitude, intact and unviolated. O Spirit of Divinity, ward off the causes of childlessness and sterility from our path of life so that our course of home life may be blest with progeny and cattle wealth.

द्वानां दूतः पुरुध पसूता नागा ऽ वाचतु सुवताता । शृणातु
नः पृथिवी द्यारुतापः सूया न त्रिरुव॑न्तरि॒ तम ॥ १९ ॥

19. *Devānām dūtaḥ purudha prasūto'nāgān no vocatu sarvatātā. Śṛṇotu naḥ prthivī dyaurutāpaḥ sūryo nakṣatrairurvantarikṣam.*

Agni, messenger of the devas, i.e., vibrations of the forces of nature and voice of the visionary teachers of the wisest of humanity, arisen many ways and bearing all-round knowledge, may speak to us in our state of open, uncoloured and unvitiated mind and bring us the tolerance and forgiveness of the earth, enlightenment of heaven, peace and coolness of waters, light and life giving vitality of the sun, and the vastness of expansive space with stars and planets. And may all these forces and personalities listen and perceive our signals and be in contact with us.

शृण्वन्तु॒ ना॒ वृष॑णः॒ पव॑तासा ध्रुव॒ त्मास॒ इळ्या॒ मद॑न्तः ।
आ॒दित्य॑ना॒ अदि॑तिः शृणातु॒ यच्छ॑न्तु॒ ना म॒रुतः॒ शम॑
भ॒दम॑ ॥ २० ॥

20. *Śṛṇvantu no vṛṣaṇaḥ parvatāso dhruvakṣemāsa
īlayā madantaḥ. Ādityairno aditiḥ śṛṇotu
yacchantu no marutaḥ śarma bhadram.*

Let the raining clouds, mighty mountains and constant stars at peace, ecstatic participants with the earth and cosmic energy, receive our signals. Let the constant inviolable energy of the cosmos with light of the stars radiate and reach us. Let the winds provide us the joy of well being and peaceful shelter.

सदा सुगः पितुमाँ अस्तु पन्था मध्वा दवा आषधीः सं
पिपृक्त । भगा म अग्र सख्य न मृध्या उदाया अश्यां सदनं
पुरु णः ॥ २१ ॥

21. *Sadā sugaḥ pitumāñ astu panthā madhvā devā
oṣadhīḥ saṁ pipṛkta. Bhago me agne sakhye na
mr̥dhyā ud rāyo aśyām sadanam purukṣoḥ.*

May the path be straight and clear, full of wealth and prosperity. O brilliant and generous powers of nature, fill the herbs with honey to the full. Agni, brilliant and generous power, may honour and prosperity forsake me never, nor my friends, during our friendship that is abiding. And may I be blest with wealth and a house of plenty and generosity.

स्वदस्व हव्या समिषा दिदीह्यस्मद्व्यक्सं मिमीहि श्रवांसि ।
विश्वौ अग्र पृत्सु ताञ्जषि शत्रूनहा विश्वा सुमना दीदिही
नः ॥ २२ ॥

22. *Svadasva havyā samiṣo didīhyasmadryak saṁ
mimīhi śravāṁsi. Viśvāñ agne pṛtsu tāñjeṣi
śatrūnahā viśvā sumanā dīdihī naḥ.*

Agni taste and relish the oblations offered, shine and illuminate knowledge and energy all together, and let food, energy and knowledge flow towards us. You win all those, and those enemies in battles for victory. Be happy and kind at heart and let all the days of life be bright for us.

Mandala 3/Sukta 55

Vishvedeva Devata, Prajapati Vaishvamitra or Prajapati Vachya Rshi

उषसः पूवा अध यद व्यूषुमहद्वि जज्ञ अ रं पद गाः ।

व्रता दवानामुप नु पभूषन्महद्वानामसुर्वत्वमकम् ॥ १ ॥

1. *Uṣasaḥ pūrvā adha yad vyūṣurmahad vi jajñe akṣaram pade goḥ. Vratā devānāmupa nu prabhū-
ṣan mahad devānām-asuratvam-ekam.*

Before the dawns of primeval time, which arose and shone bright, later reflecting and illuminating the ordained tasks of the forces of nature, arose Mahat, the first manifest principle of imperishable Prakṛti in the depth of oceanic space. Great and One is the living spirit and glory of the divine refulgent forces of the universe.

मा षूणा अत्र जुहुन्त दवा मा पूव अग्र पितरः पदज्ञाः ।

पुराण्याः सद्मनाः क्रतुर्वन्तमहद्वानामसुर्वत्वमकम् ॥ २ ॥

2. *Mo ṣū ṇo atra juhūranta devā mā pūrve agne pitarah padajñāḥ. Purāṇyoh sadmanoh keturan-
tarmahad devānām-asuratvam-ekam.*

Agni, lord and light of the world, in this universe and its business of knowing and doing, we pray, may the brilliant forces of nature and humanity never oppose

and hurt us, may the primal pranic energies of parental sustenance never neglect and damage us, may the one great principal bright and breathing spirit in the primal forms of existence never hurt us. Great and one is the life and glory of the multiple divinities of the universe.

वि मं पुरुत्रा पतयन्ति कामाः शम्यच्छा दीद्य पूव्याणि ।

समिद्ध अग्रावृतमिद्धदम महद्भवानीमसुरत्वमकम् ॥ ३ ॥

3. *Vi me purutrā patayanti kāmāḥ śamyacchā dīdye pūrvyāṇi. Samiddhe agnāvṛtamid vadema mahad devānām-asuratvam-ekam.*

My desire and ambitions are great and many, they soar high and far in search of holy fulfilment. I pray I may realise them well in solemn yajnic action, shine myself and illuminate the ancient traditions. Let us all speak the truth, sing songs of Divinity when the fire is rising in flames of yajna, and let us exalt the universal law of Divinity operative in the universe. Great, glorious and one is the life and spirit of the life and spirit of the divinities of natural force.

समाना राजा विभृतः पुरुत्रा शय श्यासु पर्युता वनानु ।

अन्या वत्सं भरति तति माता महद्भवानीमसुरत्वमकम् ॥ ४ ॥

4. *Samāno rājā vibhṛtaḥ purutrā śaye śayāsu prayuto vanānu. Anyā vatsaṁ bharati kṣeti mātā mahad devānām-asuratvam-ekam.*

One self-refulgent ruler, constant and unvariable spirit and presence pervades the inexhaustible forms of Prakṛti, dormant in inert matters and energies, and moving and extending with waves and currents of water, light and other energy forms to the sunrays and green

forests. One mother Prakṛti, bears the individual form such as the baby, the other, Divine Spirit, rules and sustains it. Great and glorious is the one living, breathing, omnipresent and omnipotent spirit of the inexhaustible variations of nature's divinities.

आ॒ति॒त्पू॒वा॒स्वप॑रा॒ अनू॑रुत्स॒द्या जा॒तासु॑ तरु॒णीष्व॑न्तः ।

अ॒न्तव॑तीः सुव॒त्त अप॑र्वीता॒ मह॑द्द॒वाना॑मसु॒र॒त्वम॑क॒म ॥ ५ ॥

5. *Ākṣit pūrvāsvaparā anūrut sadyo jātāsu taruṇi-
ṣvantaḥ. Antaratīḥ suvate apravitā mahad
devānām-asuratvam-ekam.*

Life abides in the ancient forms and in others, later ones, asserting with the desire to be, in the new born ones and in the mature youthful ones, and fertilising the unfertilised. Great is the glory of the generous and refulgent powers of nature's Divinity, one and only one.

श॒युः प॒रस्ता॒दध॑ नु द्वि॒मा॒ता ब॑न्ध॒नश्च॑रति॒ वत्स॑ एकः ।

मि॒त्रस्य॑ ता वरु॒णस्य॑ व॒तानि॑ मह॑द्द॒वाना॑मसु॒र॒त्वम॑क॒म ॥ ६ ॥

6. *Śayuh parastādadha nu dvimātā'bandhan-
aścarati vatsa ekaḥ. Mitrasya tā varuṇasya
vratāni mahad devānām-asuratvam-ekam.*

Agni, vital heat of life, pervades far and farthest, dormant or manifest, child of two mothers, akasha and vayu, space and cosmic energy, moving and operating freely without bonds, by itself, All this is within the laws of the one supreme lord, universal friend and controller of the universe. Great and glorious is the life and action of the living forces of nature, one and indivisible.

द्विमा॒ता हा॒ता वि॒दथ॑षु स॒माळ॑न्व॒गं च॑रति॒ ति बु॒ध्नः ।

प र॒ण्यानि॑ र॒ण्यवा॑चा भ॒रन्त म॒हद्दे॒वाना॑मसु॒रत्व॑म॒कम ॥ ७ ॥

7. *Dvimātā hotā vidatheṣu samrāḷanvagraṃ carati kṣeti budhnaḥ. Pra raṇyāni raṇyavāco bharante mahad devānām-asuratvam-ekam.*

Agni, self-refulgent child of two mothers, cosmic space and cosmic energy, universal yajaka in cosmic yajna and, on the seats of yajna such as earth, moves on in its orbit fixed by the Divine and shines and abides in the vast space. Happy celebrants bear and offer joyous songs of homage to the sun and the cosmic energy of Agni. Great and glorious is the life and refulgence of the divinities of nature, one and only one.

शू॒रस्य॑व॒ यु॒ध्यता॑ अ॒न्तम॑स्य॒ पती॑चीनं॒ ददृ॑श॒ विश्व॑मा॒यत ।

अ॒न्तम॑ति॒श्चर॑ति नि॒षिधं॑ गा॒मह॑द्दे॒वाना॑मसु॒रत्व॑म॒कम ॥ ८ ॥

8. *Śūrasyeva yudhyato antamasya pratīcinam dadṛśe viśvamāyat. Antarmatiścarati niṣṣidham gormahad devānām-asuratvam-ekam.*

All that comes into the light of the brave refulgent sun ever on the move and striking everything at the closest and farthest seems on the left side of the light, inferior. Source of light and intelligence for the world, it moves through and across the objects in the womb of cosmic space. Great and glorious is the life and vital power of the divinities of nature, one and only one.

नि व॑वति प॒लिता॑ दू॒त आ॑स्व॒न्तम॒हांश्च॑रति रा॒च॒नन॑ ।

वपू॑षि बि॒भद॑भि ना॒ वि च॑ष्ट म॒हद्दे॒वाना॑मसु॒रत्व॑म॒कम ॥ ९ ॥

9. *Ni veveti palito dūta āsvantarmahāmścarati rocanena. Vapūṁṣi bibhradabhi no vi caṣṭe mahad devānām-asuratvam-ekam.*

He that pervades all, ancient and eternal self-refulgent creator and harbinger of light and knowledge, great and glorious, vibrates wide awake in all these modes of Prakṛti by his beauty and majesty. Wielder and sustainer of all forms and institutions, ever manifest and eloquent, speaks to us in the soul, that is the great and glorious life breath of all the divinities of nature and humanity, one and absolute without a second.

विष्णुर्गुप्ताः परं पतिं पार्थः प्रिया धामान्यमृता दधानः ।
अग्निष्टा विश्वा भुवनानि वद महद्भवानामसुरत्वम-
कम् ॥ १० ॥

10. *Viṣṇurgopāḥ paramam pāti pāthaḥ priyā dhāmānyamṛtā dadhānaḥ. Agniṣṭā viśvā bhuva-nāni veda mahad devānām-asuratvam-ekam.*

Vishnu, lord omnipresent, all pervasive, all protective, wielding and sustaining all the dear immortal homes of existence, preserves and promotes the highest food and agents of life such as heat, water, air and the earth. Agni, vital heat and light of life's vitality, knows, reaches and maintains all the regions of the universe. Great is the glory of the life breath of the divinities of nature and humanity, one and only one.

नाना चकात यम्याऽ वपूंषि तयार्न्यदाचत कृष्णमन्यत ।
श्यावी च यदरुषी च स्वसारा महद्भवानामसुरत्वम-
कम् ॥ ११ ॥

11. *Nānā cakrāte yamyā vapūṁṣi tayoranyad rocate kṛṣṇamanyat. Śyāvī ca yadaruṣī ca svasārau mahad devānām-asuratvam-ekam.*

Two twins, night and day, manifest in many forms and reveal all those many forms. One of them shines bright, the other is dark. The dark one and that which is bright are sisters. Great is the glory and power of the divinities of nature, one and undivided.

माता च यत्र दुहिता च धनू सबदुघं धापयत समीची ।

ऋतस्य त सदसीळ अन्तमहद्वानामसुरत्वमकम ॥ १२ ॥

12. *Mātā ca yatra duhitā ca dhenū sabardughe dhāpayete samīcī. Ṛtasya te sadasīḷe antarmahad devānām-asuratvam-ekam.*

Where mother and daughter, day and night, heaven and earth, generous as cows, yielding nourishments sweet as nectar, together feed each other, there I offer worship, O lord ruler of the world, to you in the house of universal truth and law. Great and glorious is the life and action of the divinities of the universe, one, undivided and absolute.

अन्यस्या वत्सं रिहती मिमाय कया भुवा नि दध धनुरुधः ।

ऋतस्य सा पर्यसापिन्वतळा महद्वानामसुरत्वमकम ॥ १३ ॥

13. *Anyasyā vatsam rihatī mimāya kayā bhuvā ni dadhe dhenurūdhah. Ṛtasya sā payasāpinvateḷā mahad devānām-asuratvam-ekam.*

Kissing and caressing the other's child, i.e., the cloud, which is a concentration of vapours from the earth, the mother sky waxes with joy and laughs with thunder. By which process of nature's, by which region

of space, does she hold the milk of life in the breast? She receives it from the waters of the universal order and waxes, and the earth grows with nourishment from the nectar waters of the sky. Great and one is the glory of the divinities of nature.

(The earth too, as one of the mothers, kisses and caress the heavens' child, sunlight, and waxes with joy. She fills her breasts with nourishment with rain from the skies and feeds both human life and nature. The vapours then rise and shower down, completing the cycle of nature's law.)

पद्या वस्त पुरु॒रूपा॒ वपू॑ष्य॒ध्वा त॑स्था॒ त्र्यविं॑ ररि॒हाणा ।
ऋ॒तस्य॑ सद्य॒ वि च॑रामि वि॒द्वान्म॒हद्द॒वाना॑मसु॒र॒त्वम॒-
क॑म ॥ १४ ॥

14. *Padyā vaste pururūpā vapūṁśyūrdhvā tasthau tryaviṁ rerihāṇā. Ṛtasya sadma vi carāmi vidvānmahad devānām-asuratvam-ekam.*

The earth bears and sustains many forms of innumerable variety. The high heaven, caressing the sun, sustainer of the three regions of the earth, middle region and the region of light, stays above. Knowing this, I move freely in the house of Rtam, the cosmic order. Great is the glory and one the variety of the Lord's omnipotent Infinity.

प॒दइ॑व॒ निहि॑त द॒स्म अ॒न्तस्तय॑र॒न्यद॑ गुह्य॒मावि॑र॒न्यत॑ ।
स॒धी॒ची॒ना प॒थ्या॒इ सा॑ विषू॒ची म॒हद्द॒वाना॑मसु॒र॒-
त्वम॑क॑म ॥ १५ ॥

15. *Pade iva nihite dasme antastayoranyad guhyamā-viranyat. Sadhrīcīnā pathyā sā viṣūcī mahad devānām-asuratvam-ekam.*

Positioned both inside the same one wonderful house of space, one of them is hidden in the dark, the other is manifest in open day light. Their path of movement and their goal is one and the same, universal, and yet it is different and separate, (they meet and yet they never meet). Great is the glory of the Infinite Divine, one and yet different.

आ धुनवा धुनयन्तामशिष्वीः सबदुधाः शश्या अपदुग्धाः ।
नव्यानव्या युवतया भवन्तीमहह्वानामसुर्त्वमकम् ॥ १६ ॥

16. *Ā dhenavo dhunayantāmaśiśvīḥ sabardughāḥ śaśayā apradugdhāḥ. navyānavyā yuvatayo bhavantīrmahad devānām-asuratvam-ekam.*

Let the 'cows', day and night, heaven and earth, stars and planets, move and shake and shower the nectar milk of light and life, vibrant and full, abundant and inexhaustible, like youthful maidens ancient yet ever fresh anew. Great is the glory and gifts of Divinity, various, infinite, yet one, undivided, indivisible.

यदन्यासु वृषभा रारवीति सा अन्यस्मिन्यूथ नि दधाति
रतः । स हि ण्पावान्त्स भगः स राजा महह्वानामसुर्-
त्वमकम् ॥ १७ ॥

17. *Yadanyāsu vṛṣabho roravīti so anyasmin yūthe ni dadhāti retah. Sa hi kṣapāvāntsa bhagaḥ sa rājā mahad devānām-asuratvam-ekam.*

The one omnipotent lord, sun and shower of the days and nights, roars with creative passion in all regions and directions of skies and space, and he plants the seed of life in the multitudinous variety of the forms of the other, Prakṛti. He alone is the beauty and majesty of the

nights as the moon, he is the blazing splendour of the day as the sun and the ruling law and lord of the universe. Great is the glory and life breath of the inexhaustible divinities of nature, one, inviolable, absolute.

वीरस्य नु स्वश्व्यं जनासुः प नु वाचाम विदुरस्य द्वाः ।
षा हा युक्ताः पञ्चपञ्चा वहन्ति महद्भवानामसुर-
त्वमकम् ॥ १८ ॥

18. *Virasya nu svaśvyam janāsaḥ pra nu vocāma vidurasya devāḥ. Ṣoḷhā yuktāḥ pañcapañcā vahanti mahad devānām-asuratvam-ekam.*

Come ye all people, let us sing and celebrate the wondrous valour and vibrancy of this great hero, Indra, the soul. Sages and scholars know of him. Six and six, five and five horses draw his chariot, (these being five perceptive faculties and one intellect, five volitional faculties and one mind, five principal pranic energies and five subordinate pranic energies). Great is the glory and majesty of the lord of divine variety, one and only one.

द्वस्त्वष्टा सविता विश्वरूपः पुपाष पजाः पुरुधा जजान ।
इमा च विश्वा भुवनान्यस्य महद्भवानामसुरत्वमकम् ॥ १९ ॥

19. *Devastvaṣṭā savitā viśvarūpaḥ pupoṣa prajāḥ purudhā jajāna. Imā ca viśvā bhuvanānyasya mahad devānām-asuratvam-ekam.*

Self-refulgent and generous lord of existence as Tvashta, maker of forms, and as Savita, generator and giver of light and vitality, inspiring and pervading the universe, creates, nourishes and sustains his children and all these worlds of the universe in many ways and

thus manifests himself in infinite forms and ways. Great is the glory and unity of the divine forms of his creation and of the divine breath of life in them.

म॒ही स॒मर॑च्च॒म्वी स॒मी॒ची उ॒भ त अ॑स्य॒ वसु॑ना॒ न्यृष्ट॑ । शृण्व॒
वी॒रा वि॒न्दमा॑ना॒ वसू॑नि म॒हद्द॒वाना॑मसु॒र॒त्वम॑क॒म ॥ २० ॥

20. *Mahī samairaccamvā samīcī ubhe te asya vasunā nyrṣṭe. Śṛṇve vīro vindamāno vasūni mahad devānām-asuratvam-ekam.*

Indra, omnipotent lord creator, inspires the great and united heaven and earth with light and life, and they both are blest with the splendour and generosity of this lord. And I, brave and free, blest with honour and prosperity of the divine gifts of heaven and earth, hear of the glory and generosity of the lord. Great is the glory and great the gifts of the lord's divinities, all one and united.

इ॒मां च॑ नः पृ॒थि॒वीं वि॒श्वधा॑या॒ उप॑ ति ह॒ितमि॑त्रा॒ न राजा॑ ।
पु॒रःस॑दः॒ शम॑सदा॒ न वी॒रा म॒हद्द॒वाना॑मसु॒र॒त्वम॑क॒म ॥ २१ ॥

21. *Imām ca naḥ pṛthivīm viśvadhāyā upa kṣeti hitamitro na rājā. Puraḥ sadaḥ śarmasado na vīrā mahad devānām-asuratvam-ekam.*

Like a brilliant ruler who is a benevolent friend of his people, and like the warlike heroes, leaders, pioneers and citizens who bring victory and prosperity to their motherland, Indra, omnipotent lord creator, abides by the heavens and by this mother earth of ours which contains all our wealth and sustains all her children. Great is the glory and great the gifts of the lord's divinities, all one and united.

निषिध्वरीस्त आषधीरुतापा रयिं त इन्द्र पृथिवी बिभति ।
सखायस्त वामभाजः स्याम मुहद्वानामसु रत्वमकम् ॥ २२ ॥

22. *Niṣṣidhvarīsta oṣadhīrutāpo rayim ta indra prthivī bibharti. Sakhāyaste vāmabhājaḥ syāma mahad devānām-asuratvam-ekam.*

Indra, lord of honour and excellence, auspicious and generous is the world of your creation, soothing are the herbs, energising the waters, wondrous the wealth earth bears and sustains. O lord of beauty and majesty, let us be friends with you, sharers of your honour and excellence. Great is the glory, one the spirit, and absolute the power and spirit of your divine manifestations. Let us be one with glory and divinity.

Mandala 3/Sukta 56

Vishvedeva Devata, Prajapati Vaishvamitra or Prajapati Vachya Rshi

न ता मिनन्ति मायिना न धीरा व्रता दवानां पथमा ध्रुवाणि ।
न रादसी अद्रुहा वद्याभिन पवता निनम तस्थिवांसः ॥ १ ॥

1. *Na tā minanti māyino na dhīrā vratā devānām prathamā dhruvāṇi. Na rodasī adruhā vedyā-bhirna parvatā niname tasthivāṁsaḥ.*

Original and inviolable are the laws and observances of divine forces in nature and in humanity. Enchanters cannot transgress them, wise men of steady mind do not violate them. Neither heaven and earth, nor scholars free from hate and jealousy with all their knowledge, nor the fixed mountains can break or bend the strong and resolute.

षड्भा॒राँ ए॒का अ॒चर॑न्बिभत्यृ॒तं व॒षिष्ठ॑मु॒प गा॒व आ॒गुः ।

ति॒स्त्रा म॒हीरु॑प॒रास्त॑स्थु॒रत्या॒ गुहा॒ द्व नि॒हि॒त द॑श्य॒का ॥ २ ॥

2. *Ṣaḍ bhārāṅ eko acarān bibhartyṛtaṁ varṣiṣṭha-mupa gāva āguḥ. Tisro mahīruparāstas-thuratyā guhā dve nihite darśyekā.*

One constant and unmoving bears six burdens. The moving ones go round the one which is sun and shower and the universal law. Three great regions go round in space in constancy. Two remain hidden in the cave of mystery. One is apparently seen.

(The one unmoving is Ishvara who creates Mahat and five elements from Prakṛti. Three great ones are Bhu, earth, Bhuvah, the middle region of the sky, and Svah, the region of light, of which the higher two are unseen while the earth is seen. Another interpretation is that the one unmoving is the sun, the six are the seasons. The one constant can be interpreted as Prakṛti also which bears Mahat and the elements and the three greats as sattva, rajas and tamas. The mantra is mystical and mysterious and the beauty is deep in mystery.)

त्रि॒पा॒ज॒स्या वृ॒ष॒भा वि॒श्वरू॑प उ॒त त्र्यु॒धा पु॒रु॒ध प॒जावा॑न ।
त्र्य॒नी॒कः प॑त्य॒त मा॒हि॒नावा॑न्त्स र॒ता॒धा वृ॒ष॒भः श॑श्व॒ती-
नाम ॥ ३ ॥

3. *Tripājasyo vṛṣabho viśvarūpa uta tryudhā purudha prajāvān. Tryanīkaḥ patyate māhināvāntsa retodhā vṛṣabhaḥ śaśvatīnām.*

The sun and shower and the Law is lord of three worlds, bears the forms of the universe, feeds the three worlds like the mother cow, sustains all and fathers the children of existence. Three are his beautiful forces,

sattva, rajas and tamas. Lord of highest power, he rules and sustains all. Lord of power, sun and shower, he bears the seed of all the universal forms of existence.

अ॒भी॒क आसां प॒द॒वीर॑बा॒ध्यादि॒त्याना॑म॒ह चारु॑ नाम ।
आप॑श्चि॒दस्मा अर॑मन्त द॒वीः पृथ॒ग्वज॑न्तीः परि॑ षीम-
वृ॒ज्जन ॥ ४ ॥

4. *Abhika āsām padavīrabodhyādityānāmahve cāru nāma. Āpaścidasmā aramanta devīḥ pṛthag vrajantīḥ pari śīmavṛñjan.*

Immanent in these stages of the evolution of forms such as stars and living beings, the lord knows them all and I, in love and devotion, invoke and chant his gracious name. The celestial currents of water and energy love to flow for him, each in its separate path, to him and from him.

त्री ष॒धस्था॑ सि॒न्धव॑स्त्रिः क॒वीना॑मु॒त त्रिमा॑ता वि॒दथ॑षु
स॒माट । ऋ॒ताव॑री॒याष॑णास्ति॒स्त्रा अप्या॑स्त्रि॒रा दि॒वा वि॒दथ॑
प॒त्यमा॑नाः ॥ ५ ॥

5. *Trī ṣadhashthā sindhavastriḥ kavīnāmuta trimātā vidatheṣu samrāt. Ṛtāvarīryoṣaṇāstisro apyāstrirā divo vidathe patyamānāḥ.*

Self-refulgent creator is the ruling lord of light and life in all cosmic acts of creation and sustenance. Three are the rolling floods of light, air and waters, in heaven and skies and on the earth. Of the vision, thought and expression of the sagely poets and Rshis, he is the origin and inspiration. Three are the streams of causal, subtle and physical energy with cosmic truth and law flowing to the life on earth like youthful maidens rushing

to meet their lover. Three are the regions and three the lights, agni (fire) on earth, vayu (air and electricity) in the sky, and aditya (light) in heaven, sustaining life in the cosmic yajna in three sessions.

त्रिरा दिवः सवित्वायाणि दिवदिव आ सुव त्रिना अह्नः ।
त्रिधातु राय आ सुवा वसूनि भग त्रातधिषण साताय
धाः ॥ ६ ॥

6. *Trirā divaḥ savitarvāryāṇi divediva ā suva trirno
ahnaḥ. Tridhātu rāya ā suvā vasūni bhaga
trātardhiṣaṇe sātaye dhāḥ.*

Savita, lord creator and giver of light and life and inspiration, bring us three of the choicest blessings of wealth and excellence day by day in three sessions of daily yajna. Create and give us the wealth of three metals of excellent order. O lord of honour and excellence, saviour and sustainer, O heaven and earth, O mother Sarasvati, bear and bring us the patience, courage and fighting strength for winning the victories of life.

त्रिरा दिवः सविता साषवीति राजाना मित्रावरुणा सुपाणी ।
आर्षश्चिदस्य रादसी चिदुवी रत्नं भि न्त सवितुः सुवाय ॥ ७ ॥

7. *Trirā divaḥ savitā soṣavīti rājānā mitrāvaruṇā
supāṇī. Āpaścidasya rodasī cidurvī ratnaṁ
bhikṣanta savituh savāya.*

Thrice does Savita shower us with inspiration and energy from the light of heaven, so do Mitra and Varuna, refulgent powers of nature and humanity, friendly, just, and generous of hands. Indeed, the flowing waters, heaven and earth and the wide firmament, all

pray for the gifts of light, wealth and power from this lord Savita for yajnic advancement in life.

त्रिरुत्तमा दूणशा राचनानि त्रया राजन्त्यसुरस्य वीराः ।
ऋतावान् इषिरा दूळभासस्त्रिरा दिवा विदथ सन्तु
दवाः ॥ ८ ॥

8. *Triruttamā dūṇaśā rocanāni trayo rājantya-surasya vīrāḥ. Ṛtāvāna iṣirā dūḷabhāsastrirā divo vidathe santu devāḥ.*

Three are the best and highest lights, formidable and indestructible: fire, electricity and the solar energy. These three brave and heroic powers of the lord of light and life's energy shine in the world. Heroes of truth and cosmic law and the fluent light of rectitude, vibrant and tempestuous, blazing brilliant far and wide, may, we pray, shine like divinities thrice and threefold in the yajnic battles of life by virtue of the lights of heaven.

Mandala 3/Sukta 57

Vishvedeva Devata, Vishvamitra Gathina Rshi

प म विविक्वाँ अविदन्मनीषां धनुं चरन्तीं पयुतामगापाम ।
सद्यश्चिद्या दुदुह भूरि धासरिन्दस्तदग्निः पनितारो अस्याः ॥ १ ॥

1. *Pra me vivikvāñ avidanmanīṣāṁ dhenum carantīm prayutāmagopām. Sadyaścid yā duduhe bhūri dhāser-indras-tadagniḥ panitāro asyāḥ.*

Let the man of discrimination know and appreciate my language and intelligence, rich and versatile, freely moving like a cow over the wide wide pasture, i.e., field of knowledge, which always readily yields the abundant milk of knowledge. Agni and Indra,

the powerful and the brilliant, are great admirers of this understanding and language of knowledge.

इन्द्रः सु पूषा वृषणा सुहस्ता दिवा न पीताः शशयं दुदुह ।
विश्व यदस्यां रणयन्त द्वाः प वा त्र वसवः सुम्नम-
श्याम ॥ २ ॥

2. *Indraḥ su pūṣā vṛṣaṇā suhastā divo na prītāḥ śaśayam duduhre. Viśve yadasyām raṇayanta devāḥ pra vo'tra vasavaḥ sumnam-aśyām.*

Indra and Pusha, the power and the pranic energy of divine nature, generous and inexhaustible with open hands like happy friends, shower the gifts of the light of heaven and reveal it in the language of divinity. Brilliances of the world rejoice in the acquisition of this light of knowledge and language. O Vasus, scholars of the first order, I wish and pray I may benefit from the pleasure and peace of your gifts of light, knowledge and the language of divinity.

या जामया वृष्णा इच्छन्ति शक्तिं नमस्यन्ती जानत
गर्भमस्मिन् । अच्छा पुत्रं धनवा वावशाना महश्चरन्ति
बिभ्रतं वपूंषि ॥ ३ ॥

3. *Yā jāmayo vṛṣṇa icchanti śaktim namasyantīr-jānate garbhamasmin. Acchā putram dhenavo vāvaśānā mahaścaranti bibhrataṁ vapūṁṣi.*

Those young women who love and desire the virility and vitality of a youthful husband, knowing that they have come to maturity and there is full vitality of impregnation therein, approach the man in marriage with reverence and love in a graceful manner and, like cows in season, receive and bear and rear the great gift of a

baby having a handsome body of full and perfect parts.

(The image in this mantra describes not only the relationship of man and woman in married life but also the relationship of heaven and earth and the rain of fertility from the clouds in the process of natural procreation.)

अच्छा विवक्मि रादसी सुमक् गाव्णा युजाना अध्वर
मनीषा । इमा उ त मनव भूरिवारा ऊध्वा भवन्ति दशता
यजत्राः ॥ ४ ॥

4. *Acchā vivikmi rodaśī sumeke grāvṇo yujāno
adhvare manīṣā. Imā u te manave bhūrivārā
ūrdhvā bhavanti darśatā yajatrāḥ.*

O men and women abundant and generous as clouds, joined together in home yajna, with the best of mind in the best of words, I revere and celebrate heaven and earth, man and woman joined together with heart and mind in marriage as two-in-one. O men, these women are showers of love and joy and prosperity for you. They rise high, sweet and soothing and beautiful, equal partners in the family yajna and divine procreation, worthy of respect and reverence as the flames of yajna fire.

या त जिह्वा मधुमती सुमधा अग्र दवषूच्यत उरूची । तयह
विश्वौ अवस यजत्राना सादय पायया चा मधूनि ॥ ५ ॥

5. *Yā te jihvā madhumatī sumedhā agne deveṣūcyata
urūcī. Tayeha viśvāñ avase yajatrānāsādaya
pāyayā cā madhūni.*

O Agni, fire of home yajna, gracious lady of the house, honey sweet is your tongue like the beautiful

flame of light which radiates intelligence and wisdom far and wide and wins admiration among the noblest people. With this sweetness and light of speech and grace of manner, bring in on the vedi of home yajna all the sagely souls worthy of reverence and let them drink of the nectar sweets of a blessed home.

(The mantra also implies the women's contribution to the material prosperity and cultural grace of a happy home.)

या त अग्न॑ पर्व॑तस्य॒व॒ धारा॑सश्चन्ती पी॒पय॑द्द॒व चि॒त्रा ।
ताम॒स्मभ्य॑ प॒मतिं॑ जा॒तव॑दा॒ वसा॑ रास्व॒ सुम॑तिं वि॒श्व-
ज॒न्याम॑ ॥ ६ ॥

6. *Yā te agne parvatasyeva dhārāsaścantī pīpayad deva citrā. Tāsmabhyam pramatiṁ jātavedo vaso rāsva sumatiṁ viśvajanyām.*

Agni, presiding power and light divine of the yajnic home, wonderful is the flame and fragrant flow of your generosity which swells and showers like the streams of a cloud without reserve or fear or favour. With that same abundant flow, pioneer intelligence, noble wisdom and universal mother fertility, O treasure home of prosperity and power omniscient and omnipresent, we pray, bless us.

Mandala 3/Sukta 58

Ashvinau Devata, Vishvamitra Gathina Rshi

ध॒नुः प॒त्रस्य॑ का॒म्यं दु॒हाना॑ न्तः पु॒त्रश्च॑रति॒ द॒णायाः॑ ।
आ द्या॑त॒निं व॑हति शु॒भया॑मा॒षसः॑ स्तामा॑ अ॒श्विना॑व-
जी॒गः ॥ १ ॥

1. *Dhenuḥ pratnasya kāmyaṁ duhānā'ntaḥ putra-
ścarati dakṣiṇāyāḥ. Ā dyotaniṁ vahati śubhr-
ayāmoṣasaḥ stomo aśvināvajāḥ.*

The holy cow, dawn of the Voice Divine, overflowing with love and beauty of Eternity, the light and meaning of the Voice like the calf borne in the womb of exuberant mystery, moves around at freedom. The dawn riding a radiant chariot, harbinger of a new day, she bears and brings the light of truth, and the song of the dawn is awake, O Ashvins, teacher and disciple, the light and life of the world is live.

सुयुग्वहन्ति पतिं वामृतनाध्वा भवन्ति पितरव मधाः ।
जरथामस्मद्वि पणमनीषां युवारवश्चकृमा यातमवाक ॥ २ ॥

2. *Suyug vahanti prati vāmṛtenordhvā bhavanti
pitareva medhāḥ. Jarethāmasmad vi paṇerma-
nīṣāṁ yuvoravaścakṛmā yātamarvāk.*

O Ashvins, harbingers of the light of life, right thoughts and intelligence, vision and wisdom move towards you by the paths of universal truth and law and rise higher as children look up to the parents and rise. Come up front, ward off from us the disposition of greed and poor calculation, teach us the right ways of dealing with the business of living, and we shall do what your pleasure is.

सुयुग्भिरश्वः सुवृता रथेन दस्त्राविमं शृणुतं श्ल क्मदः ।
किमङ्ग वां पत्यवर्तिं गमिष्ठा हुविपासा अश्विना
पुराजाः ॥ ३ ॥

3. *Suyugbhiraśvaiḥ suvṛtā rathena dasrāvimaṁ
śṛṇutaṁ ślokamadreḥ. Kimaṅga vāṁ pratyavar-
tiṁ gamiṣṭhā''hurviprāso aśvinā purājāḥ.*

Ashvins, harbingers of light and life, destroyers of suffering and poverty, listen to this prayer of the yajamana liberal as the cloud: Come by fastest horses well yoked to the chariot of the wheels of whirlwinds. O dear friends, our breath of life, haven't the sages of yore said of you that you are instant fighters against want and deprivation?

आ म॒न्यथा॒मा ग॑तं क॒च्चिद॒ववि॒श्व ज॑ना॒सा अ॒श्विना॑ हवन्त ।
इ॒मा हि वा॑ ग॒ाऋ॒जीका॑ म॒धूनि॑ प मि॒त्रासा॑ न द॒दुरु॒स्त्रा
अग॑ ॥ ४ ॥

4. *Ā manyethāmāgataṁ kaccidevairviśve janāso aśvinā havante. Imā hi vām goṛjīkā madhūni pra mitrāso na dadurusro agre.*

Ashvins, scholars, teachers, specialists, come by whatever fastest means of transport you can at the earliest and study our plans and projects. All the best people of the world invite and call upon you. These cherished programmes and achievements on earth and plans of solar energy are for your consideration which, as friends, they dedicate to you for approval and application in advance of the sunrise.

ति॒रः पु॒रु चि॑द॒श्विना॑ र॒जांस्याङ्गू॑षा वा॑ म॒घवा॒ना ज॑न॒षु ।
ए॒ह या॑तं प॒थिभि॑द॒वयान॑द॒स्त्रावि॑म वा॑ नि॒धया॑ म॒धूना॑म ॥ ५ ॥

5. *Tiraḥ purū cidaśvinā rajāṁsyāṅgūṣo vām maghavānā janeṣu. Eha yātaṁ pathibhir-devayānair-dasrāvime vām nidhayo madhūnām.*

Ashvins, scholars of science and energy of light and winds, cross over many many regions of earth and skies and come here. O lords of power and prosperity,

let your songs of praise ring among the people. Reach here by paths of brilliant sun-rays. O destroyers of suffering and poverty, all the treasures of sweets and pleasure are for you.

पुराणमार्कः सख्यं शिवं वां युवानरा दविणं जह्णव्याम ।
पुनः कृण्वानाः सख्या शिवानि मध्वा मदम सह नू
समानाः ॥ ६ ॥

6. *Purāṇamokaḥ sakhyam śivam vām yuvornarā draviṇam jahṇāvyām. Punaḥ kṛṇvānāḥ sakhyā śivāni madhvā madema saha nū samānāḥ.*

Ashvins, leaders of the human nation, old and constant is your friendship, blissful, restful and pleasing as a holiday home. Your wealth and power lies in the culture and philosophy of the self-sacrificing pioneers. Let us together, equal and alike, doing friendly and benevolent acts, again and again, join, sing and celebrate.

अश्विना वायुना युवं सुद ॥ नियुद्धिश्च सजाषसा युवाना ।
नासत्या तिराअह्न्यं जुषाणा सामं पिबतमस्त्रिधा सुदानू ॥ ७ ॥

7. *Aśvinā vāyunā yuvaṁ sudakṣā niyudbhiśca sajoṣasā yuvānā. Nāsatyā tiro-ahnyam juṣāṇā somam pibatam-asridhā sudānū.*

Ashvins, experts of arts and sciences, equal friends, ever youthful, constantly true, readily helpful to the distressed, abundantly generous, come you both by the winds yoked as horses to the chariot, without delay, without injury to yourselves, join us and drink the soma of joy.

अ॒श्वि॒ना॒ परि॒ वा॒मि॒षः॒ पु॒रू॒ची॒री॒यु॒गी॒भ्य॒त॒मा॒ना॒ अ॒मृ॒धाः॒ ।
 र॒था॑ ह॒ वा॒मृ॒त॒जा॒ अ॒दि॒जू॒तः॒ परि॒ द्या॒वा॒पृ॒थि॒वी॒ या॒ति॒
 स॒द्यः॒ ॥ ८ ॥

8. *Aśvinā pari vāmiṣaḥ purūcīrīyurgīrbhiryatamānā amṛdhrāḥ. Ratho ha vāmṛtajā adrijūtaḥ pari dyāvāprthivī yāti sadyaḥ.*

Ashvins, scholars and masters of science and technology, may abundant energy and maintenance and comprehensive success come to you to your heart's desire. May conscientious people, self-controlled, indefatigable in effort, with words of thanks and praise, approach and assist you. Your chariot built with the materials of nature on the principles of natural force and law, powered with solar energy, spatial electricity and vapours of the clouds, and accelerated by thunderous friction of gears goes round earth and heaven at instant speed.

अ॒श्वि॒ना॒ म॒धु॒षु॒त्त॒मा॒ यु॒वा॒कुः॒ सा॒म॒स्तं॒ पा॒त॒मा॒ ग॒तं॒ दुरा॒ण॒ ।
 र॒था॑ ह॒ वां॒ भूरि॒ व॒पः॒ क॒रि॒क॒त्सु॒ता॒व॒ता॒ नि॒ष्कृ॒त॒मा॒र्ग॒मि॒ष्टः॒ ॥ ९ ॥

9. *Aśvinā madhuṣuttamo yuvākuḥ somastam pātamāgataṁ duroṇe. Ratho ha vām bhūri varpaḥ karikrat sutāvato niṣkṛtam-āgamiṣṭhaḥ.*

Ashvins, leaders of the nation's defence and governance, the power and glory of the soma of our success is overflowing, with the highest sweetness of honey, pure as well as shared by you and all. Come, taste of it and enjoy and celebrate, and protect it in the home. Your chariot indeed is wondrous of form and perennial in performance. Surely the action and effort of the creator and builder and of the maker of soma is

come to success. Let us call it a day!

Mandala 3/Sukta 59

Mitra Devata, Vishvamitra Gathina Rshi

मित्रा जनान्यातयति ब्रुवाणा मित्रा दाधार पृथिवीमुत द्याम ।
मित्रः कृष्टीरनिमिषाभि चष्ट मित्राय हव्यं घृतवज्जुहात ॥ १ ॥

1. *Mitro janān yātayati bruvāṇo mitro dādadhāra prthivīmuta dyām. Mitraḥ kṛṣṭīranimiṣābhi caṣṭe mitrāya havyam ghṛtavajjuhota.*

Mitra, Lord omnipotent, self-refulgent sun, speaking to people, and directing them through their direct experience, inspires and moves them to act and exert. Mitra holds and sustains the heaven and earth and the children of the earth. Mitra fully watches the people and their actions without a wink of the eye.

प स मित्र मता'अस्तु पर्यस्वान्यस्त आदित्य शि ति व्रतन ।
न हन्यत न जीयत त्वाता न नमंहा' अश्नात्यन्तिता न
दूरात ॥ २ ॥

2. *Pra sa mitra marto astu prayasvān yasta āditya śikṣati vratena. Na hanyate na jīyate tvoto nainamamho aśnotyantito na dūrāt.*

Mitra, lord of universal love, Aditya, lord self-refulgent, may that person be active and alert in action, blest with ample food and drink and the joy of life who abides by your divine law and learns and makes others learn the ways of divine discipline and action. O lord, the person under your gracious protection is neither conquered nor killed by any mortal. Sin and evil reach him not, much less touch and pollute, either from far or

from near.

अ॒न॒मी॒वासु॒ इळ॒या॒ मद॑न्ता मि॒तज्ञ॑वा॒ वरि॑म् ॥ पृथि॒व्याः ।
आ॒दि॒त्यस्य॑ व॒तमु॑पि॒ यन्ता॑ व॒यं मि॒त्रस्य॑ सु॒मता॑ स्या॒म ॥ ३ ॥

3. *Anamīvāsa ilayā madanto mitajñavo varimannā prthivyāḥ. Ādityasya vratamup-akṣiyanto vayanṁ mitrasya sumatau syāma.*

Free from physical and mental sickness and disease, all rejoicing by virtue of the wide earth, under instructions of the divine Word, strongly organised and moving freely over the vast expanse of mother earth, abiding by the rule and discipline of the self-refulgent sun, may we, we pray, live under the benign eye of Mitra, lord of universal light and love, and have the benefit of his favour and pleasure.

अ॒यं मि॒त्रा न॑म॒स्यः॒ सु॒शवा॑रा॒जा सु॒त्रा अ॑जनि॒ष्ट व॒धाः ।
तस्य॑ व॒यं सु॒मता॑ य॒ज्ञिय॑स्या॒ पि भ॒द्र सा॑म॒नस॑ स्या॒म ॥ ४ ॥

4. *Ayaṁ mitro namasyaḥ suśevo rājā sukṣatro ajaniṣṭa vedhāḥ. Tasya vayanṁ sumatau yajñiya-syā'pi bhadre saumanase syāma.*

Mitra, lord of universal love and friendship, is worthy of reverence and worship. He is worthy of service and giver of peace and comfort. He is the brilliant ruler of the vast social order of the world, all wise by nature and manifestation. Let us act and conduct ourselves so as to have the benefit of the love and favour of this lord worthy of homage and service in yajna and enjoy the bliss of his kindness and grace.

म॒ह्यँ आ॒दि॒त्या न॑म॒साप॑स॒द्या या॑त॒यज्ज॑ना गृ॒णत॑ सु॒शवः॑ ।
तस्मा॑ ए॒तत्प॒न्य॑तमा॒य जु॒ष्टम॒ग्रा मि॒त्राय॑ ह॒विरा जु॑हात ॥ ५ ॥

5. *Mahāñ ādityo namasopasadyo yātayajjano gr̥ṇate suśevah. Tasmā etat panyatamāya juṣṭam-agnau mitrāya havirā juhota.*

Aditya, lord self-refulgent and inviolable, is great, approachable with humility and faithful offerings in yajna. Inspiring people with courage and self-confidence to act and exert themselves, he is the giver of peace and joy to the thankful celebrant. For such a friendly lord most adorable, offer this cherished stream of oblations of havi into the holy fire.

मित्रस्य चषणीधृता वा दुवस्य सानसि ।

द्युम्नं चित्रश्रवस्तमम ॥ ६ ॥

6. *Mitrasya carṣaṇīdhṛto'vo devasya sāsasi. Dyumnāṁ citraśravastamam.*

The care and protection, wealth and enlightenment of the self-refulgent sustainer and ordainer of humanity is eternal and omnificent, most wonderful and inexhaustible, glorious and infinite.

अभि या महिना दिवं मित्रा बभूव सप्रथाः ।

अभि श्रवाभिः पृथिवीम् ॥ ७ ॥

7. *Abhi yo mahinā divaṁ mitro babhūva saprathāḥ. Abhi śravobhiḥ pṛthivīm.*

Mitra, lord of universal love, light and friendship, having created the heaven and earth along with their light, food and energy, manifests himself by the expansive universe, and transcends them both by his supreme omnipotence.

मित्राय पञ्च यमिर् जना अभिष्टिशवस ।

स दवान्विश्वान्विभति ॥ ८ ॥

8. *Mitrāya pañca yemire janā abhiṣṭīśavase.
Sa devān viśvān bibharti.*

All the five classes of people offer service and oblations to Mitra, radiant lord of love and friendship, who commands all desirable power and protection. That lord sustains all the brilliant and generous powers and forces of nature and humanity.

मित्रा देवष्वायुषु जनाय वृक्तबहिष ।

इष इष्टवता अकः ॥ ९ ॥

9. *Mitro deveṣvāyuṣu janāya vṛktabarhiṣe.
Iṣa iṣṭavratā akah.*

Among the brilliant and generous people and among the average people too, Mitra, radiant lord of universal love and friendship, creates and provides for fulfilment of the desires of the man of renunciation dedicated to yajnic offerings, in response to his observance of the chosen vows of holy discipline.

Mandala 3/Sukta 60

Rbhus, Indra Rbhus Devata, Vishvamitra Gathina Rshi

इहहवा मनसा बन्धुता नर उशिजा जग्मुरभि तानि वदसा ।
याभिमायाभिः पतिजूतिवपसः साधन्वना यज्ञियं
भागमान्श ॥ १ ॥

1. *Iheha vo manasā bandhutā nara uśijo jagmurabhi
tāni vedasā. Yābhir māyābhiḥ pratijūti varpasah
saudhanvanā yajñiyam bhāgamānaśa.*

O Rbhus, leaders of science and technology, your intelligential fraternity is right here and here only, where men of passion and determination advance and reach those goals by that art and those techniques, miraculous ones, by which you, warriors of the bow and children of the skies, instantly changing roles and taking tempestuous forms, achieve your rightful share of the fruits of yajnic endeavour.

याभिः शर्चीभिश्चमसाँ अपिँशत् यया धिया गामरिणीत्
चमणः । यन् हरी मनसा निरतं तत् तन् दवत्वमृभवः
समानश ॥ २ ॥

2. *Yābhiḥ śacībhiścamasāñ apimśata yayā dhiyā
gāmariṇīta carmaṇaḥ. Yena harī manasā
nirataḥsata tena devatvam-rbhavaḥ samānaśa.*

O Rbhus, by the knowledge and powers with which you make and break the clouds, by the skill with which you resuscitate and rejuvenate the cow from a skeleton and win back the earth with the shield of protection, and by the mind with which you create the energies and design circuitous movement, by these you rise to the brilliance of divinity.

इन्द्रस्य सख्यमृभवः समानशुमनानपाता अपसा दधन्विर ।
साधन्वनासा अमृतत्वमरिं विष्टी शमीभिः सुकृतः
सुकृत्यया ॥ ३ ॥

3. *Indrasya sakhyam-rbhavaḥ samānaśurmanor-
napāto apaso dadhanvire. Saudhanvanāso
amṛtatvamerire viṣṭvī śamībhiḥ sukṛtaḥ sukṛ-
tyayā.*

Men of intelligence, wisdom and vision, enjoy

the love and friendship of Indra, lord omnipotent of the world. They perform actions worthy of the son of infallible man. Warriors of the bow, dedicated to noble action with good intention and righteous resolution, doing acts of goodness leading to peace and joy, attain the state of immortality.

इन्द्रेण याथ सरथं सुत सचाँ अथा वशानां भवथा सह
श्रिया । न वः पतिम सुकृतानि वाघतः साधन्वना ऋभवा
वीर्याणि च ॥ ४ ॥

4. *Indreṇa yātha saratham sute sacāñ atho vaśānām
bhavathā saha śriyā. Na vaḥ pratimai sukr̥tāni
vāghataḥ saudhanvanā ṛbhavo vīryāṇi ca.*

O Rbhus, leaders and pioneers of humanity, commanders of knowledge, science and power, warriors of the bow and rovers of the skies, when the soma is distilled and the nation is on top, go forward and rejoice with the honour and splendour of the land, sharing the chariot as friends with Indra, and then be one with the plenty, prosperity and grace of the people who love you. There is nothing equal to your valour, courage and noble achievements.

इन्द्रं ऋभुभिर्वाजवद्भिः समुति तं सुतं साममा वृषस्वा
गभस्त्याः । धियषिता मघवन्दाशुषा गृह साधन्वनभिः सह
मत्स्वा नृभिः ॥ ५ ॥

5. *Indra ṛbhubhīrvājavadbhiḥ samukṣitam sutam
somamā vṛṣasvā gabhastyoḥ. Dhiyeṣito magha-
van dāśuṣo gr̥he saudhanvanebhiḥ saha matsvā
nṛbhiḥ.*

Indra, lord of power and splendour, come with

the Rbhus, commanders of plenty and energy of the winds, and shower the soma distilled and supervitalised into the bowls of the supplicants. Lord of magnificence, inspired with love and gifts of intelligence, come to the house of the generous giver and rejoice with the people and the pioneers.

इ॒न्द॑ ऋ॒भु॒मा॒न्वा॒ज॒वा॒न्म॒त्स्व॒ह॒ ना॒ स्मि॒न्त्स॒व॒न् श॒च्या॒
पु॒रु॒ष्टु॒त॒ । इ॒मा॒नि॒ तु॒भ्यं॒ स्व॒स॒रा॒णि॒ यमि॒र व॒ता द॒वानां॒ म॒नु॒ष॒श्च॒
ध॒र्म॒भिः ॥ ६ ॥

6. *Indra ṛbhumān vājavān matsveha no'smint-savane śacyā puruṣṭuta. Imāni tubhyaṁ svasarāṇi yemire vratā devānām manuṣaśca dharmabhiḥ.*

Indra, lord commander of the intelligent and energetic wielders of power, sung and celebrated by many, give us the gift of joy and the grace of holy vision and action in this session of yajna. These daily sessions, and the laws of nature alongwith the dharmic and karmic observances of humanity move but only in your service.

इ॒न्द॑ ऋ॒भु॒भि॒वा॒जि॒भि॒वा॒ज॒र्य॑ ।॒ह॒ स्ता॒मं ज॒रि॒तु॒रु॒प॒ या॒हि॒
य॒ज्ञि॒य॒म॒ । श॒तं क॒र्त॒भि॒रि॒ष्टि॒रभि॒रा॒य॒व॒ स॒ह॒स्र॑णी॒था अ॒ध्व॒र॒स्य॒
हा॒र्म॒नि ॥ ७ ॥

7. *Indra ṛbhubhir-vājibhir-vājayanniha stomam jariturupa yāhi yajñiyam. Śatam ketebhir-iṣirebhir-āyave sahasraṇītho adhvarasya homani.*

Indra, giver of life's honour and excellence, come with the visionaries of light and intelligence, come with leaders of dynamic action, hastening, strengthening, vitalising, come here and listen to the celebrant's song of thanks and praise offered in the yajna. Come

with fulfilments of a hundred cherished desires, leading men by hundred ways of knowing and doing in the business of yajnic living.

Mandala 3/Sukta 61

Usha Devata, Vishvamitra Gathina Rshi

उषा वाज॑न वाजि॒नि प॑च॒ताः स्ता॑मं जुष॒स्व गृ॑ण॒ता म॑घानि ।
पु॒रा॒णी द॑वि यु॒वतिः पु॒र॒न्धि॒रनु॑ व॒तं च॑रसि विश्ववार ॥ १ ॥

1. *Uṣo vājena vājini pracetāḥ stomaṁ juṣasva grṇato maghoni. Purāṇī devi yuvatīḥ purandhiranu vrataṁ carasi viśvavāre.*

O Dawn, lady of light, mighty with spirit and energy, replete with intelligence and revelation, mistress of grandeur, accept and enjoy the celebrative address of the admirer. Queen of splendour and generosity, old yet ever youthful, versatile sustainer of many, loved and adored by the whole world, you go on the rounds in accordance with the laws of truth in pursuit of your own discipline.

उषा॑ द॒व्यम॑त्या॒ वि भ॑हि च॒न्द्र॒रथा॑ सू॒नृता॑ इ॒रय॑न्ती । आ
त्वा॑ वह॒न्तु सु॒यमा॑सा॒ अश्वा॑ हिर॒ण्यव॑र्णा पृथु॒पाज॑सा॒
य ॥ २ ॥

2. *Uṣo devyamartyā vi bhāhi candrarathā sūnṛtā īrayantī. Ā tvā vahantu suyamāso aśvā hiraṇya-varṇām prthupājaso ye.*

O Dawn, brilliant and generous harbinger of the day, immortal divinity, shine and illuminate. Come riding the chariot of the beauty and majesty of the moon, inspiring mind and speech with the truth of life and

nature. May the well directed horses, which are the resplendent rays of the sun, bring you here on earth.

उषः पतीची भुवनानि विश्वाध्वा तिष्ठस्यमृतस्य क्रतुः ।

समानमर्थं चरणीयमाना चक्रमिव नव्यस्या ववृत्स्व ॥ ३ ॥

3. *Uṣaḥ pratīcī bhuvanāni viśvordhvā tiṣṭhasya-mṛtasya ketuḥ. Samānamarthaṁ caraṇīyamānā cakramiva navyasyā vavṛtsva.*

O Dawn, breath of nectar and torchlight of immortality, you rise upfront and shine above all the worlds of the universe. Ever new and ever young, serving one master and one purpose, you go round and round as the wheel of time.

अव स्यूमव चिन्वती मघान्युषा याति स्वसरस्य पत्नी ।

स्वजनन्ती सुभगा सुदंसा आन्तादिवः पपथ आ
पृथिव्याः ॥ ४ ॥

4. *Ava syūmeva cinvatī maghonyuṣā yāti svasarasya patnī. Svarjanantī subhagā sudamsā āntād divaḥ papratha ā prthivyāḥ.*

Like the thread spun and woven extensively with the cloth, expansive with the rays of light, the radiant queen of the day, the dawn of light, goes on and on the round, effulgent, generous, creating and giving paradisaal bliss and inspiration from close to the sun expanding over to the ends of the earth.

अच्छा वा द्वावीमुषसं विभाती प वा भरध्वं नमसा सुवृक्तिम ।

ऊर्ध्वं मधुधा दिवि पाजा अश्रुत्प राचना रुरुच रण्व-
सन्दृक ॥ ५ ॥

5. *Acchā vo devīmuṣasaṁ vibhātīm pra vo bhara-dhvaṁ namasā suvrktim. Ūrdhvaṁ madhudhā divi pājo āsret pra rocanā ruruce raṇvasandr̥k.*

Come ye celebrants, bear and bring songs of praise with offers of homage to the dawn over there, radiant and inspiring queen of light. Up there in high heaven she holds the nectar sweets and splendour of life, glorious, sublime, and blissful to the sight of mortals.

ऋतावरी दिवा अकरबाध्या रवती रादसी चित्रमस्थान ।
आयतीमग्न उषसं विभातीं वाममषि दविणं भि ।-
माणः ॥ ६ ॥

6. *Ṛtāvarī divo arkairabodhyā revatī rodasī citra-masthāt. Āyātimagna uṣasaṁ vibhātīm vāma-meṣi draviṇaṁ bhikṣamāṇaḥ.*

Observing the Law of Divinity, descending from the heights of heaven, the dawn is revealed by the showers of light, rich in wealth and splendour, illuminating the earth and skies with wondrous beauty.

Agni, enlightened performer of yajna, watching the rising dawn shining in glory, and praying to the Almighty, you attain the wealth of your heart's desire.

ऋतस्य बुध्न उषसामिषण्यन्वृषा मही रादसी आ विवश ।
मही मित्रस्य वरुणस्य माया चन्द्रव भानुं वि दध
पुरुत्रा ॥ ७ ॥

7. *Ṛtasya budhna uṣasāmiṣaṇyan vṛṣā mahī rodasī ā viveśa. Mahī mitrasya varuṇasya māyā candre-va bhānum vi dadhe purutrā.*

In observance of the laws of nature, moving the rise of the dawns, the sun, mighty cause of energy showers, pervades and illuminates heaven and earth. The supernal energy of nature, powers of attraction and repulsion, sustains both heaven and earth and the sun as well as the golden moon, in various ways.

Mandala 3/Sukta 62

Devata: Indra-Varuna (1-3), Brhaspati (4-6), Pusha (7-9), Savita (10-12), Soma (13-15), Mitra-Varuna (16-18), Vishvamitra Rshi, or Jamadagni (16-18)

इ॒मा उ॑ वां भृ॒मया॑ म॒न्यमा॑ना यु॒वाव॑त॒ न तु॒ज्या॑ अ॒भूव॑न ।
क्व॑^१ त्यदि॒न्द्राव॑रुणा॒ यशा॑ वां य॒न॒ स्मा॒ सि॒नं॒ भर॑थः
सखि॑भ्यः ॥ १ ॥

1. *Imā u vām bhr̥mayo manyamānā yuvāvate na tujyā abhūvan. Kva tyadindrāvaruṇā yaśo vām yena smā sinam bharathaḥ sakhibhyaḥ.*

Indra and Varuna, powers of energy and water, these circuitous revolutions of your energy, highly valuable and undeniable, are not to be opposed or damaged for both of you in the interest of protection and progress, for, if they are damaged, where would be that honour and reputation of yours by which you bear and bring food and comfort for your friends?

अ॒यमु॑ वां पु॒रु॒तमा॑ रयी॒यञ्छ॑श्च॒त्तम॑मव॒स जा॑हवीति ।
स॒जा॒षावि॑न्द्राव॒रुणा॒ मरु॑द्भिदि॒वा पृ॒थि॒व्या शृ॑णु॒तं ह॑व॒म ॥ २ ॥

2. *Ayamu vām purutamo rayīyañchaśvattamam-avase johavīti. Sajoṣāvindrāvaruṇā marud-bhirdivā prthivyā śṛṇutaṁ havam me.*

This first and most eminent yajaka of all, desirous of wealth, honour and excellence of permanent nature, invokes and calls upon you. Hence you, Indra and Varuna, harbingers of power and peace, together with the winds, heaven and earth, triple energies of wind, light and earth, listen to the call and prayer of mine.

अ॒स्म तदिन्द्रावरुणा॑ वसु॑ ष्याद॒स्म र॒यिर्मरुतः॑ सव॑वीरः ।
अ॒स्मान्वरु॑न्त्रीः शर॒णर॑वन्त्वस्मान्हात्रा॒ भार॑ती द॒क्षि॒-
णाभिः ॥ ३ ॥

3. *Asme tadindrāvaruṇā vasu śyādasme rayirma-
rutaḥ sarvavīraḥ. Asmān varūtrīḥ śaraṇairava-
ntvasmān hotrā bhārātī dakṣiṇābhiḥ.*

Indra and Varuna, may that wealth of power and peace be for us. O Maruts, heroes of the winds, may that man power of all-heroic order be ours. May the highest powers of nature and humanity protect us with shelter and modes of defence, and may our joint programmes of developmental yajna, and mother earth, and divine knowledge and speech bless us with imperishable gifts of honour, excellence and prosperity.

बृ॒हस्प॑त जुष॒स्व ना ह॒व्यानि॑ विश्वद॒व्य ।
रास्व॑ रत्नानि दा॒शुष॑ ॥ ४ ॥

4. *Bṛhaspate juṣasva no havyāni viśvadevya.
Rāsva ratnāni dāśuṣe.*

Brhaspati, ruler and sustainer of the wide world, master of universal vision and wisdom and guardian of holy speech and yajaka, be pleased to accept our gifts of homage and yajaka. O lord universally adorable, grant us the jewels of wealth and honour in favour of the

generous yajamana.

शुचि॒म॒क॒बृ॒ह॒स्पति॑म॒ध्व॒र॒षु॑ नमस्यत ।

अना॒म्याज॒ आ च॑क ॥ ५ ॥

5. *Śucim-arkairb-ṛhaspatim-adhvareṣu namasyata*
Anāmyoja ā cake.

O lovers and seekers of knowledge and the holy Word, in your programmes of education and development, bow in homage with words of gratitude and offers of yajna to Brhaspati, master and guardian of universal knowledge and human speech, with a pure, unsullied mind and intellect.

O lord and master, I love and pray for indomitable courage and valour (to follow the path of universal truth and righteousness).

वृ॒ष॒भं च॑षणी॒नां वि॒श्वरू॑प॒मदा॑भ्यम ।

बृ॒ह॒स्पतिं॑ वर॒ण्यम॑ ॥ ६ ॥

6. *Vṛṣabham carṣaṇīnām viśvarūpamadābhyam.*
Brhaspatiṁ vareṇyam.

I bow in homage to Brhaspati, master of knowledge and speech, mighty generous and creative, indomitably brave, exponent of all forms and variations of world knowledge and world language, most eminent and brilliant of scholars among men, the one and only one worthy of choice and homage.

इ॒यं तं॑ पू॒ष ाघृ॑ण सु॒ष्टुति॑द॒व न॒व्यसी॑ ।

अ॒स्माभि॑स्तु॒भ्यं श॑स्यत ॥ ७ ॥

7. *Iyam te pūṣannāghṛṇe suṣṭutirdeva navyasī.*
Asmābhis-tubhtaṁ śasyate.

O brilliant master, giver of mental and spiritual nourishment, this is the latest song of homage and reverence composed and sung by us for you in honour of your light of knowledge and flames of fire (for world enlightenment).

तां जुषस्व गिरं मम वाजयन्तीमवा धियम ।

वधूयुरिव याषणाम ॥ ८ ॥

8. *Tāṁ juṣasva giram mama vājayanīmavā dhiyam.
Vadhūyuriva yoṣaṇām.*

Please to accept, appreciate and cherish this song of mine, inspired, true and exciting, and protect the love, thought and beauty of imagination enshrined in it like a suitor's courting his youthful lady love.

या विश्वाभि विपश्यति भुवना सं च पश्यति ।

स नः पूषाविता भुवत ॥ ९ ॥

9. *Yo viśvābhi vipaśyati bhuvanā saṁ ca paśyati.
Sa naḥ pūṣāvitā bhuvat.*

The One who sees all the things and living beings and all the worlds directly and instantly in all their variety, and watches all of them together as one, in truth, that lord giver of life and sustenance, we pray, be our saviour and protector.

तत्सवितुर्वरेण्यं भर्गा देवस्य धीमहि ।

धियो या नः प्रचोदयात् ॥ १० ॥

10. *Tat saviturvareṇyaṁ bhargo devasya dhīmahi.
Dhiyo yo naḥ pracodayāt.*

We concentrate and meditate on the radiant glory

of self-refulgent lord Savita, lord giver of light and life, who may, we pray, inspire and energise our mind and intelligence. That glory alone is worthy of choice and meditation.

द्वस्य सवितुवयं वाजयन्तः पुरन्ध्या ।

भगस्य रातिमीमह ॥ ११ ॥

11. *Devasya saviturvayam vājayantaḥ purandhyā. Bhagasya rātimīmahe.*

Inspired, energised and enlightened with far-sighted vision and intelligence, we pray for the divine gifts of generous, gracious and glorious Savita, lord giver of life, light and inspiration.

द्वं नरः सवितारं विषा यज्ञः सुवृक्तिभिः ।

नमस्यन्ति धियषिताः ॥ १२ ॥

12. *Devam narah savitāram viprā yajñaiḥ suvrkti-Bhiḥ. Namasyanti dhiyeṣitāḥ.*

Men of piety, knowledge and intelligence, inspired with will and light divine, who control and direct their mind and sense, bow to generous and self-refulgent Savita in meditation, adore him with songs of ecstasy and offer him thanks and homage with yajnas and self-sacrifice.

सामा जिगाति गातुविद्वानामति निष्कृतम् ।

ऋतस्य यानिमासदम् ॥ १३ ॥

13. *Somo jigāti gātuvid devānāmeti niṣkṛtam. Ṛtasya yonimāsadam.*

The stream of peace and joy in meditation flows on by the paths of the mind and reaches where the senses

and mind terminate, the very seat of light divine and origin of the spirit's will to move into the existential flow.

साम' अ॒स्मभ्यं द्वि॒पद् चतु॑ष्पद् च प॒शव॑ ।

अ॒न॒मी॒वा इ॒ष॒स्कर॑त ॥ १४ ॥

14. *Somo asmabhyam dvipade catuṣpade ca paśave.*
Anamīvā iṣaskarat.

May Soma, spirit of peace and joy in nature, blissful as the moon, create healthful foods and drinks, free from disease, for us humans, bipeds, quadrupeds and other animals and fulfil our physical and material needs and desires.

अ॒स्माक॒मायु॑र्व॒धय॑ अ॒भिमा॑तीः स॒ह॒मानः॑ ।

सामः॑ स॒ध॒स्थ॒मास॑दत ॥ १५ ॥

15. *Asmākamāyurvardhayannabhimātīḥ saham-*
ānaḥ. Somaḥ sadhasthamāśadat.

May Soma, stream of life's vigour and joy, invigorating health, prolonging life, and resisting, challenging and eliminating devitalising toxins and diseases, all enemies of health and age, abide in our home, our seat of yajna, and our body.

आ न॑ मि॒त्रावरु॑णा घृ॒तग॑व्यू॒तिमु॑ । तम॑ ।

म॒ध्वा र॑जांसि सु॒क॒तू ॥ १६ ॥

16. *Ā no mitrāvaruṇā ghr̥tairgavyūtīmukṣatam.*
Madhvā rajāṃsi sukratū.

May Mitra and Varuna, sun and shower, heat and cold, fire and water, and friends of the nation inspired with justice and rectitude, fertilise and energise

our lands and environment with waters and yajnic enrichments, protect and promote our cows and other cattle wealth, develop our milk products, and make the earth flow with streams of milk and honey. May all these powers do good to humanity, our lands and our homes.

उरुशंसो नमोवृधा मह्ना दस्य राजथः ।

दाधिष्ठाभिः शुचिवता ॥ १७ ॥

17. *Uruśaṁsā namovṛdhā mahnā dakṣasya rājathah.
Drāghīṣṭhābhiḥ śucivratā.*

Mitra and Varuna, friends of humanity, dedicated to justice and values of rectitude, universally adored and exalted with homage, dedicated to observance of truth and purity of life and conduct, you shine and reign by the strength of your will and vision, dexterity of your art and expertise and the acts of persistent patience and endurance.

गृणाना जमदग्निना यानावृतस्य सीदतम ।

पातं साममृतावृधा ॥ १८ ॥

18. *Gṛṇānā jamadagninā yonāvṛtasya sīdatam.
Pātam somamṛtāvṛdhā.*

Mitra and Varuna, friends of humanity dedicated to love and justice, exalted by life and acts of truth, exalting universal law and the flow of existence, celebrated by men of vision dedicated to rational and empirical experience of reality, abide in the house of truth and righteousness on the vedi of yajna, protect, promote and enjoy the beauty, peace and ecstasy of life.

इति तृतीयं मण्डलम् ॥

॥ AUM ॥

RIGVEDA

ऋग्वेदः

Vol. II

**(With Original Sanskrit Text, Transliteration &
Lucid English Translation in the Aarsh Tradition
of Maharshi Yaska and Swami Dayananda)**

English translation by

Dr. Tulsi Ram M.A., Ph.D. (London, U.K.)
(Professor, Administrator, Researcher and Writer)

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DIACRITICAL MARKS OF TRANSLITERATION

Vowels

अ	a	आ	ā	इ	i	ई	ī
उ	u	ऊ	ū	ऋ	r̥	ॠ	r̄
लृ	lṛ	लृ	r̄				
ए	e	ए	ai	अ	o	अ	au
अनुस्वार (¸) m̐				विसर्ग (:) ḥ			
(¸) ñ							

Consonants

Guttural

क	k	ख	kh	ग	g	घ	gh	ङ	ṅ
---	---	---	----	---	---	---	----	---	---

Palatal

च	c	छ	ch	ज	j	झ	jh	ञ	ñ
---	---	---	----	---	---	---	----	---	---

Lingual

ट	ṭ	ठ	ṭh	ड	ḍ	ढ	ḍh	ण	ṇ
---	---	---	----	---	---	---	----	---	---

Dental

त	t	थ	th	द	d	ध	dh	न	n
---	---	---	----	---	---	---	----	---	---

Labial

प	p	फ	ph	ब	b	भ	bh	म	m
---	---	---	----	---	---	---	----	---	---

others

य	y	र	r	ल	l	व	v
---	---	---	---	---	---	---	---

श	ś	ष	ṣ	स	s	ह	h
---	---	---	---	---	---	---	---

()	'	ॐ	m̐
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MANDALA 4

Mandala 4/Sukta 1

Agni, Agni-Varuna Devata, Vamadeva Gautama Rshi

त्वां ह्यग्ने सदमित्समन्यवा द्वासा द्वामर्त्तिं न्यरिर इति
कत्वा न्यरिर। अमर्त्यं यजत् मत्यष्वा द्वामादवं जनत्
पचतसं विश्वमादवं जनत् पचतसम ॥ १ ॥

1. *Tvām hyagne sadamit samanyavo devāso devam-
aratiṁ nyerira iti kratvā nyerire. Amartyaṁ
yajata martyeṣvā devamādevaṁ janatapraceta-
saṁ viśvamādevaṁ janata pracetasam.*

Agni, light and fire of life, brilliant and impassioned people always kindle you to action. Quick, relentless and refulgent, a very home of rest and peace and light as you are, they kindle and raise you with their best and noblest effort and action. O men, join, honour and respect this divine and imperishable power among humanity to full force of illumination, generate this holy power, intelligent, universal and living light for all, generate and develop it to full beauty and delight over the wide earth.

स भार्तरं वरुणमग्ने आ ववृत्स्व द्वाँ अच्छा सुमती यज्ञवनसं
ज्यष्ठं यज्ञवनसम। ऋतावानमादित्यं चषणीधृतं राजानं
चषणीधृतम ॥ २ ॥

1. *Sa bhrātaraṁ varuṇamagna ā vavṛtsva devāñ
acchā sumatī yajñavanasam jyeṣṭhaṁ yajñava-
nasam. Ṛtāvānam-ādityaṁ carṣaṇīdhṛtaṁ rājā-
naṁ carṣaṇīdhṛtam.*

And O light and fire of life, Agni, bring in your brother and complementary power, Varuna, the very spirit of cool, peace and justice of life, and direct him toward the noble and brilliant performers of yajna. Bring him well with best thoughts and intentions, bring the lover of yajna, highest and most venerable, partner in social organisation, observer of the laws and operations of universal truth and goodness, refulgent as the sun, sustainer of humanity, brilliant ruler, universally accepted and consecrated by the people.

सख॒ सखा॑यम॒भ्या व॑वृत्स्वा॒शुं न च॑कं रथ्य॑व रं॒ह्यास्म॑भ्यं
दस्म॒ रं॒ह्या । अग्र॑ मृळी॒कं वरु॑ण॒ सचा॑ वि॒दा म॒रुत्सु॑ वि॒श्व-
भा॑नुषु । त॒त्काय॑ तु॒ज शु॑शु॒चान॒ शं कृ॑ध्य॒स्मभ्यं॑ दस्म॒ शं
कृ॑धि ॥ ३ ॥

3. *Sakhe sakhāyamabhyā vavṛtsvāśuṁ na cakraṁ
rathyeva ranhyāsmabhyam dasma ranhyā. Agne
mr̥ṭīkaṁ varuṇe sacā vido Marutsu viśvabhānuṣu.
Tokāya tuje śuśucāna śaṁ kṛdhyasmabhyam
dasma śaṁ kṛdhi.*

Agni, O friend, loving and gracious, destroyer of enemies, just as a swift horse by a fast moving chariot on the highway and the wheel of Time drives the master to the destination, so come, hasten your friend Varuna, power of peace and justice, to us. O refulgent master of knowledge, being friends with Varuna, the winds and the solar lights of the world, the people and brilliant eminences of the world, reach us, bring us the peace and joy of life. Blazing brilliant and gracious, bring peace and well-being for our children and grand children. O lord of light and knowledge, love and justice, peace and beauty, destroyer of evil, bring us peace,

beauty and the graces of life.

त्वं ना॑ अ॒ग्र वरु॑णस्य वि॒द्वान्द॒वस्य॑ ह॒ळा व॑ यासि॒सीष्ठाः ।
यजि॑ष्ठा॒ वह्नि॑तमः॒ शाशु॑चाना॒ विश्वा॒ द्वषा॑ंसि॒ प
मु॒मुग्ध्य॑स्मत ॥ ४ ॥

4. *Tvaṁ no agne varuṇasya vidvān devasya heḷo'va yāsisīṣṭhāḥ. Yajīṣṭho vahnitamah śośucāno viśvā dveṣāṁsi pra mumugdhyasmat.*

Agni, O lord and master of knowledge and enlightenment, we pray, you keep off from us the displeasure of Varuna, highest authority of justice. Lord blazing brilliant and purifying power worthy of invocation, harbinger and disseminator of divine gifts and fragrances, ward away from us the entire hate and enmity the world might have toward us.

स त्वं ना॑ अ॒ग्र व॒मा भ॑वा॒ती नदि॑ष्ठा अ॒स्या उ॒षसा॒ व्यु॑ष्टा ।
अव॑ य व ना॒ वरु॑णं॒ ररा॑णा वी॒हि मृ॑ळी॒कं सु॒हवा॑ न
ए॒धि ॥ ५ ॥

5. *Sa tvaṁ no agne'vamo bhavotī nediṣṭho asyā uṣaso vyuṣṭau. Ava yakṣva no varuṇaṁ rarāno vīhī mṛṭīkaṁ suhavo na edhi.*

Agni, lord of light, knowledge and power, pray be our first and last preserver and protector, closest at this rise of the glorious dawn. Delighting, rejoicing and giving, join Varuna at the yajna and bring us peace and joy. Noble yajaka, responsive to our call, come and bless us with goodwill and well-being.

अ॒स्य श्र॑ष्टा सु॒भगा॑स्य स॒न्दृग्द॒वस्य॑ चि॒त्रत॑मा॒ मत्य॑षु ।
शुचि॑ घृ॒तं न त॒सम॑घ्न्यायाः स्पा॒हा द॒वस्य॑ म॒हन॑व ध॒नाः ॥ ६ ॥

6. *Asya śreṣṭhā subhagasya saṁdṛg devasya citra-
tamā martyeṣu. Śuci ghṛtaṁ na taptamaghnyā-
yāḥ spārḥā devasya maṁhaneva dhenoh.*

Open, highest and most wonderful among mortals are the gifts and actions of this brilliant, generous and glorious ruler, pure and bright like the heated clarified ghrta of the inviolable cow, lovely and profuse like the liberality of the abundant cow, mother earth, and the inexhaustible speech of self-refulgent lord of omniscience. He watches all and his gifts are directly visible.

त्रिरस्य ता परमा सन्ति सत्या स्याहा द्वस्य जनिमान्यग्रः ।
अनन्त अन्तः परिवीत आगाच्छुचिः शुका अया
ररुचानः ॥ ७ ॥

7. *Trirasya tā paramā santi satyā spārḥā devasya
janimānyagneḥ. Anante antaḥ parivīta āgā-
cchuciḥ śukro aryo rorucānaḥ.*

Three are the supreme manifestations of the generous refulgent Agni, true, lovely and universally cherished which arise and shine. Pervasive everywhere in endless space in the presence of the infinite divine lord of the universe, he shines pure, refulgent, generous and beautiful.

(This mantra refers to the various manifestations of cosmic energy which is the existential potential of the Supreme Lord Creator operating at different levels in different modes. In other words, we may call it the manifestations of Adi-Shakti, the Lord's consort Prakrti, originally manifesting as sattva, rajas, and tamas.

On earth, Bhuloka, it is fire and magnetic energy, which is agni. In the middle regions of the sky, Bhuvahloka, it is electrical energy, which is vayu. In the higher regions of light, Svahloka, it is aditya, solar energy. The sun too manifests in three different phases, at dawn, at noon and in the evening when it is setting. The efficacy of the sun in these three phases is different.

At the individual human level, it is physical energy, mental energy and spiritual energy. In yet another way it is the vital heat which maintains the physical body, i.e., annamaya kosha; it is pranic energy which maintains the pranamaya kosha and the manomaya kosha; and it is the higher psychic energy which maintains the vijñanamaya kosha and the anandamaya kosha. Of these three, one feeds, the other energises, and the third illumines.

However, mantras such as this have to be interpreted in a state of meditation, and since meditation is the birth-right of every human being, we are free to divine into the mystery of the mantric vision in our experiential way.)

स दृता विश्वदभि वष्टि सद्मा हाता हिरण्यरथा रंसुजिह्वः ।
राहिदश्वा वपुष्या विभावा सदा रण्वः पितुमतीव
संसत ॥ ८ ॥

8. *Sa dūto viśvedabhi vaṣṭi sadmā hotā hiraṇyaratho raṁsujihvaḥ. Rohidaśvo vapuṣyo vibhāvā sadā raṇvaḥ pitumatīva saṁsat.*

That Agni, harbinger of light and warmth of life, destroyer of darkness and evil, loves, pervades, illuminates and rules over all the forms and places of

the world. He is the yajamana, receiver and giver of sweets and fragrances. Riding a golden chariot drawn by ruddy horses and waves of light, delightful of tongue as well as flames of fire, majestic in body form, always rejoicing and emanating joy, he is a very treasure home of prosperity, happiness and excellence like an assembly house of power, governance and wealth of a nation in symbolic form.

स चतयन्मनुषा यज्ञबन्धुः प तं मह्या रशनया नयन्ति ।

स त्त्यस्य दुर्यासु सार्धन्द्वा मतस्य सधनित्वमाप ॥ ९ ॥

9. *Sa cetayanmanuṣo yajñabandhuḥ pra taṁ mahyā raśanayā nayanti. Sa kṣetyasya duryāsu sādhan devo martasya sadhanitvamāpa.*

A brother yajaka on the yajna vedi of creation and governance, he awakens and enlightens the people. To him they move on to consecrate him in the seat of power and yajna with a long rope of powers, obligations and controls for balance. He abides in the seat of governance and justice fulfilling his roles, generous and brilliant, achieving the dreams and realities of the nation's imagination.

स तू ना अग्निनयतु पजान तच्छ रत्नं द्वभक्तं यदस्य । धिया यद्विश्वं अमृता अकृण्वन्द्याषिता जनिता सत्यमु । न ॥ १० ॥

10. *Sa tū no agnirnayatu prajānannacchā ratnaṁ devabhaktaṁ yadasya. Dhiyā yad viśve amṛtā akṛṇvan dyauspitā janitā satyamukṣan.*

And may that Agni, leader and lord ruler, knowing everything full well, lead us to that valuable jewel wealth of this world, loved, coveted and enjoyed

by the brilliant divinities which the immortals of all the world with their skill and intelligence created and which the heaven and father creator showered and consecrated as real and true.

स जायत पथमः पुस्त्यासु महा बुध्न रजसा अस्य याना ।
अपादशीषा गुहमाना अन्ता यायुवाना वृषभस्य
नीळ ॥ ११ ॥

11. *Sa jāyata prathamahḥ pastyāsu maho budhne rajaso asya yonau. Apādaśīṣā guhamāno antā' - yoyuvāno vṛṣabhasya nīle.*

That Agni, which brings us the jewel wealth of the world, first arises from its original cause in the Mahat-tattva, the first existential evolute of Prakṛti. Then it manifests in the sun as light, and then in the middle regions of space as vayu, electricity. Moving without head and feet, concealed yet joining youthfully the inmates of various regions, light in the sun, cloud in the sky, homes of people and depth of the earth, it operates everywhere.

प शध' आत पथमं विपन्याँ ऋतस्य याना वृषभस्य नीळ ।
स्याहा युवा वपुष्या विभावा सप्त प्रियासा' जनयन्त
वृष्णा ॥ १२ ॥

12. *Pra śardha ārta prathamam vipanyāñ ṛtasya yonā vṛṣabhasya nīle. Spārho yuvā vapuṣyo vibhāvā sapta priyāso'janayanta vṛṣṇe.*

With study and appraisal discover and find energy and power in the original source of cosmic waters and the abode of fire, i.e., the solar energy, currents of wind in the sky and magnetic energy of the earth, energy

and power which is lovely, youthful and unaging, energising body systems and giver of beauty and joy. For the generous human soul, seven darling yajakas, i.e., five pranas, mind and intellect create this vital energy in the body.

अस्माकमत्र पितरा मनुष्या अभि प सदुक्लृता-
शुषाणाः । अश्मवजाः सुदुघा वव अन्तरुदुस्त्रा आज पु-
षस' हुवानाः ॥ १३ ॥

13. *Asmākamatra pitaro manuṣyā abhi pra sedur-
ṛtamāśuṣāṇāḥ. Aśmavrajāḥ sudughā vavre
antarudusrā ājannuṣaso huvānāḥ.*

Here in our human world, in this programme of energy discovery, our parental seniors and thinkers dedicated to the yajna of natural and psychic energy sit at peace in a state of tranquillity, searching and invoking the light of the dawn and discover and open out the showers of energy waves locked up inside the clouds and mountains.

त मर्मृजत ददृवांसा अदिं तदेषामन्य अभिता वि वचन ।
पश्वयन्त्रासा अभि कारमचन्विदन्त ज्यातिश्चकृपन्त
धीभिः ॥ १४ ॥

14. *Te marmṛjata dadṛvāṁso adriṁ tadeṣāmanye
abhito vi vocan. Paśvayantrāso abhi kāramarcan
vidanta jyotiścakṛpanta dhībhiḥ.*

Those parental seniors and researchers, breakers of the clouds and shatterers of the mountain caves break open the treasures of energy and refine and intensify the power. Others who watch them and their programme fully describe their achievement how, equipped with

practical apparatuses, dedicated to their mission, they discover the light and thus, with their intelligence and sentiment, strengthen and do good to humanity.

त गव्यता मनसा दृधमुब्धं गा यमानं परि षन्तमदिम । दृ हं
नरा वचसा दव्यन वजं गामन्तमुशिजा वि ववुः ॥ १५ ॥

15. *Te gavyatā manasā dr̥dhramubdham̐ gā yemānam̐
pari śantamadrim. Dr̥lham̐ nara vacasā daivyaena
vrajam̐ gomantamuśijo vi vavruḥ.*

They, best of men, leaders and impassioned pioneers, with a searching mind pursuing the light concentrate and meditate on the sun, all pervasive, ocean deep, strong and bottomless treasure hold of infinite light, language and knowledge, holding and at the same time controlling and directing the radiation of light rays, and they, with words of divine vision and mysterious meaning open up and reveal the wealth of light, word and knowledge.

त मन्वत पथमं नाम धनास्त्रिः सप्त मातुः परमाणि विन्दन ।
तज्जानतीरभ्यनूषत वा आविभुवदरुणीयशसा गाः ॥ १६ ॥

16. *Te manvata prathamam̐ nāma dhenostriḥ sapta
mātuḥ paramāṇi vindan. Tajjānatīrabhyanūṣat
vrā āvirbhuvadaruṇīryaśasā goḥ.*

First they study, reflect and meditate on the seven ultimate forms of mother speech and thus realise and know it in the essence through word, meaning and the self-existent reality behind the word. And having realised the content of divine speech, they celebrate the red lights of the dawn bearing and revealing that lord of speech manifesting by the splendour of the dawn of

knowledge.

न॒श॒त्त॒मा॒ दु॒धितं॑ रा॒च॒त् द्या॒रु॒ह॒व्या उ॒ष॒सा॑ भानुर॑न्त । आ॒ सूर्या॑
बृ॒ह॒त॒स्ति॒ष्ठि॒द॒जौ ऋ॒जु॒ म॒त॑षु वृ॒जि॒ना च॒ प॒श्य॑न् ॥ १७ ॥

17. *Neśat tamo dudhitam rocata dyaurud devyā uṣaso bhānurarta. Ā sūryo brhatastiṣṭhadajrāñ ṛju mar-teṣu vṛjinā ca paśyan.*

The dense darkness of the night is dispelled, the solar region shines and the light of the dawn ascends in all her splendour. The sun rises and shines on over the fields and plains of the wide world, watching the acts and ways of right and wrong among the mortal inhabitants of the earth.

आ॒दि॒त्प॒श्चा बु॒बु॒धा॒ना व्य॑ख्य॒ तादि॑द॒त्नं धा॑रयन्त॒ द्यु॒भ॒क्त॒म ।
वि॒श्व॒ वि॒श्वा॑सु॒ दुर्या॑सु॒ द॒वा मि॒त्रं धि॒य व॑रुण॒ स॒त्य॒-
म॑स्तु ॥ १८ ॥

18. *Ādit paścā bubudhānā vyakhyannādid ratnam dhārayanta dyubhaktam. Viśve viśvāsu duryāsu devā mitrā dhiye varuṇa satyamastu.*

And then men of vision, wisdom and knowledge light, celebrate and proclaim the might and splendour of Agni, bearing and enjoying the jewels of wealth gifted by the light and energy of the sun, fire and electricity. May all the divinities of nature and nobilities of humanity, and Mitra, the sun, friend of life, and Varuna, the spatial waters, givers of love, peace and justice, be good and true to the wish and desire and intellectual efforts of humanity in all homes and over all the paths of life.

अ॒च्छा॑ वाच॒य शु॒शु॒चा॒न॒म॒ग्निं हा॑ता॒रं वि॒श्व॒भ॒र॒सं य॒जि॑ष्ठ॒म ।
शु॒च्य॒धा॑ अ॒तृ॒ण॒ । ग॒वा॒म॒न्धा॒ न पू॒तं प॒रि॑षि॒क्त॒म॒शाः ॥ १९ ॥

19. *Acchā voceya śuśucānamagnim hotāraṁ viśva-bharasaṁ yajīṣṭham. Śucyūdho atr̥ṇanna gavā-mandho na pūtaṁ pariṣiktamaṁśoḥ.*

Let us sing and celebrate Agni in hymns of praise, Agni bright and pure and purifying, yajaka who invokes and awakens the bounties of nature for us, sustains the world and is most worthy of love and reverence, who fills the udder of the cows with milk without injury and augments the holy acts of humanity like the food purified and sanctified by the sun.

विश्व॑षाम॒दितिय॑ ज्ञि॒यानां॑ विश्व॑षाम॒तिथि॑मानु॒षाणाम॑ ।
अ॒ग्नि॒द्वाना॒मव॑ आवृ॒णानः॑ सु॒मृ॒ळीका॑ भ॒वतु॑ जा॒त-
व॒दाः ॥ २० ॥

20. *Viśveṣāmaditiryajñiyānāṁ viśveṣāmatithirmānuṣāṇam. Agnirdevānāmava āvr̥ṇānaḥ sumṛ-ḷiko bhavatu jātavedāḥ.*

Like the indivisible and inviolable sky for all the performers of yajna, like the welcome guest for all the householders, Agni, universal light and lord omnipresent and omniscient, may, we pray, taking up the protection and promotion of noble humanity and renewal and refreshment of the environment, be the harbinger of peace and prosperity for children of the earth. (So may be the teacher and the scholar.)

Mandala 4/Sukta 2

Agni Devata, Vamadeva Gautama Rshi

या म॒त्य॑ष्व॒मृतं॑ ऋ॒तावा॑ द॒वा द॒वष्व॑र॒तिनि॒धायि॑ ।
हा॒ता य॑र्जि॒ष्ठा म॒ह्ना शु॒च॒ध्यं ह॒व्य॑र॒ग्निम॑नु॒ष इ॒र्य॑ध्यं ॥ १ ॥

1. *Yo martyeṣvamarṭa ṛtāvā devo deveṣvaratirni-dhāyi. Hotā yajīṣṭho mahnā śucadhyai havyai-ragnirmanuṣa īrayadhyai.*

Agni which is immortal among mortals and refulgent among divinities of world and nature, itself ever true and dynamic destroyer of evil, is fixed in the cosmic order of law and rectitude. By virtue of its own greatness it is the invoker and harbinger of natural bounties, most worthy of reverence with homage of oblations for the purification, illumination and inspiration of mankind. And Agni is held, recognised and realised in the heart.

इह त्वं सूना सहसा ना अद्य जात जाताँ उभयौ अन्तरग्र ।
दूत इयस युयुजान ऋष्व ऋजुमुष्कान्वृषणः शुकांश्च ॥ २ ॥

2. *Iha tvaṁ sūno sahaso no adya jāto jātāṁ ubhayāṁ antaragne. Dūta īyase yuyujāna ṛṣva ṛjumuṣkān vṛṣaṇaḥ śukrāmśca.*

Agni, lord giver of light, child of omnipotence, great and sublime, giver of mighty strength, here in this world of ours, risen today to full glory among both divines and humans born and initiated, you move as the light and energy of yajna, carrying the fragrance, inspiring and engaging all who are pure and generous and move by the brilliant paths of nature and rectitude.

अत्या वृधस्त्रू राहिता घृतस्त्रू ऋतस्य मन्य मनसा जविष्ठा ।
अन्तरीयस अरुषा युजाना युष्मांश्च दवान्विश आ च
मर्तान ॥ ३ ॥

3. *Atyā vṛdhasnū rohitā ghṛtasnū ṛtasya manye manasā javiṣṭhā. Antarīyase aruṣā yujāno yuṣmāmśca devān viśa ā ca martān.*

Agni, light of the world, I know and realise your waves of cosmic energy ever moving in circuit at the fastest with the energy of the cosmic mind, creating and increasing, sprinkling and showering with water and energy of ghrta, red as rays of the dawn, blazing as the sun, with which you move across the world of existence, inspiring and engaging the mortals, immortals and the human children of the earth.

अ॒य॒मणं॑ वरु॒णं मि॒त्रम॑षा॒मिन्दा॑विष्णू॒ मरु॑ता॒ अ॒श्विना॑त ।
स्व॒श्वा अ॒ग्र सु॒रथः॑ सु॒राधा॑ ए॒दु वह॑ सु॒ह॒विष॑ जनी॒य ॥ ४ ॥

4. *Aryamaṇaṁ varuṇaṁ mitrameṣāmindrāviṣṇū maruto aśvinota. Svaśvo agne surathaḥ surādha edu vaha suhaviṣe janāya.*

Agni, lord of light and power, commanding instant waves of communication, fastest modes of transport, immense wealth and infrastructure for development and prosperity, come and, for these people dedicated to the yajna of corporate programmes of common development and progress, bring Aryaman, power of justice, Varuna, spirit of freedom, choice and excellence, Mitra, love and friendship for all these people, Indra, energy of the clouds and electricity, Vishnu, universal spirit of cosmic unity, Maruts, energy of the winds, and the Ashvins, light of the sun and soothing beauty of the moon.

गामौ॑ अ॒ग्र वि॒मौ अ॒श्वी य॒ज्ञा नृ॒वत्स॑खा॒ स॒द॒मिद॑प॒मृष्यः॑ ।
इ॒ळावाँ॑ ए॒षा अंस॑र प॒जावा॑न्दी॒घा र॒यिः पृ॒थुबु॑ध्नः स॒भा॒वान॑ ॥ ५ ॥

5. *Gomāñ agne'vimāñ asvī yajño nrvatsakhā sadamidapramṛṣyah. Ilāvāñ eṣo asura prajāvān dīrgho rayiḥ pṛthubudhnaḥ sabhāvān.*

Agni, giver of light, power and prosperity, peace and justice, commanding wealth of cows, sheep and goats, horses, and unity and productive cooperation in yajna you are friend of the people, leaders and pioneers, blest with lands, knowledge and holy speech of divinity, possessed of vital strength, destroyer of the wicked, supported by the people and assistants. Presiding over the assembly, you know great and long lasting is this wealth of the nation, broad based and rising high and vast. Come, take over the house of government which is beyond pollution, corruption and destruction.

यस्त इध्मं जभरत्सिष्विदाना मूधानं वा ततर्पत त्वाया ।
भुवस्तस्य स्वतर्वाः पायुरगृ विश्वस्मात्सीमघायत
उरुष्य ॥ ६ ॥

6. *Yasta idhmaṁ jabharat siṣvidāno mūrdhānam vā tatapate tvāyā. Bhuvastasya svatavāṁḥ pāyuaḥ viśvasmāt sīmaghāyata uruṣya.*

Whoever bears the sacred fuel for your fire of yajna by the sweat of his brow, or tires himself out, not sparing himself while coming to you to serve, Agni, come to your own, and rising, be the protector of his land and person against all violent bullies and sinners.

यस्तु भरादानीयत चिद ऽ निशिषन्मन्दमतिथिमुदीरत ।
आ देवयुरिन्धत दुराण तस्मिन्धिधुवा अस्तु दास्वान ॥ ७ ॥

7. *Yaste bharādanniyate cidannaṁ niśiṣanma-ndra-matithimuḍīrat. Ā devayurinadhate duroṇe tasmin rayirdhruvo astu dāsvān.*

Agni, giver of light and wealth, ruler of the world, in the home where the generous house holder spares food and bears it to you for the hungry, where he welcomes, appreciates and regales the happy guest, where, dedicated to the divinities and brilliant people, he lights the fire and worships Ishwara in full faith, in that house, O lord, let there be abundant wealth, peace and stability.

यस्त्वा दा॒षा य उ॒षसि॑ प॒शंसा॑त्पि॒यं वा॑ त्वा कृ॒णव॑त
ह॒विष्मा॑न । अ॒श्वा न॒ स्व द॑म॒ आ ह॒म्यावा॑न्तम॒हंसः॑ पी॒परा
दा॒श्वांस॑म ॥ ८ ॥

8. *Yastvā doṣā ya uṣasi praśamsāt priyam vā tvā kṛṇvate haviṣmān. Aśvo na sve dama ā hemyāvān tamānhasaḥ pīpara dāśvānsam.*

Whoever sings in praise of you night and day, who with gifts in homage does you proud with things dear to you, save that man of generosity in his home from sin, come like a knight of golden horse and rescue him from evil.

यस्तु॒भ्यम॑ग्र अ॒मृता॑य॒ दा॒श॒हु॒व॒स्त्व कृ॒णव॑त य॒तस्त्रु॑क ।
न स रा॒या श॑श॒मा॒ना वि या॑ष॒ त्नम॑हः॒ परि॑ वरद॒घ्रा॒याः ॥ ९ ॥

9. *Yastubhyamagne amṛtāya dāśad duvastve kṛṇvate yatasruk. Na sa rāyā śaśamāno vi yoṣa-nnainamañhaḥ pari varadaghāyoh.*

Agni, giver of light and wealth of life, whoever offers you honour and service in faith, ever ready, holding up the ladle full of holy ghrta and offering oblations to the imperishable fire, overflows with wealth without fear of deprivation, and the sin of the evil doer

too can never pollute him.

यस्य त्वमग्र अध्वरं जुजाषा द्वा मतस्य सुधितं रराणः ।
पीतदसद्भ त्रा सा यविष्ठा साम यस्य विधत् वृधासः ॥ १० ॥

10. *Yasya tvamagne adhvaram jujoṣo devo martasya sudhitam rarāṇaḥ. Prītedasaddhotrā sā yaviṣṭhā 'sāma yasya vidhato vṛdhāsaḥ.*

Agni, youthful light of yajnic human action, brilliant and generous giver as you are, whatever mortal offers you the yajna of service, with spirit of sacrifice, love and non-violence, well performed with reverence and faith, you accept and enjoy. May that service and spirit of charity bring him the grace of heaven. May we too be performers and promoters of that yajna, and may that grace be ours too.

चित्तिमचित्तिं चिनवद्वि विद्वान्पृष्ठव वीता वृजिना च मतान ।
राय च नः स्वपत्याय दव दितिं च रास्वादितिमुरुष्य ॥ ११ ॥

11. *Cittimacittiṁ cinavad vi vidvān prṣṭheva vītā vṛjinā ca martān. Rāye ca naḥ svapatyāya deva ditim ca rāsvāditimuruṣya.*

Let the man of knowledge and discrimination distinguish between sense and wisdom on the one hand and non-sense and ignorance on the other, between the broad open paths of right living and the covert ways of wickedness, and between mortals and mortals. And O giver of knowledge and light of discrimination, Agni, for the sake of honour and well being and for our children give us worldly wealth and liquid assets and protect our immortal merit of rectitude.

क॒विं शशा॒सुः क॒वया द॒ब्धा नि॒धा॒रय॒न्ता दु॒या॒स्वा॒याः ।
अ॒त॒स्त्वं दृ॒श्यौ अ॒ग्र ए॒तान्प॒डभिः प॑श्य॒रद्भु॑ताँ अ॒य ए॒वः ॥ १२ ॥

12. *Kaviṁ śasāsuh kavayo'dabdhā nidhārayanto duryāsvāyoh. Atastvaṁ dṛśyāñ agna etān padbhiḥ paśyeradbhutāñ arya evaiḥ.*

Wise visionaries, bold intrepidable scholars and sagely teachers, maintaining the inmates, disciples and seekers of knowledge in their home schools, teach them the knowledge and discipline of life. Therefore, O master and ruler, Agni, by practical steps you go, observe and assess these wonderful schools and their people. They are all open and worth seeing.

त्वम॑ग्र वा॒घत॑ सु॒पणी॑तिः सु॒तस॑मा॒य वि॒धुत॑ य॒विष्ठ॑ । रत्नं
भर॑ श॒शमा॒नाय॑ घृ॒ष्व पृ॒थु श॒च॒न्दम॑व॒स च॑ष॒णिपाः॑ ॥ १३ ॥

13. *Tvamagne vāghate supraṇītiḥ sutasomāya vidhate yaviṣṭha. Ratnaṁ bhara śaśamānāya ghrṣve prthuś-candram-avase carṣaṇiprāḥ.*

Agni, giver of light, knowledge and power, ever fresh and youthful, noble guide in proper ways of living, ruler of the wide world, friend of the people, bear and bring the beauty, peace and jewel wealth of life for the protection and advancement of the intelligent admirer who has distilled the soma of life's joy, confidently conducts the business of life to success, conquers suffering unto overflowing happiness and refines the manners and graces of life.

अ॒था ह॒ यद्व॒यम॑ग्र त्वा॒या प॒डभि॑हस्त॒भिश्च॑कृ॒मा त॒नूभिः॑ ।
रथं॑ न क॒न्ता अ॒पसा॑ भु॒रिजा॑ऋ॒तं य॑मुः सु॒ध्य आशु॑-
षा॒णाः ॥ १४ ॥

14. *Adhā ha yad vayamagne tvāyā padbhirhaste-
bhiścakṛmā tanūbhiḥ. Ratham na kranto apasā
bhurijorrtam yemuḥ sudhya āśuṣāṇāḥ.*

And Agni, O ruler of the world, as we, dedicated to you, work for you with our hands and feet and indeed with our body and soul, so may all the intelligent people, cooperating with you with the work of their dexterous hands, move together as by a chariot car and take you and all to the destination of truth and rectitude toward perfection.

अधा मातुरुषसः सप्त विपा जायमहि पथमा वधसा नृन ।
दिवस्पुत्रा अङ्गिरसा भवमा दि रुजम धनिनं शुचन्तः ॥ १५ ॥

15. *Adhā māturuṣasaḥ sapta viprā jāyemahi
prathamā vedhaso nṛn. Divasputrā aṅgirasō
bhavemā'driṁ rujema dhaninaṁ śucantaḥ.*

And then, like the seven rainbow colours of the lights of mother dawn, let us raise ourselves to seven classes of intelligent and dynamic functionaries: ruler, presidents of councils, army, commanders, people, services and ancillaries. Let us create leaders and visionary pioneers of knowledge and education. Let us all rise to be the children of light, dexterous as divine architects, dear as vital breath of life, and then, cleansing and brightening up the well provided prosperous people who are wealth of the motherland, let us break the clouds for rain and shatter the mountains of difficulty converting them to opportunities.

अधा यथा नः पितरः परासः पुत्रासा अग्र ऋतमाशुषाणाः ।
शुचीदयन्दीधितिमुक्थशासः तामा भिन्दन्ता अरुणीरप
वन ॥ १६ ॥

16. *Adhā yathā naḥ pitarah parāsaḥ prasnāso agna
ṛtamāsusānāḥ. Śucīdayan dīdhitim-ukthaśāsah
kṣāmā bhindanto aruṇīrapa vran.*

Agni, ruler of light and humanity, let us all together, dedicated to truth and rectitude, rise and shine as did our forefathers, earliest and later ones, and pure and sanctified, singing songs of divine praise, breaking new ground upon the earth, let us rise to the heights of power and discover new lights of existence, and so may rise our future generations too.

सुकर्माणः सुरुचादव्ययन्ता या न द्वा जनिमा धर्मन्तः ।
शुचन्ता अग्निं ववृधन्त इन्द्रमूर्ध्वं गव्यं परिषदन्ता
अग्नय ॥ १७ ॥

17. *Sukarmāṇaḥ suruco devayanto 'yo na devā janimā
dhamantaḥ. Śucanto agniṁ vavṛdhanta indramūr-
vaṁ gavyaṁ pariṣadanto agman.*

Brilliant people of noble action, deeply committed to holy pursuits and aspiring to rise to the stars, fanning their life to light and purity in the crucibles of knowledge and experience as they refine gold and temper steel in the furnace, raising the flames of fire and exalting the honour and excellence of the nation, sitting and discussing in conferences, extend the bounds of terrific energy and knowledge of the earth and skies unto the stars.

आयूथव गुमतिपश्वा अख्यद्वानां यज्जनिमान्त्युग ।
मर्तानां चिदुवशीरकृपन्वृध चिद्वय उपरस्यायाः ॥ १८ ॥

18. *Ā yūtheva kṣumati paśvo akhyad devānām
yajjanimāntyugra. Martānām cidurvaśīrakṛpran
vṛdhe cidarya uparasyāyoh.*

As the master proclaims the material wealth of his house of prosperity, as the commander proclaims the forces under his command, so do you, O lustrous ruler, reflect the presence around you of noble and brilliant leaders and scholars. And thus do the multitudes of people, like the rise of dawns, plan and prepare for the rise and progress of the land just as the producer master prays for the generous cloud and wishes for the health and age of life's longevity.

अक॑म त॒ स्वर्प॑सा अभू॒म ऋ॑तम॒वस्त्र॑ णु॒षसा॑ विभा॒तीः ।
 अनू॑नम॒ग्निं पु॑रु॒धा सु॑श्च॒न्द्रं द॒वस्य॑ ममृ॑जत॒श्चारु॑
 च णुः ॥ १९ ॥

19. *Akarma te svapasas abhūma ṛtamavasranuṣaso vibhātīḥ. Anūnamagniṁ purudhā suścandraṁ devasya marmṛjataścāru cakṣuḥ.*

We act in service to you, O Lord Agni, giver of light and life to the world, by which alone we can be called good performers. The brilliant dawns, wearing the divine mantle of truth and showers of light, perfectly and variously adorn the fire-divine, perfect and glorious eye of the self-refulgent Lord of the universe, which is the sun.

ए॒ता त॑ अ॒ग्न उ॒च॒थानि॑ व॒धा वा॑चाम॒ क॒वय॑ ता जु॒षस्व ।
 उ॒च्छा॑चस्व॒ कृ॒णु॒हि व॒स्य॑सा ना म॒हा रा॒यः पु॑रु॒वार॒ प
 य॑न्धि ॥ २० ॥

20. *Etā te agna ucathāni vedho'vocāma kavaye tā juṣasva. Ucchocasva kṛṇuhi vasyaso no maho rāyaḥ puruvāra pra yandhi.*

These are the words of thanks and praise we

poets speak for you, Lord Omniscient Agni. Please to accept these, consider, shine and rise to reveal the light of your glory to our vision. Make us rich with the wealth of divinity. Lord universal friend of the many who choose, lead us to glorious honour and excellence in existence.

Mandala 4/Sukta 3

Agni Devata, Vamadeva Gautama Rshi

आ वा राजानमध्वरस्य रुद्रं हातारं सत्ययज्ञं रादस्याः । अग्निं
पुरा तनयित्नारचित्ताद्धिरण्यरूपमवस कृणुध्वम ॥ १ ॥

1. *Ā vo rājānam-adhvarasya rudraṁ hotāraṁ satya-yajam rodasyoḥ. Agniṁ purā tanayitnora-cittāddhiranyarūpam-avase kṛṇudhvam.*

All ye people of the land, before the unexpected and inconceivable thunder and lightning, light the fire and, for the protection and advancement of your peaceful, non-violent yajnic social order in the midst of heaven and earth, appoint the golden gloried ruler, a very Rudra, saviour of the good, a terror for the evil, hota, a yajaka and not a grabber or hoarder, but one inviolably dedicated to truth and Dharma.

अयं यानिश्चकृमा यं वयं तं जायव पत्यं उशती सुवासाः ।
अवाचीनः परिवीता नि षीदमा उ त स्वपाक पतीचीः ॥ २ ॥

2. *Ayam yoniścakṛmā yaṁ vayaṁ te jāyeva patya uśatī suvāsāḥ. Arvācīnaḥ parivīto ni ṣīdemā u te svapāka pratīcīḥ.*

This is the seat of office we create and offer to you. It is offered as a young loving wife dressed in her

best finery offers her love to her husband and protector. O ruler most modern, all round well provided, self made and self prepared, take this seat and see these are the people looking up to you.

आशृण्वत अदृपिताय मन्म नृच िस सुमृळीकाय वधः ।
द्वाय शस्तिमृताय शंस गाव्व साता मधुषुद्यमीळ ॥ ३ ॥

3. *Āśṛṇvate adr̥pitāya manma nṛcakṣase sumṛṭīkāya vedhaḥ. Devāya śastim-amṛtāya śaṁsa grāveva sotā madhuṣud yamīle.*

I offer a hymn of praise and appreciation as an expression of my thought, O wise and virtuous ruler of the world, to you, brilliant, immortal and divinely blissful, who listen attentively and politely without pride and arrogance, watching the human situation all round in the interest of common good. Accept and approve of the hymn I present, be gracious as a cloud of showers, a maker of soma and a creator of honeyed joy.

त्वं चि १ः शम्या अग्न अस्या ऋतस्य बाध्यतचित्स्वाधीः ।
कदा त उक्था संधमाद्यानि कदा भवन्ति सुख्या गृह त ॥ ४ ॥

4. *Tvaṁ cinnaḥ śamyā agne asyā ṛtasya bodhy-ṛtacit svādhīḥ. Kadā ta ukthā sadhamādyāni kadā bhavanti sakhyā gr̥he te.*

Agni, ruler of humanity, you know the truth and law of existence, you think freely and rightly too. Know the truth and character of this nation of ours. Let them know too of the truth and law of right knowledge and conduct for the sake of right action. When will there be proper and friendly discussions of yours and assemblies in your yajnic house of law and government?

क॒था ह॒ तद्वरु॑णाय॒ त्वम॑ग्र क॒था दि॒व ग॑हस॒ क॒ आ॒गः ।
क॒था मि॒त्राय॑ मी॒ हुष॑ पृथि॒व्य ब॒वः क॑द॒य॒म्णा क॑द्-
गाय॑ ॥ ५ ॥

5. *Kathā ha tad varuṇāya tvamagne kathā dive garhase kannā āgaḥ. Kathā mitrāya mīlhuṣe pṛthivyai bravah kadaryamṇe kad bhagāya.*

“What is our sin, or crime or misconduct?” Agni, ruler of the world, when and why would you speak thus to Varuna, lord of justice and rectitude? to the lord of light and knowledge? to the bountiful? to the earth and the dear motherly woman? to the chief of law? to the man of power and prosperity?

क॒द्धि॒ष्ण्या॑सु वृ॒धसा॑ना अ॒ग्र क॑द्वा॒ताय॒ प॒त॒व॒स शु॑भ॒न्त्य ।
प॒रि॒ज्म॒न् ना॑स॒त्याय॒ ॥ १ ब॒वः क॑द॒ग्र रु॒दाय॑ नृ॒क्ष ॥ ६ ॥

6. *Kad dhiṣṇyāsu vṛdhasāno agne kad vātāya pratavase śubhamye. Parijmane nāsatyāya kṣe bravah kadagne rudrāya nṛghne.*

Agni, ruler of the world, when would you be growing with and among the intellectuals? And growing with and among them, when would you speak to and about the eminent in knowledge, strength, peace and good will, all round goers, truthful and the landed farmers? to the chief of justice about the killers of humanity?

क॒था म॒ह पु॑ष्टि॒भ्राय॑ पू॒ष्ण क॑दु॒दाय॒ सु॑म॒खाय॒ ह॒वि॒द ।
क॒द्धि॒ष्णव॑ उ॒रुगा॑याय॒ र॒ता ब॒वः क॑द॒ग्र श॑र॒व बृ॑ह॒त्य ॥ ७ ॥

7. *Kathā mahe puṣṭimbharāya pūṣṇe kad rudrāya sumakhāya havirde. Kad viṣṇava urugāyāya reto bravah kadagne śarave brhatyai.*

Agni, when and how would you speak to and about the great creator and producer for nourishment and growth, Pushan, to and about Rudra, destroyer of enemies, the generous yajaka, the giver of holy materials for yajna? How would you pray to Vishnu, universally celebrated lord sustainer of the world? Lord generous and peaceful at heart, how would you speak to and about the great forces of defence against violence and destruction?

कथा शधाय मरुतामृताय कथा सूर बृहत पृच्छ्यमानः ।
पतिं ब्रुवा दितय तुराय साधा दिवा जातवदश्चि-
कित्वान ॥ ८ ॥

8. *Kathā śardhāya marutāmṛtāya kathā sūre br̥hate pr̥cchyamānaḥ. Prati bravo 'ditaye turāya sādha divo jātavedaścikivān.*

Agni, O Jataveda, lord ruler and master of knowledge of things in existence, how would you speak to and about the sacred law of truth, about the forces swift as the winds? And when asked, what and how would you speak about the mighty great leaders bright as the sun among people? How would you speak to and about the excellent, abundant and inviolable sky? O master of knowledge, rising higher and higher in awareness, achieve the light, reaching unto the solar regions.

ऋतनं ऋतं नियतमीळ आ गारामा सचा मधुमत्पक्वमग्र ।
कृष्णा सती रुशता धासिन्षा जामयण पर्यसा पीपाय ॥ ९ ॥

9. *Rtena ṛtaṁ niyatamīḷa ā gorāmā sacā madhumat pakvamagne. Kṛṣṇā satī ruśatā dhāsinaiṣā jāmar-yena payasā pīpāya.*

Agni, O lord giver of the light and life of the world, I honour and respect the truth and law of existence by observance of the truth and law of life on earth as required and determined by the demands of life on earth and set out in the language of the earth, while I live on earth one with the honey sweets of the ripe and raw treasures of the earth. May the mother earth, being green and bright with nourishments, grow with food and drink for the sustenance of her children by the efforts of her children.

ऋत॒न॒ हि ष्मा॑ वृष॒भश्चि॑द॒क्तः पु॒मौ अ॒ग्निः पय॑सा पृ॒ष्ठ्य॒न ।
अस्प॑न्द॒माना॑ अ॒चर॑द्व॒या॒धा वृषा॑ शु॒क्रं दु॑दुह॒ पृ॒श्नि॒-
रू॒धः ॥ १० ॥

10. *Ṛtena hi śmā vṛṣabhaścidaktaḥ pumāñ agniḥ payasā prṣṭhyena. Aspandamāno acarad vayodhā vṛṣā śukraṁ duduhe prśnirūdhaḥ.*

Sustained in tune by the truth of life and law of existence, nourished on food and drink from spaces above, the virile bull, manly man and lustrous Agni, creator of light and life on earth, ruler of the world, moves around with majesty, unagitated, bearing the dignity and vitality of health and age, replete with energy and generosity like the cloud, and distils the fire and lustre of life from the skies as milk from the mother cow.

ऋत॒नादि॑ व्य॒सन्भि॑दन्तः॒ सम॑ङ्गि॒रसा॑ नवन्त॒ गाभिः॑ ।
शु॒नं नरः॑ परि॒ षद॑ गु॒षास॑मा॒विः स्वर॑भव॒ज्जा॒त अ॒ग्रा ॥ ११ ॥

11. *Ṛtenādrim vyasan bhidantaḥ samaṅgiraso navanta gobhiḥ. Śunaṁ naraḥ pari ṣadannuṣāsa-māviḥ svarabhavajjāte agnau.*

Ye leaders of the world, by the force of Rtam, nature's law, when the cosmic fire of energy is awake, then the roaring winds, breaking the cloud with their currents, rain down the showers, mankind on earth find peace and prosperity, and the light, riding the dawn, rises to view as the radiant sun.

ऋतन॑ द्वीर॒मृता॑ अमृ॒क्ता अणा॑भिरापा॒ मधु॑मद्भिरग्न॒ । वा॒जी
न सग॑षु पस्तुभानः॒ प सद॑मित्त्रवि॒तव दध॑न्युः ॥ १२ ॥

12. *Rtena devīramṛtā amṛktā arṇobhirāpo madhumadbhiragne. Vājī na sargeṣu prastubhānaḥ prasadamit sravitave dadhanyuh.*

Agni, light of life, ruler of the world, by Rtam, force of eternal truth and nature's law, do the celestial waters of life, immortal, unhurt, with currents of spatial oceans bearing honey sweets of life's energy, ceaselessly flow on like a war horse flying on to battles, in order to move life on and on with energy without end or exhaustion.

मा कस्य॑ य॒ ऽ सद॑मिदधु॒रा गा॒ मा व॒शस्य॑ पमि॒नता॒ मापः॑ ।
मा भातु॑रग्न॒ अनृ॑जाऋ॒णं व॒मा सख्यु॑द॒ ऽ रि॒पाभु॑जम ॥ १३ ॥

13. *Mā kasya yakṣaṁ sadmiddhuro gā mā veśasya praminato māpeḥ. Mā bhrāturagne anṛjorṇaṁ vermā sakhyurdakṣaṁ riporbhujema.*

Agni, giver of the light of intelligence, let us not go to the meeting place of a deceitful person, nor to the door of a violent grabber, nor take the debt or obligation of a crooked brother, and may we, we pray, never try to benefit from, much less depend on, the strength and expertise of an enemy in the garb of a

friend.

र णा अग्र तव र णभी रार णः सुमख पीणानः ।
पति ष्फुर वि रुज वीडवंहो जहि र ण महि चिद्वावृधा-
नम ॥ १४ ॥

14. *Rakṣā ṇo agne tava rakṣaṇebhī rārakṣāṇaḥ
sumakha prīṇānaḥ. Prati ṣphura vi ruja vīdvaṇho
jahi rakṣo mahi cid vāvṛdhānam.*

Agni, ruler of the earth, blissful giver of happiness, all protector, presiding genius of yajna, social justice and noble conduct, protect us with all your methods and forces of protection and defence, shine and inspire us to good action, eliminate the blackest sin and hardest crime, destroy the wicked, even powerful ones and on the increase.

एभिभव सुमना अग्र अकरिमान्त्स्पृश मन्मभिः शूर
वाजान । उत ब्रह्माण्यङ्गिरा जुषस्व सं त शस्तिद्ववाता
जरत ॥ १५ ॥

15. *Ebhirbhava sumanā agne arkair-imānt-sprśa
manmabhiḥ śūra vājān. Uta brahmāṇyaṅgiro
juṣasva saṁ te śastirdevavātā jareta.*

Agni, giver of light and life, with these songs of prayer and these learned devotees, be pleased and happy at heart. Accept and approve of these dedicated people of thought and action. Brave and heroic leader dear as breath of life, accept and enjoy these gifts of homage and reverence. May this song of praise offered by the holy celebrants be pleasing to you and exalting.

एता विश्वा विदुष तुभ्यं वधा नीथान्यग्र निण्या वचांसि ।
निवर्चना कवय काव्यान्यशंसिषं मतिभिविप उक्थः ॥ १६ ॥

16. *Etā viśvā viduṣe tubhyam vedho nīthānyagne niṇyā vacāmsi. Nivacanā kavaye kāvyānyaśam-siṣam matibhirvipra ukthaiḥ.*

Agni, giver of life and light, lord of knowledge, vision and wisdom, leader, ruler, pioneer, all these songs of adoration, creative, deep and grave, meaningful and fruitful, fluent and poetic, are sincere expressions of the heart which I, inspired and moved to ecstasy, present to you, poet and scholar, with divine hymns of holiness in the company of the wise and dedicated celebrants.

Mandala 4/Sukta 4

Agni Rakshoha Devata, Vamadeva Gautama Rshi

कृणुष्व पाजः पसितिं न पृथ्वीं याहि राजवामवाँ इभन ।
तृष्ठीमनु पसितिं दूणांना स्तासि विध्य र सस्तपिष्ठः ॥ १ ॥

1. *Kṛṇuṣva pājaḥ prasitiṁ na pṛthvīm yāhi rājevā-mavāñ ibhena. Tṛṣṭvīmanu prasitiṁ drūṇāno's-tāsi vidhya rakṣasastapiṣṭhaiḥ.*

Arise, be strong and brilliant, go over and round the earth in orbit, spread your network over the dominion and, firm and powerful, move as a king by the elephant. Impetuous and terrible, shoot like a rocket all round wherever needed for thirsting and ensnared earth as it could be, and, like an archer as you are, fix the demons of violence with your blazing arrows.

तव भ्रमास आशुया पतन्त्यनु स्पृश धृषता शाशुचानः ।
तपूंष्यग्र जुह्वी पतङ्गानसन्दिता वि सृज विष्वगुल्काः ॥ २ ॥

2. *Tava bhramāsa āśuyā patantyanu spṛśa dhr̥ṣatā śośucānaḥ. Patūṁṣyagne juhvā pataṅgānasam-dito vi sṛja viṣvagulkāḥ.*

Your roving rockets whirl round impetuously. Shining and blazing with power and force, strike off the enemies wherever they be. Unhurt, whole and unopposed, shoot out all round burning rockets of defence like sparks of fire fed on ladlefuls of ghrta offered into the fire of the vedi.

पति॑ स्प॒शा वि सृ॑ज॒ तू॒र्णित॑मा॒ भवा॑ पा॒युर्वि॒शा अ॒स्या
अद॑ब्धः । या ना॑ दूर॒ अ॒घशं॑सा॒ या अ॒न्त्यग्र॒ माकि॑ष्ट॒ व्यथि॑रा
दध॑षीत ॥ ३ ॥

3. *Prati spaśo vi sṛja rūṇitamā bhavā pāyurviśo asyā adabdhah. Yo no dūre aghaśaṁso yo antyag-
gne mākiṣṭe vyathirā dadharṣīt.*

Agni, brilliant ruler and blazing power, shoot out detectors, appoint detectives and spies, and send out ambassadors, be swift in action and response, and, bold, unhurtful and undeceived, be the protector and sustainer of this human nation, and whoever be the sinner or supporter of the wicked far or near us must not insult, impair or violate your rule and order.

उद॑ग्र॒ तिष्ठ॒ पत्या॒ तनु॑ष्व॒ न्य॑मि॒त्राँ आ॒षता॑त्ति॒ग्महत॑ । या ना॑
अ॒रातिं॑ स॒मिधान॑ च॒क नी॒चा तं ध॑ य॒तसं॑ न शु॒ष्कम॑ ॥ ४ ॥

4. *Udagne tiṣṭha pratyā tanuṣva nyamitrāñ oṣatāt tigmahete. Yo no arātiṁ samidhāna cakre nīcā tam dhakṣyatasam na śuṣkam.*

Agni, mighty and brilliant power, rise in flames and shine on, let the light spread around. O wielder of blazing weapons, burn off the unfriendly and the enemies. Shining and rising power, whoever creates enemies and causes adversity, burn down like a dry fibre

of flax.

ऊ॒ध्वा भ॑व॒ पति॑ वि॒ध्याध्य॑स्मदाविष्कृ॒णुष्व॑ द॒व्या॒न्यग्र॑ । अ॒व॒
स्थि॒रा त॑नु॒हि या॒तुजूनां॑ जा॒मिम॑जामिं॒ प मृ॑णीहि श॒त्रून् ॥ ५ ॥

5. *Ūrdhvo bhava prati vidhyādhyasmadāviṣkṛṇu-ṣva
daivyānyagne. Ava sthirā tanuhi yātujūnām
jāmimajāmiṁ pra mṛṇīhi śatrūn.*

Rise high and shine there, having fixed the enemies far from us, and thus reveal the divine actions of your own and of the enlightened. Loosen and reduce the firm establishments of the gate crashers and the go-getters whether related or unrelated, and destroy the enemies of the order of enlightenment.

स त॑ जानाति सु॒मतिं॑ य॒विष्ट॑ य इ॒वत् ब॒ह्म॒ण गा॒तुम॑रत ।
वि॒श्वान्य॑स्म सु॒दि॒नानि॑ रा॒या द्यु॒म्नान्य॑या वि दुरा॑ अ॒भि
द्या॑त ॥ ६ ॥

6. *Sa te jānāti sumatiṁ yaviṣṭha ya īvate brahmaṇe
gātumairat. Viśvānyasmai sudināni rāyo dyumnā-
nyaryo vi duro abhi dyaut.*

Agni, most youthful power of enlightenment, that person knows and enjoys your love and good will who directs his voice and actions toward the magnificent lord supreme of the universe, who dedicates all his happy days and his wealth and good fortune to his service, and who, being master of himself and his fortune, wide opens and lights up his doors for his devotees.

सद॑ग्र अस्तु सु॒भगः॑ सु॒दानु॑यस्त्वा॒ नित्य॑न ह॒विषा॑ य उ॒क्थः॑ ।
पिपी॑षति स्व आ॒युषि॑ दुरा॒ण वि॒श्वद॑स्म सु॒दिना॑ सास॑-
दिष्टिः॑ ॥ ७ ॥

7. *Sedagne astu subhagaḥ sudānuryastvā nityena haviṣā ya ukthaiḥ. Piprīṣati sva āyusi duroṇe Viśvedasmai sudinā sāsadiṣṭiḥ.*

Agni, refulgent lord ruler of the world, he would be highly prosperous and generously charitable who loves to serve you with unfailing oblations of havi and songs of praise and prayer. And surely for such a person, in his own life, within his own home, all his days would be happy and his yajna and all desired acts would be fruitful.

अचामि त सुम॑तिं घा॒ष्य॒वाक्सं त॑ वा॒वाता॑ जरतामि॒यं गीः ।
स्व॒श्वा॒स्त्वा सु॒रथा॑ मजयमा॒ स्म ।॒त्राणि॑ धारय॒रनु॒
द्यून ॥ ८ ॥

8. *Arcami te sumatiṁ ghoṣyārvāk saṁ te vāvātā jaratāmiyaṁ gīḥ. Svaśvāstvā surathā marjaye-mā'sme kṣatrāṇi dhārayeranu dyūn.*

Agni, mighty ruler of the world, I pray for your favour and blessings of love and good will. May these words of my favourite voice address you and this adoration of mine glorify you. Blest with noble horses and beautiful chariots, may we exalt you, and may you, day by day, hold and sustain our social order and its systems of governance and administration.

इ॒ह त्वा॒ भूया॑ च॒र॒दुप॑ त्मन्दा॒षावस्त॑दी॒दिवांसु॑मनु॒ द्यून ।
की॒ळ॒न्तस्त्वा सु॒मन॑सः सपमा॒ भि द्यु॑म्ना त॒स्थिवांसा॒ जना॑-
नाम ॥ ९ ॥

9. *Iha tvā bhūryā caredupa tman doṣāvastardī-divāṁsamanu dyūn. Krīṇantastvā sumanasah sapemā'bhi dyumnā tasthivāṁso janānām.*

Let man amply and wholly serve you, refulgent ruler of the world, sincerely by heart and soul, day and night, day after day. Let us all, guardians of the total wealth and honour of the people, rejoicing at heart as playing with arms for defence of the nation, serve Agni, father protector of humanity.

यस्त्वा स्वश्वः सुहिरण्या अग्न उपयाति वसुमता रथेन ।
तस्य त्राता भवसि तस्य सखा यस्त आतिथ्यमानुषगु-
जाषत ॥ १० ॥

10. *Yastvā svaśvaḥ suhiraṇyo agna upayāti vasumatā ratheta. Tasya trātā bhavasi tasya sakhā yasta ātithyamānuṣag jujoṣat.*

Whoever possessing noble horses and golden gold approaches you by a chariot loaded with treasures of wealth, and offers service and hospitality readily and ceaselessly without reserve, without question, you accept and own as a friend, protect him as a guardian and save him as a redeemer.

महा रुजामि बन्धुता वचाभिस्तन्मा पितुगातमादन्वियाय ।
त्वं ना अस्य वचसश्चिकिद्धि हातयविष्ठ सुकता
दमूनाः ॥ ११ ॥

11. *Maho rujāmi bandhutā vacobhistanmā piturgotamādanviyāya. Tvaṁ no asya vacasaścikiddhi hotaryaviṣṭha sukrato damūnāḥ.*

I shatter great evils and open deep mysteries by kinship with Divinity and words of eternity which I inherit from my father guardian who commands all knowledge of existence and the language of omniscience. Agni, cosmic yajaka, ever youthful light,

master of universal dynamics, self controlled controller, give us the vision and knowledge of the ultimate reality and the Word imperishable.

अस्व॒प्रज॑स्तर॒णयः॑ सु॒शवा॑ अ॒त॒न्दा॑सा वृ॒का अ॒श्रमि॑ष्ठाः ।
त पा॒यवः॑ स॒ध्यञ्चा॑ नि॒षद्या॑ गृ॒ तव॑ नः पा॒न्त्वमू॑र ॥ १२ ॥

12. *Asvapnajastaraṇayaḥ suśevā atandrāso'vrkā aśramiṣṭhāḥ. Te pāyavaḥ sadhryañco niṣadyā 'gne tava naḥ pāntvamūra.*

Agni, life of life, light eternal, universal intelligence, your streams of life, your rays of light and waves of cosmic energy, sleepless, continuous, gracious, relentless, inviolent, and indefatigable, which ever flow integrated and together may, we pray, bless our yajnic home and give us a fresh lease of life every moment.

य पा॒यवा॑ मा॒मत॒यं त॑ अ॒ग्न प॑श्यन्ता अ॒न्धं दु॑रि॒ताद॑र॒ । न ।
र॒र । ता॑न्त्सु॒कृता॑ वि॒श्वव॑दा॒ दिप्स॑न्त॒ इदि॑पवा॒ नाह॑
द॒भुः ॥ १३ ॥

13. *Ye pāyavo māmāteyaṁ te agne paśyanto andham duriṭā-darakṣan. Rarakṣa tāntsukṛto viśvavedā dipsanta id ripavo nāha debhuḥ.*

Agni, lord of universal knowledge and power, all those defensive powers of yours which, ever watchful and protective, save people from sin and protect them from evil and crime as their own kith and kin who cannot by themselves see, all those holy yajnic powers of noble action, O lord, protect and promote, so that the repressive enemies may not be able to terrorise the poor and the ignorant.

त्वया वयं सध्न्य॑स्त्वातास्तव॒ पणी॑त्यश्याम॒ वाजी॑न । उ॒भा
शं॒सा॒ सू॒दय॑ सत्यतात॒ नुष्ठु॑या कृ॒णु॒ह्य॒हया॑ण ॥ १४ ॥

14. *Tvayā vyaṁ sadhanyastvotāstava praṇitya-
śyāma vājān. Ubhā śaṁsā sūdaya satyatāte
'nuṣṭhuyā kṛṇuhyahrayāṇa.*

Agni, ruler of the world, defender of truth and holiness, may we, protected by you and blest with knowledge and power, follow your guidance and noble policy and win the honour and excellence of the world. Guide aright, order and control both the eulogiser and the calumniator far and near, and, with appropriate measures, take us out of timidity and make us bold in defence of truth and rectitude without embarrassment or hesitation.

अ॒या त॑ अ॒ग्र॒ समि॒धा वि॒धम॑ प॒ति स्ता॑मं श॒स्य॒मा॑नं गृ॒भाय॑ ।
द॒हा॒श॒सा॑ र॒ तसः॑ पा॒ह्य॑स्मान्दु॒हा नि॒दा मि॑त्रम॒हा अव॑-
द्यात ॥ १५ ॥

15. *Ayā te agne samidhā vidhema prati stomam
śasyamānaṁ gr̥bhāya. Dahāśaso rakṣasaḥ
pāhyasmān druho nido mitramaho avadyāt.*

Agni, greatest friend, adorable lord and ruler of the world, with this lighted fuel and enlightened contribution to the yajna of the social and cosmic order, we offer the song of homage to you. Be gracious to accept it. Burn down the revilers and the evil perpetrators of destruction and protect us against the jealousy, calumny and scandalous actions of the enemies.

Mandala 4/Sukta 5***Vaishvanara Agni Devata, Vamadeva Gautama Rshi***

व॒श्वान॒राय॑ मी॒ हुष॑ स॒जाषाः॑ क॒था दा॑शमा॒ग्रय॑ बृ॒हद्भाः॑ ।
 अनू॒नन॑ बृ॒हता॑ व॒ तथ॒नाप॑ स्त॒भाय॑दु॒प्मि । रा॒धः ॥ १ ॥

1. *Vaiśvānarāya mīḥuṣe sajoṣāḥ kathā dāśemāgnaye brhadbhāḥ. Anūnena brhatā vakṣathe-nopa stabhāyadupaminna rodhaḥ.*

How shall we, in accord with Agni, happy and rejoicing, offer homage, service and support to the great, generous Vaishvanara Agni, vital fire sustaining the earth, leader and ruler of humanity who, with his awful might and unbounded reach, mighty lustrous as he is, holds up this vast world like a column bearing the burden of a mighty structure.

मा नि॒न्दत॒ य इ॒मां म॒ह्यं रा॒तिं द॒वा द॒दा म॒र्त्याय॑ स्व॒धावा॑न ।
 पा॒काय॑ गृ॒त्सा अ॒मृता॑ वि॒च॒ता व॒श्वान॒रा नृ॒त॒मा य॒ह्वा
 अ॒ग्निः ॥ २ ॥

2. *Mā nindata ya imāṁ rātiṁ devo dadau martyāya svadhāvān. Pākāya gr̥tso amṛto vicetā vaiśvānaro nṛtamo yahvo agniḥ.*

Never blame, censure or revile Vaishvanara Agni, self-refulgent and generous self-existent lord of his infinite wealth and power, who has given us this great gift of food, energy and wealth of abundant nature for the simple, growing, maturing world of mortal humanity, Agni, who is self-revealing through the beauty of his own creation, immortal, omniscient teacher, best leader of men and awfully great.

सामं द्विब्रह्म महिं त्रिगम्भृष्टिः सहस्ररता वृषभस्तुविष्मान् ।
पदं न गारपगू हं विविद्वानग्निमह्यं पदुं वाचन्मनीषाम् ॥ ३ ॥

3. *Sāma dvibrahā mahi tigmabhṛṣṭiḥ sahasraretā vṛṣabhastuviṣmān. Padam na gorapagūḥam vividvān-agnir-mahyam predu vocan-manīṣām.*

Agni, refulgent lord immanent in earth and heaven, commanding blazing heat and light, abundant a thousandfold, generous and virile as sun and cloud, mighty powerful, master of knowledge, may, we pray, speak to me of the great and deep knowledge and karma pertaining to earth and heaven, body and soul, deep as the mystery of sun and stars.

प ताँ अग्निर्बभसत्तिग्मजम्भस्तपिष्ठन शाचिषा यः सुराधाः ।
प य मिनन्ति वरुणस्य धामं प्रिया मित्रस्य चतता
ध्रुवाणि ॥ ४ ॥

4. *Pra tāñ agnirbabhasat tigmajambhastapiṣṭhena śociṣā yaḥ surādadhāḥ. Pra ye minanti varuṇasya dhāma priyā mitrasya cetato dhruvāṇi.*

May Agni, blazing lord of power and stern rule of law, commanding the wealth, power and prosperity of the world with his splendour and magnificence, crush with the heat of his power and force of his justice the dear favourites and strongholds of those who sabotage and destroy the stability of the systems and institutions of the noble and friendly powers of enlightenment, justice, peace, unity and cooperation.

अभातरा न याषणा व्यन्तः पतिरिषा न जनया दुरवाः ।
पापासुः सन्ता अनृता असत्या इदं पदमजनता गभी-
रम् ॥ ५ ॥

5. *Abhrātaro na yoṣaṇo vyantaḥ patiripo na janayo durevāḥ. Pāpāsaḥ santo anṛtā asatyā idaṁ padamajanatā gabhīram.*

As maidens without brothers and guardians to care for them, as wives who deceive their husbands, go astray from the right path and follow a wrong course of life, so the misguided people, self-deceived evil doers, false and untrue, go astray and, following the wrong course, create this hellish state of life in society.

इदं म॑ अग्र॒ किय॑त पाव॒का मि॑नत गुरुं भ्रा॒रं न मन्म॑ ।

बृह॑द्धा॒थ धृ॒ष॒ता ग॑भी॒रं य॒हं पृ॒ष्ठं प॑य॒सा स॒प्तधा॑तु ॥ ६ ॥

6. *Idaṁ me agne kiyate pāvakā'minate gurum bhāram na manma. Bṛhad dadhātha dhṛṣatā gabhīram yahvaṁ prṣṭhaṁ prayasā saptadhātu.*

Agni, master of knowledge and power, purifier of body, mind and soul, I pray, bear and bring for me sevenfold knowledge of matter, mind and motion, knowledge which is universal, deep and grave, greatly powerful and wide in range and application. Bless me with the knowledge along with the gift of love and courage as a burden of great responsibility. I assure you I am a humble seeker and I shall bear the burden well without arrogance and violence.

तमि॑ व॒इ॒व स॑म॒ना स॑मा॒नम॑भि॒ कत्वा॑ पु॒न॒ती धी॑तिर॒श्याः ।

स॒स॒स्य॒ चम॑ त॒धि चा॒रु पृ॒श्न॒रग॑ रू॒प आ॑रु॒पितं॑ ज॒बा॒रु ॥ ७ ॥

7. *Taminnveva samanā samānamabhi kratvā punatī dhītiraśyāḥ. Sasasya carmannadhi cāru prṣne-ragre rupa ārupitaṁ jabāru.*

That equal, beautiful, constant and vital zone

of light and heat of Vaishvanara Agni fixed round and over the surface of the dormant and colourful earth, separated and condensed from the solar sphere in earlier times before life emerged, may our noble intelligence, purifying and sanctifying us by the light of the Lord, reach and reveal through our holy acts of study, prayer and holy action.

प॒वाच्यं॑ वच॑सः किं म॑ अ॒स्य गुहा॑ ह॒तमुप॑ नि॒णिग्वद॑न्ति ।
यदु॒स्त्रिया॑णा॒मप॒ वारि॑व॒ वन्पाति॑ पि॒यं रु॒पा अगं॑ प॒दं
वः ॥ ८ ॥

8. *Pravācyaṁ vacasaḥ kiṁ me asya guhā hitamupa niṇig vadanti. Yadusriyāṇāmapa vāriva vran pāti priyaṁ rupo agraṁ padaṁ veḥ.*

What is worthy of being proclaimed, hidden in the secret cave of this word of mine, and what the scholars and visionaries, purifying and sanctifying, mysteriously whisper closely to you is That Orb of light and heat which, like a liquid zone of vapours, covers, vitalises, sustains and reveals the dear, first, highest life and beauty of the dawn, of cows and the flying earth.

इ॒दमु॒ त्यन्म॑हि॒ म॒हामनी॑कं॒ यदु॒स्त्रिया॑ स॒चत॑ प॒र्व्य गाः ।
ऋ॒तस्य॑ प॒द अधि॑ दी॒द्यानं॑ गुहा॑ रघु॒ष्यद॑घु॒यद्वि॑वद ॥ ९ ॥

9. *Idamu tyanmahi mahāmanīkaṁ yadusviyā sacata pūrvyaṁ gauḥ. Ṛtasya pade adhi dīdyānaṁ guhā raghuṣyad raghuyad viveda.*

This same orb of light and zone of vitality, greatest of the great, glorious, ancient and eternal, blazing over the regions of the waters of space and the facts and laws of existence, which the productive earths

serve and follow and join as partners of the system, which vibrates in the depths of the heart and vibrates in the depths of the soul, I know, you know, all perceive.

अध॑ द्यु॒ता॒नः पि॒त्राः स॒चा॒सा म॑नु॒त गु॒ह्यं चा॒रु पृ॒श्नः ।
मा॒तु॒ष्प॒द पर॑म अ॒न्ति ष॒द्वावृ॑ष्णाः शा॒चिषः॒ पर्य॑तस्य
जि॒ह्वा ॥ १० ॥

10. *Adha dyūtānaḥ pitroḥ sacāsā'manuta guhyam cāru pṛśneḥ. Mātuṣpade parame anti ṣad gorvṛṣṇaḥ śociṣaḥ prayatasya jihvā.*

And the light shines between heaven and earth, one with all, vibrating in the highest regions of Mother Nature at the closest and within, directly watching and knowing the raining clouds, the blazing sun, and the blowing wind and flowing waters. All ye men and women, know that lovely and wondrous mystery of the spirit of colourful reality of existence hidden in the cave of the heart.

ऋ॒तं वा॒च न॑म॒सा पृ॒च्छ्यमा॑न॒स्तवा॒शसा॑ जा॒तव॑दा॒ यदी॒दम॑ ।
त्वम॒स्य त्वि॑सि॒ यद्ध॑ वि॒श्वं दि॒वि यदु॑ द॒विणं॑ यत्पृ॒थि॒व्याम॑ ॥ ११ ॥

11. *Ṛtaṁ voce namasā pṛchhyamānastavaśasā jātavedo yadīdam. Tvamasya kṣayasi yaddha viśvaṁ divi yadu draviṇaṁ yat pṛthivyām.*

O Jataveda, omniscient and omnipresent Agni, if I were asked, I would speak the truth in all humility by your grace: All this that is, all that exists in heaven, all that is in and on earth, all that is the wealth, power and excellence, all is yours, it abides in you, you pervade it all, you govern it all and, ultimately, you absorb it all

by drawing in and reducing it to the point of zero.

किं ना अस्य द्रविणं कद्ध रत्नं वि ना वाचा जातवदश्चि-
कित्वान । गुहाध्वनः परं य ता अस्य रक्ु पदं न निदाना
अगन्म ॥ १२ ॥

12. *Kim no asya draviṇaṁ kaddha ratnaṁ vi no voco
jātavedaścikityān. Guhādhvanah paramaṁ yanno
asya reku padaṁ na nidānā aganma.*

O Jataveda, you know all and everything in existence. Speak to us and guide us: Of all this world, what wealth is ours? What jewels? Speak to us of that, so that going by the light of divine vision and intelligence we may achieve the best and reach the highest goal that is ours, and we at the end don't have to go empty handed, reviled and exposed.

का मयादा वयुना कद्ध वाममच्छा गमम र्घवा न वाजम ।
कदा ना दवीरमृतस्य पत्नीः सूर वणन ततन पुषासः ॥ १३ ॥

13. *Kā maryādā vayunā kaddha vāmamacchā
gamema raghavo na vājam. Kadā no devīra-
mṛtasya patnīḥ sūro varṇena tatanannuṣāsaḥ.*

What are the rules of the game of karma? What ultimate bounds? Speak to us, enlighten us: When could we, racing like a courser, moving like waves of energy, creditably reach our cherished goal? When would the sun, the dawns and the celestial vibrations of immortality like life-giving nurses inspire us with light and lustre to rise to perfection?

अनिरण वचसा फल्वन पतीत्यन कृधुनातृपासः । अधा
त अग्र किमिहा वदन्त्यनायुधास आसता सचन्ताम ॥ १४ ॥

14. *Anireṇa vacasā phalgvena praṭītyena kṛdhunā-
trpāsaḥ. Adhā te agne kimihā vadantyanāyudhāsa
āsatā sacantām.*

Agni, light and spirit of knowledge and master of the language of knowledge, listeners remain unsatisfied, their thirst for knowledge unquenched, with lifeless, unsubstantial, ambiguous and deficient words. Then what do the speakers speak of you, or to you, or about you, here? Being like warriors without arms, they should come to you, speakers as well as listeners, for light, knowledge and words for effective and living communication.

अस्य श्रिय समिधानस्य वृष्णा वसारनीकं दम् आ
रुराच । रुशद्वसानः सुदृशीकरूपः । तिन राया पुरुवार'
अद्यात् ॥ १५ ॥

15. *Asya śriye samidhānasya vṛṣṇo vasoranīkaṁ
dama ā ruoca. Ruśad vasānaḥ sudṛśīkarūpaḥ
kṣitirna rāyā puruvāro adyaut.*

For the expression of the grace and majesty of this Agni, lord of light and ruler of the world, bright and blazing, generous, home and haven of all like mother earth, his force and splendour shines in his home. And he himself, refulgent giver of radiance, magnificent in form, treasure home and universal giver of heavenly and earthly gifts for all, shines with regal magnificence and wealth of the world like mother earth shining with the greenery of her abundance and generosity.

Mandala 4/Sukta 6

Agni Devata, Vamadeva Gautama Rshi

ऊ॒र्ध्व ऊ॒ षु णा॑ अध्वरस्य हातरग्र॒ तिष्ठ॑ द॒वता॑ता॒ यजी॑यान ।
त्वं हि विश्वम॒भ्यसि॒ मन्म॒ प व॒धसा॑श्चित्तिरसि मनी॒-
षाम ॥ १ ॥

1. *Ūrdhva ū ṣu ṇo adhvarasya hotaragne tiṣṭha devatātā yajīyān. Tvam hi viśvamabhyasi manma pra vedhasaścit tirasi manīṣām.*

Agni, lord of light, ruler of the world, cosmic yajamana, sit on top of our yajna of love and non-violence among the divine yajakas of nature and humanity. You alone know the world and all our thoughts, intentions and will, and you, at the heart of all performers, comprehend and transcend the knowledge, intelligence and awareness of the scholar.

अमू॒रा हा॒ता न्य॑सादि वि॒ व॒ग्निम॒न्दा वि॒दथ॑षु प॒चताः ।

ऊ॒र्ध्व भानुं॑ स॒वित॒वाश्र॑न्म॒तव॑ धूमं स्त॒भाय॑दु॒प द्या॑म ॥ २ ॥

2. *Amūro hotā nyasādi vikṣvagnirmandro vidatheṣu pracetāḥ. Urdhvaṁ bhānuṁ savitevāśrenmeteva dhūmaṁ stabhāyadupa dyām.*

Agni, all wise, universal yajamana, receiver and giver, creator of joy, brilliant in knowledge, sits and abides among the people in their yajnic social endeavours, diffuses the light and fragrance of yajna above close to the heavens like the sun and, like a builder and a column, holds the dark away.

य॒ता सु॒जूणी॑ रा॒तिनी॑ घृ॒ताची॑ पद॒ णि॒हव॑तातिमु॒राणः ।

उदु॒ स्वरु॑नव॒जा ना॒कः प॒श्वा अ॑न॒क्ति सु॒धितः॑ सु॒मकः॑ ॥ ३ ॥

3. *Yatā sujūrñī rātinī ghṛtācī pradakṣiṇid devatā-timurāṇaḥ. Udu svarurnavajā nākraḥ paśvo anakti sudhitaḥ sumekah.*

The night is come on her round vibrating with the wealth of rest and peace, applying a soothing balm to the hours of holy time and ushering in the approach of dawn, and the sun, harbinger of fresh energy, new born like a baby, self-proclaiming and enlightening the world, rising fast, watching all, shining beautiful, showering the nectar of soma, anoints the morning time of the day.

स्तीण ब॒हिषि॑ समिधा॒न अ॒ग्रा ऊ॒ध्वा अ॒ध्व॒युजु॑ जुषा॒णा
अ॒स्थात॑ । प॒य॒ग्निः प॑शु॒पा न हा॒ता त्रि॒विष्ट॑ति प॒दिव॑
उ॒राणः ॥ ४ ॥

4. *Stūrṇe barhiṣi samidhāne agnā ūrdhvo adhvaryur-jujuṣāṇo asthāt. Paryagniḥ paśupā na hotā triviṣṭyeti pradiva urāṇaḥ.*

The sacred grass is spread over the vedi, the fire is lit and rises, the adhvaryu, chief priest organiser, is up and doing, having started the yajna. Agni, the sun, like the shepherd of the waking world, celestial yajaka, goes over the three regions of heaven, earth and sky radiating the light and illuminating the world.

परि॑ त्मना॒ मि॒तदु॑रति॒ हा॒ता॒ ग्र॒म॒न्दा म॒धु॒व॒चा ऋ॒तावा॑ ।
द॒र्वन्त्य॑स्य वा॒जिना॒ न शा॒क्ता भ॑यन्त॒ विश्वा॒ भुव॑न्ना
यद॒भाट॑ ॥ ५ ॥

5. *Pari tmnā mitadrureti hotā'gnirmandro madhu-vacā ṛtāvā. Dravantyasya vājino na śokā bhayante viśvā bhuvanā yadbhrāt.*

Agni, performer of yajna, happy and exhilarating, honey sweet of expression, moves and expands at its own self-controlled speed and will, keeping within the laws of existence. The rays of its light and the flames of fire rise and radiate like the waves of energy, and when it shines and blazes, all the worlds in existence feel the pressure of its force and power.

भ॒दा त॑ अ॒ग्र स्व॒नीक॑ स॒न्दृग्घा॒रस्य॑ स॒ता वि॒षुण॑स्य॒ चारुः॑ ।
न॒ यत्त॑ श॒चिस्त॑मसा॒ वर॑न्त॒ न ध्व॒स्मान॑स्तन्वी॒रे॒ रप॒ आ
धुः ॥ ६ ॥

6. *Bhadrā te agne svanīka saṁdṛg ghorasya sato viṣuṇasya cāruḥ. Na yat te śocistamasā varanta na dhvasmānas-tanvīrepa ā dhuḥ.*

Agni, lord blissful of light, love and justice, commanding divine force and power, fearsome, eternally true and manifesting in infinite variety of the world of change, equal, kind and gracious is your eye by which you watch every living being. No evil forces can cover with darkness the light that is yours, nor can any devil and destroyer attribute any sin or smear or partiality to your body of law and justice.

न॒ यस्य॑ सा॒तुज॑नि॒ता॒रवा॑रि॒ न मा॒तरा॑पि॒तरा॑ नू चि॒दिष्टा॑ । अ॒धा
मि॒त्रा न॑ सु॒धितः॑ पा॒वका॑रे॒ शि॒दी॑दा॒य मा॑नु॒षीषु॑ वि॒ ॥ ७ ॥

7. *Na yasya sāturjanitoravāri na mātārāpitarā nū cidiṣtau. Adhā mitro na sudhitaḥ pāvako'gnir-dīdāya mānuṣīṣu vikṣu.*

Agni is the generous giver whose gifts cannot be denied or hidden as the gifts of father and mother, too, toward fulfilment of life's desire cannot be denied

since Agni as a friend, blazing with light and glowing with generosity, blissful and sanctifying, shines among the people over everything that concerns humanity.

द्विर्यं पञ्च जीजनन्त्संवसानाः स्वसारा अग्निं मानुषीषु वि ।
उषबुधमथय ३ न दन्तं शुक्रं स्वासं परशुं न त्रिगमम् ॥ ८ ॥

8. *Dviryam pañca jījanantsamvasānāḥ svasāro agniṁ mānuṣīṣu vikṣu. Uṣarbudhamatharyo na dantaṁ śukraṁ svāsaṁ paraśuṁ na tigmam.*

Twice do the five classes of people among all human communities, living happily together, moving on together like running streams and working together like fingers of the hand, kindle and raise Agni, vital energy waking up at dawn, voracious, blazing bright and beautiful, and thunderous as a bolt against darkness and suffering.

तव त्य अग्र हरिता घृतस्त्रा राहितास ऋज्वञ्चः स्वञ्चः ।
अरुषासा वृषण ऋजुमुष्का आ देवतातिमहन्त दस्माः ॥ ९ ॥

9. *Tava tye agne harita ghr̥tasnā rohitāsa ṛjvañcaḥ svañcaḥ. Aruṣāso vṛṣaṇa ṛjumuṣkā ā devatātimahvanta dasmāḥ.*

Agni, ruling power of light and liberality, those rainbow colours of your light and seven streams of energy are replete with the grace and power of ghr̥ta, red with the passion of life, straight and simple, natural and free, bright, generous, strong and right, destroyers of evil and harbingers of the benedictions of Divinity.

य ह त्य त सहमाना अयासस्त्वषासा अग्र अचयश्चरन्ति ।
श्यनासा न दुवसनासा अर्थं तुविष्वणसा मारुतं न शधः ॥ १० ॥

10. *Ye ha tye-te sahamānā ayāsas-tveṣāso agne arcayaścaranti. Śyenāso na duvasanāso arthaṁ tuviṣvaṇaso mārutaṁ na śardhaḥ.*

Agni, ruling power of the world, your flames of fire, blazing rays of light and electric waves of energy are patient and forbearing, yet challenging and victorious, awful and deeply perceptive and penetrative. Instant in action, they fall upon their object like falcons from the sky, and their force is like that of a roaring storm of wind shears.

अकारि बह्व समिधान् तुभ्यं शंसात्युक्थं यजत व्यू धाः ।
हातारमग्निं मनुषा नि षदुनमस्यन्त उशिजः शंसमायाः ॥ ११ ॥

11. *Akāri brahma samidhāna tubhyaṁ śamsātyukthaṁ yajate vyū dhāḥ. Hotāram-agnirṁ manuṣo ni ṣedur-namasyanta uśijaḥ śamsam-āyoh.*

Sung is the song of prayer and praise for you, O lord refulgent, the yajaka raises his voice in adoration which, pray, graciously accept for the good of the devotee, and bring him the object of his desire. Let people, loving and inspired, bearing fragrant homage with humility, come and sit round the vedi in worship of Agni, universal yajamana, loved and admired by humanity.

Mandala 4/Sukta 7

Agni Devata, Vamadeva Gautama Rshi

अयमिह पथमा धायि धातृभिहाता यजिष्ठा अध्वरष्वीड्यः ।
यमप्रवाना भृगवा विरुरुचुवर्षु चित्रं विभ्वं विशर्विश ॥ १ ॥

1. *Ayamiha prathamo dhāyī dhātṛbhirhotā yajīṣṭho
adhvareṣvīdyaḥ. Yamapnavāno bhṛgavo viruru-
curvaneṣu citraṁ vibhvaṁ viśeṣe.*

This Agni here is the first and foremost power felt, lighted, installed and glorified by the pioneers of knowledge and yajnic action. It is the first performer of the cosmic yajna of creation, most adorable, worshipped in yajnas and all other programmes of love and non-violent development. The same wonderful and all embracing light and power, men of science and Divinity blest with descendants and disciples develop and glorify in the forests and every household for the benefit of every community.

अग्रं कदा त आनुषग्भुवहुवस्य चतनम ।

अथा हि त्वा जगृभिर मतासा वि वीड्यम ॥ २ ॥

2. *Agne kadā ta ānuṣag bhuvad devasya cetanam.
Adhā hi tvā jagṛbhire martāso vikṣvīdyaṁ.*

O Lord, when would people be in tune with the divine light, omniscience and generosity of yours in their consciousness? And when would the mortals hold your presence as adorable in every moment, in every thought and action, in every home?

ऋतावानं विचतसं पश्यन्ता द्यामिव स्तुभिः ।

विश्वेषामध्वराणां हस्कुतारं दमदम ॥ ३ ॥

3. *Ṛtāvānaṁ vicetasam paśyanto dyāmiva str̥bhiḥ.
Viśveśāmadhvarāṇāṁ haskartāraṁ damedame.*

When would the mortals in every home adore the universal Agni, watching and realising in yajna the presence of the lord of the order of universal law,

commanding the cosmic intelligence of existence and lighting up all the yajnas of the world in evolutionary development with vital fire as he lights up the heavens with stars?

आशुं दूतं विवस्वता विश्वा यश्चर्षणीरभि ।

आ जभुः क्रतुमायवा भृगवाणं विशविश ॥ ४ ॥

4. *Āśum dūtam vivasvato viśvā yaścarsaṇīrabhi.*
Ā jabhruḥ ketumāyavo bhṛgavāṇam viśeviśe.

The one that sustains all people of the world, that vital fire, instant carrier of sunlight, the very sign of life, maturing everything existent, the people of the earth and their descendants, when would it be received and installed in every home?

तमीं हातारमानुषक्चिक्त्वांसं नि षदिर ।

रुण्वं पावकशाचिषं यजिष्ठं सप्त धामभिः ॥ ५ ॥

5. *Tamīm hotāramānuṣak cikivāṁsam ni ṣedire.*
Raṇvam pāvakaśociṣam yajiṣṭham sapta dhāma-
bhiḥ.

Fully and appropriately they install, maintain and sit by that Agni, receiver and giver of gifts in yajna, enlightening, bright and happy, drying, maturing and vitalising things like light and fire, most lovable and adorable. They maintain, serve and benefit from it seven ways through five senses, five pranas, and mind and intellect, and worship the power in every home of every community.

तं शश्वतीषु मातृषु वन आ वीतमश्रितम् ।

चित्रं सन्तं गुहा हितं सुवदं कूचिदथिनम् ॥ ६ ॥

6. *Tam śasvatīṣu mātṛṣu vana ā vītamaśritam. Citraṁ santaṁ guhā hitaṁ suvedaṁ kūcidarthinam.*

That Agni, present in permanent sources, in forests, immanent everywhere, independent and free, wonderful as hidden in a cave, knowledgeable and deeply meaningful, they maintain and serve.

स॒सस्य॒ यद्वि॒युता॒ सस्मि॒ तूध॑ त॒स्य॒ धाम॑न॒णय॑न्त॒ द॒वाः ।

म॒ह्यँ अ॒ग्नि॒म॒सा रा॒तह॑व्या॒ वर॑ध्व॒राय॒ सद॑मिदृ॒तावा॑ ॥ ७ ॥

7. *Sasasya yad viyutā sasminnūdhanṛtasya dhāman raṇayanta devāḥ. Mahāñ agnirnamasā rātahavyo veradhvarāya sadamidṛtāvā.*

Far from sleep, the bounties of nature rejoice in the entire spaces of the skies and over the celebrations of yajna. We pray that the great Agni, light and lord of yajna, fed on offerings and rich in gifts, commanding the laws of truth and showers of bliss may pervade our home for the performance and completion of yajna.

वर॑ध्व॒रस्य॒ दू॒त्यानि॒ वि॒द्वानु॑भ॒ अ॒न्ता रा॑द॒सी संचि॑कित्वान ।

दू॒त इ॒यस॑ प॒दि॒व उ॒रा॒णा वि॒दुष्ट॑रा दि॒व आ॒रा॒ध॒नानि॑ ॥ ८ ॥

Veradhvarasya dūtyāni vidvānubhe antā rodasī saṁcikitvān. Dūta īyase pradiva urāṇo viduṣṭaro diva ārodhanāni.

Agni, omnipresent lord of yajna fire, you know the motions and vibrations of yajna rising and pervading in both earth and skies since, being carrier of the fragrance, ancient and all mobile, inviolable and unconquerable, you rise and reach even the heights and caverns of secret heavens.

कृष्णं त एम रुशतः पुरा भाश्चरिष्णव॑ चिवपुषामिदकम ।
यदपवीता दधत ह गर्भं सद्यश्चिज्जाता भवसीदु दूतः ॥ ९ ॥

9. *Kṛṣṇaṁ ta ema ruśataḥ puro bhāś-cariṣṇav-
civapuṣāmidakam. Yadapravītā dadhate ha
garbhaṁ sadyaścijjāto bhavasīdu dūtaḥ.*

Let us know the motive force and paths of your brilliant light, both centripetal and centrifugal, the light and fire moving ahead, all round, blazing bright, unique among all forms of light. Just as an unpregnated female receives and carries the new embryo, so held in the unkindled vedi you light up immediately on ignition and rise to the heights as carrier of flames and fragrance.

सद्या जातस्य ददृशानमाजा यदस्य वाता अनुवाति शाचिः ।
वृणक्ति त्रिगमामतसषु जिह्वां स्थिरा चिद ऽ दयत वि
जम्भः ॥ १० ॥

10. *Sadyo jātasya dadṛśānamajo yadasya vāto
anuvāti śociḥ. Vṛṇakti tigamāmataseṣu jihvāṁ
sthirā cidannā dayate vi jambhaiḥ.*

The light and lustre of the flames of this Agni instantly risen becomes worth seeing when the wind fans its flames and spreads the blaze into the forests and uproots strong and firm trees and, with the flames as jaws it crushes and devours the strong as food. And when with the breeze and vital heat it fans the vegetation with its currents, it protects, matures and provides the foods for life.

तृषु यद ऽ तृषुणा वव ऽ तृषु दूतं कृणुत यद्वा अग्निः । वातस्य
मळिं संचत निजूव ऽ ऽशुं न वाजयत हिन्व अवा ॥ ११ ॥

11. *Tr̥ṣu yadannā tr̥ṣuṇā vavakṣa tr̥ṣuṁ dūtaṁ kṛṇute
yahvo agniḥ. Vātasya meḷim sacate nirjūva-
nnāśuṁ na vājayate hinve arvā.*

Mighty Agni, fire and energy, fast and quick, speedily bears and brings food, and functions as instant carrier of communications. Running and rising fast, it joins the company of the winds and, like a galloping horse and current of energy, it travels over vast distances. I invoke Agni (for light, food and communications).

Mandala 4/Sukta 8

Agni Devata, Vamadeva Gautama Rshi

दूतं वा विश्ववदसं हव्यवाहममत्यम ।
यजिष्ठमृञ्जस गिरा ॥ १ ॥

1. *Dūtaṁ vo viśvavedasaṁ havyavāhamamartyam.
Yajiṣṭhamṛñjase girā.*

O scholar and master of the science of fire and energy, with your words and thought you study and develop the power of Agni, carrier of communications, all round operative in the universe, bearer of food and fragrances, imperishable, and most creative, productive, cooperative and valuable catalytic agent of the natural and human world. O men and women of the world, the scientist develops it for you all.

स हि वदा वसुधितिं मह्यं आराधनं दिवः ।
स देवाँ एह व तति ॥ २ ॥

2. *Sa hi vedā vasudhitim mahāñ ārodhanaṁ divaḥ.
Sa devāñ eha vakṣati.*

Ye men and women of the world, that knower

alone knows Agni, treasure hold of heavenly light and divine beneficence of universal wealth. That Agni is great, that alone brings us here the light and graces of nature and divinity.

स वद द्रव आनमं द्रवाँ ऋतायुत दम ।

दाति प्रियाणि चिद्वसु ॥ ३ ॥

3. *Sa veda deva ānamam devāñ ṛtāyate dame.
Dāti priyāṇi cid vasu.*

That brilliant scholar knows the operative powers of nature and knows how to respect and value them. He inspires the learned and noble people, and he energises and moves nature's gifts for the creation of wealth and power in the house of yajna. Agni thus bestows the cherished gifts of wealth and comfort for the good life.

स हाता सद् दूत्यं चिकित्वाँ अन्तरीयत ।

विद्वाँ आराधनं दिवः ॥ ४ ॥

4. *Sa hotā sedu dūtyam cikitvāñ antariyate.
Vidvāñ ārodhanam divah.*

Agni is Chikitvan, all immanent brilliant presence that wields and holds and knows. It is the yajamana as well as deity of the yajamana, which internally energises all motion, communication and activity of life and nature. The knower knows the treasure hold of light, energy and universal intelligence in concentration as well as in expansion.

त स्याम य अग्रय ददाशुहव्यदातिभिः ।

य ई पुष्यन्त इन्धत ॥ ५ ॥

5. *Te syāma ye agnaye dadāśurhavyadātibhiḥ.
Ya im puṣyanta indhate.*

Let us dedicate ourselves to you, Agni, like those who, with liberal offers of havi, give themselves unto you in devotion for the gifts and powers of universal energy, light the fire and make the streams of the waters of life flow free across the globe.

त रा॒या त सु॒वीय'ः सस॒वांसा॒ वि शृ॒ण्विर ।
य अ॒ग्रा द॑धि॒र दु॒वः ॥ ६ ॥

6. *Te rāyā te suvīryaiḥ sasavāṃso vi śṛṇvire.
Ye agnā dadhire duvaḥ.*

They enjoy life in peace and comfort with plenty of wealth and noble strength and powers who study fire, learn about its properties and pursue it with reverence and self sacrifice through the yajna of research and development.

अ॒स्म रा॒या दि॒वदि॒व सं च॑रन्तु पु॒रुस्पृ॑हः ।
अ॒स्म वा॒जास॑ इ॒रता॑म ॥ ७ ॥

7. *Asme rāyo divedive saṁ carantu purusprahaḥ.
Asme vājāsa īratām.*

Let wealths of various kinds and universal value come and abound among us, let food and energy of all varieties flow and arise among us (as divine gifts of Agni, lord of heat and light and cosmic energy).

स वि॒पश्च॑षणी॒नां श॒वसा॑ मानु॒षाणाम॑ ।
अति॑ ि॒पव॑ वि॒ध्यति॑ ॥ ८ ॥

8. *Sa vipraścarṣaṇīnāṁ śavasā mānuṣāṇām.
Ati kṣipreva vidhyati.*

He, Agni, is the most dynamic of brilliant visionaries of the world who, with his power and force, like a flying arrow, shoots off the sufferance and ailments of the people.

Mandala 4/Sukta 9

Agni Devata, Vamadeva Gautama Rshi

अग्रं मृळ मह्यं असि य इमा देवयुं जनम ।
इयथ बहिरासदम ॥ १ ॥

1. *Agne mṛḷa mahāñ asi ya īmā devayun janam.*
Iyetha barhirāsadam.

Agni, be kind and gracious. Great you are as you come to these divinely dedicated people sitting round the fire of yajna and you bless them all round without reserve.

स मानुषीषु दूळभा वि उ पावीरमत्यः ।
दूता विश्वेषां भुवत ॥ २ ॥

2. *Sa mānuṣīṣu dūḷabho vikṣu prāvīramartyaḥ.*
Dūto viśveṣāṁ bhuvat.

He is rare among the human people of the world who is kind, protective, pioneer, exceptional and immortal giver of light and knowledge. May this power be the destroyer of the suffering of entire humanity.

स सद्म परि णीयत हाता मन्दा दिविष्टिषु ।
उत पाता नि षीदति ॥ ३ ॥

3. *Sa sadma pari ṇīyate hotā mandro diviṣṭiṣu.*
Uta potā ni ṣīdati.

3. That light and power, Agni, sacrificing,

sanctifying, happy and rejoicing, is investigated, discovered and worshipped in all holy programmes of life, and everywhere in yajnic homes where it sits as the prime and central presence.

उत॒ ग्रा अ॒ग्नि॒रध्व॑र उ॒ता गृ॒हप॑ति॒दि॒म ।

उत॒ ब्र॒ह्मा नि षी॑दति ॥ ४ ॥

4. *Uta gnā agniradhvara uto gr̥hapatirdame.
Uta brahmā ni ṣīdati.*

And Agni joins the yajna of love and non-violence as master of divine voice, in the home where he abides as the head of family, and in the yajna he presides over as the high priest, having mastered all the Vedas.

व॒षि ह्य॑ध्व॒रीय॑तामु॒पव॑क्ता ज॒नाना॑म ।

ह॒व्या च॒ मानु॑षाणाम ॥ ५ ॥

5. *Veṣi hyadhvarīyatām-upavaktā janānām.
Havyā ca mānuṣāṇām.*

You are the guide of the performers of yajna and teacher of the people in general, and you receive the respect and yajnic gifts and fragrances offered by humanity.

व॒षी॒द्वस्य॑ दू॒त्यं॑ य॒स्य जु॒जा॒षा अध्व॑रम ।

ह॒व्यं म॒तस्य॑ वा ह॒व ॥ ६ ॥

6. *Veṣīdvasya dūtyaṁ yasya jujoṣo adhvaram.
Havyaṁ martasya volhave.*

You accept the message of this devotee whose yajna of love and social cooperation you join without violence, and you receive the inputs of holy fuel to

communicate the meaning, message and fragrance to the destination where it is meant for.

अ॒स्माकं॑ जा॒ष्यध्व॒रम॒स्माकं॑ य॒ज्ञमङ्गि॑रः ।

अ॒स्माकं॑ शृ॒णु॒धी ह॒वम॑ ॥ ७ ॥

7. *Asmākaṁ joṣyadhvaramasmākaṁ yajñam-aṅgiraḥ. Asmākaṁ śṛṇudhī havam.*

You join and accomplish the ends of our holy acts. You expedite our yajna of love and non-violence for social cohesion, O life breath of humanity, Agni, O power omnipresent and omniscient, listen to our call and prayer and bless us with success.

परि॑ त दू॒ळभा॒ रथा॒ स्माँ अ॑श्नातु वि॒श्वतः॑ ।

यन् र॑ सि दा॒शुषः॑ ॥ ८ ॥

8. *Pari te dūlabho ratho'smāñ aśnotu viśvataḥ. Yena rakṣasi dāśuṣaḥ.*

Agni, ruler of the world, may that rare invincible chariot of your power by which you protect the generous givers in yajna, we pray, be directed to us and promote us all round.

Mandala 4/Sukta 10

Agni Devata, Vamadeva Gautama Rshi

अग्र॑ तम॒द्या श्वं॑ न स्तामः॒ कर्तुं॑ न भ॒दं हृदि॑स्पृशम ।

ऋ॒ध्यामा॑ त आ॒हः ॥ १ ॥

1. *Agne tamadyā'svaṁ na stomaiḥ kratuṁ na bhadraṁ hr̥dispr̥śam. Ṛdhyāmā ta ohaiḥ.*

Agni, mighty power of light and motion, with songs of praise and prayer and with holy acts of service

offered in homage to you today, we augment, celebrate and glorify you, fast as nature's waves of energy, bright as intelligence and blissful as yajna, and dear as love closest to the heart.

अ॒था ह्य॒ग्न॒ क॒ताभ॒द्रस्य॒ द॒ तस्य॒ सा॒धाः ।

र॒थी॒त्र॒ह॒तस्य॑ बृ॒ह॒ता ब॒भू॒थ ॥ २ ॥

2. *Adhā hyagne kratorbhadrasya dakṣasya sādhoḥ.
Rathīrṛtasya brhato babhūtha.*

And now Agni, O light and ruler of the world, be the rider and commander of the chariot of the plan and programme of our creative and developmental yajna of the human nation, a yajna which is blissfully fruitful, expertly organised and sophisticated, truthfully in consonance with the laws of nature and the environment and positively good, great and far reaching in consequence for life.

ए॒भि॒ना' अ॒क॒भवा॑ ना अ॒वाङ् स्व॑ण॒ ज्य॒तिः ।

अ॒ग्न॒ वि॒श्व॑भिः सु॒म॒ना अ॒नी॒कः ॥ ३ ॥

3. *Ebhirno arkairbhavā no arvaṇ svarṇa jyotiḥ.
Agne viśvebhiḥ sumanā anīkaiḥ.*

Agni, light and life of the world, majestic as the sun's refulgent glory, good and loving at heart, in response to these our songs of praise and prayer and acts of piety, come straight and bless us with all your forces of protection and promotion and give us, lead us to, the success of our heart's desire.

आ॒भि॒ष्ट' अ॒द्य गी॒भि॒गृ॒णन्ता॒ गृ॒ दा॒श॒म ।

प॒ त॒ दि॒वा न॒ स्त॒नय॑न्ति शु॒ष्माः ॥ ४ ॥

4. *Ābhiṣṭe adya gīrbhir-gr̥ṇanto'gne dāśema.
Pra te divo na stanayanti śuṣmāḥ.*

Agni, brilliant ruling power of the world, speaking in these words of ours to you, we would pay homage to you in appreciation, thanks and praise for your gifts of protection and promotion for us. And see, the people, happy and bold, raise shouts of joy like the roar of thunder from the skies in celebration of your majesty.

तव स्वादिष्टा ग्रु संदृष्टिरिदा चिदहं इदा चिदक्ताः ।
श्रिय रुक्मा न राचत उपाक ॥ ५ ॥

5. *Tava svādiṣṭhā'gne samdr̥ṣṭiridā cidahna idā
cidaktoḥ. Śriye rukmo na rocata upāke.*

Agni, glorious ruler of the world, your gracious eye, equal and beneficent for all, all time whether it is day or night, shines all round like radiance itself expressive of your regality.

घृतं न पूतं तनूररूपाः शुचि हिरण्यम ।
तत्त रुक्मा न राचत स्वधावः ॥ ६ ॥

6. *Ghṛtaṁ na pūtaṁ tanūrarepāḥ śuci hiranyam.
Tat te rukmo na rocata svadhāvaḥ.*

Agni, lord self-refulgent and potent in your own essence, the light of your presence manifesting in the world body is immaculate, pure as ghṛta and sacred as celestial water, and it is unalloyed as gold which shines and pleases like light of the moon and dazzles as radiance of the sun.

कृतं चिद्धि ष्मा सनमि द्वषा ग्रु इनाषि मतात ।
इत्था यजमानादृतावः ॥ ७ ॥

7. *Kṛtaṁ ciddhi śmā sanemi dveṣo 'gna inoṣi martāt.
Itthā yajamānādṛtāvah.*

Agni, lord giver, observer and commander of the law of natural truth and justice, you drive away from mortal humanity and from the man of yajnic performance all sin, hate and enmity even if it has been done and has existed since time immemorial.

शिवाः नः सख्या सन्तु भ्रात्रा ग्रं द्वेषु युष्म ।
सा ना नाभिः सदन् सस्मि धूधन ॥ ८ ॥

8. *Śivā naḥ sakhyā santu bhrātrā' gne deveṣu yuṣme.
Sā no nābhiḥ sadane sasminnūdhan.*

Agni, lord of light and ruler of the world, may our friendship and fraternity among the nobilities and divine personalities of your rule and order be auspicious and blessed, and may that sacred relationship be the anchor and centrehold of our conduct and action in the entire social order of governance, administration and economy of the system.

Mandala 4/Sukta 11

Agni Devata, Vamadeva Gautama Rshi

भद्रं त अग्र सहसि नीकमुपाक आ राचत सूयस्य । रुशद
दृश ददृश नक्त्या चिदरूति तं दृश आ रूप अ त्म ॥ १ ॥

1. *Bhadraṁ te agne sahasinnanīkamupāka ā rocate
sūryasya. Ruśad dṛṣe dadṛṣe naktayā cidarūkṣi-
taṁ dṛśa ā rūpe annam.*

Agni, mighty presiding power of the world, holy and blissful is your splendour at the dawn of sunrise as it shines in majesty, and while it shines, it is seen by

night also, as glorious to the sight as by day. And in that bright and blissful form of beauty and majesty I see delicious food for life and energy for mind and soul.

वि षाह्यग्र गृणत मनीषां खं वपसा तुविजात स्तवानः ।
विश्वभिद्यद्वावनः शुक द्वस्त ण रास्व सुमहा भूरि
मन्म ॥ २ ॥

2. *Vi śāhyagne gr̥ṇate manīṣāṃ khaṃ vepasā
tuvijāta stavānaḥ. Viśvebhīryad vāvanaḥ śukra
devaistanno rāsva sumaho bhūri manma.*

Agni, lord of light and majesty, universally manifest and acknowledged, while you are praised and honoured by the devotee with the action and inspiration of your light and glory, break open the locks of the mind and intellect of the devotee since, O lord of brilliance and purity, commanding the grandeur of the world and giving with and through all the divine powers of nature and humanity, you bless us with the knowledge and wisdom of the living world.

त्वद्ग्र काव्या त्वन्मनीषास्त्वदुक्था जायन्त राध्यानि ।
त्वदति दविणं वीरपशा इत्थाधिय दाशुष मर्त्याय ॥ ३ ॥

3. *Tvadange kāvyā tanmanīṣāstvadukthā jāyante
rādhyāni. Tvadeti draviṇaṃ vīrapeśā itthādhiye
dāsūṣe martyāya.*

Agni, lord of light, energy and intelligence, by you are great poems inspired. From you flows genius and intelligence. By you are revealed hymns of celebration and holy action. From you arise the resources of life for development. O lord of valour and beauteous form, from you flow the wealths of existence in

circulation for the mortal man of versatile intelligence and generosity.

त्वद्वाजी वाजंभरा विहाया अभिष्टिकृज्जायत सत्यशुष्मः ।
त्वदयिद्वज्जूता मयाभुस्त्वदाशुजूजुवाँ अग्र अवा ॥ ४ ॥

4. *Tvad vājī vājambharo vihāyā abīṣṭikṛjjāyate satyaśuṣmaḥ. Tvad rayirdevajūto mayobhus-tvadāśur-jūjuvāñ agne arvā.*

From you arises heroic energy, victorious power, all expansive and unfailingly true which wins the desired object of all round success. From you is created the wealth produced, expanded and multiplied by noble experts which is full of blessings. From you is created the self-driven transport of high velocity which reaches the destination instantly. Such you are, Agni, tremendous source of inexhaustible energy.

त्वामग्र पथमं देवयन्तां द्वं मर्ता अमृत मन्दर्जिह्वम् ।
द्वषायुतमा विवासन्ति धीभिदमूनसं गृहपतिममूरम् ॥ ५ ॥

5. *Tvāmagne prathamam devayanto devam martā amṛta mandrajihvam. Dveṣoyutamā vivāsanti dhībhir-damūnasam grhapatim-amūram.*

You, Agni, lord and master of light and knowledge, energy and power, mortal men in search of joy and beauty, light and immortality seek, serve and develop you with their acts and intelligence, as first and foremost power of life, brilliant and generous, immortal, sweet and joyous of tongue, free from hate and enmity, self-controlled and all-controller, wise and perfect master of the household.

आ॒र अ॒स्मद॑म॒तिमा॒र अ॒हं आ॒र वि॒श्वं दु॒म॒तिं य॒प्ति॒पासि॑ ।
 दा॒षा शि॒वः स॒हसः॑ सू॒ना अ॒ग्न॒ यं द॒व आ चि॒त्सर्च॑स
 स्व॒स्ति ॥ ६ ॥

6. *Āre asmadamatimāre aṅha āre viśvāṁ durmatim yannipāsi. Doṣā śivaḥ sahasaḥ sūno agne yaṁ deva ā cit sacase svasti.*

Agni, child of omnipotence and patience, take off from us callousness, take away sin, take away all hate and enmity from the world. Whosoever you protect, you promote, lord generous and refulgent, you are good and kind to him night and day. He is blest. May all be good and gracious!

Mandala 4/Sukta 12

Agni Devata, Vamadeva Gautama Rshi

य॒स्त्वाम॑ग्न॒ इ॒न॒ध॒त॒ य॒त॒स्त्रु॒क्त्रि॒स्त॒ अ॒ ऽ कृ॒ण॒व॒त्स॒स्मि॒ इ॒ह॒न॒ ।
 स॒ सु॒ द्यु॒म्न॒र्भ्य॑स्तु॒ प॒स॒ ऽ त॒व॒ क॒त्वा॒ जा॒त॒व॒द॒श्चि॒-
 क्ति॒त्वा॒न॒ ॥ १ ॥

1. *Yastvāmagna inadhate yatasruk triste annaṁ kṛṇavat sasminnahan. Sa su dyumnairabhyastu prasakṣat tava kratvā jātavedaścikitvān.*

Agni, lord and master of light, knowledge and wealth, he who lights and serves you with ladlefuls of ghrta for the offering of food thrice every day will be blest with wealth, honour and well being all round by virtue of his service to you and noble works, O Jataveda, lord of universal knowledge, and he will be enlightened with knowledge and self-awareness.

इ॒ध॒मं॑ य॒स्त ज॒भर॑च्छ॒श्रमा॒णा म॒हा अ॑ग्र॒ अनी॒क॒मा स॑प॒यन॑ ।
स इ॒ध॒नः॑ प॒ति दा॒षामु॒षासं॑ पु॒ष्य॒न॒यिं स॑च॒त घ्न॑ मि॒त्रान॑ ॥ २ ॥

2. *Idhmaṁ yaste jabharacchaśramāṇo maho agne anīkamā saparyan. Sa idhānaḥ prati doṣāmu-
ṣāsaṁ puṣyan rayiṁ sacate ghnannamitrān.*

Agni, lord sublime commanding power and force, any person of high endeavour who bears and takes you forward, serving your great force and splendour, he/she is blest with wealth and grandeur, rising in strength and power, blazing with light and fire and eliminating hate and enmity every day and night.

अ॒ग्निरी॑श बृ॒ह॒तः । त्रि॒य॒स्या॒ ग्नि॒वाज॑स्य॒ पर॒मस्य॑ रा॒यः ।
दधा॑ति॒ रत्नं॑ वि॒ध॒त य॒वि॒ष्ठा॒ व्य॑नु॒षड्म॒त्याय॑ स्व॒धावा॑न ॥ ३ ॥

3. *Agnirīṣe brhataḥ kṣatriyasyā'gnirvājasya paramasya rāyaḥ. Dadhāti ratnaṁ vidhate yaviṣṭho vyānuṣaṁmartyāya svadhāvān.*

Agni rules and commands the great order of defence, governance and law of society. Agni rules over the highest wealth of food, energy and movement. Strongest and most youthful, Agni, holding and commanding his own essential sustenance, food, energy and power, ever in unison with the celebrant, bears and secures the jewel assets of life for mortal humanity all round.

य॒च्चि॒द्धि॑ तं पु॒रु॒ष॒त्रा य॒वि॒ष्ठा चि॑त्ति॒भि॒श्च॒कृ॒मा क॑च्चि॒दागः॑ ।
कृ॒धी॒ ष्व॑स्माँ॒ अदि॑तर॒नागा॒न्व्यनांसि॑ शि॒श्र॒था वि॒ष्व॒ग॒ग्र ॥ ४ ॥

4. *Yacciddhi te puruṣatrā yaviṣṭhā'cittibhiścakṛmā kaccidāgaḥ. Kṛdhiṣvasmāñ aditeranāgān vye-nāṁsi śīsratho viṣvagagne.*

Agni, youthful lord of light and the world of light, if we, unawares or out of ignorance, happen to commit something sinful, whatever it be, among your devoted people, then free us from that sin and render us sinless children of the good earth. Relax the hold of all sin and evil from over us.

महश्चिदग्र एनसा अभीक ऊवाहुवानामुत मत्यानाम । मा
तु सखायः सदमिदिषाम यच्छा ताकाय तनयाय शं
याः ॥ ५ ॥

5. *Mahaścidagna enaso abhīka ūrvād devānāmuta martyānām. Mā te sakhāyaḥ sadamid riṣāma yacchā tokāya tanayāya śaṁ yoh.*

Agni, lord of light and purity of power, save us even from great and extensive sin committed or suffered either close to or among the noblest powers or the ordinary mortals, let us never be hurt or injured. We are your friends. Give us peace and well being for our children and further future generations.

यथा हृत्यद्वसवा गार्यं चित्पदि षिताममुञ्चता यजत्राः ।
एवा ष्वस्मन्मुञ्चता व्यंहः प तायग्र पतरं न आयुः ॥ ६ ॥

6. *Yathā ha tyad vasavo gauryaṁ cit padī ṣitāma-muñcatā yajatrāḥ. Evo ṣvasmanmuñcatā vyañhaḥ pra tāryagne prataraṁ na āyuh.*

Vasus, holy divines of knowledge and speech dedicated to Dharma and education, just as you release language, bonded in word, meaning and object all integrated, free into expression and communication, similarly loosen the bonds of sin from us to set us free and take us across the seas of life which must be crossed

with merit and virtue.

Mandala 4/Sukta 13

Agni Devata, Vamadeva Gautama Rshi

पत्य॒ग्निरु॒षसा॒मग॑म॒ख्यद्वि॒भाती॒नां सु॒मना॑ रत्न॒धर्य॑म ।

या॒तम॑श्विना सु॒कृता॑ दु॒राण॑मुत्सू॒या ज्या॒तिषा॑ द॒व ए॒ति ॥ १ ॥

1. *Partyagnirūṣasāmagramakhyad vibhātīnām sumanā ratnadheyam. Yātamaśvinā sukr̥to duroṇamut sūryo jyotiṣā deva eti.*

Agni, brilliant as sun, vibrant as wind and potent as electric energy, stirs in advance of the lights of rising dawns happy at heart, and the Ashvins, currents of elevating energy, move on to the house of the man of noble acts, a house blest with the jewels of life, while the refulgent sun, generous giver of the breath of life, moves on (on its daily round) with its light.

ऊ॒र्ध्वं भा॒नुं स॒विता॑ द॒वा अ॒श्रद॑ द॒प्सं द॒विध्व॑द्ग॒विषा॑ न स॒त्वा ।

अ॒नु व॒तं वरु॑णा य॒न्ति मि॒त्रा यत्सूर्य॑ दि॒व्यारा॑हय॒न्ति ॥ २ ॥

2. *Ūrdhvaṁ bhānuṁ savitā devo āśred drapsaṁ davidhvaḍ gaviṣo na satvā. Anu vrataṁ varuṇo yanti mitro yat sūryaṁ divyārohayanti.*

The refulgent sun, giver of light and life's energy, radiates the light on high and, as if in love with the earth, diffuses the particles of light around in space with passion. And according to the laws of Nature, Varuna and Mitra, waters and winds, and all other causes which elevate the sun rise to activity by the sun on their appointed course.

यं सीमकृण्वन्तमस विपृच ध्रुव ताम् अनवस्यन्ता अथाम ।
तं सूर्यं हुरितः सम यद्द्वीः स्पशं विश्वस्य जगता वहन्ति ॥ ३ ॥

3. *Yam sīmakṛṇvan tamase vipṛche dhruvakṣemā anavasyanto artham. Tam sūryam haritaḥ sapta yāhvīḥ spaśaṁ viśvasya jagato vahanti.*

One of the objects which for sure the fixed centres of cosmic energy for sustenance dedicated to their appointed task create for the dispulsion of darkness is the sun. That sun, centre, eye and light of the entire moving world of the solar system, seven mighty forces of nature carry and conduct and seven blazing rays of light radiate for the appointed purpose.

वहिष्ठभिविहरन्यासि तन्तुमवव्यय त्सितं देव वस्म ।
दविध्वता रश्मयः सूर्यस्य चमवावाधुस्तमा अप्सवन्तः ॥ ४ ॥

4. *Vahiṣṭhebhiviharanyāsi tantumavavyayanna-sitaṁ deva vasma. Davidhvato raśmayāḥ sūryasya carmevāvādhustamo apsvantaḥ.*

O Deva, refulgent sun, borne by seven mighty carriers of light, you go round in orbit radiating your rays and dispelling the cover of darkness. The vibrating rays of the sun in the middle regions of the sky remove the mantle of darkness.

अनायता अनिबद्धः कथायं न्यङ्ङुत्ताना व पद्यत न ।
कया याति स्वधया का ददश दिवः स्कम्भः समृतः पाति
नाकम् ॥ ५ ॥

5. *Anāyato anibaddhaḥ kathāyaṁ nyanṇuttāno'va padyate na. Kayā yāti svadhayā ko dadarśa divaḥ skambhaḥ samṛtaḥ pāti nākam.*

Unsupported and unbound, high up above yet looking downward, how is it sustained? Why doesn't it fall down? By what strength of its own does it go on? Who sees it thus behave? The pillar sustainer of the vault of heaven with the cosmic law of Rtam sustains it too. Who sees that pillar of the universe which sustains this giver of bliss?

Mandala 4/Sukta 14

Agni Devata, Vamadeva Gautama Rshi

पत्यग्रिरुषस' जातवदा अख्यद्व र चमाना मह'भिः ।

आ नासत्य रुगाया रथेनमं यज्ञमुप न यातमच्छ ॥ १ ॥

1. *Pratyagnirūṣaso jātavedā akhyad devo rocamānā mahobhiḥ. Ā nāsatyorugāyā rathenemaṁ yajñamupa no yātamaccha.*

Refulgent Agni, omnipresent in the world of existence, with his own grandeur and lustre lights up the bright and beautiful dawns. Hey Ashvins, ever true and beautiful, universally praised harbingers of light, twofold breath of energy, teacher and preacher, come well by the chariot and grace this yajna of ours.

ऊर्ध्वं क्रतुं सविता द्व अश्रज्य त्रिविश्वस्म भुवनाय कृण्वन । आपा द्यावापृथिवी अन्तरि' ऽ वि सूय' रश्मि-भिश्चकितानः ॥ २ ॥

2. *Ūrdhvaṁ ketuṁ savitā devo aśrejyotirviśvasmai bhuvanāya kṛṇvan. Āprā dyāvāpṛthivi antarikṣaṁ vi sūryo raśmibhiścekitānaḥ.*

May Savita, brilliant and generous, giver of light and life's energy, create light and radiate energy high

up and give enlightenment to the whole world, as the refulgent sun, with its rays, illuminates the heaven and earth and the skies.

आवहन्त्यरुणीज्य तिषागान्मही चित्रा रश्मिभिश्च-
किंताना । प्रब॒धयन्ती सुवि॒ताय॑ द॒व्यु॑षा इ॒यत सुयुजा॑
रथेन ॥ ३ ॥

3. *Āvahantyarunīrjyotiṣāgānmahī citrā raśmibhiś-
cekitānā. Prabodhayantī suvitāya devyūṣa īyate
suyujā rathena.*

Crimson clad in brilliance, great and glorious, bright with morning rays, comes the blessed dawn by the chariot in top-notch harness, awaking the world to the joy and bliss of the new day.

आ वां वहि॑ष्ठा इह त वहन्तु रथा॑ अश्वास॑ उ॒षस॑ व्यु॒ष्ट । इम
हि वां मधु॑पया॒य स मा॑ अ॒स्मिन्य॒ज्ञ वृष॑णा मादयथाम ॥ ४ ॥

4. *Ā vāṁ vahiṣṭhā iha te vahantu rathā aśvāsa uṣaso
vyuṣṭau. Ime hi vāṁ madhupeyāya somā asmin
yajñe vṛṣaṇā mādayethām.*

Come ye Ashvins, harbingers of the dawn, breath and beauty of the morning, men and women dedicated to Divinity, may these strong chariots and horses bring you here in the light of the dawn. These honey drinks of soma, vital energy of life, are for you. Come, virile ones, and rejoice in this yajna (of the creation of a new day).

अना॒यता॑ अ॒निब॑द्धः क॒थायं॑ न्यङ्ङु॒त्ताना॑ व॒ पद्य॑त न ।
कया॑ याति स्व॒धया॑ का द॒दश॑ दि॒वः स्क॒म्भः स॒मृतः॑ पा॒ति
नाक॑म ॥ ५ ॥

5. *Anāyato anibaddhaḥ kathāyaṁ nyaññuttāno'va
padyate na. Kayā yāti svadhayā ko dadarśa
divaḥ skambhaḥ samṛtaḥ pāti nākam.*

So close and unsupported, unbound and free, so wide and high looking down, as it is, what is that power which holds it up from falling down? By what force of its own does it go on as it does? Who sees that power, pillar sustainer of the vault of heaven, which sustains it with the cosmic law of Rtam, blissful as it is? Agni.

Mandala 4/Sukta 15

*Agni, Somaka Sahadevyā and Ashvinau Devatā,
Vamadeva Gautama Rshi*

अ॒ग्नि॒हाता॑ ना अध्व॒र वा॒जी सन्प॒रि णी॒यत ।
द॒वा द॒वषु॑ य॒ज्ञियः॑ ॥ १ ॥

1. *Agnirhotā no adhvare vājī san pari ṇīyate.
Devo deveṣu yajñīyaḥ.*

Agni, brilliant leader, sustainer, yajaka and the clarion call of our yajna, most refulgent of the brilliants, most adorable of the adorables, being potent and warlike as a missile, is conducted all round and followed in the corporate business of our life.

परि॑ त्रि॒विष्ट्य॑ध्व॒रं यात्य॒ग्नी र॒थीरि॑व ।
आ द॒वषु॑ पया॒ दध॑त ॥ २ ॥

2. *Pari tviṣṭyadhvaram yātyagnī rathīriva.
Ā deveṣu prayo dadhat.*

Agni, leader and pioneer, like a hero of the war chariot goes thrice round and round the yajna of our

corporate life, bearing the wealth of peace and well-being among the noble powers and peoples of the world.

परि वाजपतिः क्विरग्निहव्यान्त्यकमीत ।

दधदत्नानि दाशुष ॥ ३ ॥

3. *Pari vājapatiḥ kavir-agnir-havyānyakramīt.
Dadhad ratnāni dāśuṣe.*

Agni, lord of food, energy and the dynamics of life and society, commanding a full poetic vision of corporate life, comprehends the gifts and oblations of the holy fire of the nation, bearing the jewels of life's wealth for the generous giver.

अयं यः सृज्जय पुरा दववात समिध्यत ।

द्युमाँ अमित्रदम्भनः ॥ ४ ॥

4. *Ayam yaḥ sṛñjaye puro daivavāte samidhyate.
Dyumāñ amitradambhanah.*

This is he, that fiery and brilliant Agni, leader of yajna, vanquisher of the enemies of life and society, who is lighted and joined first of all in corporate struggles for the attainment of the holy gifts of Divinity.

अस्य घा वीर इवता ग्रीशीत मत्यः ।

तिग्मजम्भस्य मी हुषः ॥ ५ ॥

5. *Asya ghā vīra īvato' gnerīśīta martyaḥ.
Tigmajambhasya mīlhuṣaḥ.*

Only that brave man among mortals can command the wealth and power of the world who is a yajnic follower of this Agni, dynamic leader, generous giver and unflinchingly just and powerful.

तमव॑न्तं न सा॑न॒सिमरु॑षं न दि॒वः शि॒शुम॑ ।

म॒मृ॒ज्यन्त॑ दि॒वदि॒व ॥ ६ ॥

6. *Tamarvantam na sānasimaruṣam na divaḥ śiśum.*
Marmrjyante divedive.

Him the followers serve, adorn and adore day by day who is lovable and victorious like a war horse and brilliant as a very child of heavenly light.

बा॒ध॒द्यन्मा॑ हरि॑भ्यां कुमा॒रः सा॑हद॒व्यः ।

अच्छ॑ न हू॒त उ॒दर॑म ॥ ७ ॥

7. *Bodhadyanmā haribhyām kumārah sāhadev-*
yah. Acchā na hūta udaram.

Neither well informed nor inspired nor fully prepared as I am, may the youthful Agni, companion power of divinity, awaken and inform me by the gifts of Ashvins, light and knowledge of the teacher and the preacher, breath and beauty of nature and the light and fragrance of yajna.

उ॒त त्या॑ य॒ज॒ता ह॑री॒ कुमा॒रात्सा॑हद॒व्यात॑ ।

प॒य॒ता स॒द्य आ॑ द॒द ॥ ८ ॥

8. *Uta tyā yajatā harī kumārāt sāhadevyāt.*
Prayatā sadya ā dade.

I readily accept the breath and beauty of nature and the light and fragrance of yajna, gifts of the Ashvins, teachers and preachers, adorable messengers of life coming from Agni, youthful brilliance of Divinity.

ए॒ष वा॑ द॒वाव॑श्विना कुमा॒रः सा॑हद॒व्यः ।

दी॒घायु॑रस्तु॒ साम॑कः ॥ ९ ॥

9. *Eṣa vo devāvaśvinā kumāraḥ sāhadevyah.
Dīrghāyurastu somakah.*

Divine Ashvins, teachers and preachers, may this youth, your celebrate disciple, dedicated to Divinity, be blest with long life, blest with the light of peace and well-being.

तं युवं दवावश्विना कुमारं साहद्वयम् ।
दीघायुषं कृणातन ॥ १० ॥

10. *Tam yuvaṁ devāvaśvinā kumāraḥ sāhadevyam.
Dīrghāyusaṁ kṛṇotana.*

Divine Ashvins, messengers of the light of Divinity, brilliant and generous teachers and preachers, both of you bless this youth, devotee of Divinity, with long life.

Mandala 4/Sukta 16

Indra Devata, Vamadeva Gautama Rshi

आ सत्या यातु मघवाँ ऋजीषी दवन्त्वस्य हरय उप
नः । तस्मा इदन्धः सुषुमा सुद मिहाभिपित्वं करत
गृणानः ॥ १ ॥

1. *Ā satyo yātu maghavāñ ṛjīṣī dravantvasya haraya
upa naḥ. Tasmā idandhaḥ suṣumā sudakṣami-
hābhipitvaṁ karate gṛṇānaḥ.*

May Indra, lord ruler of the world, ever true, mighty bounteous and ever righteous in natural ways, come to us. May his men and powers hasten to us to help and bless. For his sake we produce energising food and distil exciting soma. Praised and appreciated and praising and appreciating, he provides us all with

sustenance and protection in this world order.

अवस्य शूराध्वना नान्तस्मि ता अद्य सर्वन मन्दध्य ।

शंसात्युक्थमुशनव वधाश्चिकितुष असुराय मन्म ॥ २ ॥

2. *Ava sya śūrādhvano nānte'smin no adya savane mandadhyai. Śaṁsātyukthamuśaneva vedhā-ścikituṣe asuryāya manma.*

Indra, such as you are, guard us in this yajnic programme of holy living so that we may enjoy life and you too be happy with us. Guard us, pray, O Ruler, as you would the boundaries of the path of progress. Forsake us not till the end. The wise celebrant like a poet and lover sings songs of adoration and speaks words of wisdom to enlighten the simple innocents eager to learn and pray.

कविन निष्यं विदथानि साधन्वृषा यत्सकं विपिपाना
अर्चात । दिव इत्था जीजनत्सप्त कारूनह्ना चिच्चकुवयुना
गृणन्तः ॥ ३ ॥

3. *Kavirna niṣyam vidathāni sādhan vṛṣā yat sekam vipipāno arcāt. Diva itthā jījanat sapta kārū-nahnā ciccakrurvayunā grṇantah.*

The generous man of might and vision accomplishing the performance of various yajnas of science, like a poet, receiving mysteriously but surely the shower of light from above, preserving it with reverence and advancing it, creates knowledge from the light above, and then the scholars, admiring and pursuing it further by day, create seven kinds of science and technology and raise seven orders of scientists and technologists. (The mantra suggests the science of

spectrum and development of light technology.)

स्व॑यद्वदि॑ सु॒द्र॒शी॒कम॒कमहि॑ ज्याती॑ रुरुचुयद्ध॒ वस्ताः॑ ।
अ॒न्धा तमांसि॑ दु॒धिता वि॒च । नृ॒भ्यश्चकार॑ नृ॒तमा
अ॒भिष्टा॑ ॥ ४ ॥

4. *Svaryad vedi sudrśīkamarkairmahi jyotī ruru-
curyaddha vastoh. Andhā tamāmsi dudhitā
vicakṣe nr̥bhyaścakāra nṛtamo abhiṣṭau.*

The heavenly light and paradisaal bliss that is revealed by the reflections of knowledge and radiations of the sun, the greatness and sublimity of ultimate reality that is revealed and shines as the dawn of the day, the impenetrable layers of darkness that are laid open and bare, all that, Indra, the best of men and highest of leaders and divinities, does for the sake of humanity for their highest good so that all may see and admire.

व॒व । इ॒न्द्रा अ॒मितमृ॒जीष्पु॑भ आ प॒पा रा॒दसी॑ म॒हित्वा ।
अ॒तश्चि॒दस्य॑ म॒हिमा वि र॑च्य॒भि या वि॒श्वा भु॒वना
ब॒भूव॑ ॥ ५ ॥

5. *Vavakṣa indro amitamṛjīṣyubhe ā paprau rodasī
mahitvā. Ataścidasya mahimā vi recyabhi yo viśvā
bhuvanā babhūva.*

Indra, lord supreme of nature and Rtam, the law of nature, wiolds and sustains both heaven and earth, immeasurable though they are. He pervades both and transcends them with his power and grandeur. For this very reason, his power and grandeur too exceeds everything else of the universe since he pervades, transcends and presides over all the regions of the universe in existence.

विश्वानि श्का नयाणि विद्वानपा रिरच सखिभिनिक्तामः ।
अश्मानं चिद्य बिभिदुवचाभिवजं गामन्तमुशिजा वि
ववुः ॥ ६ ॥

6. *Viśvāni śakro naryaṇi vidvānapo rireca sakhi-
bhir-nikāmaiḥ. Aśmānaṁ cid ye bibhidur-
vacobhir-vrajaṁ gomantam-uśijo vi vavruḥ.*

Indra, world ruler, commanding knowledge and power, exhausts all the possibilities of human action with his dedicated friends who, even with words of command, break down adamant resistance and, passionate for action, open up and reveal the hidden treasures of wealth and energy of nations, like cowherds releasing cows from the stalls or winds breaking the clouds and releasing the waters.

अपा वृत्रं वविवांसं पराहन्पावत्त वजं पृथिवी सचताः ।
पाणींसि समुद्रियाण्यनाः पतिभवञ्छवसा शूर धृष्णा ॥ ७ ॥

7. *Apo vṛtraṁ vavrivāṁsaṁ parāhan prāvat te
vajraṁ pṛthivī sacetāḥ. Prārṇāṁsi samudri-
yāṇyainoḥ patirbhavañchavasā śūra dhṛṣṇo.*

Indra, ruler of the world, just as, when thunderous rays of the sun break the dark cloud holding waters of rain, the earth rejoices and rivers flow to the sea, so O mighty one, all-aware and intrepidable hero, be the master protector and promoter ruler with your strength and power and, by virtue of the centrifugal force of your power and law, break open the dark strongholds of energy and action, and let the freedom and vitality of humanity flow in action unto the ocean of eternal Divinity.

अ॒पा यददिं॑ पु॒रुहू॒त दद॑रा॒विभु॑वत्स॒रमा॒ पू॒र्व्यं त॑ । स ना
न॒ता वाज॑मा द॒धि भू॑रिं॑ गा॒त्रा रु॒ज ऽङ्गि॑राभिगृणा॒नः ॥ ८ ॥

8. *Apo yadadriṃ puruhūta dardarāvirbhuvat saramā pūrvyam te. Sa no netā vājamā darśi bhūri gotrā rujann-aṅgirobhir-grṇānah.*

Indra, universal celebrity, when you break the cloud of hoarded potentials and your simple and straight policy of governance and administration comes into full view on earth, then you, such leader and commander of ours, sung and celebrated by scholars and scientists, manifest your power and policy further and break open the many centre-holds of human intelligence and social energy.

अ॒च्छा क॒विं नृ॑मणा गा अ॒भिष्टा॑ स्व॒षाता॒ मघ॑व॒ ऽध॑मानम ।
ऊ॒तिभि॑स्तमिषणा द्यु॒म्नहू॑ता॒ नि मा॒यावा॑नब॒ह्मा द॑स्यु॒रत ॥ ९ ॥

9. *Acchā kavim nrmaṇo gā abhiṣṭau svarṣātā maghavan-nādhmānam. Ūtibhis-tamiṣaṇo dyumnahūtau ni māyāvānabrahmā dasyurarta.*

Indra, winner of the light of heaven and harbinger of light on earth, lover of humanity, lord of glory, for the sake of desired goals and for the achievement of honour, wealth and excellence, inspire the poet, promote language and education, advance the seeker, scientist and researcher, with protection and incentive, and whoever be the clever exploiter opposed to knowledge, social good and general well being, let him be defeated.

आ द॑स्यु॒ग्ना म॑न॒सा या॒ह्यस्तं॑ भुव॒त्त कु॑त्सः स॒ख्य नि॒कामः॑ ।
स्व या॒ना नि॑ ष॒दतं॑ स॒रूपा॒ वि वां चि॑कित्सदृ॒तचि॒द्ध
नारी॑ ॥ १० ॥

10. *Ā dasyughnā manasā yāhyastam bhuvat te kutsaḥ sakhye nikāmaḥ. Sve yonau ni śadataṁ sarūpāvi vām cikitsadṛtaciddha nārī.*

O destroyer of the wicked, come home to your own with your heart and soul. May the sage and the warrior be eager for your friendship. May both of you, being of equal mind, sit together in the home. May the woman, discriminative and expert in the sacred law of Dharma, know you well and cooperate.

यासि कुत्सन स॒रथ॑मव॒स्युस्ता॒दा वा॒तस्य॒ हया॒री॒शानः ।

ऋ॒जा वा॒जं न ग॒ध्यं यु॒यूष॑न्क्विवि॒द ह॒न्पा॒याय॒ भूषा॑त ॥ ११ ॥

11. *Yāsi kutsena sarathamavasyustodo vātasya haryorīśānaḥ. Rjra vājam na gadhyam yuyūṣan kaviryadahan pāryāya bhūṣāt.*

You advance with the thunderbolt, O protector of the people, destroyer of enemies, riding the chariot, commanding the house like currents of the winds, a very team of energy and velocity in hand, the lord of vision and creation who destroys the wicked and wins the glory of victory.

कु॒त्साय॒ शु॒ष्णाम॒शुषं॒ नि ब॑हीः प॒पित्व॒ अ॒ह्नः कु॒र्य॒वं स॒हस्रा॑ ।

स॒द्या द॒स्यु॒न्प मृ॑ण कु॒त्स्यन् प॒ सूर॑श्च॒क्रं वृ॑हताद॒भीक॑ ॥ १२ ॥

12. *Kutsāya śuṣṇamaśuṣam ni barhīḥ prapitve ahnaḥ kuyavam sahasrā. Sadyo dasyūn pra mṛṇa kutsyena pra sūraścakraṁ bṛhatādabhīke.*

For the sake of the wise and discriminate, you root out persistent want and drought. On the rise of the day you overthrow a thousand forms of pettiness and stinginess. You destroy the evil and the wicked by your

thunderous force and, like the solar orb, scatter the enemy forces all round.

त्वं पिपुं मृगयं शूशुवांसमृजिश्वन वदथिनाय रन्धीः ।
पञ्चाशत्कृष्णा नि वपः सहस्रा त्वं न पुरा जरिमा वि
ददः ॥ १३ ॥

13. *Tvaṃ pipruṃ mṛgayam śūśuvāṃsam-rjiśv-ine vaidathināya randhīḥ. Pañcāśat kṛṣṇā ni vapaḥ sahasrā 'tkam na puro jarimā vi dardah.*

For the sake of the man of rectitude and continuance of law abiding generations of the pious yajniks, you subdue the swollen and wide spread wastours, hunters of forest wealth and destroyers of social good. Create a new force of fifty thousand warriors and like a storm of wind blow off the enemy strongholds, changing the old outmoded forms for the new.

सूर उपाक तन्वं दधाना वि यत्त चत्यमृतस्य वपः ।
मृगा न हस्ती तविषीमुषाणः सिंहा न भीम आयुधानि
बिभ्रत ॥ १४ ॥

14. *Sūra upāke tanvaṃ dadhāno vi yat te cetya-mṛtasya varpaḥ. Mṛgo na hastī taviṣīmuṣāṇaḥ sinho na bhīma āyūdhani bibhrat.*

Indra, warrior hero blazing as the sun, around you the new form of your immortal self manifesting a new character wielding new arms appears like a mighty elephant, a ferocious lion, awfully burning off the lustre of enemy forces.

इन्द्रं कामा वसूयन्ता अगमन्त्स्वमी ह न सर्वन चक्रानाः ।
श्रवस्यवः शशमानास उक्थराका न रण्वा सुदृशीव
पुष्टिः ॥ १५ ॥

15. *Indraṁ kāmā vasūyanto agmantsvarmīlḥe na savane cakānāḥ. Śravasyavaḥ śaśamānāsa ukthairoko na raṇvā sudṛṣṭiva puṣṭiḥ.*

Those who love life, wish for the wealth of life, strive for the bliss of heaven on earth through yajnic action, desire for food, energy and victory in the battle of living, and with songs of praise and faith wish to achieve delightful health and nourishment in a paradisaal home, all should go and join Indra, brilliant and potent ruler of the world.

तमिद्व इन्द्रं सुहवं हुवम् यस्ता चुकार नया पुरुणि । या
मावत जरित्र गध्यं चिन्मू वाजं भरति स्पारहाधाः ॥ १६ ॥

16. *Tamidva indraṁ suhavaṁ huvema yastā cakāra naryā puruṇi. Yo māvate jaritre gadhyaṁ cinma-kṣū vājaṁ bharati spārharādhāḥ.*

For sure that Indra, holily invoked and honoured, we invoke, join and celebrate, Indra who does all those many wondrous things for humanity, who, for the celebrant like me, bears and provides all the many desired kinds of food, energy and victory, and who is the source giver of things we love for all mankind.

तिग्मा यदन्तरशनिः पताति कस्मिञ्चिच्छूर मुहुक जना-
नाम । घारा यदयं समृतिभवात्यध स्मा नस्तन्वा बाधि
गापाः ॥ १७ ॥

17. *Tigmā yadantaraśaniḥ patāti kasmiñcicchūra muhuke janānām. Ghorā yadarya samṛtir-bhavā-tyadha smā nasthanvo bodhi gopāḥ.*

Indra, lord of excellence and glory, mighty brave hero, if a blazing thunderous missile falls like lightning

upon the people in the midst of some battle, or, O celebrated lord, some terrible battle conflicts arise on the earth, then you alone, O world ruler, are the protector of our body of humanity you know.

भुवा॑ वि॒ता वाम॑दे॒वस्य॑ धी॒नां भुवः॑ सखा॒वृका॑ वाज॒साता॑ ।
त्वामनु॑ प॒म॒ति॒मा जग॑न्मा॒रु॒शंसा॑ ज॒रित्र॑ वि॒श्वध॑ स्याः ॥ १८ ॥

18. *Bhuvo'vitā vamdevasya dhīnām bhuvah sakhā-vṛko vājasātau. Tvāmanu prmtimā jaganmoru-śaṁso jaritre viśvadha syāḥ.*

Indra, ruler of the world, be protector of the holy and graceful scholar and promoter of arts and sciences. Be our friend and supporter, free from greed and violence in the battles of life for victory so that, O lord universally celebrated, we may follow our good sense and your guidance. Be the bearer and giver of the world's wealth for the faithful celebrant.

ए॒भि॒नृ॒भि॒रि॒न्द त्वा॒यु॒भि॒ष्ट्वा म॒घव॑द्वि॒मघ॑व॒न्वि॒श्व आ॒जा ।
द्या॒वा न द्यु॒म्न॒र॒भि स॒न्ता अ॒यः ।॒पा म॑द॒म श॒रद॑श्च
पू॒र्वीः ॥ १९ ॥

19. *Ebhirnṛbhirindra tyāyubhiṣṭvā maghvadbhir-maghavan viśva ājau. Dyāvo na dhumnairabhi santo aryah kṣapo madema śaradaśca pūrvīḥ.*

Indra, lord of glory, commander of the world's honour and excellence, lord of wealth and grace, with all these leaders of men, your lovers and celebrants all, wealthy, powerful and honourable, and with all our wealth and power, we pray, let us all shine being brilliant as sunrays in the battle of life and let us enjoy and celebrate life and the lord all nights and days and seasons

all the year round on top of the world.

एवदिन्द्राय वृषभाय वृष्ण ब्रह्माकम् भृगवा न रथम् । नू
चिद्यथा नः सुख्या वियाषदसं । उगा विता तनूपाः ॥ २० ॥

20. *Evedindrāya vṛṣabhāya vṛṣṇe brahmākarma
bhṛgavo na ratham. Nū cidyathā naḥ sakhyā
viyośadasanna ugro'vitā tanūpāḥ.*

Thus for Indra, lord of glory, virile and generous, let us create wealth and offer songs of homage and celebration just as the Bhrgus, scientists and engineers, create and offer the chariot, so that he may not forsake us but firmly retain our friendship, and, bright and blazing as he is, he may continue to be our protector and saviour of our body and the social order.

नू ष्टुत इन्द्र नू गृणान इषं जरित्र नद्यां न पीपः । अकारि
त हरिवा बह्व नव्यं धिया स्याम रथ्यः सदासाः ॥ २१ ॥

21. *Nū ṣṭuta indra nū gṛṇāna iṣaṁ jaritre nadyo na
pīpeḥ. Akāri te harivo brahma navyaṁ dhiyā
syāma rathyaḥ sadāsāḥ.*

Indra, appreciated, praised and worshipped, appreciating, approving and praising your devotees, create and give ample food and energy to the celebrants, like rivers flowing and swelling with waters. O lord of speed and transport, with the best of our intellect and imagination, the new homage and new song is created and offered to you. And, we pray, with the same intellect and imagination may we be chariot champions blest with divine gifts of prosperity and spirituality.

Mandala 4/Sukta 17

Indra Devata, Vamadeva Gautama Rshi

त्वं म॒हाँ इ॒न्द्र तु॒भ्यं ह॒ ॥ अ॒नु॒ । त्रं म॒ह॒ना॒ म॒न्य॒त॒ द्याः ।

त्वं वृ॒त्रं श॒र्व॒सा जघ॒न्वा॒न्त॒सृ॒जः सि॒न्धूँ॒रहि॒ना जग॒सा॒नान॑ ॥ १ ॥

1. *Tvaṁ mahāñ indra tubhyaṁ ha kṣā anu kṣatram mañhanā manyata dyauḥ. Tvaṁ vṛtram śavasā jaghanvāntsṛjaḥ sindhūñrahinā jagrasānān.*

Indra, lord ruler of the world, you are great and glorious. The earths do homage to your divine order as do the heavens. By virtue of your glory alone are the earths and heavens revered as great. By your power and prowess you break the cloud and release the floods of water locked up and devoured by the dark and deep of the clouds.

तव॑ त्वि॒षा ज॒नि॒म॒न॒ज॒त॒ द्या रज॒द्भूमि॑भि॒यसा॒ स्वस्य॑ म॒न्याः ।

ऋ॒घा॒य॒न्त॒ सु॒श्व॑ । प॒व॒ता॒स॒ आ॒द॒न्ध॒न्वा॒नि स॒रय॑न्त॒
आ॒पः ॥ २ ॥

2. *Tava tviṣo janimanrejata dyaurejadbhūmir-bhiyasā svsyā manyoḥ. Ṛdhāyanta subhvaḥ parvatāsa ārdandhanvāni sarayanta āpaḥ.*

By your blazing glory, O lord manifest, does the heaven shine and dazzle. By force and fear of your essential law and power does the earth move in order and the deep clouds and mighty mountains, excellent all bound in law, shower rain on deserts and make the floods of water flow.

भि॒न॒द्भि॒रिं श॒र्व॒सा व॒ज॒मि॒ष्ण॒ ॥ वि॒ष्कृ॒ण्व॒ानः स॒ह॒सा॒न आ॒जः ।

व॒धी॒द॒ वृ॒त्रं व॒ज॒ण॒ म॒न्द॒सा॒नः स॒र् ॥ पा॒ ज॒र्व॒सा ह॒त॒वृ॒ष्णीः ॥ ३ ॥

3. *Bhinadgirim śavasā vjramiṣṇannāviṣkṛṇvānaḥ sahasāna ojaḥ. Vadhīdvṛtram vajreṇa manda-sānaḥ sarannāpo javasā hatavṛṣṇīḥ.*

Indra, hero bold and invincible, happy and joyous, striking thunder and lightning with his mighty force, thereby manifesting his lustrous blaze of power, destroys the cloud of darkness with the thunderbolt, making the floods of water flow with rapidity after the vapours have been unlocked and released.

(The mantra is a metaphor of the energies of life, of nature as well as of humanity, being unlocked and released by the ruling power with a strike of the force of law and justice against the strongholds of darkness, evil and selfishness which lock up those energies and prevent them from flowing into channels of progress and evolution.)

सुवीरस्त जनिता मन्यत द्यारिन्दस्य कृता स्वपस्तमा भूत ।
य ई^१ जजान स्व^२र्य^३ सुवजमनपच्युतं सदसा न भूम ॥ ४ ॥

4. *Suvīraste janitā manyata dyaurindrasya kartā svapastamo bhūt. Ya īm jajāna svaryam suvajra-manapacyutam sadaso na bhūma.*

Magnificent and brave is your creator, your maker, to be honoured with reverence and awe, and let the creator, maker, of Indra, the ruler, be brilliant, the very light of the world, doer of great and holy deeds, the very epitome of the world, who gives rise to the great, omnificent, heavily armed and excellently empowered ruler, unswerving and unrelenting from his position, powers and obligations.

य एक इच्छ्यावयति प भूमा राजा कृष्टीनां पुरुहूत इन्द्रः ।
सत्यमनमनु विश्वं मदन्ति रतिं देवस्य गृणता मघानः ॥ ५ ॥

5. *Ya eka iccyāvayati pra bhūmā rājā kṛṣṭīnām puruhūta indrah. Satyamenamanu viśve madanti rātiṁ devasya grṇato maghonaḥ.*

The ruler of the people, Indra, invoked and celebrated by many, all by himself, alone, shakes and stirs many a great one, and surely all his admirers, in response to the munificence and generosity of the brilliant lord of magnificence and majesty, approve and support him, celebrate and rejoice with him.

सत्रा सामा अभव तस्य विश्वं सत्रा मदासा बृहता मदिष्टाः ।
सत्राभवा वसुपतिवसूनां दत्र विश्वा अधिथा इन्द्र
कृष्टीः ॥ ६ ॥

6. *Satrā somā abhavannasya viśve satrā madāso bṛhato madiṣṭhāḥ. Satrābhavo vasupatirva-sūnām datre viśvā adhithā indra kṛṣṭīḥ.*

May all the members and sessions of his assembly be good and true and successful. May all the sessions of the joyous celebrations of this great ruling order be happier than the happiest. Indra, O ruling lord president of the wealth of nations, be true to the entire body of people in the state of prosperity and rule with a mind above everything you rule and possess.

त्वमध पथमं जायमाना म विश्वा अधिथा इन्द्र कृष्टीः ।
त्वं पति प्रवत आशयानमहिं वज्रेण मघवन्वि वृश्चः ॥ ७ ॥

7. *Tvamadha prathamam jāyamāno'me viśvā adhithā indra kṛṣṭīḥ. Tvam prati pravata āśayāna-maḥim vajreṇa maghavan vi vṛścaḥ.*

Indra, lord ruler of the world and destroyer of evil and ignorance, rising high as the first born of the home land, you take over the entire body of the people as presiding power, and then the lowest sections of the people and the sleeping sloth of the population, and then, O lord of fire and power, strike and shake up the sleeping giant with the thunderbolt and root out the serpentine ignorance and darkness.

स॒त्रा॒हणं॑ दा॒धृषिं॑ तुम॒मिन्दं॑ म॒हाम॑पा॒रं वृ॒षभं॑ सुव॒जम॑ । हन्ता॒
या वृ॒त्रं स॒न्निता॑त वाजं॒ दाता॑ म॒घानि॑ म॒घवा॑ सु॒राधाः॑ ॥ ८ ॥

8. *Satrāhaṇaṁ dādhr̥ṣiṁ tumramindraṁ mahāmapāraṁ vṛṣabhaṁ suvajraṁ. Hantā yo vṛtraṁ sanitota vājaṁ dātā maghāni maghavā surādhaḥ.*

Accept, honour and exalt Indra, ruler of the world, destroyer of untruth by the rule of truth and righteousness, bold, inspiring, great, unbounded, mighty generous, wielder of the thunderbolt of law and force, who is destroyer of the dark cloud of evil and selfishness, provider of food, energy and advancement, giver of honour and excellence, magnanimous and all-ways successful achiever of glory.

अ॒यं वृ॒तश्चा॑तयत स॒मीची॑य आ॒जिषु॑ म॒घवा॑ शृ॒ण्व ए॒कः ।
अ॒यं वाजं॑ भ॒रति॑ यं स॒नात्य॑स्य पि॒यासः॑ स॒ख्य स्या॑म ॥ ९ ॥

9. *Ayaṁ vṛtaścātayate samīcīrya ājiṣu maghavā śṛṇva ekaḥ. Ayaṁ vājaṁ bharati yaṁ sanotyasya priyāsaḥ sakhye syāma.*

This ruler, elected, accepted and exalted, inspires and enlightens, he stirs and moves and leads trained armies to the battles of life, is excellent and

magnanimous, listens to people and wins fame, and decides and acts with unique self-confidence. He creates and bears food and energy and leads forward in progress whoever approaches and cooperates with him. Let us all be friends with him and win his love and confidence.

अ॒यं शृ॒ण्व॒ अध॒ जय॑तु॒ द्र॒ ऽय॒मु॒त प॒ कृ॑णु॒त यु॒धा गाः ।
य॒दा स॒त्यं कृ॑णु॒त म॒न्यु॒मि॒न्दा॒ विश्वं॑ दृ॒ हं भ॑य॒त ए॒जद॒-
स्मा॒त ॥ १० ॥

10. *Ayam śṛṇve adha jayannuta ghnannayamuta pra kṛṇute yudhā gāḥ. Yadā satyaṁ kṛṇute manyu-mindro viśvaṁ dṛlham bhayata ejadasmāt.*

This ruler is Indra, of resounding fame is he, winner of victories, destroyer of the killers and destroyers of the world, fights, and by fighting expands the lands of noble rule by the laws of peace. And when he expresses his righteous anger in action against misrule, the entire world, whether firm or unsettled, fears and shakes in awe.

समि॒न्दा॒ गा अ॑ज॒य॒त्सं हि॒र॒ण्या॒ सम॑श्चि॒या म॒घवा॒ या ह॑पू॒वीः ।
ए॒भि॒नृ॒भि॒नृ॒त॒मा अ॒स्य श॒क रा॒या वि॒भ॒क्ता सं॒भ्र॒श्च॒-
व॒स्वः ॥ ११ ॥

11. *Samindro gā ajayat saṁ hiraṇyā samaśviyā maghavā yo ha pūrvīḥ. Ebhirnṛbhirnṛtamo asya śākai rāyo vibhaktā sambharaśca vasvaḥ.*

By his strength and nobility, Indra wins over lands rich in the wealth of cows, precious gold and noble horses. Liberal and excellent he is and wins over the people ancient and far off who may be. And with these best of men and leaders, and by the power and talent of

these, while he shares the gains of expansion with others, he also continues to wield and command the wealths of the world.

कि॒य॒त्स्वि॒दिन्द्रा॒ अ॒ध्य॒ति मा॒तुः कि॒य॒त्पि॒तुज॑नि॒तुया॒ ज॒जान॑ ।
या अ॒स्य॒ शु॒ष्मं मु॒हु॒करि॒यति॒ वा॒ता न जू॒तः स्त॒नय॑-
द्भि॒र॒भः ॥ १२ ॥

12. *Kiyat svidindro adhyeti mātuh kiyat piturjanituryo jajāna. Yo asya śuṣmaṁ muhukairiyarti vāto na jūtaḥ stanayadbhir-abhraiḥ.*

How far does Indra reflect on the debt he owes to his mother? How far on that he owes to his father? How does he gratefully acknowledge the gift of his makers? He who refreshes and renews his power and influence repeatedly by virtue of these makers and rejuvenators and moves on like the wind pressed on with thundering clouds?

ि॒यन्तं त्व॒मि॒यन्तं कृ॒णाती॒यति॒ र॒णुं म॒घवा॑ स॒माह॑म ।
वि॒भ॒ञ्ज॒नुर॒शनि॑माँ॒इव॒ द्या॒रु॒त स्ता॒तारं॒ म॒घवा॑ वसा॑
धा॒त ॥ १३ ॥

13. *Kṣiyantaṁ tvamakṣiyantaṁ kṛṇotīyarti reṇuṁ maghavā samoham. Vibhañjanuraśanimāṇ iva dyaauruta stotāraṁ maghavā vasau dhāt.*

Indra settles the unsettled, gives a home to the homeless. Commanding power and glory, wielding thunder and lightning like radiance of the sun, he advances to battle and crushes the enemy to dust. And commanding wealth and honour of the world, he establishes the celebrant in a state of excellence and prosperity.

अयं चक्रमिषणत्सूयस्य न्यतशं रीरमत्ससृमाणम । आ कृष्ण
ई जुहुराणा जिघति त्वचा बुध्न रजसा अस्य य ना ॥ १४ ॥

14. *Ayam cakramiṣaṇatsūrysya nyetaśaṁ rīrama-
tsasṛmāṇam. Ā kṛṣṇa īm juhurāṇo jigharti tvaco
budhne rajaso asya yonau.*

This Indra, lord ruler of cosmic energy, moves the wheel of the sun in orbit and then stops the continuance of the day's activity for rest. By virtue of the same energy the dark cloud in its tortuous motions holds and releases the waters to shower and flow. And the same Indra holds the great defining dark concentrations of energy in its cosmic womb at the deepest.

असिकन्यां यजमाना न हाता ॥ १५ ॥

15. *Asiknyām yajamāno na hotā.*

In the great dark night of the universe, Indra is the yajamana of creation, the clarion call as well as the performer, preserving the fire eternal.

गव्यन्त इन्द्रं सख्याय विप्रा अश्वायन्ता वृषणं वाजयन्तः ।
जनीयन्त' जनिदामि तातिमा च्यावयामा वृत न
काशम ॥ १६ ॥

16. *Gavyanta indram sakhyāya viprā aśvāyanto
vṛṣaṇaṁ vājayantaḥ. Janīyanto janidāmaksitot-
imā cyāvayāmo'vate na kośam.*

Desirous of cows, horses, speed and energy, science and progress, and the love of our mates, we, scholars, sages and intelligent people exhort and move Indra for friendship, hero brave and generous, giver of

birth and progeny and unfailing provider of protection and well-being. We move and exhort him as we lower a bucket into a well, shake it, fill it up with water and draw it up for our benefit.

त्रा॒ता ना॑ बा॒धि ददृ॑शान आ॒पिर॑भि॒ख्या॒ता म॑डिता
साम्या॑नाम । सखा॑ पि॒ता पि॒तृ॒तमः॑ पि॒तृणां॑ क॒तमु॑
ल॒कमु॑श॒त व॒या॒धाः ॥ १७ ॥

17. *Trātā no bodhi dadṛśāna āpirabhihkyātā marḍitā
somyānām. Sakhā pitā pitṛtamah pitṛṇāṁ kartemu
lokamuśate vayodhāḥ.*

Know that, O people, who is our saviour and protector, ever watching, always present with us as brother, teacher and benefactor of loving peaceful devotees, friend, father and progenitor of our forefathers and sustainer guardians, all doer and all giver of life, health and age to the lovers of life on earth.

स॒खी॒य॒ताम॒वि॒ता बा॒धि सखा॑ गृ॒णान॑ इ॒न्द स्तु॒वत॑ व॒या॒ धाः ।
व॒यं ह्या॑ त॑ च॒कृ॒मा स॒बा॒ध आ॒भिः श॒मी॑भि॒म॒ह॒य॒न्त
इ॒न्द ॥ १८ ॥

18. *Sakhīyatānavitā bodhi sakhā grṇāna indra
stuvate vayo dhāḥ. Vyam hyā te cakrmā sabādha
ābhiḥ śamībhirmahayanta indra.*

Indra, friend and protector of friends you are, know us and enlighten us. Lord admired and celebrated, bless the devotee with health, wealth and long age. Lord of power, honour and excellence, Indra, with all our limitations, we admire, honour and celebrate you only, exalting you with these our acts of love, devotion and worship.

स्तुत इन्दा मघवा यद्ध वृत्रा भूरीण्यका अपतीनि हन्ति ।
अस्य प्रिया जरिता यस्य शम किंद्वा वारयन्त न
मताः ॥ १९ ॥

19. *Stuata indro maghavā yaddha vṛtrā bhūrīṇyeko
apratīni hanti. Asya priyo jaritā yasya śarma-
nnakirdevā vārayante na martaḥ.*

Indra, lord of honour, power and excellence, ruler of the world, admired and worshipped, is the one who all by himself breaks and destroys many irresistible clouds of vapours, darkness and evil. Whoever is dear to him, a celebrant of this lord, and takes shelter under his protection, no one, no human or divine, can obstruct or oppose.

एवा न इन्दा मघवा विरप्सी करत्सत्या चषणीधृदन्वा ।
त्वं राजा जनुषां धह्यस्म अधि श्रवा माहिनं यज्जरित्र ॥ २० ॥

20. *Evā na indro maghavā virapśī karat satyā
carṣṇīdhṛdanarvā. Tvaṁ rājā januṣāṁ dhe-
hyasme adhi śravo māhinaṁ yajjaritre.*

Thus does Indra, lord of wealth, power and excellence, free and irresistible, abounding and generous sustainer of the people, do and achieve what is good and true for the world. O lord of light ruling over the living beings, who create and bear great food, sustenance and honour for the celebrant, the same honour and excellence, pray, create and give for us all and bless us.

नू ष्टुत इन्द नू गृणान इषं जरित्र नद्याः न पीपः । अकारि
त हरिवा बह्य नव्यं धिया स्याम रथ्यः सदासाः ॥ २१ ॥

21. *Nū ṣṭuta indra nū gṛṇāna iṣaṃ jaritre nadyo na pīpeḥ. Akāri te harivo brahma navyaṃ dhiyā syāma rathyaḥ sadāsāḥ.*

Indra, lord supreme of honour and excellence, praised and worshipped in holy voice, create and augment food, energy and sustenance for the celebrant like streams overflowing with water for all. O lord omnipresent, moving yet unmoving, we create and offer ever new songs of praise and homage in your honour, and pray, give us the will and intelligence by which we may be masters of chariots and be thankful and obedient servants of Divinity.

Mandala 4/Sukta 18

Indraditi Devata, Vamadeva Gautama Rshi

अ॒यं प॒न्था॒ अनु॑वित्तः पुरा॒णा यता॑ द॒वा उ॒दजा॑यन्त॒ विश्व॑ ।
अत॑श्चि॒दा ज॑निषीष्ट॒ पवृ॑द्धा मा मा॒तर॑म॒मुया॑ प॒त्तव॑ कः ॥ १ ॥

1. *Ayaṃ panthā anuvittaḥ purāṇo yato devā udajāyanta viśve. Ataścādā janiṣiṣṭa pravṛddho mā mātaramamuyā pattave kaḥ.*

This is the path ancient and eternal, known and followed, by which all saints and sages and divine facts and forces are born to grow and rise, from which the whole world comes into being and evolves to greatness and grandeur. Therefore, do not do anything by that way to insult or desecrate the mother, nature, earth, human mother or animal, or any source of generation.

नाह॑मता॒ निर॑या दु॒ग्ध॒हृत्ति॑र्श्चता॒ प॒श्वानि॑ ग॒माणि॑ ।

ब॒हूनि॑ म॒ अकृ॑ता॒ क॒त्वानि॑ यु॒ध्य॒ त्वन् सं त्व॑न पृ॒च्छ ॥ २ ॥

2. *Nāhamato nirayā durgahaitat tiraścatā pārśvā-
nnirgamāṇi. Bahūni me akṛtā kartvāni yudhyai
tvena saṁ tvena prcchai.*

This path is dark and deep, unfathomable, yet it is unavoidable. Therefore, I won't evade it, nor trespass it either by another tortuous route or by a wayside alley. Many are my jobs yet unaccomplished, many the battles to be fought by many, many the questions to be asked of many.

परायतीं मातरमन्वचष्ट न नानु गान्यनु नू गमानि ।
त्वष्टुर्गृह अपिबत्साममिन्दः शतधन्यं चम्वाः सुतस्य ॥ ३ ॥

3. *Parāyatīṁ mātaramanvacasṭa na nānu gānyanu
nū gamāni. Tvaṣṭurgrāhe apibat somamindrah
śatadhanyaṁ camvoḥ sutasya.*

I see the mother passing away, neither anyone going with nor anyone following after. Indra, the spirit of life, by itself in the house of Tvashta, divine artificer, receives a hundredfold joy of earthly form and drinks the soma of the ecstasy of living in the cup of existence fashioned by the maker.

किं स ऋधक्कृणवद्यं सहस्रं मासा जभारं शरदश्च पूवीः ।
नही न्वस्य पतिमानमस्त्यन्तजातषूत य जनित्वाः ॥ ४ ॥

4. *Kim sa ṛdhakkṛaṇavadyaṁ sahasraṁ māso
jabhāra śaradaśca pūrvrīḥ. Nahī nvasya pratimā-
namastyantarjateṣūta ye janitvāḥ.*

What would he do in truth singly, particularly or distinguishably, whom uncountable months and seasons and years have earlier borne, supported and cherished a hundred times? And for sure there is none

exactly like or equal to him, no copy, either among those who have been born so far or among those who would be born in future.

अवद्यमिव मन्यमाना गुहाकरिन्दं माता वीर्यणा न्यूष्टम ।
अथादस्थात्स्वयमत्कं वसान आ रादसी अपृणाज्जाय-
मानः ॥ ५ ॥

5. *Avadyamiva manyamānā guhākarindram mātā vīryeṇā nyr̥ṣṭam. Athodasthātsvayamatkaṁ vasāna ā rodasī apraṇājāyamānaḥ.*

The mother, worthy of reverence and full of the pride and joy of motherhood, bears Indra, living foetus, in the womb as a silent secret nourished with her vital blood. This Indra, nestled by itself as a living form, nourished, growing and wearing its own form as a garment, abides, and when it is born it fulfils the purpose of heaven and earth (as it fulfils the purpose of father and mother).

एता अषन्त्यललाभवन्तीऋतावरीरिव संकाशमानाः । एता
वि पृच्छ किमिदं भनन्ति कमापा अदिपरिधिं रुजन्ति ॥ ६ ॥

6. *Etā ar̥ṣantyalalābhavantīr̥ratāvarīriva saṁkrośamānāḥ. Etā vi pṛccha kimidaṁ bhananti kamāpa adriṁ paridhiṁ rujanti.*

These streams of water, flowing, murmuring, ecstatically singing, rush on like beauteous rays of the dawn. Ask them what they say thus, what mounts they strike and circle, what banks they overflow, what limitations they overcome, what clouds they touch.

किमु ध्विदस्म निविदा भनन्तन्दस्यावद्यं दिधिषन्त आपः ।
ममतान्पुत्रा महता वधन वृत्रं जघन्वाँ असृजद्वि सिन्धून् ॥ ७ ॥

7. *Kimu śvidasmai nivido bhanantendrasyāvadyaṁ didhiṣanta āpaḥ. Mamaitān putro mahatā vadhena vṛtram jaghanvān asṛjadvi sindhūn.*

What do the ripples, murmurs and songs of excitement of the streams, imaging the immanent power of Indra, say to the mount they hit, the cloud they touch and to this humanity? They speak for Mother Nature, Aditi: My son Indra, breaking the cloud with the mighty thunderbolt of solar energy released the waters and made the streams to flow.

ममच्चन त्वा युवतिः पुरासु ममच्चन त्वा कुषवा जगार ।
ममच्चिदापः शिशव ममृड्युममच्चिदिन्दुः सहसाद-
तिष्ठत ॥ ८ ॥

8. *Mamaccana tvā yuvatiḥ parāsa mamaccana tvā kuṣavā jagāra. Mamaccidāpaḥ śīśave mamṛḍyur-mamaccidindraḥ sahasodatiṣṭhat.*

Once Mother Nature, a youthful female, in a state of passion conceives you and brings you to life and birth. Then another, a voracious raging demoniac swallows you. Yet another, cool and kind, overflowing with love, caresses and comforts you as a child. And then Indra, grown mature as a new born soul, arrives with his own essential strength.

ममच्चन तं मघवन्व्यंसा निविद्विध्वाँ अप हनू जघान । अथा
निविद्ध उत्तरा बभूवाञ्छिरा दासस्य सं पिणग्वधन ॥ ९ ॥

9. *Mamaccana te maghavanvyaṁso nivividhvān apanhānū jaghāna. Adhā nividdha uttaro babhūvāñchiro dāsasya saṁ piṇagvadhena.*

Maghavan, lord of might and excellence, when

the self-deluded fool, though arms and shoulders broken, in a state of madness, striking right and left attacks your forces, then though attacked, recover, rise later higher and crush the head of the wicked opponent with a deadly strike of the thunderbolt.

गृष्टिः संसूव स्थविरं तवागामनाधृष्यं वृषभं तुममिन्दम ।
अरीं हं वत्सं चरथाय माता स्वयं गातुं तन्व इच्छामा-
नम ॥ १० ॥

10. *Gṛṣṭiḥ sasūva sthaviraṁ tavāgāmanādhṛṣyaṁ vṛṣabhaṁ tumramindram. Ariḷhaṁ vatsaṁ carathāya mātā svayaṁ gātuṁ tanva icchamānam.*

Just as a young cow gives birth to the calf, so does the mother, Mother Nature, give birth to Indra, jiva, the blessed soul, essentially a lover of life, inspired with the will to love and live, to act, to move around and to know the Divine Word. A divine child is man, strong, unshakable, intrepidable, generous, inspiring, lover and winner of honour and excellence, and invincible, blest with the human body.

उत माता महिषमन्ववनदमी त्वा जहति पुत्र द्वाः ।
अथाबवीद वृत्रमिन्दा हनिष्यन्त्सख विष्णा वितरं वि-
कमस्व ॥ ११ ॥

11. *Uta mātā mahiṣamanvavenadamī tvā jahati putra devāḥ. Athābravīd-vṛtrmindro haniṣyan-tsakhe viṣṇo vitaraṁ vi kramasva.*

Then (having given birth to the soul) Mother Nature (inspired with divinity), loving, longing and yearning for the well being of the child, softly speaks,

warning the great off-spring: Dear child, the devas, senses, mind and all, are neglecting, forsaking, misleading you (in your state of darkness, ignorance and unawareness). Indra, the born soul, dispelling darkness and destroying Vrtra, demon of ignorance, speaks loud and bold to Vishnu, intelligent spiritual self: Dear friend, arise and act for self redemption (through existence with the devas, senses, mind and the discriminative intelligence).

कस्त मातरं विधवामचकच्छयुं कस्त्वामजिघांसुच्चरन्तम ।
कस्त द्वा अधि माडीक आसीद्यत्पाणि णाः पितरं पाद-
गृह्य ॥ १२ ॥

12. *Kaste mātaraṁ vidhavāmacakracchayum kastvā-majighāmsaccarantam. Kaste devo adhi marḍika āsīd yatprākṣiṇāḥ pitaraṁ pādagrhya.*

Indra, obedient soul, holding on to the feet of the father, who can render your mother a widow? Who can hurt you while asleep or moving about? What is that supernormal power over and above your state of grace which can corrupt you? (Answer: None.)

अवत्या शुन आन्त्राणि पच न द्वेषु विविद मडितारम ।
अपश्यं जायाममहीयमानामधी म श्यना मध्वा जभार ॥ १३ ॥

13. *Avartya śuna āntrāṇi pece na deveṣu vivide marḍitāram. Apaśyaṁ jāyāmamahīyamānā-madhā me śyeno madhvā jabhāra.*

At peace beyond fluctuations of the mind, I ripen and refine the inner visions. I see no saviour either in the experience of the senses or among the external powers of nature. Indeed, I have seen even Mother

Nature insulted and desecrated. Ultimately it is the bird of heaven that brings me the divine message, nectar sweets of the honey of real life.

Mandala 4/Sukta 19

Indra Devata, Vamadeva Gautama Rshi

ए॒वा त्वा॒मि॒न्द व॒जि॒ । त॒त्र वि॒श्वं द॒वा॒सः सु॒ह॒वा॒स ऊ॒माः ।

म॒हामु॒भ रा॒द॒सी वृ॒द्धमृ॒ष्वं नि॒रक॒मि॒द वृ॒णत॑ वृ॒त्रह॒त्य ॥ १ ॥

1. *Evā tvāmindra vajrinnatra viśve devāsaḥ suhāvāsa ūmāḥ. Mahāmubhe rodasī vṛddhamṛṣvaṁ nirekamid vṛṇate vṛatrahatyē.*

Indra, lord ruler of power and excellence, wielder of the thunderbolt of law, justice and protection, all the scholars of the world, nobles and divines, defenders, holy yajakas and both earth and heaven elect and invite you alone, great, vast and high in grandeur, lord sublime, unique and incomparable. They invoke you for the destruction of Vrtra, demon of darkness, ignorance and selfishness.

अ॒वा॒सृ॒जन्त॑ जि॒व॒या न॒ द॒वा भु॒वः स॒माळि॑न्द स॒त्यया॑निः ।

अ॒ह॒ इ॒हि॑ प॒रि॒श॒या॒न॒म॒णः॒ प॒ व॒त॒नी॒र॒र॒दा वि॒श्व॒ध॒नाः ॥ २ ॥

2. *Avāsṛjanta jivrayo na devā bhuvaḥ samrāḍindra satyayoniḥ. Ahannahim pariśayānamarṇaḥ prartanīrarado viśvadhanāḥ.*

Indra, lord of the world, men of age, experience and wisdom, firm in their values and conduct of life, as also the brilliant nobles and divines of the world, create and consecrate the ruler of the earth dedicated to truth as the very being and purpose of his existence. And like

the sun, light of the world dedicated to his eternal task and nature, breaking the cloud sleeping over the locked up vapours, and releasing the streams of water to flow and feed the world, the ruler destroys the demons of darkness and their strongholds to make the waters of life to flow and give new energy and freshness of life to the people.

अ॒तृ॒प्नु॒वन्तं॑ वि॒य॒त॒म॒बु॒ध्य॒म॒बु॒ध्य॒मा॒नं॑ सु॒षु॒पा॒ण॒मि॒न्द्र ।

स॒प्त॒ प॒तिं॑ प॒व॒त आ॒श॒या॒न॒महि॑म॒हिं व॒ज॒र॒ण॒ वि रि॑णा अ॒प॒व॒न ॥ ३ ॥

3. *Atr̥p̥ṇuvantaṁ viyatamabudhyamabudhyamānaṁ susupāṇamindra. Sapta prati pravata āśayānamahiṁ vjreṇa vi riṇā aparvan.*

Indra, lord of light, power and excellence, ruler of the world, with a stroke of the thunderbolt destroy without relent the serpentine demon, Vrtra, insatiable, uncontrollable, unawakened, incorrigible, inebriated, blocking up and sleeping over seven streams of the onward flow of life.

अ॒ ता॒द॒य॒च्छ॒व॒सा॒ ताम॑ बु॒ध्नां॑ वा॒ण वा॒त॒स्त॒वि॒षी॒भि॒रि॒न्द्रः ।

दृ॒ ह॒न्या॑भ्रा॒दु॒श॒मा॒न॒ आज॑ा वा॒भि॒न॒त्कु॒भः॒ प॒व॒ता॒ना॒म ॥ ४ ॥

4. *Akṣodayacchavasā kṣāma budhnaṁ vārṇa vātastaviṣībhirindraḥ. Dr̥ḥhānyaubhnādu-śamāna ojo'vābhinat kakubhaḥ parvatānām.*

Indra, with his own strength and courage and by his blazing forces, shakes the earths and skies just as the winds beat and shear the currents of water flows and concentrations of vapour. Lustrous, passionate and inspired, he crushes mighty strongholds of the enemy

and breaks down the peaks of mountainous adversaries.

अ॒भि प॒ द॑दु॒ज॒न॒या॒ न ग॒र्भं र॒था॒इ॒व प॒ य॒युः सा॒क॒म॒द॒यः ।
अ॒त॒प॒या वि॒सृ॒त उ॒ब्ज ऊ॒मी॒न्त्वं वृ॒ताँ अ॒रि॒णा इ॒न्द्र
सि॒न्धू॒न ॥ ५ ॥

5. *Abhi pra dadrurjanayo na garbham rathā iva pra yayuḥ sākamadrayaḥ. Atarpayo visṛta ubja ūrmīntvaṁ vṛtāñ ariṇā indra sindhūn.*

As mothers rush to the child to protect it, so do the multitudinous armies rush forward to defend you alongwith the chariots. You break the clouds, fill the rivers with water and make them flow and thus, O lord Indra, you set the locked up seas rolling.

त्वं म॒ही॒म॒व॒निं वि॒श्व॒ध॒नां तु॒वी॒त॒य व॒य्या॒य॒ र॒न्ती॒म ।
अ॒र॒म॒या न॒म॒स॒ज॒द॒णः सु॒त॒र्णाँ अ॒कृ॒णा॒रि॒न्द्र सि॒न्धू॒न ॥ ६ ॥

6. *Tvaṁ mahīmavanīm viśvadhanāṁ turvitaye vayyāya kṣaranīm. Aramayo namasajadaraṇaḥ sutaraṇāñ akrṇorindra sindhūn.*

Indra, lord ruler of the world, with thanks and homage to nature and her maker, serve the earth, great protective mother of her children, universal sustainer of life overflowing with nourishment for the defender of humanity and destroyer of enmity for the sake of peace and well being of all. Fill the earth with food and plenty, make her a lovely place for living, let the streams ripple and flow, make the seas roll, inviting all to surf and swim and navigate, and cross the storms of existence.

पा॒गु॒वा न॒भ॒न्वा॒इ॒ न व॒क्वा ध्व॒स्त्रा अ॒पि॒न्व॒द्यु॒व॒ती॒ऋ॒त॒ज्ञाः ।
ध॒न्वा॒न्य॒ज्ञौ अ॒पृ॒ण॒क्तृ॒षा॒णाँ अ॒धा॒गि॒न्द्रः स्त॒या॒इ॒ दं॒सु॒-
प॒त्नीः ॥ ७ ॥

7. *Prāgruvo nabhanvo na vakvā dhvasrā apinvad-yuvatīrṛtajñāḥ. Dhanvānyajrāñ aprṇakṛṣā-ṇāñ adhogindraḥ staryo damsupatnīḥ.*

Like the winding streams of rushing waters, let Indra, ruler of the world, develop the fatal armour as the destructive and defensive force. Let him enlist young and intelligent women dedicated to truth and progress. Let him plan and provide irrigation projects for the desert lands to restore their fertility. Similarly let him develop the cattle wealth and take care of the wives of the warriors and make them play a creative role in development.

पू॒वीरु॒षसः॑ श॒रद॑श्च गू॒ता वृ॒त्रं जघ॑न्वाँ अ॒सृज॑द्वि सि॒न्धून् ।
परि॑ष्ठिता अ॒तृण॑द्वद्धा॒नाः सी॒रा इ॒न्दुः स्रवि॑तव
पृथि॒व्या ॥ ८ ॥

8. *Pūrvīruṣasaḥ śaradaśca gūrtā vṛtraṁ jaghanvāñ asṛjadvi sindhūn. Pariṣṭhitā atrṇad badbadhānāḥ sīrā indraḥ sravitave prthivyā.*

Just as the sun causes the ancient dawns to rise and moves the cycle of the seasons such as winter and others and move them on and on, and just as solar energy breaks the clouds and makes the rivers flow, so let Indra, ruler of the world, break open the locked up energy of still waters and make it flow in streams for the development and progress of the earth and her children.

व॒मीभिः॑ पु॒त्रम॑गुवा॑ अ॒दानं॑ नि॒वर्श॑ना॒द्धरि॑व आ ज॒भथ॑ ।
व्य॑न्धा अ॒ख्य॒दहि॑माद॒दाना॑ निभू॑दु॒खच्छि॑त्सम॑रन्त
पव॑ ॥ ९ ॥

9. *Vamrībhiḥ putramagruvo adānamniveśanād-dhariva ā jabhartha. Vyandho akhyadahimādadāno nirbhūdukhacchit samaranta parva.*

Indra, master of motive energies and controller of the speed and direction of resources, by rising hills hold the unused and unusable water of the streams emerging from the source from further flow, collect and lift the flows together, redirect the water so that the fields and crops receiving the water proclaim the gift as it flows out from the reservoir filling the canals.

प त् पूवाणि करणानि विपा विद्वाँ आह विदुष करांसि ।

यथायथा वृष्यानि स्वगूता पांसि राज्ञा य्याविवषीः ॥ १० ॥

10. *Pra te pūrvāṇi karaṇāni viprā''vidvāṇ āha viduṣe karāṁsi. Yathāyathā vṛṣṇyāni svagūrtā'pāṁsi rājannaryāviveṣiḥ.*

Rajan, glorious ruler of the world, the deeds of ancient and eternal value you have done, the programmes you have accomplished, and the self-proclaiming acts of generosity and noble adventures you have performed, the noble scholar and poet sings and celebrates in your honour, O wise leader and master, exactly as you have performed in the interest of humanity.

नू ष्टुत इन्द नू गृणान इषं जरित्र नद्याः न पीपः । अकारि
त हरिवा बह्व नव्यं धिया स्याम रथ्यः सदासाः ॥ ११ ॥

11. *Nū ṣṭuta indra nū gṛṇāna iṣaṁ jaritre nadyo na pīpeḥ. Akāri te harivo brahma navyaṁ dhiyā syāma rathyaḥ sadāsāḥ.*

Sung and celebrated thus, Indra, O ruler of the

world, create, bear and bring food, energy and knowledge for the celebrants just as the rivers flow for us all. And thus, this the latest song of homage and adoration is offered to you to the best of our knowledge and intelligence. Bless us, we pray, with intelligence and knowledge so that we may be warriors of the chariot in the service of Divinity and humanity.

Mandala 4/Sukta 20

Indra Devata, Vamadeva Gautama Rshi

आ न॒ इन्द्रा॑ दू॒रादा॑ न॒ आ॒साद॑भिष्टि॒कृदव॑स यासदु॒गः ।
आजि॑ष्ठभि॒नृपति॑वर्ज॒बाहुः स॒ङ्ग स॒मत्सु॑ तुव॒णिः पृ॒त॒-
न्यून॑ ॥ १ ॥

1. *Ā na indro dūrādā na āsādabhiṣṭikṛdavase yāsadugrah. Ojīṣṭhebhīrṇṛpatirvajrabāhuḥ saṅge samatsu turvaṇiḥ prātanyūn.*

May Indra, strong and blazing hero, impetuous and impassioned warrior of the arms of thunder, ruler and sustainer of the people, harbinger of the cherished fruits of noble desire and peace, come to us from far and near for our defence and protection. Lovers of the battles of life as we are, join us in our heats and meets and battles of action for progress with the most powerful weapons and warriors of the time.

आ न॒ इन्द्रा॑ हरि॒भिया॑त्वच्छा॒ वाची॑ना व॒स रा॒धस॑ च ।
तिष्ठ॑ति व॒जी म॒घवा॑ वि॒र॒ष्णीमं॑ य॒ज्ञमनु॑ न॒ वाज॑साता ॥ २ ॥

2. *Ā na indro haribhīryātvacchā'rvācīno'vase rādhase ca. Tiṣṭhāti vajrī maghavā virapśīmaṁ yajñamanu no vājasātau.*

May Indra, lord great and glorious, commanding

wealth, honour and excellence, wielding thunderous arms of latest design and power, come to us with his forces, come well at the fastest for our protection and all round success, and may he, we pray, stand by us in the conduct of this yajna of ours for victory in our battle of peace and progress in the field of production, development of energy, and advancement in arts and sciences.

इमं यज्ञं त्वमस्माकमिन्द्र पुरा दधत्सनिष्यसि कर्तुं नः ।
श्वघ्नीव वजिन्त्सनय धर्मानां त्वया वयमय आजिं जयम ॥ ३ ॥

3. *Imaṁ yajñam tvamasmākamindra puro dadhat-saniṣyasi kratum naḥ. Śvaghnīva vajrintsanaye dhanānām tvayā vayamarya ājim jayema.*

This yajna of our social order, Indra, lord commander of wealth and power, honour and excellence, ruling, guiding and sharing the governance of our cities, you would join and share with us in our plans and discussions throughout the holy programme of ours. And we hope, O wielder of the thunderbolt, that with you as the leader and pioneer we shall fight like hunters of the wild and win the battle for the achievement of the wealth and values of the good life.

उ॒श ऽ षु णः सु॒मना॑ उपा॒क सा॒मस्य॑ नु सु॒षुत॑स्य स्वधावः ।
पा इन्द्र॑ पति॒भृत॑स्य मध्वः॒ सम॑न्धसा ममदः पृ॒ष्ठ्येन॑ ॥ ४ ॥

4. *Uśannu ṣu naḥ sumanā upāke somasya nu suṣu-tasya svadhāvaḥ. Pā indra pratibhṛtasya madh-vaḥ samandhasā mamadaḥ pṛṣṭhyena.*

Indra, brilliant ruler, wielding your own essential wealth and strength and power, glowing with love and

kindness for us, happy and joyous at heart close by us, preserve, protect and promote the plenty and prosperity of the nation's honour fought for and won for every partner and then, after the battle and struggle, enjoy the honey sweets of life with a taste of the food and pleasure of peace and progress.

वि या रर॒ष्ण ऋषि॑भि॒नर्व॑भिवृ ॥ न प॒क्वः सृ॒ण्या न॒ जता॑ ।
मया॒ न या॒षाम॒भि म॒न्यमा॒ना च्छा॑ वि॒वक्मि॑ पुरु॒हूत॒-
मि॒न्दम॑ ॥ ५ ॥

5. *Vi yo rarapśa ṛṣibhirnavebhirvrkṣo na pakvaḥ
sṛaṇyo na jetā. Maryo na yoṣāmabhi manyamā-
no'cchā vivakmi puruhūtamindram.*

Mighty and full abundant is Indra who is praised and celebrated by the latest sages and scholars like a tree laden with ripe fruit, like a victor putting the enemy to flight. Like a man loving and honouring his beloved, knowing, loving and respecting Indra at the closest and highest, I too celebrate and exalt Indra invoked and glorified by the whole humanity.

गि॒रि॒न यः स्व॑र्तवाँ ऋ॒ष्व इ॒न्दः स॒नाद॑व स॒हस॑ जा॒त उ॒गः ।
आ॒द॒ता व॒जं स्थ॑वि॒रं न भी॑म उ॒द्भव॑ का॒शं वसु॑ना न्यृष्ट॑म ॥ ६ ॥

6. *Girirna yaḥ svatavām ṛṣva indraḥ sanādeva
sahase jāta ugraḥ. Ādartaḥ vajraṁ sthaviraṁ na
bhīma udneva kośaṁ vasunā nyrṣtam.*

Inherently mighty like a cloud and a mountain, dynamic and sublime, Indra is blazing glorious, ever known for his power and patience, destroyer of enemies, thunderous of arms, awful as an invincible warrior, abundant as the sea and overflowing with the wealth of

life.

न यस्य वता जनुषा न्वस्ति न राधस आमरीता मघस्य ।

उद्वावृषाणस्तविषीव उगास्मभ्यं दद्धि पुरुहूत रायः ॥ ७ ॥

7. *Na yasya vartā januṣā nvasti na rādhasa āmarītā maghasya. Udvāvṛṣāṇastaviṣīva ugrā'smabhyam daddhi puruhūta rāyah.*

By birth and by nature, there is none to resist him and to turn his back, none to destroy the wealth and power of his glory and majesty. Ever pouring forth the showers of favours, blazing with forces under command, O lord of might and passion, universally invoked and exalted, bear and bring for us the wealths and honours of the good life.

इ । रायः तस्य चषणीनामुत वज्रमपवतासि गानाम ।

शि । नरः समिथषु पहावान्वस्वा राशिमभिन्तासि भूरिम ॥ ८ ॥

8. *Īkṣe rāyah kṣayasya carṣaṇīnāmuta vrajama-pavartāsi gonām. Śikṣānarah samitheṣu prahā-vānvasvo rāśimabhinetāsi bhūrim.*

I see you watch over the treasures of the wealth and home of the people and open up the treasures of the languages and learning of the earths. You are the leader of knowledge and education, warrior and victor of wars, and director of the circulation of the collective wealth and assets of the world in many ways.

कया तच्छृण्व शच्या शचिष्टा यया कृणाति मुहु का चिदृष्वः । पुरु दाशुष विचयिष्टा अंहा था दधाति दविणं जरित्र ॥ ९ ॥

9. *Kayā tacchṛṇve śacyā śaciṣṭho yayā kṛṇoti muhu kā cidṛṣvaḥ. Puru dāśuṣe vicayiṣṭho aṅho'thā dadhāti draviṇaṁ jaritre.*

What is that knowledge and expertise, what sort after all, by which, let me hear, you, mighty majestic and most versatile, somehow achieve success and victory again and again, and by which, being the greatest breaker and destroyer of sin and evil and crime, you bear and bring plenty of wealth for the generous celebrant?

मा ना मधीरा भरा दुद्धि त । प दाशुष दातव भूरि यत्त ।
नव्य दृष्ण शस्त अस्मिनत् उक्थ प ब्रवाम व्यमिन्द
स्तुवन्तः ॥ १० ॥

10. *Mā no mardhīrā bharā daddhi tannaḥ pra dāśuṣe dātave bhūri yatte. Navye deṣṇe śaste asmin ta ukthe pra bravāma vayamindra stuvantaḥ.*

Indra, lord of majesty and generosity, we pray, forsake us not, bear and bring and give us that plenty and variety of wealth which is yours meant for a gift to the generous devotee in this new, productive, admirable and well directed yajnic song of celebration in your honour, and may we, we pray, continue to speak and sing in praise of your glory.

नू ष्टुत इन्द नू गृणा न इषं जरित्र नद्या इ न पीपः । अकारि
त हरिवा ब्रह्म नव्यं धिया स्याम रथ्यः सदासाः ॥ ११ ॥

11. *Nū ṣṭuta indra nū gṛṇāna iṣaṁ jaritre nadyo na pīpeḥ. Akāri te harivo brahma navyaṁ dhiyā syāma rathyāḥ sadāsāḥ.*

Indra, generous lord of knowledge, wealth,

honour and excellence, sung and celebrated thus by the devotees, bear and bring and increase your gift of the wealth of food, energy and knowledge of arts and sciences for the celebrants like the overflowing streams of water across the earth. This new homage of song and adoration is created and offered to your honour so that, O lord of horse and armour, we pray, we may rise as a nation of chariot warriors, generous and obedient to Divinity.

Mandala 4/Sukta 21

Indra Devata, Vamadeva Gautama Rshi

आ या॒त्वि॒न्दा व॑स॒ उप॑ न इ॒ह स्तु॑तः स॒ध॒माद॑स्तु शूरः ।

वा॒वृ॒धा॒नस्त॑वि॒षी॒यस्य॑ पू॒र्वी॒द्यान॑ । त्र॒म॒भि॒भूति॑ पु॒ष्या॒त ॥ १ ॥

1. *Ā yātvindro'vasa upa na iha stutaḥ sadhamādastu śūrah. Vāvṛdhānas-taviṣīr-yasya pūrvīr-dyaurna kṣatram-abhibhūti puṣyāt.*

May Indra, ruler and protector of the people, come here to us for our protection and advancement and, praised and sung, may the brave hero share our joy of celebration. Exalted and ascending he is, time tested his forces, bright and blazing as light of the sun. May he, we pray, strengthen our social order and raise it to the heights of prosperity.

तस्य॑दि॒ह स्त॑वश्च॒ वृ॒ष्ण्या॑नि तुवि॒द्यु॒म्नस्य॑ तुवि॒राध॑सा नृ॒न ।
यस्य॑ क॒तु॒वि॒द॒थ्या॒ ३ न॒ स॒मा॒ट सा॒ह्वान्त॑रु॒त्रा अ॒भ्य॑स्ति
कृ॒ष्टीः ॥ २ ॥

2. *Tasyediha stavatha vṛṣṇyāni tuvidyūmnasya tuvīrādhaso nṛn. Yasya kraturvidathyo na samrāt sāhvāntarutro abhyasti kṛṣṭīḥ.*

Here on this earth praise Indra, celebrate his acts of bravery and generosity, appreciate and honour the leaders and commanders of the mighty and majestic glorious achiever, whose yajnic rule over the social order is worth knowing and holy as an umbrella over the people like the cover of universal and effulgent sunlight, challenging, fighting, winning, forbearing and redeeming.

आ या॒त्वि॒न्दा॑ दि॒व आ पृ॒थि॒व्या म॒ । स॒मु॒दा॒दुत॑ वा॒ पु॒री॒षात॑ ।
स्व॒णरा॑द॒वस॑ न म॒रु॒त्वा॒न्परा॑वता॒ वा॒ स॒द॒ना॒दृ॒तस्य॑ ॥ ३ ॥

3. *Ā yātvindro diva ā pr̥thivyā makṣū samudrāduta vā purīṣāt. Svarṇarādavase no marutvān parāvato vā sadanādṛtasya.*

Let Indra, with vision, power and energy to rule, come instantly from the heavens, from the earth, from the sea or from the orb of the sun and from the ethereal spaces for our protection and promotion. Let the lord of the winds come from afar or from the vedi of cosmic yajna and from the centre of truth and rectitude.

स्थू॒रस्य॑ रा॒या बृ॒हता॑ य इ॒श॒ तमु॑ ष्टवाम॒ वि॒दथ॑ष्वि॒न्दम॑ । या
वा॒युना॑ जयति॒ गाम॑तीषु॒ प धृ॑ष्णुया॒ नयति॑ वस्या॒ अच्छ॑ ॥ ४ ॥

4. *Sthūrasya rāyo br̥hato ya īśe tamu ṣṭavāma vidatheṣvindram. Yo vāyunā jayati gomatiṣu pra dhṛṣṇuyā nayati vasyo accha.*

In the holiest programmes of our daily business of life, we honour and celebrate Indra who rules the great and permanent assets of the nation, who wins victories by the winds in the battles of the lands and movable wealth and who, with bold and intrepidable

confidence and initiative, wholly and faultlessly directs the circulation of the nation's wealth for development.

उ॒प॒ या न॒म॒ न॒म॒सि स्त॒भा॒यि॒यि॒ति वाचं॑ ज॒नय॑न्यज॒ध्य ।

ऋ॒ज्ज॒सानः॑ पु॒रु॒वार॑ उ॒क्थ॒र॒न्दं कृ॑ण्वी॒तु स॒द॒ने॒षु हा॒ता ॥ ५ ॥

5. *Upa yo namo namasi stabhāyanniyarti vācam janayan yajadhyai. Ṛñjasānaḥ puruvāra ukthai-rendraṁ kṛṇvīta sadaneṣu hotā.*

He who moves forward, who creates and holds food stocks for the sake of consumption in emergency and establishes courtesy and mutual respect as a value of social culture, who creates and uses the language of cooperation and social cohesion for the unity and cooperation of the common wealth of order, who is accepted and celebrated by many many people with words of reverence, and who, by all these ways, creates honour and prestige for the nation of humanity, calls for the shots in world assemblies and rises higher as ruler, as Indra above all.

धि॒षा य॒दि धि॒ष॒ण्यन्तः॑ स॒र॒ण्यान्त्स॒द॒न्ता अ॒दि॒मा॒शि॒ज॒स्य॒
गा॒ह । आ दु॒रा॒षाः पा॒स्त्यस्य॑ हा॒ता या ना॑ म॒हान्त्सं॒वर॑ण॒षु
व॒ह्निः ॥ ६ ॥

6. *Dhiṣā yadi dhiṣṇyantah saranyān tsadanto adri-mauśijasya gohe. Ā duroṣāḥ pāstyasya hotā yo no mahāntsaṁvaraṇeṣu vahniḥ.*

If the wise people sitting in the house of a loving and nobly ambitious man of yajna, were to do homage with their intelligence and wisdom to the generous giver and yajaka and to those who are realised souls worthy of company, then the one, Indra himself, really great,

beyond anger and fear, would come and join there as the leader and high priest, as indeed the very fire, winner and carrier of fragrance, in the battles of life in the house of the yajamana taking it as his own affair in his own house.

स॒त्रा यदी॑भा॒वरस्य॑ वृ॒ष्णः॑ सि॒षक्ति॑ शु॒ष्मः॑ स्तु॒वत॑ भ॒राय॑ ।
गु॒हा यदी॑मा॒शिजस्य॑ गा॒ह प य॒द्धिय॑ पा॒यस॑ म॒दाय॑ ॥ ७ ॥

7. *Satrā yadīm bhārvarasya vṛṣṇaḥ siṣakti śuṣmaḥ stuvate bharāya. Guhā yadīmauśijasya gohe prayaddhiye prāyase madāya.*

When truly in yajnic session in honour of the lord sustainer of humanity, Indra, the light and power of the generous lord showers upon the celebrant for his fulfilment, then the hidden wealth and potential in the mind and home of the loving and faithful yajamana blooms forth for the fruition of his intelligence, advancement and life's joy.

वि यद्व॑रांसि प॒र्वतस्य॑ वृ॒ण्व प॒याभि॑जि॒न्व अ॒पां जवांसि॑ ।
वि॒दद्व॑रस्य॑ ग॒वयस्य॑ गा॒ह यदी॑ वा॒जाय॑ सु॒ध्या॑ व॒हन्ति॑ ॥ ८ ॥

8. *Vi yad varāṃsi parvatasya vṛṇve payobhirjinve apām javāṃsi. Vidadgaurasya gavayasya gohe yadī vājāya sudhyo vahanti.*

When I open the flood gates of the cloud and break open the path of the mountain, I augment the flow of the rivers with fresh reservoirs. And then the wise pioneers diving deep and reaching the depths of the brilliance and generosity of nature's resources carry on researches for the food, energy and speed of life's progress.

भ॒दा त॒ ह॒स्ता सु॒कृ॒ता॒त पा॒णी प॒य॒न्ता॒रा स्तु॒व॒त रा॒ध इ॒न्द्र ।
का त॒ नि॒ष॒त्तिः कि॒मु ना म॑म॒त्सि किं ना॒दु॒दु ह॒ष॒स दा॒ता॒वा
उ ॥ ९ ॥

9. *Bhadrā te hastā sukr̥tota pāṇī prayantārā stuvate rādha indra. Kā te niṣattiḥ kimu no mamatsi kim noduhu harṣase dātavā u.*

Noble are your arms, O lord Indra, as instruments of noble deeds, gracious your hands generously giving the wealth of life to the celebrant. What and where is the seat of your dispensation? Why not bless us with joy? Why not rejoice and give us the thrill and the ecstasy?

ए॒वा व॒स्व इ॒न्द्रः स॒त्यः स॒मा॒ङ्ग॒न्ता वृ॒त्रं व॒रि॒वः पू॒र॒व॒ कः ।
पु॒रु॒ष्टु॒त क॒त्वा नः श॒ग्धि रा॒या भ॑ गी॒य त व॑सा॒ द॒व्य॒-
स्य ॥ १० ॥

10. *Evā vasva indrah satyaḥ samrāḍḍhantā vṛtram varivaḥ pūrave kaḥ. Puruṣṭuta kratvā naḥ śagdhi rāyo bhakṣīya te'vaso daivyasya.*

Thus does Indra, ruler of the world, brilliant and ever true, destroyer of the demons of darkness and enmity, give us abundant wealth for the devotee. O lord praised and universally celebrated, give us the wealth of the world by virtue of noble and creative actions. Pray give us the privilege of your divine protection so that we may enjoy the gift of life.

नू ष्टु॒त इ॒न्द्र नू गृ॑णा॒न इ॒षं ज॒रि॒त्र न॒द्या॒इ न पी॑पः । अ॒का॒रि
त ह॒रि॒वा ब॒ह्व न॒व्यं धि॒या स्या॑म र॒थ्यः स॒दा॒साः ॥ ११ ॥

11. *Nū ṣṭuta indra nū grṇāna iṣaṁ jaritre nadyo na pīpeḥ. Akāri te harivo brahma navyaṁ dhiyā syāma rathyaḥ sadāsāḥ.*

Indra, lord of knowledge, honour and excellence of wealth and well being, praised and celebrated, bear and bring the wealth of food, energy, knowledge and progress for the devotee like the flowing streams of living waters. This new song of homage is offered to you, O lord of speed and advancement, so that with action and intelligence we may be masters of chariots and noble servants of Divinity.

Mandala 4/Sukta 22

Indra Devata, Vamadeva Gautama Rshi

य । इन्द्र' जुजुष यच्च॒ वष्टि॒ त ।।' म॒हान्कर॑ति शु॒ष्या चि॑त ।
ब॒ह्म स्ता॑मं म॒घवा॒ साम॑मु॒क्था या अ॑श्मा॒नं श॑र्वसा॒
बिभ्र॑दति ॥ १ ॥

1. *Yanna indro jujuṣe yacca vaṣṭi tanno mahān karati śuṣmyā cit. Brahma stomaṁ maghavā somamukthā yo aśmānaṁ śavasā bibhradeti.*

Indra, lord of light and power, supreme ruler of the world, commanding honour and majesty, who is ever with us as a friend, who loves us, who does great things for us and, bearing the awful might of thunder and generosity of the cloud, and bestowing on us food, energy and knowledge, honour and fame, greatness of wealth and grandeur, peace of mind and joy of health, and admirable art and poetry, goes on and on with his glory and majesty.

वृषा वृषन्धिं चतुरश्रिमस्य गुगा बाहुभ्यां नृतमः शचीवान ।
श्रिय परुष्णीमुषमाण ऊर्णा यस्याः पवाणि सख्याय
विव्य ॥ २ ॥

2. *Vṛṣā vṛṣandhim caturaśrimasyannugro bāhu-
bhyām ṇṛtamaḥ śacīvān. Śriye paruṣṇīmuṣamā-
ṇa ūrṇām yasyāḥ parvāṇi sakhyāya vivye.*

Indra, brave and generous, fierce and mighty brilliant but kind and generous, best and highest of leaders, blazing with his majesty and shooting out the vibrations of his four-winged forceful power of thunder directed all round by his arms of protection and progress, interweaves the harsh and variegated regions of the earth into a unified pattern under the warm cover of a single umbrella for the sake of mutual harmony and beauty of life.

या द्वा द्वतमा जायमाना महा वाजभिमुहद्भिश्च शुष्मः ।
दधाना वजं बाह्वारुशन्तं द्याममन रजयत्य भूम ॥ ३ ॥

3. *Yo devo devatamo jāyamāno maho vājebhir-
mahadbhiṣca śuṣmaiḥ. Dadhāno vajraṁ bāhvo-
ruśantaṁ dyāmamena rejayat pra bhūma.*

Indra is the leader who, brilliant ruler, most majestic among brilliant ones, newly rising, great, wielding the blazing thunderbolt in hands, makes the earth and skies shine with his grandeur, and, with his great forces and dynamic intelligence, makes the proud and passionate tremble and the loving and shining ones shine more brilliant.

विश्वा राधांसि पवतश्च पृवीद्याऋष्वज्जनिमनजत् पाः ।
आ मातरा भरति शुष्या गानुवत्परिज्म णनुवन्त वाताः ॥ ४ ॥

4. *Viśvā rodhāṁsi pravataśca pūrvīrdyaurṛṣvājjaniman-rejata kṣāḥ. Ā mātārā bharati śuṣmā gor-nṛvat-pariḥman-nonuvanta vātāḥ.*

All the solid spheres and mountains of the world, the floods and waves of liquid motions, the regions of light ancient as time, the earths, all born of the dynamics of Prakṛti, the source mothers of the earth such as heat and water and oceans of space, or the roaring winds of the interspaces, all these like the world of humanity, the lord of omnipotence, Indra, bears, moves and sustains.

ता तू त इन्द्र महता महानि विश्ववित्सर्वनषु प्रवाच्या ।
यच्छूर धृषणा धृषता दधृष्वानहिं वज्रं शवसाविवषीः ॥ ५ ॥

5. *Tā tū ta indra mahato mahāni viśveṣvitsavaneṣu pravācyā. Yacchūra dhr̥ṣṇo dhr̥ṣatā dadhr̥ṣvān-ahim vajreṇa śavasāviveṣīḥ.*

Indra, lord and presence omnipotent, invincible and intrepidable, those acts of yours greater than the greatest are worth admiration and exaltation in all celebrations of the world which, with your might, bearing and sustaining the fixed stars and moving forces of the universe, you perform with your power and force of thunder to break the clouds holding up the process of evolution.

ता तू त सत्या तुविनृम्यं विश्वा प धनवः सिस्रत वृषण
ऊर्ध्वः । अधा ह त्वद वृषमणा भियानाः प सिन्धवा जवसा
चकमन्त ॥ ६ ॥

6. *Tā tū te satyā tuvinṛmṇa viśvā pra dhenavaḥ sisrate vṛṣṇa ūdhnaḥ. Adhā ha tvad-vṛṣamaṇo bhiyānāḥ pra sindhavo jvasā cakramanta.*

Indra, lord of great valour and magnificence, generous as rain showers and magnanimous at heart, all those universal acts of yours are great and true. The cows, the earths and the words of vision stream forth with nourishment, energy and inspiration. And by your fear and force of law the rivers rush on with rapidity and the seas roll round with awe.

अत्राहं त हरिवस्ता उ दवीरवाभिरिन्द स्तवन्त स्वसारः ।
यत्सीमनु प मुचा बद्धधाना दीघामनु पसितिं स्यन्द-
यध्य ॥ ७ ॥

7. *Atrāha te harivastā u devīravobhirindra stavanta svasāraḥ. Yat sīmanu pra mucā badbadhānā dīrghāmanu prasitiṁ syandaya-dhyai.*

And surely, O lord of horse and armour and speed of progress, Indra, those sisterly and forward looking dynamic forces of yours in the land, noble and brilliant all, managing the resources along disciplined and determined lines, forces which you released to move forward at freedom on the long and high road to their goal, rush on with pleasure, favour and hopes for protection and exhort and exalt you.

पिपिळ अंशुमद्या न सिन्धुरा त्वा शमीं शशमानस्य शक्तिः ।
अस्मदचक्षुशुचानस्य यम्या आशुन रश्मिं तुव्याजसं
गाः ॥ ८ ॥

8. *Pipīḷa aṁśurmadyo na sindhurā tvā śamī śaśamānasya śaktiḥ. Asmadryak-śuśucānasya yamyā āśurna raśmiṁ tuvyojasaṁ goḥ.*

Distilled is the soma of exciting joy of life's action as homage to you. May it reach you like the sea.

And O lord, bring us the peace and power of the omnipotent and self-refulgent Divinity at the fastest like a driver controlling the reins of a tempestuous courser.

अ॒स्म व॒षि॑ष्ठा कृ॒णु॒हि ज्य॑ष्ठा नृ॒म्यानि॑ स॒त्रा स॒हुर॑ स॒हांसि॑ ।
अ॒स्मभ्यं॑ वृ॒त्रा सु॒ह॒नानि॑ रन्धि ज॒हि व॒ध्व॑नु॒षा म॒त्य॑स्य ॥ ९ ॥

9. *Asme varṣiṣṭhā kṛṇuhi jyeṣṭhā nṛmṇāni satrā sahure sahāṃsi. Asmabhyaṃ vṛtrā suhanāni randhi jahi vadharvanuṣo martyasya.*

O lord of peace, patience, power and victory, bless us with all those gifts of yours which are permanent, challenging, highest and most generous. For us, destroy the demons of darkness and enmity which deserve to be destroyed, and ward off and annihilate the onslaughts on the worshipful humanity.

अ॒स्माक॑मित्सु शृ॒णु॒हि त्वमि॑न्द्रा स्मभ्यं चि॒त्राँ उप॑ मा॒हि
वा॒जा॒न । अ॒स्मभ्यं॑ वि॒श्वा इ॒षणः॑ पु॒रन्धी॑र॒स्माकं॑ सु
म॒घव॑न्बा॒धि गा॒दाः ॥ १० ॥

10. *Asmākamitsu śṛṇuhi tvamindrā'smabhyaṃ citrāṅ upa māhi vājān. Asmabhyaṃ viśvā iṣaṇaḥ purandhīrasmākaṃ su maghavan bodhi godāḥ.*

Indra, ruler of the world, commanding wealth and valour and honour, giver of the speech of wisdom, lands and cows, listen to our voice, measure, mark out, plan, and apportion for us vast and wondrous successes in the field of food, energy and victory. Inspire us with all the possibilities of intellectual and scientific achievement, and let us awake into a heaven of light and freedom.

नू ष्टुत इन्द्र नू गृणान इषं जरित्र नद्यां न पीपः । अकारि
त हरिवा बह्व नव्यं धिया स्याम रथ्यः सदासाः ॥ ११ ॥

11. *Nū ṣṭuta indra nū gṛṇāna iṣaṁ jaritre nadyo na pīpeḥ. Akāri te harivo brahma navyaṁ dhiyā syāma rathyaḥ sadāsāḥ.*

Thus faithfully praised, celebrated and worshipped in song, O lord of power and progress, Indra, bless the supplicant worshipper with food, energy and advancement like the streams that flow abundant. This homage of worship is created and offered with the best of our intention and intelligence praying that with the divine gift of latest genius we may be warriors of the chariot and obedient servants of Divinity.

Mandala 4/Sukta 23

Indra, Indra Rtadeva Devata, Vamadava Gautama Rshi

कथा महामवृधत्कस्य हातुर्यज्ञं जुषाण अभि साममूधः ।
पिब शुशाना जुषमाणा अन्धा वक् ॥ ऋष्वः शुचत धनाय ॥ १ ॥

1. *Kathā mahāmavṛdhatkasya hoturyajñaṁ juṣāṇo abhi somamūdhah. Pibannūśāno juṣam-āṇo andho vavakṣa ṛṣvah sucate dhanāya.*

How to evolve and exalt the grandeur of life? Which creative yajaka's holy programme of yajnic instruction and evolution to join? Which milky drink of soma to drink from the mother's breast?

The great, generous and protective lord of sublimity, Indra, commanding knowledge, wealth, honour and excellence, loving and owning up the devoted disciple supplicant, cherishing his offer of

homage, blesses him with the gift of refinement and exaltation of his innate wealth of honour and grandeur.

का अस्य वीरः सधमादमाप समानंश सुमतिभिः का अस्य ।
कदस्य चित्रं चिकित कदूती वृध भुवच्छशमानस्य
यज्याः ॥ २ ॥

2. *Ko asya vīraḥ sadhamādamāpa samānaṁśa sumatibhiḥ ko asya. Kadasya citraṁ cikite kadūti vṛdhe bhuvacchaśamānasya yajyoh.*

Who is the brave who reaches the ecstasy of the lord's company? Who attains to him and shares the manifestations of his vision and intelligence? When does he know and realise the wonder and variety of this lord's benediction? When does the lord's grace flow for the protection and advancement of the supplicant in yajna?

कथा शृणाति हूयमानमिन्द्रः कथा शृण्व त्वसामस्य वद ।
का अस्य पूविरुपमातया ह कथनमाहुः पपुरिं जरित्र ॥ ३ ॥

3. *Kathā śṛṇoti hūyamānamindrah kathā śṛṇvanna-vasāmasya veda. Kā asya pūrvīrupamātayo ha kathainamāhuh papurim jaritre.*

When does Indra listen to the supplicant? And while he listens, when does he grant that the time for his liberation and ultimate protection is come? What are, for sure, the ultimate bounds (if any) of the lord's gifts of grace? How do the celebrants sing of the gracious lord for the supplicant?

कथा सुबार्धः शशमाना अस्य नशदभि दविणं दीध्यानः ।
दुवा भुव त्वदा म ऋतानां नमा जगृध्वां अभि
यज्जुजाषत ॥ ४ ॥

4. *Kathā sabādhaḥ śaśamāno asya naśadabhi draviṇam dīdhyānaḥ. Devo bhuvannavedā ma ṛtānām namo jagrbhvāñ abhi yajjuṣat.*

When does the supplicant, though bound in his limitations yet intent upon his search for Divinity, attain to the wealth of the lord's grace?

When the lord self-refulgent and infinitely generous becomes cognizant of my yajnas of service and devotion, accepts my offers of food and fragrance in the vedi, and owns me as his child and disciple in faith, then does his grace shower on me.

कथा कदस्या उषसा व्युष्टा द्वा मतस्य सुख्यं जुजाष ।
कथा कदस्य सुख्यं सखिभ्या य अस्मिन्कामं सुयुजं
ततस्त्र ॥ ५ ॥

5. *Kathā kadasyā uṣaso vyuṣtau devo martasya sakhyam jujoṣa. Kathā kadasya sakhyam sakhibhya ye asmin kāmam suyujam tatasre.*

When would the refulgent and generous lord in this light of the dawn accept and cherish the devotion and friendship of mortal humanity? When would his love and friendship extend to the human friends who in this yajna of love and covenant extend their love and ambition over practical work in divine service?

किमादमत्रं सुख्यं सखिभ्यः कदा नु त भ्रात्रं प ब्रवाम ।
श्रिय सुदृशा वपुर्स्य सगाः स्वर्ण चित्रतममिष आ
गाः ॥ ६ ॥

6. *Kimādamatraṁ sakhyam sakhibhyaḥ kadā nu te bhrātraṁ pra bravāma. Śriye sudrṣo vapuras-ya sargāḥ svarṇa citratamamiṣa ā goḥ.*

O lord, when and how shall we describe your firm and protective love and friendship and your brotherly affection to our friends?

The cosmic body of this gracious lord and the various stages of his creation are for the beauty and glory of existence, blissful as heaven, various and most wondrous. So also are the beauties and generousities of the sun for the love and sustenance of life.

दुहं जिघांसन्ध्वरसमनिन्दां ततिक्त त्रिगमा तुजस् अनीका ।
ऋणा चिद्यत्र ऋणया न उगा दूर अज्ञाता उषसा बबाध ॥ ७ ॥

7. *Druhaṁ jighāṁsan-dhvarasamanindrām tetikte tigmā tujase anīkā. Ṛṇā cidyatra ṛṇayā na ugro dūre ajñātā uṣaso babādhe.*

Keen to eliminate the hateful, destructive and rebellious elements, Indra sharpens his blazing armies to greater force, and where the existing forces thus grow fiercer, our ruler, awesome and bold as terror, like a man under pressure of an obligation, wipes out unknown fears like the dawns dispelling darkness.

ऋतस्य हि शुरुधः सन्ति पूवीऋतस्य धीतिवृजिनानि हन्ति ।
ऋतस्य श्ल क' बधिरा ततद् कणा बुधानः शुचमान
आयाः ॥ ८ ॥

8. *Ṛtasya hi śurudhaḥ santi pūrvīṛṛtasya dhītivrjinaṇi hanti. Ṛtasya śloko badhirā tatarda kaṇā budhānaḥ śucamāna āyoh.*

The protective forces of truth are everlasting. The vision and understanding rooted in truth removes all hurdles and breaks the clouds of darkness. The word and message of truth clears up the ears of the deaf,

awakening and brightening up the man who hears, giving him the light of Divinity.

ऋतस्य दृ हा धरुणानि सन्ति पुरुणि चन्द्रा वपुष वपूंषि ।
ऋतन दीघमिषणन्त पृ † ऋतन गाव ऋतमा विवशुः ॥ ९ ॥

9. *Ṛtasya dr̥ḷhā dharuṇāni santi puruṇi candrā vapuṣe vapūṁṣi. Ṛtena dīrgham-iṣaṇanta pr̥kṣa ṛtena gāva ṛtamā viveśuḥ.*

The foundations of Truth and Eternal Law are unshakable, boundless and beautiful, the very embodiments of truth, beauty and Dharma for life forms. By the Law of truth do people enjoy long life and showers of joy. By the Law of truth do our voice and senses follow truth and reach the very source of reality and the seat of the law of eternal truth.

ऋतं यमान ऋतमिद्वनात्यृतस्य शुष्मस्तुरया उ गव्युः ।
ऋताय पृथ्वी बहुल गभीर ऋताय धनू परम दुहात ॥ १० ॥

10. *Ṛtaṁ yemāna ṛtamidvanotyṛtasya śuṣmasturayā u gavyuḥ. Ṛtāya pr̥thvī bahule gabhīre ṛtāya dhenū parame duhāte.*

The pursuant of truth attains to truth. The operation of the eternal law of truth is fast, instantaneous, so fast that it is omnipresent, all operative. The abundant earth, deep interspaces and the high heavens all like the mother cow yield the milk of life in service of the eternal law of truth.

नू ष्टुत इन्दू नू गृणान इषं जरित्र नद्याः न पीपः । अकारि
त हरिवा बह्व नव्यं धिया स्याम रथ्यः सदासाः ॥ ११ ॥

11. *Nū ṣṭuta indra nū grṇāna iṣaṁ jaritre nadyo na pīpeḥ. Akāri te harivo brahma navyaṁ dhiyā syāma rathyaḥ sadāsāḥ.*

Indra, world ruler, omnipotent lord of universal truth and abundance, thus praised and worshipped, bear and bring food, energy, and the sustaining power of life for the celebrant in abundance like the rivers overflowing with life giving waters. This new song of homage and fragrant yajna is offered in worship, O lord of the universal dynamics of nature, in hope with prayer that with vision and intelligence we may be masters of the chariot and dedicated workers in your service of the law of truth.

Mandala 4/Sukta 24

Indra Devata, Vamadeva Gautama Rshi

का सुष्टुतिः शवसः सूनुमिन्दमवाचीनं राधस् आ ववतत ।
ददिहि वीरा गृणत वसूनि स गपतिनिषिधां ना जनासः ॥ १ ॥

1. *Kā suṣṭutiḥ śavasah sūnumindramarvācīnaṁ rādhasa ā vavartat. Dadirhi vīro grṇate vasūni sa gopatirniṣṣidhām no janāsaḥ.*

O citizens of the land, what is that order of praise and approbation which would persuade and move Indra toward us for our joint success and prosperity? A very child of might is he, inspirer of the brave, most youthful hero of latest knowledge and modern tactic, eminent warrior, creator and munificent giver of wealth for his supporters, manager and promoter of the earth and its resources, and leader and commander of the generous producers, our own pioneers.

स वृत्रहृत्य हव्यः स इड्यः स सुष्टुत इन्द्रः सत्यराधाः ।

स याम् ॥ मधवा मत्याय ब्रह्मण्यत सुष्वय वरिवा धात ॥ २ ॥

2. *Sa vrtrahatyē havyaḥ sa īḍyaḥ sa suṣṭuta indraḥ satyarādhāḥ. Sa yāmannā maghavā martyāya brahmanyate suṣvaye varivo dhāt.*

He is to be invoked in the battles against darkness, evil and crime, lord adorable as he is, profusely adored, Indra, lord of honour and excellence, achiever of truth and giver of noble riches. He, lord of wealth, might and majesty, bears and bestows choice gifts of honour and freedom upon the mortals who dedicate themselves to the lord of existence and pray for success and divine grace in the ways of life.

तमि रा वि ह्वयन्त समीक रिंरिक्वांसस्तन्वः कृण्वत त्राम ।

मिथा यत्त्यागमुभयासा अगम् रस्ताकस्य तनयस्य साता ॥ ३ ॥

3. *Taminnaro vi hvayante samīke ririkvānsastanvaḥ kṛṇvata trām. Mitho yattyāgamubhayāso agman narastokasya tanayasya sātau.*

People and leaders both call upon him in their battles of life in search of freedom, those who seek release and those who look to him for the protection of their bodies. Together, men and women, men and leaders, go to him for freedom from suffering as well as for the well being of their children and grand children.

क्रतूयन्ति ितया याग उगा शुषाणासा मिथा अर्णसाता ।

सं यद्विशा ववृत्रन्त युध्मा आदि त्म इन्द्रयन्त अभीक ॥ ४ ॥

4. *Kratūyanti kṣitayo yoga ugrā''śuṣāṇāso mitho arṇasātau. Saṁ yadviśo'vavrṭranta yudhmā ādinnema indrayante abhīke.*

People of the land, both bright and blazing as well as impetuous in action, together, joining in the pursuit of knowledge and yajnic action do their best and holiest in faith in their own fields of social development freely, and when all the citizens thus engage in battle against the demons of darkness, evil and poverty and conduct themselves with discipline on a war footing, they unitedly and unanimously choose Indra as their guide and leader in action.

आदि॒ब॒द्ध नम॑ इ॒न्द्रि॒यं य॑जन्त॒ आदि॑त्प॒क्तिः पु॒रा॒ळाशं॑
रि॒रि॒च्यात॑ । आदि॒त्सामा॑ वि प॒पृ॒च्याद॒सु॒ष्वा॒नादि॑ज्जु॒जाष॑ वृ॒षभं॑
यज॑ध्य ॥ ५ ॥

5. *Ādiddha nema indriyaṃ yajanta āditpaktiḥ
puroḷāśaṃ riricyāt. Āditsomo vi papṛcyādasuṣvī-
nādiḥjujoṣa vṛṣabhaṃ yajadhyai.*

And then the warriors all work for the honour and excellence of the nation through joint action. And then let the fruit of the action and struggle, like delicious pudding seasoned, be consolidated and reserved. And then when the present and future is secured, let the soma of joy be prepared and ripened for the warriors of courage and valour, and then let all join Indra, virile and generous leader, in the celebration.

कृ॒णात्य॑स्म॒ वरि॑वा॒ य इ॒त्थ॒न्द्रा॒य॒ साम॑मु॒श॒त सु॒नाति॑ ।
स॒धी॒चीन॑न॒ मन॒सावि॑वन॒न तमि॑त्स॒खायं॑ कृ॒णु॒त स॒मत्सु॑ ॥ ६ ॥

6. *Kṛṇotyasmai varivo ya itthendrāya somamuśate
sunoti. Sadhrīcīnena manasāvivenan tamitsa-
khāyaṃ kṛṇute samatsu.*

One who thus does honour and distinguished

service for Indra, ruler of the world, and distils the soma of excellence and joy for him who, of course, loves honour and excellence and joy for humanity, and one who, with an undivided dedicated mind, without any selfish axe to grind, acts as a friend and supportive warrior for him in the battles of humanity: Indra too for such a person creates and awards rare and choicest gifts of honour and dignity like a friend.

य इन्दाय सुनवत्साममद्य पचात्पक्तीरुत भृज्जाति धानाः ।
पतिं मनायारुचथानि हयन्तस्मिन्दधद वृषणं शुष्म-
मिन्दः ॥ ७ ॥

7. *Ya indrāya sunavatsomamadya pacātpaktīruta bhr̥jjāti dhānāḥ. Prati manāyorucathāni haryan tasmin dadhadvr̥ṣaṇam śuṣmamindraḥ.*

Whoever for Indra, today, distils and ripens the soma of honour and excellence, confirms and consolidates the gains of victory over darkness, evil and want, and perfects the production for national consumption: to such a person Indra responds, loving and listening to his songs of praise arising from the heart, and the lord invests him with inner strength of valour and showers of unbounded generosity.

यदा समर्य व्यचदृघावा दीर्घं यदाजिमभ्यख्यदयः ।
अचिकदद वृषणं पत्यच्छा दुराण आ निशितं साम-
सुद्धिः ॥ ८ ॥

8. *Yadā samaryam vyacedr̥ghāvā dīrgham yadāji-mabhyakhyadryaḥ. Acikradadvr̥ṣaṇam patnya-cchā duroṇa ā niśitam somasudbhiḥ.*

When the ruler of the land and noble head of

his people and destroyer of the enemies perceives a tumult of battle around and afar, he displays his long range deployment of arms and armies, while the citizenry at home, as a sustaining and supportive force, exhorts him and proclaims aloud his internal strength of morale created and sharpened by the creators and refiners of national energy.

भूयसा वस्त्रमचरत्कनीया विकीता अकानिषं पुनयन ।
स भूयसा कनीया नारिरचीद्दीना द ॥ वि दुहन्ति प
वाणम ॥ ९ ॥

9. *Bhūyasā vasnamacarat kanīyo'vikrīto akāniṣaṁ punaryan. Sa bhūyasā kanīyo nārireced dīnā dakṣā vi duhanti pra vāṇam.*

The poor ignorant trader buys the pleasure of glitter and sense at the great price of the spirit. Drained out, exhausted and disvalued, he goes back: “I want back what I had parted with in exchange for what I had got.” No, not now. With all that he can surrender, he cannot redeem even a little of what he has lost. The poor as well as the intelligent get back only what they bargain for in word and action.

क इमं दशभिममन्दं कीणाति धनुभिः ।
यदा वृत्राणि जङ्घनदथनं म पुनर्ददत् ॥ १० ॥

10. *Ka imam daśabhirnamendram krīṇāti dhenubhiḥ. Yadā vṛtrāṇi jaṅghanadathainam me punardadat.*

Who can buy this Indra, this spiritual glory, from me for all time with the ten senses and their pleasure? None. Yes, when one dispels the evils of darkness, ignorance and indulgence, then the lord gives it back to

me.

नू ष्टुत इन्द्र नू गृणान इषं जरित्र नद्याइ न पीपः । अकारि
त हरिवा बह्व नव्यं धिया स्याम रथ्यः सदासाः ॥ ११ ॥

11. *Nū ṣṭuta indra nū gṛṇāna iṣaṁ jaritre nadyo na pīpeḥ. Akāri te harivo brahma navyaṁ dhiyā syāma rathyaḥ sadāsāḥ.*

Indra, lord of glory, thus praised and celebrated, bless the supplicant with food, energy and enlightenment just as overflowing streams bring living waters for humanity. O lord of power and progress at high speed, thus is the song of celebration and yajnic homage offered to you, the newest presentation, so that with your blessings of intelligence and action we may be master warriors of the chariot and great servants of Divinity.

Mandala 4/Sukta 25

Indra Devata, Vamadeva Gautama Rshi

का अद्य नया' दवकाम उशान्द्रस्य सुख्यं जुजाष ।

का वा मह वस पायाय समिद्ध अग्रा सुतसाम इट्ट ॥ १ ॥

1. *Ko adya naryo devakāma uśnindrasya sakhyam jojoṣa. Ko vā mahe'vase pāryāya samiddhe agnau sutasoma īṭṭe.*

Who today among noble humanity, lover of the light of divinity, inspired with holy ambition and enthusiasm, enjoys the favour and friendship of Indra? Or, who, having offered oblations of distilled soma into the lighted fire for the achievement of great redeeming divine protection, enjoys the honour and excellence of life? Answer: The friend and lover of humanity who is dedicated to Indra, the supreme ruler.

का नानाम॒ वच॑सा सा॒म्याय॑ मना॒युवा॑ भवति॒ वस्त॑ उ॒त्ताः ।
क इन्द्र॑स्य॒ युज्यं॑ कः स॒खित्वं॑ का भा॒त्रं व॑ष्टि क॒वय॑ क
ऊ॒ती ॥ २ ॥

2. *Ko nānāma vacasā somyāya manāyurvā bhavati vasta usrāḥ. Ka indrasya yujyam kaḥ sakhitvam ko bhrātraṁ vaṣṭi kavaye ka ūtī.*

Who bows with words of prayer to Indra for the gift of peace, pleasure, honour and excellence of body, mind and soul? And who submits to him in search of knowledge and self-awareness? Who loves the lights of the dawn and the lovely cows in the morning? Who waits on Indra for help and protection? Who feels anxious for friendship and fraternity with him? Who prays for security and poetic vision to the lord of omniscience? Answer: Who ever wants to do good unto all including the self as servant of Divinity.

का द॒वाना॒मवा॑ अ॒द्या वृ॑णीत॒ क आ॑दि॒त्याँ अदि॑तिं
ज्याति॑री॒ष्ट । कस्या॑श्वि॒नावि॑न्दा अ॒ग्निः सु॒तस्यां॑ शाः पि॒बन्ति॑
मन॒सावि॑वनम ॥ ३ ॥

3. *Ko devānāmavo adyā vṛṇṇīte ka adityaṁ aditiṁ jyotirīṣṭe. Kasyāśvināvindro agniḥ sutasyāṁ'śoḥ pibanti manasāvivenam.*

Who these days opts for and wins the protection and benedictions of the divine powers of nature? Who pursues and prays for the light of the suns in orbital phases, the generosity of nature and mother earth, and the secrets and mysteries of light? Whose achievement of knowledge and contribution to life's peace and joy is favourably in tune with the nature and operation of

the laws and properties of the Ashvins, earth and the skies, Indra, the sun, and Agni, heat and magnetic energy of the earth? Answer: One who acts in cooperation with nature for life and in the service of Divinity.

तस्मा अग्निभारतुः शम यंसृज्याक्पश्यात्सूयमुच्चरन्तम ।
य इन्दाय सुनवामत्याह नर नयाय नृतामाय नृणाम ॥ ४ ॥

4. *Tasmā agnirbhārataḥ śarma yaṁsajjyok paśyāt sūryam-uccarantam. Ya indrāya sunavāmetyāha nare naryāya nṛtamāya nṛṇām.*

To him Agni, the cosmic power and presence that holds, sustains and governs the world of nature and humanity, provides a happy home, and he would watch the rising sun for a long long time who is able to say this with confidence: We pursue knowledge and create the means of comfort and happiness for humanity, the world of human interests, and the highest qualities and attainments of human values among the people of the world, and this we do for Indra, Lord of humanity and the entire world of existence.

न तं जिनन्ति बहवा न दभा उवस्मा अदितिः शम यंसत ।
पियः सुकृत्पिय इन्द मनायुः पियः सुपावीः प्रिया अस्य
सामी ॥ ५ ॥

5. *Na taṁ jinanti bahavo na dabhrā urvasmā aditiḥ śarma yaṁsat. Priyaḥ sukṛtpriya indre manāyuh priyaḥ suprāvīḥ priyo asya somī.*

Neither many nor few, nor even the fiercest, can overpower him who acts in the service of Indra, governing power and presence of the universe. Indeed mother earth, in fact mother nature of imperishable

wealth, blesses him with abundant peace and joy in a happy home, for, to Indra, the one who does good is dear, the lover of Divinity is dear, the follower of the path of rectitude is dear, and the creator of comfort, joy and enlightenment for life is dear to this lord.

सुपा॒व्यः पाशु॒षाळ॒ष वी॒रः सु॒ष्वः प॒क्तिं कृ॒णु॒त क॒वल॒न्दः ।
नासु॒ष्वरा॒पि॒न सखा॒ न ज॒मिदु॑ष्पा॒व्या॑ वह॒न्तदवा॑चः ॥ ६ ॥

6. *Suprāvyah prāśuṣāleṣa vīraḥ suṣveḥ paktim kṛṇute kevalendraḥ. Nāsuṣverāpirna sakhā na jāmirduṣprāvyo 'vahantedavācaḥ.*

Indra, leader and ruler, instant destroyer of enmity, is openly accessible to the person who creates and produces good things and thus contributes positively to the peace, progress and happiness of life, and he fully protects and promotes such people and raises them to maturity as the sun ripens grain. But to the person who is uncreative, and malignant scandalizer, he is not accessible, not a friend, or a brother, or protector, in fact he is awfully opposed to such negatives.

(Creativity and a positive, contributive attitude to life is a value, while uncreativity and a negative, destructive attitude is a dangerous disvalue. The former is to be protected and promoted, but the latter has to be opposed and eliminated.)

न र॒वता॑ प॒णिना॑ स॒ख्यमि॒न्दा सु॒न्वता॑ सु॒त॒पाः सं गृ॑णीत ।
आस्य॑ व॒दः खि॒दति॑ ह॒न्ति न॒ग्रं वि सु॒ष्वय॑ प॒क्तय॑ क॒वला॑
भू॒त ॥ ७ ॥

7. *Na revatā paṇinā sakhymindro 'sunvatā sutapāḥ saṁ grṇīte. Āsya vedāḥ khidati hanti nagnam vi suṣvaye paktaye kevalo bhūt.*

Not with the miserly man of wealth does Indra bargain any friendship since he is the master creator of peace and joy and lover of honour and excellence. He does not acknowledge, much less approve of the wealth of the ungenerous. In fact, he exposes the wealth of the hoarder until, exposed and ashamed, he is reduced to nullity, because, basically and exclusively he is for the creative and generous who produce and mature the wealth of the nation to the state of honour and dignity.

इ॒न्द्रं पर॑ व॒र म॒ध्यमा॒सु इ॒न्द्रं या॒न्ता व॑सिता॒सु इ॒न्द्रं ।

इ॒न्द्रं ि॒यन्त॑ उ॒त यु॒ध्यमा॒ना इ॒न्द्रं नरा॑ वा॒जय॒न्ता ह॑वन्त ॥ ८ ॥

8. *Indraṁ pare'vare madhyamāsa indraṁ yānto'-vasitāsa indram. Indraṁ kṣiyanta uta yudhyamānā indraṁ naro vājayanto havante.*

People at the farthest and at the nearest, highest and lowest, and people at the middle, all call upon Indra, lord of honour and excellence. People on the move and those at the end of the journey call upon Indra, lord of peace and security. People settled in the home and warriors on the battle field call upon Indra, lord of prosperity and victory. And the leaders of the people and the men fighting for food, struggling for energy and panting for speed and progress call upon Indra, lord giver of food, energy and advancement.

Mandala 4/Sukta 26

*Indra Suparna Brahma Devata,
Vamadeva Gautama Rshi*

अ॒हं म॒नुर॑भ॒वं सू॒य॑श्चा॒ हं क॒ ती॒वाँ ऋ॒षि॑र॒स्मि वि॒षः॑ ।

अ॒हं कु॒त्स॑मा॒जु न॒यं नृ॒य॑ञ्ज॒ हं क॒वि॒रु॒शना॑ प॒श्य॑ता मा ॥ १ ॥

1. *Ahaṁ manurabhavaṁ sūryaścā'haṁ kakṣīvāñ
ṛṣirasmi vipraḥ. Ahaṁ kutsamārjuneyaṁ nyrñje'-
haṁ kavirūśanā paśyatā mā.*

I am the thinker and law-giver of existence, I am the light of life, I comprehend the time and space of the universe, I am the visionary, I am the centre and shaker at the core. I create the thunder and light and I make the thunderbolt. I am the poet of omniscience and passionate lover of my creation. Come ye all and see.

अ॒हं भूमि॑मद॒दामा॑या॒ हं वृ॒ष्टिं दा॒शुष॒ म॒र्त्याय॑ ।

अ॒हम॒पा अ॑नयं वाव॒शाना॑ मम॒ द॒वासा॒ अनु॑ क॒र्तमा॑यन ॥ २ ॥

2. *Ahaṁ bhūmimadadāmāryāyā'haṁ vṛṣṭim dāśuṣe
martyāya. Ahamapo anayaṁ vāvaśānā mama
devāso anu ketamāyan.*

I give the earth for noble humanity, and I bring rain and rolling oceans and waves of energy for the mortals who give in charity, and, in consequence, saints and sages who love are blest with light divine.

अ॒हं पु॒रा म॑न्दसा॒ना व्य॑रं न॒व सा॒कं न॑व॒तीः श॑म्ब॒रस्य॑ ।

श॒त॒तमं॑ व॒श्यं स॒वता॑ता॒ दिवा॑दा॒सम॑ति॒थि॒ग्वं यदा॑वम ॥ ३ ॥

3. *Ahaṁ puro mandasāno vyairam nava sākam
navatīḥ śambarasya. Śatatamaṁ veśyaṁ sarvat-
ātā divodāsamatithigvaṁ yadāvam.*

In the state of perfect bliss, I first move ninty and nine streams of cloud showers together, and as I protect and promote the man of hospitality and the giver of enlightenment, I open hundred-fold gates of delight and prosperity for the whole world.

प सु ष विभ्या मरुता विरस्तु प श्यनः श्यनभ्य आशुपत्वा ।
अचक्रया यत्स्वधया सुपणा ह्रव्यं भरन्मनव द्रवजुष्टम ॥ ४ ॥

4. *Pra su ṣa vibhyo maruto virastu pra śyenaḥ śyenebhya āśupatvā. Acakrayā yatsvadhayā suparṇo havyaṁ bharanmanave devajuṣṭam.*

Just as the eagle bird is the fastest of all the birds of prey in flight and descent so may that glorious heavenly bird of light wings, the sun, which moves by its own mighty force without wheels and which is prime among the powers of nature, the Maruts, may bring for humanity food and energy blest by the best and brilliant bounties of Divinity.

भरद्यदि विरता वविजानः पथारुणा मनाजवा असजि ।

तूयं यया मधुना साम्यनात श्रवा विविद श्यना अत्र ॥ ५ ॥

5. *Bharadyadi virato vevijānaḥ pathoruṇā manojavā asarji. Tūyaṁ yayau madhunā somyenota śravo vivide śyeno atra.*

When the bird of the wings of light, vibrating as sunrays, flying fast as thought by the wide paths of space brings and releases food and energy here, and then from here itself flies back fast with earthly, sweets of soma juices (to bring them back, reinvigorated), thus this eagle wins thanks and praise from earthly humanity.

ऋजीपी श्यना ददमाना अंशुं परावतः शकुना मन्दं मदम ।

सामं भरद्वाद्वाणा द्वावांन्दिवा अमुष्मादुत्तरादादाय ॥ ६ ॥

6. *Rjīpī śyeno dadamāno aṁśuṁ parāvataḥ śakuno mandraṁ madam. Somaṁ bharaddāḍṛ-hāṇo devāvān divo amuṣmāduttarādādāya.*

The eagle bird of light, enjoying the company of heavenly planets, coming from far off country by simple paths, having taken from that distant region of light sweet celestial delights of soma energies of life, gives us that nectar and, taking the soma sweets of earth grows stronger and more generous.

आ॒दा॒य॒ श्य॒ना अ॒भर॒त्सामं॑ स॒हस्रं॑ स॒वाँ अ॒युतं॑ च सा॒कम॑ ।
अ॒त्रा पु॒रन्धि॒रज॒हाद॒राती॒मद॒ साम॑स्य मू॒रा अमू॑रः ॥ ७ ॥

7. *Ādāya śyeno abhart somam sahasram savāṇ ayutam ca sākam. Atrā purandhir-ajahād-arātīrmade somasya mūrā amūrah.*

The eagle bird of light, ruler and illuminator of the world, bears and brings a thousand delights of soma for life with unbounded yajnic creations of organic tonics for health and, in the ecstasy of the drink of soma on earth, doing noble actions and maintaining human habitations with wisdom and equanimity of mind, eliminates all stupidity and negativities!

Mandala 4/Sukta 27

Indra Devata, Vamadeva Gautama Rshi

ग॒र्भ॒ नु स॒ त्व॒षाम॑वद॒महं॑ द॒वानां॑ ज॒नि॒मानि॑ वि॒श्वो ।
श॒तं मा॒ पु॒र आ॒यसी॑रर ॥ १ ॥ अ॒थ श्य॒ना ज॒वसा॑ नि॒रदी॑यम ॥ १ ॥

1. *Garbhe nu sannanveṣāmavedamaham devānām janimāni viśvā. Śataṁ mā pura āyasīrarakṣa-
nnadha śyeno javasā niradīyam.*

Having been in the mother's womb, I have witnessed and known the birth and growth of all these divine creations (such as the elements, earth, water,

senses, and mind, etc.). Hundreds of golden cities and iron walls have protected me. And having lived all this, I have got out to freedom like a falcon bird of the winds with impetuous speed.

(The mantra describes the soul's journey through births and death's across the body forms and then the release to the freedom of Moksha.)

न घा॒स मा॒मप॒ जाषं॑ ज॒भारा॒ भीमा॑सु त्व िसा वी॒र्य॑ण ।

इ॒मा पु॒रन्धि॒रज॒हाद॒राती॒रुत॒ वाताँ॑ अ॒तर॒च्छू॒शुवा॑नः ॥ २ ॥

2. *Na ghā sa māmapa joṣaṁ jabhārā'bhīmāsa tvakṣasā vīryeṇa. Īrmā purandhirajahādarātīr-uta vātāñ ataracchūśuvānaḥ.*

That womb of nature couldn't hold me against my will and pleasure. I sat in there with all my vigour and penetrative vision. And when the Lord inspirer who sustains the hundreds of golden cities and iron walls of prison wards off the contraries of flesh and blood, then the falcon bird of the spirit, rising up and high, crosses the storms and shears of winds to freedom.

अव॒ यच्छ॑य॒ना अ॒स्वनी॒दध॒ द्यावि॑ यद्यदि॒ वात॑ ऊ॒हुः पु॒रन्धि॑म ।

सृ॒जद्य॑द॒स्मा अव॑ ह ि॒पज्यां॑ कृ॒शानु॑रस्ता॒ मन॑सा
भु॒र॒ण्यन॑ ॥ ३ ॥

3. *Ava yacchyeno asvanīdadha dyorvi yadyadi vāta ūhuḥ purandhim. Sṛjadyadasmā ava ha kṣipajjyāṁ kṛśānurastā manasā bhuraṇyan.*

When the falcon bird of the spirit descends from heaven singing and roaring with energy, then if the winds and storms of existence hijack the master of the golden city, then, just as the warrior draws the string of

the bows and shoots off the arrow, so the soul, archer subduer of contraries, with the light radiating from the flame of the heart, draws up the string of yoga meditation and shoots away the fluctuations.

ऋजिप्य इमिन्द्रावता न भुज्युं श्यना जभार बृहता अधि
ष्णाः । अन्तः पतत्पतत्र्यस्य पणमध यामनि पसितस्य
तद्वः ॥ ४ ॥

4. *Rjipyā īmindrāvato na bhujyūṁ śyeno jabhāra
brhato adhi ṣṇoḥ. Antaḥ patatpatatryasya paṇa-
madha yāmani prasitasya tadveḥ.*

The falcon bird of the spirit, going by the path of rectitude always under the protection of Indra, lord of life, bears the sacred vessel of the body like a prize from the vast regions of joy and energy and, at the end, flying up, the bird on the wing jettisons the sacred vessel like the plume of a bird bound down to the nest.

अध श्वतं कलशं गाभिरक्तमापिप्यानां मघवा शुक्रमन्धः ।
अध्वयुभिः पर्यतं मध्वा अग्रमिन्द्रा मदाय पति धृत्पिबध्य
शूरा मदाय पति धृत्पिबध्य ॥ ५ ॥

5. *Adha śvetam kalaśam gobhiraktamāpipyānam
maghavā śukramandhaḥ. Adhvaryubhiḥ pra-
yatham madhvo agramindro madāya prati
dhatpibadhyai sūro madāya prati dhatpi-badhyai.*

Let Indra, the brave soul, blest with and commanding honour and prosperity, bear, in response to the Lord's grace, the bright and beauteous body vessel nourished by mother earth and cows, satisfying, pure and powerful, and let him enjoy the food seasoned and sanctified by holy yajakas, and prime delicious drink

for realising the beauty and ecstasy of existence. Yes, let the fearless brave spirit bear the body vessel to drink of the joy of life and to celebrate the gift of divine rapture.

Mandala 4/Sukta 28

Indra-Soma Devata, Vamadeva Gautama Rshi

त्वा युजा तव तत्साम सख्य इन्दा अपा मनव सस्त्रुतस्कः ।
अह हिमरिणात्सप्त सिन्धूनपावृणादपिहितव खानि ॥ १ ॥

1. *Tvā yujā tava tatsoma sakhya indro apo manave sasrutaskaḥ. Ahannahimariṇāt sapta sindhūna-pāvṛṇodapihiteva khāni.*

With you and for your friendship, O Soma, power, pleasure and excellence of life, did Indra, resplendent ruler of the world, set the spatial waters afloat, broke the cloud, made the seven streams of water flow and opened up the hidden treasures of life.

त्वा युजा नि खिदत्सूर्यस्यन्दश्चक्रं सहसा सद्य इन्दा । अधि
ष्णुना बृहता वतमानं महा दुहा अप विश्वायु धायि ॥ २ ॥

2. *Tvā yujā ni khidat-sūryasyendracśakraṁ sahasā sadya indo. Adhi ṣṇunā brhatā vartamā-naṁ maho druho apa viśvāyu dhāyi.*

Soma, power of cool and bliss of nature's cosmic energy, with force, constantly counters the cycle of solar radiations operating with mighty catalysis and coming from higher regions, and thus the great all round negativity of sun rays against life is warded off.

अहिन्दा अदहदग्निरिन्दा पुरा दस्यून्मध्यन्दिनादभीक ।

दुग दुराण कत्वा न यातां पुरू सहस्रा शवा नि बहीत ॥ ३ ॥

3. *Ahann-indro adahad-agnir-indro purā dasyūn madhyandinādabhīke. Durge duroṇe kratvā na yātām purū sahasrā śarvā ni barhīt.*

Indu, Soma, cool and bliss of mind, nature and people of the land and forces of peace, with your balancing action, Indra, powerful and blazing, destroys darkness and evil, as fire burns off the demoniac forces before the mid-day yajna in the battle of life. Thus does the spirit of life, with Indra and Soma, hot and cold in the existential circuit of nature, destroy and ward off a thousand onslaughts of impending dangers and attacks. And so do the acts of yajna in the home of the family and fortress of the ruler.

विश्वस्मात्सीमध्रमाँ इन्द्र दस्यून्विशा दासीरकृणारपशस्ताः ।
अबाधथाममृणतं नि शत्रून्विन्दथामपचितिं वधत्रः ॥ ४ ॥

4. *Viśvasmāt sīmadhamāñ indra dasyūn vīśo dāsīr-akṛṇorapraśastāḥ. Abādhetthāmamṛṇataṁ ni śatrūn-avindethām-apacitiṁ vadhatraiḥ.*

Indra, ruler of the world blazing as the sun, reduce the evil and wicked to nullity all round, and save the people and the forces of generosity from ignominy. Indra and Soma, power and peace of the land, ruler and people, bind down the enemy forces, give peace and security to the good, and thus win honour and fame with your weapons of protection.

एवा सत्यं मघवाना युवं तदिन्द्रश्च सामावमश्व्यं गाः ।
आददृत्तमपिहितान्यश्नो रिरिचथुः णश्चित्ततृदाना ॥ ५ ॥

5. *Evā satyaṁ maghavānā yuvaṁ tadindraśca somorvam-aśvyāṁ goḥ. Ādardṛtam-apihitāny-śnā riricathuḥ kṣāścīt-tatṛdānā.*

It is true, O potent commanders of honour and excellence, Indra and Soma, destroyer of evil and creator of peace and prosperity, together you release the earth's vast energy and progressive forces, break open the resources of wealth and fertility, and release the lands from oppression into freedom.

Mandala 4/Sukta 29

Indra Devata, Vamadeva Gautama Rshi

आ नः स्तुत उप वाज॑भि॒रु॒ती इ॒न्द्र या॒हि हरि॑भिमन्दसानः ।
ति॒रश्चि॑द्वयः सर्वना पु॒रु॒ण्याङ्गू॒षभि॑गृणानः स॒त्यरा॑धाः ॥ १ ॥

1. *Ā naḥ stuta upa vājebhirūtī indra yāhi haribhirmandasānaḥ. Tiraścidaryaḥ savanā puruṇyāṅgū-ṣebhirgrṇānaḥ satyarādhaḥ.*

Indra, lord ruler of honour and excellence, spirit incarnate of power and prosperity, come with all the vigour and velocity for our protection and progress. Invoked and invited, happy and rejoicing, come with the fastest achievements. You are the wealth of the nation incarnate, truly the harbinger of success. Praised, appraised and pursued by the highpriests of knowledge and action, come directly and indirectly by all paths of centripetal movement to bless our manifold yajnic programmes of creation and production.

आ हि ष्मा॒ याति॑ नर्य॑श्चि॒कित्वा॑न्हूय॒मानः स॒तृभि॑रुप॒ यज्ञ॑म ।
स्व॒श्वा या॑ अभि॒रुम॑न्यमानः सु॒ष्वा॒णभि॑मदति॒ सं ह॑
वी॒रः ॥ २ ॥

2. *Ā hi śmā yāti naryaścikitvān hūyamānaḥ sotṛbhirupa yajñam. Svaśvo yo abhīrur-man-yamānaḥ suṣvāṇebhir-madati saṁ ha viraiḥ.*

And he does come, lord of men and master of knowledge all-aware, when he is invoked and invited to the yajna by those who distil the soma for yajna and sprinkle the vedi with holy water and ghrta. Then, commanding the horse and speed of the chariot, brave and fearless, self-confident and honoured, he rejoices with the heroes who create the soma, honour, grandeur and the joy of life for humanity.

श्रावयदस्य कर्णा वाजयध्य जुष्टामनु प दिशं मन्दयध्य ।

उद्वावृषाणा राधस तुविष्मान्कर । इन्द्रः सुतीथाभयं च ॥ ३ ॥

3. *Śrāvayedasya karṇā vājayadhyai juṣṭāmanu pra diśaṁ mandayadhyai. Udvāvṛṣāṇo rādhaso tuviṣmān karanna indraḥ suṭīrthābhayaṁ ca.*

Speak to him, let him hear, he loves to hear of the cherished policy and direction for the sake of speed and success in action so that he may be happy and rejoice with you all. And then he, Indra, ruler of all and creator of honour and excellence, generous as showers and blazing brave in action, would create paths of progress into a state of freedom from fear and success, and thence would flow the ultimate release.

अच्छा या गन्ता नार्धमानमूती इत्था विपं हवमानं गृणन्तम ।

उप त्मनि दधाना ध्रुया ईशून्त्सहस्राणि शतानि वज्रबाहुः ॥ ४ ॥

4. *Acchā yo gantā nādhamānamūtī ithhā vipraṁ havamānaṁ gṛṇantam. Upa tmani dadhāno dhuryāśūntsaḥsraṇi śatāni vajrabāhuḥ.*

With grace, he goes to the supplicant with protection, thus, to bless the earnest seeker invoking him and singing in praise. He holds the supplicant and celebrant closest to his heart and, yoking a hundred

thousand horses to his chariot, wielding the thunderbolt for creation and protection, he hastens to the devotees.

त्वातासा मघव॑ रि॒न्द वि॒प्रा व॒यं त॑ स्याम॒ सूर्या॑ गृणन्तः ।

भ॒जाना॑सा बृ॒हद्दि॑वस्य रा॒य आ॒का॒य्यस्य॑ दा॒वन् पु॒रु ॥ ५ ॥

5. *Tvotāso maghavannindra viprā vayan te syāma sūrayo grṇantaḥ. Bhejānāso brhaddivasya rāya ākāyyasya dāvane purukṣoḥ.*

Under your protection, O lord of power and glory, Indra, lord ruler and giver of honour and excellence, let us be earnest seekers of knowledge, brave and brilliant celebrants of Divinity, so that we may be dedicated sharers of the abundance of the lord of light, wealth, and generosity of sustenance incarnate.

Mandala 4/Sukta 30

Indra, Indra and Usha Devata, Vamadeva Gautama Rshi

नकि॑रि॒न्द त्वदु॑त्तरा॒ न ज्य॑याँ अ॒स्ति वृ॑त्र॒हन ।

नकि॑र॒वा यथा॑ त्वम॒ ॥ १ ॥

1. *Nakirindra tvaduttaro na jyāyāñ asti vṛtrahan. Nakirevā yathā tvam.*

Indra, lord ruler of the world, destroyer of evil and breaker of the cloud like the sun, there is none higher than you, none beyond, none greater, none even equal to you as you are.

स॒त्रा त॒ अनु॑ कृ॒ष्टया॒ वि॒श्वं च॒क्रव॑ वावृ॒तुः ।

स॒त्रा म॒हाँ अ॒सि श्रु॑तः ॥ २ ॥

2. *Satrā te anu kṛṣṭayo viśvā cakreva vāvṛtuḥ. Satrā mahāñ asi śrutaḥ.*

In truth and honour of conduct, all the people together move around you in orbit, harmoniously, as do the wheels of the chariot revolve round the axle. Truly you are great, commanding honour and universal fame.

विश्वं च॒न॒द॒ना त्वा॑ द॒वास इ॒न्द्र यु॒युधुः ।

यद॒हा न॒क्त॒माति॑रः ॥ ३ ॥

3. *Viśve canedanā tvā devāsa indra yuyudhuḥ.
Yadahā naktamātiraḥ.*

Indra, lord ruler of the world, all the nobilities of humanity and divinities of nature, with all their wisdom and resolution, relentlessly fight for you day and night so that you are always victorious over the enmities and negativities of life.

यत्रा॒त बा॒धित॒भ्यश्च॒क्रं कु॒त्सा॒य यु॒ध्यत॑ ।

मु॒षा॒य इ॒न्द्र सू॒र्य॑म ॥ ४ ॥

4. *Yatrota bādhitebhyaścakram kutsāya yudhyate.
Muṣāya indra sūryam.*

Where the battle rages in support of the warriors fighting in defence of the oppressed and the wise, there Indra, O lord of honour, power and justice, take up the solar disc of thunder and crush the wicked.

यत्र॑ द॒वाँ ऋ॒घाय॒ता वि॒श्वँ अ॒यु॒ध्य॒ ए॒क इ॒त ।

त्वमि॒न्द्र व॒नूँर॒ह॒न ॥ ५ ॥

5. *Yatra devāñ ṛghāyato viśvāñ ayudhya eka it.
Tvamindra vanūñrahan.*

Where in the battle against the evil and the

violent oppressing and fighting against all the nobilities of the world you take up arms, you destroy the wicked forces all alone.

यत्रा॒त म॒र्त्या॒य॒ कम॒रि॒णा इन्द्र॑ सू॒र्य॑म ।

पावः॑ श॒ची॑भि॒रत॑शम ॥ ६ ॥

6. *Yatrota martyāya kamariṇā indra sūryam.*
Prāvaḥ śacībhiretaśam.

Where you set in motion the streams and breezes of comfort and joy for humanity, there also you move and protect the sun orbiting at terrible speed with your actions of omnipotence.

कि॒मादु॑तासि॒ वृ॒त्रह॑न्म॒घव॑न्म॒न्युम॑त्तमः ।

अ॒त्रा॒ह दानु॑मा॒तिरः॑ ॥ ७ ॥

7. *Kimādutāsi vrtrahan maghavan manyumat-tamaḥ. Atrāha dānumātiraḥ.*

And what more! You are, O lord ruler and commander of the wealth and power of the world, you are the most passionate lover of rectitude and fiercest destroyer of evil. And lo! you are the top redeemer of the generous and shatterer of the selfish.

ए॒तद॑ घ॒दुत॑ वी॒र्य॑मिन्द्र॑ च॒क्रथ॑ पा॒ंस्य॑म ।

स्त्रि॒यं यद्दु॑ह॒णा॒युव॑न् व॒धी॑दु॒हित॑रं दि॒वः ॥ ८ ॥

8. *Etad gheduta vīryamindra cakārtha paumsyam. Striyam yaddurhaṇāyuvam vadhīrduhitaram divaḥ.*

This truly is the manly valour you display in action. In addition, this too is your wonder that you dispel and ward off the rays of the malevolent star which,

though, is the daughter of heaven like the dawn, the light of which, too, you overcome.

दिवश्चिद घा दुहितरं महान्महीयमानाम ।

उषासमिन्द्र सं पिणक ॥ ९ ॥

9. *Divaścid-ghā duhitaram mahān mahīyamānām.*
Uṣāsamindra saṁ piṇak.

Indra, great you are. Surely the dawn is glorious, daughter of heaven, which you refine, adorn and glorify, and then make her disappear when she waxes with pride.

अपाषा अनसः सर्त्संपिष्टादहं बिभ्युषी ।

नि यत्सीं शिशनथद वृषा ॥ १० ॥

10. *Apoṣā anasaḥ saratsampiṣṭādaha bibhyuṣī.*
Ni yatsīm śiśnathad vṛṣā.

Indra, mighty ruler of heavens, breaks the chariot of the dawn as she waxes, but when the chariot is broken, she withdraws from the broken chariot in fear and awe. (So do the forces of gate-crashing pride withdraw under the blazing power of the ruler.)

एतदस्या अनः शय सुसंपिष्टं विपाश्या ।

ससारं सीं परावतः ॥ ११ ॥

11. *Etadasyā anaḥ śaye susampiṣṭam vipāśyā.*
Sasāra sīm parāvataḥ.

When the chariot of this dawn is broken and lies in unobstructed path ways of space and the dawn is gone far away, then the sun, coming from afar, radiates its glory far and wide.

उ॒त सि॒न्धुं वि॒बा॒ल्यं वि॒त॒स्थाना॒मधि॒ मि॒ ।

परि॑ ष्ठा इ॒न्द मा॒यया॑ ॥ १२ ॥

12. *Uta sindhum vibālyam vitasthānāmadhi kṣami.*
Pari ṣṭhā indra māyayā.

Indra, lord of the elements, with your inexhaustible force and power, you sustain the flow of full and overflowing turbulent rivers on the earth.

उ॒त शु॒ष्णस्य॑ धृ॒ष्णुया॑ प॒ मृ॒ ण॒ अ॒भि व॒दन॑म ।

पु॒रा य॒दस्य॑ सं॒पि॒णक॑ ॥ १३ ॥

13. *Uta śuṣṇasya dhṛṣṇuyā pra mṛkṣo abhi vedanam.*
Puro yadasya sampiṇak.

And when with your force and power you break down the strongholds of this demon of drought and sprinkle the land with water, then you acquire the wealth of the land and the knowledge of science for the people.

उ॒त दा॒सं का॒लित॒रं बृ॒हतः॑ प॒व॒ता॒दधि॑ ।

अ॒वा॒ह॒न्दि॒न्द्र श॒म्बर॑म ॥ १४ ॥

14. *Uta dāsam kaulitaram bṛhataḥ parvatādadhi.*
Avāhannindra śambaram.

Indra, ruler of the elements and vast spaces on earth, you break the dark cloud of rain from the vast skies on high and make the rivers flow from the mountains, thereby rendering the generous people and venerable families stronger and more generous.

उ॒त दा॒सस्य॑ व॒चिनः॑ सु॒ह॒स्त्राणि॑ श॒ताव॑धीः ।

अ॒धि प॒ञ्च प॒धीरि॑व ॥ १५ ॥

15. *Uta dāsasya varcinaḥ sahasrāṇi śatāvadhīḥ.
Adhi pañca pradhīñriva.*

But destroy the hundreds and thousands of the violent demons who are fixed in society like five fellies fixed round the spokes of a wheel.

उत त्वं पुत्रमगुवः परीवृक्तं शतकृतुः ।

उक्थष्विन्द आभजत ॥ १६ ॥

16. *Uta tyam putramagruvaḥ parāvṛktaṁ śatakratuḥ.
Uktheṣvindra ābhajat.*

And Indra, who performs hundreds of yajnic acts of creation and generosity with his knowledge of the Shastras, invites the formidable children of leading pioneers of the nation to participate in the theoretical and practical affairs of the state.

उत त्या तुवशायदू अस्त्रातारा शचीपतिः ।

इन्द्रा विद्वाँ अपारयत ॥ १७ ॥

17. *Uta tyā turvaśāyadū asnātārā śacīpatiḥ.
Indro vidvāñ apārayat.*

Indra, lord of the people and the sacred voice, ruler of the world and master of knowledge, helps the man of efficiency, the man of effort, and also the simple folk who do not know how to swim and enables them all to cross the hurdles of life over to the shore.

उत त्या सद्य आर्या सरयारिन्द पारतः ।

अर्णाचित्ररथावधीः ॥ १८ ॥

18. *Uta tyā sadya āryā sarayorindra pārataḥ.
Arṇācitrarathāvadhīḥ.*

Indra, lord of goodness and nobility of power, always smashes the grabber and the smuggler in possession of wondrous transport across the world of movement and communication over the border.

अनु द्वा जहिता नया न्धं श्राणं च वृत्रहन ।

न तत्त सुम्नमष्टव ॥ १९ ॥

19. *Anu dvā jahitā nayo'ndham śronam ca vṛtrahan.*
Na tatte sumnamaṣṭave.

Indra, destroyer of evil and want, leader of humanity, you restore and rehabilitate the two, the blind and the disabled abandoned by society. None can reach that level of service and philanthropy.

शतमशमन्मयीनां पुरामिन्दा व्यास्यत ।

दिवादासाय दाशुष ॥ २० ॥

20. *Śatamaśmanmayīnām purāmindro vyāsyat.*
Divodāsāya dāśuṣe.

Indra, lord of power, justice and generosity, for the sake of the creative and the generous giver you break a hundred adamant strongholds of hoarded wealth like the sun that breaks the cloud concentrations of rain to bless the generous earth.

अस्वापयद्दुभीतय सहस्रा त्रिंशत् हथः ।

दासानामिन्दा मायया ॥ २१ ॥

21. *Asvāpayad-dabhūtaye sahasrā trimśataṁ hathaiḥ.*
Dāsānāmindro māyayā.

Indra, the ruler, should smash three hundred thousand of social saboteurs with weapons of far reaching calibre for the peace and security of the law-

abiding servants of the nation and for keeping down of the violent.

स घदुतासि वृत्रहन्त्समान इन्द्र गापतिः ।

यस्ता विश्वानि चिच्युष ॥ २२ ॥

22. *Sa ghedutāsi vṛtrahantsamāna indra gopatīḥ.*
Yastā viśvāni cicyuṣe.

Indra, such as you are, ruler and protector of the earth, destroyer of evil and promoter of the good, you are equal and kind, like the sun, for all in treatment since you bring about all that you do and achieve for all of them as they deserve according to law and justice.

उत नूनं यदिन्द्रियं करिष्या इन्द्र पांस्यम ।

अद्या नकिष्टदा मिनत ॥ २३ ॥

23. *Uta nūnaṁ yadindriyaṁ kariṣyā indra pauams-*
yam. Adyā nakiṣṭadā minat.

Indra, lord ruler of the world, for sure whatever deeds of courage and valour and of manly honour and excellence you do for the good or against the wicked, none can deny, resist or undo.

वामं वामं त आदुर द्वा ददात्वयमा ।

वामं पूषा वामं भगा वामं द्वाः करुळती ॥ २४ ॥

24. *Vāmaṁ vamaṁ ta ādure devo dadātvaryamā .*
Vāmaṁ pūṣā vāmaṁ bhago vāmaṁ devaḥ
darūlatī.

Indra, lord of glory, ruler of the world, destroyer of evil, may Aryama, ordainer of the world's law and justice, give you the highest and most admirable gifts of honour. May Pusha, lord of health and sustenance

bless you with the best of vigour and strength. May Bhaga, lord of grandeur and excellence, grant you the highest prosperity and dignity. May the generous lord of art and beauty give you the best of art and craft and creative beauty.

Mandala 4/Sukta 31

Indra Devata, Vamadeva Gautama Rshi

कया नश्चित्र आ भुवदूती सदावृधः सखा ।

कया शर्चिष्ठया वृता ॥ १ ॥

1. *Kayā naścitra ā bhuvadūti sadāvṛdhaḥ sakhā.
Kayā śaciṣṭhaya vṛtā.*

When would the Lord, sublime and wondrous, ever greater, ever friendly, shine in our consciousness and bless us? With what gifts of protection and promotion? What highest favour of our choice? What order of grace?

कस्त्वा सत्या मदानां मंहिष्ठा मत्सदन्धसः ।

दृ हा चिदरुज वसु ॥ २ ॥

2. *Kastvā satyo madānām manhiṣṭho matsadan-
dhasaḥ. Dr̥hā cidāruje vasu.*

What is the truest and highest of joys and foods for body, mind and soul that may please you? What wealth and value of life to help you break through the limitations and settle on the rock-bed foundation of permanence?

अभी षु णः सखीनामविता जरितृणाम ।

शतं भवास्यूतिभिः ॥ ३ ॥

3. *Abhī ṣu ṇaḥ sakhīnāmavitā jaritṛṇām.
Śataṁ bhavāsyūtibhiḥ.*

Friend of friends and protector of celebrants you are, come and bless us too with a hundred modes of protection and advancement. Be ours, O lord!

अ॒भी न॒ आ व॑वृ॒त्स्व च॒क्रं न वृ॑त्तमव॑तः ।
नि॒यु॒द्धि॑श्च॒षणी॒नाम ॥ ४ ॥

4. *Abhī na ā vavṛtsva cakram na vṛttamarvataḥ.
Niyudbhiś-carṣṇinām.*

Ruler of the world, turn and come to us on the wheels of a chariot in motion. Come lord and help us turn the wheel of the social order at the speed of winds.

प॒वता॒ हि क॑तू॒नामा॒ हा प॒दव॒ गच्छ॑सि ।
अ॒र्भ॒ऽऽ सू॒य स॑चा ॥ ५ ॥

5. *Pravatā hi kratūnāmā hā padeva gacchasi.
Abhakṣi sūrye sacā.*

You walk down to the people, as one walks on foot, by the paths of their holy words and actions of yajnic offerings. I worship you and serve you like the sun with the light of the sun.

सं य॑त्त इ॒न्द म॒न्यवः॑ सं च॒क्राणि॑ दध॒न्वि॒र ।
अध॑ त्व अध॑ सू॒य ॥ ६ ॥

6. *Sam yatta indra manyavaḥ sam cakrāṇi dadhan-vire. Adha tve adha sūrye.*

Indra, lord ruler of the world, all the ardour, passions and yajnic offerings of men offered in honour and service to you move like wheels continuously and

reach you and then later to the sun.

उ॒त स्मा॒ हि त्वा॒मा॒हु॒रिन्म॒घवा॑नं॒ शची॑पत ।
दा॒ता॒र॒मवि॑दी॒धयु॑म ॥ ७ ॥

7. *Uta smā hi tvāmāhurinmaghavānaṁ śacīpate.*
Dātāramavidīdhayum.

O lord of beauty and grace, power, intelligence and will, sages of vision and devotion celebrate you as lord of infinite honour and excellence in existence, boundless giver and self-refulgent beyond imagination.

उ॒त स्मा॒ स॒द्य इ॒त्प॒रि॑ श॒शमा॒नाय॑ सु॒न्व॒त ।
पु॒रू चि॑न्मं॒हस॒ वसु॑ ॥ ८ ॥

8. *Uta smā sadya itpari śaśamānāya sunvate.*
Purū cinmaṇhase vasu.

Indra, lord of knowledge and power, you give immense wealth for the celebrant devotee and creator of soma instantly, and ever more augment it many ways all round.

न॒हि ष्मा॑ त श॒तं च॒न रा॒धा व॑र॒न्त आ॒मु॒रः ।
न च्या॒त्नानि॑ करि॒ष्य॒तः ॥ ९ ॥

9. *Nahi śmā te śataṁ cana rādho varanta āmuraḥ.*
Na cyautnāni kariṣyataḥ.

Indra, lord omnipotent of infinite wealth and generosity, the violent and the destroyers can never get, nor do they choose to receive, the hundreds of gifts and successes you bestow upon humanity, nor can they ever stall the wondrous deeds you do for the devotee.

अ॒स्माँ अ॒वन्तु त श॒तम॒स्मान्त॒सह॒स्र॒मू॒तयः ।

अ॒स्मान्वि॒श्वो अ॒भिष्ट॑यः ॥ १० ॥

10. *Asmāñ avantu te śatam-asmānt-sahasram-ūtayah.
Asmān-viśvā abhiṣṭayah.*

Indra, lord of infinite love, the hundred ways of your divine protection, we pray, may protect us, the thousand ways of promotion advance us, the infinite blessings and good wishes lead us to fulfilment.

अ॒स्माँ इ॒हा वृ॒णीष्व स॒ख्याय॑ स्व॒स्तय॑ ।

म॒हा रा॒य दि॒वित्म॑त ॥ ११ ॥

11. *Asmāñ ihā vṛṇīṣva sakhyāya svastaye.
Maho rāye divitmate.*

Take us up, O lord, and receive us under your divine protection for friendship, all round well being, and for the great gift of the immense wealth of this heavenly world right here.

अ॒स्माँ अ॒विद्धि॑ वि॒श्वह॑न्द रा॒या परी॑णसा ।

अ॒स्मान्वि॒श्वोभि॑रू॒तिभिः॑ ॥ १२ ॥

12. *Asmāñ aviddhi viśvahendra rāyā parīṇasā.
Asmān viśvābhir-ūtibhiḥ.*

Ruler of the world, Indra, lead us on day and night with abundant wealth of all kinds, lead us on and on with all the protection and favours of divinity.

अ॒स्मभ्यं॑ ताँ अ॒पो वृ॒द्धि व॒जाँ अस्त॑व॒ गाम॑तः ।

न॒वाभि॑रि॒न्दा॒तिभिः॑ ॥ १३ ॥

13. *Asmabhyam tāñ apā vṛddhi vrajāñ asteva gomataḥ.
Navābhirindrotibhiḥ.*

Indra, lord ruler of the wealth of the world, open for us the gates of the cow stalls like the cow herd, open the secrets of the Divine Word like the Omniscient, open the treasures of the earth like the earth's ruler and protector, open the doors for us with the latest safeguards and methods of protection.

अ॒स्माकं॑ धृ॒ष्णु॒या रथा॑ द्यु॒माँ इ॒न्दान॑पच्युतः ।

ग॒व्युरा॑श्वयु॒रीय॑त ॥ १४ ॥

14. *Asmākaṁ dhr̥ṣṇuyā ratho dyumām indrāna-pacyutah. Gavyuraśvayurīyate.*

Indra, unchallengeable ruler of the world, our chariot of progress goes on advancing, bold and unobstructed, blazing bright, irresistible and imperishable, winning the wealth of the holy earth with unbounded speed and energy.

अ॒स्माक॑मुत्त॒मं कृ॒धि श्र॒वा द्र॒वषु॑ सू॒य ।

व॒षि॑ष्ठं द्यामि॒वाप॑रि ॥ १५ ॥

15. *Asmākamuttamaṁ kṛdhi śravo deveṣu surya. Varṣiṣṭhaṁ dyāmivopari.*

Indra, refulgent sun, ruler of the world, lead us to the highest heights of glory, our fame resounding among the divinities, as in the most generous heavens far above.

Mandala 4/Sukta 32

Indra, Indra-Ashva Devata, Vamadeva Gautama Rshi

आ तू न इ॒न्द वृ॒त्रह॑ ।स्माक॑म॒धमा॑ ग॒हि ।

म॒हान्म॒हीभि॑रू॒तिभिः॑ ॥ १ ॥

1. *Ā tū na indra vṛtrahannasmākamardhamā gahi.
Mahān mhībhirūtibhiḥ.*

Indra, lord and ruler of the world, mighty destroyer of darkness and evil, come with all great powers and protections, join and guide our progress.

भूमिश्चिद्धासि तूतुजिरा चित्र चित्रिणीष्व ।
चित्रं कृणाष्युतय ॥ २ ॥

2. *Bhṛmiścidghāsi tūtujirā citra citriṇīṣvā.
Citraṁ kṛṇoṣyūtaye.*

You are ever on the move, harbinger of good, instant promoter, wondrous great in the fighting forces of awful power, and you do wonders in matters of protection and all round human progress.

दभभिश्चिच्छशीयांसं हंसि वाधन्तमार्जसा ।
सखिभिय त्व सचा ॥ ३ ॥

3. *Dabhrebhiścicchaśīyāṁsaṁ haṁsi vrādhanta-
mojasā. Sakhibhirye tve sacā.*

You stand by friends who are dedicated to you even though they be the humblest and few, and with your mighty power and lustre punish the violator of the law and values of Dharma howsoever strong and powerful he be.

वयमिन्द्र त्व सचा वयं त्वाभि नानुमः ।
अस्माँअस्माँ इदुदव ॥ ४ ॥

4. *Vayamindra tve sachā vayaṁ tvābhi nonumaḥ.
Asmāñ asmāñ idudava.*

Indra, ruler of the world, we are with you, wholly

dedicated in word and deed. We bow to you in obedience, without reserve. Help us all, save us all, protect us all.

स नश्चित्राभिरदिवा नवद्याभिरूतिभिः ।

अनाधृष्टाभिरा गहि ॥ ५ ॥

5. *Sa naścitrābhiradrivo 'navadyābhirūtibhiḥ.*
Anādhṛṣṭābhirā gahi.

Wielder of the thunderbolt of law and justice, come and join us with marvellous, irreproachable, and irresistible modes of defence, protection and promotion.

भूयामा षु त्वावतः सखाय इन्द्र गामतः ।

युजा वाजाय घृष्वय ॥ ६ ॥

6. *Bhūyāmo ṣu tvāvataḥ sakhāya indra gomataḥ.*
Yujo vājāya ghṛṣvaye.

Indra, mighty ruler, let us be well protected friends of yours, loyal and dedicated to you, blest with cows and lands, knowledge and culture for the sake of strength and speed of progress to resist and crush the negative forces.

त्वं ह्यक् इशिष इन्द्र वार्जस्य गामतः ।

स ना यन्धि महीमिषम ॥ ७ ॥

7. *Tvaṃ hyeka īśiṣa indra vājasya gomataḥ.*
Sa no yandhi mahīmiṣam.

Indra, you alone rule over power and prosperity and the speed of progress. Pray bring us ample food and energy and the high speed of progress.

न त्वा वरन्त अ॒न्यथा॒ यद्वि॒त्ससि॒ स्तुता॒ म॒घम ।
स्ता॒तृभ्य॑ इ॒न्द गि॒वणः॑ ॥ ८ ॥

8. *Na tvā varante anyathā yadditsasi stuto magham.
Stotr̥bhya indra girvaṇaḥ.*

The supplicants do not ask of you anything otherwise since, O lord of power and world's wealth, Indra, praised and celebrated, you liberally grant ample wealth of power and prosperity, honour and excellence to the celebrants and devotees.

अ॒भि त्वा॒ गा॒त॒मा गि॒रा नू॒ष॒त प दा॒वन॑ ।
इ॒न्द वा॒जा॒य॒ घृ॒ष्व॒य ॥ ९ ॥

9. *Abhi tvā gotamā girā'nūṣata pra dāvane.
Indra vājāya ghr̥ṣvaye.*

Indra, lord ruler of the world and its wealth and power, the most enlightened scholars and celebrants praise and pray to you in the holiest words for the gift of food and energy, power and progress beyond challenge.

प त॑ वा॒चाम॒ वी॒या॒ऽया म॑न्द॒सा॒न आ॒रु॒जः ।
पु॒रा दा॒सीर॑भित्य॑ ॥ १० ॥

10. *Pra te vocāma vīryā yā mandasāna ārujaḥ.
Puro dāsīrabhītya.*

Indra, lord of might, joyous and brilliant victor, we sing and celebrate those warlike exploits of yours in which you stormed the fortresses of slavery and broke them open into freedom.

ता त॑ गृ॒णन्ति॒ व॒ध॒सा॒ यानि॑ च॒क्र॒थ पा॑ंस्यौ ।
सु॒त॒ष्वि॒न्द गि॒वणः॑ ॥ ११ ॥

11. *Tā te gṛṇanti vedhaso yāni cakārtha pauṁsyā.
Suteṣvindra girvaṇaḥ.*

Indra, lord of victorious might, in those lands which you awakened into the joy of freedom, the celebrants, men of knowledge and wisdom all, sing in praise of you and celebrate those valorous deeds of yours which you performed in there as for your children.

अवी॒रुधन्त॑ गा॒त॒मा इ॒न्द्र त्व स्ताम॑वा॒हसः ।

एषु॑ धा वी॒रवृ॒द्यशः॑ ॥ १२ ॥

12. *Avīṛdhanta gotamā indra tve stomavāhasaḥ.
Aiṣu dhā vīravadyaśaḥ.*

Indra, lord of light and splendour, men of light and wisdom, best of them all, and the singers of song sing in praise of you and exalt your honour and fame. Pray bless them all with honour and excellence worthy of the brave.

यच्चि॒द्धि श॑श्व॒ताम॑सी॒न्द्र सा॒धारे॑ण॒स्त्वम ।

तं त्वा व्र॒यं ह॑वामह ॥ १३ ॥

13. *Yacciddhi śaśvatāmasīndra sādharmaṇastvam.
Tam tvā vrayam havāmahe.*

Indra, lord of love and justice, fatherly omnipresence for all, since you are general and universal power of all the eternal presences, equal and universal for all, we invoke and pray to you as the one father figure for our good.

अ॒वा॒ची॒ना व॑सा भ॒वा स्म सु म॒त्स्वान॑र्ध॒सः ।

सा॒मा॒नामि॑न्द्र सा॒मपाः॑ ॥ १४ ॥

14. *Arvācīno vaso bhavā'sme su matsvāndhasaḥ.
Somānāmindra somapāḥ.*

Indra, ancient, eternal and latest and immediate power and presence, haven and home for all, turn to us with divine favours, rejoice with us as guardian of the honour and excellence of humanity, giver and augments of food and freshness of energy and the creator and protector of the joy of life and ecstasy of living.

अ॒स्माकं॑ त्वा म॒तीना॑मा स्ताम॒ इन्द्र॑ यच्छतु ।

अ॒वागा॑ व॒तया॒ हरी॑ ॥ १५ ॥

15. *Asmākaṁ tvā matīnāmā stoma indra yacchatu.
Arvāgā vartayā harī.*

Indra, may the song of praise and prayer composed by our wise poets rise and reach you, and then, we pray, turn the horses of your chariot hitherward to us.

पु॒राळा॑शं च न॒ घसा॑ ज॒षया॑सु गि॒रश्च॑ नः ।

व॒धूयु॑रि॒व या॑षणाम ॥ १६ ॥

16. *Puroḷāśaṁ ca no ghaso joṣayāse giraśca naḥ.
Vadhūyuriva yoṣaṇām.*

And then taste the delicious sweets of our yajnic hospitality and enjoy the music of our song like a lover cherishing the company of his beloved.

स॒हस्रं॑ व्य॒तीनां॑ यु॒क्ताना॑मिन्द्रमी॒मह॑ ।

श॒तं सा॑मस्य ख॒ायः॑ ॥ १७ ॥

17. *Sahasraṁ vyatīnaṁ yuktānāmindramīmahe.
Śataṁ somasya khāryaḥ.*

Indra, leader of power, pleasure and excellence, we pray for a thousand top speed generalists and a thousand intensive specialists and a hundred barrels of the soma of national excellence and celebrative joy.

सहस्रां त शता वयं गवामा च्यावयामसि ।

अस्मत्रा रार्ध एतु त ॥ १८ ॥

18. *Sahasrā te śatā vayaṁ gavāmā cyāvayāmasi.*
Asmatrā rārdha etu te.

Indra, lord of excellence and beneficence, we activate and accelerate a hundred and thousand schemes of development of research and extension of knowledge, enrichment and fertility of lands and improvement of cows, other cattle wealth and milk products, and hope that the wealth and prosperity of your social order would benefit us all.

दशं त कलशानां हिरण्यानामधीमहि ।

भूरिदा असि वृत्रहन ॥ १९ ॥

19. *Daśa te kalaśānaṁ hiraṇyānāmadhīmahi.*
Bhūridā asi vṛtrahan.

We study, research and produce tens of jars of liquid gold. Destroyer of ignorance and poverty, you are the giver and creator of unbounded wealth.

भूरिदा भूरिं दहि न मा दभं भूया भर ।

भूरि घदिन्द्र दित्ससि ॥ २० ॥

20. *Bhūridā bhūri dehi no mā dabhraṁ bhūryā bhara.*
Bhūri ghedindra ditsasi.

Indra, giver of unbounded wealth, give us immense wealth, withhold not, give us not little, bear

and bring us profuse amounts of wealth. For you give and wish to give nothing less than immensity.

भूरि॒दा ह्यसि॑ श्रुतः पु॒रु॒त्रा शू॒र वृ॒त्र॒हन ।
आ ना॑ भजस्व राधसि ॥ २१ ॥

21. *Bhūridā hyasi śrutah purutrā śūra vṛtrahan.*
Ā no bhajasva rādhasi.

Indra, destroyer of want and darkness, for sure you are the giver of immensity. Brave and magnificent, you command universal fame and glory. Come, we pray, bless us, you are the giver of success and glory.

प त॑ ब्र॒भू वि॒च ण॒ शं॒सामि॑ गा॒षणा॑ नपात ।
माभ्यां॑ गा अनु॑ शिश्रथः ॥ २२ ॥

22. *Pra te babhrū vicakṣaṇa śamsāmi goṣaṇo napāt.*
Mābhyāṁ gā anu śīśrathaḥ.

Lord of omniscience and the universal eye, giver of the Divine Word and the earth and her wealth, power and presence imperishable, I praise and celebrate your divine agencies that bear and bring us the wealth of life. Let these divinities keep it up, and allow not the earths and inspirations to slacken.

क॒नी॒न॒क॒व वि॒द॒ध न॒व द्रु॒प॒द अ॒भ॒क ।
ब्र॒भू या॒मे॒षु शा॒भत॑ ॥ २३ ॥

23. *Kanīnakeva vidradhe nave drupade arbhake.*
Babhrū yāmeṣu śobhete.

Like the two pupils of the eyes, overly strong and lasting, ever new, ever cherished and subtle divine harbingers of the truth, goodness and beauty of existence, let nature's complementaries ever shine

blissfully in the hours of human yajna.

अरं म उ॒स्रया॒म॒ण र॒मनु॑स्रया॒म॒ण । ब॒भू या॒म॒ष्व॒स्त्रि॒धा ॥ २४ ॥

24. *Araṁ ma usrayāmṇe' ramanusrayāmṇe.*
Babhrū yāmeṣvasridhā.

May the waves of divine energy, instant, constant and never failing, never hurtful, travelling in the day and in the night, to the upper solstice and the nether solstice, be ever blissful to me in the hours of yajnic life.

Mandala 4/Sukta 33

Rbhavah Devata, Vamadeva Gautama Rshi

प ऋ॒भुभ्या॑ दू॒तमि॑व॒ वाच॑मिष्य॒ उप॑स्ति॒र॒ श्वत॑रीं॒ धनु॑मी॒ळ ।
य वा॒तजू॑तास्त्रि॒रणि॑भि॒रवः॑ परि॒ द्यां स॒द्या अ॒पसा॑ ब॒भूवुः॑ ॥ १ ॥

1. *Pra ṛbhubhyo dūtamiva vācamīṣya upastire śvatarīm dhenumīḷ. Ye vātajūtāstaraṇibhire-vaiḥ pari dyām sadyo apaso babhūvuḥ.*

I send up my words to the Rbhus, scientists, as a messenger, in order that they be broadcast around, and I hope that they would be converted into a subtle, clearer and more powerful message—words which, carried up by currents of energy by their own floating vibrations, immediately rise to the upper layers of space and become acts of nature to come back in the finer form I want.

य॒दार्म॑कं॒ तृ॒भ॒वः पि॒तृ॒भ्यां॑ परि॒विष्टी॑ व॒षणा॑ दं॒सना॑भिः ।
आदि॑ह॒वाना॒मुप॑ स॒ख्यमा॑य॒न्धीरा॑सः पु॒ष्टिम॑वहन्म॒नाय॑ ॥ २ ॥

2. *Yadāramakraṇṇrbhavah pitṛbhyām pariviṣṭī veṣaṇā daṁsanābhiḥ. Ādiddevānāmupa sakhyamāyan dhīrāsaḥ puṣṭimavahan manāyai.*

When the Rbhus, sages and scientists, through service and action, receive instruction from parents and teachers, and have done enough to their own satisfaction and satisfaction of the seniors, they graduate to join the fraternity of the enlightened, and then, constant in study and meditation, bring about maturity and fullness of mind and spirit for independent work.

पुन॒य च॒क्रुः पि॒तरा॑ यु॒वाना॑ स॒ना यू॒प॒व जर॑णा श॒या॒ना । त
वाजा॑ वि॒भ्वँ ऋ॒भुरि॒न्द्र॑व॒न्ता म॒धु॒प्सर॑सा ना व॒न्तु
य॒ज्ञ॒म ॥ ३ ॥

3. *Punarye cakruḥ pitarā yuvānā sanā yūpeva jaraṇā śayānā. Te vājo vibhvāṅ ṛbhurindra-vanto madhupsaraso no'vantu yajñam.*

And then they, the Rbhus, who, with their knowledge and dedicated service, rejuvenate their parents and senior generation grown old, nerveless and almost lying like a broken pillar, and bring them back to their youthful time, thus keeping the tradition young and alive: may they, vigorous geniuses, far reaching in imagination, marvellous in invention, mighty and majestic in achievement, and brilliant and blissful in conduct, come to our yajna of science and research, protect us and promote our progress and advancement far ahead.

यत्सं॒वत्स॑मृ॒भवा॑ गा॒मर॑ न्यत्सं॒वत्स॑मृ॒भवा॑ मा अ॒पिं॑शन ।
यत्सं॒वत्स॑म॒भर॑न्भा॒सा अ॒स्या॒स्ता॒भिः श॒मी॑भिर॒मृ॒त॒त्व॒-
मा॒शुः ॥ ४ ॥

4. *Yat saṁvatsamṛbhavo gāmarakṣan yat saṁvatsamṛbhavo mā apimśan. Yat saṁvatsama-bharan bhāso asyāstābhiḥ śamībhir-amṛtatva-māśuḥ.*

The Rbhus, sages and scholars of genius and knowledge, bold and blissful, who protect the cow, mother knowledge and the speech of knowledge, and also the mother earth like nursing a holy child, those who serve the mother tradition and rejuvenate and strengthen every part of its body like a darling love, who bring new vigour and new lights to its body of science and knowledge, they, the Rbhus, attain to immortality in the living history of the advancement of human civilisation by these noble acts of holiness.

ज्य॒ष्ठ आ॒ह च॒म॒सा द्वा क॒रति॒ कनी॒या॒न्त्री॒न्कृ॒णवा॒मत्या॒ह ।

क॒नि॒ष्ठ आ॒ह च॒तुर॑स्करति॒ त्वष्ट॑ ऋ॒भव॒स्तत्प॒नय॑द्व॒चा वः ॥ ५ ॥

5. *Jyeṣṭha āha camasā dvā kareti kanīyān trīn kṛṇavāmetyāha. Kaniṣṭha āha caturaskareti tvaṣṭa ṛbhavastat panayad vaco vaḥ.*

The eldest of the Rbhus says: Let us make two cups for the drink of soma for the celebration of life's enlightenment. The younger, more brilliant, says: Let us make three. The youngest, most brilliant, says: Let us make four. Tvashta, the teacher, universal lord maker of forms, O Rbhus, honours and praises these words of yours. (Thus knowledge, science and technology grows from one generation of scholars to another.)

The four cups of life may be interpreted as Dharma, righteousness, artha, material goods, 'kama', material and mental fulfilment, and Moksha, ultimate purpose of living and ultimate freedom.

स॒त्यमू॑चु॒नर॑ ए॒वा हि च॑कु॒रन्तु॒ स्व॒धामृ॑भवा॒ जग्मु॑र॒ताम॑ ।

वि॒भार्ज॑मानांश्च॒मसाँ॑ अ॒ह॒वा व॑न्त॒त्त्वष्टा॑ च॒तुरा॑ ददु॒श्वा॒न ॥ ६ ॥

6. *Satyamūcurnara evā hi cakruranu svadhām-
ṛbhavo jagmuretām. Vibhrājamānāmścamasāñ
ahēvā'venattvaṣṭā caturo dadṛśvān.*

The Rbhus, brave and blessed, speak true what they speak, then they accomplish what they say, and then they achieve this reward of their action. Tvashta, the divine maker, wise and all-seeing eye of the world, who sees the Rbhus' cups of life shining as daylight sees them, loves them and blesses the makers. Thus should men do in life.

द्वादश द्यून्यदगाह्यस्या तिथ्य रणं तृभवः सुसन्तः । सु त्रा-
कृण्व नयन्त सिन्धून्धन्वातिष्ठ ण्षधीनिम्नमापः ॥ ७ ॥

7. *Dvādaśa dyūn yadagohyasyā''tithye raṇann-
ṛbhavaḥ sasantaḥ. Sukṣetrākṛṇvannanayanta
sindhūn dhanvātiṣṭhann-oṣadhīr-nimnamāpaḥ.*

When the scholars and sages of the science of yajna remain on holiday for twelve days in the years, resting and refreshing themselves, enjoying the hospitality of a prominent host, then the sky is overcast, the showers pour, fields are made fertile, the rivers flow and vegetation grows on barren lands, (and this by rain yajna).

रथं य चक्रुः सुवृतं नरुष्टां य धनुं विश्वजुवं विश्वरूपाम ।
त आ तं न्वृभवा रयिं नः स्ववसुः स्वपसुः सुहस्ताः ॥ ८ ॥

8. *Ratham ye cakruḥ suvṛtaṁ nareṣṭhām ye dhenum
viśvajuraṁ viśvarupām. Ta ā takṣantvṛbhavo
rayiṁ naḥ svavasasḥ svapasasḥ suhastāḥ.*

The Rbhus, who design and manufacture a strong built chariot for people to travel by, create a

universal language of universal knowledge for the world prevailing all over the world. May they create universal wealth for us all — heroes of noble action, noble protection, and dexterous of hand as they are.

अपा ह्यषामजुषन्त द्वा अ॒भि क॒त्वा म॒नसा॒ दी॒ध्यानाः ।
वाजा॑ द॒वाना॑मभवत्सु॒कम॑न्दस्य ऋ॒भु ण वरु॑णस्य
वि॒भ्वा ॥ ९ ॥

9. *Apo hyeṣāmajuṣanta devā abhi kratvā manasā dīdhyanāḥ. Vājo devānāmabhavat sukarmen-drasya ṛbhukṣā varuṇasya vibhvā.*

The wonderful acts and products of these Rbhus, exceptional scientists, later, the younger intellectuals, themselves brilliant with their mind and work, honour and apply for further development: thus the food and energy becomes the favourite input for the ‘devas’, following researchers, for higher outputs of finer food and energy, the powerful thunderbolt becomes the arm for Indra, ruler and defender, and the extensive waves of subtle transmission become the perceptive and active agencies of Varuna, the presiding power.

य हरी॑ म॒धया॒क्था म॑दन्त॒ इन्द्रा॑य च॒कुः सु॒युजा॒ य अ॒श्वः ।
त रा॒यस्पा॑षं द॒विणा॑न्य॒स्म ध॒त्त ऋ॒भवः । म॒यन्ता॒ न
मि॒त्रम् ॥ १० ॥

10. *Ye harī medhayokthā madanta indrāya cakruḥ suyujā ye aśvā. Te rāyaspoṣaṁ draviṇānyasme dhatta ṛbhavaḥ kṣemayanto na mitram.*

The Rbhus, holy thinkers, creators and makers, who, using their intellect and imagination and rejoicing with the revelations of the chants of sacred verses, create

the circuit of energies, produce the motive powers, and construct the chariot for Indra, ruler and the nation, may, we pray, bring us health and nourishment and wealth and build permanent assets for us as protective and promotive friends doing good to friends.

इ॒दा॒हः पी॒तिमु॒त वा॒ मदं॑ धु॒न ऋ॒त श्रा॒न्तस्य॑ सु॒ख्याय॑
द॒वाः । त नू॒नम॒स्म ऋ॒भवा॑ वसू॒नि तृ॒तीयं अ॒स्मिन्त्सर्व॑न
दधा॒त ॥ ११ ॥

11. *Idāhnaḥ pītimuta vo madam dhurna rte śrāntasya sakhyāya devāḥ. Te nūnamasme ṛbhavo vasūni tṛtīye asmintsavane dadhāta.*

O Rbhus, noble creators and makers, today the holy men bring you soma to celebrate and enjoy. The divines favour not the slothfuls, they extend no hand of friendship unless you are tested in the crucibles of hard work and self sacrifice. May the Rbhus bring us, in truth, the wealths of life in the third session of yajna.

Mandala 4/Sukta 34

Rbhavah Devata, Vamadeva Gautama Rshi

ऋ॒भुवि॒भ्वा वा॒ज इ॒न्द्रा॑ न॒ अ॒च्छ॒मं य॒ज्ञं र॒त्न॒धया॑प॒ यात॑ ।
इ॒दा हि॑ वा॒ धि॒षणा॑ द॒व्यह्ना॒मधा॒त्मीति॑ सं॒ मदा॑ अ॒ग्मता॑
वः ॥ १ ॥

1. *Rbhurvibhvā vāja indro no acchemam yajñam ratnadheyopa yāta. Idā hi vo dhiṣaṇā devyahnā-madhāt pītim sam madā agmatā vaḥ.*

Rbhu, the technologist, Vibhva, specialist of natural energy, Vaja, specialist of food and vitality, and Indra, specialist of electricity and power, all harbingers

of the jewels of wealth, may come and grace this science yajna of ours. Today, the divinity of intelligence brings you the nectar of joy and celebration of success for a drink. May the joy of the occasion inspire you.

वि॒द॒ना॒सा॒ जन्म॑ना वा॒जर॒त्ना उ॒त ऋ॒तुभि॑र्ऋ॒भवा॑ मा॒दय॑ध्वम ।
सं वा॒ म॒दा अ॒गम॑त॒ सं पु॒रन्धिः॑ सु॒वीर॑म॒स्म र॒यिमे॑रयध्वम ॥ २ ॥

2. *Vidānāso janmano vājaratnā uta ṛtubhirṛbhavo mādayadhvam. Saṁ vo madā agmata saṁ purandhiḥ suvīrāmasme rayimerayadhvam.*

O Rbhus, blest from your very birth with the love of knowledge, commanding knowledge and the power of knowledge, work and rejoice with the scholars according to the seasons. May the peace and pleasure of life reach you, may divine intelligence and the ruling powers of the world with munificence bless you. And may you, for our sake, arouse the wealth of the nations, brave citizens and the coming generations.

अ॒यं वा॑ य॒ज्ञ ऋ॒भवा॑ का॒रि॒ यमा॑ म॒नुष्व॑त्प॒दिवा॑ द॒धिध्व॑ ।
प वा॒ च्छा॑ जु॒जुषा॑णासा॒ अ॒स्थुर॑भू॒त वि॒श्व॑ अ॒गि॒यात॑
वा॒जाः ॥ ३ ॥

3. *Ayaṁ vo yajña ṛbhavo'kāri yamā manuṣvat-pradivo dadhidhve. Pra vo'cchā jujuṣāṇāso asthurabhuta viśve agriyota vājāḥ.*

O Rbhus, this yajna is enacted for you which, come and take over like the best of men inspired with the bright light of knowledge and expertise. Friends and devotees would stand by you, and you would be the front leaders of the world at the speed of winds.

अभूदु वा विधुत रत्नधरमिदा नरा दाशुष मत्याय ।

पिबत वाजा ऋभवा दद वा महि तृतीयं सर्वं मदाय ॥ ४ ॥

4. *Abhūdu vo vidhate ratnadheyamidā naro dāśuṣe martyāya. Pibata vājā ṛbhavo dade vo mahi tṛtīyam savanam madāya.*

O Rbhus, leaders of humanity, may the yajna of yours be a source of jewel wealth for the common man, for the generous giver and for the organiser and sustainer of the programme. O leaders and pioneers of the speed of winds, carry on with joy, let all enjoy the fruits. I dedicate the final session of the yajna to the ecstatic joy of you all.

आ वाजा याताप न ऋभु ा महा नरा दविणसा गृणानाः ।

आ वः पीतया भिपित्व अह्नामिमा अस्तं नवस्वइव
गमन ॥ ५ ॥

5. *Ā vājā yātopa na ṛabhukṣā maho naro draviṇaso grṇānāḥ. Ā vaḥ pītayo 'bhipitve ahnāmimā astam navasva iva gman.*

Come, O potent, brilliant and great Rbhus, best of the leaders of men, commanding the wealth and knowledge of the world, praised and celebrated, come as a rising glowing youth comes home at the end of the day, and may these exhilarating drinks offered to you delight you.

आ नपातः शवसा यातनाप्रमं यज्ञं नमसा हूयमानाः ।

सजाषसः सूरया यस्य च स्थ मध्वः पात रत्नधा इन्द्र-
वन्तः ॥ ६ ॥

6. *Ā napātaḥ śavaso yātanopemaṁ yajñam namasā hūyamānāḥ. Sajoṣasaḥ sūrayo yasya ca stha madhvah pāta ratnadhā indravantaḥ.*

Rbhus, strong, imperishable heroes and leaders of science and knowledge, invoked and invited with reverence, come and join this yajnic programme of development and production. Loved and loving, eminent scholars, commanding wealth, honour and power, come and accept the delicious treat of the host and protect and promote the good fortune of the community.

स॒जाषा इ॒न्द्र वरु॑ण॒न॒ सामं स॒जाषाः पा॒हि गि॒वणा म॒रुद्भिः ।
अ॒ग॒पाभि॑ऋ॒तुपा॑भिः स॒जाषा॒ ग्रास्प॑ती॒भी रत्न॑धाभिः
स॒जाषाः ॥ ७ ॥

7. *Sajoṣā indra varuṇena somam sajoṣāḥ pāhi girvaṇo marudbhiḥ. Agrepābhirṛtupābhiḥ sajoṣā gnāspatnībhiḥ ratnadhābhiḥ sajoṣāḥ.*

Loved and loving Indra, lord of power and honour, come, share and promote the joy of the soma celebration of honour with Varuna, men of high endeavour and success. Loving friend, praised and celebrated, come, celebrate with the Rudras, people of justice and rectitude in the land, and protect and promote their honour and prestige. Loving, joining, socialising and celebrating with the leading pioneers, planning guardians of the nation according to the change of seasons, wedded couples, households and trustees of the jewel wealth of the land, protect and promote the honour and excellence of life with soma celebrations of joy.

स॒जाष॑स आ॒दित्य॑मा॒दय॑ध्वं स॒जाष॑स ऋ॒भ॒वः प॒व॒त॑भिः ।
स॒जाष॑सा द॒व्य॒ना स॒वि॒त्रा स॒जाष॑सः सि॒न्धु॒भी रत्न॑धाभिः ॥ ८ ॥

8. *Sajoṣasa ādityairmādayadhvam sajoṣasa ṛbhavaḥ parvatebhiḥ. Sajoṣaso daivyenā savitrā sajoṣasaḥ sindhubhiḥ ratnadhebhiḥ.*

O Rbhus, scientists and intellectuals, create joy and rejoice: Rejoice with the Adityas, scholars of the top order of brilliance in accord with the various phases of the sun, rejoice in harmony with the clouds and the mountains, rejoice together with the divine energy of nature and the life-sustaining light of the sun, and rejoice in confluence with the flowing rivers and the rolling seas and the treasures of the jewel wealth of nature, and share the joy with us too.

य अ॒श्विना॒ य पि॒तरा॒ य ऊ॒ती ध॒नुं त॑त्तु॒ ऋ॒भवा॒ य अ॒श्वा ।
य अ॑ंस॒त्रा॒ य ऋ॒ध॒गाद॑सी॒ य वि॒भ्वा॒ नरः॑ स्व॒प॒त्यानि॑
च॒कुः ॥ ९ ॥

9. *Ye aśvinā ye pitarā ya ūtī dhenum tatakṣur-
rbhavo ye aśvā. Ye aṁsatrā ya ṛdhagrodasī ye
vibhvo naraḥ svapatyāni cakruḥ.*

Who are the Rbhus? Those who create and activate complementary circuits of energies, who serve the parents and sustain and rejuvenate health anew, who provide protection and promotion, who refine and extend knowledge and the language of knowledge, develop cattle wealth and renew the earth resources, who design and structure fast modes of travel and communication, who design and construct armour against external attacks, who cross the globe unto the sky and space and who command universal knowledge: pioneers and leaders of the best of men who can raise, train and organise a noble younger generation.

य गाम॑न्तं॒ वाज॑वन्तं॒ सु॒वीरं॑ र॒यिं ध॒त्थ व॑सु॒मन्तं॑ पु॒रु॒ णु॑म ।
त अ॑ग॒पा ऋ॒भवा॑ म॒न्दसा॒ना अ॒स्म ध॑त्त॒ य च॑ रा॒तिं
गृ॒णन्ति॑ ॥ १० ॥

10. *Ye gomantaṁ vājavantaṁ suvīraṁ rayiṁ dhattha vasumantaṁ purukṣum. Te agrepā ṛbhavo mandasānā asme dhatta ye ca rātiṁ gṛṇanti.*

Those who create, bear and bring life's wealth full of cows and horses, food and energy, knowledge and speed of progress, all round prosperity, all round sustenance and security, and a brave new generation, and who create, praise and celebrate all such wealth of the world, such Rbhus, heroic scholars, leaders and pioneers, happy creators of joy, may bear and bring such wealth, honour and prosperity for us.

नापाभूत न वा तीतृषामा निः शस्ता ऋभवा यज्ञ अस्मिन् ।
समिन्द्रेण मदथ सं मरुद्भिः सं राजभी रत्नधयाय दवाः ॥ ११ ॥

11. *Nāpābhūta na vo 'tīṭṛṣāmā'niḥśastā ṛbhavo yajñe asmin. Samindreṇa madatha saṁ marudbhiḥ saṁ rājabhī ratnadheyāya devāḥ.*

O Rbhus, never go away, never feel depreciated, never depressed. We shall never let you feel deprived, never thirsty for anything, you will ever feel praised and appreciated in this yajnic programme of creative life. Rejoice with Indra, ruler and commander of honour and power, rejoice with the Maruts, dynamic youthful citizens, and with the brilliant ruling leaders, O generous and refulgent creators of joy and prosperity, rejoice for the creation of the jewels of life's beauty more and ever more.

Mandala 4/Sukta 35

Rbhavah Devata, Vamadeva Gautama Rshi

इहाप यात शवसा नपातुः साधन्वना ऋभवा माप भूत ।

अस्मिन्हि वः सर्वन रत्नधयं गमन्त्विन्द्रमनु वा मदासः ॥ १ ॥

1. *Ihopa yāta śavaso napātaḥ saudhanvanā ṛbhavo māpa bhūta. Asmin hi vaḥ savane ratnadheyam gamantvindramanu vo madāsaḥ.*

O Rbhus, mighty strong, imperishable warriors of the bow, come here close to us, do not stay away, never feel dispraised. In this yajna enacted for you, let the honour and joy of creation and celebration be as much for you as for Indra, resplendent lord giver of wealth.

आगं तृभूणामिह रत्नधयमभूत्सामस्य सुषुतस्य पीतिः ।

सुकृत्यया यत्स्वपस्यया चैकं विक्रमं चतुधा ॥ २ ॥

2. *Āgannṛbhūṇāmiha ratnadheyam-abhūtsomasya suṣutasya pītiḥ. Sukṛtyayā yatsvapasyayā caṁ ekam vicakra camasaṁ caturdhā.*

Let the jewel wealth of the Rbhus' performance come and let the joy of the soma success distilled from nature be here for the people to share who deserve the prize, since with their admirable action and brilliant intelligence and will they have designed and manufactured one chariot fourfold in performance.

व्यकृणात चमसं चतुधा सख वि शि त्यबवीत । अथत वाजा अमृतस्य पन्थां गुणं द्वानामृभवः सुहस्ताः ॥ ३ ॥

3. *Vyakṛṇota camasaṁ caturdhā sakhe vi śikṣet-yabravīta. Athaita vājā amṛtasya panthām gaṇam devānāmṛbhavaḥ suhastāḥ.*

You develop the cup of life to fourfold success of completion and perfection: Dharma, artha (material development), kama (self-fulfilment), and Moksha (ultimate freedom). O friend, teach and say: This is it,

this is the art of living. And then, O eminent scholars, dynamic scientists, dexterous technologists, join the fraternity of divines and move on to the path of immortality.

किंमयः स्विच्चमस एष आसु यं काव्येन चतुरा विचक्र ।
अथा सुनुध्वं सर्वान् मदाय पात ऋभवा मधुनः साम्य-
स्य ॥ ४ ॥

4. *Kimmayah sviccamasa eṣa āsa yaṁ kāvyena caturo vicakra. Athā sunudhvaṁ savanaṁ madāya pāta ṛbhavo madhunaḥ somyasya.*

What in truth is this cup of life which, with your wisdom, you analyse, specify and realise as four-in-one? O sages of vision and imagination, distil the soma-essence of it for the joy of life and drink as well as protect and promote the nectar sweet of honey.

शच्याकत पितरा युवाना शच्याकत चमसं देवपानम् ।
शच्या हरी धनुतरावतष्टन्दवाहवृभवा वाजरत्नाः ॥ ५ ॥

5. *Śacyākarta pitarā yuvānā śacyākarta camasaṁ devapānam. Śacyā harī dhanutarāvataṣṭendra-vāhāvṛbhavo vājaratnāḥ.*

O Rbhus, with your truth of knowledge and holy science, you rejuvenate your parents to youthful health. With truth of vision and imagination, you reveal the fourfold cup of life's beauty and joy for the drink of divinities. With your truth of science and technology you create the power and construct the chariot faster than bullet speed for the ride of Indra, world's presiding power of rule and law. You are really the master creators and controllers of the speed and jewels of life on earth.

या वः सुनात्यभिपित्व अह्नां तीव्रं वाजासुः सर्वान् मदाय ।

तस्मै रयिमृभवः सर्ववीरमा त त वृषणा मन्दसानाः ॥ ६ ॥

6. *Yo vaḥ sunotyabhipitve ahnām tīvram vājāsaḥ savanam madāya. Tasmai rayimṛbhavaḥ sarva-vīramā takṣata vṛṣaṇo mandasānāḥ.*

Whoever for you distils at the end of the day the exciting soma juice of the beauty and joy of life for the celebration of the holiness of existence, for him, O Rbhus, thinkers and wonder workers of the speed of winds, generous as showers from the clouds, spirits of ecstasy, create and give the wealth of an all round brave progeny for times to come.

पातः सुतमपिबा हयश्व माध्यन्दिनं सर्वान् कवलं त ।

समृभुभिः पिबस्व रत्नधभिः सखीयाँ इन्द्र चकृष सुकृत्या ॥ ७ ॥

7. *Prātaḥ sutamapibo haryaśva mādhyandinām savanam kevalam te. Samṛbhubhiḥ pibasva ratnadhebbhiḥ sakhīṅ yāṅ indra cakṛṣe sukrtyā.*

Indra, world ruler of honour and majesty, rider of the chariot of sun rays, drink the soma distilled in the morning. Drink the soma distilled at midday only for you. Drink with the Rbhus, men of science and wisdom, creators of the jewels of wealth, whom you have drafted as friends by your noble action.

य द्वासा अभवता सुकृत्या श्यनाइवदधि दिवि निषद ।

त रत्नं धात शवसा नपातः सार्धन्वना अभवतामृतासः ॥ ८ ॥

8. *Ye devāso abhavatā sukrtyā śyenā ivedadhi divi niṣeda. Te ratnam dhāta śavaso napātaḥ saudhanvanā abhavatāmṛtāsaḥ.*

The Rbhus who rise to divine virtues by noble actions and, like the eagle, soar to the skies, create and bestow jewels of life on others and, bold and courageous, infallible and imperishable warriors of the bow, they rise on and become immortal.

यत्तृतीयं सर्वनं रत्नधयमकृणुध्वं स्वप्स्या सुहस्ताः । तद्भवः
परिषिक्तं व एतत्सं मदभिरिन्द्रियभिः पिबध्वम ॥ ९ ॥

9. *Yat tṛtīyaṁ savanaṁ ratnadheyam-akṛṇudhvaṁ
svapasyā suhastāḥ. Tadṛbhavaḥ pariṣiktaṁ va
etat saṁ madebhirindr-iyebhiḥ pibadhvam.*

O Rbhus, generous at heart and dexterous of hand, the third yajnic session and creation of soma replete with the jewel wealth of life's essence which you have accomplished with your noble action, that nectar sweet of soma seasoned and reinforced is here for you. Drink it with the exciting pleasure of your senses, mind and soul.

Mandala 4/Sukta 36

Rbhavah Devata, Vamadeva Gautama Rshi

अ॒न॒श्वा जा॒ता अ॒न॒भी॒शु॒रु॒क्थ्या॒३ र॒थ॒स्त्रि॒च॒कः परि॑ वत॒त
र॒जः । म॒ह॒त्त॒द्वा द॒व्य॒स्य प॒वाच॑नं द्यामृ॒भवः पृ॒थि॒वीं य॒च्च
पु॒ष्य॒थ ॥ १ ॥

1. *Anaśvo jāto anabhīśurukthyo rathastricakraḥ
pari vartate rajah. Mahattadvo devyasya pravā-
canaṁ dyāmrbhavaḥ pṛthivīm yacca puṣyatha.*

O Rbhus, divine engineers of superhuman order, that admirable three wheel, three engine, three stage chariot of yours, powered without horse, controlled

without reins, created as your grand realisation of the divine formula, goes round and round over the earth, across the skies unto the regions of space without erring, and the same you control and feed.

रथं य चक्रुः सुवृतं सुचतसा विह्वरन्तं मनस्स्परी ध्यया ।
तां ऊ न्वस्य सर्वनस्य पीतय आ वा वाजा ऋभवा
वदयामसि ॥ २ ॥

2. *Ratham ye cakruḥ suvṛtaṁ sucetaso'vihvarantaṁ manasaspari dhyayā. Tāñ ū nvasya savanasya pītaya ā vo vājā ṛbhavo vedayāmasi.*

Those Rbhus, scientists and engineers of exceptional genius, alert of mind and vision, who created the well structured, well controlled unerring chariot with their thought, imagination and meditation beyond the mind, we recognise and invite to this soma session of scientific yajna for the order of national honour.

तद्वा वाजा ऋभवः सुपवाचनं द्वेषु विभ्वा अभवन्म-
हित्वनम । जिवी यत्सन्ता पितरा सनाजुरा पुनयुवाना
चरथाय त ॥ ३ ॥

3. *Tadvo vājā ṛbhavaḥ supavācanaṁ deveṣu vibhvo abhavanmahitvanam. Jivrī yatsantā pitarā sanājurā punaryuvānā carathāya takṣatha.*

O Rbhus, fast and imaginative scientists and engineers universally recognised and honoured, that practical realisation of yours of the divine word and formula becomes a great news for the brilliant leaders and scholars, since by that you rejuvenate the parental ancestors old and worn out for long and equip them with new life and energy of youth to go about and

onward in time.

एकं वि चक चमसं चतुर्वयं निश्चमणा गामरिणीत
धीतिभिः । अथा द्ववर्षमृतत्वमानश श्रुष्टी वाजा ऋभवस्तद्व
उक्थ्यम ॥ ४ ॥

4. *Ekam vi cakra camasaṁ caturvayaṁ niścarmaṇo
gāmarīṇīta dhitībhiḥ. Athā deveṣvamarṣtatvamā-
naśa śruṣṭī vājā ṛbhavas-tadva ukthyam.*

You develop one cup of soma into four, make one versatile chariot into fourfold efficiency, and reclaim and develop barren and eroded land back to fertility with your thought and imagination, and thus immediately you attain to a status of immortality among the divine benefactors of humanity. Rbhus of world fame and high speed of action, such achievement of yours is admirable.

ऋभुता रयिः प्रथमश्रवस्तमा वाजश्रुतासा यमजीजन रः ।
विभवतष्टा विदथेषु पवाच्या यं दवासा वथा स
विचषणिः ॥ ५ ॥

5. *Rbhuto rayiḥ prathamaśravastamo vājaśrutāso
yamañjanannaraḥ. Vibhvataṣṭo vidatheṣu pra-
vācyo yaṁ devāso'vathā sa vicarṣaṇiḥ.*

The wealth most meritorious, received through the Rbhus, that which is created by the most famous and dynamic leaders, that which is created by the world famous Rbhus themselves, the person wide awake and perceptive whom the wise and generous divinities protect and promote: this is worthy of honour and celebration at public assemblies.

स वाज्यवा स ऋषिवचस्यया स शूरा अस्ता पृतनासु दुष्टरः ।
स रायस्पाषं स सुवीर्यं दधु यं वाजा विभवौ ऋभवा
यमाविषुः ॥ ६ ॥

6. *Sa vājyavā sa ṛṣirvacasyayā sa śūro astā pṛta-nāsu duṣṭarah. Sa rāyaspoṣaṁ sa suvīryaṁ dadhe yaṁ vājo vibhvām ṛbhavo yamāviṣuḥ.*

He is the hero, he is the pioneer, he is the visionary prophet by eloquence, he is the brave, he is the warrior, unchallengeable in battle contests, he wins health and wealth, and he wins strength and prowess whom the Rbhus, world heroes of the speed of winds, protect and patronise.

श्रष्टं वः पशा अधि धायि दशतं स्तामा वाजा ऋभवस्तं
जुजुष्टन । धीरासा हि ष्ठा कवया विपश्चितस्तान्व एना
बह्यणा वदयामसि ॥ ७ ॥

7. *Śreṣṭhaṁ vaḥ peśo adhi dhāyi darśataṁ stomo vājā ṛbhavastaṁ jujuṣṭana. Dhīrāso hi ṣṭhā kavayo vipāścitaśtān va enā brahmaṇā veda-yāmasi.*

Most distinguished and elevating is the form and position held by you, Rbhus, masters of art and science and pioneers of progress. Accept and appreciate the song of celebration. Stay constant, poets and visionaries, scholars of high wisdom. Such we recognise and honour you by this holy song of praise.

यूयमस्मभ्यं धिषणाभ्यस्परि विद्वांसा विश्वा नयाणि
भाजना । द्युमन्तं वाजं वृषशुष्ममुत्तममा न रयिमृभवस्त ता
वयः ॥ ८ ॥

8. *Yūyamasmabhyaṃ dhiśaṇābhyaspari vidvāṃso viśvā naryāṇi bhojanā. Dyumantaṃ vājaṃ vṛṣaśuṣmamuttamamā no rayimṛbhavastakṣatā vayah.*

O Rbhus, scholars and scientists of high order, with your knowledge, art and wisdom, create and provide for us the food, energy and modes of care and comfort we need for the sustenance of humanity. Create and bring us the light of science and progress of technology, strength and power coupled with generosity, highest form of life's wealth and health and age.

इह पजामिह रयिं रराणा इह श्रवा वीरवत्ता ता नः ।

यन वयं चितयमात्यन्यान्तं वाजं चित्रमृभवा ददा नः ॥ ९ ॥

9. *Iha prajāmiha rayiṃ rarāṇā iha śravo vīravatta-kṣatā naḥ. Yena vayaṃ citayemātyanyān taṃ vājaṃ citramṛbhavo dadā naḥ.*

Happy, joyous and generous, O Rbhus, create and prepare for us here a noble progeny and a prosperous nation, create wealth here, food, knowledge and honour worthy of the brave here itself by which we may enlighten others too full well. O scholars of science and wisdom, give us that wonderful art and knowledge and all round progress.

Mandala 4/Sukta 37

Rbhavah Devata, Vamadeva Gautama Rshi

उप ना वाजा अध्वरमृभु ॥ दवा यात पथिभिदवयानः ।
यथा यज्ञं मनुषा वि वा३सु दधिध्व रणवाः सुदिनष्व-
ह्नाम ॥ १ ॥

1. *Upa no vājā adhvaramṛbhukṣā devā yāta pathi-bhirdevayānaiḥ. Yathā yajñam manuṣo vikṣvāsu dadhidhve ranvāḥ sudineṣvahnām.*

O generous Rbhus, brilliant sages, eminent scholars and leaders of science and progress, come and grace our yajnic programme of non-violent development, come by the paths of divinity so that, happy and joyous, you may take over the humanistic project of the people in these happy days of the season.

त वा हृद मनस सन्तु यज्ञा जुष्टासा अद्य घृतनिर्णिजा
गुः । प वः सुतासा हरयन्त पूणाः कत्व द गीय हषयन्त
पीताः ॥ २ ॥

2. *Te vo hr̥de manase santu yajñā juṣṭāso adya ghṛtanirṇijo guḥ. Pra vaḥ sutāso harayanta pūrṇāḥ kratve dakṣāya harṣayanta pītāḥ.*

May those yajnic projects of yours for the creation of happiness and prosperity be satisfying and delightful to your heart and mind, and may the fruits of yajnas served by holy men and fed with ghr̥ta flow to you with fragrance. May the soma cups of joy full to the brim enrapture you and, drunk to the leas, excite and exhilarate you to your best performance.

त्र्युदायं दवहितं यथा वः स्तामा वाजा ऋभु णा दद वः ।
जुह्व मनुष्वदुपरासु वि ऽ युष्म सचा बृहद्विषु सामम ॥ ३ ॥

3. *Tryudāyaṁ devahitaṁ yathā vaḥ stomo vājā ṛbhukṣaṇo dade vaḥ. Juhve manuṣvaduparāsu vikṣu yuṣme sacā br̥haddiveṣu somam.*

Rbhus, eminent scholars and miraculous makers, as your threefold gift of science, technology

and wealth of power and excellence for the highest of people is a source of bliss and comfort, so do I as one among the same people high and low, dedicated to the vast divinities, offer you the treat of soma, best of wealth and joy as gift, in truth of thought, word and deed, offering loved by the noblest divine souls, the Rbhus.

पीवाअश्वाः शुचदथा हि भूता यःशिपा वाजिनः सुनिष्काः ।
इन्द्रस्य सूना शवसा नपाता नु वश्चत्यगियं मदाय ॥ ४ ॥

4. *Pīvo aśvāḥ śucadrathā hi bhūtā 'yaḥśiprā vājinaḥ suniṣkāḥ. Indrasya sūno śavaso napāto 'nu vaśce-tyagriyaṁ madāya.*

O Rbhus, commanding mighty horse power, riding brilliant chariots, clad in corselets of steel, be golden great, tempestuous as winds. Consequently, O children of Indra, universal energy, unassailable images of strength and power, for your joy and celebration, the first and foremost tribute of soma yajna is selected and offered.

ऋभुर्मृभु णा रयिं वाजं वाजिन्तमं युजम ।
इन्द्रस्वन्तं हवामह सदासातममश्विनम ॥ ५ ॥

5. *Rbhumṛbhukṣaṇo rayiṁ vāje vājintamaṁ yujam. Indrasvantamaṁ havāmahe sadāsātamama-śvinam.*

O Rbhus, in the struggle of life we invoke and call upon the wonder visionary man of art and science, wealth of all kinds, most heroic warrior, cooperative ally, most powerful leader, and furious fighting force ever dependable, inalienable. (That is the Rbhu we want.)

सदृभवा॒ यमव॑थ यू॒यमिन्द्र॑श्च॒ म॒त्यम॑ ।

स धी॒भिर॑स्तु॒ स॒निता॒ म॒धसा॑ता॒ सा अ॒व॒ता ॥ ६ ॥

6. *Sedṛbhavo yamavatha yūyamindraśca martyam.
Sa dhībhirastu sanitā medhasātā so arvatā.*

O Rbhus, visionaries of science, power and action, whoever the man you and the ruler, Indra, protect and promote, would be the man of dedication and discrimination with actions and intelligence, an admirable ally in the business of life with the fastest modes of movement and progress.

वि ना॑ वाजा ऋ॒भु णः॑ प॒थश्चि॑तन् यष्ट॒व ।

अ॒स्मभ्य॑ सूर॒यः स्तु॒ता वि॒श्वा आ॒शास्त॑री॒षणि॑ ॥ ७ ॥

7. *Vi no vājā ṛbhukṣaṇaḥ pathaścitana yaṣṭave.
Asmabhyam sūrayaḥ stutā viśvā āśāstarīṣaṇi.*

O Rbhus, visionaries and craftsmen of the art and science of life, leaders of the speed of winds, teachers and pioneers bright and brave, open and reveal for us our paths of progress in our yajna of corporate living. We rightfully admire you and humbly pray to you so that we may realise all our hopes and ambitions and ultimately cross the ocean of life.

तं ना॑ वाजा ऋ॒भु ण॒ इन्द्र॑ नास॒त्या र॒यिम॑ ।

सम॑श्वं च॒षणि॑भ्य॒ आ पु॒रु श॑स्त म॒घत्त॑य ॥ ८ ॥

8. *Tam no vājā ṛbhukṣaṇa indra nāsatyā rayim.
Samaśvam carṣaṇibhya ā puru śasta maghattaye.*

O Rbhus, leaders and pioneers of vision and progress, O lord ruler of the world, Indra, never failing, ever true, teach us, give us that order of wealth and

speedy progress with power and horse which leads the people to honour and prosperity in life to the full.

Mandala 4/Sukta 38

*Dyavaprthivi, Dadhikra Devata, Vamadeva
Gautama Rshi*

उ॒ता हि वां द॒ात्रा स॒न्ति पू॒वा या पू॒रु॒भ्यस्त्र॒सद॑स्यु॒निता॒श ।

। त्रा॒सां द॑दथु॒रव॒रासां घ॒नं द॑स्यु॒भ्या अ॒भिभू॑तिमु॒गम ॥ १ ॥

1. *Uto hi vām dātrā santi pūrvā yā pūrubhyastra-sadasyurnitośe. Kṣetrāsām dadathururvarāsām ghanam dasyubhyo abhibhūtimugram.*

O heaven and earth, ruler and commander, generous givers, whatever the gifts of munificence earlier than the earliest for the many recipients, they are all yours: whether they are gifts of fields and fertile lands with generous grants or, as terror for the wicked, you give to the evil doer the crushing bolt and intense fall from grace.

उ॒त वा॒जिनं पु॒रुनि॒ष्विध्वा॑नं द॒धिका॑मु द॒दथु॑वि॒श्वकृ॑ष्टि॒म ।

ऋ॒जि॒प्यं श्य॒नं पु॑षि॒तप्सु॑मा॒शुं च॒कृ॒त्य॑म॒या नृ॒पतिं॑ न
शू॒र॑म ॥ २ ॥

2. *Uta vājinam puruniṣṣidhvānam dadhikrāmu dadathurviśvakṛṣṭim. Rjipyam śyenam pruṣita-psumāśum carkṛtyamaryo nṛpatim na śūram.*

Or, like the brave parental master, you give the war horse, destroyer of many enemies, or the roaring war craft, winner of victories for many people of the world, and the refulgent hero like the rising sun, supporter and defender of humanity, or the simple man

of rectitude, or the eagle like fighter that pounces upon the target, or the instant flier and pilot or the relentless doer of the master's order.

यं सीमन् पवतव दवन्तं विश्वः पूरुमदति हषमाणः ।

पडभिरगृध्यन्तं मध्युं न शूरं रथतुरं वार्तमिव धजन्तम ॥ ३ ॥

3. *Yam sīmanu pravateva dravantam viśvaḥ pūrur-madati harṣamāṇaḥ. Paḍbhirgrdhyantaṁ medha-yuṁ na śūraṁ rathaturam vātamiva dhrajantam.*

War horse or the aircraft which, rushing like turbulent waters to the sea, the people of the world admire and celebrate with joy, which, like a brave and tempestuous warrior, advances to the heat of battle by leaps and bounds and grabs the enemy and which, rushing like a wind sheer tears the enemy force apart.

यः स्मारुन्धाना गध्या समत्सु सनुतरश्चरति गाषु गच्छन् ।

आविर्रज्जीका विदथा निचिक्यत्तिरा अरतिं पयाप

आयाः ॥ ४ ॥

4. *Yaḥ smārundhāno gadhyā samatsu sanutara-ścarati goṣu gacchan. Āvirrjīko vidathā nicikyat tiro aratiṁ paryāpa āyoh.*

Which in battles stems the united force of the enemy and goes over lands and seas of the earth in majesty, which openly displays its strength of arms and thrust openly, and watches over the grand yajnic programmes of humanity and wards off the enemies and adversities from the life of noble people.

उत स्मनं वस्त्रमथिं न तायुमनु काशन्ति तितया भरषु ।

नीचार्यमानं जसुरिं न श्यनं श्रवश्चाच्छा पशुमच्छा

यूथम ॥ ५ ॥

5. *Uta smainam vastramathim na tāyumanu kroṣanti kṣitayo bhareṣu. Nīcāyamānam jasurim na śyenam śravaścācchā paśumacca yūtham.*

Just as people cry out for help when a thief attacks their cloth and hearth and home, so do people call out to the fighter warrior in battles for the safety of their hearth and home and herds of cattle wealth when they see the terrible enemy descending like a hawk intending to attack.

उत स्मासु पथमः सरिष्यति ववति श्रणिभी रथानाम । स्रजं कृण्वाना जन्या न शुभ्वा रणुं ररिहत्किरणं ददृश्वान ॥ ६ ॥

6. *Uta smāsu prathamah sariṣyan ni veveti śreṇibhī rathānām. Srajam kṛṇvāno janyo na śubhvā reṇum rerihat kiranam dadaśvān.*

Keen to be the first and prime leader in front of these battle formations of the war chariots, creating a garland pattern, graceful like a bridegroom in procession, he goes like the wind raising a cloud of dust and radiating beams of light like the sun.

उत स्य वाजी सहुरिरृतावा शुश्रूषमाणस्तन्वा समय । तुरं यतीषु तुरयं तृजिप्या धि भुवाः किरत रणुमृज्जन ॥ ७ ॥

7. *Uta sya vājī sahurirṛtāvā śuśrūṣamāṇastanvā samarye. Turam yatīṣu turayannṛjipyō'dhi bhruvoḥ kirate reṇumṛñjan.*

And that hero, mighty and brilliant, dedicated to truth, keen for service in battle in his own person, commanding the strong and smart warriors on fronts, going up and forward by straight paths, tossing up dust in battle, shaking it off from the eyebrows, goes on

making things straight and favourable for all.

उ॒त स्मा॑स्य तन्य॒तारि॑व॒ द्या॒ऋ॒घाय॑ता अ॒भियु॑ज॑ भयन्त ।
य॒दा स॒हस्र॑म॒भि षी॒मया॑धी॒दुवतु॑'ः स्मा भवति भी॒म
ऋ॒ञ्जन ॥ ८ ॥

8. *Uta smāsyā tanyatoriva dyorṛghāyato abhiyujō bhayante. Yadā sahasramabhi ṣīmayodhīd durvartuḥ smā bhavati bhīma ṛñjan.*

And when the hero in passion takes up arms in battle, those who face him shake in fear as from the thunder of lightning from the skies, and then when he engages thousands of adversaries he grows terrible and irresistible and comes out victorious.

उ॒त स्मा॑स्य पनय॒न्ति जना॑ जू॒तिं कृ॑ष्टि॒पा अ॒भिभू॑तिमा॒शाः ।
उ॒तन॑माहुः स॒मिथ॑ वि॒यन्तः॒ परा॑ द॒धिका॑ अ॒सरत्स॒हस्रः॑ ॥ ९ ॥

9. *Uta smāsyā panayanti janā jūtiṁ kṛṣṭipro abhibhūtimāśaḥ. Utaṇamāhuḥ samithe viyantāḥ parā dadhikrā asarat sahasraiḥ.*

And people praise the drive and superior power of this hero of human endeavour and accomplishment for humanity, and the warriors going to battle describe him as the roaring war horse, the booming war craft of the skies and the supreme of arms going with but ahead of thousands.

आ द॑धिकाः शर्व॒सा पञ्च॑ कृ॒ष्टीः सू॒य॑इव॒ ज्याति॑षा॒प-
स्त॑तान । स॒हस्र॑साः श॒त॒सा वा॒ज्यवा॑ पृ॒णक्तु॑ म॒ध्वा स॒मिमा॑
वचांसि ॥ १० ॥

10. *Ā dadhikrāḥ śavasā pañca kṛṣṭīḥ sūrya iva jyotiṣāpastatāna. Sahasrasaḥ śatasā vājyarvā pṛṇaktu madhvā samimā vacāṃsi.*

Just as the sun with its rays fills the skies and space, so does Dadhikra, the roaring war horse, the booming war-craft and the superior war hero with characteristic power and majesty fascinate all the five classes of people. May this hero, tempestuous mover, giver of a hundred and thousand favours to the people bring our words of praise to golden honey sweets of success and fulfilment.

Mandala 4/Sukta 39

Dadhikra Devata, Vamadava Gautama Rshi

आशुं दधिकां तमु नु ष्टवाम दिवस्पृथिव्या उत चकिराम ।
उच्छन्तीमामुषसः सूदयन्त्वति विश्वानि दुरितानि पषन ॥ १ ॥

1. *Āśum dadhikrām tamu nu ṣṭavāma divasprthivyā uta carkirāma. Ucchantīr-māmuṣasaḥ sūdayantvati viśvāni dūritāni parṣan.*

Varily we praise the swift Dadhikra, the war horse of earth and skies, and we sing in praise of earth and heaven too. May the glorious dawns inspire and mature me, cleansing me of all the evils and weaknesses of earthly existence.

महश्चक्रम्यवतः कतुपा दधिकाव्णः पुरुवारस्य वृष्णः ।
यं पुरुभ्या दीदिवाम्सं नाग्निं ददथुमित्रावरुणा ततुरिम ॥ २ ॥

2. *Mahaścarkarmyarvataḥ kratuprā dadhikrāvṇaḥ puruvārasya vṛṣṇaḥ. Yaṁ pūrubhyo dīdivām-saṁ nāgniṁ dadathur-mitrāvaruṇā taturim.*

O Mitra and Varuna, President of the Council and commander of the army, dear as pranic energies of life, inspired and enlightened, I praise the mighty war

horse, Dadhikra, sustainer of sustainers, a shower of blessings, saviour of the people, a gift swift and blazing as fire, which you have given for the sake of noble humanity.

या अश्वस्य दधिकाव्णा अकारीत्समिद्ध अग्रा उषसा
व्युष्टा । अनागसं तमदितिः कृणातु स मित्रण वरुणना
सजाषाः ॥ ३ ॥

3. *Yo aśvasya dadhikrāvṇo akārīt samiddhe agnā uṣaso vyuṣṭau. Anāgasam tamaditiḥ kṛṇotu sa mitreṇa varuṇenā sajoṣāḥ.*

Whoever does honour and worship to Dadhikra, mighty life sustaining energy of the Divine and offers oblations into the burning fire at the rise of dawn, him Aditi, mother earth and the skies and space, lead to a state of purity from sin and evil and elevate him to a state of love and friendship with Mitra and Varuna, friend and highest authority of humanity.

दधिकाव्णा इष ऊजा म॒हा यदम॑न्महि मरुतां नाम भ॒द्रम ।
स्व॒स्तय॑ वरुणं मि॒त्रम॒ग्निं हवाम॑ह इन्द्रं वज्र॑बाहुम ॥ ४ ॥

4. *Dadhikrāvṇa iṣa ūrjo maho yadamanmahi marutām nāma bhadram. Svastaye varuṇam mitramagniṁ havāmaha indram vajrabāhum.*

While we study and discover the food, energy and power gifts of the great Dadhikra, cosmic sustainer of sustaining energies and of the good that the Maruts, powerful people, for sure do for our good and advancement, we at the same time study with devotion Varuna, water energy, Mitra, solar energy, Agni, fire power, and Indra, electricity which wields the arms of

thunder.

इ॒न्द॒मि॒वदु॒भय॒ वि ह॑यन्त उ॒दीरा॑णा य॒ज्ञमु॑प॒यन्तः॑ ।

द॒धि॒कामु॑ सू॒द॒नं म॒र्त्याय॑ द॒दथु॑मि॒त्रावरु॑णा न॒ अश्व॑म् ॥ ५ ॥

5. *Indramivedubhaye vi hvayanta udīrāṇā yajñamupayantaḥ. Dadhikrāmu sūdanam martyāya dadathurmitrāvaruṇā no aśvam.*

Science researchers and engineers and technologists going to centres of production, and both the rulers and the people, all invoke and develop Indra, electrical energy, Dadhikra, basic energy, flow of waters, and awareness of the modes of comfort which the friendly and generous powers, Mitra and Varuna, at national and international levels, give us as gifts for the people.

द॒धि॒का॒व्णा अ॒कारि॑षं जि॒ष्णा॒रश्व॑स्य वा॒जिनः॑ ।

सु॒र॒भि न॒ मुखा॑ क॒र्त्त॒य ण॒ आयू॑ंषि ता॒रिष॑त ॥ ६ ॥

6. *Dadhikrāvno akāriṣam jiṣṇoraśvasya vājinaḥ. Surabhi no mukhā karat pra ṇa āyūṁṣi tāriṣat.*

We sing in praise of Dadhikra, divine energy, victorious, all achieving spirit and power, who may, we pray, refine our sense of taste and other refinements and may help us live a full and healthy life across the floods of existence.

Mandala 4/Sukta 40

Dadhikra, Surya Devata, Vamadeva Gautama Rshi

द॒धि॒का॒व्णा इ॒दु नु॑ च॒कि॒राम॑ वि॒श्व॒ इ॒न्मा॒मुष॑सः सू॒द॒यन्तु॑ ।

अ॒पाम॑ग्र॒रुष॑सः सू॒य॑स्य बृ॒हस्प॑तरा॒ङ्गि॒र॒सस्य॑ जि॒ष्णाः ॥ १ ॥

1. *Dadhikrāvṇa idu nu carkirāma viśvā inmā-muṣasaḥ sūdayantu. Apāmagneruṣasaḥ sūryasya brhaspaterāṅgirasasya jiṣṇoḥ.*

We study and develop for human purposes the forces of Dadhikra, all victorious cosmic energy which impels various forms of natural energy, and we tap and develop the power sources of water, fire, dawns, sun, Brhaspati and pranas. May all the lights of the dawns and new revelations inspire me and mature my projects.

सत्त्वा भरिषा गविषा दुवन्यसच्छवस्यादिष उषसस्तु-
रण्यसत । सत्या द्वा दवरः पतङ्गरा दधिकावषमूर्ज
स्वजनत ॥ २ ॥

2. *Satvā bhariṣo gaviṣo duvanyasacchravasyādiṣa uṣasasturanyasat. Satyo dravo dravaraḥ pataṅgaro dadhikrāveṣamūrjaṁ svarjanat.*

Dadhikrava, cosmic energy, potent and omnipresent, all sustaining, all inspiring of sense and mind, responsive to the dedicated enquirer, acting fast in foods, power sources and light of the dawns, true and imperishable, dynamic, flowing, heating, flying, may respond and create food, energy and the joy of life.

उत स्मास्य दवतस्तुरण्यतः पर्णं न वरन्तु वाति पगधिनः ।
श्यनस्यव धजता अङ्गसं परि दधिकाव्णाः सहाजा
तरित्रतः ॥ ३ ॥

3. *Uta smāsyā dravatasturanyataḥ parṇaṁ na veranu vāti pragardhinaḥ. Śyenasyeva dhrajato aṅkasaṁ pari dadhikrāvṇaḥ sahorjā taritrataḥ.*

And like the wings of an arrow, everything follows the curves and waves of the motion of this

Dadhikra, cosmic energy, flowing, running, accelerating, flying, driving and pressing forward like an eagle, and traversing the spaces with terrific power and velocity.

उत स्य वा॒जी ि पि॒णिं तु॒र॒ण्यति गी॒वायां ब॒द्धा अ॒पिक् ।
आ॒सनि । क॒तुं द॒धि॒का अ॒नु स॒न्तवी॒त्वत्प॒थाम॒ङ्गांस्यन्वा॒पनी॑-
फ॒णत ॥ ४ ॥

4. *Uta sya vājī kṣipaniṁ turanyati grīvāyām baddho api kakṣa āsani. Kratuṁ dadhikā anu santavītvat pathāmaṅkāmsyanvāpanīphaṇat.*

And that flying horse, missile of terrific power, Dadhikra, tied and programmed at the mouth, neck and the flanks, carries a warhead at terrific speed, and, following its programmed action, crosses the marks of its course to the target.

ह॒ंसः शु॒चिष॒द्वसु॒रन्तरि॑ । स॒द्धातो॑ व॒दिष॒दति॑थि॒दुरा॒णस॒त ।
नृ॒षद्व॑र॒सदृ॑त॒सद्व्या॑म॒सद॒ब्जा गा॒जा ऋ॒त॒जा अ॒दि॒जा
ऋ॒त॒म ॥ ५ ॥

5. *Haṁsaḥ śuciṣad vasurantariḥśasaddhotā vediṣadatiṭhirduroṇasat. Nṛṣad varasadr̥tasad vyomasadabjā gojā ṛtajā adrijā ṛtam.*

Hansa, the divine bird, soul unpolluted, resides in purity in biological forms in the skies, and, as yajnic doer, sits on the vedi in family home among people, the best ones, and rises up to the heights of heavens. It is born of the waters on the earth from the Law of existence and from the clouds. That is the truth, the Law.

Mandala 4/Sukta 41

Indra-Varuna Devata, Vamadeva Gautama Rshi

इन्द्रा का वां वरुणा सुम्नमाप स्तामा हविष्माँ अमृता न
हता । या वां हृदि कर्तुमाँ अस्मदुक्तः पस्पशदिन्दावरुणा
नमस्वान ॥ १ ॥

1. *Indrā ko vāṁ varuṇā sumnamāpa stoma havi-
ṣmāñ amṛto na hotā. Yo vāṁ hṛdi kratumāñ
asmaduktah pasparśadindrāvaruṇā namasvān.*

Indra, O lord of power and glory, O Varuna, lord of justice and rectitude, who could win the favour of your blessing, which song of praise and prayer, expressive of yajnic reverence like an immortal yajaka would win your favour? Which song and tribute, O Indra and Varuna, sung in your honour, expressing humility and surrender as holy offering would touch your heart?

इन्द्रा ह या वरुणा चक्र आपी द्वा मतः सख्याय पर्यस्वान ।
स हन्ति वृत्रा समिथेषु शत्रूनवाभिवा महद्भिः स प
शृण्व ॥ २ ॥

2. *Indrā ha yo varuṇā cakra āpī devau martah
sakhyāya prayasvān. Sa hanti vṛtrā samitheṣu
śatrūn-avobhīrvā mahadbhiḥ sa pra śṛṇve.*

Indra and Varuna, lord of power and of justice, abounding in strength and grace, generous and refulgent, the man who tries in honest action to win your friendship destroys darkness and evil and wins over enemies in battles with great weapons of defence and protection.

इन्द्रा ह रत्नं वरुणा धष्ट्या नृभ्यः शशमानभ्यस्ता । यदी
सखाया सख्याय सामः सुतभिः सुपयसा मादयत ॥ ३ ॥

2. *Indrā ha ratnaṁ varuṇā dheṣṭhetthā nṛbhyaḥ śaśamānebhyastā. Yādī sakhāyā sakhyāya somaiḥ sutebhiḥ suprayasā mādayaite.*

Indra and Varuna, ruler and the elected people in power, if they hold and govern the jewel wealth of the nation in trust for the people, and the people would then appreciate, approve and admire them, then this way, they, both friends in agreement, for friendship of the people, would be happy and rejoice with the honour and prosperity of the law created with the honest effort of all in unison.

इन्दा युवं वरुणा दिद्युमस्मि णजिष्ठमुगा नि वधिष्ठं वज्रम् ।
या ना दुरवा वृकतिदभीतिस्तस्मिन्मिमाथामभि-
भूत्याजः ॥ ४ ॥

4. *Indrā yuvaṁ varuṇā didyum-asminnojiṣṭham-ugrāni vadhiṣṭam vajram. Yo no durevo vṛkatir-dabhītis-tasmin mimāthām-abhibhūtyojaḥ.*

Indra, ruler, and Varuna, chief of justice, mighty impassioned powers in this system, wield the light of knowledge and law in the social order. Who ever is malignant, evil doer and terror monger against us, strike the shattering blow of justice and punishment on him and create faith and confidence in the light and lustrous power of the law.

इन्दा युवं वरुणा भूतमस्या धियः पतारा वृषभवं धनाः ।
सा ना दुहीयद्यवसव गत्वी सहस्रधारा पर्यसा मही गाः ॥ ५ ॥

5. *Indrā yuvaṁ varuṇā bhūtamasyā dhiyaḥ pretārā vṛṣabheva dhenoh. Sā no duhiyadyava-seva gatvī sahasradhārā payasā mahī gauḥ.*

Indra, leader and giver of knowledge and power, and Varuna, embodiment of cherished virtue and intelligence, as Indra, lord of clouds sends down rain showers on earth and fertilises her, so, be the promoters of the intelligence and enlightenment of the children of the earth so that, as the earth, rich in vegetation, overflows with food in a thousand ways, so the knowledge, language and enlightenment of the community may grow a thousandfold and overflow with creative work on the great moving earth.

ता॒क ह॒ित तन॑य उ॒वरा॑सु सू॒रा दृ॒शी॑क वृ॒षण॑श्च पांस्य॑ ।
इ॒न्दा ना॒ अत्र॒ वरु॑णा स्याता॒मवा॑भिद॒स्मा परि॑तक्म्या॒
याम ॥ ६ ॥

6. *Toke hite tanaya urvarāsu sūro dr̥ṣīke vṛṣaṇaśca paumsye. Indrā no atra varuṇā syātāmavobhirdasmā paritakmyāyām.*

Indra and Varuna, ruler and administrator, for the good of our children and grand children on these fertile lands on this moving and progressive earth, be the sun for the health and beauty of life, be the cloud for the fertility and virility of the nation. Indra, giver of light and energy, Varuna, lord of law and justice, with all your protections and promotions, be the destroyers of want and suffering, be the harbingers of health and plenty and enlightenment.

यु॒वामि॒द्ध्यव॑से पू॒र्व्याय॒ परि॒ प॒भू॒ती ग॒विषः॑ स्वा॒पी ।
वृ॒णीम॑ह स॒ख्याय॑ पि॒याय॒ शू॒रा मं॑हि॒ष्ठा पि॒तर॑व शं॒भू ॥ ७ ॥

7. *Yuvāmiddhyavase pūrvyāya pari prabhūti gaviṣaḥ svāpī. Vṛṇīmahe sakhyāya priyāya śūrā mañhiṣṭhā pitareva śambhū.*

Indra and Varuna, ruler and sustainer, lord of life and power, giver of freedom and justice, we choose to dedicate ourselves to you for the sake of protection and progress as ever before, great and beneficent friends like brothers, brave and fearless, greatest majestic, and kind as parents as you are. Lovers of the earth and cows, knowledge and the language of Divinity as we are, we opt for you in freedom for the sake of love and friendship.

ता वां धिया वस वाजयन्तीराजिं न जग्मुयुवयूः सुदानू ।
श्रिय न गाव उप साममस्थुरिन्दं गिरा वरुणं म
मनीषाः ॥ ८ ॥

8. *Tā vām dhiyo'vase vājayantīrājim na jagmuryu-vayūḥ sudānū. Śriye na gāva upa somamasthur-indraṁ giro varuṇaṁ me manīṣāḥ.*

Indra and Varuna, benevolent energy and inspiration of nature and Divinity, all senses, mind and intelligence in search of efficiency and refinement in the business of life flow to you for the sake of protection and promotion. So may my mind, senses, vision and voices of exploration and celebration turn to Indra and Varuna for light and inspiration and abide by them for beauty and delicacy like the earth and other planets relating to the moon for the sweetness and beauty of their products.

इमा इन्दं वरुणं म मनीषा अग्मु उप दविणमिच्छमानाः ।
उपमस्थुजाष्टारइव वस्वा रघ्वीरिव श्रवसा भि माणाः ॥ ९ ॥

9. *Imā indraṁ varuṇaṁ me manīṣā agmannupa draviṇamicchamānāḥ. Upemasthurjoṣṭāra iva vasvo raghvīriva śravaśo bhikṣamānāḥ.*

These senses and mind of mine keenly desiring to win the wealth and vision of life may proceed to Indra and Varuna, light and power and inspiration of nature and Divinity, and abide thereby, awaiting, getting and enjoying the wealth and wisdom of life like little Brahmacharinis of a girls' institution of education waiting upon their teacher mother.

अश्वस्य॒ त्मना॒ रथ्यस्य॒ पुष्ट॒नित्यस्य॒ रायः॒ पतयः॒ स्याम ।
ता च॒क्रा॒णा ऊ॒तिभि॒नव्य॒सीभि॒रस्म॒त्रा राया॑ न॒ियुतः॑
सच॒न्ताम ॥ १० ॥

10. *Aśvyasya tmanā rathyasya puṣṭernityasya rāyaḥ patayaḥ syāma. Tā cakrāṇā ūtibhirnavyasībhir-asmatrā rāyo niyutaḥ sacantām.*

May we, with our mind and soul, be masters of the lasting wealth of horses and chariots, of achievement and further progress, of health and nourishment, and may those two, Indra and Varuna, ruler and administrator, teacher and preacher, ever active with their latest modes of protection, promotion and progress join us and share our health.

आ ना॑ बृह॒न्ता बृ॒हतीभि॑रू॒ती इन्द्र॑ या॒तं वरु॑ण॒ वाज॑सा॒ता ।
यद्दि॒द्यवः॑ पृ॒तना॑सु प॒कीळा॑न तस्य॑ वां स्याम स॒नितार॑
आजः॑ ॥ ११ ॥

11. *Ā no bṛhantā bṛhatībhirūtī indra yātaṁ varuṇa vājasātau. Yad didyavaḥ pṛtanāsu prakrīḷān tasya vām syāma sanitāra ājeḥ.*

Indra ruler, and Varuna, administrator and commander, great and majestic, come to us with the best of protection, promotion, progress and welfare and

join our battle of life so that, participating in the struggles of that battle, joining and shining together with you, we may play our game with the best of capacities.

Mandala 4/Sukta 42

*Atma, Indra-Varuna Devata,
Trasadasyu Paurukutsya Rshi*

मम द्विता राष्ट्रं त्रियस्य विश्वायाविश्वं अमृता यथा नः ।
कतुं सचन्त वरुणस्य द्वा राजामि कृष्टरुपमस्य ववः ॥ १ ॥

1. *Mama dvitā rāṣṭraṁ kṣatriyasya viśvāyorviśve amṛtā yathā naḥ. Kratuṁ sacante varuṇasya devā rājāmi kṛṣṭerupamasya vavreḥ.*

I am Indra, sovereign spirit of the universe. Twofold is my kingdom: heaven and earth, or, the world of nature and the world of humanity. I am Varuna, highest Intelligence and the Ruling Power of the universe. All the Immortals, divine forces in the service of Varuna are ours, they comprise and conduct the mighty yajna system of the universe. Thus I rule all: the world of humanity, all that is highest and closest in the world of forms, and all that is hidden.

(This mantra is a metaphor of the living, breathing, intelligent, self-organising, autonomous and sovereign system of the universe as macrocosm as well as microcosm. At the macrocosmic level, Indra is the Supreme Sovereign, immanent and transcendent Spirit, and Varuna is the immanent ruling force, intelligence and the law of Rtam. Indra-varuna is a functional version of the Supreme Spirit which is both immanent and transcendent. At the microcosmic level, Indra-Varuna

is the individual soul with all its faculties of awareness, intelligence, mind and senses. At the world level too, Indra-Varuna may be interpreted as the Ruler and the President-in-council.)

अहं राजा वरुणा मह्यं तान्यसुर्याणि पथमा धारयन्त ।

कतुं सचन्त वरुणस्य द्वा राजामि कृष्टरुपमस्य ववः ॥ २ ॥

2. *Ahaṁ rājā varuṇo mahyaṁ tānyasuryāṇi prathamā dhārayanta. Kratuṁ sacante varuṇasya devā rājāmi kṛṣṭerupamasya vavreḥ.*

I am Varuna, ruling spirit of the world, best and highest. For me do the first manifestations of the spirit in nature hold the wealth and power of existence. They are the divine immortals who comprise and conduct the creative yajna, the spirit in body form. I rule the world of humanity, the phenomenal forms and all that is hidden in potentiality.

अहमिन्द्रा वरुणस्त महित्वावी गभीर रजसी सुमक । त्वष्टव
विश्वा भुवनानि विद्वान्तस्मरयं रादसी धारयं च ॥ ३ ॥

3. *Ahamindro varuṇaste mahitvorvī gabhīre rajasī sumeke. Tvaṣṭeva viśvā bhuvanāni vidvānt-samairayaṁ rodasī dhārayaṁ ca.*

I am Indra, the highest, omnipotent, and transcendent. I am Varuna, highest and best immanent and omniscient. Happy and exalted, having created the vast and deep and firm heaven and earth as Tvashta, cosmic maker, I hold and move in unison the sun and earth and all other regions of the universe.

अहमपा अपिन्वमु त्माणा धारयं दिवं सदन ऋतस्य ।

ऋतन पुत्रा अदितऋतावात त्रिधातु पथयद्वि भूम ॥ ४ ॥

4. *Ahamapo apinvamukṣamāṇā dhārayaṁ divaṁ sadana ṛtasya. Ṛtena putro aditerṛtāvota tridhātu prathayad vi bhūma.*

I shower the rains of energising and fertilising waters. I hold and rule the sun and cosmic energy in the space of nature within eternal law. By the same eternal law of mine, the child of eternity, the threefold world of natural constituents, sattva, rajas and tamas (thought, energy and matter) manifests and expands and keeps to the law. Thus do I create, hold and rule the universe.

मां नरः स्वश्वा वाजयन्ता मां वृताः समरण हवन्त ।

कृणाम्याजिं मघवाहमिन्द्र इयमि रणुमभिभूत्याजाः ॥ ५ ॥

5. *Māṁ naraḥ svaśvā vājayanto māṁ vṛtāḥ samaraṇe havante. Kṛṇomyājim maghavāhamindra iyarmi reṇum-abhibhūtyojāḥ.*

The best of men and leaders, equipped with good horses and modes of transport and communication, fighting for strength and sustenance, the chosen ones, knowing me and struggling to attain to me call upon me in the battle of existence. I, Indra, commanding the wealth and power of the world, highest of the lustre and glory in existence, create the battle for their victory and raise the heat of action.

अहं ता विश्वा चकरं नकिमा दव्यं सहा वरतु अपतीतम ।

यन्मा सामासा ममदुन्यदुक्थाभ भयतु रजसी अपार ॥ ६ ॥

6. *Ahaṁ tā viśvā cakaraṁ nakirmā daivyaṁ saho varate apratītam. Yanmā somāso mamadanyad-ukthobhe bhayete rajasī apāre.*

I do all those acts of creation, sustenance and

victory. None can restrain or resist the supernal power that's mine, mysterious and unknown. When the flames of my soma yajna rise, the fire crackles and the hymns of celebration reverberate, the boundless heaven and earth shake in fear. There is none that equals me.

विदुष्ट विश्वा भुवनानि तस्य ता प ब्रवीषि वरुणाय वधः ।
त्वं वृत्राणि शृण्विष जघन्वान्त्वं वृताँ अरिणा इन्दु
सिन्धून् ॥ ७ ॥

7. *Viduṣṭe viśvā bhuvanāni tasya tā pra bravīṣi varuṇāya vedhaḥ. Tvaṁ vṛtrāṇi śṛṇviṣe jaghan-vān tvaṁ vṛtāñ ariṇā indra sindhūn.*

That greatness and grandeur of yours all the scholars of the worlds know. O lord omniscient, you yourself speak of it to the selected men of vision. You are the breaker of the clouds, we hear, and you set the rivers aflow and release the waters locked up in lakes and clouds.

अस्माकमत्र पितरस्त आसन्त्सप्त ऋषया दागृह बध्यमान ।
त आयजन्त त्रसदस्युमस्या इन्दुं न वृत्रतुरमधद्वम ॥ ८ ॥

8. *Asmākamatra pitarasta āsantsapta ṛṣayo daur-gahe badhyamāne. Ta āyajanta trasadasyu-masyā indraṁ na vṛtraturam-ardhadevam.*

When the seven sages, senses, pranic energies and flowing streams, which are our feeding and sustaining powers like father and mother, are locked up in darkness then, as they join Indra, so they join the sun (wakefulness), who is superior to the darkness of Vṛtra and presides over half of this world with his light (until light and life is restored).

पुरुकुत्सानी हि वामदाशद्धव्यभिरिन्दावरुणा नमोभिः ।

अथा राजानं त्रसदस्युमस्या वृत्रहणं ददथुरधदवम ॥ ९ ॥

9. *Purukutsānī hi vāmadāśaddhavyebhirindrā-varuṇā namobhiḥ. Athā rājānaṁ trasada-syuma-syā vṛtrahaṇaṁ dadathur-ardhadevam.*

O Indra and Varuna, the abundant power of the thunderbolt, light and showers offer you the homage of yajnic inputs of food for consumption and holistic expansion of creative nourishment. And thence, further, you give it on to this earth's ruler, destroyer of darkness and evil, who presides over half the world (and rises in majesty with the break of dawn).

राया वयं ससवांसा मदम हव्येन द्वा यवसन् गावः । तां धनुमिन्दावरुणा युवं ना विश्वाहा धत्तमनपस्फुरन्तीम ॥ १० ॥

10. *Rāyā vayaṁ sasavāṁso madama havyena devā yavasena gāvaḥ. Tāṁ dhenum-indrāvaruṇā yuvaṁ no viśvāhā dhattam-anapasphurantīm.*

Let us rejoice with the wealth of peace and refreshment with energy while we sleep, just as the devas, divine powers of nature, are replenished with spirit and joy by the offer of yajnic homage, and cows rejoice with grass. That vibrating energy of life, Indra and Varuna, you bear and bring for us day and night without break. Reveal that language of enlightenment, all calm and undisturbed.

Mandala 4/Sukta 43

Ashvinau Devate, Purumidhajamidhau Sauhotrau Rshis

क उ श्रवत्कतमा यज्ञियानां वन्दारु द्वः कतमा जुषात ।

कस्यमां दवीममृतषु पष्टां हृदि श्रषाम सुष्टुतिं सुहव्याम ॥ १ ॥

1. *Ka u śravatkatamo yajñiyānām vandāru devaḥ katamo juṣāte. Kasyemām devīmamṛteṣu preṣṭhām hr̥di śreṣāma suṣṭutiṁ suhavyām.*

Who listens? Which of the adorables? Which brilliant divinity loves and entertains the song of prayer and adoration? To whose heart shall we dedicate this eulogy, divine, highly presentable, and dearest to the immortals.

का मृळाति कतम आगमिष्ठा द्वानामु कतमः शंभविष्ठः ।
रथं कमाहुद्रवदश्वमाशुं यं सूर्यस्य दुहितावृणीत ॥ २ ॥

2. *Ko mṛlāti katama āgamiṣṭho devānāmu katamaḥ śambhaviṣṭhaḥ. Ratham kamāhurdravadaśva-māsum yaṁ sūryasya duhitāvṛṇita.*

Who is kind and blissful? Which one comes at the fastest and earliest? Which one of the adorable divinities is the most benevolent? Which one is the chariot, power driven, which moves instantly at the fastest, they say, which the daughter of the sun, the Dawn, chooses for the ride?

मूहिष्मा गच्छथ इवता द्यूनिन्दा न शक्तिं परितक्म्यायाम ।
दिव आजाता दिव्या सुपणा कया शचीनां भवथः
शचिष्ठा ॥ ३ ॥

3. *Makṣu hi śmā gacchatha īvato dyūnindro na śaktiṁ paritakmyāyām. Diva ājātā divyā suparṇā kayā śacīnām bhavathaḥ śaciṣṭhā.*

Ashvins, complementary powers of nature and humanity, magnificent on the move, you come instantly at the call of time like rays of the sun displaying his power over the smiling earth at the end of night. Coming

from the heavens, divine with wings of light, by which one of nature's immaculate forces do you become the most powerful and eloquent?

का वां भूदुपमातिः कया न आश्विना गमथा हूयमाना ।
का वां महश्चित्यजसा अभीक उरुष्यतं माध्वी दस्रा न
ऊती ॥ ४ ॥

4. *Kā vām bhūdupamātiḥ kayā na āśvinā gamatho hūyamānā. Ko vām mahaścīt-tyajaso abhīka uruṣyataṁ mādhvī dasrā na ūtī.*

Ashvins, what could be the simile or metaphor to describe or define you? On whose invocation and invitation would you come to us? Even though someone might be great, who could be as great and selfless around as you? Sweet powers, destroyers of evil, rise higher and higher for our defence and protection.

उरु वां रथः परि न ति द्यामा यत्समुदादभि वतत वाम ।
मध्वी माध्वी मधु वां पुषायन्यत्सीं वां पृ ण भुरजन्त
पक्वाः ॥ ५ ॥

5. *Uru vām rathaḥ pari nakṣati dhyāmā yatsamu-drādabhi vartate vām. Madhvā mādhvī madhu vām pruṣāyan yat sīm vām prkṣo bhurajanta pakvāḥ.*

Great and grand is your chariot that goes round the regions of light, it comes to you from the oceans and from the oceans of spatial waters. Honey sweet you are, honey sweet is your wisdom. You and your wisdom shower us with sweetness of honey when your people at the stage of ripeness reach you for company and advice.

सिन्धुह वां रसया सिञ्चदश्वान्घृणा वया रुषासः परि
गमन । तद् षु वामजिरं चति यानं यन पती भवथः
सूयायाः ॥ ६ ॥

6. *Sindhurha vām rasayā siñjadaśvān ghrṇā vayo’-
ruṣāsaḥ pari gman. Tadū ṣu vāmajiraṁ ceti
yānaṁ yena patī bhavathaḥ sūryāyāḥ.*

The waters of the flowing rivers and rolling seas evaporate and lend moisture to your horses of sun rays which rise like birds bright and red, and then your chariot, quick and soaring, coming and rising, is seen and known by which you become masters of the dawns.

इहह यद्वां समना पपृ ॥ सयमस्म सुमतिवाजरत्ना ।
उरुष्यतं जरितारं युवं ह श्रितः कामा नासत्या युवदिक ॥ ७ ॥

7. *Iheha yadvām samanā papṛkṣe seyamasme
sumatir-vājaratnā. Uruṣyataṁ jaritāraṁ yuvaṁ
ha śritāḥ kāmo nāsatyā yuvadrik.*

Here itself in this world, O Ashvins, both of you, ever correct and true as you are, of equal mind and rich with the treasures of wealth and speed of light, may that holy and dynamic intelligence and wisdom which attends on you may, we pray, be for us too and may it bless and promote the celebrant who, looking to you with surrender and faith, may achieve the desire of his heart. Our ambition and fulfilment is centred on you only.

Mandala 4/Sukta 44

Ashvinau Devate, Purumidhajamidhau Sauhotrau Rshis

तं वां रथं वयमद्या हुवम पृथुजयमश्विना संगतिं गाः ।
यः सूर्या वहति वन्धुरायुगिवाहसं पुरुतमं वसूयुम ॥ १ ॥

1. *Tam vāṁ ratham vayamadyā huvema pr̥thujra-yamaśvinā sangatiṁ goḥ. Yaḥ sūryām vahati vandhurāyur-girvāhasam purutamam vasūyum.*

Ashvins, complementary currents of cosmic energy of the Divine, today we invoke you and call for that chariot of yours which is wide extended, joins earth and heaven, carries the light and energy of sunrays, ages not, carries the sound and which is abundant in various wealth which never diminishes but continuously enriches the earth.

यु॒वं श्रि॒यम॒श्विना॑ द॒वता॑ तां दि॒वा न॒पाता वन॑थः श॒चीभिः॑ ।
यु॒वावपु॑र॒भि पृ॒ िः स॒चन्त॑ व॒हन्ति॑ यत्क॒कुहासा॑ रथ॑
वाम ॥ २ ॥

2. *Yuvaṁ śriyam-aśvinā devatā tāṁ divo napātā vanathaḥ śacībhiḥ. Yuvor-vapur-abhi pr̥kṣaḥ sacante vahanti yatkakuhāso rathe vām.*

Ashvins, children of light, infallible and imperishable, generous and brilliant divinities, with your intelligence, power and expertise, you win that treasure of wealth which the spaces conduct and concentrate in your chariot and thereby provide food and nourishment for your body and mind.

का वा॒म॒द्या क॑रत॒ रा॒तह॑व्य ऊ॒तय॑ वा सु॒त॒पया॑य वा॒कः ।
ऋ॒तस्य॑ वा व॒नुष॑ पू॒व्याय॑ न॒मा यमा॑ना अ॒श्विना॑ वव॒तत॑ ॥ ३ ॥

3. *Ko vāmadyā karate rātahavya ūtaye vā sutape-yāya vārkaiḥ. Ṛtasya vā vanuṣe pūrvyāya namo yemāno aśvinā vavartat.*

Ashvins, who with the offer of homage today directs his thoughts and prayers to you for the sake of

protection and advancement, or for the drink of soma in celebration of success, or to learn and win the truth of eternal Dharma of existence, Rtam? Who with salutations and liberal hospitality prays for favour of your attention toward him?

हिरण्ययनं पुरुभू रथनमं यज्ञं नासत्याप यातम ।

पिबाथ इन्मधुनः साम्यस्य दधथा रत्नं विधत् जनाय ॥ ४ ॥

4. *Hiraṇyayena purubhū rathenemaṁ yajñam nāsatyopa yātam. Pibātha inmadhunah somyasya dadhatho ratnam vidhate janāya.*

Ashvins, twin powers of the Divine, universal of form and presence, ever constant in thought and action, come by the golden chariot to join this yajna of ours, drink of this honey sweet of the soma of success and bring the jewels of wealth for the supplicant people of action and endeavour.

आ ना यातं दिवा अच्छा पृथिव्या हिरण्ययनं सुवृता रथन ।

मा वामन्य नि यमन्दव्यन्तः सं यहृद नाभिः पूव्या वाम ॥ ५ ॥

5. *Ā no yātam devo acchā prthivyā hiraṇyayena suvṛtā rathena. Mā vāmanyē ni yaman devayantah saṁ yaddade nābhiḥ pūrvyā vām.*

Come well and soon to us by the paths of heaven and earth riding your well structured chariot of gold. Let not others detain you, nor divert you from the natural life link which the forefathers and teachers of old gave you in pursuit of Divinity.

नू ना रयिं पुरुवीरं बृहन्तं दस्त्रा मिमाथामुभयष्वस्म ।

नरा यद्वामश्विना स्ताममावन्त्सुधस्तुतिमाजमी हासा

अग्न ॥ ६ ॥

6. *Nū no rayiṁ puruvīraṁ bṛhantaṁ dasrā mimāthā-mubhayeṣvasme. Naro yad vāmaśvinā stomamā-vantsadhasutim-ājamīlḥāso agman.*

Ashvins, destroyers of evil and misery, brilliant as the sun and gracious cool as the moon, give us the wealth of life comprising brave children, great and vast prosperity for all of us, rulers as well as the people, since the leaders of the nation offer you songs of adoration and teachers of the people shower you with words of prayer in praise of Divinity.

इहह यद्वां समना पपृ ॥ सयमस्म सुमतिवाजरत्ना ।

उरुष्यतं जरितारं युवं ह श्रितः कामा नासत्या युवदिक ॥ ७ ॥

7. *Iheha yadvāṁ samanā papṛkṣe seyamasme sumatir-vājaratnā. Uruṣyataṁ jaritāraṁ yuvaṁ ha śritāḥ kāmo nāsatyā yuvadrik.*

Ashvins, ever constant and true, here itself in this world, may this holy wisdom and knowledge of yours which is peaceable and procurative of science and speed of prosperity and progress, bless us, we pray. Both of you, we pray, protect, promote and elevate the celebrant. Our desire and ambition depends on you and we look forward up to you alone.

Mandala 4/Sukta 45

Ashvins Devata, Vamadeva Gautama Rshi

एष स्य भानुरुदियति युज्यत रथः परिज्मा दिवा अस्य
सानवि । पृ तासा अस्मिन्मिथुना अधि त्रया दृतिस्तुरीया
मधुना वि रप्षात ॥ १ ॥

1. *Eṣa sya bhānurudiyarti yujyate rathaḥ pariḥmā divo asya sānavi. Prkṣāso asmin mithunā adhi trayo dṛtisturīyo madhuno vi rapśate.*

There rises the sun, chariot of the Ashvins in motion. It goes high up on top of the heavens, gaining heights and leaving the regions below. In this are three analogous kinds of food and energy: wind, water and electricity. And there is the fourth, the cloud on top of all, laden with the honey sweets of showers.

उद्वां पृ णसा मधुमन्त इरत् रथा अश्वास उषसा व्युष्टिषु ।
अपाणुवन्तस्तम आ परीवृतं स्वर्ण शुक्रं तन्वन्त आ
रजः ॥ २ ॥

2. *Udvām prkṣāso madhumanta īrate rathā aśvāsa uṣaso vyuṣṭiṣu. Aporṇuvantastama ā parīvṛtaṁ svarṇa śukraṁ tanvanta ā rajaḥ.*

On the rise of dawns, honey sweets of foods and energies and the horses and the chariots raise you high up, Ashvins, while they remove the veil of darkness and spread the brilliance of morning light like the glory of heaven all round.

मध्वः पिबतं मधुपभिरासभिरुत प्रियं मधुन युञ्जाथां रथम् ।
आ वतनिं मधुना जिव्वथस्पथा दृतिं वहथ मधुमन्तम-
श्विना ॥ ३ ॥

3. *Madhvaḥ pibataṁ madhupebhirāsabhiruta priyaṁ madhune yuñjāthām ratham. Ā vartaniṁ madhunā jinvathaspatho dṛtiṁ vahethe madhumantamaśvinā.*

Ashvins, drink the sweets with lips addicted to

the taste of honey. Start the chariot to reach the dear sweets of life. Take to the high road on the way home by the chariot bearing the sweets of success as the sun and wind bear the cloud of showers.

हंसासा य वां मधुमन्ता अस्त्रिधा हिरण्यपणा उहुव उषुबुधः ।
उदुपुता मन्दिना मन्दिनिस्पृशा मध्वा न म ऽः सर्वनानि
गच्छथः ॥ ४ ॥

4. *Haṁsāso ye vāṁ madhumanto asridho hiraṇya-parṇā uhuva uṣarbudhaḥ. Udaḥpruto mandino mandinispr̥so madhvo na makṣaḥ savanāni gacchathaḥ.*

Flying gracefully like hansa birds, pleasant and agreeable, fleet and comfortable, golden winged morning birds floating across mists and waters, giving the luxurious feel of breezy ecstasy: such are your horses which transport you across the spaces like bees flying to the honey cups of flowers, by which you proceed to the yajnic programmes of humanity creating the honour and excellence of life.

स्वध्वरासा मधुमन्ता अग्रय उस्त्रा जरन्त पति वस्तारश्विना ।
य ऽक्तहस्तस्तरणिविच ऽणः सामं सुषाव मधुमन्त-
मदिभिः ॥ ५ ॥

5. *Svadhvarāso madhumanto agnaya usrā jarante prati vastoraśvinā. Yanniktaḥstas-taraṇirvica-kṣaṇaḥ somaṁ suṣāva madhumantam-adribhiḥ.*

Holy yajnic performers, creating and bearing honey sweets of vitality, leaders and pioneers brilliant as fire, every morning, welcome and praise the first rays of the sun, while the clean handed, clear eyed, wise

priest, saviour from sin and disease, grinds with stones the holy plant of soma for honey juice and all wait for your arrival, O Ashvins, harbingers of morning joy.

आक॒निपासा॒ अह॑भि॒दवि॑ध्वतः॒ स्व॑ण शु॒क्रं त॒न्वन्त॒ आ
रजः॑ । सूर॑श्चि॒दश्वा॑न्युयुजा॒न इ॑यत॒ विश्वाँ॑ अनु॒ स्व॒धया॑
चत॒थस्प॑थः ॥ ६ ॥

6. *Ākenipāso ahabhir-davidhvataḥ svarṇa śukraṁ tanvanta ā rajaḥ. Suraścidaśvān yuyujāna īyate viśvāṇ anu svadhayā cetathaspathaḥ.*

While the approaching and vitalising morning rays everyday dispel the darkness and spread the brilliant light across the skies like regions of heaven, and the sun, using the rays as chariot horses, goes in majesty, you show the paths of the world by virtue of your own power.

प वा॑मवाचम॒श्विना॑ धि॒यंधा॑ रथः॒ स्व॒श्वा अ॒जरा॑ या अ॒स्ति ।
यन् स॒द्यः प॒रि रजा॑ंसि या॒था ह॒विष्म॑न्तं त॒रणिं॑ भा॒ज-
म॒च्छ ॥ ७ ॥

7. *Pra vām-avocam-aśvinā dhiyandhā rathaḥ svaśvo ajaro yo asti. Yena sadyaḥ pari rajāṃsi yātho haviṣmantam taraniṁ bhojamaccha.*

Ashvins, path makers of the world, having the knowledge and intelligence that I have attained, I speak to you of the chariot that's yours, which is imperishable, equipped with unfailing horse power, by which you instantly and all time go over the skies and spaces and by which you bear and bring excellent food and energy full of sacrificial vitality that carries us across the seas of life.

Mandala 4/Sukta 46***Indra-Vayu Devate, Vamadeva Gautama Rshi***

(Indra and Vayu are open-ended symbols to be interpreted according to the context of life which the mantra shows: Indra may be interpreted as power and protection, and Vayu as power in motion, energy for motion and advancement.)

अगं पिबा॒ मधू॒नां सु॒तं वा॒या दि॒विष्टि॒षु ।

त्वं हि पू॒र्वपा॒ असि॑ ॥ १ ॥

1. *Agraṁ pibā madhūnāṁ sutam vāyo diviṣṭiṣu.*
Tvaṁ hi pūrvapā asi.

Vayu, fast as waves of energy, drink the first and best of honeyed drinks distilled in the best of our heavenly acts, since you are the protector and promoter of the earliest arts, acts and nobilities of humanity.

श॒तना॑ ना अ॒भिष्टि॑भि॒नियु॒त्वाँ इन्द्र॑सारथिः ।

वा॒या सु॒तस्य॑ तृ॒म्पत॑म ॥ २ ॥

2. *Śatenā no abhiṣṭibhir-niyutvāñ indrasārathiḥ.*
Vāyo sutasya trmpatam.

Vayu, strong in command of vast forces with Indra as your charioteer, come with hundreds of choice acts and gifts, and enjoy a drink of the best of our preparations to your heart's content.

आ वां स॒हस्रं॑ हर॒य इन्द्र॑वायू अ॒भि प॒यः ।

वह॑न्तु॒ साम॑पीतय ॥ ३ ॥

3. *Ā vāṁ sahasraṁ haraya indravāyū abhi prayah.*
Vahantu somapītaye.

Indra and Vayu, may a thousand horses moving to the choice delicacies transport you hither for a drink of soma.

रथं हिरण्यवन्धुरमिन्दवायू स्वध्वरम ।

आ हि स्थाथ' दिविस्पृशेम ॥ ४ ॥

4. *Ratham hiraṇyavandhuram-indravāyū svadhva-ram. Ā hi sthātho diviṣpṛśam.*

Indra and Vayu, come, take to the chariot of golden frame, rising and touching the heavens, serviced and heading to a holy yajnic programme, be there.

रथेन पृथुपाजसा दाशवांसमुप गच्छतम ।

इन्दवायू इहा गतम ॥ ५ ॥

5. *Rathena pr̥thupājasā dāśvāṁsamupa gaccha-tam. Indravāyū ihā gatam.*

Indra and Vayu, come here by the chariot, big and spacious and powerful, and go to reach the man of charity.

इन्दवायू अयं सुतस्तं देवभिः सजाषसा ।

पिबतं दाशुषा गृह ॥ ६ ॥

6. *Indravāyū ayaṁ stutastam devebhiḥ sajoṣasā . Pibataṁ dāśuṣa gr̥he.*

Indra and Vayu, friends with the devas, generous brilliancies of nature and humanity, distilled is this soma, the best in the house of the generous yajaka, drink to your heart's content.

इह पयाणमस्तु वामिन्दवायू विमाचनम ।

इह वां सामपीतय ॥ ७ ॥

7. *Iha prayāṇamastu vāmindravāyū vimocanam.
Iha vām somapītaye.*

Indra and Vayu, here may be the end of your journey for the drink of soma and here may the chariot and the horses be released so that you may drink the soma of Moksha.

(This sukta may be interpreted in another way in the light of this mantra: Indra as the soul, Vayu as the prana energy of breath and blood circulation, the chariot as the body and horses as the organs of perception and volition, distillation of soma as creative yajnic action, drinking as the fruit of action, and release of chariot and horses as the freedom of the soul from the body and senses.)

Mandala 4/Sukta 47

Indra, Indra-Vayu Devata, Vamadeva Gautama Rshi

वाया॑ शु॒क्रा अ॒यामि॑ त॒ मध्वा॑ अग॒ं दि॒विष्टि॑षु ।
आ या॑हि॒ साम॑पी॒तय॑ स्या॒हा द॑व॒ नि॒यु॒त्वता॑ ॥ १ ॥

1. *Vāyo śukro ayāmi te madhvo agraṁ diviṣṭiṣu.
Ā yāhi somapītaye spārho deva niyutvatā.*

Vayu, lord omnipotent, self-refulgent and generous centre object of universal love, I come to the top of the honey sweets of yajnic creations of light and joy for the life divine, cleansed and pure as I am now. Come for a drink of soma by the chariot and the team of horses.

इ॒न्द्रश्च॑ वा॒यव॑षां॒ सामा॑नां॒ पी॒तिम॑ह॒थः ।
यु॒वां हि॑ य॒न्ती॒न्द्र॒वा नि॒म्नमा॑पा॒ न स॒ध्यैक॑ ॥ २ ॥

2. *Indraśca vāyaveṣāṁ somānāṁ pītimarhathaḥ.
Yuvāṁ hi yantīndavo nimnamāpo na sadhryak.*

Indra and Vayu, you two love and deserve the drink of these somas distilled in yajnas. Just as waters all together flow to the sea, so do all flows of soma and all movements of dedicated devotees end up when they join you.

वायुविन्दश्च शुष्मिणा सुरथं शवसस्पती ।
नियुत्वन्ता न ऊतय आ यातं सामपीतय ॥ ३ ॥

3. *Vāyavindraśca suṣmīṇā saratham śavasaspatī.
Niyutvantā na ūtaya ā yātaṁ somapītaye.*

Vayu and Indra, most powerful, commander and ruler of the power and force of existence, controllers of the dynamics of energy, come hither together by the same chariot as two in one for the protection and promotion of our yajna of production, honour and excellence.

या वां सन्ति पुरुस्पृहा नियुता दाशुष नरा ।
अस्म ता यज्ञवाहसन्दवायू नि यच्छतम ॥ ४ ॥

4. *Yā vāṁ santi puruspr̥ha niyuto dāśuṣe narā.
Asme tā yajñavāhasendravāyū ni yacchatam.*

Indra and Vayu, omnipotent power and most dynamics Divinity, power and energy of nature, ruler and controller of humanity, leaders and pioneers of the community, and lords of the accomplishment of yajnas, loved and honoured of all, bless us with all those acts and gifts of yours which are surely and certainly divine for the sake of the generous and charitable devotees.

Mandala 4/Sukta 48*Vayu Devata, Vamadeva Gautama Rshi***वि॒हि हा॒त्रा॒ अवी॑ता॒ वि॒षा॒ न रा॒या अ॒यः ।****वा॒य॒वा च॒न्द्र॒ण॒ रथ॑न॒ या॒हि सु॒तस्य॑ पी॒तय॑ ॥ १ ॥**

1. *Vihi hotrā avītā vipo na rāyo ayaḥ.*
Vāyavā candreṇa rathena yāhi sutasya pītaye.

Vayu, receiver of the inputs of yajna and carrier of the fragrance, imperishable, lord of wealth as the vibrant scholar, come by the golden chariot as glorious as the moon to our yajna for a drink of soma and for protection and promotion of the honour and excellence of our programme.

नि॒यु॒वा॒णा अ॒श॒स्ती॒नियु॒त्वाँ इ॒न्द्र॒सार॒थिः ।**वा॒य॒वा च॒न्द्र॒ण॒ रथ॑न॒ या॒हि सु॒तस्य॑ पी॒तय॑ ॥ २ ॥**

2. *Niryuvāṇo aśastīrniyutvāñ indrasārathiḥ.*
Vāyavā candreṇa rathena yāhi sutasya pītaye.

Perennial young, ineffable, constant in motion and velocity, mover of fire, electricity and the sun, Vayu, highpriest of cosmic yajna, come by the golden chariot of the moon for a drink of soma and for protection and promotion of the finest creations of humanity.

अनु॑ कृ॒ष्ण वसु॑धि॒ती य॒मात॑ वि॒श्वप॑श॒सा ।**वा॒य॒वा च॒न्द्र॒ण॒ रथ॑न॒ या॒हि सु॒तस्य॑ पी॒तय॑ ॥ ३ ॥**

3. *Anu kṛṣṇe vasudhītī yemāte viśvapeśasā.*
Vāyavā candreṇa rathena yāhi sutasya pītaye.

Vayu, both heaven and earth, sustained by your cosmic energy, hold and sustain the wealth of the world

and are themselves the form and wielders of the forms of the world, moving in accord with your force and law. Come by the chariot of the golden beauty of the moon and drink the soma distilled by us in our yajna.

वहन्तु त्वा मनायुजा युक्तासा नवतिनव ।
वायुवा चन्द्रण रथेन याहि सुतस्य पीतय ॥ ४ ॥

4. *Vahantu tvā manoyujo yuktāso navatirnavā.
Vāyavā candreṇa rathena yāhi sutasya pītaye.*

Vayu, may the ninety nine forces of cosmic energy yoked to your chariot transport you by the golden chariot of the moon controlled by thought of the mind. Come to our yajna for a drink of soma.

वाया शतं हरीणां युवस्व पाष्याणाम ।
उत वा त सहस्रिणा रथ आ यातु पाजसा ॥ ५ ॥

5. *Vāyo śataṁ harīṇāṁ yuvasva paśyāṇām.
Uta vā te sahasriṇo ratha ā yātu pājasā.*

Vayu, vibrant ruler of power, force and yajnic development, use a hundred of the best of force and people in your project of development, and let your chariot of a thousandfold wealth and power come to us for our yajna.

Mandala 4/Sukta 49

Indra-Bṛhaspati Devate, Vamadeva Gautama Rshi

इदं वामास्य हविः प्रियमिन्द्राबृहस्पती ।
उक्थं मदश्च शस्यत ॥ १ ॥

1. *Idaṁ vāmāsyē haviḥ priyamindrābṛhaspatī.
Ukthaṁ madaśca śasyate.*

Indra, O lord intrepidable of ruling power, Brhaspati, O lord protector and promoter of the wide world and its comprehensive knowledge, this is the holy offering of food and this the heartfelt offering of happy tribute made for your acceptance and enjoyment.

अ॒यं वां॑ परि॑ षि॒च्यत॑ साम॑ इ॒न्दाबृ॑हस्पती ।

चारु॑मदा॒य पी॒तय॑ ॥ २ ॥

2. *Ayam vām pari śicyate soma indrābrhaspatī.
Cārurmadāya pītaye.*

Indra and Brhaspati, ruler and scholar of eminence, this soma for you is offered as a drink of pleasure and ecstasy of the highest order.

आ न॑ इ॒न्दाबृ॑हस्पती गृ॒हमि॑न्द॒श्च ग॑च्छतम ।

साम॑पा साम॑पीतय ॥ ३ ॥

3. *Ā na indrābrhaspatī gr̥hamindraśca gacchatam.
Somapā somapītaye.*

May Indra-Brhaspati, ruler scholar of eminence, and Indra, controller and defender of power, honour and excellence, connoisseurs of the delight of soma, come to our home for a drink of soma. May they protect and promote the honour and prestige of the land.

अ॒स्म इ॒न्दाबृ॑हस्पती र॒यिं ध॑त्तं शत॒ग्वि॒नम॑ ।

अश्व॑वन्तं स॒हस्रि॑णम ॥ ४ ॥

4. *Asme indrābrhaspatī rayim dhattam śatagvinam.
Aśvāvantaṁ sahasriṇam.*

May Indra and Brhaspati bear and bring for us a hundredfold wealth of cows, lands and knowledge,

and may they bring us a thousandfold wealth of horses, transport and progress in science and technology.

इन्द्राबृहस्पती वयं सुत गीभिर्हवामह ।

अस्य सामस्य पीतय ॥ ५ ॥

5. *Indrābṛhaspatī vayaṁ sute gīrbhirhavāmahe.*
Asya somasya pītaye.

Indra and Brhaspati, the soma is extracted and distilled. We invoke and invite you for a drink of this soma.

साममिन्द्राबृहस्पती पिबतं दाशुषा गृह ।

मादयथां तदाकसा ॥ ६ ॥

6. *Somamindrābṛhaspatī pibataṁ dāśuṣo gr̥he.*
Mādayethāṁ tadokasā.

Indra and Brhaspati of the house of honour and power, drink the soma in the home of the generous yajamana as your own and give us the honour and pleasure of your company.

Mandala 4/Sukta 50

Brhaspati, Indra-Brhaspati Devate, Vamadeva
Gautama Rshi

यस्तस्तम्भु सहसा वि ज्मा अन्ताबृहस्पतिस्त्रिषधुस्था
रवण । तं पुत्रास ऋषया दीध्यानाः पुरा विप्रा दधिरे
मन्दजिह्वम् ॥ १ ॥

1. *Yastastambha sahasā vi jmo antān bṛhaspatis-*
triṣadhas̥tho raveṇa. Taṁ pratnāsa ṛṣayo dīdhyā-
nāḥ puro viprā dadhire mandrajihvam.

Brhaspati, the sun, which, positioned in the

midst of the three regions of earth, skies and heaven, sustains the earth and other planets to the ends with its force and its rays of light and gravitation;

Or, the Lord of mighty universe who is omnipresent in the worlds of earth, skies and the heavens of light and rules the universe to the ends of it with his omnipotence and Word of revelation;

Or, the ruler, who, self-established in knowledge, action, and prayer, rules the world to the ends of the earth with his power and word and force of law;

Or, the eminent scholar, who, master of the three realms of knowledge, Divinity, Prakrti, and the soul with the word of the Veda, rules the heart and intellect of the people to the ends of the earth with his knowledge that is power and his word:

Him, lord of sweet voice and vibrations of communication and gravitation, the ancient seers, shining since the first moments of human existence, vibrant with living knowledge and holy desire, sing, celebrate and advance in human consciousness.

धुनतयः सुपकृतं मदन्ता बृहस्पत अ॒भि य नस्तत॒स्त्र ।

पृषन्तं सूपमदब्धमूर्व बृहस्पत॒ र तादस्य॒ यानिम॑ ॥ २ ॥

2. *Dhunetayah supraketaṁ mandanto bṛhaspate aghi ye nastatasre. Prṣantaṁ sṛpramadabdhāmūrvam bṛhaspate rakṣatādasya yonim.*

O Brhaspati, vibrant scholars and heroes are they who inspire the holy and brilliant man of knowledge and centres of advancement, and help us progress in

culture and achievement. O lord of progress and advancement, protect and promote the home and profession of every such person and institution, creative, brilliant, fearless, and generous and extensive in possibilities.

बृहस्पत॒ या पर॒मा परा॒वदत॒ आ तं ऋत॒स्पृशा॒ नि षदुः ।
तुभ्यं॑ खा॒ता अ॒वता॒ अदि॑दुग्धा॒ मध्वः॑ श्चातन्त्य॒भिता॑
विर॒प्शम ॥ ३ ॥

3. *Bṛhaspate yā paramā parāvadata ā ta ṛtasprśo
ni ṣeduh. Tubhyaṁ khātā avatā adridugdhā
madhvaḥ ścotantyabhito virapśam.*

Brhaspati, far off and most high is your seat of majesty whence travel and ever abide your rays of light and Law which then touch the oceans of water to break them into vapours so that, like deep dug wells and clouds laden with milky showers of honey sweets, they pour down in abundant rain in your service for you and your people.

बृहस्पतिः॑ पथ॒मं जाय॑माना॒ महा॒ ज्याति॑षः पर॒म व्यो॑मन ।
स॒प्तास्य॑स्तुविजा॒ता रव॑ण॒ वि स॒प्तर्श॑मिरध॒मत्तमा॑ंसि ॥ ४ ॥

4. *Bṛhaspatiḥ prathamam jāyamāno maho jyotiṣaḥ
parame vyoman. Saptāsyas-tuvijāto raveṇa vi
saptaraśmir-adhamat-tamāṁsi.*

Brhaspati, the cosmic sun, first born of the supreme light of existence in the highest heaven, with seven mouths for consumption of materials and seven rays of light for creation of energy, born among many the mightiest, dispels the darknesses from the world with the thunder and lightning power of its majesty.

(So should the ruler and the scholar be in knowledge and power.)

स सुष्टुभा स ऋक्ता गणनं वलं रुराज फलिगं रवेण ।

बृहस्पतिरुस्त्रिया हव्यसूदः कनिकदद्वावशतीरुदाजत ॥ ५ ॥

5. *Sa suṣṭubhā sa ṛkvatā gaṇena valaṁ ruroja phali-gaṁ raveṇa. Brhaspatirusriyā havyasūdaḥ kani-kradad vāvaśatīrudājat.*

With a mighty jubilant roar of thunder and terrible shower of electric energy, Brhaspati breaks the crooked cloud, releases the showers, activates the production of food for holy offerings and wins the gratitude of the green earth, fertile cows and rejoicing humanity.

एवा पित्र विश्वदेवाय वृष्णं यज्ञविधम् नमसा हविभिः ।

बृहस्पत सुपुजा वीरवन्ता वयं स्याम पतया रयीणाम ॥ ६ ॥

6. *Evā pitre viśvadevāya vṛṣṇe yajñairvidhema namasā havirbhiḥ. Brhaspate suprajā vīravanto vayaṁ syāma patayo rayīṇām.*

Thus do we, O lord Brhaspati, offer homage to the father, divine giver of light and rain showers, with food, and salutations, yajnas and oblations of fragrant havis, and we pray that we may be blest with noble and brave progeny, and we may be masters of the wealths of life.

स इदाजा पतिजन्यानि विश्वा शुष्मण तस्थावभि वीयण ।

बृहस्पतिं यः सुभृतं बिभति वल्गूयति वन्दत पूव-
भाजम् ॥ ७ ॥

7. *Sa id rājā pratijanyāni viśvā śuṣmeṇa tasthāvabhi vīryeṇa. Bṛhaspatiṃ yaḥ subhṛtaṃ bibharti valgūyati vandate pūrvabhājam.*

He surely is ruler of the world who faces all the practical battles of life with his own strength and courage, and who holds in faith, honours and worships Brhaspati, lord supreme sustainer of the universe, most cherished and the first immanent lord of life.

स इत्ति सुधित आकसि स्व तस्मा इळा पिन्वत
विश्वदानीम् । तस्म विशः स्वयमवा नमन्त यस्मिन्ब्रह्मा
राजनि पूव एति ॥ ८ ॥

8. *Sa itkṣeti sudhita okasi sve tasmā iḷā pinvate viśvadānīm. Tasmai viśaḥ svayamevā namante yasmin brahmā rājani pūrva eti.*

Surely he dwells with peace and contentment in his own home, and him nature favours with all her gifts as her loving all-generous child, and to him all people spontaneously bow in reverence, whom Brahma, Lord Supreme as well as visionary of the Vedas, prime Spirit and prime person, favours and blesses as the brilliant ruler with the divine presence.

अपतीता जयति सं धनानि पतिजन्यान्युत या सजन्या ।
अवस्यव या वरिवः कृणाति ब्रह्मण राजा तमवन्ति
द्वाः ॥ ९ ॥

9. *Apraṭito jayati saṃ dhanāni pratijanyānyuta yā sajanyā. Avasyave yo varivaḥ kṛṇoti brahmaṇe rājā tamavanti devāḥ.*

Unchallenged, unopposed, that ruler wins over

and rules all the wealth and powers, assets and liabilities, whether they belong to the opposition or to his own supporters, who does honour and service to the holy man of Vedic knowledge, who feels he needs protection and support and offers worship and support to the lord omniscient and omnipotent in support of his people. Indeed all the nobilities of humanity and all powers of nature strengthen, support and protect that ruler as the man of God for all his people.

इन्द्रश्च सामं पिबतं बृहस्पत स्मिन्यज्ञ मन्दसाना वृषण्वसू ।
आ वां विशन्तिवन्दवः स्वाभुवा स्म रयिं सर्ववीरं नि
यच्छतम ॥ १० ॥

10. *Indraśca somam pibatam bṛhaspate'smin yajñe mandsānā vṛṣaṇvasū. Ā vām viśantvindavaḥ svābhuvo'sme rayim sarvavīram ni yacchatam.*

Brhaspati, master of the knowledge of omniscience, and Indra, lord ruler of the world, both rejoicing and giving showers of wealth and comfort to the people, drink the soma of bliss in this yajna of human excellence. O lords of glory in your own right, may the majesty and sublimity of divinity bless you both and may you create and give us the wealth and honour of a brave and perfect nation with a brave young generation.

बृहस्पत इन्द्र वधतं नः सचा सा वां सुमतिभूत्वस्म । अविष्टं
धिया जिगृतं पुरन्धीजजस्तमया वनुषामरीतीः ॥ ११ ॥

11. *Bṛhaspata indra vardhataṁ naḥ sacā sā vām sumatirbhūtvasme. Aviṣṭam dhiyo jigṛtaṁ puran dhīrjajastamaryo vanuṣāmarātīḥ.*

Brhaspati and Indra, scholar teacher of science

and Divinity, ruler of the world, lead us on to advancement, we pray, be with us as our own, and may your vision and wisdom be ours for ourselves. Inspire and protect our mind and soul, awaken our thought and action. Lord and master, kind and favourable, help us exhaust and eliminate our weaknesses, want and poverty, dedicated supplicants as we are.

Mandala 4/Sukta 51

Usha Devata, Vamadeva Gautama Rshi

इदमु॒ त्यत्पु॒रु॒त॒मं पु॒र॒स्ता॒ज्या॒ति॒स्त॒म॒सा व॒यु॒ना॒व॒द॒स्था॒त ।

नू॒नं दि॒वा दु॒हित॒रा वि॒भा॒ती॒गा॒तुं कृ॒ण॒व ण॒ष॒सा ज॒ना॒य ॥ १ ॥

1. *Idamu tyat purutamam purastājjyotistamaso vayunāvadasthāt. Nūnam divo duhitaro vibhātīr-gātum kṛṇavannuṣaso janāya.*

Yonder in the east arises and shines that glorious light of the dawn revealing itself from the depths of night's darkness and inspiring us to wake up and see the light of knowledge. Surely daughters of heaven, the sublime lights of the dawn illuminate the earth for us to see the paths of the day's action.

अ॒स्थु॒रु चि॒त्रा उ॒ष॒सः पु॒र॒स्ता॒न्मि॒ता॒इ॒व स्वर॑वा ध्व॒र॒षु ।

व्यू॒ व॒ज॒स्य॒ त॒म॒सा द्वा॒रा॒च्छ॒न्ती॒रव॒ज्जु॒च॒यः पा॒व॒काः ॥ २ ॥

2. *Asthuru citrā uṣasaḥ purastān-mitā iva svaravo'-dhvareṣu. Vyū vrajasya tamaso dvārocchantīra-vrañ-chucayaḥ pāvakāḥ.*

The lights of the dawn, various wondrous, shine magnificent in the east like daughters of omniscience, bright and bold like flag posts of yajnas of the day, pure

and purifying as flames of fire, opening the doors of light from the deep folds of the night's darkness.

उच्छन्तीर्द्य चितयन्त भाजानां धादयायाषसा मघानीः ।
अचित्र अन्तः पुणयः ससन्त्वबुध्यमानास्तमसा विमध्य ॥ ३ ॥

3. *Ucchantīradya citayanta bhojān rādhodeyā-
yoṣaso maghonīḥ. Acitre antaḥ paṇayaḥ sasantva-
budhyamānās-tamaso vimadhye.*

Brilliant and blissful magnificent lights of the dawn now in the early hours of the morning wake up and inspire liberal yajakas for the gifts of charity and performance of the morning yajna, while deep down in the folds of impenetrable darkness the slothful misers sleep on, unconscious, unaware and lost in the state of ignorance.

कुवित्स दैवीः सनया नवा वा यामा बभूयादुषसा वा अद्य ।
यना नवग्व अङ्गिर दशग्व सप्तास्य रवती र्वदूष ॥ ४ ॥

4. *Kuvitsa devīḥ sanayo navo vā yāmo babhū-
yāduṣaso vo adya. Yenā navagve aṅgire daśagve
saptāsyē revatī revadūṣa.*

O divinities of the dawn, let that ancient chariot of yours which is ever new every morning be ever so great and magnificent by which, rich and luxurious in wealth and grace of beauty, you come and shine for your darling, dear as breath of life, who has nine cows or ten, i.e., earthly virtues, and seven mouths for consumption and many more for creation.

यूयं हि दैवीऋतयुग्भिर्श्वः परिपयाथ भुवनानि सद्यः ।
पबाध्यन्तीरुषसः ससन्तं द्विपाच्चतुष्पाच्चरथाय जीवम ॥ ५ ॥

5. *Yūyam hi devīr-ṛtayugbhiraśvaiḥ pariprayātha bhuvanāni sadyaḥ. Prabodhayantīruṣasaḥ sasantaṁ dvipāc-catuṣpāc-carathāya jīvam.*

O divine lights of dawn, you always move over and across regions of the world by the rays of light travelling by the straight paths of truth and natural law across the oceans of space, waking up and inspiring the sleeping world of life, humans and animals, to rise and move for the day's activity.

ऋ॒ स्वि॒दासां॑ क॒त॒मा पु॒रा॒णी यया॑ वि॒धानां॑ वि॒द॒धु॒ऋ॒भू॒णाम॑ ।
शु॒भं यच्छु॒भा उ॒षस॑श्चर॒न्ति॑ न वि ज्ञा॒यन्त॑ स॒दृशी॑र-
जु॒याः ॥ ६ ॥

6. *Kva sivadāsāṁ katamā purānī yayā vidhānā vidadhur-ṛbhūṇām. Śubhaṁ yacchubhrā uṣasa-ścaranti na vi jñāyante sadṛśīr-ajuryāḥ.*

Where and which of these dawns is that ancient one by which the wonder works of the Rbhus, miraculous artists and experts, were accomplished? Which one of these glorious dawns that go about so blissfully, all alike and unaging? No, not known.

ता घा॒ ता भ॒दा उ॒षसः॑ पु॒रासु॑र॒भिष्टि॑द्यु॒म्ना ऋ॒त॒जा॒त॒स॒त्याः ।
यास्वी॑जा॒नः श॑शमा॒न उ॒क्थः॑ स्तु॒व॒ञ्छं॑ स॒न्द॒र्वि॒णं स॒द्य॒
आप॑ ॥ ७ ॥

7. *Tā ghā tā bhadrā uṣasaḥ purāsurabhiṣṭidyumnā ṛtajātasatyāḥ. Yāsvījānaḥ śaśamāna ukthaiḥ stuvāñchaṁsan-draviṇaṁ sadya āpa.*

For sure those were the dawns of ancient time, givers of abundant wealth of one's heart's desire, born of the law of Divinity, rooted in eternal truth and

rectitude, in which the holy yajaka, worshipping the Divine with songs of praise and celebration, always and immediately achieved the wealth of his choice and desire. They are the same even now, the old ever new.

ता आ चरन्ति समना पुरस्तात्समानतः समना पपथानाः ।
ऋतस्य दवीः सदसा बुधाना गवां न सर्गा उषसा जरन्त ॥ ८ ॥

8. *Tā ā caranti samanā purastāt samānataḥ samanā paprathānāḥ. Ṛtasya devīḥ sadaso budhānā gavāṃ na sargā uṣaso jarante.*

They are the celestial lights of Divinity, part of cosmic dynamics, waking up the homesteads to activity and proceeding like streams of cows going to the pastures. Thus do the dawns arise, radiate, wake up life and celebrate the Divine. They rise and act the same way in the east since eternity, radiate equally the same way, illuminating the same way, eternal, ever new, old yet ever young.

ता इ वृत्रेव समना समानीरमीतवणा उषसश्चरन्ति ।
गूहन्तीरभ्वमसितं रुशद्भिः शुकास्तनूभिः शुचया
रुचानाः ॥ ९ ॥

9. *Tā innveva samanā samānīr-amītavarṇā uṣasa-ścaranti. Gūhantīr-abhvamasitaṃ ruśadbhiḥ śukrāstanūbhiḥ śucayo rucānāḥ.*

Thus do the dawns, equal, alike, unobstructed and inviolable, radiate and roam around, covering the vast spatial darkness with light and vesting things with beautiful forms of their own by their catalytic rays of light and blaze, penetrating, pure, purifying, beautiful and edifying.

र॒यिं दि॒वा दु॒हि॒तरा वि॒भा॒तीः प॒जाव॑न्तं य॒च्छता॒स्मासु॑ द॒वीः ।
स्या॒नादा वः प॒ति॒बु॒ध्य॑मा॒नाः सु॒वी॒य॑स्य॒ पत॑यः स्याम ॥ १० ॥

10. *Rayim divo duhitaro vibhātīḥ prajāvantam yacchatāsmāsu devīḥ. Syonādā vaḥ pratibudhya-mānāḥ suvīryasya patayah syāma.*

O daughters of the light of heaven, angelic damsels of divinity, bear and bless us with the wealth of progeny so that, illuminative as you are, edified into a state of wakefulness and enlightenment through the peace and bliss of your love and beauty, we, awake and enlightened, may command a blessed force of warlike heroes.

तद्वा॑ दि॒वा दु॒हि॒तरा वि॒भा॒तीरु॑प॒ बुव॑ उ॒षसा॒ य॒ज्ञक॑तुः । व॒यं
स्या॒म य॒शसा॒ जन॑षु तद॒ द्य॒ श्च॒ ध॒त्तां पृ॑थि॒वी च॒ द॒वी ॥ ११ ॥

11. *Tadvo divo duhitaro vibhātīrupa bruva uśaso yajñaketuḥ. Vayam syāma yaśaso janeṣu tad dyauśca dhattām pṛthivī ca devī.*

O lights of dawn, daughters of the glory of heaven, brilliant, radiating and illuminative as you are, I sing of you as you are, symbol of cosmic yajna, and I pray we may be blest with the glory of divinity, splendour of humanity and the honour and wealth of excellence which the heaven and earth and the daughters of heaven and earth may bear and bring for us.

(Swami Dayananda extends the meaning of the dawns from ‘daughters of heaven’ to heavenly daughters of humanity’, enlightened women, makers of happy homes. A happy home is a very heaven, he says.)

Mandala 4/Sukta 52*Usha Devata, Vamadeva Gautama Rshi*

पति॑ ष्या॒ सून॑री॒ जनी॑ व्यू॒च्छन्ती॑ परि॒ स्वसुः॑ ।
 दि॒वा अ॑द॒शि दु॒हिता ॥ १ ॥

1. *Prati śyā sūnatī janī vyucchantī pari svasuḥ.*
Divo adarśi duhitā.

That joyous dawn, pioneer of the sun, harbinger of the new day, shining at the departure of her sister, the night, rises to view every morning as the daughter of heaven, arousing the world to fresh life.

अश्व॑व चि॒त्रारु॑षी मा॒ता गवा॑मृताव॑री ।
 सखा॑भूद॒श्विनारु॑षाः ॥ २ ॥

2. *Aśveva citrāruṣī mātā gavāmṛtāvarī.*
Sakhābhūdaśvinoruṣāḥ.

Like a graceful mare, crimson red, wondrous bright, mother pioneer of sunrays, shower of nature's light and bliss, the dawn is a friend of the Ashvins, the sun and moon.

उ॒त सखा॑स्य॒श्विन॑रु॒त मा॒ता गवा॑मसि ।
 उ॒त ष॒ वस्व॑ इ॒शिष ॥ ३ ॥

3. *Uta sakhāśyaśvinoruta mātā gavāmasi.*
Utoṣo vasva īśiṣe.

O Dawn, while you are a friend of the sun and moon and mother of sunrays, you also command the wealths of the world.

याव॑यद॒ द्व॒षसं॑ त्वा चि॒क्वि॒त्वि॒त्सू॒नृता॑वरि ।
 पति॑ स्त म॑रभृ॒त्सम॑हि ॥ ४ ॥

4. *Yāvayaddveṣasaṁ tvā cikitvitsūnṛtāvari.
Prati stomairabhutsmahi.*

O bright and illuminative dawn, spirit and beauty of truth and holiness, while you dispel hate and anger and inspire love and admiration, let us know and celebrate you with songs of praise and honour.

पति॑ भ॒दा अ॒दृ॒त॒ गवां॑ स॒गा॒ न र॒श्मयः॑ ।
अ॒षा अ॒पा उ॒रु जयः॑ ॥ ५ ॥

5. *Prati bhadṛā adr̥kṣata gavāṁ sargā na raśmayah.
Oṣā aprā uru jrayah.*

The bright and blessed light rays of the dawn appear moving like herds of cows, like showers of solar energy and like clusters of galaxies: the refulgent dawns filling the wide spaces with light and splendour.

आ॒प॒पु॒षी॑ वि॒भा॒व॒रि॒ व्या॒व॒ज्या॒ति॒षा॒ तमः॑ ।
उ॒षा॒ अनु॑ स्व॒धाम॑व ॥ ६ ॥

6. *Āpaprūṣī vibhāvari vyāvarjyotiṣā tamah.
Uṣo anu svadhāmava.*

Bright and wide awake, inspiring the world with light and awareness, replete with the virtue of divinity, removing the veil of darkness with light, O dawn, protect us, protect and promote all, as you have the power and wakefulness.

आ॒ द्यां॑ त॒ना॒षि र॒श्मि॒भिरा॒न्तरि॑ त॒मु॒रु पि॒यम॑ ।
उ॒षः शु॒क्रेण॑ शा॒चिषा॑ ॥ ७ ॥

7. *Ā dyāṁ tanoṣi raśmibhir-āntarikṣamuru priyam.
Uṣaḥ śukreṇa śociṣā.*

O dawn, with your rays of light, you radiate and fill the wide heavens and the skies, and the regions of universal love, so do you bless your loved one with the purest light of love and bliss.

(Swami Dayananda interprets the dawn literally as well as metaphorically: The dawn is not only the light of the morning, daughter of the sun, but also the light of the home, blessed and beautiful lady of the house who fills the home with light and virtue and inspires her beloved husband with love and bliss.)

Mandala 4/Sukta 53

Savita Devata, Vamadeva Gautama Rshi

तद्भवस्य सवितुवार्यं महद् वृणीमह असुरस्य पचतसः ।
छदियन् दाशुष यच्छति त्मना त ॥ मह्यं उदयान्दवा
अक्तुभिः ॥ १ ॥

1. *Tad devasya saviturvāryam mahad vṛṇīmahe asurasya pracetasah. Chardiryena dāśuṣe yachati tmanā tanno mahāñ udayāndevo aktubhiḥ.*

We love, choose and pray for that great, lovable and cherished energy and refulgence of Savita, self-refulgent, all observant, giver of light, life and breath of energy by which, all by himself, he gives the peace and shelter of a blessed home to the generous yajnic devotee. May the same lord of light and life arise for us day by day and bless us with the bliss of a sweet home.

दिवा धृता भुवनस्य पृजार्पतिः पिशङ्गं दापिं पतिं मुञ्चत
कविः । विच णः पथय पापृण पुवजीजनत्सविता सुम्न-
मुक्थ्यम ॥ २ ॥

2. *Devo dhartā bhuvanasya prajāpatiḥ piśaṅgaḥ drāpiṃ prati muñcate kaviḥ. Vicakṣaṇaḥ prathayannāprṇannurvajījanat savitā sumnamukth-yam.*

Upholder of the heaven of light, sustainer of the universe, Prajapati Savita, lord of light and vision, wears the refulgent mantle of many forms and colours and, all watching, illuminative, radiating and expansive, filling all regions with the life breath of energy, creates and inspires adorable peace and joy of living.

आपा॒ रजांसि॑ दि॒व्यानि॒ पाथि॑वा॒ श्लाकं॑ द॒वः कृ॑णुत॒ स्वाय॑
ध॒म॒ण । प॒ बा॒हू अ॒स्त्राक्स॒विता॒ सवी॑मनि॒ निव॒शय॑न्प॒सुव॒-
॒क्तुभि॑जगत् ॥ ३ ॥

3. *Āprā rajāṃsi divyāni pāṛthivā ślokaṃ devaḥ kṛṇute svāya dharmaṇe. Pra bāhū asrāksavitā savīmani niveśayan prasuvannaktubhirjagat.*

Savita, self-refulgent creator, giver of light and life, pervades the highest regions of light, the middle regions of the skies and the regions of the earth and creates the poetry of omniscience for the revelation and communication of his own divine law. He extends the arms of his omnipotential power and presence thereby in-vesting and advancing the world of his creation into the honour and excellence of life day and night.

अदा॑भ्या॒ भुव॑नानि प॒चाक॑शद व॒तानि॑ द॒वः स॒विता॑भि रं । त ।
पा॒स्त्राग्बा॒हू भुव॑नस्य प॒जाभ्या॑ धृ॒तव॑ता म॒हा अ॒ज्म॑स्य
राज॑ति ॥ ४ ॥

4. *Adābhyo bhuvanani pracākaśad vratāni devaḥ savitābhi rakṣate. Prāsrāgbāhū bhuvanasya prajābhyo dhṛtavrato maho ajmasya rājati.*

Undaunted and intrepidable, the self-refulgent lord of infinite generosity, Savita, illuminates the worlds of existence and guards and superintends the laws of nature and holy resolutions of humanity. He extends his arms of help and protection for the children of the earth and, wielding his omnipotence of the laws of existence, he shines and rules over the wide regions of the mighty universe.

त्रि॒रन्तरि॑ ऽ स॒वि॒ता म॑हि॒त्व॒ना त्री॑ र॒जांसि॑ प॒रि॒भू॒स्त्री॒णि
रा॒च॒ना । ति॒स्रा दि॒वः पृ॒थि॒वी॒स्ति॒स्र इ॒न्वति॑ त्रि॒भिव॑त्त॒र॒भि
ना॑ र॒ति त्म॑ना ॥ ५ ॥

5. *Trirantarikṣaṁ savitā mahitvanā trī rajāṁsi paribhūstrīṇi rocanā. Tisro devaḥ prathivīstisra invati tribhir-vratair-abhi no rakṣati tmanā.*

Lord Savita with his power and presence pervades and inspires threefold middle regions, threefold regions of firmament and spatial oceans, threefold lights of fire, lightning and the sun, three orders of heaven and threefold regions of earth, and with his love and power he guides, protects and fulfils us by the threefold laws of creation, sustenance and dissolution of the world.

बृ॒हत्सु॑म्नः प॒स॒वी॒ता नि॒व॒र्श॒ना ज॑र्गतः स्था॒तुरु॑भ॒यस्य॑ या
वृ॒शी । स॒ ना द्र॒वः स॒वि॒ता श॑म॒ यच्छ॑त्व॒स्म । या॒य त्रि॒वरू॑थ॒-
म॑हंसः ॥ ६ ॥

6. *Bṛhatsumnaḥ prasavītā niveśano jagataḥ sthātu-rubhayasya yo vaśī. Sa no devaḥ savitā śarma yacchatvasme kṣayāya trivarūthamaṇ-hasaḥ.*

Lord giver of abundant peace and joy, creator

sustainer, mainstay of the moving and unmoving world and controller of both, may the self-refulgent lord Savita of infinite generosity grant us peace and prosperity of an excellent home for threefold protection of body, mind and soul, elimination of sin and evil and rest in tranquillity.

आग॑न्द्व ऋ॒तुभि॑वध॑तु॒ इयं॑ दधा॑तु नः स॒विता सु॑प॒जा-
मिष॑म । स नः॑ । प॒ाभि॑र॒ह॑भिश्च जि॒न्वतु॑ प॒जाव॑न्तं र॒यिम॑स्म
समि॑न्वतु ॥ ७ ॥

7. *Āgandeva ṛtubhir-varldhatu kṣayaṁ dadhātu naḥ savitā suprajāmiṣam. Sa naḥ kṣapābhirahabhiśca jinvatu prajāvantam rayimasme saminvatu.*

May the self-refulgent lord Savita arise, promote the peace and prosperity of our home by every season and bring us abundant food and energy with the bliss of noble progeny. May he inspire us day and night to higher honour and achievement and advance us all round to a settled state of homely wealth for generations to come.

Mandala 4/Sukta 54

Savita Devata, Vamadeva Gautama Rshi

अभू॑द्द्वः स॒विता व॑न्द्या नु न॑ इ॒दानी॑म॒ह्म॑ उप॒वाच्या॑ नृ॒भिः ।
वि॒ या रत्ना॑ भ॒जति॑ मान॒वभ्यः॑ श्र॒ष्टं ना॒ अत्र॑ द॒विणं॑ यथा॒
दध॑त ॥ १ ॥

1. *Abhūddevaḥ savitā vandyo nu na idānīmahna upavācyo nṛbhiḥ. Vi yo ratnā bhajati mānavebhyaḥ śreṣṭham no atra draviṇam yathā dadhat.*

Lord Savita, giver of abundant light and joy, is adorable for all of us, the lord who is now praised and

worshipped day in and day out by the best of men and leaders of humanity, and who gives for the people abundant good fortune of the jewels of wealth just as he creates and gives the best and highest of wealth for us.

द्वभ्या॒ हि प॑थ॒मं य॒ज्ञिय॑भ्या मृ॒तत्वं सु॒वसि॑ भा॒गमु॒त्तम॑म् ।
आदि॒ह्युमा॑नं स॒वित॒व्यू॑णुष नू॒चीना जी॑वि॒ता मानु॑षभ्यः ॥ २ ॥

2. *Devebhyo hi prathamam yajñiyebhyo 'mṛtatvaṁ suvasi bhāgamuttamam. Ādiddāmānaṁ savitar-vyūrṇuṣe 'nūcīnā jīvitā mānuṣebhyaḥ.*

Savita, lord creator of life, you alone first of all create and inspire the immortal bliss of freedom, the highest gift of divinity for mankind, awarded to the devotees of yajna and divine worship, and then you alone reveal yourself and open up the treasures of divine gifts for the generous people followed by children who keep up the family tradition of piety.

अचि॑त्ती॒ यच्च॑कृ॒मा द॒व्यं ज॒नं दी॒नद॑ । प॒भूती॑ पू॒रुष॑त्वता ।
द्व॒ष्टु च स॒वित॒मानु॑ष॒षु च॒ त्वं ना॒ अत्र॑ सु॒वता॒दना॑गसः ॥ ३ ॥

3. *Acittī yaccakṛmā daivye jane dīnairdakṣaiḥ prabhūtī pūruṣatvatā. Deveṣu ca savitarmānuṣeṣu ca tvaṁ no atra suvatādanāgasah.*

Whatever our trespass whether out of ignorance, or helplessness, or pride, or arrogance, or sense of power, either among or toward the divine people, or the generous and brilliant, or even ordinary people, for that trespass, O lord Savita, giver of light and inspiration, give us the strength and inspiration to correct ourselves and be free from sin and evil here itself in this life we are human, after all.

न प॒मि॒यं स॒वि॒तु॒द॒व्य॒स्य॒ तद्य॒था वि॒श्वं॒ भु॒व॒नं॒ धा॒रयि॒ष्यति॑ ।
यत्पृ॒थि॒व्या वरि॑म॒ ॥ स्व॑ङ्गु॒रि॒वष्म॑न्दि॒वः सु॒वति॑ स॒त्यम॑स्य॒
तत॑ ॥ ४ ॥

4. *Na pramiye savitur-daivyasya tad yathā viśvaṁ
bhuvanaṁ dhārayiṣyati. Yatpṛthivyā varimannā
svaṅgurir-varṣmandivaḥ suvati satyamasya tat.*

Never shall the grandeur of divine Savita be violated and destroyed, grandeur by which he wields and shall ever wield the whole universe, by which he creates the wide expanse of the earth and the glory of high heaven whereon is seen the imprint of his fingers. That grandeur is ever true, imperishable.

इ॒न्द्र॒ज्य॒ष्ठा॒न्बृ॒ह॒द्भ्यः॑ प॒व॒त॒भ्यः॑ । यँ॑ ए॒भ्यः॑ सु॒वसि॑
प॒स्त्या॑वतः । य॒था॒य॒था प॒तय॑न्ता वि॒यमि॑र ए॒वव॑ त॒स्थुः
स॒वितः॑ स॒वाय॑ त ॥ ५ ॥

5. *Indrajyeṣṭhān bṛhadbhyaḥ parvatebhyaḥ kṣayāñ
ebhyaḥ suvasi pastyāvataḥ. Yathāyathā patayanto
viyemira evaiva tasthuḥ savitaḥ savāya te.*

Savita, O lord creator, you create the stars and forces great as the sun and cosmic energy, greater than the mighty mountains and the thunderous clouds, and you create the regions and orbits for these wherein they abide like home dwellers. And as these fly around and observe the cosmic law, so they abide for your honour and grandeur doing homage to your glory.

य त॒ त्रि॒रह॑न्त्स॒वितः॑ स॒वासा॑ दि॒वदि॒व सा॒भग॑मासु॒वन्ति॑ ।
इ॒न्द्रा॑ द्या॒वापृ॒थि॒वी सि॒न्धुर्द्भि॑रादि॒त्यना॑ अदि॒तिः श॑म॒
यंस॑त ॥ ६ ॥

6. *Ye te trirahant-savitaḥ savāso divedive saubha-gamāsuṃvanti. Indro dyāvāpr̥thivī sinduradbhir-adityair-no aditiḥ śarma yaṃsat.*

Savita, lord creator, the created ones such as sun and moon and the human beings, who daily do homage to you thrice every day, may all these, earth and heaven, the sea with waters, mother nature with her solar lights, and Indra, the sun, and lord omnipotent create for us homely sweetness and give us a peaceful home for rest.

Mandala 4/Sukta 55

Vishvedeva Devata, Vamadeva Gautama Rshi

का वस्त्राता वसवः का वरूता द्यावाभूमी अदित त्रासीथां
नः । सहीयसा वरुण मित्र मतात्का वा ध्वर वरिवा धाति
दवाः ॥ १ ॥

1. *Ko vastrātā vasavaḥ ko varūtā dyāvābhūmī adite trāsīthāṃ naḥ. Sahīyaso varuṇa mitra martāt ko vo'dhvare varivo dhāti devāḥ.*

O Vasus, shelter homes of life, which one of you is our saviour, our protector? O heaven and earth, O mother nature, safeguard us. O Mitra and Varuna, friend and lord of justice, who is our protector and defender against the powerful challenging man? O noble people, who bears and brings us the best gifts in yajna?

प य धामानि पूव्याण्यचान्वि यदुच्छान्वियातारा अमूराः ।
विधातारा वि त दधुरजस्त्रा ऋतधीतया रुरुचन्त दुस्माः ॥ २ ॥

2. *Pra ye dhāmāni pūrvyāṇyarcān vi yaducchān-
viyotāro amūrāḥ. Vidhātāro vi te dadhurajasrā
ratadhītayo rurucanta dasmāḥ.*

Those who love and respect and have realised the primal seats and sources of divine bliss, who dispel the darkness and illuminate them, wise destroyers of suffering, creators and sustainers of boons of divine bliss, bear and bring immortal bliss without relent, they are the destroyers of want and misery, and they abide by and sustain the laws of truth and shine in glory.

प पस्त्या॑मदि॒तिं सिन्धु॑म॒कः स्व॒स्तिमी॑ळ स॒ख्याय॑ द॒वीम ।
उ॒भ यथा॑ ना अ॒हनी॑ नि॒पात॑ उ॒षासा॑न॒क्ता क॑रताम॒दब्ध॑ ॥ ३ ॥

3. *Pra pastyāmaditiṁ sindumarkaiḥ svastimīḷe sakhyāya devīm. Ubhe yathā no ahanī nipāta uṣāsānaktā karatāmadabdhe.*

I praise the divine Aditi, Mother Nature and imperishable Eternity, blessed home of existence and the ocean, with songs of celebration for the sake of friendship and the gift of welfare and happiness, and I pray that just as the two protect and sustain us day and night, so may the night and the dawns, both intrepidable, nourish and sustain us.

व्य॒य॒मा वरु॑णश्च॒ति प॒न्था॑मि॒षस्प॑तिः सु॒वितं॑ गा॒तुम॑ग्निः ।
इ॒न्द्रा॒विष्णू॑ नृ॒वदु॑ षु स्त॒वाना॑ श॒म॑ ना यन्त॒मम॑व॒द्वरू॑थम ॥ ४ ॥

4. *Vyaryamā varuṇaśceti panthāmiṣaspatiḥ suvitam gātumagniḥ. Indrāviṣṇū nṛvadu ṣu stavānā śarma no yantamamavadvarūtham.*

May Aryama, lord of justice, and Varuna, supreme ruler, show us the paths of life with light and knowledge. May Agni, leading creator and controller of food and energy, open up the paths of progressive development on earth. May Indra, controller and

commander of power, and Vishnu, sustainer and protector of a steady state of law and order, both praised and celebrated as leaders of excellence, provide us a life of peace, freedom and security and a sweet home of conjugal bliss and promising progeny.

आ पव॑तस्य म॒रुता॒मवांसि॑ द॒वस्य॑ त्रा॒तुर॑वि॒ भग॑स्य ।

पा॒त्पति॑ज॒न्याद॑हंसा ना मि॒त्रा मि॒त्रिया॑दुत न उरु॒ष्यत ॥ ५ ॥

5. *Ā parvatasya marutāmavāṁsi devasya trāturavri bhagasya. Pātpatirjanyādaṁhaso no mitro mitriyāduta na uruṣyet.*

I pray for protections of the cloud, the mountain and the winds and warriors, and for the gifts of Bhaga, generous giver of power and prosperity, the lord protector and promoter of all. May the ruler of the land save us from sin and crime that might arise, and Mitra, friends, like real friends, protect and advance us in life.

नू रा॑दसी॒ अहि॑ना बु॒ध्न्येन॑ स्तु॒वीत॑ द॒वी अ॒प्य॑भि॒रिष्टः॑ ।

स॒मुदं॑ न स॒ंचर॑ण स॒निष्य॑वा॒ घम॑स्वरसा न॒द्या॒रे॒ अप॑ वन ॥ ६ ॥

6. *Nū rodasī ahinā budhnyena stuvīta devī apyebhiriṣṭaiḥ. Samudraṁ na saṁcaraṇe sanīṣyavo gharmaśvaraso nadyo apa vran.*

As the sailors who desire to cross the sea study and appraise the sea and sea conditions to sail over, so, O dedicated performers of yajna, study the earth and heaven along with thunder and clouds and the desired water gifts of the skies so that streams of vapour and showers of rain be released for the rivers to flow over land to the sea.

द्वना' द्व्यदितिनि पातु द्वस्त्राता त्रायतामपयुच्छन ।

नहि मित्रस्य वरुणस्य धासिमहामसि प्रमियं सान्वग्रः ॥ ७ ॥

7. *Devairno devyaditirni pātu devastrātā trāyatāmaprayucchan. Nahi mitrasya varuṇasya dhāsi-marhāmāsi pramiyaṁ sānvagneḥ.*

May divine Aditi, Mother Nature, with all her generous forces nourish and sustain us. May divine saviour save, protect and sustain us without relent and neglect. (So may our mother and father guide, protect and sustain us.) And we must not try, much less even feel, that we can hurt or compromise the high position and favour of Mitra, the friend, Varuna, senior guide and judge, and Agni, leader, fire and vital energy.

अग्निरीश वसव्यस्या ग्रिमहः साभगस्य ।

तान्यस्मभ्यं रासत ॥ ८ ॥

8. *Agnirīśe vasavyasyā'gnirmahaḥ saubhagasya. Tānyasmabyaṁ rāsate.*

Agni, ruler of action and endeavour, rules the wealth, power and honours of life. Agni, fire, commands the prosperity, good fortune and grandeur of humanity. Agni provides all these for us.

उषा मघान्या वह सूनृत वाया पुरु ।

अस्मभ्यं वाजिनीवति ॥ ९ ॥

9. *Uṣa maghonyā vaha sūnṛte vāryā puru. asmabyaṁ vājīnīvati.*

Usha, O lady of morning light, beauty of the home, blest with holy speech of inspiration, commanding wealth and honour, mistress of intelligence

and speed of progress in action and endeavour, bring us manifold wealth and honour of our cherished desire.

तत सु नः सविता भगा वरुणा मित्रा अयमा ।

इन्द्रा ना राधसा गमत ॥ १० ॥

10. *Tat su naḥ savitā bhago varuṇo mitro aryamā.
Indro no rādhasā gamat.*

That power, prosperity, honour and excellence for us, may Savita, the sun, Bhaga, ruler of wealth and power, Varuna, the chosen leader, Mitra, the friend, Aryama, the chief of justice, and Indra, commander and controller of power and rule of law and order, may bring us with all wealth and success of excellence and joy.

Mandala 4/Sukta 56

Dyavaprthivi Devata, Vamadeva Gautama Rshi

मही द्यावापृथिवी इह ज्येष्ठ रुचा भवतां शुचयर्द्धिरकः ।

यत्सीं वरिष्ठ बृहती विमिन्वनुवद्धा ण पपथानभिरवः ॥ १ ॥

1. *Mahī dyāvāprthivī iha jyeṣṭhe rucā bhavatām
śucayadbhir-arkaiḥ. Yatsīm variṣṭhe bṛhatī
viminvan ruvaddhokṣā paprathānebhīr-evaiḥ.*

The great heaven and earth, greatest here both, grow bright and beautiful with pure and purifying showers of light when the sun, radiating and all round pervading both the great and best regions of the universe, rises and roars like a bull in the heavens with wide expansive rays of its glorious radiation.

दुवी द्वभियजत यजत्रर्मिनती तस्थतुरु त्माण ।

ऋतावरी अदुहा द्वपुत्र यज्ञस्य नूत्री शुचयर्द्धिरकः ॥ २ ॥

2. *Devī devebhīryajate yajatrair-aminatī tasthat-
uruṣamāṇe. R̥tāvarī adruhā devaputre yajñasya
netrī śucayadbhir-arkaiḥ.*

Divine dyavaprthivi, sun and earth with their divine forces—the sun with light and the earth with her motherly nurture and noble people — both worthy of love and study with dedication, loving and non-violent, abide constant in the universe. They are generous with showers of light and vitality, firm in the cosmic law of truth, replete with waters of life, loving all and hating none, blest with bright and creative progeny — the sun with planets and satellites and the earth with vegetation — carrying on and leading the process of cosmic yajna with their pure and purifying rays of light and vibrations of creative generosity.

स इत्स्वपा भुवनष्वासु य इम द्यावापृथिवी जजान ।

उवी गभीर रजसी सुमक अवंश धीरः शच्या समरत ॥ ३ ॥

3. *Sa itsvapā bhuvaneṣvāsa ya ime dyāvāprthivī
jajāna. Urvī gabhīre rajasī sumeke avamśe dhīraḥ
śacyā samairat.*

That One alone, lord of omnipotent holy action omnipresent in these worlds of the universe, is the lord who creates the heaven and earth wide and deep with concentrations of particles together in beautiful forms self-sustained without external support. He is the lord eternal and omniscient who moves these with his vision and holy power.

नू रादसी बृहद्धिना वरूथः पत्नीवद्धिरिषयन्ती सजाषाः ।

उरूची विश्व यजत नि पातं धिया स्याम रथ्यः सदासाः ॥ ४ ॥

4. *Nū rodasī bṛhadbhirno varūthaiḥ patnīva-dbhir-iṣayantī sajoṣāḥ. Urūcī viśve yajate ni pātam dhiyā syāma rathyaḥ sadāsāḥ.*

May the heaven and earth, vast, together loving, kind, favourable and fertile, revered and admired by the world, bless us with vast homes managed by dedicated ladies and may we, with our will and intelligence, achieve and command many chariots and assistants under their protection.

प वां म॒हि द्यवीं॑ अ॒भ्युप॑स्तुतिं भराम॒ह ।
शु॒ची उ॒प प॑शस्तय ॥ ५ ॥

5. *Pra vām mahi dyavī abhyupastutiṁ bharāmahe. Śucī upa praśastaye.*

O resplendent heaven and earth, pure and unsullied, we offer earnest praise in honour to you and approach you with prayers.

पुना॒न त॒न्वा मि॒थः स्व॒न द ण॑ राजथः ।
ऊ॒ह्यार्थ॑ स॒नादृ॑तम ॥ ६ ॥

6. *Punāne tanvā mithaḥ svena dakṣeṇa rājathaḥ. Uhyāthe sanādṛtam.*

Divine and pure heaven and earth, together in body with your innate power and potential, you shine in glory and observe the laws of eternal truth in existence.

म॒ही मि॒त्रस्य॑ साधथ॒स्तर॑न्ती पिप॒ती ऋ॒तम ।
परि॑ य॒ज्ञं नि ष॑दथुः ॥ ७ ॥

7. *Mahī mitrasya sādhatas-taranī pipratī ṛtam. Pari yajñam ni ṣedathuḥ.*

O mighty heaven and earth, helping friends and devotees to cross the hurdles to attainment, fulfilling the laws of truth to bliss, you preside over the yajnas of life to perfection of success.

Mandala 4/Sukta 57

*Kshetrapati, Shuna, Shunasira, Sita Devata,
Vamadeva Gautama Rshi*

त्रस्य॒ पति॑ना व॒यं ह॒ित॑न॒व ज॒याम॑सि ।

गाम॑श्च॒वं पा॒षयि॑त्त्वा स ना॑ मृ॒ळाती॒दृश॑ ॥ १ ॥

1. *Kṣetrasya patinā vyaṁ hiteneva jayāmasi.
Gāmaśvaṁ paṣayitnvā sa no mṛḷātīdṛśe.*

We prosper in life by virtue of the master of the field as by a benefactor or a friendly army. May he, giver of good health and nutriments, develop fertile fields, cows and horses and, in this way, provide peace and joy for us all.

त्रस्य॒ पत॑ मधु॒मन्त॑मूर्मि॒ ध॒नुरि॑व॒ पया॑ अ॒स्मासु॑ धु व ।

म॒धुश्चु॑तं घृ॒तमि॑व॒ सु॒पूत॑मृ॒तस्य॑ नः॒ पत॑या मृ॒ळय॑न्तु ॥ २ ॥

2. *Kṣetrasya pate madhumantam-ūrmim dhen-uriva
payo asmāsu dhukṣva. Madhuścutam ghṛtamiva
supūtam-ṛtasya naḥ patayo mṛḷayantu.*

Master of the field, as the cow produces milk and you milk the nectar for us, so produce the rippling sweets of honey for us, and so may the masters of running waters, laws of nature and holy action discover the sacred knowledge of science like sanctified ghrta seasoned with honey for the peace and joy of us all.

मधुमतीराषधीद्याव आपा मधुम ण भवत्वन्तरि णम ।

तत्रस्य पतिमधुमा ण अस्त्वरिष्यन्ता अन्वनं चरम ॥ ३ ॥

3. *Madhumatīroṣadhīrdyāva āpo madhumanno bhavatvantarikṣam. Kṣetrasya patir-madhum-ānno astvarisyanto anvenam carema.*

May the herbs and trees, all vegetation indeed, be full of honey for us. May the heavens of light, the skies and the oceans of earth and space be full of honey for us. May the farmer, master of the field, be gracious with honey for us. And let us join, serve and cooperate with the farmer as well as with nature as we should without hurting, injuring and polluting.

शुनं वाहाः शुनं नरः शुनं कृषतु लाङ्गलम ।

शुनं वरत्रा बध्यन्तां शुनमष्टामुदिङ्गय ॥ ४ ॥

4. *Śunam vāhāḥ śunam naraḥ śunam kṛṣatu lāṅga-lam. Śunam varatrā badhyantām śunamaṣṭrā-mudiṅgaya.*

Let the oxen and horses draw the plough and carry the burdens happily for growth and prosperity. Let the men work happily, let the plough furrow the field neatly, and let the whole process move on happily and effectively for growth and prosperity.

शुनासीराविमां वाचं जुषथां यद्विवि चक्रथुः पयः ।

तन्मामुप सिञ्चतम ॥ ५ ॥

5. *Śunāsīrāvimām vācam juṣethām yad divi cakra-thuḥ payah. Tenemāmupa siñcatam.*

O Vayu and Aditya, wind and sun, farmer and helpers, listen to this word and follow: the water which

you create in the regions of light, and which you move in the light of science, pray bring down to irrigate this holy land of the fields.

अ॒वाचीं सु॒भग भव॒ सीत॒ वन्दा॑मह त्वा ।

यथा॑ नः सु॒भगास॑सि यथा॑ नः सु॒फलास॑सि ॥ ६ ॥

6. *Arvācī subhage bhava sīte vandāmahe tvā.
Yathā naḥ subhagāsasi yathā naḥ suphalāsasi.*

O charming furrow, be straight and deeply well drawn. We love and celebrate you so that you bring us good fortune, so that you bring us the best fruit of our labour and endeavour.

इन्द्रः सीतां॑ नि गृ॒ ण्तु तां पू॒षानु॑ यच्छतु ।

सा नः॑ प॒र्यस्व॑ती दु॒हामु॑त्तरामु॒त्तरां॑ समा॑म ॥ ७ ॥

7. *Indraḥ sītām ni grhṇātu tāṁ pūṣānu yacchatu.
Sā naḥ payasvatī duhām-uttarāmuttarām samām.*

Let Indra, the farmer, take over and look after the furrow with seed, and may the sun shine warmly over the seed. Let Pusha, fertility of nature, feed and energise the grain. And let the earth mother, full of the milk of life, produce more and more of pure foods year by year for us.

शुनं॑ नः फाला॒ वि कृ॑षन्तु भूमिं॑ शुनं॑ की॒नाशा॑ अ॒भि य॑न्तु
वा॒हः । शुनं॑ प॒ज॒न्या म॑धु॒ना प॑या॒भिः शु॒नासी॑रा शुनम॒स्मासु॑
ध॒त्तम॑ ॥ ८ ॥

8. *Śunam naḥ phālā vi kṛṣantu bhūmiṁ śunam
kīnāśā abhi yantu vāhaiḥ. Śunam parjanya ma-
dhunā payobhiḥ śunāsīrā śunamasmāsu dhattam.*

Let the ploughmen plough the land happily for

our peace and nourishment. Let the farmers work with the oxen and horses happily for peace and joy. Let the clouds shower with milk and honey joyously for peace and prosperity. Let the share and plough, the ploughmen and their helpers, and the powers of fertility bear and bring us peace, prosperity and joy for us all.

Mandala 4/Sukta 58

*Agni, Surya, Apah, Gavah, or Ghrtam Devata,
Vamadeva Gautama Rshi*

समुदादूमिमधुमाँ उदारदुपांशुना सममृतत्वमानट ।

घृतस्य नाम गुह्यं यदस्ति जिह्वा देवानाममृतस्य नाभिः ॥ १ ॥

1. *Samudrād-ūrmir-madhumāñ udāradupāṁśunā samamṛtatvamānaṭ. Ghṛtasya nāma guhyam yadasti jihvā devānāmamṛtasya nābhiḥ.*

From the seas of earth and space arises the wave of honeyed energy, and close by the sun and soma that is produced in the solar yajna it joins and collects the nectar of immortality. That mysterious identity of cosmic fertility which is for us and for life as a whole flows from the tongue of divinities and originates from the centre of Eternity.

वयं नाम प ब्रवामा घृतस्या स्मिन्यज्ञ धारयामा नमाभिः ।

उप ब्रह्मा शृणवच्छस्यमानं चतुःशृङ्गा वमीद्गार एतत ॥ २ ॥

2. *Vayaṁ nāma pra bravāmā ghṛtasyā'smin yajñe dhārayāmā namobhiḥ. Upa brahmā śṛṇavacchasyamānaṁ catuḥśṛṅgo'vamīd gaura etat.*

The name and identity of that spirit of energy and immortality we sing and celebrate in divine words

in this yajna, and, with reverence, surrender and self sacrifice, give it unto ourselves in the soul to hold on to it in life. May the Lord Omniscient so close to us hear it well chanted in celebration, the same Lord of Vak, the eternal Word, who commands the four Vedas as high peaks of knowledge and breathes out the same for us in revelation.

चत्वारि शृङ्गा त्रया अस्य पादा द्व शीष सप्त हस्तासा अस्य ।
त्रिधा बद्धा वृषभा ररवीति महा द्वा मर्त्याँ आ विवश ॥ ३ ॥

3. *Catvāri śṛṅgā trayo asya pādā dve śīrṣe sapta hastāso asya. Tridhā baddho vṛṣabho roravīti maho devo martyāñ ā viveśa.*

Of this mighty self-refulgent Lord, Word and Dharma, four are the high peaks of light and self proclamation: Rgveda, Yajurveda, Samaveda and Atharva-veda; three legs on which it rests: jnana or knowledge, karma or action, and upasana or prayer; two heads: abhyudaya or worldly well being, and Nihshreyas or moksha or ultimate freedom; seven hands or the seven verse forms. Three way bound in faith, action and meditation, it is the thundervoice of Divinity which proclaims itself through the beauty, wonder and terror of nature and the music of the Veda. And this mighty presence of mighty self-refulgent Lord and the self-awareness of omniscience is enshrined in the heart of mortal humans.

त्रिधा हितं पणिभिर्गुह्यमानं गवि द्वासा घृतमन्वविन्दन ।
इन्द्र एकं सूर्य एकं जजान वनादकं स्वधया निष्ठत ॥ ४ ॥

4. *Tridhā hitaṁ paṇibhirguhyamānaṁ gavi devāso ghṛtamanvavindan. Indra ekaṁ sūrya ekaṁ jajāna venādekaṁ svadhayā niṣṭatakṣuḥ.*

Ghrta, the essence of the nature, purpose and science of life, three way hidden in mystic language and held by natural forces, the enlightened ones discover, create and produce: Indra, cosmic energy, electricity, thunder and lightning, holds and reflects one, the sun holds and radiates another, and the third they discover from their meditation on Divinity with their own vision and intelligence.

एता अ॒र्षन्ति ह॒र्द्यात्समु॒द्राच्छ॒तव॒र्जा रि॒पुणा॒ नाव॒च । घृ॒तस्य॒
धा॒रा अ॒भि चा॒कशी॒मि हि॒र॒ण्यया॒ वत॒सा म॒ध्य आ॒साम ॥ ५ ॥

5. *Etā arṣanti hr̥dyātsamudrācchatavrajā ripuṇā nāvacakṣe. Ghr̥tasya dhārā abhi cākaśīmi hiraṇyayo vetaso madhya āsām.*

These streams of light and life's energy flow in a hundred streams from the innermost depth of the heart-ocean, but not perceptible to the negative soul. Residing in the golden grove, myself wrapped in golden hue in their midst, I watch the light all round, the gold and the essence of life.

स॒म्यक्स्त्र॑वन्ति स॒रिता॒ न ध॒ना अ॒न्त॒हृदा॒ म॒न॒सा पू॒यमा॑नाः ।
ए॒त अ॒र्षन्त्य॑म॒या घृ॒तस्य॑ मृ॒गाइ॒व ि॒प॒णारी॑ष॒माणाः ॥ ६ ॥

6. *Samyak sravanti sarita na dhenā antarhr̥dā manasā pūyamānāḥ. Ete arṣantīrmayo ghr̥tasya mrgā iva kṣipañorīṣamānāḥ.*

These streams of light and life flow like vibrations of the voice divine, purified and sanctified by the innermost soul of the heart and mind. The streams of ghrta, joy of life, flow like deer flying from the hunter's arrows towards the shelter of the divine saviour.

सिन्ध॑रिव॒ पाध्व॑न॒ शूघ॑नासा॒ वा॒तप॑मियः प॒तय॑न्ति॒ य॒ह्वाः ।
घृ॒तस्य॑ धा॒रा अरु॑षा न वा॒जी का॒ष्ठा भि॒न्द गु॒मिभिः॑ पि॒न्व-
मा॒नः ॥ ७ ॥

7. *Sindhoriva prādhvane śūghanāso vātapramiyah patayanti yahvāḥ. Gṛtasya dhārā aruṣo na vājī kāṣṭhā bhindannūrmibhiḥ pinvamānaḥ.*

The streams of ghrta, life's energy, flow on to join the sea like strong currents of a river rushing on in tumult by simple, straight and holy paths of the bed carved by Divinity, and I, inspired by the waves of ghrta, like a fiery stallion flying, breaking the bounds of world pressures all round by the force of inner vibrations, move on to my divine destination.

अ॒भि प॑वन्त॒ सम॑न॒व या॒षाः क॒ल्या॒ण्यः॑ स्मय॑मानासा
अ॒ग्नि॑म । घृ॒तस्य॑ धा॒राः स॒मिधा॑ न॒सन्त॒ ता जु॑षा॒णा ह॑यति
जा॒तव॑दाः ॥ ८ ॥

8. *Abhi pravanta samaneva yoṣāḥ kalyāṇyaḥ smaya-mānāso agnim. Gṛtasya dhārāḥ samidho nasanta tā juṣāṇo haryati jātavedāḥ.*

As youthful ladies of love and virtue, inspired with passion and smiling in bliss, proceed to meet agni, enlightened husband, so do streams of ghrta move and flow into the vedi to meet the lighted fire, and the rising fire, loving and gracious, cherishes to receive the flow of the holy yajaka's offer.

क॒न्या॑इव॒ वह॑तु॒मत्वा॒ उ अ॒ज्य॑ज्जाना॒ अ॒भि चा॑कशीमि ।
यत्र॒ सामः॑ सू॒यत॒ यत्र॒ य॒ज्ञा घृ॒तस्य॑ धा॒रा अ॒भि त॑त्पवन्त ॥ ९ ॥

9. *Kanyā iva vahatumetavā u añjyañjānā abhi cāka-
śīmi. Yatra somah sūyate yatra yajño ghṛtasya
dhārā abhi tatpavante.*

Where the yajna of holy action and meditation is enacted and the bliss of divine soma is created, there I see all round the flow of the streams of consciousness into that vedi of divine fire wherein, like a maiden in all her beauty, finery and perfume proceeding to meet her bridegroom at the wedding yajna, the individual soul flies and is accepted and sanctified in the supreme spirit of Divinity.

अभ्यर्षत सुष्टुतिं गव्यमाजिमस्मासु भद्रा द्रविणानि धत्त ।
इमं यज्ञं नयत द्रवती ना घृतस्य धारा मधुमत्पवन्त ॥ १० ॥

10. *Abhyarṣata suṣṭutiṁ gavyam-ājim-asmāsu
bhadra draviṇāni dhatta. Imam yajñam nayata
devatā no ghṛtasya dhārā madhumat-pavante.*

Let the voice of holy praise and divine celebration rise and resound, O saints and sages and scholars of eminence, bear and bring us the light of knowledge enshrined in holy speech, lead us to honour, excellence and victory, and help us create wealth for the world leading all to the bliss of peace and common good. Guide, lead and direct this yajna of ours, the streams of honeyed ghṛta flow for the fire divine.

धामन्त विश्वं भुवनमधि श्रितमन्तः समुद हृद्यन्तरायुषि ।
अपामनीक समिथ य आभृतस्तमश्याम मधुमन्तं त
ऊमिम ॥ ११ ॥

11. *Dhāman te viśvaṁ bhuvanamadhi śritamantaḥ
samudre hr̥dyantarāyuṣi. Apāmanīke samithe ya
ābhṛtastamaśyāma madhumantaṁ ta ūrmim.*

O Lord, within your presence by your power is sustained the entire world of existence. That same power and presence vibrates in the depths of the oceans, in the cave of the heart, in the breath of life and age, in the waves of water and energy, in the vibrations of thought, and in the heat of action in nature and humanity. That power and presence vibrating in existence, O Lord, we pray, let us realise. Let us flow with that constant flow of vibration of Divinity in and across the fluctuations of mutability.

॥ इति चतुर्थं मण्डलम् ॥

MANDALA 5

Mandala 5/Sukta 1

Agni Devata, Budha-Gavishthara of Atreya Family Rshis

अबाध्यग्निः समिधा जनानां पतिं धनुमिवायतीमुषासम ।
यद्वाइव प व्यामुज्जिहानाः प भानवः सिस्रत नाक-
मच्छ ॥ १ ॥

1. *Abodhyagniḥ samidhā janānām prati dhenumi-vāyatīmuṣāsam. Yahvā iva pra vayāmujjihānāḥ pra bhānahaḥ sisrate nākamaccha.*

Agni is seen and known while rising by the burning samidhas lighted by the yajakas at dawn coming up like a cow early in the morning, and the flames, like branches of a mighty tree, rise brilliantly and touch the sky where there is no pain, no darkness.

अबाधि हाता यजथाय दवानूध्वा अग्निः सुमनाः पातरस्थात ।
समिद्धस्य रुशददशि पाजा महान्दवस्तमसा निरमाचि ॥ २ ॥

2. *Abodhi hotā yajathāya devānūrdhvo agniḥ sumanāḥ prātarasthāt. Samiddhasya ruśada-darśi pājo mahān devastamaso niramoci.*

The yajaka Agni, good at heart, is seen to invoke the divinities and noble sages to the yajna and rises high while the fire keeps burning and rising. The light of the burning fire is seen as a blissful divine power and then the great refulgent sun rises from the night's darkness.

यदीं गणस्य रशनामजीगः शुचिरङ्ग शुचिभिगाभिरग्निः ।
आद्दिणा युज्यत वाज्यन्त्युत्तानामूध्वा अंधयज्जुह्विभिः ॥ ३ ॥

3. *Yadīm gaṇasya raśanāmajīgaḥ śuciraṅkte śucibhīrghobhiragniḥ. Ādākṣiṇā yujyate vājyantyuttānāmūrdhvo adhayaḥjuhūbhiḥ.*

When the pure and lustrous fire of yajna, as the sun, rises with its pure bright flames and takes over the reins of the conduct of the yajnic world around, then the invigorating and powerful dakshina offering is made with the ladles, the flames of fire rise high, and the fire higher and higher up voraciously consumes the offering.

अग्रिमच्छ दवयतां मनांसि च ङ्गीव सूय सं चरन्ति । यदीं
सुवात उषसा विरूप श्वता वाजी जायत अग अह्नाम ॥ ४ ॥

4. *Aghimacchā devayatām manāmsi cakṣūṁśīva sūrye saṁ caranti. Yadīm suvāte uṣasā virūpe śveto vājī jāyate agre ahnām.*

The minds of holy celebrants of Divinity turn intently to Agni as their eyes wait for and turn to the rising sun. And when the heaven and earth, both different of form, one bright and the other dark and green, bring forth this Agni at the rise of the dawn, day light appears and the world grows bright.

जनिष्ट हि जन्या अग अह्नां हिता हितष्वरुषा वनषु ।
दमदम सप्त रत्ना दधाना ग्रिहाता नि षसादा यजीयान ॥ ५ ॥

5. *Janiṣṭa hi jenyō agre ahnām hito hiteṣvaruṣo vaneṣu. Damedame sapta ratnā dadhāno'gnirhotā ni ṣasādā yajīyān.*

Arises Agni, victorious yajaka, the fire and the sun, for sure in advance of the day every morning, benevolent, active in everything good and holy, bright in the woods and every home, bearing sevenfold jewels

of light and flame, and then settles in yajnic business, carrying the yajna on and on. The yajna must go on.

अ॒ग्नि॒हाता॒ न्य॒सीद॒द्यज्जी॑यानुपस्थ॑ मा॒तुः सु॒र॒भा उ॑ ला॒क ।
यु॒वा क॒विः पु॒रु॒निःष्ठ॑ ऋ॒तावा॑ ध॒ता कृ॒ष्टी॒नामु॒त म॒ध्य
इ॒द्धः ॥ ६ ॥

6. *Agnirhotā nyasīdadyajīyānupasthe mātuh sura-bhā u loke. Yuvā kaviḥ puruniḥṣṭha ṛtāvā dhartā kṛṣṭīnāmuta madhya iddhaḥ.*

Agni, host and performer of yajna, settles in the lap of the mother, earth and nature, in the beautiful fragrant world and its people, conducting the yajnic business of life which must go on. Young and bold, bright, intelligent and creative, imaginative as a poet, dedicated to all without exception, committed to truth and the law divine, sustainer and controller of the people, he goes on at the centre of everything, bright and blazing, never relenting, never slackening. The yajna must go on.

प णु॒ त्यं वि॒प॒म॒ध्व॒र॒षु सा॒धु॒म॒ग्निं हा॒ता॒र॒मीळ॑त॒ नमा॑भिः । आ
य॒स्त॒तान् रा॒द॒सी ऋ॒तन् नित्यं॑ मृ॒जन्ति॑ वा॒जिनं॑ घृ॒तन॑ ॥ ७ ॥

7. *Pra ṇu tyam vipramadhvareṣu sādhumagnim hotāramīlate namobhiḥ. Ā yastatāna rodasī ṛtena nityam mrjanti vājinam ghrtena.*

Ever and onward, with food, surrender and service in faith, people light, praise and worship that Agni, wise and vibrating, excellent in the accomplishment of yajnic projects, host, priest and organiser of life's business, who pervades heaven and earth with light and fragrance and blesses the people

with enlightenment. Daily they renew their dedication and commitment with vows of truth, feed the power with ghrta, and refine the light and power to shine it more and more.

माजाल्या मृज्यतु स्व दमूनाः कविपशस्ता अतिथिः शिवानः । सहस्रशृङ्गा वृषभस्तदाजा विश्वा अग्र सहसा पास्यन्त्यान ॥ ८ ॥

8. *Mārjālyo mṛjyate sve damūnāḥ kavipraśasto atithiḥ śivo naḥ. Sahasraśṛṅgo vṛṣabhastadojā viśvān agne sahasā prāsyanyān.*

Agni, pure and purifying catalytic power, is refined in itself. Self-controlled and a powerful controller, sung and celebrated by poets, it is a welcome guest, auspicious and beneficent for all of us as a breeze of peace and freshness. Agni, O light of a thousand flames of eminence, generous as cloud showers, blazing lustrous, you are the pioneer, overtaking, conquering, and leading all others forward with your power and force.

प सद्या अग्र अत्येष्यन्त्यानावियस्म चारुतमा बभूथ । इळन्या वपुष्या विभावा प्रिया विशामतिथिमानुषीणाम ॥ ९ ॥

9. *Pra sadyo agne atyeṣyanyānāviryasmai cārutamo babhūtha. Īlenyo vapuṣyo vibhāvā priyo viśāma-tithirmānuṣīṇām.*

Agni, lord of light and power, for whosoever you rise on the vedi, light up in the home, or shine in flame in the cave of the heart most lovely and gracious, for him you excel and surpass everything else instantly and forever: adorable, sublime, effulgent, dearest and

most welcome guest of all communities and habitations of men and women.

तुभ्यं भरन्ति ितया यविष्ठ बलिमग्र अन्तित आत दूरात ।
आ भन्दिष्ठस्य सुमतिं चिकिद्धि बृहत्त अग्र महि शर्म
भदम ॥ १० ॥

10. *Tubhyaṁ bharanti kṣitayo yaviṣṭha balimagne antita ota dūrāt. Ā bhandiṣṭhasya sumatiṁ cikiddhi brhatte agne mahi śarma bhadram.*

Agni, most youthful power and presence, devoted people from far and near bear and bring and offer homage and yajaka to you. Listen, know and accept the praise and prayer of the celebrant. May your shelter and protection for us be wide and great, full of peace and well being.

आद्य रथं भानुमा भानुमन्तमग्र तिष्ठ यजतभिः समन्तम ।
विद्वान्पथीनामुवर्तन्ति मह देवान्हविरद्याय व ॥ ११ ॥

11. *Ādya rathaṁ bhānumo bhānumantamagne tiṣṭha yajatebhiḥ samantam. Vidvān pathinām-urvanta-rikṣameha devān haviradyāya vakṣi.*

Agni, refulgent lord of knowledge, ascend your strong and brilliant chariot of light today with your adorable powers and associates, and across the wide paths of space bring here the nobilities of eminence of your alliance for joining and sharing our feast of yajnic offerings to the divinities.

अवाचाम क्वय मध्याय वचा वन्दारु वृषभाय वृष्णा ।
गविष्ठिरा नमसा स्ताममग्ना दिवीव रुक्ममुरुव्यञ्च-
मश्रत ॥ १२ ॥

12. *Avocāma kavaye medhyāya vaco vandāru vṛṣa-
bhāya vṛṣṇe. Gaviṣṭhiro namasā stomamagnau
divīva rukmamuruvyañcamāśret.*

We sing this song of adoration in honour of the lord of light and knowledge, holy, potent, and generous. The holy yajaka dedicated to sacred speech and light of heaven, thus, ought to direct his beautiful song of praise and prayer with oblations and salutations rising high to the skies as to the sun in heaven.

Mandala 5/Sukta 2

Agni Devata, Kumara Atreya or Vrsha Jana or both Rshis

कुमारं माता युवतिः समुब्धं गुहा बिभति न ददाति पित्र ।
अनीकमस्य न मिनज्जनासः पुरः पश्यन्ति निहित-
मृता ॥ १ ॥

1. *Kumāraṁ mātā yuvatiḥ samubdham guhā
bibharti na dadāti pitre. Anīkamasya na mina-
jjanāsaḥ puraḥ paśyanti nihitamaratau.*

The youthful mother bears and supports the foetus concealed in the womb, she does not, cannot, give it to the father in the state of immaturity. People cannot hurt its strength and vitality hidden in secret. But when it is born, they see its beauty and vitality before their eyes.

कमतं त्वं युवत कुमारं पषी बिभषि महिषी जजान ।
पूवीहि गभः शरदा ववधा पश्यं जातं यदसूत माता ॥ २ ॥

2. *Kametaṁ tvaṁ yuvate kumāraṁ peṣī bibharṣi
mahiṣī jajāna. Pūrvīrhi garbhaḥ śarado vavar-
dhā' paśyaṁ jātaṁ yadasūta mātā.*

O youthful lady, sweet is this baby you carry which the consecrated mother bore. I saw the foetus grow and grow for many many years many times before. And I see it born of the mother when she delivered it.

हिरण्यदन्तं शुचिवर्णमूरात् त्रादपश्यमायुधा मिमानम् ।
ददाना अस्मा अमृतं विपृक्वत्किं मामनिन्दाः कृणव ।-
नुक्थाः ॥ ३ ॥

3. *Hiranyadantaṁ śucivarṇam-ārāt-kṣetrād-apaśya-māyudhā mimānam. Dadāno asmā amṛtaṁ vipṛkvatkiṁ māmanindrāḥ kṛṇavannan-ukthāḥ.*

I see him born of the mother's womb far and near with a golden spoon in his month, pure and bright of form, wielding his weapons of essential potential. And I give him the feed of immortal elixir for life. What can those deny Indra, the soul? What can those who reject knowledge and celebration of Divinity do against me? Nothing.

त्रादपश्यं सनुतश्चरन्तं सुमद्युथं न पुरु शाभमानम् ।
न ता अंगृभर्जनिष्टहिषः पलिक्नीरिद्युवतया भवन्ति ॥ ४ ॥

4. *Kṣetrādapaśyaṁ sanutaścarantaṁ sumadyū-thaṁ na puru śobhamānam. Na tā agrbhrann-ajaniṣṭa hi ṣaḥ paliknīr-id-yuvataya bhavanti.*

I see him born of the mother, mother earth and Mother Nature, see him roaming around since eternity by himself like an army on the march, commanding great beauty and grace. When he is born they hold him not, withhold him not, they cannot, and the young mothers, having given him birth, grow old and grey haired, and

then they grow youthful again.

क म मयकं वि यवन्त गाभिन यषां गापा अरणश्चिदास ।
य ई^१ जगृभुरव त सृजन्त्वाजाति पश्व उप नश्चि-
कित्वान ॥ ५ ॥

5. *Ke me maryakam vi yavanta gobhirna yeṣām gopā arāṇaścidāsa. Ya im jagrbhurava te sṛjantvājāti paśva upa naścikivān.*

Who can take away my wealth alongwith my lands and cows, sense and mind, feeling as if they are the cowherd stealing away my bull alongwith the cows, when in fact Agni himself is their protector and energiser? And those who try to grab them must despair and give up since the lord omniscient continues to protect, create and recreate the human wealth.

वसां राजानं वसतिं जनानामरातया नि दधुमत्येषु ।
ब्रह्माण्यत्ररव तं सृजन्तु निन्दितारा निन्द्यासा भवन्तु ॥ ६ ॥

6. *Vasām rājānaṁ vasatiṁ janānāmarātayo ni dadhurmartyeṣu. Brahmāṇyatrerava taṁ sṛjantu ninditāro nindyāso bhavantu.*

The law and order of humanity and the human habitations, negative forces try to obstruct and sabotage in the communities among themselves. But the power, potential and intelligence of Atri, enlightened people free from physical, mental and spiritual fears and limitations disinflate that negative effort and the saboteurs themselves become self-condemned.

शुनश्चिच्छपं निदितं सहस्राद्यूपादमुञ्चा अशमिष्ट हि षः ।
एवास्मदग्र वि मुमुग्धि पाशान्हातश्चिकित्व इह तू
निषद्य ॥ ७ ॥

7. *Śunaścicchepaṁ niditaṁ sahasrād yūpāda-
muñco aśamiṣṭa hi ṣaḥ. Evāsmadagne vi mumu-
gdhi pāsān hotaścikitva iha tū niṣadya.*

Agni, O lord of light and ruler of the world, you save even shunah-shepa, the connoisseur lost in senses, reviled and condemned; you save him from a thousand snares of the world so that the man settles back in peace of mind. Same way, O lord and light of the world, come, O highpriest of the yajna of life, grace our yajna here and snap the snares of suffering and slavery off our body, mind and soul.

हृणीयमाना अप हि मदयः प म दवानां वत्पा उवाच ।
इन्द्रा विद्वाँ अनु हि त्वा च च । तनाहमग्न अनुशिष्ट
आगाम ॥ ८ ॥

8. *Hṛṇīyamāno apa hi madaiyeḥ pra me devānāṁ
vratapā uvāca. Indro vidvāṅ anu hi tvā cacakṣa
tenāhamagne anuṣiṣṭa āgām.*

The observer of the laws of righteousness and divinity says: Let the element of hate and anger be away from me. Indra, man of knowledge and power, who knows and speaks of you, O Agni, destroyer of the pollution and impurity of body, mind and soul, has spoken to me and, instructed by him, I come to you in search of purity and purgation.

वि ज्यातिषा बृहता भ्रात्यग्निराविविश्वानि कृणुत महित्वा ।
पादवीमायाः संहत दुस्वाः शिशीत शृङ्ग र त्स विनि ॥ ९ ॥

9. *Vi jyotiṣā bṛhatā bhātyagnirāvirviśvāni kṛṇute
mahitvā. Pradevīrmāyāḥ sahate durevāḥ śiśīte
śṛṅge rakṣase vinikṣe.*

Agni shines and blazes expansively with mighty rising flames of light, and with its lustre and power illuminates and reveals all things of the world. It sharpens and extends its arms of light and power for the destruction of evil and challenges and throws out the strength and wiles and acts of the clever forces of negation and destruction.

उ॒त स्वा॒नासा॑ दि॒वि ष॑न्त्व॒ग्रस्ति॒ग्मायु॑धा॒ र । स॒ ह॒न्त॒वा उ॑ ।
म॒दं चि॒दस्य॑ प॒ रु॒जन्ति॑ भा॒मा न॒ वर॑न्त॒ परि॒बाधा॑
अ॒द॒वीः ॥ १० ॥

10. *Uta svānāso divi śantvagnes-tigmāyudhā rakṣase hantavā u . Made cidasya pra rujanti bhāmā na varante paribādho adevīḥ.*

And let the blazing weapons of fire roaring in the heights of the skies be raised for the destruction of evil forces, for as they strike for the joy and victory of life's positive forces as the very flames of terror, the obstructive forces of evil would fail to avert or oppose them.

ए॒तं त॒ स्तामं॑ तु॒विजा॑त॒ वि॒षा रथं॑ न॒ धीरुः॑ स्व॒पा अ॒त ।
य॒दी॒द॒ग्र प॒ति त्वं॑ द॒व ह॒याः स्व॑व॒तीर॒प ए॒ना ज॒यम॑ ॥ ११ ॥

11. *Etam te stomaṁ tuvijāta vipro ratham na dhīrah svapā atakṣam. Yadīdagne prati tvaṁ deva haryāḥ svarvatīrapa enā jayema.*

Agni, light and power divine among the strong and wise, I, dedicated to knowledge and service, bold and patient, keen to do good in word and action, structure this song of celebration like a skillful engineer designing and making a chariot for you. O lord refulgent,

if you are kind and gracious to accept it, then by the same song we would win sweet and heavenly waters of life, light and energy for the joy of life.

तुवि॒गीवा॑ वृष॒भा वा॑वृ॒धा॒ना श॒त्र्व॒यः स॒म॒जा॒ति व॒दः ।
इ॒ती॒म॒ग्नि॒मृ॒ता अ॒वा॒च॒न्ब॒हिष्म॑न्त॒ मन॑व॒ श॒म॑ यंस॒द्ब॒विष्म॑न्त॒
म॒न॑व॒ श॒म॑ यंस॒त ॥ १२ ॥

12. *Tuvigrīvo vṛṣabho vāvṛdhāno'satrvaryaḥ sama-jāti vedah. Itīmam-agnim-amṛtā avocan barhiṣmate manave śarma yaṁsaddhaviṣmate manave śarma yaṁsat.*

Agni, strong and graceful power and flame, roaring as a bull and generous as cloud showers, growing and promoting, free from enemies, master ruler and sustainer, creates and bestows wealth and power of the noblest kind: Thus do men of spiritual vision and divine wisdom celebrate this Agni in holy words. May Agni bless the man of generosity and self sacrifice, man of thought and discrimination, with a happy and peaceful life, holy family and a happy home.

Mandala 5/Sukta 3

Agni Devata, Vasushruta Atreya Rshi

त्वम॒ग्न॒ वरु॑णा॒ जाय॑स॒ यत्त्वं मि॒त्रा भ॑वसि॒ यत्समि॑द्धः ।
त्व॒ वि॒श्व॑ सह॒स॒स्पु॒त्र द॒वास्त्व॑मि॒न्दा॑ द॒ाशु॒ष म॒र्त्याय॑ ॥ १ ॥

1. *Tvamagne varuṇo jāyaso yat tvaṁ mitro bhavasi yatsamiddhaḥ. Tve viśve sahasasputra devā stvamidro dāśuṣe martyāya.*

Agni, flaming fire, light of knowledge and power of the world, when you are born, you shine like

Varuna, light of the dawn and spirit of justice and discrimination in mankind. When you are in full blaze of your glory, you are like Mitra, bright sun, friend of all. In you reside and abide all the powers of nature's divinity, O child of omnipotence, and you are Indra, giver of honour and excellence for the man of charity and generosity.

त्वमयमा भवसि यत्कनीनां नाम स्वधावन्गुह्यं बिभर्षि ।
अञ्जन्ति मित्रं सुधितं न गाभिर्यदम्पती समनसा
कृणार्षि ॥ २ ॥

2. *Tvamaryamā bhavasi yat kanīnām nāma svadhāvan guhyaṁ bibharṣi. Añjanti mitraṁ sudhitaṁ na gobhiryaddampatī samanāsā kṛṇoṣi.*

Agni, lord of energy and living vitality, when you bear the mysterious name of youth among men and women, you become Aryama and assume the role of a judge with discrimination. When you join man and woman in wedlock, with equal love of mind and heart, they celebrate you with holy words and hospitality with cow's milk and butter.

तव श्रिय मरुता मजयन्त रुद्र यत्तु जनिम् चारु चित्रम् ।
पदं यद्विष्णारुपमं निधायि तर्न पासि गुह्यं नाम गानाम् ॥ ३ ॥

3. *Tava śriye maruto marjayanta rudra yatte janima cāru citram. Padaṁ yadviṣṇorupam nīdhāyi tena pāsi guhyaṁ nāma gonām.*

Agni, you are Rudra, lord of justice and dispensation. For your honour and excellence vibrant people come to you and anoint you and glorify the beautiful and wonderful name that is yours. The office

of Vishnu, protector and sustainer, is vested in you, by that you protect and maintain the secret name and identity of the lights of stars.

तव श्रिया सुदृशा देव दवाः पुरु दधाना अमृतं सपन्त ।

हातारमग्निं मनुषा नि षदुदशस्यन्त उशिजः शंसमायाः ॥ ४ ॥

4. *Tava śriyā sudrśo deva devāḥ purū dadhānā amṛtaṁ sapanta. Hotāramagniṁ manuṣo ni ṣedurdaśasyanta uśijaḥ śamsamāyoḥ.*

O lord of light and generosity, ruler of the world, by virtue of your light, honour and grace, brilliant scholars of vision, commanding wide powers and immortal knowledge, and the people in general, loving and desiring admirable wealth and beauty of life, establish, serve and expand the fire of various forms of yajna of social and scientific projects, in your honour, holy yajaka and giver of life's benefits.

न त्वद्धाता पूवा अग्न यजीया । काव्यः पुरा अस्ति स्वधावः ।

विशश्च यस्या अतिथिर्भवासि स यज्ञं वनवद्व
मर्तान ॥ ५ ॥

5. *Na tvaddhotā pūrvo agne yajīyān na kāvyaiḥ paro asti svadhāvaḥ. Viśaśca yasyā atithirbha-vāsi sa yajñena vanavad-deva martān.*

Agni, there never is a generous giver and yajnic performer before you, nor is there any one higher celebrated by poets in hymns, lord of your own essential wealth and power as you are, worthy of homage. Lord of light and generosity, whoever the host where you are invoked and invited as yajnic deity, you bless the people by the yajna with fulfilment.

व॒यम॑ग्र व॒नुयाम॑ त्वाता॑ व॒सूयवा॑ ह॒विषा॑ बु॒ध्यमा॑नाः ।

व॒यं स॑म॒य वि॒दथ॑ष्वह्नां व॒यं रा॒या स॑हस॒स्पुत्र॑ म॒र्तान ॥ ६ ॥

6. *Vayamagne vanuyāma tvotā vasūyavo haviṣā budhyamānāḥ. Vayaṁ samarye vidatheṣvahnām vayam rāyā sahasasputra martān.*

Agni, lord refulgent ruler of the world, may we grow and prosper, we pray, under your protection, searching for wealth, raising the fire with havi offerings and ourselves rising in wealth and knowledge with the yajna. Let us win in life's contests, in yajnas, day by day, O child of strength and protector of power and valour, and let us be blest with children and grand children.

या न॒ आगा॑ अ॒भ्यना॒ भरा॑त्यधी॒दघ॑म॒घशंस॑ दधात । ज॒ही चि॑कित्वा अ॒भि॒शस्ति॑म॒ताम॑ग्र या ना॑ म॒चय॑ति द्वा॒यन॑ ॥ ७ ॥

7. *Yo na āgo abhyeno bharātyadhīdaghamaghaśamse dadhāta. Jahī cikitvo abhiśastimetā-magne yo no marcayati dvayena.*

Whoever commits sin and crime against us, may Agni, lord ruler and dispenser of justice, turn that sin and crime upon the sinner and calumniator. May the lord of light and knowledge, Agni, silence that imprecation, whoever be the person that hurts us with double dealing, sin and scandal.

त्वाम॒स्या व्यु॑षि द॒व पू॒र्व दू॑तं कृ॒ण्वाना॑ अ॒यज॑न्त ह॒व्यः ।

सं॒स्थ यद॑ग्र इ॒यस॑ र॒यीणां॑ द॒वा म॒तव॑सु॒भिर्िध्य॑मानः ॥ ८ ॥

8. *Tvāmasyā vyuṣi deva pūrve dūtāṁ kṛṇvānā ayajanta havyaiḥ. Saṁsthe yadagna īyase rayī-ṇām devo martair-vasubhir-idhyamānaḥ.*

Agni, refulgent power of light and generosity settled in the midst of this people, yajakas ever since time immemorial honouring you as harbinger of nature's wealth join you and adore you in yajna with oblations of havi. And when you join them and settle in their midst then, raised and fed by the people on fragrant materials, you rise in flames as brilliant lord giver of the wealth of life.

अव स्पृधि पितरं याधि विद्वान्पुत्रा यस्तं सहसः सून ऊह ।
कदा चिकित्वा अभि च तस्मात् ना ग्रं कदा ऋतचिद्यात-
यास ॥ ९ ॥

9. *Ava sprdhi pitaram yodhi vidvān-putro yaste sahasaḥ sūna ūhe. Kadā ciditvo abhi cakṣase no'gne kadāñ ṛtacidyātayāse.*

Agni, born of omnipotence, I think of you, meditate on you: You are the saviour from suffering and mortality as a child is for the parent. You are the scholar of science, visionary of existence and observer of the eternal laws of Dharma. Emulate, excel and save the parent, the protector and the yajaka who lights you in the vedi, fight out and eliminate suffering, sufferance, evil and destruction. Pray when would your eye of grace favour us? When would you inspire us and show the path of rectitude to guide us?

भूरि नाम वन्दमाना दधाति पिता वसा यदि तज्जाषयास ।
कुविद्वस्य सहसा चकानः सुम्नमग्निवन्त वावृधानः ॥ १० ॥

10. *Bhūri nāma vandamāno dadhāti pitā vaso yadi tajjoṣayāse. Kuviddevasya sahasā cakānaḥ sumnam-agnir-vanate vāvṛdhānaḥ.*

O shelter home of life, Agni, father and sustainer of living beings as you are, the worshipper adores you by many names which adoration if you accept and acknowledge with pleasure then the worshipper, loving, adoring and growing like fire by the light and power of the generous lord, creates joy and well being for himself, and Agni too, loving and favouring the adorer by his own divine knowledge and power, waxing with love and kindness, bestows the joy and well being of life upon the supplicant.

त्वमङ्ग जरितारं यविष्ठ विश्वान्यग्र दुरितार्तिं पषि । स्तना
अदृश्रनिपवा जनासा ज्ञातकता वृजिना अभूवन् ॥ ११ ॥

11. *Tvamaṅga jaritāraṁ yaviṣṭha viśvānyagne dūritāti paṣi. Stenā adṛśranripavo janāso-
'jñātaketa vṛjinā abhūvan.*

Dearest ruler of the earth, most youthful power of the world, Agni, save the celebrant, purge the supplicant of all the evil and sufferings of the world: thieves are seen prowling around, enemies lying in wait, ignorant people lying in hidden corners, all following crooked ways, flags flying.

इम यामासस्त्वदिग्भूवन्वसव वा तदिदागा अवाचि ।
नाहायमग्रिर्भिषस्तय न न रीषत वावृधानः परा
दात ॥ १२ ॥

12. *Ime yāmāsas-tvadrig-abhūvan vasave vā tadidāgo avāci. Nāhāyam-agnir-abhiśastaye na na rīṣate vāvṛdhānaḥ parā dāt.*

These celebrants and supplicants observing the law divine are dedicated to you, O lord Agni. Also,

whatever their weakness or trespass, that too has been confessed to the lord protector and sustainer. We pray may this Agni, lord omniscient and omnipotent, increasingly pleased and gracious, never forsake us and never deliver us unto the maligner or the injurer or the evil of failure and disaster.

Mandala 5/Sukta 4

Agni Devata, Vasushruta Atreya Rshi

त्वामग्र वसुपतिं वसूनामभि प मन्द अध्वरषु राजन । त्वया
वाजं वाजयन्ता जयमा भि ष्याम पृत्सुतीमत्यानाम ॥ १ ॥

1. *Tvāmagne vasupatiṁ vasūnāmabhi pra mande
adhvareṣu rājan. Tvayā vājaṁ vājayanto
jayemā'bhi śyāma pṛtsutīr-martyānām.*

Agni, lord and brilliant ruler of the world, protector and sustainer of the wealths of life, I serve and celebrate you in the constructive business of cooperative living without hate and violence. With you and under your guidance and inspiration, collecting speed and strength for progress, let us, we pray, win the battles of mortal humanity and be happy.

हव्यवाळग्रिर्जरः पिता ना विभुविभावा सुदृशीका
अस्म । सुगाहपत्याः समिषा दिदीह्यस्मद्यक्सं मिमीहि
श्रवांसि ॥ २ ॥

2. *Havyavāḷagnir-ajarah pitā no vibhurvibhāvā
sudṛśīko asme. Sugārhapatyāḥ samiṣo didī-
hyasmadryak-saṁ mimīhi śravāṁsi.*

Agni, our father, sustainer and ruler, ever youthful and unaging, carrier of holy materials and

fragrances over and across the world is all pervasive in power and presence, resplendent, all illuminative and all revealing, and blissful in form and appearance. May he provide for us all the healthful food, and energies for a happy household and may he, knowing us well and what is good for us, measure out, determine and grant all the bounds and laws of our wealth and properties, rights and duties, which we must not violate or neglect.

विशां क्विं विश्वपतिं मानुषीणां शुचिं पावकं घृतपृष्ठमग्निम् ।
नि हातारं विश्वविदं दधिध्वं स दुवषु वनत वायाणि ॥ ३ ॥

3. *Viśāṁ kavim viśpatiṁ mānuṣīṇāṁ śuciṁ pāvakaṁ
ghṛtapṛṣṭhamagnim. Ni hotāraṁ viśvavidam
dadhidhve sa deveṣu vanate vāryāṇi.*

Install Agni in the seat of power, protection and creative governance, Agni the poetic sage and visionary of the people, chief of human settlements, pure and unsullied, the light and fire of the world, strongly based in ghrta and waters, highpriest of the yajnic human organisation, conversant with every detail of the social order, and he procures and rules the choice gifts which people love and desire.

जुषस्वाग्न इळया सजाषा यतमाना रश्मिभिः सूर्यस्य ।
जुषस्व नः समिधं जातवद् आ च दवान्हविरद्याय
वर्ति ॥ ४ ॥

4. *Juṣasvāgna iḷayā sajoṣā yatamāno raśmibhiḥ
sūryasya. Juṣasva naḥ samidham jātaveda
ā ca devān haviradyāya vakṣi.*

Agni, all knowing lord of light and destroyer of

enemies, pervasive across the earth and pleased with world voice, joining the sunrays and working with them, come, join our yajna lighted and rising with the fuel on fire, enjoy yourself and bring the noblest generous powers of nature and humanity along to partake of the fruits of our corporate endeavour of yajna.

जुष्टा दमूना अतिथिदुराण इमं ना यज्ञमुप याहि विद्वान ।
विश्वा अग्न अभियुजा विहत्या शत्रूयतामा भरा
भार्जनानि ॥ ५ ॥

5. *Juṣṭo damūnā atithirduroṇa imaṁ no yajñam-upa yāhi vidvān. Viśvā agne abhiyujō vihatyā śatrūyatāmā bharā bhojanāni.*

Agni, enlightened scholar, ruler of the world, loved and honoured as a member of the family and welcome visitor to the house, having challenged and eliminated all the opposing forces of hate and enmity in the world, come to this yajna of ours and bring us cherished foods and delicacies.

वधन् दस्युं प हि चातयस्व वयः कृण्वानस्तन्वरे स्वाय ।
पिपषि यत्सहसस्पुत्र दवान्त्सा अग्न पाहि नृतम् वाज
अस्मान् ॥ ६ ॥

6. *Vadhena dasyuṁ pra hi cātayasva vayahḥ kṛṇvānastanve svāyai. Piparṣi yatsahasasputra devāntso agne pāhi nṛtama vāje asmān.*

Agni, enlightened ruler of the world, born and risen as the very child of strength and honour, drive away the wicked, thieves and robbers, augmenting the food and energy for your own body politic. O best of men and leaders, protect and promote the noble

enlightened people and replenish the powers of nature and thus strengthen and promote us in our joint endeavour of living.

वयं त अग्र उक्थविधम वयं हव्यः पावक भद्राश्च । अस्म
रयिं विश्ववारं समिन्वास्म विश्वानि द्रविणानि धहि ॥ ७ ॥

7. *Vayaṁ te agna ukthairvidhema vayaṁ havyaiḥ
pāvaka bhadraśoce. Asme rayiṁ viśvavāraṁ
saminvāsm viśvāni draviṇāni dhehi.*

Agni, noble ruler of life and humanity of the earth, pure and purifying power, rising in flames of piety and well being, with holy songs of celebrative knowledge and practical work and with correct inputs of yajnic materials, we offer you homage and service for human progress and all round welfare. For us, create, collect and receive the wealth of universal value and hold in trust the honour and prestige of the entire human nation.

अस्माकमग्र अध्वरं जुषस्व सहसः सूना त्रिषधस्थ हव्यम ।
वयं द्ववषु सुकृतः स्याम शमणा नस्त्रिवरूथन पाहि ॥ ८ ॥

8. *Asmākamagne adhvaraṁ juṣasva sahasaḥ sūno
triṣadhasṭha havyam. Vayaṁ deveṣu sukr̥taḥ
syāma śarmanā nastrivarūthena pāhi.*

Agni, blazing light and fire, child of omnipotence, ruler of three worlds, join and bless our non-violent yajna of creation and production for the good of life. Let us be blest, we pray, to be followers of universal Dharma and piety of action, and protect and promote us with peace and comfort in a happy home of threefold bliss for body, mind and soul through three

seasons for the human family.

विश्वानि ना दुग्हा जातवद्ः सिन्धुं न नावा दुरितातिं पषि ।
अग्रं अत्रिव त्मसा गृणाना३ स्माकं बाध्यविता तनू-
नाम ॥ ९ ॥

9. *Viśvāni na durgahā jātavedaḥ sindhum na nāvā duritāti parṣi. Agne atrivannamasā gṛṇāno 'sm-
ākaṁ bodhyavitā tanūnām.*

Agni, lord ruler commanding knowledge of the world of existence, constantly supported by relentless active assistants, as a sailor helps travellers to cross the sea by boat, so do you, we pray, help us cross the most difficult obstacles of the world. Served and celebrated with homage and service with surrender, you are the protector and sustainer of our bodies and material interests, this be gracious to know we know.

यस्त्वा हृदा कीरिणा मन्यमाना मर्त्यं मत्या जाह्वीमि ।
जातवदा यशा अस्मासु धहि प्रजाभिरग्र अमृतत्वम-
श्याम ॥ १० ॥

10. *Yastvā hṛdā kīriṇā manyamāno 'martyaṁ martyo
johavīmi. Jātavedo yaśo asmāsu dhehi prajā-
bhiragne amṛtatvamaśyām.*

While I, a mortal man, invoke, sing and celebrate your gifts and glory, immortal lord omnipresent in the world of existence, I pray with a sincere heart in full awareness of your omniscience and omnipotence as a suppliant, give us the gift of honour and excellence and bless us that with good progeny we may attain the state of immortality and ultimate freedom.

यस्म॒ त्वं सु॒कृतं॑ जा॒तव॒द उ ला॒कम॑ग्र कृ॒णवः॑ स्या॒नम॑ ।
अ॒श्विनं॑ स पु॒त्रिणं॑ वी॒रव॑न्तं॒ गार्म॑न्तं॒ र॒यिं न॑शत स्व॒स्ति ॥ ११ ॥

11. *Yasmai tvaṁ sukrte jātaveda u lokamagne kṛṇavaḥ syonam. Aśvinam sa putriṇaṁ vīravantaṁ gomantaṁ rayiṁ naśate svasti.*

Whoever the person doing noble work in piety, for whom, O Jataveda, lord all knowing the things born, Agni, lord refulgent ruler of the world, you create and provide a lovely life of freedom and action, he attains a wealth of horses, dynamic self-progress, noble children, brave warriors, lands and cows, and above all the bliss of well being.

Mandala 5/Sukta 5

Apri Sukta, Mantrawise Devata, Vasushruta Atreya Rshi

सु॒समि॑द्धाय शा॒चिष॑ घृ॒तं ती॒वं जु॑हातन ।
अ॒ग्रय॑ जा॒तव॑दस ॥ १ ॥

1. *Susamiddhāya śociṣe ghrtaṁ tīvraṁ juhotana. Agnaye jātavedase.*

For success and self-fulfilment, ardenly offer hot and sharply catalytic ghrta into the intense fire, lighted, rising and radiant in the vedi, Jataveda, fire of life vibrating in everything in existence including yourself.

For self-realisation in meditation, collect and concentrate your mind and consciousness into focus and direct it into the light of Divinity all pervasive, and shining in the cave of your heart also.

नराशंसः सुषूदतीमं यज्ञमदाभ्यः ।

कविहि मधुहस्त्यः ॥ २ ॥

2. *Narāśaṁsaḥ suṣūdatīmaṁ yajñamadābhyah.
Kavirhi madhuhastyah.*

Only the best of men admired by humanity effects such a yajna, the man intrepidable, whatever the circumstances, the man of poetic vision, so generous that sweetness and charity flows from his hand like honey dripping from the honey suckle.

इळिता अग्न आ वहन्दं चित्रमिह पियम ।

सुख रथभिरूतय ॥ ३ ॥

3. *Īlito agna ā vahendraṁ citramiha priyam.
Sukhai rathebhirūtaye.*

Served and celebrated in yajna, O light of life, Agni, hastening hither-ward by holy chariots for our protection and advancement, bring into the world the dearest wonderful wealth of honour and excellence with peace, comfort and freedom from fear.

ऊर्णमदा वि पथस्वा भ्यका अनूषत ।

भवा नः शुभ सातय ॥ ४ ॥

4. *Ūrṇamradā vi prathasvā'bhyarkā anūṣata.
Bhavā naḥ śubhra sātaye.*

O ruling light of the world, soft, softening and protective, the mantric songs resound, arise and expand, bright and pure. Be gracious for our good and give us our share of wealth, honour and enlightenment in the social system.

दवी॑द्वारा॒ वि श्रय॑ध्वं सुपा॒य॒णा न ऊ॒तय॑ ।

पप॑ यु॒ज्ञं पृ॒णीत॑न ॥ ५ ॥

5. *Devīrdvāro vi śrayadhvaṁ supāyaṇā na ūtaye.*
Prapra yajñam prṇītana.

O celestial doors of light divine, open welcome wide for us to walk through to the heavenly shades of peace and protection, expand, beautify and beatify the yajna of life for us.

सुप॑ती॒क वय॑वृ॒धा य॒ह्वी ऋ॒तस्य॑ मा॒तरा॑ ।

दा॒षामु॒षास॑मीमह ॥ ६ ॥

6. *Supratīke vayovṛdhā yahvī ṛtasya mātara.*
Doṣāmuṣāsamīmahe.

We arise, welcome and honour the night and the dawn of day, both gracious and blissful of form, energisers of life, mighty strong, observers of nature's law and makers of yajna.

वा॒तस्य॑ प॒त्नं गी॒ळिता॑ द॒व्या हा॒ता॒रा म॒नुषः॑ ।

इ॒मं ना॑ यु॒ज्ञमा॑ ग॒तम॑ ॥ ७ ॥

7. *Vātasya patmannīṭitā daivyā hotārā manuṣaḥ.*
Imaṁ no yajñamā gatam.

Divine performers of yajna, night and the dawn of day, blessed benefactors of humanity, celebrated in songs of praise and prayer, come by flight of the winds to grace this yajna of ours.

इ॒ळा सर॑स्वती म॒ही ति॒स्त्रा द॒वीम॑या॒भुवः॑ ।

ब॒हिः सी॑दन्त्व॒स्त्रिधः॑ ॥ ८ ॥

8. *Ilā sarasvatī mahī tisro devīrmayobhuvah.
Barhīḥ sīdantvasridhah.*

Ila, divine knowledge of infinite omniscience, Sarasvati, divine language of existencial knowledge, and the divine spirit of mother earth, three divine givers of material, mental and spiritual bliss, may, we pray, come and sanctify our holy grass on the vedi and bless our yajna without delay and without fail.

शिवस्त्वष्टरिहा गहि विभुः पाष उत त्मना ।
यज्ञयज्ञ न उदव ॥ ९ ॥

9. *Śivastvaṣṭarihā gahi vibhuh poṣa uta tmanā.
Yajñeyajñe na udava.*

Shiva, lord of peace and bliss, Tvashta, destroyer of suffering, spirit of the universe all pervasive, come to us in our business of health and growth by your own love and grace and protect and advance us all round in every performance of ours, yajna by yajna.

यत्र वत्थ वनस्पत दवानां गुह्या नामानि ।
तत्र हव्यानि गामय ॥ १० ॥

10. *Yatra vettha vanaspate devānām guhyā nāmāni.
Tatra havyāni gāmaya.*

Lord of sun rays and master of vegetation and forests, wherever you know are the secret abodes of the divine powers of nature and their names and definitions, there guide our yajna to reach for knowledge and further development.

स्वाहाग्रय वरुणाय स्वाहन्दाय मरुद्भ्यः ।
स्वाहा द्रवभ्या हविः ॥ ११ ॥

11. *Svāhāgnaye varuṇāya svāhendrāya marudbhyah. Svāhā devebhyo haviḥ.*

Let there be right words of description and exact definition for Agni, light and fire energy. Let there be right words of knowledge and choice for Varuna, right values and judgement. Let there be right actions for Indra, power, energy, honour and excellence for the Maruts, the people. Let there be honour and holy care for the divinities of nature and nobilities of humanity. Let there be right materials as inputs for the holy scientific yajna of development and growth in gratitude to nature and the Lord Divine.

Mandala 5/Sukta 6

Agni Devata, Vasushruta Atreya Rshi

अ॒ग्निं तं म॑न्य॒ या वसु॑रस्तं॒ यं यन्ति॑ ध॒नवः॑ । अस्त॑मव॒न्त
आ॒शवा॑ स्तं॒ नित्या॑सा वा॒जिन॒ इषं॑ स्ता॒तृभ्य॒ आ भ॑र ॥ १ ॥

1. *Agnim taṁ manye yo vasurastaṁ yaṁ yanti dhenavaḥ. Astamarvanta āśavo'staṁ nityāso vājina iṣaṁ stotrbhya ā bhara.*

Agni is that power and presence of energy, I believe, which pervades everything and in which and by which all things abide and function. The cows abide in it, move by it and end up into it. Horses abide in it, move by it and end into it. So do all fast moving streams and objects, permanent forms, and all forms of energy move by it and retire into it. O scholar of Agni, universal energy, produce and bring up food and energy for the celebrants and supplicants for Agni. This energy is originally set in motion by Agni, the Cosmic omnipotent Spirit. (In the mantra agni is described as astam, i.e.,

set into motion.)

सा अ॒ग्निर्या वसु॑र्गुण॒ सं यमा॑यन्ति॒ ध॒नवः॑ । सम॒व॒न्ता रघु॑दुवः
सं सु॒जा॒तासः॑ सूर॒य इषं॑ स्ता॒तृभ्य॒ आ भर॑ ॥ २ ॥

2. *So agniryo vasurgr̥ṇe saṁ yamāyanti dhenavaḥ.
Samarvanto raghudruvaḥ saṁ sujātāsaḥ sūraya
iṣaṁ stotṛbhya ā bhara.*

That is Agni which is the abiding power, pervasive and moving force, and that is what I study and celebrate. The cows and horses, stars and planets and the rays of light, and sound and word come from, move by and go unto it, from which and into which and by which the slow moving ones move and function; and by which and toward which brave and eminent scholars rise to fame and create and produce the wealth of food and energy for the celebrants and supplicants.

अ॒ग्नि॒हि वा॒जिनं॑ वि॒श ददा॑ति वि॒श्वच॑र॒षणिः॑ । अ॒ग्नी रा॒य
स्वा॒भुव॑ं स प्री॒ता या॑ति वा॒यमिषं॑ स्ता॒तृभ्य॒ आ भर॑ ॥ ३ ॥

3. *Agnirhi vājinam viśe dadāti viśvacarṣaṇiḥ. Agnī
rāye svābhuvaṁ sa prīto yāti vāryamiṣaṁ stotṛ-
bhya ā bhara.*

Agni, light and energy of existence, alone provides fast modes of transport for the people. Studied and developed for wealth, Agni provides automatic and self-sustaining energy for the people. O scholar scientist, create and bring choice foods and energies for the celebrants and supplicants.

आ त॑ अ॒ग्र इ॒धीम॑हि द्युमन्तं॑ दवा॒जर॑म । यद्ध॒ स्या त॒ पनी॑यसी
स॒मिद्दी॑द॒र्यति॒ द्यवी॑षं॒ स्ता॒तृभ्य॒ आ भर॑ ॥ ४ ॥

4. *Ā te agna idhīmahi dyumantaṁ devājaram.
Yaddha syā te panīyasī samiddīdayati dyavīṣaṁ
stotr̥bhya ā bhara.*

Let us kindle you, light and fire of life, generous divinity, refulgent and unaging so that the wonderfully admirable light of your blaze shines in heaven and you bring food and energy for the celebrants.

आ त अग्र ऋचा हविः शुक्रस्य शाचिषस्पत । सुश्चन्द्र
दस्म विश्पत हव्यवाट तुभ्यं हूयत इषं स्तातृभ्य आ
भर ॥ ५ ॥

5. *Ā te agna ṛcā haviḥ śukrasya śociṣaspate.
Suścandra dasma viśpate havyavāṭ tubhyaṁ
hūtaya iṣaṁ stotr̥bhya ā bhara.*

Agni, light of life, lord of power, purity and splendour, golden beautiful, generous, sustainer of the people and carrier of fragrant oblations across the spaces, fragrant offers are made to you with the chant of holy verses in praise of your identity, attributes and functions. Generous creative power, create and bring food and energy for the celebrants.

पा त्य अग्रया ग्रिषु विश्वं पुष्यन्ति वायम । त हिंन्विर् त
इंन्विर् त इषण्यन्त्यानुषगिषं स्तातृभ्य आ भर ॥ ६ ॥

6. *Pro tye agnayo'gniṣu viśvaṁ puṣyanti vāryam.
Te hinvire ta invire ta iṣaṇyantyānuṣag-iṣaṁ
stotr̥bhya ā bhara.*

Those radiations of your energy into other forms of energies feed, invigorate and develop the wealth and growth of life in existence. They inspire, impel and collect, they expel, expand and organise, and thus they

animate the circuitous dynamics of centripetal and centrifugal forces in systemic unison of the universe. O living power, create and bring food and energy for the celebrants.

तव॒ त्य अ॒ग्न अ॒चया॒ महि॑ वा॒धन्त॒ वा॒जिनः॑ । य प॒त्वभिः॑
श॒फानां॑ व॒जा भु॒रन्त॒ गाना॒मिषं॑ स्ता॒तृभ्य॒ आ भ॑र ॥ ७ ॥

7. *Tava tye agne arcayo mahi vrādhanta vājinaḥ.
Ye patvabhiḥ śaphānām vrajā bhuranta gonām-
iṣam stotṛbhya ā bhara.*

Agni, O mighty power of the universe, those mighty radiations of your flames of energy feed and animate all objects into motion in space and they, with the radiating waves of your power, energise, expand and hold in poise the orbits of motions for the stars, planets and the galaxies. O mighty power, create and hold the food and energy of life and bless the celebrants.

नवा॑ ना अ॒ग्न आ भ॑र स्ता॒तृभ्यः॑ सु॒ति॒रिषः॑ । त स्या॑म॒ य
आ॒नृचु॑स्त्वा॒दूतासा॒ दम॑दम॒ इषं॑ स्ता॒तृभ्य॒ आ भ॑र ॥ ८ ॥

8. *Navā no agna ā bhara stotṛbhyaḥ sukṣitīriṣaḥ.
Te syāma ya ānṛcus-tvādūtāso damedama iṣam
stotṛbhya ā bhara.*

Agni, mighty power and light of knowledge, bring us new forms of food and energy and give us new revelations of blissful earths and stars in existence. And we pray, may we, who worship and celebrate you, be your messengers in every home. O lord, bring us the food and energy of life and light of knowledge ever new for us, your celebrants and supplicants.

उ॒भ सु॑श्च॒न्द स॒पिषा॒ दवी॑' श्रीणीष आ॒सनि॑ । उ॒ता न॒ उत्पु॑पूया
उ॒क्थ॑षु शवसस्पत॒ इषं॑ स्ता॒तृभ्य॒ आ भर॑ ॥ ९ ॥

9. *Ubhe suścandra sarpriṣo darvī śrīṇīṣa āsani. Uto na ut papūryā uktheṣu śavasaspata iṣaṁ stotṛbhya ā bhara.*

Agni, mighty lord of golden glory in form, creator and wielder of universal energy, you catalyse two ladlefuls of liquid fuel in your crucible for impulsion and expulsion in cosmic metabolism. Thus, O lord, fulfil us too in holy tasks of yajna and create and bring food and energy for the celebrants.

ए॒वाँ अ॒ग्निम॑जुयमुगी॒भिय॑ज्ञभिरानुषक । दध॑दस्म सु॒वीय॑मु॒त
त्यदा॑श्वश्व्य॒मिषं॑ स्ता॒तृभ्य॒ आ भर॑ ॥ १० ॥

10. *Evāñ agnim-ajur-yamur-gīrbhir-yajñebhir-ānuṣak. Dadhadasme suvīryamuta tyadāśvaś-vyamiṣaṁ stotṛbhya ā bhara.*

Thus do the celebrants and supplicants positively dedicated to Agni study and apply natural energy for practical purposes by holy speech and yajnic structures of research and experimentation, so that agni may hold and bring us lustrous strength and dynamic energy of electric speed and success.

O lord of power and energy, create and bring food and energy for the celebrants.

Mandala 5/Sukta 7

Agni Devata, Isha Atreya Rshi

स॒खायः॑ सं वः॑ स॒म्यञ्च॑मिषं॒ स्तामं॑ चा॒ग्रय॑ । व॒षि॑ष्ठाय
ि॒तीना॑मूजा न॒प्त्र सह॑स्वत ॥ १ ॥

1. *Sakhāyaḥ saṁ vaḥ samyañcamīṣaṁ stomaṁ cāgnaye. Varṣiṣṭhāya kṣitīnāmūrjo naptre sahasvate.*

O friends, all your food and energy well collected and all your song of description and celebration is for Agni and is dedicated to Agni, lord giver of light and energy, highest of the powers and abodes in the universe, power manifest in divine manifestations of energy and the power omnipotent over all.

कुत्रा चिद्यस्य समृता रण्वा नरा नृषदन ।

अहन्तश्चिद्यमिन्धत संजनयन्ति जन्तवः ॥ २ ॥

2. *Kutrā cidyasya samṛtau raṇvā nara nṛṣadane. Arhantaścidyamindhate sañjanayanti jantavaḥ.*

Where is that Agni on whose revelation and arrival in the home-steads of humanity, people, the best and highest of them, rejoice? which scholars and sages light and raise? and which even the least of living beings generate?

सं यदिषा वनामह सं हव्या मानुषाणाम ।

उत द्युम्नस्य शवस ऋतस्य रश्मिमा दद ॥ ३ ॥

3. *Sam yadiṣo vanāmahe saṁ havya mānuṣāṇām. Uta dyumnasya śavasa ṛatasya raṣmimā dade.*

When we join together and pray for foods and energy forms, and the oblations of holy materials into the fire for the good of humanity rise in fragrance, then Agni with its power takes over the reins of rain showers and abundance of wealth and well being.

स स्मा कृणाति क॒तुमा नक्तं चिद दूर आ स॒त ।
पा॒व॒का यद्वन॒स्पती॒न्प स्मा मि॒नात्य॒जरः ॥ ४ ॥

4. *Sa smā kṛṇoti ketumā naktam ciddūra ā sate.*
Pāvako yad-vanaspatīn pra smā minātyajarah.

He, the power unaging, pure and purifying, gives signals of his light and guidance even for those who are far away when he leaves behind the night and rides the waves of light over the tops of trees.

अव॑ स्म॒ यस्य॒ वष॑ण॒ स्वदं॒ प॒थिषु॒ जुह्व॑ति ।
अ॒भीम॑ह॒ स्वज॑न्यं॒ भूमा॑ पृ॒ष्ठव॑ रुरुहुः ॥ ५ ॥

5. *Ava sma yasya veṣaṇe svedam pathiṣu juhvati.*
Abhīmaha svajenyaṁ bhūmā pṛṣṭheva ruruhuḥ.

On whose rise, as the sun's, and in whose service people shed the sweat of their brow in pursuit of the paths of life, to that Agni and the sun, the entire people of the earth look up and rise as children rise on the back of the parent.

यं म॒र्त्यः पुरु॑स्पृहं वि॒दद्वि॑श्वस्य॒ धार्य॑स ।
प॒ स्वाद॑नं॒ पित॑न॒ामस्त॑तातिं चिदा॒यव॑ ॥ ६ ॥

6. *Yam martyaḥ purusprham vidadviśvasya dhāyase.*
Pra svādanam pitūnām-astatātiṁ cidāyave.

For the service of Agni, unaging sustainer of the world, let mortal man know and attain to Agni, favourite love of all, because Agni is supreme among the pleasures of life and Agni is the ultimate home of living beings, in fact, of everything in existence.

स हि ष्मा॒ धन्वा॑तिं॒ दाता॒ न दा॒त्या प॒शुः ।
हि॒रि॑श्मश्रुः शुचि॑द॒ भूर॑नि॒भृष्ट॑तविषिः ॥ ७ ॥

7. *Sa hi śmā dhanvākṣitaṁ dātā na dātyā paśuḥ.
Hiriśmaśruḥ śucidannṛbhumanibhrṣṭataviṣiḥ.*

Like a generous man with a golden beard and pure white teeth, Agni, wise and expert with his forces intact, his effulgence undiminished, watches all and, like a liberal giver, gives to the dedicated supplicant a dwelling in the skies.

शुचिः ष्म यस्मा अत्रिवत्प स्वधितीव रीयत ।

सुषूरसूत माता क्राणा यदानश भगम ॥ ८ ॥

8. *Śuciḥ śma yasmā atrivat pra svadhitīva rīyate.
Suṣūrasūta mātā krāṇā yadānaśe bhagam.*

For him, i.e., the supplicant yajaka, the man free from threefold suffering of body, mind and soul, Agni, bright and pure, releases the honour and splendour of life like currents of thunder power, which mother nature spontaneously generates for him and which flows to him incessantly.

आ यस्त सपिरासुत गृ शमस्ति धायस ।

एषु द्युम्नमुत श्रव आ चित्तं मत्येषु धाः ॥ ९ ॥

9. *Ā yaste sarpirāsute'gne śamasti dhāyase.
Aīṣu dyumnam-uta śrava ā cittaṁ martyeṣu dhāḥ.*

Agni, lord of light, giver of peace and power, when the ghrta has been offered into the fire and the flames arise, then let there be a shower of peace for the bearer of oblations, your gift for the yajaka. O lord, bear and bring wealth of honour and excellence, food and energy, and a noble mind with wisdom and vision and vest the same in these dedicated people.

इति चिन्मन्युमधिजस्त्वादातमा पशुं दद । आदग्र अपृण-
ता त्रिः सासह्यादस्यूनिषः सासह्या हु ॥ १० ॥

10. *Iti cinmanyum-adhrijas-tvādātamā paśum dade.*
Ādagne apr̥ṇato'triḥ sāsahyād-dasyūn-iṣaḥ
sāsahyān-nṛn.

This is the song of praise and prayer, O lord, Agni, giver of light, peace and power. Born among the dedicated aspirants, I accept the gift of peace and passion, power and property and cattle wealth. Let man be Atri, free from threefold suffering of body, mind and soul. Let man challenge the ungenerous and fight out the impending dangers, human as well as natural, and hold on to noble men and aspirations.

Mandala 5/Sukta 8

Agni Devata, Isha Atreya Rshi

त्वामग्र ऋतायवः समीधिर पत्रं पत्रास ऊतय सहस्कृत ।
पुरुश्चन्द्रं यजतं विश्वधायसं दमूनसं गृहपतिं वरण्यम ॥ १ ॥

1. *Tvāmagne ṛtāyavaḥ samīdhire pratnaṁ pratnāsa*
ūtaye sahaskr̥ta. Puruścandram yajataṁ viśva-
dhāyasaṁ damūnasaṁ gṛhapatiṁ vareṇyam.

You, light of the world, life of life, Agni, the lovers of Truth and universal law dedicated to yajna since time immemorial kindle and install in the home for protection and progress: Agni, ancient and eternal born of omnipotence, golden glorious, worthy of reverence, sustainer of the universe, self-controlled and abiding in divine law, head of human family, chosen and worthy of choice.

(Swami Dayananda applies this hymn by implication and extension to home life and the homely fire yajna, of which the head and yajamana is the married couple. Agni, further, may be interpreted as the head of a state and of the world government elected and anointed by common consent.)

त्वामग्न॑ अति॒थिं पू॒र्व्यं वि॒शः शा॒चिष्क॑शं गृह॒पतिं॑ नि ष॒दिर ।
बृ॒हत्क॑तुं पु॒रुरूपं॑ ध॒न॒स्पृ॒तं सु॒श॒मा॒णं स्व॒र्वसं॑ ज॒रद्वि॑षम ॥ २ ॥

2. *Tvāmagne atithim pūrvyam viśaḥ śociṣkeśam gr̥hapatiṁ ni ṣedire. Br̥hatketuṁ pururūpaṁ dhanaspr̥taṁ suśarmāṇaṁ svavaśaṁ jaradvīṣam.*

Agni, light of life, people have enshrined and consecrated you in their heart and home: Agni, a welcome guest on the rounds, ancient presence with flames of fire for locks of hair, master of the home, high beacon of light, pervasive in all forms of the world, creator, lover and giver of wealth, neatly settled in homes, commanding noble and sure modes of protection and progress, pure, cleansed and free from hate and poisonous enmity.

त्वामग्न॑ मानु॒षीरी॑ळतु वि॒शा हा॒त्रावि॑दुं वि॒विचिं॑ रत्न॒धात॑मम ।
गु॒हा स॒न्तं सु॒भग वि॒श्वद॑शतं तुवि॒ष्णसं॑ सु॒यजं॑ घृ॒त॒श्रिय॑म ॥ ३ ॥

3. *Tvāmagne mānuṣīrīlate viśo hotrāvidaṁ viviciṁ ratnadhatamam. Guhā santaṁ subhaga viśva-darśataṁ tuviṣṇaśaṁ suyajaṁ ghṛtaśriyam.*

Agni, human communities all adore you enshrined in the heart, knower of the yajakas and the delicacies of yajna, discriminator between right and

wrong, positive and negative, good and evil, highest treasurehold of the jewels of wealth, gracious and glorious with honour and excellence, light of the universe, loud and bold in universal service, directly accessible in yajna and rising in flames by ghṛta.

त्वाम॑ग्र ध॒ण॒सिं वि॒श्वधा॑ व॒यं गी॒भिर्गृ॒णन्ता॒ नम॒साप॑ सद॒िम ।
स ना॑ जुष॒स्व समि॒धा॒ना अ॒ङ्गिरा॑ द॒वा म॒त॑स्य य॒शसा॑
सुदी॒तिभिः॑ ॥ ४ ॥

4. *Tvāmagne dharmasim viśvadhā vayan gīrbhir-grṇanto namasopa sedima. Sa no juṣasva samidhāno aṅgiro devo martasya yaśasā sudītibhiḥ.*

Agni, lord of light and sustainer of the world, celebrating you in many ways with holy songs of praise and prayer, we sit by you with reverence, with offers of oblations in the holy fire. O lord Angira, pervasive in every particle of the universe, bright and generous, kindled and rising in flames by the mortals' offers of havi, be gracious, accept our homage and bless us with honour and excellence in life.

त्वम॑ग्र पु॒रुरूपा॑ वि॒श्वि॒शं वया॑ द॒धासि॑ प॒त्न॒था पु॒रुष्टु॑त ।
पु॒रु॒ण्य ॥ स॒हसा॑ वि र॒जसि॑ त्वि॒षिः सा त॑ तित्वि॒षा॒णस्य॑
नाधृ॑ष ॥ ५ ॥

5. *Tvāmagne pururūpo viśeviśe vayo dadhāsi prātnathā puruṣṭuta. Puruṇyannā sahasā vi rājasi tviṣiḥ sā te titviṣāṇasya nādhr̥ṣe.*

Agni, pervading in all the many forms of existence, praised and celebrated by all since time immemorial, you bear and bring abundant food and health and life for every individual and every

community. You shine with might and splendour, and that splendour of yours, glorious one, no one dare challenge.

त्वामग्र समिधानं यविष्ठ्य द्वा दूतं चकिर हव्यवाहनम् ।

उरुजयसं घृतयानिमाहुतं त्वषं च ऽदधिर चादयन्मति ॥ ६ ॥

6. *Tvāmage samidhānaṁ yaviṣṭhya devā dūtāṁ cakrire havyavāhanam. Urujrayasaṁ ghr̥tayo-nimāhutaṁ tveṣaṁ cakṣurdadhire codayanmati.*

Agni, ever youngest, unaging power of existence, kindled and shining in flames, bright and generous sages and scholars among humanity and divinities of nature make you the carrier and disseminator of fragrant energies of life and health, and install and enshrine you in the vedi, ghr̥ta fed, wide expansive, brilliant, watchful and inspirer of intelligence, ever invoked and invited.

त्वामग्र पदिव आहुतं घृतः सुम्नायवः सुषमिधा समीधिर ।

स वावृधान आषधीभिरुक्ताभिर्जयांसि पार्थिवा वि तिष्ठस ॥ ७ ॥

7. *Tvāmage pradiva āhutaṁ ghr̥taiḥ sumnāyavaḥ suṣamidhā samīdhire. Sa vāvṛdhāna oṣadhibhirukṣito'bhi jrayāṁsi pārthivā vi tiṣṭhase.*

Agni, light of life invoked and received from the revelations of heaven, enlightened people in pursuit of self-realisation enkindle and raise you in the vedi with fuel and ghr̥ta of the holiest kind. They light you in the heart with the fuel of their sense and mind and self-awareness. And you, rising with the fuel and sprinkled with ghr̥ta, ever abide expansive in all their

business of earthly existence.

Mandala 5/Sukta 9

Agni Devata, Gaya Atreya Rshi

त्वामग्ने हविष्मन्ता द्रुवं मर्तास इळत ।
मन्यं त्वा जातवदसं स हव्या व यानुषक ॥ १ ॥

1. *Tvāmagne haviṣmanto devaṁ martāsa īlate.
Manye tvā jātavedasaṁ sa havyā vakṣyānuṣak.*

You, O fire divine, mortals bearing havis with reverence in homage, honour, celebrate and worship, and I meditate on your presence in omniscience to pray: Radiate the holy light and fragrance all round and let it come to me also, generous one.

अग्निहाता दास्वतः त्वस्य वृक्तबहिषः ।
सं यज्ञासश्चरन्ति यं सं वाजासः श्रवस्यवः ॥ २ ॥

2. *Agnirhotā dāsvataḥ kṣayasya vṛktabarhiṣaḥ. Saṁ yajñāsaścaranti yaṁ saṁ vājasaḥ śravasyavaḥ.*

Agni is the high-priest of Nature's abundance for humanity, blessing the house of the liberal devotee ready to kindle the holy fire, since all nutriments, energies and all yajnic gifts of Divinity coexist and work with Agni.

उत स्म यं शिशुं यथा नवं जनिष्टारणी ।
धृतारं मानुषीणां विशामग्निं स्वध्वरम ॥ ३ ॥

3. *Uta sma yaṁ śiśuṁ yathā navam janiṣṭāraṇī.
Dhartāraṁ mānuṣīṇāṁ viśāmagniṁ svadhvaram.*

And just as two arani woods produce the fire, and just as mother and father beget and nurse a new

born baby, so do we kindle, raise and serve the holy fire of yajna and worship the lord of life, sustainer of human communities and high-priest of cosmic yajna.

उ॒त स्म॑ दु॒गृ॒भी॒यस॑ पु॒त्रा न ह्वा॒याणा॑म ।

पु॒रू या दग्धा॑सि॒ वना॑ ग्रं प॒शुन॑ यव॒स ॥ ४ ॥

4. *Uta sma durgrbhīyase putro na hvāryāṇām.*
Purū yo dagdhāsi vana'gne paśurna yavase.

You who burn up vast forests and devour grasses like a hungry animal are a product of tortuous waves of energy, too tempestuous and too difficult to grab.

अ॒ध स्म॑ यस्या॒चयः॑ स॒म्यक्सं॑यन्ति॒ धूमि॑नः । यदी॒महं॑ त्रि॒ता
दि॒व्युप॑ ध्मा॒तव॑ ध॒मति॑ शिशी॒त ध्मा॒तरी॑ यथा ॥ ५ ॥

5. *Ādha sma yasyārcayaḥ samyaksaṁyanti dhūmi-*
naḥ. Yadīmaha trito divyupa dhmāteva dhamati
śīśīte dhmātārī yathā.

Fire whose flames mixed together with smoke rise up and shine when the yajaka or the yogi, thrice excelling others in body, mind and soul, lights up the fire, refines, intensifies and raises the flames close to and into the heights of heaven just like a smelter blowing and intensifying the fire with the blower.

तवा॒हम॑ग्रं कृ॒तिभि॑मि॒त्रस्य॑ च॒ पश॑स्ति॒भिः ।

द्व॒ष्टा॒युता॑ न दुरि॒ता तु॒याम् म॒र्त्याना॑म ॥ ६ ॥

6. *Tavāhamagna ūtibhirmitrasya ca praśastibhiḥ.*
Dveṣoyuto na duritā turyāma martyānām.

O light and fire of life, Agni, may we, with your protections and friendly exhortations, cross over the sins and weaknesses of mortal humanity as we overcome

the hate and enmity of the wicked.

तं ना अग्र अ॒भी नरा॑ र॒यिं स॑हस्व॒ आ भ॑र । स पि॒यत्स॑
पा॒षय॒द्भुव॒द्वार्ज॑स्य सा॒तय॑ उ॒तधि॑ पृ॒त्सु ना॑ वृ॒ध ॥ ७ ॥

7. *Taṁ no agne abhī naro rayiṁ sahasva ā bhara.*
Sa kṣepayat sa poṣayad bhuvadvājasya sātaya
utaidhi pṛtsu no vṛdhe.

O lord of patience and power, Agni, create the right leaders among us. Bless us with the wealth of life. Inspire and move us to act. Come, be with us for the achievement of food, energy and prosperity. Help us win and make progress in our battles of life.

Mandala 5/Sukta 10

Agni Devata, Gaya Atreya Rshi

अग्र॑ आजि॒ष्ठमा॑ भ॒र द्यु॒म्नम॒स्मभ्य॑मधि॒गा ।
प ना॑ रा॒या प॒रीण॑सा॒ रत्सि॑ वा॒जाय॑ पन्था॒म ॥ १ ॥

1. *Agna ojiṣṭhamā bhara dyumnasmabhyamadhiga.*
Pra no rāyā parīṇasā ratsi vājāya panthām

Agni, irresistible power of motion and advancement for the aspirants, bring us the most brilliant honour and excellence of life. Bless us with abundant wealth, open the path of progress and guide us on the way.

त्वं ना॑ अग्र॑ अ॒द्भुत॑ क॒त्वा द॑ स्य म॒हना॑ ।
त्व अ॑सु॒य॒मारु॑ह॒त्का॒णा मि॒त्रा न॑ य॒ज्ञियः॑ ॥ २ ॥

2. *Tvaṁ no agne adbhuta kratvā dakṣasya mañhanā.*
Tve asuryamāruhat krāṇā mitro na yajñiyah.

Agni, unique unrivalled power of the world, help us advance by yajnic action and the greatness of our experts. The man rising in divine strength and intelligence and acting in your service is adorable for us.

त्वं ना॑ अग्र॒ एषां॑ गयं॒ पुष्टिं॑ च॒ वधय॑ ।

य स्ताम॑भिः॒ प॒ सूरया॑ नरा॒ म॒घान्या॑न॒शुः ॥ ३ ॥

3. *Tvaṁ no agna eṣāṁ gayam puṣṭim ca vardhaya.*
Ye stomebhiḥ pra sūraya naro maghānyānaśuḥ.

For us, Agni, lord of light and knowledge, increase and exalt the health and home of these, men of vision and splendour, sages, scholars, teachers, leaders and all, bright and brave who, with songs of praise and prayer, have come to attain the honour and excellence of existence.

य अग्र॑ च॒न्द॒ त॒ गिरिः॑ शु॒म्भन्त्य॑श्च॒वराध॑सः । शु॒ष्मभिः॑ शु॒ष्मिणा॑
नरा॑ दि॒वश्चि॑द्य॒षां बृ॒हत्सु॑की॒तिबा॑ध॒ति॒ त्मना॑ ॥ ४ ॥

4. *Ye agne candra te girah śumbhantyaśvarādhasaḥ.*
Śuṣmehbiḥ śuṣmīṇo naro divāścidyēṣāṁ bṛhatsu-
kīrtirbodhati tmanā.

Agni, lord of beauty, majesty and ecstasy, the words of your voice, potent and pregnant with sense and power, shine and reverberate all round in space with the message of action and achievement at the fastest, the wise expansive vibrancy of which, a shower from heaven, by itself, awakens and inspires the leading people of imagination with flames of fire.

तव॑ त्य अग्र॒ अ॒चया॑ भाज॒न्ता य॑न्ति धृ॒ष्णुया॑ ।

परि॑ज्माना॒ न वि॒द्युतः॑ स्वा॒ना रथा॑ न वा॒जयुः॑ ॥ ५ ॥

5. *Tava tye agne arcayo bhrājanto yanti dhṛṣṇuyā.
Parijmāno na vidyutaḥ svāno ratho na vājayuḥ.*

Agni, those flames of your light and fire, bright and blazing, go round with might and majesty like cosmic waves of lightning energy commanding the kingdom of the world, as if by a roaring chariot leading to victory.

नू ना अग्र ऊतय सबार्धसश्च रातय । अस्माकांसश्च सूरया
विश्वा आशास्तरीषणि ॥ ६ ॥

6. *Nū no agna ūtaye sabādhasaśca rātaye.
Asmākāsaśca sūrayo viśvā āśāstariṣaṇi.*

And now Agni, for our protection and progress and for the relief and advancement bound in limitations, come so that all our leaders, bright and bold, may cross over all the bounds in all the directions of space.

त्वं ना अग्र अङ्गिरः स्तुतः स्तवान् आ भर । हातविभ्वासहं
रयिं स्तातृभ्यः स्तवस च न उत्तधि पृत्सु ना वृध ॥ ७ ॥

7. *Tvaṁ no agne aṅgiraḥ stutaḥ stavāna ā bhara.
Hotarvibhvāsaham rayiṁ stotṛbhyaḥ stavase ca
na utaidhi pṛtsu no vṛdhe.*

Agni, light of the world, dear as breath of life, generous sage and scholarly yajaka, liberal giver, praised by devotees and approving and praising the celebrants, bring us wealth for the devotees and the worshipper good enough to challenge the mighty, and come for us so that we may win the battles of life and grow higher and higher.

Mandala 5/Sukta 11***Agni Devata, Sutambhara Atreya Rshi***

जनस्य गा॒पा अ॒जनिष्ट॑ जा॒गृवि॒रग्निः॑ सु॒द १ः सु॒वि॒ताय॑ नव्य॒स ।
 घृ॒तप॑तीका बृ॒हता दि॒वि॒स्पृ॒शा द्यु॒मद्वि॑ भा॒ति भ॒र॒तभ्यः॑
 शु॒चिः ॥ १ ॥

1. *Janasya gopā ajaniṣṭa jāgrviragniḥ sudakṣaḥ suvitāya navyase. Ghṛtapratīko brhatā diviṣṛṣā dyumadvi bhāti bharatebhyaḥ śuciḥ.*

Agni, fire energy, friend and protector of man, ever awake, versatile power, it arises for the latest good of humanity. Feeding and rising on the fuel of ghrta, shining pure and magnificent with heat and light touching the skies, it shines and gives light for those who feed and keep the fire burning.

य॒ज्ञस्य॑ क॒तुं प॑थ॒मं पु॒राहि॑तम॒ग्निं न॑र॒स्त्रिष॑ध॒स्थ स॒मी॒धिर॑ ।
 इ॒न्द्रेण॑ द॒वः स॒रथं॑ स ब॒हिषि॑ सीद॒न्ति हा॑ता य॒जथा॑य
 सु॒क॒तुः ॥ २ ॥

2. *Yajñasya ketuṁ prathamam purohitamagnim narastrīṣadhasṭhe samīdhire. Indreṇa devaiḥ saratham sa barhiṣi sidanni hotā yajathāya sukrutah.*

Agni is the leader, mark of the science of yajna, first highpriest in the process, which the leading lights among people kindle and establish in three stages of life in three departments of the acquisition of knowledge, observance of Dharma and performance of karma, in three regions of earth, sky and the solar sphere. And Agni takes the prime seat on the grass on the vedi with Indra, power, devas, divine givers of nature, as it

comes with its chariot which carries it with fragrance to all regions. It is the sanctifier for yajnic initiation, conduct and congregation, and it is the very light, beauty and grace of the holy project.

असंमृष्टा जायस मात्राः शुचिर्मन्दः कविरुदतिष्ठा विवस्वतः ।
घृतं त्वावधय अग्न आहुत धूमस्तं कतुरभवद्विविश्रितः ॥ ३ ॥

3. *Asamṛṣṭo jāyase mātroh śucirmandraḥ kavirudatiṣṭho vivasvataḥ. Ghr̥tena tvāvardhayannagna āhuta dhūmaste keturabhavad-divi śritaḥ.*

Agni, born of parents natural, unadorned and free, pure and radiant, charming, with the gift of being the leading light rising from the sun, when you are invoked and invited, people raise and advance you with oblations of ghr̥ta and then your light and fragrance as the flag of your majesty rises to the regions of the sun.

अग्निना यज्ञमुप वतु साधुयाग्निं नरा वि भरन्त गृहगृह ।
अग्निदूता अभवद्व्यवाहनाग्निं वृणाना वृणत कवि-
कृतुम् ॥ ४ ॥

4. *Agnirno yajñamupa vetu sādhuayā 'gnim naro vi bharante gr̥hegr̥he. Agnirdūto abhavaddhavyavāhano 'gnim vṛṇānā vṛṇate kavikratum.*

May Agni come straight to our yajnic actions of social value. Leading and enlightened people light and raise Agni in every home. Agni is the disseminator of the fragrance of yajna over lands and spaces. Intelligent people of holy action take to Agni, the power that effects creative actions of the enlightened for social good.

(Swami Dayananda interprets agni in the sense of the enlightened leading heights of society who help

people to do good to the community. Agni is thus not only the divine fire but also the leader, teacher and the preacher.)

तुभ्यदमग्र मधुमत्तमं वचस्तुभ्यं मनीषा इयमस्तु शं हृद ।
त्वां गिरः सिन्धुमिवावनीमहीरा पृणन्ति शवसा वधर्यन्ति
च ॥ ५ ॥

5. *Tubhyedamagne madhumattamam vacastu-bhyam manīṣā iyamastu śam hr̥de. Tvām girah sindu-mivāvanīrmahīrā pṛṇanti śavasā vardha-yanti ca.*

Agni, this sweetest song of honour and adoration is presented to you. The holy sentiment and prayer is addressed to you in praise of your holiness and peace at heart. The great holy voices protect, promote and fulfil you and make you stronger with power just as great rivers flow and add to the depth and power of the sea.

त्वामग्र अङ्गिरसा गुहा हितमन्वविन्दज्छिश्रियाणं वनवन ।
स जायस मथ्यमानः सहा महत्त्वामाहुः सहसस्पुत्र-
मङ्गिरः ॥ ६ ॥

6. *Tvāmagne aṅgirasō guhā hitam-anvavindañ-chīśriyāṇam vanevane. Sa jāyase mathyamānaḥ saho mahat tvāmāhuḥ sahasasputram-aṅgiraḥ.*

Angira, life breath of the universe, light and fire of the world, Agni, pervading every forest, every ray of light and every living being, holy yajakas dedicated to you as to the breath of life awaken and realise you through meditation in the cave of the heart when you are hidden as a mysterious flame, and you, stirred through contemplation, concentrated and enkindled, rise

as a great power of light and victory. Rightly they call you manifestation of the omnipotent.

Mandala 5/Sukta 12

Agni Devata, Sutambhara Atreya Rshi

पाग्रयं बृहत् यज्ञियाय ऋतस्य वृष्ण असुराय मन्म ।
घृतं न यज्ञ आस्य॑रे सुपूतं गिरं भर वृषभाय॑ पतीचीम ॥ १ ॥

1. *Prāgnaye br̥hate yajñiyāya ṛtasya vṛṣṇe asurāya manma. Ghr̥taṁ na yajña āsyere supūtaṁ giram bhare vṛṣabhāya pratīcīm.*

As in yajna, we bear and bring and offer oblations of ghr̥ta into the vedi, so do I compose and bring the language of inner consciousness purified in meditation and offer it in honour of Agni, great, adorable in yajna, giver of the showers of water and the light of truth, life breath of the world, inspirer of thought, and generous giver of strength and power.

ऋतं चिकित्व ऋतमिच्चिकिद्धयृतस्य धारा॑ अनु॑ तृन्धि
पू॒वीः । नाहं या॒तुं स॒हसा॑ न द्वय॑नं ऋतं स॑पाम्यरु॒षस्य॑
वृष्णः ॥ २ ॥

2. *Ṛtaṁ cikitva ṛtamiccikiddhyṛtasya dhārā anu tr̥ndhi pūrvīḥ. Nāhaṁ yātuṁ sahasā na dvayena ṛtaṁ sapāmyaruṣasya vṛṣṇaḥ.*

Agni, light of the world, you know the law and dynamics of world order. Know the truth and sincerity of our yajna and worship, and release the showers of eternal light of truth and open the doors of nature's generosity. I follow the generous and brilliant lord's path of truth and rectitude but not by violence nor with

duplicity. I follow the path of honesty and sincerity.

कया॑ ना अग्र॒ ऋत॑य॒ इत॑न॒ भुवा॑ नव॒दा उ॒चथ॑स्य॒ नव्यः॑ ।

वदा॑ म॒ द्रव॑ ऋ॒तुपा॑ ऋ॒तूनां॑ नाहं पति॑स॒नितु॑र॒स्य रा॒यः ॥ ३ ॥

3. *Kayā no agna ṛtayannṛtena bhuvo navedā ucathasya navyaḥ. Vedā me deva ṛtupā ṛtūnām-nāham patim saniturasya rāyaḥ.*

For what reason, Agni, you being the latest scholar and observer of the laws of truth by the laws of truth, would you not know of the earth and of our songs of adoration? Lord protector and observer of the laws and cycle of the seasons, generous and brilliant, give me the knowledge. I do not well know the lord giver and protector of the wealth of life.

क त॑ अग्र॒ रिप॑व॒ बन्ध॑नासः॒ क पा॒यवः॑ सनिष॒न्त द्यु॑मन्तः॑ ।

क धा॒सिम॑ग्र॒ अनृ॑तस्य पा॒न्ति क॑ आस॒ता वच॑सः सन्ति॒ गा॒पाः ॥ ४ ॥

4. *Ke te agne ripave bandhanāsaḥ ke pāyavaḥ saniṣanta dyumantaḥ. Ke dhāsimagne anṛtasya pānti ka āsato vacasaḥ santi gopāḥ.*

Agni, ruler of humanity, what are your injunctions and prohibitions of law and order to deal with the opposite forces? Who are the guards and what are the safeguards? Who are your allies? Who the leading lights? Who preserve and maintain food supplies and food resources? Who are the people and what the elements that shelter falsehood? What are the safeguards against false and malicious words and reports?

सखायस्तु विषुणा अग्र एत शिवासः सन्ता अशिवा
अभूवन् । अधूषत स्वयमत वचाभिः ऋजूयत वृजिनानि
ब्रुवन्तः ॥ ५ ॥

5. *Sakhāyaste viṣuṇā agna ete śivāsaḥ santo aśivā
abhūvan. Adhūrṣata svayamete vacobhir-ṛjūyate
vr̥jināni bruvantaḥ.*

Agni, bright ruler, those friends and allies of yours, wide spread and intelligent, who were favourable earlier but have become unfavourable and negative later would of themselves be destroyed, all these, by their own words, speaking crooked things to simple people of rectitude. See they are eliminated.

यस्तु अग्र नमसा यज्ञमीदृ ऋतं स पात्यरुषस्य वृष्णः ।
तस्य त्वः पृथुरा साधुरेतु प्रसस्त्राणस्य नहुषस्य शषः ॥ ६ ॥

6. *Yaste agne namasā yajñamīṭṭa ṛtaṁ sa pātyaruṣa-
sya vṛṣṇaḥ. Tasya kṣayaḥ pr̥thurā sād̥huretu
prasarsrāṇasya nahuṣasya śeṣaḥ.*

O brilliant ruler, Agni, whoever the man with reverence and holy oblations in yajna serves your yajna of the social order, he protects and promotes the rule of truth and rectitude, the rule of the generous, brilliant and non-violent ruler. May his house as the house of the ruler go on rising high and higher, from good to better, the house of the progressive man on sound foundations of economic surplus and all round security.

Mandala 5/Sukta 13*Agni Devata, Sutambhara Atreya Rshi*

अच॑न्तस्त्वा हवाम॑ह च॑न्तः समि॑धीमहि ।

अग्र॑ अच॑न्त ऊ॒तय॑ ॥ १ ॥

1. *Arcantastvā havāmahe'rcantaḥ samidhīmahi.*
Agne arcanta ūtaye.

Agni, light of life, brilliant ruler, reverend teacher and scholar, singing hymns of adoration we invoke you. Singing songs of joy we enkindle and celebrate you. With homage and reverence, we come and pray for protection, light and advancement.

अग्रः॑ स्तामं॑ मनाम॑ह सि॒धम॑द्य दि॒विस्पृ॑शः ।

द॒वस्य॑ द॒विण॑स्यवः॑ ॥ २ ॥

2. *Agneḥ stomaṁ manāmahe sidhramadya divispr-śaḥ. devasya draviṇasyavḥ.*

With desire for the creation and achievement of the wealth and power of brilliant Agni, we study and concentrate on fire energy in focus and structure a joyous song of success in praise of the rich and generous power touching the lights of heaven and for sure that would make the achievement possible.

अ॒ग्निरु॑षत ना॒ गिरा॒ हाता॒ या मानु॑ष॒ष्व्वा ।

स य॑ इ॒हव्यं॑ ज॒नम॑ ॥ ३ ॥

3. *Agnirjuṣata no giro hotā yo mānuṣeṣvā.*
Sa yakṣad-daivyaṁ janam.

May Agni, life and light and fire of the world, yajaka, creator and giver of wealth among the people,

hear and accept our prayer, come and join the brilliant creative geniuses and bless us with wealth.

त्वमग्र सपथा असि जुष्टा हाता वरण्यः ।

त्वया यज्ञं वि तन्वत ॥ ४ ॥

4. *Tvamagne saprathā asi juṣṭo hotā vareṇyaḥ.*
Tvayā yajñam vi tanvate.

Agni, you are all pervasive, loving and integrative, creator and giver, cherished and venerable leader for choice. By you is the yajna of life and the yajna of the social order enacted and extended.

त्वमग्र वाजसातमं विषा वधन्ति सुष्टुतम ।

स ना रास्व सुवीर्यम ॥ ५ ॥

5. *Tvāmagne vājasātamaṁ viprā vardhanti suṣṭutam.*
Sa no rāsva suvīryam.

Agni, praised and celebrated power, creator giver of food and energy and winner of victories, intelligent people serve, develop and raise you to the heights. May Agni give us valour, virility and honour.

अग्रं नमिर्राँव द्वाँस्त्वं परिभूरसि ।

आ राधश्चित्रमृञ्जस ॥ ६ ॥

6. *Agne nemirarāṇ iva devāṅstvam paribhūrasi.*
Ā rādhaś-citram-ṛñjase.

Agni, just as the felly of a wheel holds and surrounds the spokes of the wheel, you hold and reign over the brilliancies and divinities of nature and humanity, and you create and refine all the wonderful varieties of the world's wealth for us.

Mandala 5/Sukta 14***Agni Devata, Sutambhara Atreya Rshi*****अ॒ग्निं स्ता॒मन॒ बा॒धय॒ समि॒धा॒ना अम॑त्यम ।****ह॒व्या द॒वषु॑ ना दधत ॥ १ ॥**

1. *Agniṁ stomena bodhaya samidhāno amatryam.
Havyā deveṣu no dadhat.*

Light the immortal holy fire, physical, mental and spiritual, with a celebrative song of its attributes and qualities. Refulgent, it bears the wealth of life in nature's variations, carries the fragrance of oblations to these divinities and brings us the gifts of divinity to bless the nobilities of humanity.

तम॑ध्व॒रष्वी॒ळत॒ द॒वं म॒ता अम॑त्यम । यजि॑ष्ठं मा॒नुष॒ जन॑ ॥ २ ॥

2. *Tamadhvareṣvīlate devaṁ martā amartyam.
Yajīṣṭhaṁ mānuṣe jane.*

That refulgent immortal divine fire bearing rich gifts, loved and most loving among the human community, the mortals light, serve and worship in creative, productive and holiest projects of yajna, love and non-violence in the service of the Lord and humanity.

**तं हि॒ श॒श्वन्त॒ इ॒ळत॒ स्तु॒चा द॒वं घृ॒तश्चु॑ता । अ॒ग्निं ह॒व्याय॒
वा ह॑व ॥ ३ ॥**

3. *Taṁ hi śaśvanta īlate srucā devaṁ ghṛtaścutā.
Agniṁ havyāya volhave.*

Agni, that divine refulgent generous power, the humans, immortal souls, with ladles dripping with ghṛta, sprinkle, serve and worship so that it may carry their

offerings across the spaces and bring them the sweets of yajna.

अ॒ग्नि॒जा॒ता अ॒राच॒त घ्न॒न्दस्यू॒ज्याति॒षा तमः ।

अवि॒न्द॒द गा अ॒पः स्वः ॥ ४ ॥

4. *Agnirjāto arocata ghnan dasyūñjyotiṣā tamah.
Avindadgā apah svah.*

Agni, lighted, raised and manifesting, rises radiant and, destroying the negativities, dispelling the darkness and driving away the wicked with its blazing light, reaches over the earth and rays of the sun, waters in the middle regions of the skies and touches the lights of heaven.

अ॒ग्निमी॒ळन्यं क॒विं घृ॒तपृ॒ष्ठं सप॑यत ।

वतु॑ म शृ॒णव॒द्धव॑म ॥ ५ ॥

5. *Agnimīlenyam kavim ghr̥tapṛṣṭham saparyata.
Vetu me śṛṇavaddhavam.*

Serve, develop, honour and worship Agni, adorable, poetic visionary of omniscience, shining bright on ghr̥ta and rooted in fertility. May Agni hear and accept my invocation and prayer and come to bless my yajnic business of life.

अ॒ग्निं घृ॒तन॑ वावृ॒धुः स्ताम॑भि॒वि॒श्वच॑षणिम ।

स्वा॒धीभि॑वच॒स्युभिः॑ ॥ ६ ॥

6. *Agnim ghr̥tena vāvṛdhuḥ stomebhir-viśvacar-
ṣanīm. Svādhībhir-vacasyubhiḥ.*

The devotees light, raise and exalt Agni, light of life, ever wakeful watcher of the world, with songs of adoration, deeply meditative and highly eloquent,

created by realised souls with words of Divinity in the state of samadhi.

Mandala 5/Sukta 15

Agni Devata, Dharuna Angirasa Rshi

प व॒धस् क॒वय॒ व॒द्याय॒ गिरं॒ भर॒ य॒शस् पू॒व्याय॑ । घृ॒तर्प॑स॒त्ता
अ॒सुरः सु॒शवा॑ रा॒या ध॒ता ध॒रुणा॒ वस्वा॑ अ॒ग्निः ॥ १ ॥

1. *Pra vedhase kavaye vedyāya giram bhare yaśase pūrvyāya. Ghṛtaprasatto asuraḥ suśevo rāyo dhartā dharūṇo vasvo agniḥ.*

I bear and offer words of adoration in honour of Agni, omniscient presence, visionary creator, glorious and eternal lord worth knowing. Pleased with the offer of ghrta and sincere devotion in yajna, Agni is the breath of life, gracious, giver and commander of the wealth of existence, sustainer of the universe and ultimate haven of the world.

ऋ॒तं न॑ ऋ॒तं ध॒रुणं॑ धा॒रय॑न्त॒ य॒ज्ञस्य॑ शा॒क पर॑म॒ व्या॑मन ।
दि॒वा ध॑म॒न्ध॒रुणं॑ स॒दुषा॒ नृ॒ज्जा॒तर॑जा॒ताँ अ॒भि य॑ न॒न॒ ॥ २ ॥

2. *Ṛtena ṛtaṁ dharūṇaṁ dharayanta yajñasya śāke parame vyoman. Devo dharman dharuṇe saduṣo nṛñjātairajātāñ abhi ye nanakṣuḥ.*

Those who know and realise the unborn eternal of existence by the forms and functioning of the manifested mutables, and sit by the leading lights abiding by the sustainer of the laws of heavenly stars, would know the mysteries and power of yajna in the highest heaven, abide by the sustainer of the laws of Rtam, and realise the Truth, observing the laws by themselves.

अ॒ह्यायुर्वस्त॒न्वस्तन्वत॒ वि वया॑ म॒हद्दुष्ट॑रं पू॒व्याय॑ । स सं॒वता॒
नव॑जातस्तुतुयात्सिंहं न कु॒ब्धम॒भितः॒ परि॑ ष्टुः ॥ ३ ॥

3. *Añhoyuvas-tanvas-tanvate vi vayo mahad-
duṣṭaram pūrvyāya. Sa saṁvato navajātas-
tuturyāt sinham na kruddham-abhitaḥ pari ṣṭuḥ.*

Those who eliminate sin and perplexity grow inwardly in the self and offer incomparable gifts of austerities and meditation for the eternal power, Agni within. And he, the lordly power newly arisen in the soul, would, like a passionate lion, destroy the hostile powers prowling around.

मा॒तव॒ यद्भ॑र॒स प॑प॒थाना॒ जन॑ज॒नं धा॑य॒स च॒ ऽस च॑ ।
वया॑वया जर॒स यद्द॑धा॒नः परि॒ त्मना॒ विषु॑रूपा जिगासि ॥ ४ ॥

4. *Māteva yadbharase paprathāno janamjanam
dhāyase cakṣase ca. Vayovayo jarase yaddadhā-
naḥ pari tmanā viṣurūpo jigāsi.*

Agni, rising and expansive, you bear and sustain every person like a mother, taking and giving food for nourishment and enlightenment. You go to everyone, shine as fire within for a new lease of life even for the weak, and in this way you glorify life, and by yourself go on self-revealing, taking on new and universal forms of life.

वाजा॑ नु त॒ शर्व॑स॒स्प्रात्व॑न्त॒मुरुं॑ दाघं ध॒रुणं॑ द॒व रा॒यः ।
प॒दं न ता॒युगु॑हा द॒धाना॑ म॒हा रा॒य चि॒तय॑ त्रि॒मस्यः॑ ॥ ५ ॥

5. *Vājo nu te śavasas-pātvantam-urum dogham
dharuṇam deva rāyaḥ. Padaṁ na tāyurguhā
dadhāno maho rāye citayann-atrim-aspaḥ.*

Agni, light of life, generous giver, may your omnipotence protect the strength and courage of humanity to the highest degree, our plenty and prosperity to the utmost bounds, and may you, we pray, protect the wealth of humanity like a guard holding his foot firmly down. And revealing the light of divinity in the cave of the heart, enlightening the devotee for great spiritual wealth, you bless all with the vision of Divinity.

Mandala 5/Sukta 16

Agni Devata, Puru Atreya Rshi

बृहद्वया हि भानव चा द्वायाग्रय ।

यं मित्रं न पशस्तिभिर्मतास दधिर पुरः ॥ १ ॥

1. *Brhadvayo hi bhānave'rcā devāyāgnaye. Yam mitram na praśastibhirmartāso dadhire purah.*

For heat and light, energy and power, and for vision and excellence in life, study, develop and revere that mighty inexhaustible Agni with vast and rich inputs, which like a friend, people have lighted and instituted as a prime and divine power with high praise and celebrations since the earliest times.

स हि द्युभिर्जनानां हाता दस्य बाह्वः ।

वि हव्यमग्निरानुषग्भगा न वारमृण्वति ॥ २ ॥

2. *Sa hi dyubhir janānām hotā dakṣasya bāhvoḥ. Vi havyam-agnirānuṣag-bhago na vāramṛṇvati.*

With light and power, and with holy acts, Agni, highpriest of humanity, giver of the strength of arms, bears our inputs to the divinities of nature and, like a friend, brings us cherished gifts of nature and Divinity.

Agni makes the development and achievement possible like Bhaga, excellence incarnate.

अ॒स्य स्ताम॑ म॒घानः॑ स॒ख्य वृ॒द्धशा॑चिषः ।

वि॒श्वा यस्मि॑न्तुवि॒ष्वणि॑ स॒मय॑ शु॒ष्ममा॑दधुः ॥ ३ ॥

3. *Asya stome maghonaḥ sakhye vṛddhaśociṣaḥ.*
Viśvā yasmin tuviṣvaṇi samarye śuṣmamādadhuḥ.

In the song and celebration of this mighty power of excellence, in the friendship of this lord of high light and majesty, in this roaring power and energy, in this noble master of wealth and all round prosperity, Agni, in which all mankind place their faith and trust, let us all abide, invest, preserve and develop our power and potential, and from this let us receive our strength and fragrance of life.

अ॒था ह्य॑ग्न॒ एषां॑ सु॒वीय॑स्य म॒हना॑ ।

तमि॒द्य॒हं न॑ रा॒दसी॑ परि॒ श्रवा॑ ब॒भूव॑तुः ॥ ४ ॥

4. *Adhā hyagna eṣāṁ suvīryasya maṇhanā.*
Tamidyahvaṁ na rodasī pari śravo babhūvatuh.

Agni, lord refulgent of power and glory, bless these heroes with the gifts of strength and noble valour. As the heaven and earth go round that mighty sun in orbit and homage, so do the honour and valour of life's dynamics move round you.

नू न॒ एहि॑ वा॒यम॒ग्ने गृ॑णा॒न आ॑ भ॒र । य व॑यं य च॑ सू॒र्यः
स्व॒स्ति धा॑म॒ह स॒चा॒तधि॑ पृ॒त्सु ना॑ वृ॒ध ॥ ५ ॥

5. *Nū na ehi vāryamagne gṛṇāna ā bhara.* *Ye vayan ye cha sūryaḥ svasti dhāmahe sacotaidhi prtsu no vṛdhe.*

Agni, come and bless us now as ever, come roaring, rejoicing and joining our celebration, bring us the gifts we cherish. All of us here and all the brilliant brave wholly dedicated to you pray for peace and joy. Come as a friend, our own, promote and advance us in the battles of life's dynamics.

Mandala 5/Sukta 17

Agni Devata, Puru Atreya Rshi

आ यज्ञद॑व॒ म॒त्य॑ इ॒त्था तव्यांस॑मू॒तय॑ ।

अ॒ग्निं कृ॒त स्व॑ध्व॒र पू॒रु॒री॒ळी॒ताव॑स ॥ १ ॥

1. *Ā yajñairdeva martya itthā tavyāṁsamūtaye.*
Agniṁ kṛte svadhvare pūrurīṭītāvase.

Come Agni, generous self-refulgent life of the world, the entire humanity thus, having organised holy projects of peace and non-violence, invokes and invites you, potent power, with yajnas for the sake of protection and advancement in knowledge, power and achievement.

अस्य॑ हि स्वय॑शस्तर आ॒सा वि॒धम॑न्मन्य॑स ।

तं नाकं॑ चि॒त्रशा॑चिषं म॒न्दं प॒रा म॑नी॒षया॑ ॥ २ ॥

2. *Asya hi svayaśastara āsā vidharman manyase.*
Taṁ nākaṁ citraśociṣaṁ mandraṁ paro manīṣayā.

O man, honourable in your own right by your own virtue, dedicated to your particular duties of Dharma, with best of thought and mind, with your words of mouth, for sure, praise that Agni, bliss beyond suffering, wonderfully brilliant, charming and gracious,

and supreme over all.

अस्य वासा उ अचिषा य आयुक्त तुजा गिरा ।
दिवा न यस्य रतसा बृहच्छाचन्त्यचयः ॥ ३ ॥

3. *Asya vāsā u arciṣā ya āyukta tujā girā.*
Devo na yasya retasā br̥hacchocantyarcayaḥ.

O man, blest with the holy speech of communion and the divine light of this Agni, by whose energy-showers streams of adoration shine all round widely like rays of the sun, by that same holy light and divine speech destroy the want and suffering of existence.

अस्य कत्वा विचतसा दस्मस्य वसु रथ आ ।
अथा विश्वासु हव्या ग्निवि ऽ प शंस्यत ॥ ४ ॥

4. *Asya kratvā vicetaso dasmasya vasu ratha ā.*
Adhā viśvāsu havyo'gnirvikṣu pra śasyate.

By the yajna and holy action of this brilliant generous power, creators of positives and destroyers of negatives, men of wisdom and discernment, achieve wealth and circulation of wealth by modes of transport and communication. And then Agni, venerable power for development, is valued and honoured among all human habitations.

नू न इद्धि वायमासा सचन्त सूरयः । ऊजा नपादभिष्टय
पाहि शुग्धि स्वस्तय उतधि पृत्सु ना वृध ॥ ५ ॥

5. *Nū na iddhi vāryamāsā sacanta sūrayaḥ. Ūrjo*
napādabhiṣṭaye pāhi śagdhi svastaya utaidhi
pr̥tsu no vṛdhe.

Brave men of knowledge, wisdom and brilliance study, produce and bring us cherished gifts of Agni, fire

and electricity, gifts of divinity, by word of mouth and steady application. Agni, O power of permanence, for all our good, protect and promote energy, be strong and strengthen us for all our good and well-being, and stand by us for our success and advancement in our battles of the business of life.

Mandala 5/Sukta 18

Agni Devata, Dvita Mrktavaha Atreya Rshi

पातरग्निः पुरुषिया विशः स्तवतातिथिः ।

विश्वानि या अमत्या हव्या मतषु रण्यति ॥ १ ॥

1. *Prātaragniḥ purupriyo viśaḥ stavetātithiḥ.
Viśvāni yo amartyo havyā marteṣu raṇyati.*

Let Agni, beloved of all people, freely roaming around as a visitor, be welcomed and honoured early morning, the immortal spirit and power which pervades, energises and beatifies all acts and things worth doing, giving and receiving among the mortals.

द्विताय मृक्त्वाहस स्वस्य दस्य मंहना ।

इन्दुं स धत्त आनुषक्स्ताता चित्त अमत्य ॥ २ ॥

2. *Dvitāya mṛktavāhase svasya dakṣasya maṁ-
hanā. Induṁ sa dhatta ānuṣak stotā citte amartya.*

Agni, immortal spirit and power, by virtue of the grandeur of your own potential bring light and sweetness, power and prosperity for dvita, dedicated celebrant twice born, educated and cultured, who loves free knowledge and bears the knowledge and power for your service only.

तं वा दीघायुशाचिषं गिरा हुव मघानाम ।

अरिष्टा यषां रथा व्यश्वदाव तियत ॥ ३ ॥

3. *Tam vo dirghāyusociṣaṁ girā huve maghonām.
Ariṣṭo yeṣāṁ ratho vyaśvadāvannīyate.*

O dedicated celebrants, for you with holy words of prayer I invoke Agni, harbinger of light and power, good health and long age, that presiding power of yajna, that welcome visitor. O lord giver of speed, power and progress, Agni, I pray for them whose chariot, blest with light, power and prosperity as they are, rolls on unchallenged.

चित्रा वा यषु दीधितिरास पुक्था पान्ति य ।

स्तीर्णं बहिः स्वर्णर् श्रवांसि दधिर् परि ॥ ४ ॥

4. *Citrā vā yeṣu dīdhitirāsannukthā pānti ye.
Stīrṇaṁ barhiḥ svarṇare śravāṁsi dadhire pari.*

Who are the holy visitors like Agni? Who are the dedicated celebrants and yajnic devotees of Agni? Those in whom the light of Divinity shines bright and various, who preserve and promote holy songs of dedication and pursue yajnic actions, and who spread holy grass on the vedi, propagate knowledge, and bear and offer holy materials in yajnic projects of love and non-violence among people for the sake of peace and ultimate freedom of salvation.

य म पञ्चाशतं ददुरश्वानां सधस्तुति । द्युमदग्न महि श्रवा
बृहत्कृधि मघानां नृवदमृत नृणाम ॥ ५ ॥

5. *Ye me pañcāśataṁ daduraśānāṁ sadhastuti.
Dyumadagne mahi śravo bṛhatkṛdhi magho-nām
nṛvadamṛta nṛṇām.*

Those who give me fifty modes of speed and progress in life alongwith their description and words of thanks to Divinity, for those men of power and excellence among the leaders of humanity, O lord of light and heavenly knowledge, Agni, spirit of immortality, just like a human friend and leader, create and bring honour and glory of vast and universal order.

Mandala 5/Sukta 19

Agni Devata, Vavri Atreya Rshi

अभ्यवस्थाः प जायन्त प ववव विशिक्त ।

उपस्थ मातुवि चष्ट ॥ १ ॥

1. *Abhyavasthāḥ pra jāyante pra vavrervavriściketa.*
Upasthe māturvi caṣṭe.

For the man of attainment, adverse circumstances do arise. Let the man in the real situation accept this eventuality. And then, let him be close to mother Divinity for light and rise to face it successfully.

जुहुर वि चितयन्ता निमिषं नृम्णं पान्ति ।

आ दृ हां पुरं विविशुः ॥ २ ॥

2. *Juhure vi citayanto'nimiṣaṁ nṛmṇaṁ pānti.*
Ā dṛḥhāṁ puram vivishuḥ.

Those who challenge adverse circumstances and sit by Agni, light of Divinity, day and night without a wink of sleep, they enter the adamantine city celestial.

आ श्वत्रयस्य जन्तवा द्युमद्वधन्त कृष्टयः ।

निष्कगीवा बृहदुक्थ एना मध्वा न वाजयुः ॥ ३ ॥

3. *Ā śvaitreyasya jantavo dyumadvardhanta
kr̥ṣṭayaḥ. Niṣṭgarīvo br̥haduktha enā madhvā na
vājayuḥ.*

Living beings of spatial waters, common men on earth, the man wearing a golden necklace, and the priest chanting loud hymns, loving and wanting food and energy sweet as honey, all grow by the energy of vital fire and, with holy chant and yajnic action, develop the light and power of brilliant Agni.

पि॒यं दु॒ग्धं न का॒म्यम॒जामि जा॒म्याः स॒चा ।
घ॒मा न वा॒जज॒ठरा द॒ब्धः श॒श्वता॒ दभः ॥ ४ ॥

4. *Priyaṁ dugdhaṁ na kāmīyam-ajāmi jāmyoḥ sacā.
Gharmo na vājajatharo'dabdhāḥ śaśvato dabhaḥ.*

Friend and associate of heaven and earth, intrepidable, eternal, dynamic, like the vital fire of the body which assimilates all it receives for energy, I, living fire of existence, receive and assimilate all I love as delicious milk and remain unconquered.

की॒ळ ॥ र॒श्म आ भु॒वः सं भ॒स्मना वा॒युना॒ ववि॒दानः । ता
अ॒स्य स॒न्धृष॒जा न ति॒ग्माः सु॒सं॒शिता व॒ या व॒ ण॒स्थाः ॥ ५ ॥

5. *Krīḷanno raśma ā bhuvāḥ saṁ bhasmanā vāyunā
vevidānaḥ. Tā asya sandhr̥ṣajō na tigmāḥ
susam̐sitā vakṣyo vakṣaṇesthāḥ.*

Agni, radiant as rays of the sun, sporting with the wind and self-declaring with heat and ash, come and be good to us, and so too may be those potent flames of yours, fierce, fiery, sharp and penetrating, fully collected and intensified in form in vehicles and batteries for transport and communication.

Mandala 5/Sukta 20*Agni Devata, Prayaswantah Atreyah Rshis***यमग्र वाजसातम् त्वं चिन्मन्यस रयिम ।****तं ना गीभिः श्रवाय्यं दवत्रा पनया युजम् ॥ १ ॥**

1. *Yamagne vājasātama tvaṁ cinmanyase rayim.
Taṁ no gīrbhiḥ śravāyyaṁ devatrā panayā yujam.*

Agni, scholar of eminence, expert in matters of food, energy, success and victory in the affairs of life, whatever you think is the real wealth worthy to be heard of, acknowledged, and, accepted for application as friendly and companionable power, speak to us among the generous and illuminative divines in words of truth in faith with admiration.

य अग्र नरयन्ति त वृद्धा उगस्य शर्वसः ।**अप द्वषा अप ह्वरा न्यवतस्य सश्चिर ॥ २ ॥**

2. *Ye agne nerayanti te vṛddhā ugrasya śavasah.
Apa dveṣo apa hvaro'nyavratasya saścire.*

Agni, these senior dedicated devotees of yours, who take to the strength of your power and passion for truth, do not waver in their faith, they keep away from malice, crookedness, double dealing and tortuous behaviour.

हातारं त्वा वृणीमह गृह तस्य सार्धनम् ।**यज्ञर्षु पूर्व्य गिरा पयस्वन्ता हवामह ॥ ३ ॥**

3. *Hotāram tvā vṛṇīmahe'gne dakṣasya sādha-nam.
Yajñeṣu pūrvyāṁ girā prayasvanto havā-mahe.*

Agni, we opt for dedication to you, original

yajaka, generous giver, agent and instrument of strength and success, and, creatively endeavouring in our yajnic programmes, we invoke and invite you with the holy voice of faith.

इत्था यथा त ऊतय सहसावन्दिवदिव । राय ऋताय सुकता
गाभिः ध्याम सध्रमादा वीरः स्याम सध्रमादः ॥ ४ ॥

4. *Itthā yathā ta ūtaye sahasāvan divedive. Rāya ṛtāya sukrato gobhiḥ śyāma sadhamādo viraiḥ śyāma sadhamādaḥ.*

O lord giver of strength and light of life, enlighten us so that we may, under your protection, advance on way to wealth and rectitude day by day, and by our words and voice be your companions and co-dwellers in the home, blest with brave children.

Mandala 5/Sukta 21

Agni Devata, Sasa Atreya Rshi

मनुष्वत्त्वा नि धीमहि मनुष्वत्समिधीमहि ।
अग्रं मनुष्वदङ्गिरा दवान्दवयुत यज ॥ १ ॥

1. *Manuṣvattvā ni dhīmahi manuṣvat-samidhī-mahi. Agne manuṣvadaṅgiro devān-devayate yaja.*

Agni, light of life, like a living human presence we meditate on you. Like a living human power, we enkindle, serve and develop you. O breath of life, Angira, like a human power and sagely presence, inspire the brilliant and generous sages with the light of life for the sake of those who love the divinities.

त्वं हि मानुषं जनं गृह्यसि ।
स्रुचस्त्वा यन्त्यानुषक्सुजातं सपिरासुत ॥ २ ॥

2. *Tvaṁ hi mānuṣe jane'gne suprīta idhyase.
Srucastvā yantyānuṣak sujāta sarpirāsute.*

Agni, fire of life, loved and kindled, you shine and blaze in the human community. Excellent in form and beauty by birth and nature you are, and ladles full of ghrta move to you in love and faith and, on the oblations of ghrta, you rise and shine among humanity.

त्वां विश्वं सृजार्षसा द्रवासां दूतमकत ।

सृपयन्तस्त्वा कव यज्ञषु द्वमीळत ॥ ३ ॥

3. *Tvāṁ viśve sajoṣaso devāso dūtamakrata.
Saparyantastvā kave yajñeṣu devamīlate.*

All the divine powers of nature and all brilliant sages of humanity in one accord, with love and reverence for you, install you as the conductor and carrier of their yajna forward. Serving you, O visionary of poetic excellence, they honour and worship you as a divine power in their yajnas of creative and corporate projects.

द्वं वा दवयुज्यया ग्रिमीळीत मत्यः । समिद्धः शुक
दीदिहृतस्य यानिमासदः ससस्य यानिमासदः ॥ ४ ॥

4. *Devam vo devayajyayā'gnimīlīta martyaḥ.
Samiddhaḥ śukra dīdihyrtasya yonimāsadaḥ
sasasya yonimāsadaḥ.*

O sages and scholars, with your service in yajnas of love and non-violence in honour of the divinities of nature and noble humanity, man serves and worships the generous and radiant Agni. O radiant power and presence, Agni, pure and potent, lighted and raised to the full, shine on, illuminate the truth of existence and

the flow of life from the particle onward and reveal the chain of cause and effect in the process of evolution.

Mandala 5/Sukta 22

Agni Devata, Vishvasama Atreya Rshi

प विश्वसाम त्रिवदच्चा पावकशाचिष ।

या अध्वरष्वीड्या हाता मन्दतमा विशि ॥ १ ॥

22. *Praviśvasāmannatrivadarācā pāvakasociṣe.
Yo adhwareṣvīdyā hotā mandratamo viśi.*

O vishvasaman, master of all world power and property, songs of praise and prayer, peace and tranquillity, shine, illuminate, develop, honour and sing in celebration of Agni, blazing as fire, pure and potent power and presence of nature and humanity, yajaka, creator and giver, most enlightened and blissful among people, worthy of song and celebration in yajnic projects. Celebrate Agni like Atri, man of vast knowledge and freedom from suffering.

न्य॑ग्निं जा॒तव॑दसं दधा॒ता द॒वमृ॑त्विज॑म् ।

प य॒ज्ञ ए॒त्वानु॑षग॒द्या द॒वव्य॑चस्तमः ॥ २ ॥

2. *Nyagnim jātavedasam dadhātā devamṛtvijam.
Pra yajña etvānuṣagadyā devavyacastamaḥ.*

Hold on to Agni, meditate, worship the power omnipresent in things born, generous Divinity, cosmic yajaka in seasons of time, holiest friend and companion, haven and home of divinities such as earth and heaven, and ultimately the power that winds up the cosmic game. May that Power and Presence, most intimate, reveal Itself in the heart, the friend, the Self.

चिकित्विन्मनसं त्वा द्रवं मर्तास ऊतय ।

वरण्यस्य त वस इयानास' अमन्महि ॥ ३ ॥

3. *Cikitvinmanasam tvā devaṁ martāsa ūtaye.*
Vareṇyasya te'vasa iyānāso amanmahi.

Agni, refulgent lord of life and giver of light, we mortals, approaching the generous lord of supreme intelligence worthy of choice for protection and enlightenment, meditate on your presence and pray for the favour of your grace.

अग्र चिकिद्ध्यस्य न इदं वचः सहस्य । तं त्वा सुशिप
दम्पत स्तामवधन्त्यत्रया गीभिः शुम्भन्त्यत्रयः ॥ ४ ॥

4. *Agne cikiddhyasya na idaṁ vacaḥ sahasya. Tam*
tvā suśipra dampate stomairvardhan-tyatrayo
gīrbhiḥ śumbhantyatrayaḥ.

Agni, giver of strength and courage, listen to this word of our prayer for light, protection and advancement. O lord of gracious visor and presiding power of the home and family, celebrants free from three kinds of suffering, of body, mind and soul, exalt you with songs of celebration, supplicants free from three kinds of passion, hate, anger and greed, adore you with words of worship.

Mandala 5/Sukta 23

Agni Devata, Dyumna Vishvacharshani Atreya Rshi

अग्र सहन्तमा भर द्युम्नस्य पासहा रयिम ।

विश्वा यश्चर्षणीरभ्याइसा वाजेषु सासहत ॥ १ ॥

1. *Agne sahintamā bhara dyumnasya prāsahā*
rayim. Viśvā yaścarṣaṇīrabhyā sā vājeṣu sāsahat.

Agni, commander of honour, power and majesty, bring us that wealth of strength and courage of the conviction, honour and dignity most forbearing, challenging and victorious which may instantly face, fight and overthrow all the opposing forces against humanity in the battles of life.

तमग्रं पृतना॒षहं र॒यिं स॒हस्व॒ आ भर ।

त्वं हि स॒त्या अ॒द्भुता दा॒ता वा॒जस्य॒ गाम॑तः ॥ २ ॥

2. *Tamagne pṛtanāṣaḥaṁ rayiṁ sahasva ā bhara.*
Tvaṁ hi satyo adbhuto dātā vājasya gomataḥ.

Agni, commander of valour and power, forbearing, challenging and victorious, bring us that overwhelming wealth of fighting force and stability which may face and overthrow the opposing forces of the enemy. You are the pillar of truth indispensable, wonderful, generous giver of food, energy and endurance, wonderful and in possession of cows, lands and the right language of communication.

वि॒श्व॒ हि त्वा॒ स॒जा॒षसा॒ जना॑सा वृ॒क्तब॑हिषः ।

हा॒ता॒रं स॒द॒सु पि॒यं व्य॑न्ति वा॒या पु॒रु ॥ ३ ॥

3. *Viśve hi tvā sajoṣaso janāso vṛktabarhiṣaḥ.*
Hotāraṁ sadmasu priyaṁ vyanti vāryā puru.

Agni, all people, all friendly and allied forces ready in arms for the call, come and make choice offers of things required, without reservation, to you, host and yajaka, dear most welcome in homes and seats of government.

स हि॒ष्मा वि॒श्वच॑षणि॒र्भिमा॑ति॒ सहा॑ द॒ध । अ॒ग्र ए॒षु त॒य॒ष्वा
र॒व । शु॒क दी॑दिहि द्यु॒म॒त्पा॒वक॑ दी॒दिहि ॥ ४ ॥

4. *Sa hi śmā viśvacarṣaṇirabhimāti saho dadhe.
Agni eṣu kṣayeṣvā revannaḥ śukra dīdhi dyumat
pāvaka dīdhi.*

Agni, that all watchful commander of the world brings us challenging strength and victorious force. Agni, light of life and ruler of the world, in these homes and places, shine, lord of wealth, shine for us, fire pure and light illuminating, shine in command of the wealth and honour of humanity.

Mandala 5/Sukta 24

*Agni Devata, Bandhu, Subandhu, Shrutabandhu,
Viprabandhu Gopayana or Laupayana Rshis*

अग्र त्वं ना अन्तम उत त्राता शिवा भवा वरूथ्यः ॥ १ ॥

1. *Agne tvam no antama uta trātā śivo bhavā
varūthyah.*

Agni, lord of light, fire of life, you are our closest friend and saviour. Be good and gracious, the very spirit and security of the home for the inmates.

वसुर्ग्निवसुश्रवा अच्छा नक्षि द्युमत्तमं रयिं दाः ॥ २ ॥

2. *Vasuragnir-vasuśravā acchā nakṣi dyumatta-
maṁ rayiṁ dāh.*

Agni, you are the home and shelter of the world. Pure and purifier, you create and give the food for life and energy, wealth and honour. Give us the food, energy and light of life. Come and pervade this home as the very spirit and security.

स ना बाधि श्रुधी हवमुरुष्या णा अघायतः समस्मात् ॥ ३ ॥

3. *Sa no bodhi śrudhī havamuruṣyā ṇo aghāyataḥ samasmāt.*

Such is Agni. May the lord awaken us, listen, enlighten us. Hear our prayer, save us from all sin. We want no sin. We love no sin and evil.

तं त्वा शाचिष्ठ दीदिवः सुम्नाय नूनमीमह सखिभ्यः ॥ ४ ॥

4. *Tam tvā śociṣṭha dīdivaḥ sumnāya nūnamīmahe sakhibhyaḥ.*

Lord most pure and purifying, light of illumination, with all our friends, for sure, we pray to you for peace and life's well being.

Mandala 5/Sukta 25

Agni Devata, Vasuyavah Atreya Rshis

अच्छा वा अग्निमवस दवं गांसि स न वासुः ।

रासत्पुत्र ऋषूणामृतावा पषति द्विषः ॥ १ ॥

1. *Acchā vo agnimavase devaṁ gāsi sa no vasuḥ. Rāsat putra ṛṣūṇāmṛtāvā parṣati dviṣaḥ.*

Sing well of Agni, light of Divinity, with enthusiasm, for your protection and progress. He, spirit of truth and rectitude, who inspires the sages with the light of truth and life's stability may, we pray, give us wealth and stability. Agni is a saviour as a son is, overcomes hate and enmity and takes us across the seas of life.

स हि सत्या यं पूव' चिह्वासश्चिद्यमीधिर ।

हातारं मन्दजिह्वमित्सुदीतिभिविभावसुम ॥ २ ॥

2. *Sa hi satyo yaṁ pūrve cid devāsaścid yaṁādhire.
Hotāraṁ mandrajihvamit sudītibhirvibhāvasum.*

That alone is true, unquestionable and inviolable whom the seniors and brilliant sages kindle and install on the vedi, the leader and ruler, liberal giver and host of yajna, sweet and serious of tongue and commander of wealth and splendour by virtue of his innate light and flames of holy fire.

(Swami Dayananda applies this mantra to the choice and investiture of a ruler.)

स ना धीती वरिष्ठया श्रष्ठया च सुमत्या ।
अग्रं राया दिदीहि नः सुवृक्तिभिर्वरण्य ॥ ३ ॥

3. *Sa no dhītī variṣṭhayā śreṣṭhayā ca sumatyā. Agne
rāyo didīhi naḥ suvṛktibhir-vareṇya.*

Agni, O lord of our love and choice, life of life, light of the world, give us the stability of mind and intelligence and, alongwith the highest, choicest and best thought and understanding, kindle and bring us splendid wealth with do's and don'ts of holy teaching.

अग्निद्वेषु राजत्यग्निमत'ष्वाविशन ।
अग्निना'हव्यवाहनां ग्निं धीभिः संपयत ॥ ४ ॥

4. *Agnirdeveṣu rājatyagnir-marteṣvāvīsan.
Agnirno havyavāhano'gnim dhībhiḥ saparyata.*

Agni, life of life, light of existence, revealing intelligence, natural energy, leading light, pervades, energises, inspires, shines, illuminates and enlightens as it is present in divinities such as earth, and nobilities such as scholars and sages, and vibrates in all mortals.

O scholars and sages, serve, pursue, and develop Agni with the best of your intelligence and understanding.

अ॒ग्निस्तुवि॒श्रवस्तमं॑ तुविब॒ह्माणमुत्त॑मम् ।

अ॒तूर्तं^१ श्राव॒यत्पतिं॑ पु॒त्रं द॑दाति द॒ाशुष॑ ॥ ५ ॥

5. *Agnis-tuviśravastamaṁ tuvibrahmāṇamuttamam.
Atūrtam śrāvayatpatiṁ putraṁ dadāti dāśuṣe.*

Agni, generous light of yajna, gives to a liberal yajaka and man of charity progeny fond of study and listening, abundant in food and wealth, widely read in sacred lore, most virtuous and invincible, who brings honour and glory to the parents.

अ॒ग्निर्द॑दाति स॒त्पतिं॑ स॒साह॒ या यु॒धा नृ॒भिः ।

अ॒ग्निर॒त्यं रघु॑ष्यदं ज॒तार॑म॒परा॒जित॑म ॥ ६ ॥

6. *Agnirdadāti satpatiṁ sāsāha yo yudhā nṛbhiḥ.
Agniratyam raghuṣyadam jetāramaparājitam.*

Agni, lord of light and ruler, gives us a leader, ruler, and progeny who protects and supports the good, who fights and wins over evil with arms and forces, and to this invincible victor he gives transport and communications of fastest efficiency.

यद्वाहि॑ष्ठं तद॒ग्नय॑ बृ॒हद॑च वि॒भावसा॑ ।

महि॑षीव॒ त्वद॑यिस्त्वद्वाजा॒ उदी॑रत ॥ ७ ॥

7. *Yad vāhiṣṭham tadagnaye bṛhadarca vibhāvaso.
Mahiṣīva tvad rayistvad vājā udīrate.*

The fastest transport, fastest communication, lightning adoration is for Agni, lord of light and power. Shine high and wide and intense, blazing power, and as all greatness and grandeur flows from you, so do all

wealth, all energy and all victories flow from you.

तव द्युमन्ता अचया गार्वाच्यत बृहत ।
उता तं तन्यतुयथा स्वाना अत त्मना दिवः ॥ ८ ॥

8. *Tava dyumanto arcayo grāvevocyate bṛhat.*
Uto te tanyaturyathā svāno arta tmanā divaḥ.

Blazing are your flames of fire, radiant your rays of light. Your identity is proclaimed like rumble of the cloud, and your voice like thunder and lightning radiates from heavens by itself.

एवाँ अग्निं वसूयवः सहसानं ववन्दिम ।
स ना विश्वा अति द्विषः पषा पावव सुक्रतुः ॥ ९ ॥

9. *Evāñ agniṁ vasūyavaḥ sahasānaṁ vavandima.*
Sa no viśvā ati dviṣaḥ paṣaṇnāveva sukratuḥ.

Thus do we, aspiring for wealth and power, adore and celebrate you, lord of forbearance, challenge and victory. May Agni, omnipotent lord of holy action, save us and, like a boat over seas, help us cross over all hate and enmity of the world.

Mandala 5/Sukta 26

Agni Devata, Vasuyavah Atreya Rshis

अग्र पावक रचिषा मन्दया देव जिह्वया ।
आ दुवान्वी यति च ॥ १ ॥

1. *Agne pāvaka rociṣā mandrayā deva jihvayā.*
Ā devān vakṣi yakṣi ca.

Agni, light of Divinity, fire of life, generous and brilliant giver of knowledge and enlightenment, with a sweet and lustrous tongue, bright and blissful, you bear

and bring the divinities of nature and nobilities of humanity to the vedi and serve them from here with light and energy.

तं त्वा घृतस्त्रवीमह चित्रभाना स्वद्दृशम ।

दुवाँ आ वीतय वह ॥ २ ॥

2. *Tam tvā ghṛtasnavīmahe citrabhāno svaḍḍrśam.*
Devāñ ā vītaye vaha.

Agni, pure and purifier, light of fire feeding on ghrta, showerer of life's beauty and grace, shining with manifold lustre, indeed the very light and bliss of heaven, we pray: With a sweet and lustrous tongue of flame full of bliss, bring for us the nobilities and divinities of nature and humanity for a feast of pleasure and enlightenment and serve them with love and reverence.

वीतिहात्रं त्वा कव द्युमन्तं समिधीमहि ।

अग्रं बृहन्तमध्वर ॥ ३ ॥

3. *Vitihotram tvā kave dyumantaṁ samidhīmahi.*
Agne brhantaṁ-adhvare.

Agni, creative visionary of the light of heaven, in our yajnic project of love and non-violence, we invoke and enkindle you, universally great, self-refulgent and giver of the gifts of peace and enlightenment.

अग्र विश्वभिरा गहि देवभिहव्यदातय ।

हातारं त्वा वृणीमह ॥ ४ ॥

4. *Agne viśvebhirā gahi devebhir-havyadātaye.*
Hotāraṁ tvā vṛṇīmahe.

Agni, light and fire of yajna, spirit of creation

and cooperation, come with all the divinities and nobilities of nature and humanity for the presentation of the fruits of yajnic creation. We elect and invite you as the presiding priest and the chief yajaka.

यजमानाय सुन्वत आग्रं सुवीर्यं वह ।

द्वरा सत्सि ब्रहिषि ॥ ५ ॥

5. *Yajamānāya sunvata āgne suvīryam vaha.*
Devairā satsi barhiṣi.

Agni, giver of the prizes of yajna, come with the divinities, sit with the nobilities on the holy grass in the holy assembly, bearing noble vigour and splendour for the host of yajna who prepares and offers the pleasure and power of peace and excellence in the yajna and bless him and all.

समिधानः सहस्रजिदग्रं धर्माणि पुष्यसि ।

द्वानां दूत उक्थ्यः ॥ ६ ॥

6. *Samidhānaḥ sahasrajidagne dharmāṇi puṣyasi.*
Devānaṁ dūta ukthyaḥ.

Agni, burning and blazing, winning a thousand forces over, you protect and promote the universal values of knowledge and practical conduct in cooperation. Surely you are the adorable harbinger of the bounties of God and nature for humanity.

न्यग्निं जातवदसं हात्रवाहं यविष्ठयम् ।

दधाता देवमृत्विजम् ॥ ७ ॥

7. *Nyagniṁ jātavedasaṁ hotravāham yaviṣṭhyam.*
Dadhātā devam-rtvijam.

Hold on to Agni, light and fire of life, pervasive

in all things in existence, bearer of yajna fragrance, most youthful energy, and divine yajaka of nature and humanity.

प य॒ज्ञ ए॒त्वानु॑षग॒द्या द॒वव्य॑चस्तमः ।

स्तृ॒णीत॑ ब॒हिरा॒सद॑ ॥ ८ ॥

8. *Pra yajña etvānuṣagadyā devavyacastamaḥ.
Strñīta barhirāsade.*

May the yajna, creative and fragrant activity of mankind and nature, spread around in due order and reach the bounds of divinities pervasive unto the ends of the expansive universe. Come ye devout performers, spread the holy grass for the yajnas and expansion of the fire and fragrance.

एदं म॒रुता॑ अ॒श्विना॑ मि॒त्रः सी॑दन्तु वरु॒णः ।

द॒वासः॑ सव॒या वि॒शा ॥ ९ ॥

9. *Edaṁ maruto aśvinā mitraḥ sīdantu varuṇaḥ.
Devāsaḥ sarvayā viśā.*

May the Maruts, dynamic leaders, Ashvins, complementary powers like teachers and preachers, friends, Varuna, judges, and brilliant nobilities with all the people come, and sit on this vedi for yajna.

Mandala 5/Sukta 27

*Agni and Indra-Agni Devata, Tryaruna Traivrshna,
Trasadasyu, Paurukutsa, Ashva-medha Bharata, or Atri
Bhauma Rshis*

अन॑स्वन्ता॒ सत्प॑तिमामह॒ म गा॒वा च॒त्ति॒ष्ठा असु॑रा म॒घानः॑ ।

त्र॒वृ॒ष्णा अ॒ग्न द॒शभिः॑ स॒हस्र॑व॒श्वान॑र॒ त्र्य॒रुण॑श्चिकत ॥ १ ॥

1. *Anasvantā satpatirmāmahe me gāvā cetiṣṭho asuro maghonaḥ. Traivṛṣṇo agne daśabhiḥ sahasrair-vaiśvānara tryaruṇāściketa.*

Agni, life and leader of humanity, the Lord, protector and sustainer of the true and the good, giver of higher knowledge, mighty powerful and dear as breath of life, shower of bliss for and from the earth and heaven and the sky, commanding existence, omniscience and beatitude, has blest me with tens, hundreds and thousands of cows and transports. I honour and exalt the lord of all wealth and power and pray the lord may know my people and my gifted power and potential and protect the same.

या मं शता च विंशतिं च गानां हरीं च युक्ता सुधुरा ददाति ।
वश्वानर सुष्टुता वावृधाना गृ यच्छ त्र्यरुणाय शम ॥ २ ॥

2. *Yo me śatā ca viṁśatiṁ ca gonām harī ca yuktā sudhurā dadāti. Vaiśvānara suṣṭuto vāvṛ-dhāno'gne yaccha tryaruṇāya śarma.*

Agni, life and light pervasive in the world, leader of entire humanity, honoured, exalted and exalting in the universe, you give me teams of twenty and hundred cows and horses yoked to well structured and firmly balanced chariots, pray give a happy and comfortable home for the man aspiring for the truth, beauty and goodness of life.

एवा त अग्र सुमतिं चकाना नविष्ठाय नवमं त्रसदस्युः । या
म गिरस्तुविजातस्य पूवीयुक्तनाभि त्र्यरुणा गृणाति ॥ ३ ॥

3. *Evā te agne sumatiṁ cakāno naviṣṭhāya navamaṁ trasadasyuḥ. Yo me girastuvijātasya pūrvīryukte-nābhi tryaruṇo grṇāti.*

O lord of light and life, Agni, thus does Trasadasyu, the man terror for the wicked, aspiring for favour of your attention and kindness, Tryaruna, blest with physical health, mental insight and spiritual vision, with concentrative mind sings anew in praise of you, lord ever fresh and most youthful, who 'for me (i.e. Trasadasyu, Tryaruna) reveal the ancient and eternal Word of omniscient awareness'.

या म॒ इति॑ प॒वाच॑त्य॒श्वम॑धाय॒ सूर्य॑ ।

दद॑द्दृ॒चा स॒निं य॒त दद॑न्म॒धामृ॑ताय॒त ॥ ४ ॥

4. *Yo ma iti pravocatyaśvamedhāya sūraye.
Dadadṛcā sanim yate dadanmedhāmṛtāyate.*

“Who for me reveals the ancient and eternal Word...”, whoever speaks thus in homage to Agni in the interest of the social order of the world and for advancement of the brave, enlightened people, to him, endeavouring with holy chant, may Agni give wealth, to him, aspiring for truth and rectitude, may the lord grant the light of divine intelligence.

यस्य॑ मा प॒रुषाः॑ श॒तमु॑द्ब्रूषयन्त्यु॒ णः॑ ।

अश्व॑म॒धस्य॒ दानाः॒ सामा॑इव॒ त्रा॒शिरः॑ ॥ ५ ॥

5. *Yasya mā paruṣāḥ śatamuddharṣayantyu-kṣaṇaḥ.
Aśvamedhasya dānāḥ somā iva tryāśiraḥ.*

The loud and bold voices, creative acts and generous gifts of 'ashvamedha', national yajna in relation to threefold programmes for life, environment and energy, like a drink of soma, give me pleasure in a hundred ways.

इन्द्राग्नी शतदान्यश्वमध सुवीर्यम ।

त्रं धारयतं बृहद्विवि सूर्यमिवाजरम ॥ ६ ॥

6. *Indragnī śatadāvnyaśvamedhe suvīryam.*
Kṣatram dhārayataṁ brhad divi sūryamivājaram.

May Indra and Agni, knowledge and power, force of law and enlightenment, generous and giving in a hundred ways, in this ashvamedha yajna, i.e., non-violent holy plan and programme of national development and governance, enact, uphold and sustain the social order as they hold the sun in the vast heaven. Unaging, ever young harbingers of honour and valour to the system, ever fresh they are.

Mandala 5/Sukta 28

Agni Devata, Vishvavara Atreyi Rshi

समिद्धा अग्निदिवि शाचिरश्रत्पत्यङ्कुषसमुविया वि भति ।
 एति पाची विश्ववारा नमाभिद्वं इळाना हविषा
 घृताची ॥ १ ॥

1. *Samiddho agnirdivi śociraśret pratyahñuśasa-*
murviyā vi bhāti. Eti prācī viśvavārā namobhir-
devāñ ṛlānā haviṣā ghr̥tācī.

The fire of yajna, kindled and rising, reaches the light and energy in the solar sphere and, with its various and expansive lustre, extends to the dawn, and then the East. Vishvavara, laden with versatile food and energy for the world, activating nature's bounties like a yajnic ladle full of ghrta, it illuminates and showers the world with gifts of Divinity at the end of the dewy night.

स॒मि॒ध्य॒मा॒ना अ॒मृत॑स्य राज॒सि ह॒विष्कृ॑ण्वन्तं सच॒स
स्व॒स्तय॑ । वि॒श्वं स ध॑त्त द॒विणं॑ यमि॒न्वस्याति॑थ्यम॒ग्नं नि च॑
धत्त॒ इत्यु॑रः ॥ २ ॥

2. *Samidhyamāno amṛtasya rājasi haviṣkṛṇvantam
sacase svastaye. Viśvaṁ sa dhatte draviṇam
yaminvasyātithyamagne ni ca dhatta it purah.*

Agni, O light and fire of life, kindled and raised in the vedi and in the mind, you rise and shine in the midst of immortality and abide with the supplicant yajaka as a friend for his life's well being. Whoever you inspire, invigorate and, as a friend, take up under your care and protection, the person wins, holds and commands the world's wealth in existence and, since then for all time, O light divine, he offers service with complete surrender in obedience to your will like hospitality in obligation to an honoured guest.

अ॒ग्न॒ श॒ध' म॒ह॒त सा॒भ॒गाय॑ तव॒ द्यु॒म्नान्यु॑त्त॒मानि॑ सन्तु । सं
जा॒स्पत्यं॑ सु॒यम॑मा कृ॒णुष्व॑ श॒त्रूय॑ताम॒भि ति॑ष्ठा॒ महं॑सि ॥ ३ ॥

3. *Agne śardha mahate saubhagāya tava dyumnā-
nyuttamāni santu. Saṁ jāspatyam suyamamā
kṛṇuṣva śatrūyatāmabhi tiṣṭhā mahāṁsi.*

Agni, mighty power, may your highest gifts of wealth, honour and splendour be for great good fortune and well being in life. Make our homes full of conjugal bliss, well maintained with discipline and control. Help us face and fight out the greatest enemies in the conflicts of life.

समि॒द्धस्य॑ पम॒हसा॒ ग्न॒ वन्द॑ तव॒ श्रिय॑म ।

वृष॒भा द्यु॒म्नवाँ॑ अ॒सि॒ सम॑ध्व॒रब्धि॑यस ॥ ४ ॥

4. *Samiddhasya pramahaso'gne vande tava śriyam.
Vṛṣabho dyumnavāñ asi samadhvareṣ-vidhyase.*

Agni, mighty ruling power of the world, burning bright and great, I honour and adore your wealth and splendour. Valorous and generous, prosperous and majestic, you shine glorious in the yajnic projects of the world.

समिद्धा अग्र आहुत दुवान्यी । स्वध्वर ।
त्वं हि हव्यवाळसि ॥ ५ ॥

5. *Samiddho agna āhuta devān yakṣi svadhvara.
Tvam hi havyavāḷasi.*

Agni, invoked, kindled and raised to the full in light and splendour, you honour and inspire the nobilities of humanity and feed and replenish the bounties of nature. O noble power of the yajnas of love and non-violence, you are the receiver and disseminator of our oblations and you are the harbinger of the gifts of nature's bounties.

आ जुहाता दुवस्यता ग्रिं पयत्यध्वर ।
वृणीध्वं हव्यवाहनम ॥ ६ ॥

6. *Ā juhotaṭ duvasyatā'gnim prayatyadhvare.
Vṛṇīdhvam havyavāhanam.*

O man, honour and serve Agni with offers of fragrant havi in creative and developmental programmes of love and non-violence in humanity. Select, elect and serve the light and fire of life, receiver of our oblations and giver of the gifts of life and nature.

(Swami Dayananda interprets Agni as the fire

of yajna, as the scholar and teacher who gives knowledge, and as the ruler who receives, creates and distributes the wealth in the social order of humanity with love and without violence.)

Mandala 5/Sukta 29

Indra, Indra Ushana Devata, Gauriviti Shaktya Rshi

त्र्यय॒मा मनु॑षा द॒वता॑ता॒ त्री रा॑च॒ना दि॒व्या धा॑रयन्त । अच॑न्ति
त्वा म॒रुतः॑ पू॒तद॑ ऽस्त्वम॑षा॒मृषि॑रिन्दासि॒ धीरः॑ ॥ १ ॥

1. *Tryaryamā manuṣo devatātā trī rocanā divyā dhārayanta. Arcanti tvā marutaḥ pūtaḥ śāstvam aṣīr-indrāsi dhīraḥ.*

Indra, lord of power and ruling power of the world, in the holy yajna of the social order, its governance and administration, those heroes of the speed of winds honour and serve you whose strength and expertise is pure and sanctified : men of judgement and discretion who are thrice blest with full knowledge, noble action and devotion to Divinity; men of brilliance who are self-established with health of body, mind and soul, familial joy and social commitment; and men who enjoy the favour and grace of Divinity. Indra, you are their seer, philosopher and guide, imperturbable, inviolable and unchallengeable.

नु यदी॑ म॒रुता॑ म॒न्दसा॒नमा॒च॒रि॒न्दं प॒पि॒वांसं॑ सु॒तस्य॑ ।
आद॑त्त॒ वज॑म॒भि यद॑हिं ह॒पा य॒ह्वीर॑सृज॒त्स॒त्वा उ॑ ॥ २ ॥

2. *Anu yadīm maruto mandasānamārcannindram papivāṁsaṁ sutasya. Ādatta vajramabhi yadahim hannapo yahvīrasrjat sarvatā u.*

With dedication and loyalty, when the Maruts,

supportive heroes of the social order, serve and honour Indra, the ruler, happy and honourable, ruling and enjoying the state entrusted to him, then, just as the sun with thunder and lightning breaks up the clouds and releases the showers and mighty streams aflow, he too takes over the thunderbolt of law and power and, striking the serpentine demons of darkness and evil, sets the mighty streams of national energy to flow in showers and creative streams.

उ॒त ब॒ह्म॒णा मरु॒ता म अ॒स्य॒न्दुः सा॒म॒स्य॒ सु॒षु॒तस्य॒ प॒याः ।
तद्धि॒ ह॒व्यं म॒नु॒ष गा अ॒वि॒न्द॒द॒ह॒ इहिं॑ प॒पि॒वाँ इ॒न्द्रा॑ अ॒स्य ॥ ३ ॥

3. *Uta brahmāṇo maruto me asyendraḥ somasya suṣutasya peyāḥ. Taddhi havyam manuṣe gā avindad-ahann-ahim papivāñ indro asya.*

And may the Maruts, heroes of the winds, dedicated to Brahma and the Vedas and the ruling lord Indra, now drink of this soma of national honour and glory so well distilled by me. That honour and glory alone, dedicated to Divinity in yajna, for man can win cows and lands and holy wisdom, of which Indra alone is the guardian, having destroyed the forces of evil.

आ॒दा॒द॒सी वि॒तरं॑ वि ष्क॒भा॒य॒त्सं॒वि॒व्या॒नश्चि॑द्वि॒द्यस॑ मृ॒गं
कः॑ । जि॒ग॒ति॒मि॒न्द्रा॑ अ॒प॒ज॒गु॑रा॒णः प॒ति॑ श्व॒स॒न्त॒मव॑ दान॒वं
ह॑न ॥ ४ ॥

4. *Ād rodasī vitaram vi ṣkabhāyat saṁvivyānaścīd bhiyase mṛgam kaḥ. Jigartim-indro apajargurāṇaḥ prati śvasantamava dānavam han.*

And then Indra holds and firms up the earth and heaven separate and yet together pervading both with

his presence and power just like separating a fear-stricken deer and a devouring tiger by the power of his presence and holding off the demon tiger snorting fiercely.

(Compare the laws of gravitation separating and holding together in firm relationship two heavenly bodies according to their mass and distance under the presiding presence of the force of natural omnipotence.)

अध॒ क॒त्वा म॒घव॒न्तुभ्यं॑ द॒वा अनु॑ वि॒श्व॒ अद॒दुः सा॒म॒प॒य॒म ।
यत्सू॒य॑स्य ह॒रि॒तः प॒त॒न्तीः पु॒रः स॒ती॒रु॒प॒रा ए॒त॒श्च॒ कः ॥ ५ ॥

5. *Adha kratvā maghavan tubhyam devā anu viśve adaduh somapeyam. Yat sūryasya haritaḥ patantīḥ purāḥ satīruparā etaśch kaḥ.*

And further, O lord of honour and power of omnipotence, all the divinities of nature and humanity offer you the drink of soma in response to your yajnic action of systemic integration and sustenance when the various rays of the sun radiating forward all round and nourishing life stop on the planet on your behest (to feed life and drink up the sweet juices of soma).

न॒व॒ यद॑स्य न॒व॒तिं च॑ भ॒गान्त्सा॒कं व॒ज॒ण॒ म॒घ॒वा वि॒वृ॒श्च॒त ।
अ॒च॒न्ती॒न्दं म॒रु॒तः स॒ध॒स्थ॒ त्र॒ष्टु॒भ॒न् व॒च॒सा बा॒ध॒त॒ द्या॒म ॥ ६ ॥

6. *Nava yadasya navatiṃ ca bhogāntsākam vajreṇa maghavā vivṛścat. Arcantīndram marutaḥ sadhasthe traiṣṭubhena vacasā bādhata dyām.*

When Indra with thunder and lightning destroys ninety-nine serpentine strongholds of evil and darkness obstructing the light of Divinity in this world, then the Maruts, guardian forces of humanity on earth, honour

and adore the omnipotent lord with trishtubha hymns of celebration.

सखा॒ सख्य॑ अपच॒तूय॑म॒ग्नि॒रस्य॑ क॒त्वा महि॑षा त्री श॒तानि॑ ।
त्री सा॒कमि॒न्दा॒ मनु॑षः सरांसि सु॒तं पि॒बद॑ वृ॒त्रह॑त्याय॒
साम॑म ॥ ७ ॥

7. *Sakhā sakhye apacat tūyamagnirasya kratvā mahiṣā trī śatāni. Trī sākamindro manuṣaḥ sarāṁsi sutaṁ pibad bṛtrahatyāya somam.*

Agni, a friend, for a friend, Indra, alongwith Indra and the holy action of Indra, the sun, in this world soon ripens the sap in three hundred fields and forests of man, and then Indra, great and generous, drinks up the soma in order to break the clouds of rain and let the rivers flow to fill three great lakes in three worlds of heaven, earth and sky.

त्री यच्छ॒ता म॑हि॒षाणा॒मघा॒ मास्त्री॑ सरांसि म॒घवा॑ सा॒म्यापाः॑ ।
का॒रं न॒ विश्व॑ अ॒ह्वन्त॒ द्वा भर॑मि॒न्दाय॒ यदहि॑ज॒घान॑ ॥ ८ ॥

8. *Trī yacchatā mahiṣāṇāmagho māstrī sarāṁsi maghavā somyāpāḥ. Kāraṁ na viśve ahvanta devā bharamindrāya yadahin jaghāna.*

Indra, inviolable lord, commanding honour, power and excellence, when you ripen and mature three hundred great fields and forests and create and protect three great lakes of soma, all the divinities of the world invoke Indra like a great hero and offer homage since he breaks the cloud of serpentine hoards of showers.

उ॒शना॒ यत्स॑ह॒स्य॒र्यातं॑ गृ॒हमि॑न्द॒ जूजु॑वान॒भिर॑श्वः ।
व॒न्वा॒ना अ॒त्र स॒रथं॑ ययाथ॒ कुत्स॑न॒ द॒वर॑व॒नाह॒ शुष्ण॑म ॥ ९ ॥

9. *Uśanā yat sahasyairayātāṃ gr̥hamindra
jūjuvānebhiraśvaiḥ. Vanvāno atra saratham
yayātha kutsena devairavanorha śuṣṇam.*

Indra, glorious ruler, when the man of light and passion and you both come home by chariot driven by swift and robust horses, then, again with love and desire for victory, pray go with the thunderbolt and the best of the brilliancies and defend the strength and honour of the nation.

पान्यच्च॒कर्म॑वृहः॒ सूय॑स्य॒ कुत्सा॑या॒न्यद्वरि॑वा॒ यात॑व॒ कः ।
अ॒नासा॒ दस्यूँ॑रमृ॒णा व॒धन् नि॒ दु॒या॒ण आ॑वृण॒डमृ॒ध-
वा॒चः ॥ १० ॥

10. *Prānyaccakramavṛhaḥ sūryasya kustāyānyad
varivo yātave'kaḥ. Anāso dasyūñramṛṇo vadhena
ni duryoṇa āvṛṇaṇ mṛdhravācaḥ.*

Extend the orbit of enlightenment for the thunderbolt. Clear the paths and areas for development, peace and freedom of movement. Eliminate the shameless, the wicked and the thieves with punishment, and stop the entry of the malicious, throw them in jail.

स्तामा॑सस्त्वा॒ गारि॑वी॒तरव॑ध॒ रन्ध॑या॒ वद॑श्चि॒नाय॑ पि॒पुम॑ । आ
त्वा॒मृजि॑श्वा॒ स॒ख्याय॑ च॒क्र प॑च॒न्प॒क्तीर॑पि॒बः॒ साम॑-
मस्य॑ ॥ ११ ॥

11. *Stomāsastvā gaurivīteravardhannarandhayo
vaidathināya piprum. Ā tvāmṛjiśvā sakhyāya
cakre pacan paktīrapibaḥ somamasya.*

May the eulogies of the poetic lovers of song and their singers exalt you. Punish the man who exalts

and raises the warring forces against you. Let the men of simple honest mind be keen to make friends with you. Maturing and completing the plans and programmes of the state, celebrate and enjoy the honour and splendour of the order.

नवगवासः सुतसामासु इन्द्रं दशगवासा अभ्यचन्त्युकः । गव्यं
चिद्वर्मपिधान्वन्तं तं चि रः शशमाना अप वन ॥ १२ ॥

12. *Navagvāsaḥ sutasomāsa indram daśagvāso
abhyarcantyarkaiḥ. Gvyaṁ cidūrvamapidhāna-
vantaṁ te cinnaraḥ śāsamānā apa vran.*

Men of new ideas treading new paths of knowledge and polity, men of controlled mind and senses, celebrants ready with distilled exhilarating soma, adore Indra with songs and presentations of homage and, celebrating him, the dedicated admirers, best of men and leaders, extol him revealing his vast but hidden virtues of divine knowledge.

कथा नु त परि चराणि विद्वान्वीर्या मघवन्या चकथ । या
चा नु नव्या कृणवः शविष्ठ पदु ता त विदथेषु बवाम ॥ १३ ॥

13. *Katho nu te pari carāṇi vidvān vīryā maghavan
yā cakartha. Yā co nu navyā kṛṇavaḥ śaviṣṭha
predu tā te vidatheṣu bravāma.*

Indra, ruler of the world, mightiest hero commanding wealth, power, honour and excellence, sage and scholar, how shall we, in yajnic assemblies of the nation, fully describe, sing and celebrate your achievements and your potential, the exploits that you have done and those new ones you are sure to achieve henceforth ?

एता विश्वा चकृवाँ इन्द्र भूयपरीता जनुषा वीर्यण । या
चि १ वजिन्कृणवा दधृष्वा १ त वता तविष्या अस्ति
तस्याः ॥ १४ ॥

14. *Etā viśvā cakṛvāñ indra bhūryaparīto januṣā
vīryena. Yā cinnu vajrin kṛṇavo dadhṛṣvān
na te vartā taviṣyā asti tasyāḥ.*

All these many exploits of the world [from creation and sustenance to organisation, organisational elimination included], Indra, ruler and lord of power and excellence, which you have done and which you would do, unresisted and irresistible, by nature and nurture, by vigour and valour, O wielder of the thunderbolt, bold and terrific, no one can comprehend. There is none who can obstruct, hold or surpass those overwhelming powers and forces of yours.

इन्द्र ब्रह्म क्रियमाणा जुषस्व या त शविष्ठ नव्या अकर्म ।
वस्त्रव भद्रा सुकृता वसूयू रथं न धीरः स्वपा अत-
म ॥ १५ ॥

15. *Indra brahma kriyamāṇā juṣasva yā te śaviṣṭha
navyā akarma. Vastreva bhadra sukṛtā vasūyū
ratham na dhīraḥ svapā atakṣam.*

Indra, the holy chant and homage of gifts, newest and latest, being offered, graciously accept and cherish, which, for you, O lord most powerful, we have created. Like a beautiful dress of thought and devotion, I, a sincere artist in pursuit of life's wealth and peace and a steadfast and skilful maker, have designed and created the song like a chariot.

Mandala 5/Sukta 30***Indra, Indra and Rnanchaya Devata, Babhru Atreya Rshi***

क्व॑स्य वी॒रः का अप॑श्यदि॒न्द्रं सु॒खर॑थमी॒यमानं॑ ह॒रिभ्या॑म ।
 या रा॒या व॒जी सु॒तसा॑ममि॒च्छन्त॑दाका॒ गन्ता॑ पुरु॒हूत
 ऊ॒ती ॥ १ ॥

1. *Kva sya vīraḥ ko apaśyadindram sukharathamīyamānaṁ haribhyām. Yo rāyā vajrī sutaso-mamicchan tadoko gantā puruhūta ūtī.*

Where is that thunderous catalytic power? Who saw that Indra, harbinger of peace and comfort travelling like a pleasing chariot along the waves of attraction and repulsion which, laden with wealth and wielding the force of thunder moves on and, invoked and invited by many for protection and promotion, goes to the house of the host with desire for the taste of life's pleasure?

अवा॑चच ऽ प॒दम॑स्य स॒स्वरु॑गं नि॒धातु॑रन्वा॒यमि॒च्छन् ।

अपृ॑च्छम॒न्याँ उ॒त त म॑ आ॒हुरि॒न्द्रं नरा॑ बु॒बुधा॒ना अ॑शम ॥ २ ॥

2. *Avācacakṣaṁ padamasya sasvarugam nidhāturanvāyamicchan. Aprcchamanyāñ uta te māhurindram nara bubudhānā aśema.*

With the desire to pursue and achieve success, I have discovered and described the science of this mighty source of immanent energy. Let me consult and ask others too who would speak of Indra, the energy, to me. And the best of men and leading scholars among men, enlightened all, we would realise and achieve it in full.

प नु व॒यं सु॒त या त॑ कृ॒तानी॒न्द्र ब॑वाम॒ यानि॑ ना॒ जुजा॑षः ।

वद॑दवि॒द्विजृ॑ण्व॒च्च वि॒द्वान्व॑ह॒त यं म॒धवा॑ स॒र्वसनः॑ ॥ ३ ॥

3. *Pra nu vayan̄ sute yā te kṛtānīdra bravāma yāni
no jujoṣaḥ. Vedadavidvāñchr̥ṇavacca vidvān
vahate'yān̄ maghavā sarvasenaḥ.*

The knowledge acquired and energy created in practice, O scholar, Indra, let us speak of and proclaim your achievements which you share with us. Let those who don't know hear and know of it too. This scholar who bears the knowledge and power is the mighty possessor of honour and excellence, and he commands all the power and the forces.

स्थिरं मनश्चकृष जात इन्द्र वषीदका युधय भूयसश्चित ।
अश्मानं चिच्छवसा दिद्युता वि विदा गवामूवमुस्त्रिया-
णाम ॥ ४ ॥

4. *Sthiram̄ manaścakṛṣe jāta indra veṣīdeko yudhaye
bhūyasaścīt. Aśmānaṁ cicchavasā didyuto vi vido
gavāmūrvamusriyāṇām.*

Indra, commander of light, knowledge and power, rising, you firm and resolve the mind to stability and constancy. In battle, you alone, by yourself, overcome many. You illuminate the cloud and the firmament and break the mountain with your power and force, and you recover and reveal the vastness of earth, the sun rays, the wisdom of knowledge and the ocean fire enshrined in words.

परा यत्त्वं परम् आजनिष्ठाः परावति श्रुत्यं नाम बिभ्रत ।
अतश्चिदिन्द्रादभयन्त द्वा विश्वा अपा अजयद्दास-
पत्नीः ॥ ५ ॥

5. *Paro yat tvaṁ parama ājaniṣṭhāḥ parāvati
śrutyaṁ nāma bibhrat. Ataścīdindrādabha-yanta
devā viśvā apo ajayad dāsapatnīḥ.*

When you, highest and best power, arise and manifest, bearing great name and high renown in far off regions, and win over and release the waters concealed in the cloud, since then all the forces of nature accept the power of Indra and obey the divine law.

तुभ्यद्दत मरुतः सुशवा अचन्त्यर्कं सुन्वन्त्यन्धः । अहि-
माहानमप आशयानं प मायाभिमायिनं स दिन्द्रः ॥ ६ ॥

6. *Tubhyedete marutaḥ suśevā arcantyarkaṁ sunvantyandhaḥ. Ahimohānamapa āśayānam pra māyābhir māyinaṁ sakṣadindraḥ.*

Vibrant heroes and these yajakas in obedient service offer you songs of adoration, prepare the food and distil the soma for you, Indra. And with his wondrous forces, Indra engages the crafty cloud holding the waters by his deceptive wiles and sleeping like a giant in apparent security.

वि षू मृधा जनुषा दानमिन्व इह्नावा मघवन्त्संचकानः ।
अत्रा दासस्य नमुचः शिरा यदवतया मनव गातु-
मिच्छन् ॥ ७ ॥

7. *Vi ṣū mṛdho januṣā dānaminvannahan gavā maghavantsamcakānaḥ. Atrā dāsasya namuceḥ śiro yadavartayo manave gātumicchan.*

Indra, commander of honour and valour, ruling lord of excellence, from your very emergence thirsting for battle, breaking the cloud with the roar of thunder and lightning, energising and winning prizes for humanity with the desire to make way for progress, you arise here and now and break the stronghold of the dark cloud locking up the waters of rain showers.

युजं हि मामकृथा आदिदिन्द्र शिरा दासस्य नमुचम-
थायन । अश्मानं चित्स्वर्यं वतमानं प चक्रियव रादसी
मरुद्भ्यः ॥ ८ ॥

8. *Yujam hi māmakṛthā ādidindra śiro dāsasya
namucermathāyan. Aśmānam cit svaryam
vartamānam pra cakriyeva rodasī marudbhyah.*

Make me your friend and instrument since you break the top of the cloud, replete with vapours but resistant to release the rain, hold the firmament wheeling, circling and resounding, and divide space into earth and heaven and make them turn round and round like wheels for the winds to blow in the firmament and the humans to live on the earth.

स्त्रिया हि दास आयुधानि चक्र किं मां कर बला अस्य
सनाः । अन्तर्ह्यख्यदुभ अस्य धन अथाप पद्युधय दस्यु-
मिन्द्रः ॥ ९ ॥

9. *Striyo hi dāsa āyudhāni cakre kiṁ mā karanna-
balā asya senāḥ. Antarhyakhyadubhe asya dhene
athopa praid yudhaye sasyumindraḥ.*

Dasa, enemy of an inferior order, uses women as secret weapons and warriors. But what can these poor forces do against me (in violation of my discretion]. Let the ruler, Indra, see deep into both the language and warriors [of this enemy, the open policy and the secret tactics), and then advance upon the slavish enemy to engage him in battle.

समत्र गावा भिता नवन्तहह वत्सवियुता यदासन । सं ता
इन्द्रा असृजदस्य शाक्यदी सामासः सुषुता अमन्दन ॥ १० ॥

10. *Samatra gāvo'bhito'navanteheha vatsairviyutā yadāsan. Saṁ tā indro asṛjadasya śākairyaḍīm somāsaḥ suṣutā amandan.*

If the cows exult in unison with calves everywhere, if the sunrays play together on the herbs, if the lands smile with greenery and the earth rejoices with her children, and then, suppose the cows were separated from the calves, the rays of the sun were intercepted from the herbs, the lands were locked off from greenery, the earth were bereft of her children, then must Indra, brilliant ruler of the earth and the skies, should join the mothers and children with his might so that the soma drinks distilled may gladden him and his ruling order.

यदीं सामा बभ्रुधूता अमन्द रारवीद वृषभः सादनषु ।
 पुरन्दुरः पपिवाँ इन्दा अस्य पुनगवामददादुस्त्रिया-
 णाम ॥ ११ ॥

11. *Yadīm somā babhrudhūtā amandannaroravīd vṛṣabhaḥ sādaneṣu. Purandaraḥ papivāñ indro asya punargavāmadadādusriyāṇām.*

When the somas, honours and pleasures of the earth, created, distilled and energised by the sagely scholars and people of yajnic creativity, exhilarate Indra, the ruler and his order, then the generous and valorous lord roars in the assemblies and in the homesteads and he, breaker of the enemy strongholds, having drunk of the honour and glory of the nation, again gives to the nation fertile lands, cows, open sunlight and words of holy speech.

भ॒दमि॒दं रु॒शमा॑ अ॒ग्र अ॒क॒न्गवां॑ च॒त्वारि॑ द॒दतः॑ स॒हस्रा॑ ।
 ऋ॒णं च॒यस्य॑ प॒र्यता॑ म॒घानि॑ प॒त्य॒गभीष्म॑ नृ॒तमस्य॑
 नृ॒णाम ॥ १२ ॥

12. *Bhadramidaṁ ruśamā agne akran-gavāṁ catvāri dadataḥ sahasrā. Ṛṇaṁcayasya prayatā maghā-nipratyagrabhīṣma nṛtamasya nṛṇām.*

Agni, refulgent ruler, it is a great blessing of Indra, the sun, giver of four thousand rays of light, wealth of existence, and destroyers of negativities, which he collects from nature, and gives us. He is the best leader and guide of humanity, and with gratitude and best efforts we should acknowledge and benefit from these gifts of energy and power.

सु॒प॒शंसं॑ मा॒व सृ॒ज॒न्त्यस्तं॑ ग॒वां स॒हस्रं॑ रु॒शमा॑सा अ॒ग्र । ती॒वा
 इ॒न्द्रम॑म॒मन्दुः॑ सु॒तासा॑ क्ता॒व्युष्टा॑ प॒रित॑क॒म्यायाः॑ ॥ १३ ॥

13. *Supēśasaṁ māva sṛjantyastaṁ gavāṁ sahasrai ruśamāso agne. Tivrā indram-amanduḥ sutāso 'ktorvyuṣṭau paritakmyāyāḥ.*

Agni, refulgent ruler, brilliant forces, destroyers of evil and darkness, create and give me a beautiful home with a thousand bright rays of light, and at the end of the departing night in the light of the dawn, blazing fires bear distilled soma oblations and rise to Indra, the sun, and give him delight.

आ॒च्छ॒त्सा रा॒त्री प॒रित॑क॒म्या॒ याँ ऋ॒णं च॒य रा॒जनि॑ रु॒शमा॑नाम ।
 अ॒त्या न वा॒जी र॒घुर॒ज्यमा॑ना ब॒भ्रुश्च॒त्वाय॑सन॒त्सह॑स्रा ॥ १४ ॥

14. *Aucchat sā rātrī paritakmyā yāṅ ṛṇaṁcaye rājani ruśamānām. Atyo na vājī raghurajyamāno babhruścatvāryasanat sahasrā.*

When the fugitive night of rest and peace in the home departs, having made up the want of light at the rise of dawn, blest and beautiful, collecting and bearing nature's gifts, then babhru, the crimson sun, sustainer of life, moving like a flying horse at instant speed, showers four thousand gifts of energy and intelligence and the creative yajaka receives and shares the gifts on and from the vedi.

चतुःसहस्रं गव्यस्य पशवः पत्यगभीष्म रुशमष्वग्र । घृमश्चि-
त्तसः पवृज य आसीदयस्मयस्तम्वादां विपाः ॥ १५ ॥

15. *Catuḥ sahasraṁ gavyasya paśvaḥ pratyagra-
bhīṣma ruśameṣvagne. Gharmaścīt taptaḥ pravṛje
ya āsīdayasmayastamvādāma viprāḥ.*

Agni, O self-refulgent light of life, glorious ruler of the world, let us receive and share four thousand gifts of the wealth of light, energy and intelligence present in the lights of the dawn, and let us, O friends of knowledge, vibrant scholars, receive and share that golden wealth and heat of life which is tempered and refined in the pravargya yajna of self sacrifice and surrender.

Mandala 5/Sukta 31

*Indra, Indra or Kutsa, Indra or Ushana, Indra and
Kutsa Devatah, Avasyu Atreya Rshi*

इन्द्रा रथाय पवतं कृणाति यमध्यस्थान्मघवा वाजयन्तम् ।
यूथव पश्व व्यूनाति गापा अरिष्टा याति पथमः सिषा-
सन ॥ १ ॥

1. *Indro rathāya pravataṁ kṛṇoti yamadhyasthā-
nmaghavā vājayantam. Yūtheva paśvo vyunoti
gopā ariṣṭo yāti prathamah siṣāsan.*

Indra, lord of honour and excellence, commander of power and forces, accelerates whichever supersonic chariot he rides and inspires whichever region he rules for a great leap forward to the heights. All round protector and pioneer, like a shepherd who leads and drives his flock and followers forward, he gives the clarion call, gathers his forces with the desire to advance and win, and goes fast forward, unhurt and unobstructed, first and foremost leader and pioneer thirsting to realise his ambition.

आ प द॑व ह॒रिवा॒ मा वि व॑नः पि॒शाङ्गरा॑त अ॒भि नः॑ सचस्व ।
न॒हि त्वदि॑न्द्र व॒स्या अ॒न्यद॑स्त्यम॒नाँश्चि॒ज्जनि॑वतश्च-
कथ ॥ २ ॥

2. *Ā pra drva harivo mā vi venah piśaṅgarāte abhi naḥ sacasva. Nahi tvadindra vasyo anyadastyamenāñścijjanivataścakārtha.*

Indra, commander of horse and speed of progress, giver of golden wealth, advance all round, be not lustful, be with us and share the honours. There is none better settled, successful and prosperous than you. Look after the unmarried, widows and widowers, help them to have a meaningful life.

उद्य॑त्सहः स॒हस॑ आ॒जनि॑ष्ट द॒दिष्ट॑ इन्द्र॑ इ॒न्द्रिया॑णि वि॒श्व ।
पाचा॑दयत्सु॒दुघा॑ वव अ॒न्तवि॑ ज्याति॒षा संव॑वृ॒त्वत्त-
मा॑ वः ॥ ३ ॥

3. *Udyat sahaḥ sahasa ājaniṣṭa dediṣṭa indra indriyāṇi viśvā. Prācodayat sudughā vavre antarvī jyotiṣā saṁvavrtvat tamo'vāḥ.*

When strength and virility is born and matures

with the growth of health and vitality, then let Indra, the disciplined soul, control and command all the senses, mind and intellect, awaken and exercise the creative potentials innate but yet dormant within, and with inner light of the soul keep off the resurgent darkness.

अन॒वस्तु॒ रथ॒मश्व॑ाय त॒ ऽन्त्वष्टा॒ वजं॑ पुरु॒हूत॒ द्युम॑न्त॒म ।

ब्र॒ह्मा॒ण॒ इन्द्रं॑ म॒हय॑न्ता अ॒कर॑व॒धय॑ ह॒य ह॑न्त॒वा उ॑ ॥ ४ ॥

4. *Anavaste rathamaśvāya takṣan tvaṣṭā vajraṁ puruhūta dyumantam. Brahmāṇa indraṁ mahayanto arkairavardhayannahaye hantavā u.*

Indra, mighty ruler, expert craftsmen design and make the chariot for your fast movement and communication, the defence scientist and engineer, Tvashta, makes the blazing thunderbolt for you, and the scholars of the Veda celebrate your power and glory with hymns of adoration and exalt you to break the demonic cloud of darkness and want for showers of rain and prosperity.

वृ॒ष्ण॒ यत्त॑ वृ॒षणा॑ अ॒कम॑चा॒निन्द्र॑ गावा॒णा अ॒दितिः॑
स॒जा॒षाः । अ॒न॒श्वासा॑ य॒ प॒वया॑ र॒था इन्द्र॑षिता अ॒भ्यव॑तन्त॒
दस्यु॑न् ॥ ५ ॥

5. *Vṛṣṇe yat te vṛṣaṇo arkamarcānindra grāvāṇo aditiḥ sajoṣāḥ. Anaśvāso ye pavayo'rathā indreṣitā abhyavartanta dasyūn.*

Indra, ruler of honour and excellence, when the brave warriors and noble citizens offer songs of adoration to you, then, O generous lord, the clouds and the sky in unison with them and with you and those dynamic powers even without horse and chariot,

inspired by your power and grace, surround the wicked and destroy them.

प त् पूवाणि करणानि वाचं प नूतना मघवन्त्या चकथ' ।
शक्तीवा यद्विभरा रादसी उभ जय पा मनव दानु-
चित्राः ॥ ६ ॥

6. *Pra te pūrvāṇi karaṇāni vocaṁ pra nūtanā maghavan yā cakartha. Śathīvo yad vibharā rodasī ubhe jayannapo manave dānucitrāḥ.*

Indra, lord of wealth, honour and excellence, commanding force and power, let me speak to you of the acts and instruments old and new which you have achieved and which you would achieve, which scholars and scientists, having immense knowledge and bearing immense possibilities of gifts for mankind, exploring both earth and the skies, would make it possible for you to win waters from the clouds and pranic energies from air.

तदि तु करणं दस्म विषा हिं यद घ्न गजा अत्रामिमीथाः ।
शुष्णस्य चित्परि' माया अंगृभ्णाः पपित्वं य प
दस्यूरसधः ॥ ७ ॥

7. *Tadinnu te karaṇaṁ dasma viprā'hiṁ yad ghna-
nnojo atrāmimīthāḥ. Śuṣṇasya cit pari māyā
agr̥bhñāḥ prapitvaṁ yannapa dasyūrasedhaḥ.*

That is your act, achievement and further possibility, generous ruler of the world, giver of gifts, and eminent scholar, since you break the clouds, destroy the serpentine demons of darkness, create prosperity and excellence for mankind here on earth, and, mastering the wondrous knowledge of the secrets of

energy and techniques of power, you stall the negativities, make the waters flow and achieve further progress.

त्वमपा यदव तुवशाया रमयः सुदुघाः पार इन्द ।

उग्रमयातमवहा ह कुत्सं सं ह यद्वामुशनरन्त द्वाः ॥ ८ ॥

8. *Tvamapo yadave turvaśāyā'ramayaḥ sudughāḥ pāra indra. Ugramayātamavaho ha kutsaṁ saṁ ha yad vāmuśanāranta devāḥ.*

Indra, ruler of the world, giver of honour and glory, pioneer and helmsman of the people, you make the abundant waters flow for Yadu and Turvasha, men of management, production and control, you achieve the rare and difficult energy of electricity powerful as thunderbolt, and then the brilliant people, lovers of life and humanity all, enthusiastically admire and celebrate both you and your thunderous achievement.

इन्द्राकुत्सा वहमाना रथना वामत्या अपि कण' वहन्तु ।

निः शीमद्भ्या धर्मथा निः षधस्थान्मघाना हृदा वरथस्त-
मांसि ॥ ९ ॥

9. *Indrākutsā vahamānā rathenā''vāmatyā api karṇe vahantu. Niḥ śīmadbhyo dhamatho niḥ śadhashthānmaghono hr̥do varathastamāṁsi.*

Indra, ruler of the world, and Kutsa, creator and controller of energy and the force of power, both travelling by chariot, let the running horse powers of energy at instant speed transport you both to the centre of life's business. Both energy and power arise from the currents of waters and waves (as of sunrays), and both of you control and complete the projects from your

seat of office and residence, wherefrom you dispel the darkness and want from the centre of their power and prosperity.

वा॒तस्य यु॒क्तान्त॑स्यु॒जश्चि॒दश्वान्क॑वि॒श्चि॒द॒षा अ॑ज-
ग॒ । व॒स्युः । वि॒श्वं त॒ अत्र॑ म॒रुतः॑ सखा॒य इन्द्र॑ ब॒र्ह्याणि॑
तवि॑षीमवधन ॥ १० ॥

10. *Vātasya yuktānt-suyujaścid-aśvān kaviścid-eṣo
ajagann-avasyuh. Viśve te atra marutaḥ sakhāya
indra brahmāṇi taviṣīm-avardhan.*

Let this scholar of creative vision working for defence and protection, take to, explore and advance the forceful currents of winds employed as effective agents of travel and transport. All your scholars, friends and forces here, O powerful ruler, at the speed of winds increase and advance the power, prosperity and defence potential of the land.

सू॒रश्चि॒द॒श्वं प॑रि॒तक्म्या॑यां पू॒र्वं क॑र॒दुप॑रं जू॒जुवांस॑म ।
भ॒र॒च्च॒क॒म॒त॒शः॑ सं रि॒णाति॑ पु॒रा द॑ध॒त्सनि॑ष्यति॒ क॒तुं
नः ॥ ११ ॥

11. *Sūraścid ratham paritakmyāyām pūrvam kara-
duparam jūjuvāmsam. Bharaccakrametaśaḥ sam
riṇāti puro dadhat saniṣyati kratum naḥ.*

Let the brave and brilliant pilot of the chariot first steady the chariot in the initial motion in the night and then take off rising to the clouds. The craft bearing its gears and stages of motion presses forward, conducting our project onward perfectly as intended.

आ॒यं ज॑ना॒ अभि॑च । ज॒गाम॑न्द्रः सखा॒यं सु॑त॒सामि॑च्छ॒न ।
व॒द॒न्गावा॑व॒ वदि॑भि॒यात् यस्य॑ जी॒रम॑ध्व॒यव॑श्चरन्ति ॥ १२ ॥

12. *Āyaṁ janā abhicakṣe jagāmdraḥ sakhāyaṁ
sutasomamicchan. Vadan grāvāva vediṁ bhriyāte
yasya jīram-adhvaryavaś-caranti.*

O citizens of the land, this Indra, the ruling lord, has come to the yajna vedi to see his friends and all with the desire to observe and enjoy the finest achievements of the nation. The scholars too proclaiming their achievements are brought to the vedi where learned priests dedicated to the yajna of love and non-violence conduct and manage the programme and its progress.

य चा॒क॒र्नन्त चा॒क॒र्नन्त॒ नू त म॒ता अमृ॒त मा त अ॒ह आ॒र॒ण ।
वा॒व॒न्धि यज्यु॑रु॒त तषु ध॒ह्याजा॒ जन॑षु यषु॒ त स्या॑म ॥ १३ ॥

13. *Ye cākananta cākananta nū te martā amṛta mo te
amha āran. Vāvandhi yajyūruta teṣu dhehyo-
jo janeṣu yeṣu te syāma.*

O lord of immortality, Indra, those who love truth, knowledge and peaceful progress for themselves and others may abide loving and self sacrificing. May the mortals never come to suffer evil, never commit sin and crime. Bond with the yajakas who are committed to truth and holy action, vest them with honour and splendour, and bless us that we too, your own, be among them.

Mandala 5/Sukta 32

Indra Devata, Gatū Atreya Rshi

अ॒द॒द॒रु॒त्स॒म॒सृ॒जा॒ वि॒ खा॒नि॒ त्वम॑ण॒वान्ब॒द्धा॒नाँ अ॒र॒म॒णाः ।
म॒हान्त॑मि॒न्द्र प॒व॒तं॒ वि॒ य॒द्वः सृ॒जा वि॒ धा॒रा अ॒व॒ दान॒वं
ह॒न ॥ १ ॥

1. *Ādardarutsam-asrjo vi khāni tvamarṇavān bad-badhānān aramṇāḥ. Mahāntamindra parvatam vi yad vaḥ srjo vi dhārā ava dānavam han.*

Indra, maker and breaker of things, you break open the springs, open the doors, let the streams aflow, and free the bonded to live free and enjoy, you who break the cloud and the mountain, let out the streams to flow into rivers and the sea, having destroyed the demons and broken the cloud.

त्वमुत्साँ ऋतुभिर्बद्धधानाँ अरंह ऊधः पवतस्य वजिन । अहिं
चिदुग पयुतं शयानं जघन्वाँ इन्द्र तविषीमधत्थाः ॥ २ ॥

2. *Tvamutsān ṛtubhirbadbadhānān aramha ūdhaḥ parvatasya vajrin. Ahim cidugra prayutaṁ śayānam jaghanvān indra taviṣīm-adhatthāḥ.*

Indra, lord of the thunderbolt, you let the locked up springs of water flow like milky streams of the cloud down the mountain slopes according to the seasons. O ruling lord of light and lustre, breaker of the serpentine cloud of darkness, take up and command the blazing forces for action.

त्यस्य चिन्महता निमृगस्य वधजघान तविषीभिरिन्द्रः ।
य एक इदपतिमन्यमान आदस्मादन्या अजनिष्ट तव्यान ॥ ३ ॥

3. *Tyasya cinmahato nirmṛgasya vadharjaghāna taviṣībhir-indraḥ. Ya eka idapratirmanyamāna ādasmādanyo ajaniṣṭa tavyān.*

Indra, the ruling lord, alone by himself, unequalled and universally acknowledged and adored, destroys the might of that great formidable demon of

darkness and negativities with his blazing powers and actions like the sun breaking the cloud, and then he creates other powers greater than demonic negativities.

त्यं चिदेषां स्वधया मदन्तं मिहा नपातं सुवृधं तमागाम ।
वृषपभमा दानवस्य भामं वज्रेण वजी नि जघान्
शुष्णाम ॥ ४ ॥

4. *Tyaṁ cideṣāṁ svadhayā madantaṁ miho napātaṁ suvṛdhaṁ tamogām. Vṛṣaprabharmā dānavasya bhāmaṁ vajreṇa vajrī ni jaghāna śuṣṇam.*

That demon of darkness and negativity whose might is only the drought, locking up the rains and consuming and thriving on the food and morale of these people of the earth, growing and growing and roaming around in the prevailing darkness and want is strong: yet the might and rage of that demon, shushna, drought and famine, Indra, wielder of the thunderbolt, destroys with his lightning strike and rises as lord victor of the clouds and rain showers.

त्यं चिदस्य कतुभिनिषत्तमममणा विददिदस्य मम ।
यदीं सु । त्र पभृता मदस्य युयुत्सन्तं तमसि हृम्य धाः ॥ ५ ॥

5. *Tyaṁ cidasya kratubhir-niṣattam-amarmaṇo vidadidasya marma. Yadīṁ sukṣatra prabhṛtā madasya yuyutsantaṁ tamasi harmye dhāḥ.*

O noble lord of the mighty social order, Indra, with your actions and intelligence you know and expose the hidden weakness of this otherwise incomprehensible demon thirsting for fight, and, happy and elated in the hope and thrill of victory, you shut him up in the depths

of darkness.

त्यं चिदि॒त्था क॑त्प॒यं श॒यान॑म॒सूय॑ तम॒सि वावृ॑धान॒म ।
तं चिन्म॑न्दा॒ना वृष॑भः सु॒तस्या॒च्चरि॑न्दा॒ अप॒गूया॑ जघान ॥ ६ ॥

6. *Tyaṁ ciditthā katpayam śayānam-asūrye tamasi vāvṛdhānam. Taṁ cinmandāno vṛṣabhaḥ sutasyo-ccair-indro apagūryā jaghāna.*

That demon of drought and negativity thus lying and sleeping in sunless darkness with some vapours of water but still growing, Indra, ruler of the social order, great and generous, exhilarated by the hope and joy of victory and raising his thunderbolt breaks, and destroys that demon.

उद्यदि॑न्दा॒ मह॑त दान॒वाय॑ वध॒यमिष्ट॑ सहा॒ अप॑ती॒तम॑ ।
यदी॑ वज॒स्य प॑भृ॒ता द॒दाभ॑ विश्व॒स्य ज॒न्तार॑ध॒मं च॑कार ॥ ७ ॥

7. *Ud yadindro mahate dānavāya vadharyamiṣṭa saho apritītam. Yadīm vajrasya prabhṛtau dadābha viśvasya jantoradhamam cakāra.*

And when Indra raises the thunderbolt of justice and punishment against the great demon of wickedness, in favour of the great and generous man of charity, and thus displays his mysterious force and power, and at the raising of the bolt he punishes the wicked, he reduces them to the lowest state of living beings.

त्यं चि॒दर्ण॑ मधु॒पं श॒यान॑म॒सिन्वं॑ व॒वं म॒ह्याद॑दु॒गः ।
अ॒पाद॑म॒त्रं म॒हता॑ व॒धन॑ नि दु॒याण॑ आ॒वृण॑ड॒मृध॑वा॒चम॑ ॥ ८ ॥

8. *Tyaṁ cidarṇam madhupam śayānam-asinvaṁ vavraṁ mahyādadugraḥ. Apādamatraṁ mahatā vadhena ni duryoṇa āvṛṇaṁ mṛdhra-vācam.*

For sure that flood of water, honey sweet, dormant, unbounded, cavernous, floating, expansive and roaring, the blazing sun, Indra, seizes with a great blow of electric charge of thunderbolt and breaks it in its own place.

(So should the ruler break open the hidden treasures of the land.)

का अस्य शुष्मं तविषीं वरात् एका धना भरत् अपतीतः ।
इमं चिदस्य जयसा नु द्दवी इन्द्रस्याजसा भियसा जिहात ॥ ९ ॥

9. *Ko asya śuṣmaṁ taviṣīm varāta eko dhanā bharate apratītaḥ. Ime cidasya jrayaso nu devī indrasya ujaso bhiyasā jihāte.*

Who can comprehend and hold his force and blaze? The One alone by himself bears all the wealths though unseen. And these two divine creations, heaven and earth, move by the awful force and blazing splendour of this mighty Indra.

न्यस्म द्दवी स्वधितिजिहीत इन्द्राय गातुरुशतीव यम ।
सं यदाजा युवत् विश्वमाभिरनु स्वधात्रा इत्या नमन्त ॥ १० ॥

10. *Nyasmai devī svadhitirjihīta indrāya gāturuśatīva yeme. Saṁ yadojo yuvate viśvamābhiranu svadhāvne kṣitayo namanta.*

To this Indra, cosmic energy and the earth, both divine, submit in love and obedience like a maiden in love submitting herself to her lover. When Indra radiates the cosmic splendour and power with these natural phenomena, then the entire humanity and all stars and planets do homage to the divine and self-refulgent omnipotence of Indra with these acts of obedience to

the law.

एकं नु त्वा॒ सत्प॑तिं पाञ्च॒जन्यं जा॒तं शृ॑णामि य॒शसं॑ ज॒नषु॑ ।
तं म॑ जगृ॒भ आ॒शसा॒ नवि॑ष्ठं दा॒षा वस्ता॒हव॑मानासु
इन्द्र॑म ॥ ११ ॥

11. *Ekam nu tvā saptatiṁ pāñcājanyam jātaṁ śṛṇomi yaśasaṁ janeṣu. Taṁ me jagṛbhra āśaso naviṣṭhaṁ doṣā vastorhavamānāsa indram.*

I hear you, feel your vibrations manifested among the people: One and only one self-existent and self-refulgent lord and protector in truth, guardian of all the five people, commanding divine excellence and majesty. I hope and pray that my people, hoping and loving, self sacrificing day and night, may attain to the latest manifestations of Indra and his newest gifts of excellence.

ए॒वा हि त्वा॒मृ॒तु॒था या॒तय॑न्तं म॒घा वि॒प॑भ्या॒ दद॑तं शृ॑णामि ।
किं॑ तं ब॒ह्म॒णा गृ॑ह॒त स॒खाया॒ य त्वा॒या नि॒दधुः॑ का॒म॒मिन्द्र॑ ॥ १२ ॥

12. *Evā hi tvāmṛtuthā yātayantaṁ maghā viprebhyo dadataṁ śṛṇomi. kiṁ te brahamāṇo Gṛhate sakhāyo ye tvāyā nidadhuḥ kāmamindra.*

Indra, ruling lord of the world, thus do I hear of you, I feel the vibrations, inspiring life according to the seasons, bestowing wealth and honour on noble scholars, what the sages dedicated to divine knowledge receive and what desires and ambitions with prayers they place in you.

Mandala 5/Sukta 33*Indra Devata, Samvarana Prajapatya Rshi***महिं मह तवस दीध्य नृनिन्दायत्था तवस अतव्यान ।****या अस्म सुमतिं वाजसाता स्तुता जन समयश्चिकत ॥ १ ॥**

1. *Mahi mahe tavase dīdhye nṛnindrāyetthā tavase atavyān. Yo asmai sumatiṁ vājasātau stuto jane samaryaściketa.*

For the sake of great strength and power, let me thus focus on the people who are not too strong and draw the attention of this mighty ruler, Indra, who, honoured and admired among people, is keen to fight for progress and, in the struggle onward, enlightens our mind and directs our efforts on the right path.

स त्वं न इन्द्र धियसाना अकहरीणां वृषन्याक्त्रमश्रः ।**या इत्था मघव नु जाषं व त अभि पायः सं जनान ॥ २ ॥**

2. *Sa tvaṁ na indra dhiyasāno arkairharīṇāṁ vṛṣan yoktramaśreḥ. Yā itthā maghavannanu joṣaṁ vakṣo abhi prāryaḥ sakṣi janān.*

And you Indra, master and ruler of the nation, commanding power and prosperity, generous as showers of rain, thus addressed with reverence and listening to our prayer, take up the reins of the people, be with them and harness their energy, and with love and faith pursue the noble policies for advancement to completion.

न त त इन्द्राभ्यस्मदृष्वा युक्तासा अब्रह्मता यदसन ।**तिष्ठा रथमधि तं वजहस्ता रश्मिं देव यमस स्वश्वः ॥ ३ ॥**

3. *Na te ta indrābhyasmadṛṣvā'yuktāso abrahmatā yadasan. Tiṣṭhā rathamadhi taṁ vajrahastā'' raśmiṁ deva yamase svaśvaḥ.*

Indra, mighty lord, refulgent and generous, those who are not with us and are not for you are disjoined from reality. It is their ignorance and impiety toward the motherland. O lord of the force of thunder in hand, ride the chariot, take up the reins, equipped as you are with excellent forces for advancement. Guide and lead.

पुरु यत्त इन्द्र सन्त्युक्था गव चक्रथावरांसु युध्यन् । तत् १
सूयाय चिदाकसि स्व वृषा समत्सु दासस्य नाम चित ॥ ४ ॥

4. *Purū yat ta indra santyukthā gave cakarthorvarāsu yudhyan. Tatakṣe sūryāya cidokasi sve vṛṣā samatsu dāsasya nāma cit.*

Many are your acts of generosity, Indra, which you have done for the land and cattle wealth and for fertility of the fields, O generous lord, and while fighting in the battles of life in your own seat, you create the light of life like the sun and earn for yourself the name and fame of the abundant cloud of showers.

वयं त त इन्द्र य च नरः शधा जज्ञाना याताश्च रथाः ।
आस्माञ्जगम्यादहिशुष्म सत्वा भगा न हव्यः पभृथषु
चारुः ॥ ५ ॥

5. *Vayaṁ te ta indra ye ca naraḥ śardho jajñānā yātāśca rathāḥ. Āsmāñ-jagamyād-ahiśuṣma satvā bhago na havyaḥ prabhṛtheṣu cāruḥ.*

Indra, lord illustrious breaker of the dark cloud of might, we are yours, and these leaders creating and forming power and force, the chariots that go round for transport, all these are yours. Come, O lord, and bless us with all your imperishable power, come like power and splendour incarnate, most welcome among the cherished ones.

पु॒ष्टु॒ ण्य॑मि॒न्द॒ त्व॒ ह्या॒जा॑ नृ॒म॒णानि॑ च नृ॒त॒मा॒ना॒ अ॒म॒तः । स
न॒ ए॒नीं॑ व॒स॒वा॒ना र॒यिं द॒ाः पा॒यः स्तु॑ष॒ तु॒वि॒म॒घ॒स्य॒
दा॒न॒म ॥ ६ ॥

6. *Papṛkṣeṇyamindra tve hyojo nṛmṇāni ca nṛta-
māno amataḥ. Sa na enīm vasavāno rayim dāḥ
prāryaḥ stuṣe tuvimaghasya dānam.*

Incomprehensible is the splendour in you, Indra, lord of glory, all the wealths of humanity abide in you, yours is the ongoing dance of creation, yours is immortality. Universal abode of existence, give us the pure wealth of life, wealth that is possible. You are the lord and master commanding immense wealth, honour and power. I praise, admire and pray for your grace and generosity.

ए॒वा न॑ इ॒न्द्रा॒ति॒भि॒र॒व पा॒हि गृ॑ण॒तः शू॒र का॒रु॒न । उ॒त त्व॒चं
द॒द॒ता वा॒ज॒सा॒ता पि॒प्री॒हि म॒ध्वः सु॒षु॒तस्य॒ चा॒राः ॥ ७ ॥

7. *Evā na indrotibhirava pāhi gṛṇataḥ śūra kārūn.
Uta tvacaṁ dadato vājasātau piprīhi madhvah
suṣutasya cāroḥ.*

Thus O lord brave and fearless, Indra, protect us, the celebrants, poets, makers and artists, teachers and preachers with all modes of safety and security. And giving us the glowing corselet of self defence in the battle business of life, enjoy the beauty and sweetness of life created, distilled and offered by the admirers and worshippers.

उ॒त त्व॒ मा पा॒रु॒कु॒त्स्य॒स्य॒ सू॒रस्त्र॒स॒द॒स्याहि॒र॒णि॒ना रा॒णाः ।
व॒ह॒न्तु॒ मा द॒श श्य॒ता॒सा अ॒स्य ग॒रि॒त॒स्य॒ क॒तु॒भि॒नु
सं॒श्च ॥ ८ ॥

8. *Uta tye mā paurukutsyasya sūrestrasadasyor-hiraṇino rarāṇāḥ. Vahantu mā daśa śyetāso asya gairikṣitasya kratubhirnu saśce.*

And may those ten horses (ten senses of perception and volition or five senses of perception and five pranic energies) of the child of the wielder of the thunderbolt, wise and bold, terror of the wicked, lord of golden wealth, abiding on the heights carry me on in life. Playful yet stable are they, gifts of the bountiful, and with holiness of words and actions I abide with them, (and enjoy the beauty and sweetness of life).

उ॒त त॒य मा॑ मा॒रु॒ताश्च॑स्य॒ शा॒णाः क॒त्वा॒मघा॑सा वि॒दथ॑स्य
रा॒ता । स॒हस्रा॑ म॒ च्यव॑ताना॒ ददा॑न आ॒नू॒कम॒या व॑पु॒ष
नाच॑त ॥ ९ ॥

9. *Uta tye mā mārutāśvasya śoṇāḥ kratvāmaghāso vidathasya rātau. Sahasrā me cyavatāno dadāna ānūkamaryo vapuṣe nārcat.*

And may those vibrating gifts of the lord, who commands the winds as a charioteer drives and controls the horses, red hot in action, vested with holy perception and action, help me in the abundant creative yajna of the social order, so that the Lord and Master, inspiring me and giving me grace a thousand ways, may love and accept me like an ornament for the body.

उ॒त त॒य मा॑ ध्व॒न्यस्य॒ जुष्टा॑ ल म॒ण्यस्य॒ सुरु॑चा॒ यता॑नाः ।
म॒ह्ना रा॒यः सं॒वर॑णस्य॒ ऋष॑व॒जं न गावः॒ पय॑ता॒ अपि॑
ग॒मन॑ ॥ १० ॥

10. *Uta tye mā dhvanyasya juṣṭā lakṣmaṇyasya suruco yatānāḥ. Mahnā rāyaḥ saṁvaraṇasya ṛṣe-rvrajaṁ na gāvaḥ prayatā api gman.*

May the living voices of Vedic mantras and wealths of existence with all their grandeur of meaning and value, coexistent with the lord of original Word, loved by the scholar of holy intention and purpose, divined and envisioned in right selection of words by the Rshis, all dynamic and relevant by moving forward to modern contexts come to me like cows going to their stalls.

Mandala 5/Sukta 34

Indra Devata, Samvarana Prajapatya Rshi

अजातशत्रुमजरा स्ववत्यनु स्वधामिता दस्ममीयत ।

सुनातन पचत ब्रह्मवाहस पुरुष्टुताय पतरं दधातन ॥ १ ॥

1. *Ajātaśatrumajarā svarvatyanu svadhāmitā dasmamīyate. Sunotana pacata brahmavāhase puruṣṭutāya prataraṁ dadhātana.*

The lady of light and joy, grace unbound, unaging power, divine Shakti, as the human offering too, in yajna, follows the lord omnificient, Indra, omnipotent, free from enemies ever born. Sow the seed of piety, distil the soma, mature it for the lord creator, giver and receiver of food, energy and eternal wisdom, universally adored and worshipped, and bear and offer the fragrance that will take you across the seas of existence.

आ यः सामन जठरमपिप्रता मन्दत मघवा मध्वा अन्धसः ।

यदी मृगाय हन्तव महाबधः सहस्रभृष्टिमुशना वधं यमत ॥ २ ॥

2. *Ā yaḥ somena jatharamapipratā'mandata maghavā madhvo andhasaḥ. Yādīm mṛgāya hantave mahāvadhah sahasrabhrṣṭimuśanā vadhaṁ yamat.*

He, lord of wealth, honour and power, who satisfies his hunger with soma and exults in honey sweets of food offered, and who, wielding the mighty thunderbolt of justice and punishment, out of love for life and the people raises his bolt of a thousand potentials to punish and destroy the wild beast of violence and ferocity: that is Indra, that is the ruler.

या अस्म घ्नंस उत वा य ऊधनि सामं सुनाति भवति द्युमाँ
अह । अपाप शकस्तनुष्टिमूहति तनूशुभं मघवा यः
कवासुखः ॥ ३ ॥

3. *Yo asmai ghraṁsa uta vā ya ūdhani somam sunoti bhavati dyumāñ aha. Apāpa śakras-tatanuṣṭim-ūhati tanūśubhram maghavā yaḥ kavāsakhaḥ.*

He who creates soma day and night and offers it to this lord Indra surely rises to heights of brilliance in knowledge, power and honour. But Indra, the lord commanding wealth, power, honour and excellence, disowns and throws off that man far and farther from himself who lives and works only for self-decoration and self-exhibition and associates with the selfish, miserly and wholly acquisitive.

यस्यावधीप्तिरं यस्य मातरं यस्य शका भातरं नात इषत ।
वतीद्वस्य पयता यतंकरा न किल्बिषादीषत वस्व
आकरः ॥ ४ ॥

4. *Yasyāvadhīt pitaram yasya mātaram yasya śakro bhrātaram nāta īṣate. Vetiḍvasya prayatā yataṁ-karo na kilviṣādīṣate vasva ākaraḥ.*

If the powerful ruler punishes somebody's father or mother or brother, he does not for that reason forsake

that person, nor does he go back on his decision. Indeed he expects and accepts the homage of the man since he loves effort and endeavour, and he is the shelter of all and a treasure of wealth. He does not fly away from sin and guilt, he faces it and fixes it.

न पञ्चभिर्दशभिवष्ट्यारभं नासुन्वता सचत पुष्यता चन ।
जिनाति वदमुया हन्ति वा धुनिरा दवयुं भजति गामति
वज ॥ ५ ॥

5. *Na pañcabhir-daśabhir-vaṣṭyārabham nāsunvatā sacate puṣyatā cana. Jināti vedamuyā hanti vā dhunirā devayum bhajati gomati vraje.*

He does not wish to begin anything with the five senses and ten pranic energies in association with a selfish, slothful, unyajnic person even though he were otherwise thriving. In this manner he defeats and punishes the lazy and the selfish. But a terror as he is to the wicked, he loves and serves the pious and learned person in the place where cows roam around and the place resounds with chant of the sacred Word.

वित्व णः समृता चक्रमासजा सुन्वता विषुणः सुन्वता
वृधः । इन्द्रा विश्वस्य दमिता विभीषणा यथावशं नयति
दासमायः ॥ ६ ॥

6. *Vitvakṣṇaḥ samṛtau cakramāsaḥ saṁsunvato viṣuṇaḥ sunvato vṛdhaḥ. Indro viśvasya damitā vibhīṣaṇo yathavaśaṁ nayati dāsamāryaḥ.*

Brave in the battle of life, Indra destroys suffering and rides the wheel of time and cycle of the seasons. Averse to the selfish and uncreative, he helps and raises the creative men of yajna so that life may

grow higher and better. Self-controlled and awe-inspiring, Indra is the ruler and ordainer of the world, a power, dynamic, ever modern and progressive, who controls the services of the nation according to the force and pressure needed on time.

समीं॑ प॒णर॑जति॒ भाजनं॑ मु॒ष वि द॒ाशुष॑ भजति॒ सूनरं॑ वसु ।
दु॒ग च॑न धि॒यत॑ विश्व॒ आ पु॒रु जना॑ या अ॒स्य तवि॑ष्मि॒म-
चु॑कु॒धत ॥ ७ ॥

7. *Samīm paṇer-ajati bhojanam muṣe vi dāśuṣe bhajati sūnaram vasu. Durge cana dhriyate viśva ā puru jano yo asya taviṣṭmacukrudhat.*

For sure he augments the food and comfort of the celebrant but takes away the grains of the thief, and for the charitable he gives wealth good for people. And into dungeon darkness are thrown all those people who challenge his blazing power and provoke his indignation.

सं यज्जना॑ सु॒धना॑ वि॒श्वश॑धसा॒वव॑दि॒न्द्रा म॒घवा॑ गा॒र्षु शु॒भिषु॑ ।
यु॒जं ह्य॑न्यम॒कृत॑ पव॒प॒न्युदी॑ गव्यं॒ सृजत॑ स॒त्त्वभि॑धुनिः ॥ ८ ॥

8. *Sam yajjanau sudhanau viśvaśardhasāvavedindro maghavā goṣu śubhriṣu. Yujaṁ hyanyamakṛta pravepa nyudīṁ gavyam sṛjate satvabhir-dhuniḥ.*

If Indra, lord of honour and excellence, terror of the enemies and inspirer of the people by virtues of his nature and character, were to come across and select two men possessed of honest wealth and all round strength and courage from among the brilliant people over the reputed and spotless regions of the land, he would appoint one as his assistant, and the other for

economic management providing for abundant water and wealth of cows and food products.

सहस्रसामाग्निवशिं गृणीष शत्रिमग्र उपमां कतुमयः । तस्मा
आपः संयतः पीपयन्त तस्मिन् त्रममवत्त्वषमस्तु ॥ ९ ॥

9. *Sahasrasāmāgniveśim grṇīṣe śatrimagna upamām ketumaryaḥ. Tasmā āpaḥ saṁyataḥ pīpayanta tasmin kṣatram-amavat tveṣamastu.*

Agni, refulgent ruler, you adore Indra, giver of a thousand gifts of fire and electric energy, powerful, self-evident mark of honour and grandeur. Such as you are, I pray, like rivers flowing in bounds to the sea, may the disciplined people be dedicated to you and may the social order, brilliance and majesty vest in you as their very home and glory incarnate.

Mandala 5/Sukta-35

Indra Devata, Prabhuvasu Angirasa Rshi

यस्त साधिष्ठा वस इन्द्र कतुष्टमा भर ।
अस्मभ्यं चषणीसहं सस्त्रिं वाजेषु दुष्टरम ॥ १ ॥

1. *Yaste sādhiṣṭho'vasa indra kratuṣṭamā bhara. Asmabhyaṁ carṣaṇīsahaṁ sasniṁ vājeṣu duṣṭarn.*

Indra, lord refulgent, ruler of the world, for our protection and promotion, bear and bring for us that straight and most effective vision and action of yours which is pure and most bountiful, tolerant and yet challenging for people and formidable in our battles of life, the discipline inviolable.

यदि॒न्द॒ त॒ च॒त॒स्रा॒ य॒च्छू॒र॒ स॒न्ति॒ ति॒स्रः॒ ।

यद्वा॒ प॒ञ्च॒ ि॒ती॒नाम॒व॒स्त॒त॒ सु॒ न॒ आ॒ भ॒र ॥ २ ॥

2. *Yadindra te catasro yacchūra santi tisrah.*
Yad vā pañca kṣitīnāmavastat su na ā bhara.

Indra, refulgent ruler, bear and bring us for the protection, progress and sustenance of the people those three, four or five principles of policy and values of society which, according to you, are the best ways of the peace and advancement of the people, and let us settle and establish ourselves therein with your law and inviolable power, brave one.

Note: This mantra is the basic formula of any socio-political structure and its governance and administration for the preservation, advancement and balanced sustenance of society. Details have to be worked out in the light of permanent values, history and tradition, and present and future implications. We may consider the following:

(A) Three: Physical, mental and spiritual well-being of the individual, society and the total human community, the departments of governance and administration, legislation and education; care, preservation and replenishment of the earth, environment and higher sphere; the government, the people, and the defence forces.

(B) Four: The four classes of the people, i.e., teachers and researchers, defence forces and administrators, producers and businessmen, and the ancillary workers; The four stages of individual and collective life, i.e., Brahmacharya (education,

preparation and consolidation), Grhastha (family, professional life and social responsibilities and management), Vanaprastha (retirement and voluntary community service), and Sanyas (total freedom, renunciation and social service). This is Varnashrama Dharma.

(C) Five: Four classes of people and the other miscellaneous groups whosoever they be.

Five levels of organisation: individual, family, professional community, nation, and the global and environmental level.

Vedic suggestions are symbolic and general, particular details are to be worked out in the light of the Vedic purpose of life and living for the realisation of Dharma, righteousness in practical life, Artha, material well being, Kama, fulfilment of the Self, and Moksha, ultimate freedom.

आ त वा वर॑ण्यं वृष॑न्तमस्य हूम॑ह ।

वृष॑जूति॒हि जज्ञि॑ष आ॒भूभि॑रिन्द्र तुव॑णिः ॥ ३ ॥

3. *Ā te'vo vareṇyam vṛṣantamasya hūmahe.*

Vṛṣajūtirhi jajñiṣa ābhūbhirindra turvaṇiḥ.

Indra, refulgent lord of power and protection, we invoke and pray for your protection, most cherished, since you are the most generous and gracious. Uninterrupted is the shower of your grace like the showers of a cloud, as you arise, instantly victorious, commanding and bearing the protective blessings of existence such as knowledge, power and humility.

वृषा॑ ह्यसि॒ राध॑स जज्ञि॑ष वृष्णि॑ त शवः॑ ।

स्व त्रिं त धृ॑षन्मनः सत्रा॒हमिन्द्र॑ पा॒स्यम॑ ॥ ४ ॥

4. *Vṛṣā hyasi rādhase jajñiṣe vṛṣṇi te śavaḥ. Svakṣ-
tram te dhṛṣanmanah satrāhamindra paum-syam.*

Indra, ruling lord of the world, you rise as the shower of bliss for munificence and achievement of success. Your power is the shower of joy. Your self-government and free social order is powerful, your mind is irresistible, your strength is for the good of the people.

त्वं तमिन्दु मत्यममित्रयन्तमदिवः ।

सुव्रथा शतकता नि याहि शवसस्पत ॥ ५ ॥

5. *Tvaṁ tamindra martyam-amitrayantam-adriṣaḥ. Sarvarathā śatakrato ni yāhi śavasaspate.*

Indra, lord of lustre and majesty, wielder of the thunderbolt and generous as a cloud, master of knowledge doing a hundred noble creative actions, commander of forces and power, take to your chariot, deploy all the chariots of battle forces and advance upon that mortal enemy who challenges the love and friendship of the people.

त्वामिद वृत्रहन्तम् जनासा वृक्तबहिषः ।

उगं पृवीषु पृर्व्य हवन्त वाजसातय ॥ ६ ॥

6. *Tvāmid vṛtrahantama janāso vṛktabarhiṣaḥ. Ugraṁ pūrvīṣu pūrvyaṁ havante vājasātaye.*

O lord, all the people ready for yajnic action of defence and advancement, having touched the skies by their chant and fragrance, all ready in full gear, invoke and call upon you, breaker of the cloud and destroyer of darkness and suffering, blazing with force of grandeur, first among the best leaders old and new. This is the clarion call for victory in life's battle for

sustenance and success.

अ॒स्माक॑मि॒न्द दु॒ष्टरं॑ पु॒रा॒यावा॑नमा॒जिषु॑ ।

स॒यावा॑नं॒ धन॑धन वाज॒यन्त॑मवा॒ रथ॑म ॥ ७ ॥

7. *Asmākamindra duṣṭaram puroyāvānamājiṣu.*
Sayāvānam dhanedhane vājayantamavā ratham.

Indra, ruler and commander of the people, take over, command, lead and protect our chariot of the nation, formidable, advancing in the contests of life, going ahead with all forces of the nation in one field after another and winning victory after victory.

अ॒स्माक॑मि॒न्दहि॑ ना॒ रथ॑मवा॒ पु॒रन्ध्या॑ । व॒यं श॑विष्ठ॒ वार्य॑
दि॒वि श्रवा॑ दधीमहि दि॒वि स्ताम॑ मनामह ॥ ८ ॥

8. *Asmākamindrehi no rathamavā purandhyā.*
Vayaṁ śaviṣṭha vāryaṁ divi śravo dadhīmahi
divi stomaṁ manāmahe.

Indra, lord of might and blazing power of light, come, we pray, and protect our chariot by your intelligence, wisdom and tactics. O lord most potent, let us have our cherished sustenance and word of wisdom in this kingdom of love and beauty. Let us know and meditate on the holy song of success and adoration in this kingdom of light and peace.

Mandala 5/Sukta 36

Indra Devata, Prabhuvasu Angirasa Rshi

स आ ग॑म॒दि॒न्दा या व॑सू॒नां चि॑क॒त॒द्वातुं॑ दाम॒ना र॑यी॒णाम॑ ।
ध॒न्व॒च॒रा न व॑संगस्तृ॒ष्ठाण॑श्च॒कमा॑नः पि॒बतु॑ दुग्धमं॒शुम॑ ॥ १ ॥

1. *Sa ā gamadindro yo vasūnām ciketad dātum dāmano rayīnām. Dhanvacaro na vaṁsagastr-ṣaṇaś-cakamānaḥ pibatu dugdham-amśum.*

Come, Indra, lord of honour and excellence, you know the wealth, beauty and excellence, of the world of existence, you know how to give, you are the giver and treasure hold of the wealth of life, golden orb of the full moon. Like a sojourner of the skies, like a bird or bull, thirsting, loving, discriminating between truth and falsehood, come, drink the nectar of refreshing, rejuvenating, regenerating milk of life, your rightful share.

आ त हनू हरिवः शूर शिपु रुहत्सामा न पव'तस्य पृष्ठ ।
अनु त्वा राज त्व'ता न हिन्वन्गीभिर्मदम पुरुहूत विश्व ॥ २ ॥

2. *Ā te hanū harivaḥ śūra śipre ruhat somo na parvatasya prṣṭhe. Anu tvā rājannarvato na hinvan gīrbhir-madema puruhūta viśve.*

Indra, great and brave lord of heroic people, may love and sweetness play on your lips, let fragrance breathe from your nose, let success and glory play on your helmet like a soma creeper on mountain top. O ruler of the world all honoured and adored, like a victorious army rejoicing on victory, we all with all our voices in unison invoke and entertain you so that we all enjoy together.

चक्रं न वृत्तं पुरुहूत वपतु मना भिया म अमतरिददिवः ।
रथादधि त्वा जरिता सदावृध कुवि ऽ स्ताषन्मघवन्पुरु-
वसुः ॥ ३ ॥

3. *Cakraṁ na vṛttaṁ puruhuta vepate mano bhiyā me amateridadrivaḥ. Rathādadhi tvā jaritā sadāvṛdha kuvinnu stoṣanmaghavan purū-vasuḥ.*

Indra, invoked and adored, blazing as sun and generous as cloud, ever greater and greater, commanding knowledge, honour, power, and treasure hold of all wealth, like a wheel in motion my mind is trembling for fear of want of intelligence and understanding and, in praise and adoration of you as commander of the chariot, it raises the voice of prayer and supplication. Listen lord, shelter, haven and home of all.

एष गावँव जरिता त इन्दयति वाचं बृहदाशुषाणः । प सव्यं न
मघवन्त्यंसि रायः प दक्षिणद्धरिवा मा वि वनः ॥ ४ ॥

4. *Eṣa grāveva jaritā ta indreyarti vācam brhad-āśuṣāṇaḥ. Pra savyena maghavan yaṁsi rāyaḥ pra dakṣiṇidd-harivo mā vi venah.*

Indra, lord of wealth, power and honour, you have attained the heights of wide spaces. This celebrant like a soma press which extracts streams of soma or like a cloud of showers sends up words of praise in your honour for your beneficence. You control and give gifts of wealth by both right and left hands. O warrior of the chariot and leader of men, we pray, do not ignore us.

वृषा त्वा वृषणं वधतु द्यावृषा वृषभ्यां वहस हरीभ्याम ।
स ना वृषा वृषरथः सुशिप वृषकता वृषा वजिन्भर
धाः ॥ ५ ॥

5. *Vṛṣā tvā vṛṣaṇaṁ vardhatu dyaurvṛṣā vṛṣabhyām vahase haribhyām. Sa no vṛṣā vṛṣarathaḥ suśipra vṛṣakrato vṛṣā vajrin bhare dhāḥ.*

Indra, you are brave and generous, may the gracious heaven elevate and exalt you. Generous and great, you move and rise by ground and powerful modes of transport and yajnic action. May the great lord of mighty chariot, clad in strong helmet, generous of action, wielder of the thunderbolt engage and protect us in the battle of life.

या राहिता वाजिना वाजिनीवान्त्रिभिः शतः सचमानावदिष्ट ।
यून समस्म ितया नमन्तां श्रुतरथाय मरुता दुवाया ॥ ६ ॥

6. *Yo rohitau vājinau vājīnīvān tribhiḥ śataiḥ
sacamānāvadiṣṭa. Yūne samasmai kṣitayo
namantām śrutarathāya maruto duvoyā.*

Let the people of the world bow in honour and reverence to the scholar, expert of the knowledge of motion and speed who teaches this young student the two allied subjects of the science of heat and electric energy with three hundred applications of it and designs a world famous vehicle for transport.

Mandala 5/Sukta 37

Indra Devata, Atri Bhauma Rshi

सं भानुना यतत सूयस्या जुह्वाना घृतपृष्ठः स्वज्वाः ।
तस्मा अमृधा उषसा व्युच्छान्य इन्दीय सुनवामत्याह ॥ १ ॥

1. *Sam bhānunā yatate sūryasyā'juhvāno ghr̥tapṛ-
ṣṭhaḥ svañcāḥ. Tasmā amrīdhrā uṣaso vyucchān
ya indrāya sunavāmetyāha.*

The flame of Agni, heat and light, invoked and kindled on the base of ghr̥ta, water, rising fast and beautifully vies with the light of the sun. "This we create

in honour of Indra, the ruler”: for the scholar scientist who says this, let untiring dawns of light and excellence shine blissfully.

समिद्धाग्निवनवत्स्तीणबहियुक्तगावा सुतसामा जरात ।

गावाणा यस्यषिरं वदन्त्ययदध्वयुहविषाव सिन्धुम ॥ २ ॥

2. *Samiddhāgnir-vanavat stīrṇabarhir-yuktagrāvā sutasomo jarāte. Grāvāṇo yasyeṣiraṁ vadantya-yad-adhvaryur-haviṣāva sindhum.*

Agni, light and fire, raised and rising, touching the skies, suffusing the clouds, creating the soma for life and energy, crackles, and adores Divinity. The roaring clouds proclaim its force and refreshing power. The yajaka scientist with his yajnic inputs into the fire rises and moves to the sea (with fragrant vibrations rising to space, with waters flowing to the seas).

वधूरियं पतिमिच्छन्त्यति य ई वहात महिषीमिषिराम । आस्य
श्रवस्यादथ आ च घाषात्पुरू सहस्रा परि वतयात ॥ ३ ॥

3. *Vadhūr-iyam patim-icchantyeti ya īm vahāte mahiṣīm-iṣirām. Āsya śravasyād ratha ā ca ghoṣāt purū sahasrā pari vartayāte.*

Just as a loving bride goes to her groom and the bridegroom receives the consecrated bride, and both together run the home and take the family forward, so do fire and water mixed and working together drive the chariot and from the power and its revolution and thunderous roar many thousands of projects are moved forward.

न स राजा व्यथत यस्मिन् इन्दीव्यं सामं पिबति गास-
खायम । आ सत्वनरजति हन्ति वृत्रं तति तितीः सुभगा
नाम् पुष्यन् ॥ ४ ॥

4. *Na sa rājā vyathate yasminn-indras-tīvraṁ somam pibati gosakhāyam. Ā satvanair-ajati hanti vṛtraṁ kṣeti kṣitīḥ subhago nāma puṣyan.*

That ruler does not face want and trouble in whose realm Indra, fire or electric energy, consumes intense liquid, friendly with earth connection, and goes forward with various forms of power. The ruler moves forward, breaks the clouds for rain, destroys the demon of darkness with light and knowledge, and settles his people in homes, thus progressing all forward in health and sustenance and earning a name for wealth and power.

पुष्यात् तम् अभि यागं भवात्युभ वृता संयुती सं जयाति ।
पियः सूर्यः प्रिया अग्रा भवाति य इन्दीय सुतसामा
ददाशत ॥ ५ ॥

5. *Pusyāt kṣeme abhi yoge bhavātyubhe vṛtau saṁyātī saṁ jayāti. Priyaḥ sūrye priyo agnā bhavāti ya indrāya sutasomo dadāśat.*

That nation moves forward in yoga, creation of new assets, and in kshema, preservation of the progress and achievement earlier attained, rises higher in social dynamics both ways, and wins further ground in both together: the nation which reverentially loves solar energy, which reverentially takes interest in fire energy, and which spares its best and sweetest surplus in the service of Indra, development of electric energy.

Mandala 5/Sukta 38*Indra Devata, Atri Bhauma Rshi***उराष्ट्र इन्द्र राधसा विभ्वी रातिः शतकता ।****अथा ना विश्वचषण द्युम्ना सु त्र मंहय ॥ १ ॥**

1. *Uroṣṭa indra rādhaso vibhvī rātiḥ śatakrato. Adhā no viśvacarṣaṇe dyumnā sukṣatra maṇhaya.*

Indra, hero of a hundred holy actions with insight and counsel, wide and high are your powers and wealth, abundant your gifts. Ultimate watcher and observer of all that is in the world, ruler of the mighty social order, lead us on to wealth, power, honour and excellence and help us rise to the heights.

यदीमिन्द्र श्रवाय्यमिषं शविष्ठ दधिष ।**पृपथ दीघश्रुत्तमं हिरण्यवण दुष्टरम ॥ २ ॥**

2. *Yadīmindra śravāyyam-iṣaṁ śaviṣṭha dadhiṣe. Paprathe dīrghaśruttamam hiraṇyavarṇa duṣṭa-ram.*

Indra, ruler of golden majesty, lord most potent, destroyer of suffering, whatever food, energy and light of knowledge, great and renowned, you bear and bestow upon us you increase and extend, and it resounds far and wide as the highest of fame most unchallengeable by mortal man.

शुष्मासा य त अदिवा महना कतसापः ।**उभा द्वावभिष्टय दिवश्च गमश्च राजथः ॥ ३ ॥**

3. *Śuṣmāso ye te adrivo mehanā ketasāpaḥ. Ubhā devāvabhiṣṭaye divaśca gmaśca rājathaḥ.*

O ruler of the clouds and mountains, dispenser

of generous and adamant justice, these powers and potent people of yours, these lights and the enlightened, all these brilliancies that obey your law and do your will both shine and exalt earth and heaven with their power and generosity for the achievement of cherished goals.

उ॒ता ना॑ अ॒स्य कस्य॑ चि॒द् इ॒स्य तव॑ वृ॒त्रहन॑ ।

अ॒स्मभ्यं॑ नृ॒णमा॑ भ॒रा स्म॑भ्यं नृ॒मण॑स्यस ॥ ४ ॥

4. *Uto no asya kasya cid dakṣasya tava vṛtrahan.*
Asmabhyam nṛmaṇamā bharā'smabhyam nṛmaṇa-
syase.

Indra, O lord destroyer of darkness, want and suffering, bring that human wealth of values, honour and excellence which is worthy of anyone here, there and everywhere in terms of efficiency of your divine order. Give us the power and freedom from fear, since you love us and wish us to rise and prosper.

नू॒ त आ॒भिर॑भि॒ष्टिभि॑स्तव॒ शम॑ञ्छत॒कता॑ ।

इ॒न्द्र॒ स्याम॑ सु॒गा॒पाः शू॒र॒ स्याम॑ सु॒गा॒पाः ॥ ५ ॥

5. *Nū ta ābhir-abhiṣṭibhis-tava śarmañchatakrato.*
Indra syāma sugopāḥ śūra syāma sugopāḥ.

Indra, lord of unbounded action and generosity, potent ruler of the world, may we with these cherished blessings under your benign protection be possessors, protectors and promoters of lands and cows and revelations of light. Let us be preservers and promoters without fear.

Mandala 5/Sukta 39*Indra Devata, Atri Bhauma Rshi*

यदि॑न्द चि॒त्र म॒हना स्ति॑ त्वादा॑तमदि॒वः ।

राध॒स्त ।' विद॑द्वस॒ उभया॑ह॒स्त्या भ॑र ॥ १ ॥

1. *Yadindra citra mehanā'sti tvādātamadriṣaḥ.
Rādhastanno vidadvasa ubhayāhastyā bhara.*

Indra, O lord of light and power, mysterious and sublime, refulgent ruler of the clouds and mountains, omniscient dispenser of munificence, whatever the rain of blessings showered by you, whatever the wealth and honour of success, not yet ours, pray give us with both hands.

यन्म॑न्य॒स वर॑ण्य॒मिन्द॑ द्यु ऽ तदा॑भर ।

वि॒द्याम॒ तस्य॑ त व॒यमकू॑पा॒रस्य॑ दा॒वन॑ ॥ २ ॥

2. *Yanmanyase vareṇyam-indra dyukṣaṁ tad-
ābhara. Vidyāma tasya te vayam-akūpārasya
dāvane.*

Indra, whatever you think is worthy of choice, bear and bring that brilliant gift of heavenly quality. Let us receive that and let us know that as a blessing of your unbounded generosity worthy to be received and justified with gratitude.

यत्त॑ दि॒त्सु प॒राध्य॑ म॒ना अ॒स्ति श्रु॑तं बृ॒हत ।

तन॑ दृ॒ हा चि॑ददि॒व आ वाजं॑ द॒षि सा॒तय॑ ॥ ३ ॥

3. *Yat te ditsu prarādhyam mano asti śrutam bṛhat.
Tena dṛḥhā cidadriva ā vājam darṣi sātaye.*

Adriṣa, wielder of thunder arms and ruler of

clouds and mountains, with that mind and courage of yours which is great, renowned and magnanimous leading to sure success, break down the strongholds of darkness and scatter the forces of negativity to reveal the light of rectitude for success and victory.

मंहिष्ठं वा मघानां राजानं चषणीनाम ।

इन्द्रमुप पशस्तय पूवीभिर्जुजुष गिरः ॥ ४ ॥

4. *Mañhiṣṭham vo maghonām rājānam carṣaṇī-nām.*
Indramupa praśastaye pūrvībhir-jujuṣe girah.

For the praise and celebration of Indra, greatest of the powerful among you and ruler of the people, offer songs of adoration with the eternal verses of the Vedas as did the ancients for the benediction of the lord and master.

अस्मा इत्काव्यं वच उक्थमिन्दीय शंस्यम । तस्मा उ
ब्रह्मवाहस गिरा वधन्त्यत्रया गिरः शुम्भन्त्यत्रयः ॥ ५ ॥

5. *Asmā it kāvyaṁ vaca uktham-indrāya śaṁsyam.*
Tasmā u brahmavāhase giro vardhantyaatrāyo girah śumbhantyaatrāyaḥ.

For this Indra, lord and master, indeed, is the holy poetic voice of praise. For that lord giver of universal wealth and light of knowledge and wisdom do poets free from threefold bondage of body, mind and soul raise and offer their songs of adoration. Him, the voices beautified with threefold graces of sound, meaning and structure, free from threefold defects of sound, meaning and structure exalt and glorify.

Mandala 5/Sukta 40*Indra, Surya, Atri Devata, Atri Bhauma Rshi*

आ या॒ह्यदि॑भिः सु॒तं सा॑मं सा॒मप॑त पिब ।

वृ॒षा॑न्दि॒ वृ॒ष॒भिवृ॑त्रहन्तम ॥ १ ॥

1. *Ā yāhyadribhiḥ sutam somam somapate piba.
Vṛṣannindra vṛṣabhir-vṛtrahantama.*

Indra, creator and protector of honour, excellence and prosperity, come with the clouds of rain showers, and taste and promote the distilled soma of the herbs of the earth. Come, generous lord, greatest dispeller of darkness and suffering, with the strongest and most enlightened, commanding the creation of glory.

वृ॒षा॒ गा॒वा॒ वृ॒षा॒ म॒दा॒ वृ॒षा॒ सा॒मा॑ अ॒यं सु॒तः ।

वृ॒षा॑न्दि॒ वृ॒ष॒भिवृ॑त्रहन्तम ॥ २ ॥

2. *Vṛṣā grāvā vṛṣā mado vṛṣā somo ayam sutah.
Vṛṣannindra vṛṣabhir-vṛtrahantama.*

Deep is the cloud, the hope and ecstasy is high, and this soma distilled is potent and delicious. O generous lord, Indra, creator of valour and destroyer of darkness and suffering, come and realise the highest prosperity with the showers of rain clouds.

वृ॒षा॒ त्वा॒ वृ॒ष॒णं हु॒व॒ वजि॑ञ्चि॒त्राभि॑रू॒तिभिः॑ ।

वृ॒षा॑न्दि॒ वृ॒ष॒भिवृ॑त्रहन्तम ॥ ३ ॥

3. *Vṛṣā tvā vṛṣaṇam huve vajriṇ-citrābhir-ūtibhiḥ.
Vṛṣannindra vṛṣabhir-vṛtrahantama.*

Indra, potent lord of generosity, magnanimous

giver of the showers of joy, wielder of the arms of thunder, greatest breaker of the clouds of rain and destroyer of evil, I invoke you with the strongest and most liberal powers and gifts of prosperity to come with various and wondrous securities, protections and promotions.

ऋजीषी वजी वृषभस्तुराषाटक्षुष्मी राजा वृत्रहा सोमपावा ।
युक्त्वा हरिभ्यामुप यासद्वाङ्माध्यन्दिन् सर्वं मत्स-
दिन्दः ॥ ४ ॥

4. *Rjīṣī vajrī vṛṣabhas-turāṣaṭ-chuṣmī rājā vṛtrahā somapāvā. Yuktva haribhyāmupa yāsadarvān mādhyandine savane matsadindrah.*

Dynamic guardian of the path of rectitude to the last, wielder of thunder, generously brave, breaker of tempestuous missiles instantly, terribly forceful, refulgent ruler and sovereign commander, destroyer of the darkest enemies and protector of peaceful prosperity and joy of the people, Indra comes post haste by fastest horses, and at the noon day session of yajna joins the celebrations of the nation's honour and excellence.

यत्त्वा सूर्य स्वभानुस्तमसाविध्यदासुरः ।
अ त्रिविद्यथा मुग्धा भुवनान्यदीधयुः ॥ ५ ॥

5. *Yat tvā sūrya svarbhānus-tamasāvidhyad-āsuraḥ. Akṣetravid yathā mugdho bhuvanān-yadīdhayuḥ.*

When the moon lighted by the sun affects the sun with the darkness of its shadow, when it is in line with the sun and earth, then the person who does not know his area feels confused during the eclipse and the regions too appear confusing. Similarly O sun, light of

the spirit, when the veil of darkness covers knowledge and awareness of the spirit, then the ignorant man feels confused and the world too appears different, that is, the material appears as ultimate reality and the spirit is eclipsed. He makes no distinction between body and soul.

स्वभानारध् यदिन्द्र माया अवा दिवा वतमाना अवाहन ।
गू हं सूर्यं तमसापवतन तुरीयेण ब्रह्मणाविन्ददत्रिः ॥ ६ ॥

6. *Svarbhānoradha yadindra māyā avo divo vartamānā avāhan. Gūḷhaṁ sūryaṁ tamasāpavra-tena turīyeṇa brahmaṇāvindadatriḥ.*

And then Indra, when the cosmic energy which moves the stars and planets removes the shadow of the moon from the sun, then Atri, man of knowledge, with his fourth state of the soul, that is, turiya, direct vision of Reality, regains the sight of the sun earlier covered by the shadow of the moon.

Similarly, when Indra, lord of light, removes the illusion of darkness which intercepts the light of the spirit below it, then Atri, the sage of knowledge and discrimination, with this fourth stage of spiritual development, regains the light earlier covered by the darkness of ignorance.

मा मामिमं तव सन्तमत्र इरस्या दुग्धा भियसा नि गरीत ।
त्वं मित्रा असि सत्यराधास्ता महावतं वरुणश्च राजा ॥ ७ ॥

7. *Mā māmimaṁ tava santamatra irasyā drugdho bhiyasā ni gārīt. Tvaṁ mitro asi satyarādhāstau mehāvataṁ varuṇasca rājā.*

O sage, Atri, free from the bondage of confusion

between body, mind and soul, I am your friend. Let not this malevolent ogre out of anger, dread or hunger devour me. You are a friend. So is this Varuna, ruler of light and man of judgement and discrimination. May you two, I pray, protect me from darkness, ignorance and confusion.

गाव्णां ब्रह्मा युयुजानः संपयन्कीरिणां द्रुवा तमसापशि न ।
अत्रिः सूर्यस्य दिवि च पुराधात्स्वभानारप माया अघु-
त ॥ ८ ॥

8. *Grāvṇo brahmā yuyujānaḥ saparyan kīriṇā devān namasopasīkṣan. Atriḥ sūryasya divi cakṣurā-dhāt svarbhānorapa māya aghukṣat.*

Then Atri, sagely scholar of four Vedas, free from threefold confusion, illusion and sufferance, collecting hymns of adoration, joining wise sages, singing songs of adoration in honour of Divinity, teaches and illuminates the supplicant disciple, removes the clouds, dispels the veil of darkness and illusion, and restores the light of the heavenly sun into the spirit.

यं व सूर्यं स्वभानुस्तमसाविध्यदासुरः ।
अत्रयस्तमन्वविन्द ह्यन्य अशक्नुवन ॥ ९ ॥

9. *Yam vai sūryam svarbhānus-tamāsavidhyadā-surah. Atrayas-tamanvavindan nahyanye aśa-knuvan.*

That sun and light of heaven, covered by the shadow of the moon and hidden by the veil of darkness, the Atris, sages of knowledge in the fourth state of spiritual development, turiya, direct vision of Reality, free from threefold confusion, illusion and sufferance,

restore and regain for themselves and their disciples. Others cannot see that light because they do not have the spiritual vision and freedom from illusion.

Mandala 5/Sukta 41

Vishvedeva Devata, Atri Bhauma Rshi

का नु वां मित्रावरुणावृतायन्दिवा वा महः पार्थिवस्य वा
द । ऋतस्य वा सदसि त्रासीथां ना यज्ञायत वा पशुषा न
वाजान ॥ १ ॥

1. *Ko nu vām mitrāvaruṇāvratāyan divo vā mahah
pārthivasya vā de. Ṛtasya vā sadasi trāsīthām na
yajñāyate vā paśuṣo na vājān.*

O Mitra and Varuna, light and bliss of heaven, complementary energies of prana and udana, friend and man of justice, teacher and preacher, who, for sure, dedicated to truth, can know you? Who can thank you in words? Protect and promote us wherever you be in your regions of truth and natural law in the light of heaven, the firmament or the earth, and bless us with food and energy, speed and progress, vision and wisdom, and material and spiritual wealth for the generous man of yajna.

त ना मित्रा वरुणा अयमायुरिन्द्र ऋभु ॥ मरुता जुषन्त ।
नमाभिरवा य दधत सुवृक्तिं स्तामं रुदाय मी हुष
सजाषाः ॥ २ ॥

2. *Te no mitro varuṇo aryamāyurindra ṛbhukṣā
maruto juṣanta. Namobhirvā ye dadhate suvrktiṁ
stomaṁ rudrāya mīlhuṣe sajoṣāḥ.*

May the light of the day and the peace of night,

the ocean, the cosmic order, health and time of age, spiritual vision, spirit of nature, cosmic flow of energies, be friendly with us. May all these who, together in love and loyalty with Rudra, lord of generous abundance and universal justice of correctitude, bear and carry our prayers and adorations and yajnic offerings with all our obedience and salutations to the Lord.

आ वां यष्टाश्विना हुवध्य वातस्य पत्मनथ्यस्य पुष्टा । उत
वा दिवा असुराय मन्म पान्धांसीव यज्यव भरध्वम ॥ ३ ॥

3. *Ā vām yeṣṭhāśvinā huvadhyai vātasya patman rathyasya puṣṭau. Uta vā divo asurāya manma prāndhāṁsīva yajyave bharadhvam.*

Ashvins, complementary harbingers of light and life energy, observers and keepers of the laws of nature and guiding principles of humanity, teachers and preachers, I invoke you for extension of the paths of winds and clearance of the channels of progress, and I call upon you for strengthening and sophistication of the chariot powers of humanity. Come ye all fellow men, travellers and friends, concentrate your thoughts and intentions on the life breath of existence flowing from the regions of light as you bear and bring the food and fragrance for the yajna fire.

प सृ णा दिव्यः कण्वहाता त्रिता दिवः सृजाषा वाता
अग्निः । पृषा भगः पभृथ विश्वभाजा आजिं न जग्मुराश्व-
श्वतमाः ॥ ४ ॥

4. *Pra sakṣaṇo divyaḥ kaṇvahotā trito divaḥ sajoṣā vāto agniḥ. Pūṣā bhagaḥ prabhṛthe viśvabhojā vājim na jagmurāśvaśvatamāḥ.*

The refulgent yajaka, forbearing, challenging and victorious, intelligent and self-conscious (Kanva), Trita, active and expansive in the three regions of the universe, i.e., the sun, wind and electric energy, heat and light, nourishment and growth, power, prosperity, honour and excellence, all operative together in love like friends, with brilliant holy ambitions for the advancement of the world, may, we plan and pray, come like warriors flying to the battle business of life on the wings of fastest coursers.

प वा रयिं युक्ताश्वं भरध्वं राय एष वस दधीत धीः ।

सुशव एव राशिजस्य हाता य व एवा मरुतस्तुराणाम ॥ ५ ॥

5. *Pra vo rayiṁ yuktāśvaṁ bharadhvaṁ rāya eṣe'vase dadhīta dhīḥ. Suśeva evairauśijasya hotā ye va evā marutasturāṇām.*

O Maruts, dynamics of nature and progressive forces of humanity, create, bear and bring the wealth and power born of action and advancement. Develop, hold and use knowledge and intelligence for the achievement of all forms of power, honour and prosperity. All the actions and movements of yours are for your good, and by all these progressive steps of yours, the yajaka, creator and giver of fragrance, humanity, the child of brilliant ambition, grows happy and enjoys peace and comfort.

प वा वायुं रथयुजं कृणुध्वं प दवं विपं पनितारमकः ।

इषुध्यव ऋतसापः पुरन्धीवस्वीना अत्र पत्नीरा धिय धुः ॥ ६ ॥

6. *Pra vo vāyuṁ rathayujam kṛṇudhvaṁ pra devaṁ vipraṁ panitāramarkaiḥ. Iṣudhyava ṛtasāpaḥ purandhīrvasvīrno atra patnīrā dhiye dhuḥ.*

With your holy chants of mantras and offers of fragrant inputs into the yajnic fire of corporate action, create the wind and electric energy usable in your transports for progress. Create the brilliant, vibrant, admirable scholar and scientist of energy. And may these warriors of energy and scientific intelligence dedicated to progress and the truth and goodness of the laws of natural and human dynamics, serving heaven and earth, motherly divinities, bear and bring universal light and nourishment for our intellectual and cultural advancement.

उप॒ व एष॒ वन्द्य॑भिः शू॒षः प॒ य॒ह्वी दि॒वश्चि॒तय॑द्भि॒र॒कः ।

उ॒षा॒सान॒क्ता वि॒दुषी॑व॒ विश्व॑मा॒ ह्य॒ वह॑ता॒ म॒त्याय॑ य॒ज्ञम॑ ॥ ७ ॥

7. *Upa va eṣe vandyebhiḥ śūṣaiḥ pra yahvī divaścīṭayadbhir-arkaiḥ. Uṣāsānaktā viduṣīva viśvamā hā vahato martyāya yajñam.*

In consequence, for your success and achievement, by virtue of your holy and powerful efforts and your intelligent and enlightened chants and oblations, may the night and day, both great and potent, like intelligent and educated women, carry your yajna across the world and bring you from heaven the wealth of the world for humanity.

अ॒भि वा॑ अ॒च पा॒ष्याव॑ता॒ नृ॒न्वास्ता॑ष्पतिं॒ त्वष्टा॑रं॒ ररा॑णः ।

ध॒न्या॑ स॒जाषा॑ धि॒षणा॑ न॒माभि॑व॒नस्प॑तीं॒ राष॑धी रा॒य एष॑ ॥ ८ ॥

8. *Abhi vo arce poṣyāvato nṛṇ vāstoṣpatim tvaṣṭāraṁ rarāṇaḥ. Dhanyā sajoṣā dhiṣaṇā namo-bhirvanaspatīṅroṣadhī rāya eṣe.*

Happy with myself, celebrant for you all, and

for the achievement of wealth, power and all round prosperity, I honour, adore and serve the leaders who work for food and nourishment for growth. I honour the artist, architect and maker of forms, and love creative and friendly intelligence, trees and herbs, with reverence, gratitude, replenishment and renewal.

तुज नस्तनु पवताः सन्तु स्वतवा य वसवा न वीराः । पनित
आप्त्य यजतः सदा ना वधा १ः शंसं नया अभिष्टा ॥ ९ ॥

9. *Tuje nastane parvatāḥ santu svaitavo ye vasavo na vīrāḥ. Panita āptyo yajataḥ sadā no vardhānnaḥ śaṁsaṁ naryo abhiṣtau.*

May the clouds and mountains be for the expansion of our charities. So may be the Vasus, abodes of life such as earth and oceans, suns and planets, as well as the brave and generous people of strength and intelligence, self-motivated, self-moved, celebrated, self-realised, creative and corporate powers, and may they all augment our honour and reputation in all fields of human welfare.

वृष्णा अस्ताषि भूम्यस्य गर्भं त्रिता नपातम्पां सुवृत्ति ।
गृणीत अग्निरतरी न शूषः शाचिष्कशा नि रिणाति
वना ॥ १० ॥

10. *Vṛṣṇo astoṣi bhūmyasya garbhaṁ trito napā-tamapāṁ suvrkti. Grṇīte agniretarī na śūṣaiḥ sociṣkeśo ni riṇāti vanā.*

I admire and adore the lightning fire, child of waters, which pervades the three worlds of the universe and gives showers of life for the fertility of the earth. Like a moving power with locks of light with its force

and motion, Agni energises the rays of the sun, moves the clouds and enlivens the forests with greenery.

कथा मह रुदियाय बवाम कदाय चिकितुष भगाय । आप
आषधीरुत ना वन्तु द्यावना गिरया वृ ाकशाः ॥ ११ ॥

11. *Kathā mahe rudriyāya bravāma kad rāye cikituṣe bhagāya. Āpa oṣādhīruta no'vantu dyaaurvanā giraya vṛkṣakeśāḥ.*

How shall we speak to the seeker of nature's catalytic powers breaking and making the changing forms of matter and energy, how speak to the earnest seeker of knowledge, of wealth, production and prosperity? May the flowing waters and clouds, herbs, heavens, rays of sunlight and high mountains with locks of forests help and protect us.

शृणातु न ऊर्जा पतिगिरः स नभस्तरीयाँ इषिरः परिज्मा ।
शृण्वन्त्वापः पुरा न शुभाः परि स्तुचा बब्रह्मणस्यादः ॥ १२ ॥

12. *Śṛṇotu na ūrjāṁ patirgiraḥ sa nabhastarīyāṅ iṣiraḥ parijmā. Śṛṇvantvāpaḥ puro na śubhrāḥ pari sruco babṛhāṇasyādreḥ.*

May the lord creator, controller and sustainer of energies listen to our voice of prayer, listen and reveal the mystery. May the master of the science of energy listen and enlighten us. May the lord omniscient, pervasive in waters and the skies, ever moving, omnipresent, listen and reveal the knowledge. May the crystal waters and the perennial streams and showers issuing forth from the mighty clouds and mountains speak to us like the clairvoyant ancient seers and seekers.

वि॒दा चि॒ १७ म॒हान्ता॒ य व॒ एवा॒ ब्रवा॑म॒ दस्मा॒ वार्य॑ द॒र्धानाः॑ ।
वय॑श्च॒न सु॒भ्व॑ आ॒व॒ यन्ति॑ १७भा म॒त॒मनु॑य॒तं वध॑स्त्रः ॥ १३ ॥

13. *Vidā cinnu mahānto ye va evā bravāma dasmā vāryam dadhānāḥ. Vayaścana subhva āva yanti kṣubhā martamanuyataṁ vadhasnaiḥ.*

Listen ye, great ones, and let us know for certain those acts and motions of yours which we speak of and pray for, which, all great and generous ones, bearing cherished gifts of food, energy, health and age, ever growing stronger and expansive, mighty powerful with their catalytic forces, come to the mortal seeker who tries to know and search them out.

आ द॒व्यानि॑ पा॒थि॒वानि॑ जन्मा॒ पश्चा॑च्छ॒ सुम॑खाय॒ वाच॑म ।
वध॑न्तां॒ द्यावा॒ गिर॑श्च॒न्दागा॑ उ॒दा व॑ध॒न्ताम॒भिषा॑ता॒ अणाः॑ ॥ १४ ॥

14. *Ā daivyāni pārthivāni janmā'paścācchā sumakhāya vocam. Vardhantām dyāvo girascandrāgrā udā vardhantām-abhiṣātā arṇāḥ.*

I speak of the celestial and terrestrial evolution of things and forces and their actions and attributes for the holy pursuer of creative yajnic action. May the heavenly light and words of knowledge grow with peace, beauty and bliss in action. May the waters of life and energy grow and flow like the spatial oceans enveloping our existence.

प॒द॒प॒द॒ म ज॑रि॒मा नि॒ धायि॑ वरू॒न्त्री वा॒ श॒का या॒ पा॒युभि॑श्च ।
सि॒ष॒क्तु॒ मा॒ता म॒ही र॒सा नः॑ स्मत्पू॒रिभि॑ऋ॒जुह॑स्त॒ ऋ॒जु॒-
व॒निः ॥ १५ ॥

15. *Padepade me jarimā ni dhāyi varūtrī vā śakrā yā pāyubhiśca. Siṣaktu mātā mahī rasā naḥ smat sūribhir-rjuhasta rjuvaniḥ.*

At every stage of evolution, my growth with divine praise and prayer is evident, replete with power and grace bearing all natural and divine modes and materials of protection and progress. May mother earth and her nectar sweets of energy with sages and scholars bless us with the rich gifts of her simple, natural and liberal hands.

कथा दाशम नमसा सुदानूनवया मरुता अच्छाक्ता पश्रवसा
मरुता अच्छाक्ता । मा ना हिबुध्न्या रिष धादस्माकं
भूदुपमातिवनिः ॥ १६ ॥

16. *Kathā dāśema namasā sudānūnevayā maruto acchoktau praśrvaso maruto acchoktau. Mā no'hirbudhnyo riṣe dhādasmākaṁ bhūdupamā-tivaniḥ.*

How shall we honour and serve the generous and renowned Maruts, dynamics of nature and the dynamic leaders and scholars of humanity, with offers of gifts and acts of homage in order to thank and supplicate them in words of reverence? Too generous and too highly renowned are they even for the best and choicest words of ours. May the generous cloud in the sky never forsake us to suffer want and injury. May there always be ample blessings of nature and Divinity for us close at hand.

इति चि ऽ पजाय पशुमत्य दवासा वनत् मत्या' व आ दवासा
वनत् मत्या' वः । अत्रा शिवां तन्वा धासिमस्या जरां चिन्म
निर्हतिजगसीत ॥ १७ ॥

17. *Iti cinnu prajāyai paśumatyai devāso vanate martyo va ā devāso vanate martyo vaḥ. Atrā śivām tanvo dhāsimasyā jarām cinme nirṛtir-jagrasīta.*

Thus does mortal man honour and celebrate you, O divinities of nature and humanity, for progeny and for abundance of wealth and cattle. Thus does mortal man win your favour. Give me here in the world well being of the body and sustenance for health, and may mother earth with her generosity keep off debility and decay of my health and the onset of old age.

तां वा दवाः सुमतिमूजयन्तीमिषमश्याम वसवः शसा गाः ।
सा नः सुदानुमृच्छन्ती द्वी पति दवन्ती सुविताय
गम्याः ॥ १८ ॥

18. *Tām vo devāḥ sumatim-ūrjayantīm-iṣamaśyāma vasavaḥ śasā goḥ. Sā naḥ sudānur-mṛḷayantī devī prati dravantī suvitāya gamyāḥ.*

O Vasus, divinities of nature and humanity, may we receive that holy intelligence of yours, that energising food, by our praise and prayer in honour of mother earth, nature and the cow, and may that mother power, generous, loving and merciful, O divinities, sages and scholars, the lady overflowing with kindness, move for us in response to us for our good, for our honour and prosperity.

अभि न इळा यूथस्य माता स्म दीभिरुवशी वा गृणातु ।
उवशी वा बृहद्विवा गृणाना भ्यूणवाना पभृथस्यायाः ॥ १९ ॥

19. *Abhi na iḷā yūthasya mātā smannadībhir-urvaśī vā grṇātu. Urvaśī vā bṛhaddivā grṇānā'bhyūr-ṇvānā prabhṛthasyāyoh.*

May the divine Ida, voice of omniscience, generous nature and the wide earth, mother of multitudes, sublime and overwhelming, enlighten and inspire us. And may the majesty of divinities, commanding universal light, comprehending the meaning, purpose and energy of life itself, revealing knowledge and wisdom come to us.

सिषक्तु न ऊर्जव्यस्य पुष्टः ॥ २० ॥

20. *Siṣaktu na ūrjavyasya puṣṭeḥ.*

And let the scientist help us and the lord omniscient bless us, with strength and energy from all sources of nature.

Mandala 5/Sukta 42

Vishvedeva Devata, Atri Bhauma Rshi

प शन्तमा वरुणं दीधितिं गीमित्रं भगमदितिं नूनमश्याः ।
पृषद्यानिः पञ्चहाता शृणात्वतूतपन्था असुरा मयाभुः ॥ १ ॥

1. *Pra śantamā varuṇaṁ dīdhitī gīmitraṁ bhaga-
maditiṁ nūnamaśyāḥ. Pṛṣadyoniḥ pañcahotā
śṛṇotvatūrtapanthā asuro mayobhuḥ.*

Let my holy voice, the chant of OM, full of peace and bliss, light of my higher energy of udana, rise up and reach Varuna, cherished lord of love and justice, Mitra, lord of light and friendship, Bhaga, lord of honour and excellence, and Aditi, mother Infinity of heaven and earth. May the lord Supreme listen and receive, the lord of Eternal Word and speech coexistent with space and Divinity, ministrant of five pranic energies, indefatigable and irresistible in the ways of his power and action, giver of life and energy, lord of bliss, Bliss

itself.

पतिं म॒ स्ताम॒मदि॒तिज॒गृभ्यात्सू॒नुं न मा॒ता हृद्यं सु॒शर्व॒म ।

ब॒ह्म॒ प्रि॒यं द्र॒वहि॑तं॒ यद॒स्त्य॒हं मि॒त्र वरु॑ण॒ यन्म॒या॒भु ॥ २ ॥

2. *Prati me stomam-aditir-jagrbhyāt sūnuṁ na mātā hr̥dyaṁ suśevam. Brahma priyaṁ devahi-taṁ yadastyaham mitre varuṇe yanmayobhu.*

May Aditi, mother of eternal speech, receive and love my song of praise and prayer as a mother holds her child to the heart, dear, cherished and soothing. Brahma, lord Infinite that is dear, kind and benevolent to the noble people, supreme giver, who inspires prana and udana energies, is our lord adorable.

उदी॒रय॒ क्व॒वित॑मं॒ कवी॒नामु॒नत्त॑नम॒भि म॒ध्वा घृ॒तन॑ । स न॒ा
वसू॑नि॒ पय॑ता॒ हित॑ानि॒ च॒न्द्राणि॑ द्र॒वः स॒वि॒ता सु॒वाति॑ ॥ ३ ॥

3. *Udīraya kavitamam kavīnām-unattainam-abhi madhvā ghr̥tena. Sa no vasūni prayatā hitāni candrāṇi devaḥ savitā suvāti.*

Sing, celebrate him that is the most imaginative of poets, exalt him with honey sweets of song and homage, and may he, the inspirer creator, Savita, refulgent and generous lord, in response to our homage and effort, give us cherished wealth and honour of our choice for the good of our body, mind and soul.

समि॑न्द॒ णा॒ मन॑सा॒ नषि॑ गा॒भिः सं॒ सूरि॑भि॒हरि॒वः सं॒ स्व॒स्ति ।
सं ब॒ह्म॒णा द्र॒वहि॑तं॒ यद॒स्ति सं॒ द्र॒वानां॑ सु॒म॒त्या य॒ज्ञि॒-
या॒नाम॑ ॥ ४ ॥

4. *Samindra ṇo manasā neṣi gobhiḥ saṁ sūribhir-harivaḥ saṁ svasti. Saṁ brahmaṇā devahitam yadasti saṁ devānām sumatyā yajñiyānām.*

Indra, lord of power, honour and excellence, you lead us on with a holy mind, with efficient senses, intelligence and songs of homage, with bright and brave people. Lord of humanity, commanding the motive forces of the dynamics of existence, let there be all good and well being for us. Lead us on with knowledge and wealth of divinity, with whatever is good and beneficial for noble people, and with the wisdom of the brilliant people devoted to yajnic creation and divine service.

दुवा भगः सविता राया अंश इन्द्रा वृत्रस्य संजिता धनानाम ।
ऋभु वा वाज उत वा पुरन्धिरवन्तु ना अमृतासस्तुरासः ॥ ५ ॥

5. *Devo bhagaḥ savitā rāyo amśa Indro vṛtrasya sañjito dhanānām. Ṛbhukṣā vāja uta vā puran-dhiravantu na amṛtāsas-turāsaḥ.*

May the brilliant and generous, the prosperous and honourable, the creator inspirer, rich and generous, participant sharer, commander of honour and excellence, winner of loud showers, producer of wealth, the powerful intellectual, commander of power and progress, the man of wisdom and distant vision, the immortals and powers of tempestuous advancement, may all these protect and promote us on the path of goodness.

मरुत्वता अप्रतीतस्य जिष्णारजूयतः प ब्रवामा कृतानि ।
न त पूव मघव आपरासा न वीर्यं नूतनः कश्चनाप ॥ ६ ॥

6. *Marutvato aprītasya jiṣṇorajūryataḥ pra bravā-mā kṛtāni. Na te pūrve maghavan nāparāso na vīryam nūtanāḥ kaścanāpa.*

We sing and celebrate the acts and achievements

of the lord of men and winds, incomprehensible, victorious, unaging and undecaying. O lord of honour and power, Indra, neither the ancients, nor the moderns, nor the succeeding ones nor anyone else would comprehend your power and potential.

उप॑ स्तुहि॒ पथ॑मं रत्न॒धयं॑ बृ॒हस्पतिं॑ स॒नितारं॑ ध॒नाना॑म ।

यः शंस॑त स्तु॒वत॑ शंभ॒विष्ठः॑ पु॒रु॒वसु॑रा॒गम॒ज्जाहु॑वान॒म ॥ ७ ॥

7. *Upa stuhi prathamam ratnadheyam brhaspatiṁ sanitāram dhanānām. Yaḥ śaṁsate stuvate śambhaviṣṭhaḥ purūvasur-āgamaj-johuvānam.*

First sing in honour of him close at hand who wields and governs the jewel wealth of existence, Brhaspati, Lord Almighty of the boundless universe, giver of wealth and honour, lord most blissful, omnificent, universally adored, who blesses the celebrant and supplicant, and brings him the wealth and honour prayed for.

तवा॒तिभिः॑ सच॑माना॒ अरि॑ष्टा बृ॒हस्पत॑ म॒घवा॑नः सु॒वीराः॑ ।

य अ॑श्वा॒दा उ॒त वा॑ सन्ति॒ गा॒दा य व॑स्त्र॒दाः सु॒भगा॑स्त॒षु रा॑यः ॥ ८ ॥

8. *Tavotibhiḥ sacramānā ariṣṭā brhaspate maghavānaḥ suvīrāḥ. Ye aśvadā uta vā santi godā ye vastradāḥ subhagāsteṣu rāyaḥ.*

Brhaspati, O lord of unbounded wealth of the universe, the people who are free from injury, enjoying wealth and power, brave and fearless, sharing the blessings of your protections, who are generous and honourable and give horses, cows and clothes in charity, all enjoy the good fortune of wealth and power and the

grace of divinities.

विस्रमाणं कृणुहि वित्तमेषां य भुञ्जत अपृणन्ता न उक्थः ।
अपवतान्पसव वावृधानान बह्वद्विषः सूर्याद्यावयस्व ॥ ९ ॥

9. *Visarmāṇam kṛṇuhi vittameṣām ye bhuñjate aprṇanto na ukthaiḥ. Apavratān prasave vāvṛ-dhānān brahmadviṣaḥ sūryād yāvayasva.*

Render the wealth of those people fruitless and unproductive who eat by themselves in spite of our songs of divine praise in honour of charity. Deprive them of the light of the sun who observe no rules of good conduct, and who, while growing materially in the lord's creation, revile the lord giver and desecrate the food.

य आहत र्त्सा द्ववीतावचकभिस्तं मरुता नि यात । या
वः शमी शशमानस्य निन्दात्तुच्छ्यान्कामान्करत सिष्वि-
दानः ॥ १० ॥

10. *Ya ohate rakṣaso devavītāvacakrebhistam maruto ni yāta. Yo vaḥ śamīm śaśamānasya nindāt tucchyān kāmān karate siṣvidānaḥ.*

O Maruts, dynamic leaders of the people, take him down straight, not in round about words, who invokes and entertains the wicked in the holy programmes of society, who reviles the noble work of the divine celebrant and who, even though trying hard apparently, demeans his values and desires.

तमुष्टुहियः स्विषुः सुधन्वा या विश्वस्य । यति भषजस्य ।
य वा मह सामनसाय रुदं नमाभिद्वमसुरं दुवस्य ॥ ११ ॥

11. *Tamu ṣṭuhi yaḥ sviṣuḥ sudhanvā yo viśvasya kṣayati bheṣajasya. Yakṣvā mahe saumanasāya rudraṁ namobhir-devam-asuraṁ duvasya.*

Praise and exalt him who wields the strong bow and sharp arrow in support of life and shelters the creative, corrective and protective forces of the world. Do good work in cooperation with the great and magnanimous people, and honour and serve with homage and holy offerings Rudra, lord of power, justice and punishment, brilliant and generous giver of life and energy.

द॒मून॒सा अ॒पसा॒ य सु॒हस्ता॒ वृष्णः॒ पत्नी॒नद्या॑ वि॒भ्वत॒ष्टाः ।
सर॑स्वती बृ॒हद्दि॒वात रा॒का द॑श॒स्यन्ती॑वरि॒वस्य॑न्तु
शु॒भाः ॥ १२ ॥

12. *Damūnaso apaso ye suhastā vṛṣṇaḥ patnīr-nadyo vibhvataṣṭāḥ. Sarasvatī brhaddivota rākā daśasyantīrvarivasyantu śubhrāḥ.*

May those who are generous at heart, noble at work, liberal of hand, bold and bountiful, motherly women, streams of water flowing within bounds of divinity, vastly illuminative, perennially flowing with sweetness, blissful like a moonlit night, ever giving without reserve, pure and immaculate, we pray, bless us.

प सू म॒ह सु॒शर॑णाय॒ म॒धां गि॒रं भ॒र न॒व्यसीं॑ जा॒यमा॑नाम ।
य आ॒ह्ना दु॑हितु॒व णा॑सु रू॒पा मि॑ना॒ना अ॒कृ॒णादि॑दं
नः ॥ १३ ॥

13. *Pra sū mahe suśaraṇāya medhām giram bhare navyasīm jāyamānām. Ya āhanā duhitur-vakṣaṇāsu rūpā mināno akṛṇod-idam naḥ.*

I offer my latest song of praise arising spontaneously and dedicate my intellect and imagination in honour of Indra, blissful shelter of the world, who,

sculptor of the forms of his creation, has provided and made to flow this water for us in the streams of his daughter, the earth.

प सुष्टुतिः स्तनयन्तं रुवन्तमिळस्पतिं जरितनूनमश्याः ।
या अब्दिमाँ उदनिमाँ इयति प विद्युता रादसी उ १-
माणः ॥ १४ ॥

14. *Pra suṣṭutiḥ stanayantaṁ ruvantam-ilaspatiṁ jaritar-nūnamaśyāḥ. Yo abdimāñ udanimāñ iyarti pra vidyutā rodasī ukṣamāṇaḥ.*

Let this celebrative song, O celebrant, rise and reach the roaring, thundering lord of earth and eternal speech who, replete with blissful waters, rolling like spatial oceans, goes forward sprinkling the earth and illuminating heaven and earth with the showers of light and life.

एष स्तामा मारुतं शधा अच्छा रुदस्य सूनूयुवन्यूरुदश्याः ।
कामा राय हवत मा स्वस्त्युप स्तुहि पृषदश्वौ अयासः ॥ १५ ॥

15. *Eṣaḥ stoma mārutaṁ śardho acchā rudrasya sūnūñr-yuvanyūñr-udaśyāḥ. Kāmo rāye havate mā svastyupa stuhi prṣadaśvāñ ayāsaḥ.*

Let this song of praise reach and excite the power and force of the Maruts, fellow humans, youthful children of Rudra, Lord of law, justice and discriminative wisdom, and let my love and desire inspire them for wealth and honour of the world. O celebrant, celebrate the dynamic forces of humanity, generous and showerful as the clouds.

पषः स्तामः पृथिवीमन्तरि ऽ वनस्पतीराषधी राय अश्याः ।
 दुवादवः सुहवा भूतु मह्यं मा ना माता पृथिवी दुमता
 धात ॥ १६ ॥

16. *Praiṣaḥ stomah prthivīmāntatikṣam vanaspatī-
 ŋroṣadhī rāye aśyāḥ. Devodevaḥ suhavo bhūtu
 mahyam mā no mātā prthivī durmatau dhāt.*

May this song of celebration ring over the earth, resound across the sky, and vibrate among the trees and herbs for the production of wealth. May the lord supreme, God of the divinities of nature and humanity, be kind to me and listen to my invocation and prayer. May the mother earth be kind and never ill-disposed to us.

उरा देवा अनिबाध स्याम ॥ १७ ॥

17. *Urau devā anibādhe syāma.*

O divinities, saints and sages, may we ever prosper in the unbounded generosity of nature and of mother earth.

समश्विनारवसा नूतनन मयाभुवा सुपणीती गमम । आ
 ना रयिं वहतमात वीराना विश्वान्यमृता साभगानि ॥ १८ ॥

18. *Samaśvinor-avasā nūtanena mayabhuvā supra-
 ṇītī gamema. Ā no rayim vahatamota vīrānā
 viśvānya-mṛtā saubhagāni.*

O lord, we pray, may we ever follow and benefit from the latest and blissful guidance and noble policy of the Ashvins, teachers and scholars. Bring us, O divine-twin powers of nature's complementarities, wealth, brave progeny and all the imperishable good fortunes

of honour and excellence. Let us prosper with your protection and vision of progress.

Mandala 5/Sukta 43

Vishvedeva Devata, Atri Bhauma Rshi

आ ध॒नवः॑ पय॒सा तू॒ण्य॑था अम॒धन्ती॑रुप॒ ना यन्तु॑ मध्वा ।
म॒हा रा॒य बृ॒हतीः॑ स॒प्त वि॒पा मया॑भुवा॒ जरि॑ता जा॒हवी॑ति ॥ १ ॥

1. *Ā dhenavaḥ payasā tūṇryarthā amardhantīrupa no yantu madhvā. Maho rāye bṛhatīḥ sapta vipro mayobhuvo jaritā johavīti.*

Let the Voice of Divinity like mother cows, flowing with milky streams of meaning and metaphor, instantly vibrating unto the mind and soul, incessantly rippling and soothing without violence or difficulty, come and bless us with honey sweets of divine peace and spiritual awareness. Sevenfold are they in sound, music and meaning, expressive, grand and infinite. The celebrant yajaka, joyous and ecstatic, invokes, augments and proclaims the voices for the highest wealth and well being of life.

आ सु॒ष्टु॒ती नम॑सा वत॒यध्य॑ द्यावा॒ वाजा॑य पृथि॒वी अमृ॑ध ।
पि॒ता मा॒ता मधु॑वचाः सु॒हस्ता॑ भर॒भर॑ ना य॒शसा॑व-
वि॒ष्टाम॑ ॥ २ ॥

2. *Ā suṣṭutī namasā vartayadhyai dyāvā vājāya pṛthivī amṛdhre. Pitā mātā madhuvacāḥ suhastā bharebhare no yaśasāvaviṣṭām.*

We offer songs of adoration with homage and offers of yajnic food and fragrance to win incessant blessings of loving and non-violent heaven and earth

for the sake of food and sustenance, knowledge and progressive advancement in life. May the father, mother, heaven and earth, sweet and loving of voice and word, liberal and unstinted of hand, bless us with honour and excellence at every stage of our battle business of life.

अध्वयवश्चकृवांसा॒ मधूनि॒ प वा॒यव॑ भरत॒ चारु॑ शुक्रम ।
हात॑व नः पथ॒मः पा॑ह्यस्य द॒व॒ मध्वा॑ ररि॒मा त॒ मदा॑य ॥ ३ ॥

3. *Adhvaryavaś-cakrvāmso madhūni-pra vāyave bharata cāru śukram. Hoteva naḥ prathamah pāhyasya deva madhvo rarimā te madāya.*

O priests of the scientific yajna for peace and unity with love and non-violence, working on the holy powers and mysteries of wind and electric energy, take up pure energised waters, and create and bear the energy for Vayu, spirit and ruler of humanity. O Vayu, brilliant ruler, first of all preserve, protect and promote this honey sweet energy so that we may be happy and enjoy life together for your honour and pleasure.

द॒श ि॒पा॑ यु॒ञ्जत॑ बा॒हू अ॒दिं॒ साम॑स्य॒ या श॑मि॒तारा॑ सु॒हस्ता॑ ।
मध्वा॒ रसं॑ सु॒गर्भ॑स्तिगि॒रि॒ष्ठां च॑नि॒श्चद॑दु॒दुह॑ शु॒क्रमं॑शुः ॥ ४ ॥

4. *Daśa kṣipo yuñjate bāhū adriṁ somasya yā śamitārā suhastā. Madhvo rasam sugabhastir-giriṣṭhām caniścadaḍ duduhe śukramamśuḥ.*

Just as ten fingers join the two hands, and the dexterous priests use the stone press to extract the soma juice, and just as the sun with its bright rays, happy and rejoicing, distils the potent pure honey sweet vitalities of energy existing in the clouds and mountains, so do the happy performers of scientific yajna for peace, expert

specialists of energy, using their hands and mind and senses, working on the clouds distil the purest rays of energy, the honey sweet essence of nature's sources of wind and waters.

असावि त जुजुषाणाय सामः कत्व द गीय बृहत मदाय ।
हरी रथ सुधुरा यागं अवागिन्द प्रिया कृणुहि हूयमानः ॥ ५ ॥

5. *Asāvi te jujuṣāṇāya somaḥ kratve dakṣāya br̥hate madāya. Harī rathe sudhurā yoge arvāgindra priyā kṛṇuhi hūyamānaḥ.*

Indra, brilliant ruler, commander of winds and waters, distilled is the soma of energy for your knowledge and enlightenment, for your power and potential, and for delight and grand celebration, love as you do the honour and excellence of prosperity. Invoked and invited to the celebration, harness the fast controlled powers to the chariot, come straight, and accomplish the programmes you wish to complete.

आ ना महीमरमतिं सजाषा ग्रां दुर्वी नमसा रातहव्याम ।
मधामदाय बृहतीमृतज्ञामाग्र वह प्रथिभिदवयानः ॥ ६ ॥

6. *Ā no mahīm-aramatiṁ sajoṣā gnaṁ devīm namasā rātahavyām. Madhormadāya br̥hatīm-rtajñāmāgne vaha pathibhirdevayānaiḥ.*

Agni, O light of knowledge, scholar scientist, loving and cooperative, lead us on to that great, continuous but unaddicted knowledge of divine value with your humility and yajnic inputs, knowledge which is highly creative and productive for honey sweet delights and celebration of mankind, which is vastly revealing of mother nature's truths and worthy of further

pursuit by the progressive paths of divinities and nobilities among humanity.

अञ्जन्ति यं पथयन्ता न विपा वपावन्तं नाग्निना तपन्तः ।
पितुन पुत्र उपसि पष्ठ आ घमा अग्निमृतयं त्सादि ॥ ७ ॥

7. *Añjanti yaṁ prathayanto na viprā vapāvantaṁ nāgninā tapantaḥ. Piturna putra upasi preṣṭhā ā gharma agnim-ṛtayann-asādi.*

Like a darling child in the lap of father, like the fire of yajna in the vedi, the disciple in pursuit of the light of knowledge and fire of life is seated in school close to the teachers like a seedling growing to fullness, whom sagely scholars, purifying, seasoning and tempering like steel and gold by the heat of fire, strengthen and prepare for a full yajnic life.

अच्छा मही बृहती शन्तमा गीदूता न गन्त्वश्विना हुवध्य ।
मयाभुवा सरथा यातमवागन्तं निधिं धुरमाणिन नाभिम ॥ ८ ॥

8. *Acchā mahī br̥hatī śantamā gīrdūto na gantva-śvinā huvadhyai. Mayabhuvā sarathā yāta-marvāggantaṁ nidhiṁ dhuramānirna nābhim.*

Let the good and great, wide and high, refreshing and beneficent voice of ours like a messenger go to invoke and invite the Ashvins, teachers and preachers, complementary powers of nature, positive and negative currents of energy circuit, and may the Ashvins, kind, peaceable and peace giving come to us straight like the centre pin of the axle and nave of a chariot wheel, and share our treasure wealth of knowledge, power and material well-being.

प तव्यसा नमउक्तिं तुरस्या हं पूष्ण उत वायारदि ।। या
राधसा चादितारा मतीनां या वाजस्य दविणादा उत
त्मन ॥ ९ ॥

9. *Pra tavyaso namauktiṁ turasya'haṁ pūṣṇa uta
vāyoradikṣi. Yā rādhasā coditārā matīnām
yā vājasya draviṇodā uta tman.*

I offer the song of homage and reverence in honour of Pusha, power of nourishment, and Vayu, energy of wind and electricity, both power givers for success and achievement, inspirers of mankind, and both spontaneous and instant givers of wealth and progress.

आ नामभिमरुता व ।। विश्वाना रूपभिजातवदा हुवानः ।
यज्ञं गिरां जरितुः सुष्टुतिं च विश्वं गन्त मरुता विश्वं
ऊती ॥ १० ॥

10. *Ā nāmabhir-maruto vakṣi viśvānā rūpebhirjā-
tavedo huvānaḥ. Yajñam giro jarituḥ suṣṭutiṁ ca
viśve ganta maruto viśva ūtī.*

O Jataveda, light of life, sagely scholar of the knowledge of things in existence, invoked and invited, kindled and raised, you bring and speak of all the energies of winds and electricity of all names and all descriptions for men. O Maruts, winds and energies, in response to the mantric formulae and the celebrant's songs of adoration, come all and bring all modes of protection and advancement along to the sagely scholars' yajnic pursuit of research and development.

आ नां दिवा बृहत्तः पवतादा सरस्वती यजता गन्तु
यज्ञम् । हवं द्रवी जुजुषाणा घृताचीं शग्मां ना वाचमुशती
शृणातु ॥ ११ ॥

11. *Ā no divo br̥hataḥ parvatādā sarasvatī yajatā gantu yajñam. Havaṁ devī jujuṣāṇā ghr̥tācī śagmāṁ no vācamuśatī śṛṇotu.*

May Sarasvati, divine mother of knowledge and language in the cosmic flow, loving and responsive to her children, come to bless our yajna, bearing ghr̥ta and waters of life's energy and inspiration from heaven, the vast skies, clouds and mountains. May she join us like a mother overflowing with love, listen to our words of prayer for peace and pious advancement and give us the vision.

आ व॒धसं नील॑पृ॒ष्ठं बृ॒हन्तं बृ॒हस्पतिं॑ स॒दन सा॒दयध्व॑म ।
सा॒दद्यानि॑ द॒म आ दी॑दि॒वांसं॑ हि॒र॒ण्यव॑णम॒रुषं॑ स॒पम ॥ १२ ॥

12. *Ā vedhasaṁ nīlapṛṣṭhaṁ br̥hantaṁ br̥haspatiṁ sadane sādadayadhvam. Sādad-yoniṁ dama ā dīdivāṁsaṁ hiraṇyavarṇam-aruṣaṁ sapema.*

Enshrine the eminent sage and scholar specialised in the round blue skies, great and rising pursuant of space, in your seat of yajnic learning, in the home and in the assembly : the scholar concentrating on the ultimate natural causes, bright and illuminative, golden in performance, the very dawn of light and knowledge, we honour and serve.

आ ध॑ण॒सिबृ॒हद्दि॒वा ररा॑णा॒ विश्व॑भि॒गन्त्वाम॑भि॒हुवानः॑ ।
ग्रा व॑सान॒ आष॑धी॒रमृ॑धस्त्रि॒धातु॑शृ॒ङ्गा वृ॒षभा॑ व॒याधाः॑ ॥ १३ ॥

13. *Ā dharṇasir-br̥haddivo rarāṇo viśvebhir-gantv-omabhirhuvānaḥ. Gnā vasāna oṣadhīr-amṛ-dhras-tridhātuśṛṅgo vṛṣabho vayodhāḥ.*

May the wielder and sustainer of existence,

mighty refulgent and blissful, invoked, enkindled and raised in the vedi come and bless our yajna with all means of protection and progress, the lord illuminating our voices of praise and prayer, vitalising herbs and vegetation, kind and loving, lord of nature's three modes of thought (sattva), energy (rajas) and matter (tamas) which are transparent, red and dark green, the lord generous as showers and giver of health and age.

मातुष्पद परम शुक्र आयाविपन्यवा रास्पिरासा अगमन ।
सुशव्यं नमसा रातहव्याः शिशुं मृजन्त्यायवा न वास ॥ १४ ॥

14. *Mātuṣpade parame śukra āyor-vipanyavo rāspi-rāso agman. Suśevyaṁ namasā rātahavyāḥ śiśuṁ mrjantyāyavo na vāse.*

On the sacred and excellent vedi on the floor of mother earth, lovers and admirers of life come in pursuit of the joy of living, bearing holy offers for the sacred fire. And just as they cleanse the new born baby and welcome it in new life, so they feed, serve and develop the holy fire with love and offers of food and fragrance like a living divinity on earth.

बृहद्वया बृहत तुभ्यमग्र धियाजुरा मिथुनासः सचन्त ।
द्वादवः सुहवा भूतु मह्यं मा ना माता पृथिवी दुमता
धात ॥ १५ ॥

15. *Bṛhad vayo bṛhate tubhyamagne dhiyājuro mithunāsaḥ sacanta. Devodevaḥ suhavo bhūtu mahyaṁ mā no mātā pṛthivī durmatau dhāt.*

People senior in age and wide in experience, eminent in knowledge and intelligence, men and women together, offer homage to you, Agni, lord of light and

great. May the lord Divine, light of all divinities, be kind and gracious to me, and may mother earth look at us with favour and never forsake us.

उरा देवा अनिबाध स्याम ॥ १६ ॥

16. *Urau devā anibādhe syāma.*

O Divinities, may we ever be in the light of your unbounded grace, free and uninterrupted.

समश्चिनाखसा नूतनन मयाभुवा सुपणीती गमम । आ
ना रयिं वहतमात वीराना विश्वान्यामृता साभगानि ॥ १७ ॥

17. *Samaśvinor-avasā nūtanena mayabhuvā supraṇīti gamema. Ā no rayiṁ vahatamota vīrān-ā viśvānyamṛtā saubhagāni.*

Ashvins, complementary powers of nature, teachers and preachers, men and women together, all kind and blissful, may we go on in life by your latest protections and noble paths of progress and morality. O immortal divinities, bear and bring us wealth, and brave progeny and all the good fortunes of the world.

Mandala 5/Sukta 44

Vishvedeva Devata, Avatsara Kashyapa and others Rshis

तं प्रत्नथा पूर्वथा विश्वथमथा ज्येष्ठतातिं बहिषदं स्वविदम ।
प्रतीचीनं वृजनं दाहस गिरा शुं जयन्तमनु यासु वधस ॥ १ ॥

1. *Taṁ pratnathā pūrvathā viśvathemathā jyeṣṭhata-tiṁ barhiṣadam svarvidam. Pratiçīnaṁ vṛjanaṁ dohase girā''śuṁ jayantamanu yāsu vardhase.*

Indra, Ruler as of ancient times, as before, as always, as of now, with your holy voice you draw upon

the highest, heavenly, blissful force and power present upfront and instantly victorious in the battles of life, and you grow and progress in consequence of that same power and force. O Ruler, let us all honour and augment and serve that power.

श्रिय सुदृशीरुपरस्य याः स्वविराचमानः ककुभामचादत ।
सुगोपा असि न दभाय सुकता पुरा मायाभिर्ब्रूत आस
नाम त ॥ २ ॥

2. *Śriye sudṛśīr-uparasya yāḥ svarvirocamānaḥ kakubhām-acodate. Sugopā asi na dabhāya sukrato paro māyābhir-ṛta āsa nāma te.*

Ruler of the world, you are the self-refulgent light of heaven, illuminator of spaces and mover of the still clouds of vapours in the skies, the lord whose lights and graces are for the beauty and majesty of life. You are the protector, defender, preserver and promoter. You are not for deceit or violence. You are the cause and agent of holy action, sovereign with your powers and potential, and your name is identical with truth and law.

अत्यं हविः सचत् सच्च धातु चा रिष्टगातुः स हाता
सहभरिः । पसस्राणा अनु बहिवृषा शिशुमध्य युवाजरा
विस्नुही हितः ॥ ३ ॥

3. *Atyaṁ haviḥ sacate sacca dhātu cā'riṣṭagātuḥ sa hotā saḥobhariḥ. Prasarsrāṇo anu barhirvrṣā śīśurmadhye yuvājaro visruhā hitaḥ.*

(He abides in, with, and above the dynamics of the yajnic evolution of existence: consumer, consumed, consumption, evolution and devolution, the beginning and the end, all): He abides with the food of life. He is

truth, reality, eternity. He is the wielder, sustainer and commander of the world in existence. Inviolable is his word, uncharted his way. He is the yajaka, creator and giver. He is the lord and controller of power and potential, challenge and forbearance. He is ever on the move across the skies and spaces. He is the generous cloud, the seedling in the womb of existence, ever young, unaging, antidote of negative destruction, and loving support of all.

प व एत सुयुजा यामाँष्ट्रि न्नीचीरमुष्म यम्य ऋतावृधः ।
सुयन्तुभिः सवशासरभीशुभिः किविनामानि पवण
मुषायति ॥ ४ ॥

4. *Pra va ete suyujo yamanniṣṭaye nīcīramuṣmai yamya ṛtāvṛdhah. Suyantubhiḥ sarvaśāsai-rabhīśubhiḥ krivirnāmāni pravaṇe muṣāyati.*

O children of the earth, for your good and comfort, immediate as well as distant, are these united, cooperative, well controlled radiations of the sun all round, fostering the truth of nature's law in their own way: For that Master Spirit, the sun sucks up the vapours of water from the ocean and other lower places by well directed, all dominating waves of light, and then makes the cloud release the waters in rain showers to flow down in streams and rivers into the ocean.

(In the same way the administrative forces of the ruler, working together in cooperation within the law, collect the taxes from the various communities of the people and the ruler uses the collection for rain showers of the people's protection, promotion and prosperity without hoarding anything for himself.)

संजभुराणस्तर्भुभिः सुतगृभं वयाकिनं चित्तगभासु
सुस्वरुः । धारवाकष्वृजुगाथ शाभसु वधस्व पत्नीरभि जीवा
अध्वर ॥ ५ ॥

5. *Sañjarbhurāṇas-tarubhiḥ sutegrbhaṁ vayākin-
am cittagarbhāsu susvaruḥ. Dhāravākeṣv-
rjugātha śobhase vardhasva patnīrabhi jīvo
adhvare.*

Shining and vibrating by flutter of the leaves of trees, proclaiming the presence of the spirit manifested in life forms living and aging in the world of creation, in the caves of the heart, you shine and radiate in the consciousness, O lord of rectitude and paths of naturalness. Grow on, live on, O lord, in the yajna of creation and let the life forms grow on and advance.

यादृगव ददृश तादृगुच्यत सं छायाया दधिर सिधयाप्स्वा ।
महीमस्मभ्यमुरुषामुरु जया बृहत्सुवीरमनपच्युतं सहः ॥ ६ ॥

6. *Yādrgeva dadṛśe tādrḡ-ucyate saṁ chāyayā
dadhire sidhrayāpsvā. Mahīm-asmabhyam-
uruṣāmuru jrayo brhat suvīram-anapacyutaṁ
sahaḥ.*

Who are the sagely divines of humanity? As they see the truth of reality, so do they speak of it. They behold it and stand thereby by the holy reflection of it in divine works of creation or in the visions of their own imagination. And they, men of courage, wide and bold in speech and imagination, bear and bring for us great illuminative speech of knowledge and high and mighty undecaying valour, forbearance and spirit of challenge which creates great heroes in the service of truth and rectitude. They are human divines.

वत्यगुजनिवान्वा अति स्पृधः समयता मनसा सूयः कविः ।
घंसं र न्तिं परि विश्वता गयमस्माकं शम' वनवत्स्वा-
वसुः ॥ ७ ॥

7. *Vetyagrur-janivān vā ati spr̥dhaḥ samaryatā manasā sūryaḥ kaviḥ. Ghraṁsaṁ rakṣantaṁ pari viśvato gayamasmākaṁ śarma vanavat svāvasuḥ.*

The leader, reborn in knowledge and courage of action, goes forward challenging, thirsting for battle, radiant by mind, visionary of present and future, protecting the light of day, preserving our future wealth of generations, and protecting our hearth and home, self-possessed and self-established as he is.

ज्यायांसमस्य यतुनस्य क्तुन ऋषिस्वरं चरति यासु नाम
त । यादृश्मिन्धायि तमपस्यया विदद्य उ स्वयं वहत सा
अरं करत ॥ ८ ॥

8. *Jyāyāṁsamasya yatunasya ketuna ṛṣisvaram carati yāsu nāma te. Yādṛśmin dhāyi tamapa-syayā vidad ya u svayaṁ vahate so araṁ karat.*

The ruler and scholar who receives and serves the superior, the holy and advancing voice of the seers and sages by virtue of the knowledge and efforts of this industrious scholar, and you whose name and fame resounds among the people, whichever way the name and fame and knowledge is received, and the man who attains the knowledge of that all by his own effort and karmic discipline and carries the tradition on by himself, self-possessed and self-established, may all these do us good on our way of life.

समुदमासामव तस्थ अग्रिमा न रिष्यति सर्वनं यस्मि गायता ।
अत्रा न हादि कवणस्य रजत यत्रा मतिविद्यत पूत-
बन्धनी ॥ ९ ॥

9. *Samudram-āsām-ava tasthe agrimā na riṣyati savanam yasminn-āyatā. Atrā na hārdi kravaṇasya rejate yatrā matirvidyate pūtabandhanī.*

The fame and advancement of these people resounds over seas and abides over spaces, nor does their yajnic progress suffer where hymns are chanted and wealth grows in holiness. Here the heart's desire of the worshipper is not obstructed where holy intelligence and intentions abide for guidance in action.

स हि त्रस्य मनसस्य चित्तिभिरवावदस्य यजतस्य सधः ।
अवत्सारस्य स्पृणवाम रण्वभिः शविष्ठं वाजं विदुषा
चिदध्यम ॥ १० ॥

10. *Sa hi kṣatrasya manasasya cittibhir-evāvadasya yajatasya sadhreh. Avatsārasya sprṇavāma raṇvabhiḥ śaviṣṭham vājam viduṣā cidardhyam.*

With our collective thoughts and intentions and with all our love and delight, we desire to have that ruler for the social order whose high strength and dynamism is respected by the wise and enlightened scholars, who is a strong disciplinarian and organiser, who commands intelligence and eloquence, who is a holy and cooperative man of yajna, sociable as a friend and who can preserve, protect, defend, promote and enlighten the people and the system. Only such a person deserves to be the ruler.

श्य॒न आ॒सा॒मदि॒तिः क॒ या॒ ३ म॒दा वि॒श्ववा॑रस्य यज॒तस्य॑
मा॒यिनः॑ । सम॒न्यम॒न्यम॒थय॒न्त्यत॑व वि॒दुवि॒षाणं॑ परि॒पान॑मन्ति
त ॥ ११ ॥

11. *Śyena āsāmaditiḥ kakṣyo mado viśvavārasya yajatasya māyinaḥ. Sam-anyamanyam-artha-yantyetaḥ vidurviṣāṇaṁ paripānamanti te.*

Of these people, he, the ruler, is the Shyena, eagle, harbinger of nectar, the watchful eye, and the marksman for the target, the destination. He is Aditi, the inviolable identity, symbol of nature, character, tradition and the nation. He is Kakshya, orbit of movement as well as the rampart, ever in harness, and he is the joy of life. Of this universal leader, all embracing and giving, all powerful, they jointly and separately desire and ask for advancement, know his generosity, and find their own fulfilment in his presence.

स॒दा॒पृ॒णा य॑ज॒ता वि॒ द्विषा॑ वधी॒द्वाहु॑वृ॒क्तः श्रु॑त॒वित्त॑या॒ वः
स॒च्चा । उ॒भा स॒ वरा॑ प॒त्यति॑ भा॒ति च॒ यदी॑ ग॒णं भ॑र्जत
सु॒प॒याव॑भिः ॥ १२ ॥

12. *Sadāpṛṇo yajato vi dviṣo vadhīd bāhuvṛktaḥ śrutavit taryo vaḥ sacā. Ubhā sa varā pratyeti bhāti ca yaḍīm gaṇaṁ bhajate suprayāvabhiḥ.*

He is an unfailing giver of fulfilment, holy and cooperative in joint action for development, destroyer of hate and enmity, strong of arms, scholar of the Vedas, accessible saviour and helper and friendly for all of you. He receives both friend and foe appropriately and realises both material and spiritual good, shines and illuminates, the leader who serves this social order and this people with effective and acceptable means and

policies.

सु॒तंभ॒रा यज॑मानस्य॒ सत्प॑ति॒विश्वा॑सामू॒धः स धि॒या-
मुद॑ञ्चनः । भ॒रब्दु॑नूरस॒वच्छि॑श्रिय॒ पया॑ नुबुवा॒णा अ॒ध्यति॑
न स्व॒पन ॥ १३ ॥

13. *Sutam̐bharo yajamānasya satpatir-viśvāsām-
ūdhaḥ sa dhiyām-udañcanaḥ. Bharad dhenū
rasavac-chiśriye payo'nubruvāṇo adhyeti na
svapan.*

The baby's parent, the yajaka's protector and promoter, the teacher, ruler, guardian of humanity who preserves, sustains and advances whatever wealth and joy is achieved, the treasure hold of all history and tradition and intellectual and scientific progress on the march, bearing the milky food for body, mind and soul like the mother cow and forbearing earth, he goes onwards high proclaiming his knowledge and vision, the divine gift, without a wink of sleep: He is worthy of reverence.

या जा॒गार् त॒मृचः॑ का॒मय॑न्त॒ या जा॒गार् त॒मु सा॒मानि॑ यन्ति ।
या जा॒गार् त॒मयं॑ सा॒म आ॒ह त॒वा॒हम॑स्मि स॒ख्य न्या॑काः ॥ १४ ॥

14. *Yo jāgāra tamṛcaḥ kāmayinge yo jāgārah tamu
sāmāni yanti. Yo jāgāra tamayaṁ soma āha
tavāhamasmi sakhye nyokāḥ.*

Whoever is awake, the Rks love and bless. Whoever is alert, the Samans move and elevate. Whoever is active without a wink of sleep, this soma of life's joy and ecstasy addresses and says: O seeker and yajaka, I am for you, a friend and shelter home.

अ॒ग्निजा॑गार् तमृ॒चः का॒मय॑न्त॒ ग्निजा॑गार् तमु॒ सामा॑नि
यन्ति । अ॒ग्निजा॑गार् तम॒यं साम॑ आ॒ह तवा॒हम॑स्मि स॒ख्य
न्या॑काः ॥ १५ ॥

15. *Agnirjāgāra tamṛcaḥ kāmayaṇte' gnirjāgāra tamu sāmāni yanti. Agnirjāgāra tamayaṁ soma āha tavāhamasmi sakhye nyokāḥ.*

To Agni, soul of life awake, the light of Rks radiates with love. To Agni, light of life awake, the songs of Samans vibrate with love. To Agni, the fire of life aflame, the streams of nectar flow with love, and to the soul of life, the light of awareness and the fire of action, the ecstasy of life says: I am yours with love, a friend, your very haven and home.

Mandala 5/Sukta 45

Vishvedeva Devata, Sadaprna Atreya Rshi

वि॒दा दि॒वा वि॒ष्य दि॒मुक्थ॑रा॒यत्या॑ उ॒षसा॑ अ॒चिना॑ गुः ।
अपा॑वृत व॒जिनी॑रु॒त्स्वगा॑द्वि दुरा॒ मानु॑षीद्व आ॒वः ॥ १ ॥

1. *Vidā divo viṣyann-adrim-ukthair-āyatyā uṣaso arcino guḥ. Apāvṛta vrajinīrut svargād vi duro mānuṣīrdeva āvaḥ.*

Brilliant sages with holy songs of adoration worship the self-refulgent Lord and break the cloud of ignorance. In consequence, the dawn of light follows, dispels the nights of darkness, and then the refulgent sun of divine knowledge opens the doors of human reason and intelligence with knowledge.

वि सू॒या' अ॒म॒तिं न श्रि॑यं सा॒दावा॑द गवां मा॒ता जा॑न॒ती
गा॑त । ध॒न्व॑णसा नृ॒द्य॑ः खादा॑अणाः स्थू॒णव॑ सु॒मिता॑ दृ॒हत॑
द्याः ॥ २ ॥

2. *Vi sūryo amatiṁ na śriyaṁ sādorvād gavāṁ mātā jānatī gāt. Dhanvarṇaso nadyaḥ khādo arṇāḥ sthūṇeva sumitā dr̥nhata dyauḥ.*

The sun takes on the refulgent form of beauty like the grace of divinity, and from the vast heavens, the dawn, mother of light rays, goes forward revealing the beauty of the world. Streams and rivers, charming bright and refreshing, flow rushing on to the sea. The regions of light rise on, expansive like a measured column of the day's sustenance.

(The mantra is a metaphor, in continuation of the previous mantra, of the expansion of the light of knowledge and onward flow of life.)

अ॒स्मा उ॒क्थाय॑ प॒र्वत॑स्य॒ ग॒भा' म॒हीनां॑ ज॒नुष॑ पू॒व्याय॑ । वि॒
प॒र्वता॑ जिही॒त सा॒र्धत॑ द्या॒विवा॑सन्ता दस॒यन्त॑ भू॒म ॥ ३ ॥

3. *Asmā ukthāya parvatasya garbho mahīnāṁ januṣe pūrvyāya. Vi parvato jihīta sād̥hata dyaur-āvivāsanto dasayanta bhūma.*

In honour of this adorable ancient sun, cause of the birth of planets and the cloud, and for the fertility of the earths, the vapours leave the cloud to rain in showers. Let us too, high shining like the sun, realising the light of knowledge, illuminating all around, giving in charity, eliminating evil, realise ourselves.

सू॒क्तभि॑वा॒ वचा॑भि॒द्वजु॑ष्ट॒रिन्दा॒ न्व॑ग्री॒ अव॑स हु॒वध्य॑ ।
उ॒क्थ॑भि॒हिष्मा॑ क॒वयः॑ सु॒य॒ज्ञा आ॒विवा॑सन्ता म॒रुता॑
यज॑न्ति ॥ ४ ॥

4. *Sūktebhirvo vacobhir-devajuṣṭair-indrā nvagnī avase huvadhyai. Ukthebhirhi śmā kavayaḥ suyajñā āvivāsanto maruto yajanti.*

With unambiguous holy words approved by scholars and loved and used by divine brilliancies, we study and experiment with Indra and Agni for the invocation and achievement of electric energy and fire power for protection and progress, just as, with the same holy words, for all time, poetic men of vision and imagination and dynamic scientists engaged in creative and productive joint works, shining and illuminating in the pursuit of truth, work and conduct holy programmes of research for you all.

एता॒ न्व॑द्य सु॒ध्या॒ऽ भवाम॒ प दु॒च्छुना॑ मिनवामा॒ वरी॑यः ।
आ॒र द्वा॑षांसि सनुतद॑धा॒मा या॑म पाञ्चा॒ यज॑मान॒मच्छ॑ ॥ ५ ॥

5. *Eto nvadya sudhyo bhavāma pra ducchunā minavāmā varīyaḥ. Āre dveṣāmsi sanutardadhāmā'-yāma prāñco yajamānamaccha.*

Come ye all today, let us engage in works of vision and wisdom as intelligent holy people. Let us throw off all evil and eliminate it. Let us always keep hate and enmity far away. Let us move forward and enthusiastically join the yajamana engaged in creative and productive work for advancement.

एता॒ धियं॑ कृणवा॒मा सखा॒या प॒ या मा॒तां ऋ॑णुत वृ॒जं
गाः । यया॒ मनु॑विशि॒शिपं॑ जि॒गाय॒ यया॑ वृ॒णिग्व॒ङ्कुरा॑पा
पु॒री॑षम ॥ ६ ॥

6. *Etā dhiyaṁ kṛṇavāmā sakhāyo'pa yā mātāñ ṛṇuta vrajaṁ goḥ. Yayā manurviśiśipraṁ jigāya yayā vaṇigvañkurāpā purīṣam.*

Come friends, let us take up works of science and reason by which mother knowledge reveals and,

like the dawn, opens the doors of light and power, by which the man of war and tactics wins the helmet and armour, and by which the industrious producer achieves fertile land and ample water.

अनूनादत्र हस्तयता अदिराचन्यन् दश मासा नवग्वाः । ऋतं
युती सुरमा गा अविन्दद्विश्वानि सत्याङ्गिराश्चकार ॥ ७ ॥
*Anūnodatra hastayato adirārācan yena daśa māso
navagvāḥ. Rtam yatī saramā gā avindad viśvāni
satyāṅgirāścakāra.*

7. Let the priest of dexterous hand, generous like the cloud, celebrant of divinity and nature's powers, set the yajna in motion, inspiring the new generation on the move to keep the fire burning for ten months at least, and the dynamics of revelation would flow to the yajna, open the secrets of the Word and knowledge and control of mind and senses, and vibrant men of initiative would enact projects of truth and universal good.

विश्वं अस्या व्युषि माहिनायाः सं यद ग भिरङ्गिरसा नवन्त ।
उत्स आसां परम सधस्थं ऋतस्य पथा सुरमा विदद
गाः ॥ ८ ॥

*Viśve asyā vyuṣi māhināyaḥ saṁ yad gobhiraṅ-
girasō navanta. Utsa āsām parame sadhastha
ṛtasya pathā saramā vidad gāḥ.*

8. When on the rise of this glorious dawn the Angiras, vibrant scholars and sages dedicated to yajnic divinity, meet and rejoice with the rays of light, then, the oceanic source of these rays of light being in the highest heaven, it is the radiations of Divinity on the waves of nature's vitality that transmit the revelations

of light and knowledge and bless the yajnic seekers.

आ सूर्य॑ यातु सप्ताश्वः॒ । त्रं॑ यदस्य॒ त्रिया दी॑घया॒थ । र॒घुः
श्य॒नः प॑तय॒दन्ध॒ अच्छ॑ युवा॒ क॒विदी॑दय॒द ग षु॑ गच्छ॒न ॥ ९ ॥

9. *Ā suryo yatu saptāśvaḥ kṣetram yadasyorviyā dirghayāthe. Raghuh śyenah patayad-andho acchā yuvā kavirdīdayad goṣu gacchan.*

Let the sun, commanding seven horses of its spectrum lights, come to the earthly part of its domain like a flying courser, a hawk-like harbinger of nectar, dispelling darkness, and ripening food with its light and heat, and let it shine, an unaging youth, a visionary creator and inspirer, going over lands and planets on the long course of its orbit in space.

So may the light of the Spirit descend into the earthly form of the body of five elements and five senses, mind and intelligence, and illuminate the individual personality of the soul to keep it a youthful visionary and self-inspiring poet, creatively playing around with the mind and senses, dispelling the darkness of ignorance and ripening the existential potential of its nature, across the world of five elements, and ahankara and mahan modes of nature, for its advancement over its eternal course.

आ सूर्या॑ अरुहच्छु॒क्रमणा॒ युक्त॑ यद्भरि॒ता वी॒तपृ॑ष्ठाः । उ॒द्गा
न ना॒वम॑नय॒न्त॒ धीरा॑ आशृ॒ण्वती॒रापा॑ अ॒वाग॑तिष्ठ॒न ॥ १० ॥

10. *Ā sūryo aruhac-chukram-arṇo'yukta yaddharito vītapṛsthāḥ. Udgā na nāvam-anayanta dhīrā āśṛṇvatīr-āpo arvāg-atīṣṭhan.*

When the sun yokes its far ranging rays of

spectrum light to its chariot, it rises over the bright and lustrous ocean of spatial waters, and its intelligent and well directed horses carry it over the orbit like the constant waves of the sea carrying a boat, with the result that the overflowing waters stand around listening and raining down in showers. Similarly when the self-luminous soul yokes the five senses, the five pranas and the mind and intelligence to its purpose of action in yoga yajna, it rises over the bright and blazing world of existence, the seven lights of natural powers, perceptive and well directed by the soul in the state of constancy, carry it over the waters around waiting for its orders, and the soul reaches its destination where it joins the Divine.

धियं वा अ॒प्सु द॑धिष॒ स्व॒र्षा यया॑त॒र्न्द॑श॒ मा॒सा न॑व॒ग्वाः ।
अ॒या धि॒या स्या॑म द॒वगा॑पा अ॒या धि॒या तु॑तु॒या॒मात्यं॑हः ॥ ११ ॥

11. *Dhiyaṁ vo apsu dadhiṣe svarṣāṁ yayātaraṇ daśa māso navagvāḥ. Ayā dhiyā syāma devagopā ayā dhiyā tuturyāmātyaṁhaḥ.*

O divinities of nature and humanity, I pray, I may absorb into my pranic energies and actions that blissful intelligence of your gift by which the rising souls on the move cross the seas over ten months. May we, by this, be protectors and promoters of our sages and our divine nature. May we, by this, cross the seas over sin and evil.

Mandala 5/Sukta 46

Vishvedeva, Devapatni Devatah, Pratikshatra Atreya Rshi

ह॒या न॒ वि॒द्वाँ अ॑यु॒जि स्व॒यं धु॒रि तां व॑हामि प॒तर॑णीमव॒स्युव॑म ।
नास्या॑ व॒श्मि वि॒मुचं॑ नावृ॒तं पुन॑वि॒द्वान्प॒थः पु॑र॒एत ऋ॒जु
न॑षति ॥ १ ॥

1. *Hayo na vidvañ ayuji svayañ dhuri tām vahāmi
prataranīm-avasyuvam. Nāsyā vaśmi vimucañ
nāvṛtañ punarvidvān pathaḥ pura eta ṛju neṣati.*

Like a trained horse on the new path, the man of knowledge takes on a new programme, voluntarily. I too carry on the new programme which is protective, defensive and progressive. I do not want it abandoned, nor do I have anything reserved or secret about it, and further, only a scholar pioneer and leader advancing on the path of rectitude would take men and leaders forward.

अग्र इन्द्र वरुण मित्र दवाः शधुः प यन्त मारुतात विष्णा ।
उभा नासत्या रुद्रा अध्र ग्राः पूषा भगः सरस्वती
जुषन्त ॥ २ ॥

2. *Agna indra varuṇa mitra devāḥ śardhaḥ pra yanta
mārutota viṣṇo. Ubhā nāsatyā rudro adha gnāḥ
pūṣā bhagaḥ sarasvatī juṣanta.*

Agni, O brilliant power of light, fire and knowledge, may Indra, powers of honour and excellence, Varuna, chosen powers of justice and goodness, Mitra, friends, devas, noble powers of nature and humanity, Vishnu, universal lover of life all over, Maruts, leaders of the force and speed of the winds, create strength and courage and bestow it on us. O Ashvins, cooperative powers of truth and rectitude of behaviour, Rudra, powers of justice and punishment, and voices of scholars and sages, Pusha, power of nourishment and vitality, Bhaga, creator of honour and prosperity and Sarasvati, spirit of knowledge, listen to our voice.

इन्द्राग्नी मित्रावरुणादितिं स्वः पृथिवीं द्यां मरुतः पर्वतां
अपः । हुव विष्णुं पूषणं ब्रह्माणस्पतिं भगं नु शंसं
सवितारमृतये ॥ ३ ॥

3. *Indrāgnī mitrāvaruṇāditim svaḥ pṛthivīm dyām
marutaḥ parvatāñ apah. Huve viṣṇum pūṣaṇam
brahmaṇaspatim bhagam nu śaṁsam savitāra-
mūṭaye.*

I invoke and study, for the benefit of protection and progress, heat, light and electricity, prana and udana energies of vitality, the atmosphere and the sky, the sun and higher regions of light, air and winds, clouds and mountains, waters and other liquids, all pervasive space, vitality of vyana energy, spirit of the universe, universal power and prosperity, creative energy of the universe, and all their positive and beneficial attributes and practical applications.

उत ना विष्णुरुत वाता अस्त्रिधा दविणादा उत सामा
मयस्करत । उत ऋभव उत राय ना अश्विनात त्वष्टात
विश्वानु मंसत ॥ ४ ॥

4. *Uta no viṣṇuruta vāto asridho draviṇodā uta somo
mayaskarat. Uta ṛbhava uta rāye no aśvinota
tvaṣṭota vibhvānu maṁsate.*

And may the omnipresent lord Vishnu, sustainer of life, Vata, waves of wind and electric energy, the creator and giver of wealth, and Soma, spirit of peace and joy do us good without delay or violence. And may the experts and specialists, and the Ashvins, complementarities of natural evolution, and the maker of forms and sophisticated designs, all with their skill

and power and knowledge enlighten and train us in arts and crafts for the achievement of life's wealth and honour.

उत त्य ऽ मारुतं शध्र आ गमद्विवि ऽयं यजतं बहिरासद ।
बृहस्पतिः शम' पृषात ना' यमद्वरुथ्यं' वरुणा मित्रा
अयमा ॥ ५ ॥

5. *Uta tvanno mārutaṁ śardha ā gamad divikṣayaṁ yajataṁ barhirāsade. Brhaspatiḥ śarma pūṣota no yamad varūthyaṁ varuṇo mitro aryamā.*

And may that celestial and adorable power and force of the tempestuous nature of winds in consonance with joint human interest and advancement come and be installed in our homes, assemblies and centres of production. And may Brhaspati, father and ruler of the wide world, Pusha, giver of nourishment and sustenance, Varuna, highest leader of our choice, Mitra, friendly and loving as breath of life, and Aryama, lord of justice and correctitude grant us peace, joy and progress worthy of a happy home.

उत त्य नः पर्वतासः सुशस्तयः सुदीतया नद्यस्त्रामण
भुवन । भगा विभक्ता शवसावसा गमदुरुव्यचा अदितिः
श्रातु म हवम ॥ ६ ॥

6. *Uta tye naḥ parvatāsaḥ suśastayaḥ sudītayo nadyastrāmaṇe bhuvan. Bhago vibhaktā śavas-āvasā gamad-uruvyacā aditiḥ śrotu me havam.*

And may those clouds and mountains, and streams and rivers, admirable and majestic, shine and flow for our sustenance and progress. May Bhaga, lord of honour, excellence and prosperity, generous friend

of all, come to us with universal strength and protection, and may Aditi, inviolable Mother Nature of unbounded generosity respond to our invocation and prayer and bless us all.

द्वानां पत्नीरु॑शतीर॑वन्तु नः पाव॑न्तु नस्तु॒जय॑ वाज॑सातय ।
याः पाथि॑वासा॒ या अपा॑मपि॒ व्रत॑ ता ना॑ दवीः सुह॒वाः
शम॑ यच्छत ॥ ७ ॥

7. *Devānām patnīr-uśatīr-avantu naḥ prāvantu nastujaye vājasātaye. Yāḥ pāṛthivāso yā apāmapi vrate tā no devīḥ suhavāḥ śarma yacchata.*

May the motherly divinities of nature and the motherly women in happy and blessed homes of pious people, loving, sustaining and spontaneous, protect us, constantly advance us to rise in strength for the achievement of success in battles of life. May all these divinities and nobilities of the earth and of the oceans and celestial waters of space, constant in their holy tasks, ever responsive to our prayer give us peace and felicity of home and family.

उ॒त ग्रा व्य॑न्तु द्व॒पत्नी॑रिन्द्रा॒ण्यग्ने॑ग्रा॒य्यश्वि॑नी राट । आ रा॒दसी
वरु॑णा॒नी शृ॑णातु व्यन्तु॑ द्वी॒य ऋ॒तुज॑नी॒नाम ॥ ८ ॥

8. *Uta gnā vyantu devapatnīr-indrāṇyagnāyyaśvinī rāṭ. Ā rodasī varuṇānī śṛṇotu vyantu devīrya ṛturjanīnām.*

May the brilliant divinities of nature and women of noble and divine disposition, protective and progressive, be good and responsive to our voices of prayer. May motherly lightning energy, heat and healing energies, earth and heaven, spirit of justice and soothing

cool of waters, and the cycle of seasons respond. May mother ruler, mother leader, health care matrons, fertility of women, scholars of earth, heavens and oceans, be kind and responsive to our progress.

Mandala 5/Sukta 47

Vishvedeva Devata, Pratiratha Atreya Rshi

प॒युञ्ज॒ती दि॒व ए॒ति ब्रु॒वा॒णा म॒ही मा॒ता दु॒हितु॒बा॒धय॑न्ती ।
आ॒विवा॑सन्ती यु॒वति॑म॒नी॒षा पि॒तृ॒भ्य आ स॑द॒न जाहु॑-
वाना ॥ १ ॥

1. *Prayuñjati diva eti bruvāṇā mahī mātā duhitur-
bodhayantī. Āvivāsantī yuvatirmanīṣā pitṛbhya ā
sadane johuvānā.*

Great and glorious mother arises in all her youthful splendour from the lights of heaven and, invoked, invited and adored on the vedi, she comes with radiations of light and intelligence collected from the nourishing and sustaining divinities of nature and humanity, awakening, enlightening, speaking loud and bold, and preparing the daughter for life in the home with knowledge and wisdom. (The Dawn is mother, the earth is daughter.)

(The mother of the home, and the mother teacher in the school, is great and adorable as a human deity because, having collected her knowledge and wisdom from her parents and teachers, she arises like the dawn of light and prepares the daughter for intelligent living in an enlightened home.)

अ॒जि॒रा॒स॒स्तद॑प॒ इ॒य॒मा॒ना आ॒त॒स्थि॒वांसा॑ अ॒मृत॑स्य॒ नाभि॑म् ।
अ॒न॒न्ता॒स उ॒रवा॑ वि॒श्वतः॑ सीं॒ परि॒ द्यावा॑पृ॒थि॒वी य॑न्ति
प॒न्थाः ॥ २ ॥

2. *Ajirāsastadapa īyamānā ātasthivāṁso amṛtasya nābhim. Anantāsa uravo viṣvataḥ sīm pari dyāvāprthivī yanti panthāḥ.*

The radiations of the light of the dawn, as the actions of wise and brilliant parents and teachers, abiding in the centre of immortal eternity and flowing therefrom, move all round fast and ceaseless, vast and endless, on their paths across and over heaven and earth.

उ ा समुद्रा अरुषः सुपुणः पूवस्य यानि पितुरा विवश ।
मध्यं दिवा निहितः पृश्निरश्मा वि चक्रम् रजसस्पा-
त्यन्ता ॥ ३ ॥

3. *Ukṣā samudro aruṣaḥ suparṇaḥ pūrvasya yonim piturā viveṣa. Madhye divo nihitaḥ prśniraśmā vi cakrame rajasaspātyantau.*

The mighty deep and generous ocean of waters, the blazing sustainer bird of space, the sun, enters in the spatial womb of its mother, divine Nature, fertilized by the original and eternal father creator. Placed in the midst of the heavens of light like a multicolour diamond, it traverses on and on, lights up, sustains and marks the expansive ends of the upper and lower strata of the sphere of heaven.

चत्वार ई बिभ्रति तमयन्ता दश गर्भं चरस धापयन्त ।
त्रिधातवः परमा अस्य गावा दिवश्चरन्ति परि सद्या
अन्तान ॥ ४ ॥

4. *Catvāra īm bibhrati kṣemayanto daśa garbham carase dhāpayante. Tridhātavaḥ paramā asya gāvo divaścaranti pari sadyo antān.*

The directions of space, receiving the sustaining

light and warmth of life, bear it up. Ten directions of space feed the world they hold as a baby to keep it going. The rays of the sun radiate from the highest region of light and fill the threefold world of sattva, rajas and tamas, heaven, firmament and the earth, reaching all round to the borders of it almost instantly.

इदं वपुनिवचनं जनासश्चरन्ति यद्यस्तस्थुरापः ।

द्वयदीं बिभृता मातुरन्य इहह जात यम्यां स्रबन्धू ॥ ५ ॥

5. *Idam vapur-nivacanam janāsaścaranti yannadyastasthurāpaḥ. Dve yaḍīm bibhṛto māturanye iheha jāte yamyā sabandhū.*

Just as rivers hold and celebrate the flowing waters, so do people revere and adore this refulgent sun of wondrous form which two twin sisters, day and night, born of the same mother, hold and nurse the same one brother though born of another mother.

वि तन्वत धिया अस्मा अपांसि वस्त्रा पुत्राय मातरा वयन्ति ।

उपप ऽ वृषणा मादमाना दिवस्पथा वध्वा यन्त्यच्छ ॥ ६ ॥

6. *Vi tanvate dhiyo asmā apāṁsi vastrā putrāya mātaro vayanti. Upaprakṣe vṛṣaṇo modamānā divaspathā vadhvo yantyaccha.*

Celebrants compose songs of adoration from their heart and intellect and extend yajnic homage up to this sun by the paths of light and fire just as mothers weave and sew clothes for the child and joyous wives eagerly move to join their generous husbands.

तदस्तु मित्रावरुणा तदगृ शं यार्स्मभ्यमिदमस्तु शस्तम ।

अशीमहि गाधमुत पतिष्ठां नमा दिव बृहत् सादनाय ॥ ७ ॥

7. *Tadastu mitrāvaruṇā tadagne śaṁ yorasma-bhyamidamastu śastam. Aśīmahi gādhamuta pratiṣṭhām namo dive br̥hate sādānāya.*

O Mitra and Varuna, lord of love and judgement, sun and the sea, day and night, mother and father, prana and udana energies, O Agni, yajna fire purifier, revered teacher, teacher pioneer and giver of enlightenment, may this cherished song of ours be for our peace and blessedness which is all time free from suffering and pain. May we attain a home and haven of high excellence and unshakable honour and prestige. Salutations to the great and glorious heaven of light, eternal and imperishable!

Mandala 5/Sukta 48

Vishvedeva Devata, Pratibhanu Atreya Rshi

कदु॑ पि॒याय॑ धाम्न॑ मनाम॒ह स्व॑ त्राय॒ स्वय॑शस॒ मह॒ वय॑म ।
आम॑न्यस्य॒ रज॑सा॒ यद॒भ आँ अ॒पा वृ॑णा॒ना वि॑त॒नान्ति॑
मा॒यिनीं॑ ॥ १ ॥

1. *Kadu priyāya dhāmne manāmahe svakṣatrāya svayaśase mahe vayam. Āmenyasya rajaso yadabhra āñ apo vṛṇānā vitanoti māyinī.*

When shall we all sing and celebrate in honour of our own domain, our cherished independent identity and social order, our own honour and glory, which, commanding its own power and splendour, pursuing its own policy, extends its resounding actions and waters of peace and freedom among the people, across the lands and over the clouds of immeasurable skies and spaces? When shall we think and reflect upon this?

ता अ॒न्नत॒ व॒युनं॑ वी॒रव॑ णं॒ समा॒न्या वृ॒तया॑ वि॒श्व॒मा रजः॑ ।
अपा॒ अपा॑ची॒रपर॑ अप॒जत॒ प पू॒र्वाभि॑स्तिरत द॒व॒-
यु॒जनः॑ ॥ २ ॥

2. *Tā atnata vayunaṁ vīravakṣaṇaṁ samānyā vṛtayā viśvamā rajaḥ. Apo apācīraparā apejate pra pūrvābhistirate devayurjanaḥ.*

Those acts and policies of peace and freedom provide incentives to the brave and extend knowledge and positive action programmes over the entire world of humanity, through uniform treatment and equality of law for all. A brilliant nation of vision and noble action doesn't procrastinate over the present, agitating over the past or worrying and waiting for the future, it crosses the bridges in front right away.

आ गा॒व॒भि॒रह॒न्य॒भि॒र॒क्तु॒भि॒व॒रि॑ष्ठं व॒ज्र॒मा जि॑घ॒ति मा॒यिनि॑ ।
श॒तं वा॒ यस्य॑ प॒चर॑न्त्स्व द॒मं सं॒व॒तय॑न्ता॒ वि च॑ व॒त॒-
यु॒हो ॥ ३ ॥

3. *Ā grāvabhir-ahanyebhir-aktubhir-variṣṭhaṁ vajra-mā jighrti māyini. Śataṁ vā yasya pracarantsve dame samvartayanto vi ca vartayannahā.*

Ever and instantly, this nation shines and sharpens its best arms and armaments day and night with the stones (which sharpen the arms and press the soma too) or with the clouds of showers against the evil of want and suffering of ignorance, and otherwise too hundreds of its forces actively working together in their own fields spend their time moving forward in a state of readiness with a challenging spirit.

तामस्य रीतिं परशारिव पत्यनीकमख्यं भुज अस्य वपसः ।
सचा यदि पितुमन्तमिव अयं रत्नं दधाति भरहूतय
विश ॥ ४ ॥

4. *Tāmasya rītiṁ paraśoriva pratyānīkamakhyam
bhujē asya varpaśaḥ. Sacā yadi pitumantamiva
kṣayam ratnam dadhāti bharahūtayē viśe.*

That character and disposition, that form and policy of its dynamic flow, that admirable force of its arms like the razor's edge, I know, is in keeping with its identity for the purpose of peace, protection and progress, and, like a comfortable home full of plenty, it holds the jewels of wealth and felicity for the people at the beck and call of the inmates.

स जिह्वया चतुरनीक ऋज्जत चारु वसाना वरुणा
यत अरिम । न तस्य विद्म पुरुषत्वता वयं यता भगः सविता
दाति वायम ॥ ५ ॥

5. *Sa jihvayā caturāṇīka ṛñjate cāru vasāno varuṇo
yatannarim. Na tasya vidma puruṣatvatā vayam
yato bhagaḥ savitā dāti vāyam.*

The nation, the ruler, the fire, the sun, wearing a charming form, shining with forces all round in all four directions, encounters the opposing darkness with the tongue of light and flame. We know not how, with what strength and power, from where this Varuna, best and highest power of justice and wisdom, Bhaga, commanding wealth and felicity, Savita, inspiring all with exhilaration, brings and bestows on us all the cherished gifts of life, how he makes everything possible.

Mandala 5/Sukta 49*Vishvedeva Devata, Pratiprabha Atreya Rshi*

द्वं वा अद्य सवितारमष भगं च रत्नं विभजन्तमायाः ।
 आ वां नरा पुरुभुजा ववृत्यां दिवदिव चिदश्विना
 सखीयन ॥ १ ॥

1. *Devam vo adya savitārameṣe bhagam ca ratnam vibhajantamāyoh. Ā vām narā puru-bhujā vavṛtyām divedive cidaśvinā sakhīyan.*

For you all today I love, gratefully desire and pray for favour of the brilliant and generous Savita, inspirer of light and life, Bhaga, treasure source of honour and prosperity and the loving spirit of life and living beings that showers the jewel wealth and felicity on all. O Ashvins, leading complementarities of nature powers and humanity, ruler and people, leaders and followers, men and women, parents and children, teachers and disciples, blessed participants and celebrants of life for all, I love to be friends with you and pray that I may love, cooperate and be with you day in and day out.

पतिं पयाणमसुरस्य विद्वान्सूक्तद्वं सवितारं दुवस्य । उप
 बुवीत नमसा विजानञ्ज्यष्टं च रत्नं विभजन्तमायाः ॥ २ ॥

2. *Prati prayāṇam-asurasya vidvānt-shuktairdevam savitāram duvasya. Upa bruvīta namasā vijānañjyeṣṭham ca ratnam vibhajantamāyoh.*

Sagely scholar, watch the evolution of life and energy, meditate on the self-refulgent Savita, inspirer of life, with Vedic songs of praise and prayer, and with homage and gratitude speak precisely of the supreme,

the most precious felicity pervading and participating in the evolution of life, knowing well the gifts of the lord.

अ॒द॒त्र॒या द॑य॒त् वा॒र्या॑णि पू॒षा भ॒गा अ॒दि॒ति॒वस्त॑ उ॒स्रः ।
इ॒न्दा वि॒ष्णु॒वरु॑णा मि॒त्रा अ॒ग्नि॒रहा॑नि भ॒दा ज॑नयन्त
द॒स्माः ॥ ३ ॥

3. *Adatrayā dayate vāryāṇi pūṣā bhago aditirvasta usrah. Indro viṣṇurvaruṇo mitro agnirahāni bhadra janayanta dasmāḥ.*

Aditi, eternal and infinite creative power of lord Savita's Nature, Prakṛti, wears the mantle of the morning. Pusha, nature's nourishing power, and Bhaga, inexhaustible generosity, produce, promote and give the choicest gifts of food for consumption and creation of energy. Indra, catalytic radiation, Vishnu, all pervasive energy, Varuna, udana energy for evolution, Mitra, pranic energy of life, Agni, heat and light for life, all these creative and generative powers give rise to the days of light and bliss for us.

त॒ ण॑ अ॒न॒वा स॑वि॒ता वरु॑थं॒ तत्सि॒न्ध॒व इ॒षय॑न्ता॒ अनु॑ ग॒मन॑ ।
उ॒प॒ यद्वाच॑ अ॒ध्व॒रस्य॑ हा॒ता रा॒यः स्या॑म॒ पत॑या॒ वाज॑-
र॒त्नाः ॥ ४ ॥

4. *Tanno anarvā savitā varūthaṁ tat sindhava iṣayanto anu gman. Upa yad voce adhvarasya hotā rāyaḥ syāma patayo vājaratnāḥ.*

May lord Savita, creator, with his radiating energy, grant us that treasure of cherished values of hearth and home which I celebrate as organiser and achiever of yajnic production, and which the flowing

rivers and swelling seas promote with love and desire in obedience to the lord. O lord, we pray, may we, blest with energy and felicity of existence, be protectors and promoters of the wealth of the world.

प य वसुभ्य इवदा नमः दुर्य मित्र वरुण सूक्तवाचः ।

अवत्वभ्वं कृणुता वरीया दिवस्पृथिव्यारवसा मदम ॥ ५ ॥

5. *Pra ye vasubhya īvadā namo durye mitre varuṇe sūktavācaḥ. Avaitvabhvaṁ kṛṇutā varīyo divaspr̥thivyor-avasā madema.*

Let untold wealth and knowledge flow to those who offer homage and yajnic service to the Vasus, creative abodes of life and sustenance in the world of nature, and to those who raise their voice of adoration in honour of Mitra and Varuna, friendly sun and seas and all embracing space. O Vishvedevas, creative divinities, create for us wealth of exceptional order so that we may abide and enjoy under the protection of heaven and earth.

Mandala 5/Sukta 50

Vishvedeva Devata, Svasti Atreya Rshi

विश्वा' द्रवस्य' नतुमता' वुरीत सख्यम ।

विश्वा' राय इषुध्यति द्युम्नं वृणीत पुष्यस' ॥ १ ॥

1. *Viśvo devasya neturmarto vutīta sakhyam. Viśvo rāya iṣudhyati dyumnaṁ vṛṇīta puṣyase.*

Let all the mortals, people of the world, choose and win the favour and friendship of the brilliant leader and pioneer who targets and commands the wealth of the world. O people of the world choose the wealth,

power and splendour of the world for the sake of growth and advancement.

त त दव नतय चमाँ अनुशस ।

त राया त ह्या॒ऽपृच सचमहि सच॒थ्यः ॥ २ ॥

2. *Te te deva netarye cemāñ anuśase.*
Te rāyā te hyāprce sacemahi sacathyaiḥ.

O brilliant leader and ruler, those who have chosen you are wholly for you, and so are these whom you approve and admire. All the assets and powers of the nation are yours to rule and protect, and to share, defend and augment the same we are keen to join you and win your favour.

अता न आ नृनतिथीनतः पत्नीदशस्यत ।

आ॒र वि॒श्वं पथ॒ष्ठां द्वि॒षा यु॒यातु यू॒यु॒विः ॥ ३ ॥

3. *Ato na ā nṛn-atithīn-ataḥ patnīr-daśasyata.*
Āre viśvaṁ patheṣṭhām dviṣo yuyotu yūyuvīḥ.

From here, from this elective and promotive yajna of total cooperation, serve and strengthen and thereby promote us all, leaders, chance visitors, immigrants and others, raise and promote the women, mothers of the nation, and, maker and breaker as you are, throw off all the hate, enmity and negativities obstructing the paths of progress.

यत्र वह्निर॒भिहि॒ता दु॒द्रव॒द द॒ण्यः प॒शुः ।

नृ॒मणा॑ वी॒रप॒स्त्या णा॒ धीर॑व॒ सनि॒ता ॥ ४ ॥

4. *Yatra vahnir-abhihito dudravat droṇyaḥ paśuḥ.*
Nṛmaṇā vīrapastyo'rṇā dhīreva sanitā.

Where the fire, placed, invoked and kindled in

the vedi rises in flames, where a fiery leader, elected, supported and enthused goes around watching and watched all round among a dynamic people, loving all and loved at heart by all, and where the homes abound with brave and brilliant youth, there the streams of prosperity flow deep and calm like inalienable partners of the nation.

एष त दव नता रथस्पतिः शं रयिः । शं राय शं स्वस्तय
इषःस्तुता मनामह दवस्तुता मनामह ॥ ५ ॥

5. *Eṣa te deva netā rathaspatiḥ śaṁ rayiḥ. Śaṁ rāye śaṁ svastaya iṣaḥ stuto manāmahe devastuto manāmahe.*

O brilliant leader, pilot of the nation to peace and prosperity, this warrior of the chariot is yours, this peace, this wealth, power and prosperity is for you. This peace is for wealth and this peace and prosperity is for holiness of well-being. This warrior of the chariot, peace and prosperity honours and adores food, energy and knowledge. We love and adore this peace and prosperity. We love and adore you and the nation honoured by the divines.

Mandala 5/Sukta 51

Vishvedeva Devata, Svasti Atreya Rshi

अग्र सुतस्य पीतय विश्वरूमभिरा गहि ।
द्वभिहृव्यदातय ॥ १ ॥

1. *Agne sutasya pītaye viśvair-ūmebhirā gahi. Devebhir-havyadātaye.*

Agni, light of knowledge and fire of life, come

with all the means and methods of protection and progress, come with all the divines of the world and divine generousities of nature to enjoy what knowledge and nourishment we have distilled for your treat and bring the wealth and knowledge you have gained for us.

ऋतधीतय आ गत सत्यधमाणा अध्वरम ।

अग्रः पिबत जिह्वया ॥ २ ॥

2. *Rtadhītaya ā gata satyadharmāṇo adhvaram.*
Agneḥ pibata jihvayā.

O divine scholars, radiations of nature's vitalities, observers of the laws of universal truth, followers of the truth of Dharma and the Dharma of Truth, come to our yajna of love and non-violence and scientific creation in honour of the Lord. Agni, leading light of the world, drink the joy of life by the tongues of fire.

विपभिविप सन्त्य पातयावभिरा गहि ।

द्वभिः सामपीतय ॥ ३ ॥

3. *Viprebhirvipra santya prātaryāvabhirā gahi.*
Devebhiḥ somapītaye.

O vipra, vibrant scholar, eminent sage of the present age, come with other scholars, with the knowledge and freshness of the morning light and breeze which stir and radiate with the dawn. Come with the divines for a drink of the soma we have distilled.

अयं सामश्चमू सुता मत्र परि षिच्यत ।

पिय इन्द्राय वायव ॥ ४ ॥

4. *Ayam somaścamū suto'matre pari śicyate.*
Priya indrāya vāyave.

This soma, inspiring power and honour of the nation, reflected in the defence forces as soma is held in the charu vessel, and held in the body politic as soma is poured in the goblet, is the love and pride of Indra, ruling lord, and Vayu, tempestuous defence forces.

वा॒य॒वा या॒हि वी॒तय॑ जु॒षा॒णा ह॒व्यदा॑तय ।

पि॒बा सु॒तस्या॑न्ध॒सा अ॒भि पयः॑ ॥ ५ ॥

5. *Vāyavā yāhi vītaye juṣāṇo havyadātaye.
Pibā sutasyāndhaso abhi prayah.*

O Vayu, force and power of the nation, come for the delight of a drink of the soma of knowledge and enlightenment with love and joy for the self sacrificing people. Enjoy the flavour of the food and stimulating taste of the drink on the tongue.

इ॒न्द्रश्च॑ वा॒यव॑षां सु॒तानां॑ पी॒तिर्म॑हथः ।

ताज्जु॑षथाम॒रप॑साव॒भि पयः॑ ॥ ६ ॥

6. *Indraśca vāyaveṣām sutānām pītimarhathaḥ.
Tāñjuṣethām-arepasāvabhi prayah.*

Indra and Vayu, ruler of the land and commander of the defence forces, you deserve a drink of the soma of the nation's power and culture. Come, watch the effects and delicacies of their taste and decency, and, inspired with love and holiness, enjoy the beauties of life.

सु॒ता इ॒न्द्राय॑ वा॒यव॑ सामा॒सा द॒ध्याशि॑रः ।

नि॒म्नं न॑ य॒न्ति सि॒न्धवा॑ भि पयः ॥ ७ ॥

7. *Sutā indrāya vāyave somāso dadhyāśirah.
Nimnam na yanti sindhvo'bhi prayah.*

Just as rivers flow downwards to the seas, so the sweetness and decency of the soma of human values and culture distilled with effort and cooperative action flow to Indra and Vayu, the strong and the progressive.

स॒जूवि॒श्वभि॒द्वभि॒र्श्विभ्या॑मु॒षसा॑ स॒जूः ।

आ या॑ह्यग्र अ॒त्रिव॑त्सुत र॒ण ॥ ८ ॥

8. *Sajūrviśvebhirdevebhiraśvibhyāmuṣasā sajūḥ.*
Ā yāhyagne atrivat sute raṇa.

Agni, giver of enlightenment and the fire of life, friend and associate of all the generous divinities, companion of the dawn and the Ashvins, circuitous complementaries of natural energies, come into this world of creative humanity like an omnipresent power free from threefold bondage of body, mind and soul, rejoice and proclaim your message of light and love loud and bold.

स॒जूमि॒त्रावरु॑णाभ्यां स॒जूः सा॒मन् वि॒ष्णु॑ना ।

आ या॑ह्यग्र अ॒त्रिव॑त्सुत र॒ण ॥ ९ ॥

9. *Sajūrmitrāvaruṇābhyāṁ sajūḥ somena viṣṇunā.*
Ā yāhyagne atrivat sute raṇa.

Agni, giver of knowledge and power, come together with prana and udana energies of nature, come together with the peace and beauty of the moon and the vastness of omnipresent space, come like a sage free from the threefold worries of past, present and future, come to the world of creative and endeavouring humanity, rejoice and proclaim your message of knowledge and action loud and bold.

स॒ज॒रू॒र्दि॒त्यव॒सु॒भिः स॒ज॒रि॒न्द॒रेण॒ वा॒यु॒ना ।

आ या॒ह्यग्र॒ अ॒त्रि॒वत्सु॒त र॒ण ॥ १० ॥

10. *Sajūrādityairvasubhiḥ sajūrindreṇa vāyunā. Ā yāhyagne atrivat sute raṇa.*

Agni, giver of health and knowledge, come together with the light of the sun as in the changing months and seasons, come with the generosity of the abodes of life such as earth, come with the breath of life and glow of health, come with the force and freshness of the winds, come to the world of joint human yajna like one free from threefold ailments of body, mind and spirit, rejoice and proclaim your message of health and energy loud and bold.

स्व॒स्ति ना॑ मि॒मीता॒म॒श्वि॒ना॒ भ॒गः स्व॒स्ति द॒व्यदि॑ति॒र॒न॒व॒णः ।

स्व॒स्ति पू॒षा अ॒सु॒रा द॒धातु॑ नः स्व॒स्ति द्या॒वापृ॑थि॒वी
सु॒च॒तु॒ना ॥ ११ ॥

11. *Svasti no mimītām-aśvinā bhagaḥ svasti devya-ditir-anarvaṇaḥ. Svasti pūṣā asuro dadhātu naḥ svasti dyāvāpṛthivī sucetunā.*

May the Ashvins, complementarities of nature and humanity such as teachers and preachers, day and night, sun and moon, prana and apana energies, bring us peace and well-being. May Bhaga, lord of glory, bless us with peace and honour. May the eternal imperishable Mother Nature and indivisible Vedic revelation of omniscience bless the independent scholars with peace and spiritual joy and vision. May the nourishment and showers of the life-giving cloud bring us peace and joy. And may the heaven and earth bless us with peace of mind, joy of knowledge and spiritual illumination.

स्वस्त्यं वायुमुप ब्रवामह सामं स्वस्ति भुवनस्य यस्पतिः ।
 बृहस्पतिं सर्वगणं स्वस्त्यं स्वस्त्यं आदित्यासा भवन्तु
 नः ॥ १२ ॥

12. *Svastaye vāyumupa bravāmahai somam svasti
 bhuvanasya yaspatiḥ. Bṛhaspatiṁ sarvagaṇam
 svastaye svastaya ādityāso bhavantu naḥ.*

Let us study and describe Vayu, wind, energy, and pursue programmes of peace and joy for our social good and well-being. May the lord ruler who controls and sustains the world be good and kind to us. Let us pray to the Lord of the expansive universe and honour the head of all the world communities for our peace and progress. May the scholars of the highest order and the cycle of the solar phases of time and seasons be good and kind to us for our well-being.

विश्वं द्वा ना अद्या स्वस्त्यं वश्वानरा वसु॒र॒ग्निः स्वस्त्यं ।
 द्वा अवन्त्वृभवः स्वस्त्यं स्वस्ति ना रु॒द्रः पा॒त्वंह॑सः ॥ १३ ॥

13. *Viśve devā no adyā svastaye vaiśvānaro vasu-
 ragniḥ svastaye. Devā avntvṛbhavaḥ svastaye
 svasti no rudraḥ pātvamhasaḥ.*

May all the generous divinities of nature and brilliant sages of the world be good and kind to us for our well-being today. May the all pervasive vitality of life's energy be kind and favourable for our peace and well-being. May all the generous scholars and brilliant experts be for our good and advancement in peace with joy. May Rudra, lord of law and justice, be good and kind and save us from sin for our well-being. May all the divinities protect us.

स्व॒स्ति मि॒त्रावरु॑णा स्व॒स्ति प॑थ्य॒ रव॑ति । स्व॒स्ति न॒ इन्द्र॑श्चा॒-
ग्रि॑श्च स्व॒स्ति ना॑ अदित॒ कृ॒धि ॥ १४ ॥

14. *Svasti mitrāvaruṇā svasti pathye revati.
Svasti na indraścāgniśca svasti no adite kṛdhi.*

May Mitra and Varuna, sun and moon, prana and udana energies of nature, rich in life's wealth of vitality, be for our good and well-being and guard us to move on the right path of action. May the universal electric energy and the vital heat of life's vitality be kind and good for our well-being. O Mother Nature, eternal and imperishable one, do us good, be kind and gracious.

स्व॒स्ति प॑न्था॒मनु॑ चर॒म सू॒याच॑न्द्र॒मसा॑विव ।
पु॒न॒द॒द॒ता॒घ्नता॑ जा॒नुता॑ सं ग॒मम॑हि ॥ १५ ॥

15. *Svasti panthāmanu carema sūryācandrama-
sāviva. Punardadatāghnatā jānatā saṁ game-
mahi.*

Let us follow the path of peace, progress and well-being like the sun and moon, moving forward with men of knowledge and self-awareness, giving, receiving and giving again, in our orbit without hurting and encroachment on the rights of others, at the same time maintaining our own identity.

Mandala 5/Sukta 52

Marutah Devata, Shyavashva Atreya Rshi

प॒श्या॑वा॒श्व धृ॑ष्णु॒या चा॑ म॒रुद्भि॑रु॒क्क॒भिः ।
य॒ अ॒दा॒घम॑नु॒ष्व॒धं श्र॑वा॒ म॒द॒न्ति॑ य॒ज्ञि॒याः ॥ १ ॥

1. *Pra śyāvāśva dhṛṣṇuyā'rcā marudbhir-ṛkvabhiḥ.
Ye adrogham-anuṣvadham śravo madanti
yajñiyāḥ.*

O bold yajaka, riding the spectrum flames of holy fire, honour and celebrate those divinities worthy of reverence and homage who exult with electric vitalities of the winds and vibrancy of dynamic people without hate and jealousy within the laws of nature and their own potential, and who accept the homage and spontaneously respond according to nature.

त हि स्थिरस्य शर्वसुः सखायः सन्ति धृष्णुया ।

त याम् ण धृषद्विन्स्मना पान्ति शश्वतः ॥ २ ॥

2. *Te hi sthirasya śavasah sakhāyaḥ santi dhṛṣṇuyā.
Te yāmannā dhṛṣadvinas-tmanā pānti śaśvataḥ.*

Bold and brilliant, they are friends and constant companions of the strong among the stable minded people, and on the highways of life they, sincerely and spontaneously, protect and promote the brave and resolute always without fail.

त स्पन्दासा ना णा ति ष्कन्दन्ति शर्वरीः ।

मरुतामधा महो दिवि णमा च मन्मह ॥ ३ ॥

3. *Te spandrāso nokṣaṇo'ti ṣkandanti śarvarīḥ.
Marutāmadhā maho divi kṣamā ca manmahe.*

Streaming and overflowing with generosity like the cloud and the sun, they shower the nights and dawns of twilight with showers of rain and dew. We admire and celebrate the grandeur, potential and forbearance of the winds on the heights of heaven and the strength and stability of vibrant people in the brilliance of

humanity.

मरुत्सु वा दधीमहि स्तामं यज्ञं च धृष्णुया ।

विश्वे य मानुषा युगा पान्ति मर्त्यं रिषः ॥ ४ ॥

4. *Marutsu vo dadhīmahi stomaṁ yajñam ca dhṛṣṇuyā. Viśve ye mānuṣā yugā pānti martyaṁ riṣaḥ.*

For you all, let us admire and honour all those of you and hold them among the Maruts as children of stormy winds and rays of light who protect our songs of praise and prayer and promote the flames and fragrance of yajna throughout human history and save humanity from violence with strength and determination.

अहन्ता य सुदानवा नरा असांमिशवसः ।

प यज्ञं यज्ञियभ्या दिवा अचा मरुद्भ्यः ॥ ५ ॥

5. *Arhanto ye sudānavo nara asāmiśavasah. Pra yajñam yajñiyebhyo divo arcā marudbhyah.*

Honour and admire those leading lights who are deservingly meritorious and commanding, generously charitable, strong and determined, loving and brilliant, and who dedicate their songs and yajna to the dynamic Maruts among humanity worthy of reverence.

आ रुक्मरा युधा नरं ऋष्वारुह्य रसूत । अन्वनाँ अहं
विद्युता मरुता जज्झतीरिव भानुरत त्मना दिवः ॥ ६ ॥

6. *Ā rukmairā yudhā nara ṛṣvā ṛṣṭīrasṛṣata. Anvenāñ aha vidyuto maruto jajjhatīriva bhānur-
rarta tmanā divaḥ.*

While the leading lights and mighty warriors

with blazing arms launch the attack upon the enemy, then, for sure, upon the heels of these tempestuous forces and shining leaders the light and splendour of the world follows spontaneously like roaring streams of water.

य वावृधन्त पाथिवा य उरावन्तरि । आ ।

वृजनं वा नदीनां सधस्थं वा महा दिवः ॥ ७ ॥

7. *Ye vāvṛdhanta pāṛthivā ya urāvantrikṣa ā.*
Vṛjane vā nadīnām sadhasthe vā maho divaḥ.

The heroes of the earth who rise in honour and glory, the winds and currents of lightning energy in the wide wide skies, or the roaring waters flowing in the river beds and around, or the splendour of the regions of light, these are the Maruts worthy of honour and celebration with homage.

शथा मारुतमुच्छंस सत्यशवसमृभ्वसम ।

उत स्म त शुभ नरः प स्पन्दा युजत तमना ॥ ८ ॥

8. *Śardho mārutamucchaṁsa satyaśavasam-
 ṛbhvasam. Uta sma te śubhe naraḥ pra spandrā
 yujata tmanā.*

Honour and celebrate the strength and courage of humanity, admire and value the honest wisdom and rectitude of the scientist and the expert. O leading lights and brave pioneers of the human nation, moving forward with steadiness and dignity, join the onward march of humanity for a noble divine purpose. Join it conscientiously, honestly, without reservation.

उत स्म त परुष्यामूणा वसत शुन्ध्यवः ।

उत पव्या रथानामदि' भिन्दन्त्याजसा ॥ ९ ॥

9. *Uta sma te paruṣṇyāmūrṇā vasata śundhyavaḥ.
Uta pavyā rathānam-adriṁ bhindantyojasā.*

And they, the Maruts, leading lights and warriors, self-secure on the tortuous paths of existence, shining bright and pure, with their valour and wheels of the chariot ride the clouds and shatter the mountains.

आप॑थया॒ विप॑थया॒ न्तस्प॑था॒ अनु॑पथाः ।

एत॑भि॒मह्यं॑ नाम॒भिय॑जं वि॒ष्टार॑ आ॒हत ॥ १० ॥

10. *Āpathayo vipathayo 'ntaspathā anupathāḥ.
Etebhir-mahyam nāmabhir-yajñam viṣṭāra oḥate.*

Travellers hitherwards, or travellers by various ways, or travellers over the interior ways, or travellers of open and successive ways, thus and by these names and descriptions they bring expansion to my yajna.

अथा॒ नरा॒ न्या॑ह॒त धा॑ नि॒युत॑ आ॒हत ।

अथा॒ पारा॑वता॒ इति॑ चि॒त्रा रू॒पाणि॑ द॒श्या ॥ ११ ॥

11. *Adhā naro nyohate 'dhā niyuta oḥate.
Adhā pāravatā iti citrā rūpāṇi darśyā.*

Leaders of knowledge and advancement, sometimes they carry the burdens by themselves, sometimes appointed as a team in cooperation with others, and sometimes stationed far away: thus their forms and functions are various, wondrous, beautiful and beatific.

छ॒न्दः॒स्तुभः॑ कु॒भ॒न्यव॑ उत्स॒मा की॒रिणा॑ नृ॒तुः ।

त म॒ क चि॑ । ता॒यव॑ ऊ॒मा आ॑स॒न्दृशि॑ त्विष ॥ १२ ॥

12. *Chandaḥ stubhaḥ kubhanyava utsamā kīriṇo nṛtuḥ. Te me ke cinna tāyava ūmā āsan dṛṣi tviṣe.*

Poetic celebrities, some of them, thirsting for self-expression, burst out in lyrics and sing and dance in divine ecstasy from the depth of the heart. Some of them like streams profusely flowing for us are protectors and saviours, and some of them shine in the sight of the beholder because shine they must by nature.

य ऋष्व्वा ऋष्टिविद्युतः कवयः सन्ति वृधसः ।

तमृष मा॒रुतं ग॒णं नम॒स्या र॒मया॑ गिरा ॥ १३ ॥

13. *Ya ṛṣvā ṛṣṭividyutaḥ kavayaḥ santi vedhasaḥ.
Tamṛṣe mārutaṁ gaṇaṁ namasyā ramayā girā.*

Those who are great and strong, formidable scholars of science, of heat, light and electric energy, poetic visionaries, writers and singers, and sages of the sacred love: for that class of dynamic leaders and path finders, O Rshi, seer, sage and scholar, offer reverence and homage and, with the celebrant's words of praise and appreciation, give them the feel of the joy and holiness of their vocation.

अच्छं ऋष॒ मा॒रुतं ग॒णं दाना॑ मि॒त्रं न या॒षणा॑ ।

दि॒वा वा धृ॒ष्णव॒ आज॑सा स्तु॒ता धी॒भिरि॑षण्यत ॥ १४ ॥

14. *Accha ṛṣe mārutaṁ gaṇaṁ dānā mitraṁ na yoṣaṇā. Divo vā dhṛṣṇava ojasā stutā dhībhir-iṣaṇyata.*

Just as a maiden goes to her chosen friend and love, so, O Rshi, sagely seer and scholar, with gifts of homage, go reverentially to the congregation of the Maruts, dynamic scholars, leaders and divinities of the world. O Maruts, brilliant as light, loving, bold and determined, blazing with splendour, celebrated by the

wise and visionaries, come, hasten to our yajna and receive our homage.

नू मन्वान एषां द्वाँ अच्छ न व णा ।

दाना संचत सूरिभियामश्रुतभिरञ्जिभिः ॥ १५ ॥

15. *Nū manvāna eṣāṁ devāñ acchā na vakṣaṇā.*
Dānā saceta sūribhir-yāmaśrutebhir-añjibhiḥ.

As the stream flows and meets the sea, so should the man of thought and reverence eagerly meet the Maruts, brilliant and divine natures in humanity, with gifts of homage and associate with the wise and brave, celebrated and gracious scholars, leaders and path makers who are well versed in law and the ethics of conduct.

प य म बन्ध्वेष गां वाचन्त सूरयः पृथ्निं वाचन्त मातरम ।

अधा पितरमिष्मिणं रुदं वाचन्त शिक्कसः ॥ १६ ॥

16. *Pra ye me bandhveṣe gāṁ vocanta sūrayaḥ*
pr̥ṣṇiṁ vocanta mātaram. Adhā pitaramiṣm-iṇaṁ
rudraṁ vocanta śikvasaḥ.

I meet, associate, and write with the Maruts, those leading lights wise and brave who speak to me as to a friend and brother in search of human and divine bonding. Mighty powerful are they who speak to me of the Holy Word, of heat and light of the sun, the earth and the cow. They speak of the rainbow skies and spaces, and of Mother Nature, and then they reveal to me the omnipresent omnipotent Father and Rudra, lord of justice and mercy.

सस म सस शाकिन् एकमका शता ददुः । यमुनायामधि

श्रुतमुदाधा गव्यं मृज नि राधा अश्व्यं मृज ॥ १७ ॥

17. *Sapta me sapta śākina ekamekā śatā daduḥ.
Yamunāyāmadhi śrutamud rādho gavyaṁ mṛje
ni rādho aśvyāṁ mṛje.*

Seven and seven are the Maruts, wise and brave, and each one of them gives me a hundred gifts of knowledge, will and strength for action, and love of life and divine worship. What I have heard comprehensively on yama and niyama, ethics of conduct in social and personal life, and on the subject of success regarding earthly life (abhyudaya), and the philosophy of attainment and ultimate destination and arrival (nihshreyas), I specify and refine for practical application and success in the earthly situation and in relation to the ultimate freedom of Moksha in the personal psychic and spiritual situation.

Mandala 5/Sukta 53

Maruts Devata, Shyavashva Atreya Rshi

का वद जानमषां का वा पुरा सुमन्ष्वास मरुताम ।
यद्युयुज किलास्यः ॥ १ ॥

- 1 *Ko veda jānameṣāṁ ko vā purā sumneṣvāsa
marutām. Yad yuyujre kilāsyah.*

Who knows the origin of these Maruts? Who was present in the peace and pleasure of the Maruts? Whoever concentrates the mind, meditates on their presence, and joins them, and then has the clear and specific language to describe them, knows these stormy powers.

एतानरथेषु तस्थुषः कः शुश्राव कथा ययुः ।
कस्म सन्तुः सुदास अन्वापय इळाभिवृष्टयः सह ॥ २ ॥

2. *Aitān ratheṣu tasthuṣaḥ kaḥ śuśrāva kathā yayuḥ.
Kasmai sasruḥ sudāse anvāpaya ilābhirvṛṣṭayah
saha.*

Who perceives them riding their chariot on earth and in the skies and who knows whither they move? For which generous man or power do they rise and flow and turn like friends with the showers of their mysterious message and food for life?

त म आहुय आययुरुप द्युभिविभिमद ।
नरा मया अरपस इमान्पश्यति ष्टुहि ॥ ३ ॥

3. *Te ma āhurya āyayurupa dyubhir-vibhir-made.
Naro maryā arepasa imān pasyanniti ṣṭuhi.*

They speak to me who come to me with lights of revelation, flying like birds in ecstasy: “Noble men among mortals free from sin and folds of ignorance have seen these Maruts.” Say this, appreciate and praise the Maruts.

य अज्जिषु य वाशीषु स्वभानवः स्र रुक्मषु खादिषु ।
श्राया रथेषु धन्वसु ॥ ४ ॥

4. *Ye añjiṣu ye vāśīṣu svabhānavah sraḥṣu rukmeṣu
khādiṣu. Śrāyā ratheṣu dhanvasu.*

The people who are innately brilliant, who shine in their open works and achievements, in their speech and expression, in garlands of applause in series of action programmes, in their golds and jewels of honour, and who ride pioneering chariots of nations and resound in the twang of their bow: they are the Maruts.

युष्माकं स्मा रथाँ अनु मुद दध मरुता जीरदानवः ।
वृष्टी द्यावा यतीरिव ॥ ५ ॥

5. *Yuṣmākaṁ smā rathāñ anu mude dadhe maruto jīradānavah. Vṛṣṭi dyāvo yatīriva.*

O Maruts, leading lights and unaging pioneers, I take to your chariots for your pleasure and exhilaration and rise to the clouds of shower and lights of heaven.

आ यं नरः सुदानवा ददाशुष दिवः काश्मचुच्यवुः ।

वि पजन्यं सृजन्ति रादसी अनु धन्वना यन्ति वृष्टयः ॥ ६ ॥

6. *Ā yaṁ naraḥ sudānavo dadāśuṣe divaḥ kośam-acucyavuh. Vi parjanyaṁ sṛjanti rodasī anu dhan-vanā yanti vṛṣṭayah.*

The treasure wealth of holy vapours, which the generous leading lights of the science of yajna cause to move from the regions of sunlight for the generous creators and givers of food and energy, shower down to the earth and skies: The skies then form the clouds and let them rain down on the earth and the floods move as directed over the thirsty lands.

(This mantra is on the science of rain and irrigation which can further be explained with reference to Chhandogya Upanishad 5, 4, 1 to 5, 8, 2, and Gita 3, 14-16.)

तृदानाः सिन्धवः रादसा रजः प सस्त्रुधनवा यथा ।

स्य ॥ अश्वाङ्गवाध्वना विमार्चन् वि यद्वतन्त एन्यः ॥ ७ ॥

7. *Tatṛdānāḥ sindhavaḥ kṣodasā rajaḥ pra sasrur-dhenavo yathā. Syannā āśvā ivādhvano vimocane vi yad vartanta enyah.*

Released and freely flowing, soaking and breaking the lands with the flood, the rivers flow over

and on, irrigating the lands like mother cows feeding the people. Like horses they go on covering and leaving their track behind, the streams revolve as they go on in their circular course of yajna.

आ यात मरुता दिव आन्तरिं गद्मादुत ।

माव स्थात परावतः ॥ ८ ॥

8. *Ā yāta maruto diva āntarīkṣādāmāduta.
Māva sthāta parāvataḥ.*

O Maruts, leading lights and stormy forces of nature and humanity, creators and givers, come, come from the lights of heaven, come from the skies, come from near and afar, be on the move, never stay still, do not stagnate.

मा वा रसानितभा कुभा कुमुमा वः सिन्धुनि रीरमत ।

मा वः परिं छात्सरयुः पुरीषिण्यस्म इत्सुम्नमस्तु वः ॥ ९ ॥

9. *Mā vo rasānitabhā kubhā krumurmā vaḥ
sindhurni rīramat. Mā vaḥ pari śthat sarayuh
purīṣiṇyasme it sumnamastu vaḥ.*

May the earth and her environment never move without light and water for you. May the flowing river and the rolling sea never stop for you. May the wind and vapour, blowing, flowing and refreshing for human habitations never be still. May everything, every force of the Maruts, on the earth and in the environment be for your comfort and well being. Let nothing hold you back.

तं वः शर्धं रथानां त्वषं गुणं मारुतं नव्यसीनाम ।

अनु प यन्ति वृष्टयः ॥ १० ॥

10. *Tam vaḥ śardham rathānām tveṣam gaṇam mārutam navyasīnām. Anu pra yanti vṛṣṭayah.*

O people of the earth, the showers of peace, comfort and well being rain down on you in response to your strength, the speed and shine of your war-like chariots, the joint power and performance of your leaders, and the latest powers and policies you work out and follow for your peace and progress.

शर्धंशर्धं व एषां वातंवातं गुणंगणं सुशस्तिभिः ।

अनु कामम धीतिभिः ॥ ११ ॥

11. *Śardham-śardham va eṣām vrātam-vrātam gaṇam-gaṇam suśastibhiḥ. Anu krāmema dhītibhiḥ.*

Let us move together step by step in disciplined order in accord with the united interests and aspirations of each unit of the defence forces, each unit of the economic order and each unit of the social order of these people for you all as a nation with the appraisal and appreciation of these with the best of our understanding and action.

कस्मा अद्य सुजाताय रातहव्याय प ययुः ।

एना यामन मरुतः ॥ १२ ॥

12. *Kasmā adya sujātāya rātahavyāya pra yayuḥ. Enā yāmena marutaḥ.*

For which cultured, creative and generous personality, for which producing and providing community of yajnic gifts, do the Maruts, dynamic forces of life, move forward today by this chariot with controlled motion and direction?

यन॑ ता॒काय॑ तन॑याय॑ धा॒न्यं॑ बीजं॑ वह॒ध्व अ॑ति॒तम॑ ।

अ॒स्मभ्यं॑ तद्ध॑त्तन॒ यदव॑ इम॒ह्राधा॑ वि॒श्वायु॑ सा॒भगम॑ ॥ १३ ॥

13. *Yena tokāya tanayāya dhānyaṁ bījaṁ vahadhve akṣitam. Asmabhyaṁ tad dhattana yad va īmahe rādho viśvāyu saubhagam.*

O Maruts, dynamic and progressive leaders and powers of life, that action and message of advancement by which you create and bear the food and imperishable seed of life and progress for the baby and the child and the rising generation, bear and bring the same gifts and action for us too, the honour and good fortune, universal health and wealth, and the secret and source of that accomplishment we ask of you.

अती॑याम॒ निद॒स्तिरः॑ स्व॒स्तिभि॑हि॒त्वाव॒द्यमरा॑तीः ।

वृ॒ष्टी शं॑ या॒राप॑ उ॒स्त्रि भ॑ष॒जं स्याम॑ मरुतः॒ सह॑ ॥ १४ ॥

14. *Atīyāma nidastiraḥ svastibhir-hitvāvadyamarātīḥ. Vṛṣṭvī śaṁ yorāpa usri bheṣajaṁ syāma marutaḥ saha.*

O citizens and leaders of the world, let us get over the malignant scandalisers and crooked evil mongers, having given up inner evils and despicable failures and adversities with noble thoughts and positive actions. Let us have the showers of peace and united action, waters of holiness, light of truth and wisdom, and food and tonics for good health, all with the Maruts together.

सु॒द्वः स॑महा॒सति॑ सु॒वीरा॑ नरा॒ मरुतः॑ स॒ मत्यः॑ ।

यं त्राय॑ध्व॒ स्याम॑ त ॥ १५ ॥

15. *Sudevaḥ samahāṣati suvīro naro marutaḥ sa martyaḥ. Yaṁ trāyadhve syāma te.*

O Maruts, leading lights of life, great and glorious, brilliant is that man, brave and fearless, whom you protect and promote across the seas. Let us too be the same, your own, all for you.

स्तुहि भ॒जान्तस्तु॒वता अ॒स्य॒ याम॑नि॒ रण॒न्गावा॒ न यव॑स ।
य॒तः पू॒वाँ इ॒व सखी॑रनु॒ ह्वय॑ गि॒रा गृ॑णीहि का॒मिनः॑ ॥ १६ ॥

16. *Stuhi bhojānt-stuvato asya yāmani raṇan gāvo na yavase. Yataḥ pūrvāṅ iva sakhīṅranu hvaya girā grṇīhi kāmīnaḥ.*

Adore the Maruts, natural saviours and leading lights of humanity, givers of life and food for energy while moving on the holy path of this yajnic celebrant of theirs, rejoicing at the same time like cows running for their favourite grass. Invoke them like ancient eternal friends, and, loving as they are, celebrate them with holy songs of adoration.

Mandala 5/Sukta 54

Maruts Devata, Shyavashva Atreya Rshi

प श॒र्धा॒य॒ मा॒रु॒ता॒य॒ स्व॒भान॑व इ॒मां वा॒च॒म॒न॒जा प॒वत॑च्युत ।
घ॒म॒स्तु॒भं दि॒व आ पृ॑ष्ठ॒यज्व॑न द्यु॒म्नश्र॑वस् महि॑ नृ॒म्ण॒-
म॒चत॑ ॥ १ ॥

1. *Pra śardhāya mārutāya svabhānava imām vācamanajā parvatacyute. Gharmastubhe diva ā prṣṭhayajvane dyumnaśravase mahi nṛmṇa-mar-cata.*

For the self-refulgent force and power of the

Maruts, leading lights of humanity, offer this song of adoration. And for the renowned yajaka who lights and feeds the fire to adore the divinities of nature through yajna on the heights, moves the clouds and brings the showers, offer gifts of human wealth of high value with songs of praise and appreciation. Loving scholars value the gifts of divinity from the lights of heaven.

प वा मरुतस्तविषा उदन्यवा वयवृधा अश्वयुजः
परिजयः । सं विद्युता दधति वाशति त्रितः स्वरन्त्या-
पा वना परिजयः ॥ २ ॥

2. *Pra vo marutas-taviṣā udanyavo vayovṛdho aśva-yujah parijsayah. Saṁ vidyutā dadhati vāśati tritaḥ svarantyāpo'vanā parijsayah.*

O Maruts of sky and space, your powerful currents of wind laden with vapours, bearers of food, energy and healthful age for living beings, going all round on the wings of electric energy, take on the thunder of lightning roaring as trinity of wind, water and lightning, and the waters shower over the earth everywhere as harbingers of food and health for all.

विद्युन्महसा नरा अश्मदिद्यवा वातत्विषा मरुतः पवत्च्युतः ।
अब्दया चिन्मुहुरा ह्रादुनीवृतः स्तनयदमा रभसा उदा-
जसः ॥ ३ ॥

3. *Vidyunmahaso nara aśmadidyavo vātatviṣo marutaḥ parvatacyutaḥ. Abdayā cinmuhurā hrāduṇīvṛtaḥ stanayadamā rabhasā udojasaḥ.*

O leading lights of humanity, know that the Maruts command the mighty electric energy in the skies, light up the thunder, energise the winds and break the

clouds. Blazing with splendour, ferocious with force, roaring with thunder, they wear the rumble of spatial boom shaking the mountains and burst in floods of incessant rain.

व्य॑कूनु॑द्वा व्यहानि शिक्वसा व्य॑न्तरि॑ ऽ वि रजांसि
धूतयः । वि यदजाँ अजथ॑ नाव ई यथा॑ वि दुगाणि मरुता
नाहं रिष्यथ ॥ ४ ॥

4. *Vyaktūn rudrā vyahāni śikvaso vyantarikṣaṁ vi rajāṁsi dhūtayaḥ. Vi yadajrāñ ajatha nāva īm yathā vi durgāṇi maruto nāha riṣyatha.*

O potent Maruts, mighty blazing and roaring powers of cosmic winds, Rudras, breakers and makers of things, you shake the nights and days in and out, you shake the skies and atmosphere, you move the particles of matter and pass over regions as the ship sails over the sea. You break open the strongholds of nature and yet you never hurt nor destroy.

तद्दी॒र्यं॑ वा मरुता महि॒त्व॒नं दी॒र्यं त॑तान॒ सू॒र्या न या॑र्जनम ।
एता॒ न याम॒ अगृ॑भीतशा॒च्छि॒षा न॑श्वदां॒ य यया॑तना
गिरि॒म ॥ ५ ॥

5. *Tad vīryaṁ vo maruto mahitvanam dīrgham tatāna sūryo na yojanam. Etā na yāme agrbhī-tasociṣo'naśvadāṁ yannyayātana girim.*

That lustre and splendour of yours, that extensive grandeur of yours radiates like the light and gravitation of the sun. Incomprehensible is the course of your radiations of energy which penetrates even the dark and densest clouds and mountains which are otherwise impenetrable.

अभाजि शथा' मरुता यदणसं माषथा वृ ँ कपनव वधसः ।
अध स्मा ना अरमतिं सजाषसश्च णुरिव यन्तमनु नषथा
सुगम ॥ ६ ॥

6. *Abhrāji śardho maruto yadarnasaṁ moṣathā
vrkṣaṁ kapaneva vedhasaḥ. Adha smā no
aramatiṁ sajoṣasaś-cakṣuriva yantamanu
neṣathā sugam.*

O Maruts, leading lights of nature and humanity, commanders of strength, creativity and intelligence, your power and splendour is apparent as it shines since, like a storm, it shakes the flood and the forest. O friends and comrades, guide our activity relentlessly in motion onward on the straight and right path just as the eye shows the path to the traveller and helps him to move on and makes it easy for him to follow.

न स जीयत मरुता न हन्यत न स्रधति न व्यथत न रिष्यति ।
नास्य राय उप दस्यन्ति नातय ऋषिं वा यं राजानं वा
सुषूदथ ॥ ७ ॥

7. *Na sa jīyate maruto na hanyate na sredhati na
vyathate na riṣyati. Nāsyā rāya upa dasyanti
notaya ṛṣiṁ vā yaṁ rājānaṁ vā suṣūdatha.*

O Maruts, divine powers of nature and brilliant leading lights of humanity, the person you protect and guide, mature, refine and temper is never overcome, nor killed, nor decays, fears or falls, nor hurts anyone. Nor do his powers, honours and excellence, defences and protections ever deplete and exhaust. Indeed, the person grows in knowledge as a sage and shines bright in splendour as a leader and ruler.

नियुत्वन्ता गामजिता यथा नरा यमणा न मरुतः
कवन्धिनः । पिन्वन्त्युत्सं यदिनासा अस्वर्न्व्युन्दन्ति पृथिवीं
मध्वा अन्धसा ॥ ८ ॥

8. *Niyutvanto grāmajito yathā nara 'ryamaṇo na marutaḥ kavandhinaḥ. Pinvantyutsam yadināso asvaran vyundanti prthivīm madhvo andhasā.*

Great organisers, winners of multitudes and human habitations like leading lights, makers of men and dispensers of justice on the paths of life, the Maruts are reservoirs of vitality and exhilaration like the clouds of living waters and freshness of breeze. And when the mighty forces set out in motion, whistling, roaring, thundering, they fill the rivers, lakes and oceans over and surfeit the earth with honey sweets of food and energy for the joy of life.

पवत्वतीयं पृथिवी मरुद्भ्यः पवत्वती द्याभवति पयद्भ्यः ।
पवत्वतीः पथ्या अन्तरि याः पवत्वन्तः पवता जीरदा-
नवः ॥ ९ ॥

9. *Pravatvatīyaṁ prthivī marudbhyaḥ pravatvatī dyaurbhavati prayadbhyaḥ. Pravatvatīḥ pathyā antarikṣyāḥ pravatvantaḥ parvatā jīradānavaḥ.*

The wide world of abundant ways opens and clears its highways for the Maruts, adventurers who move like winds. The heaven of light extends all her expansive spaces for those who fly. The regions of the skies open up their paths for the winds, and the life giving clouds and mountains open up their depths and caverns for the heroes of initiative and adventure.

यन्मरुतः सभरसः स्वणरः सूय उदितं मदथा दिवा नरः ।
न वा श्वाः श्रथयन्ताह सिस्त्रतः सद्या अस्याध्वनः
पारमश्नुथ ॥ १० ॥

10. *Yanmarutaḥ sabharasaḥ svarṇaraḥ sūrya udite
madathā divo naraḥ. Na vo'svā śrathayantāha
sisrataḥ sadyo asyādhvanāḥ pāramaśnutha.*

O Maruts, leading lights of the love of life and joy of heaven, you bear the burdens of life together for all and lead them all to celestial joy and the truth of Dharma. You feel delighted and celebrate the sunrise, and never do your horses in harness relent, but galloping on at high speed reach the destined end of this existential highway.

अंसषु व ऋष्टयः पत्सु खादया व तःसु रुक्मा मरुता रथ
शुभः । अग्निभाजसा विद्युता गभस्त्याः शिपाः शीषसु वितता
हिरण्ययीः ॥ ११ ॥

11. *Aṁseṣu va ṛṣṭayaḥ patsu khādaya vakṣaḥsu
rukmā maruto rathe śubhaḥ. Agnibhrājaso
vidyuto gabhastyoḥ śiprāḥ śīrśasu vitatā hiraṇ-
yayīḥ.*

O Maruts, warriors of the winds for humanity, on your shoulders are blazing lances, at your feet your assistants, on your chests are shining corselets, on your chariot are flames of the purity of fire, in your hands are flashes of lightning, and on your heads are protective golden helmets. Victory is assured.

तं नाकमया अगृभीतशाचिषं रुशत्पिप्पलं मरुता वि धूनुथ ।
समच्यन्त वृजनातिं त्विषन्त यत्स्वरन्ति घाषं विततमृता-
यवः ॥ १२ ॥

12. *Taṁ nākam-aryo agrbhūtaśociṣaṁ ruṣat pippalaṁ maruto vi dhūnutha. Samacyanta vṛjanātiviṣanta yat svaranti ghoṣaṁ vitatam-ṛtāyavaḥ.*

O Maruts, leading celebrants of action and Divinity, like a master of his own freedom in the laws of Truth and Divinity, shake the tree of existence by your noble action, bring down the balance sheet of your fruits of karma to Zero and win that rewarding state of ultimate freedom and bliss, void of suffering, beyond comprehension, which is pure ineffable refulgence of Divinity. Winding up their tally of karma, dismantling their fortifications, shining in the light divine, waxing in their search for Truth, when the celebrants raise the chant of Aum, they declare the victory and rest at the end of the road.

युष्मादत्तस्य मरुता विचतसा रायः स्याम रथ्या३ वयस्वतः ।
न या युच्छति तिष्या३ यथा दिवा३ स्म ररन्त मरुतः
सहस्रिणम ॥ १३ ॥

13. *Yuṣmādattasya maruto vicetaso rāyaḥ syāma rathyo vayasvataḥ. Na yo yucchati tiṣyo yathā divo'sme rāranta marutaḥ sahasriṇam.*

O Maruts, leading lights of wisdom and vision for humanity, masters of discriminative knowledge, travelling by radiations of Divinity in the mind, let us, we pray, be masters of the life-giving wealth of light divine given by you. O Maruts, bless us with that wealth of thousandfold value which decays not but shines like a star of heaven for ever.

यूयं रयिं मरुतः स्पाहवीरं यूयमृषिमवथ सामविपम ।
यूयमवन्तं भरताय वाजं यूयं धत्थ राजानं श्रुष्टिमन्तम ॥ १४ ॥

14. *Yūyam rayim marutaḥ spārhavīraṁ yūyam-ṛṣim-
avatha sāmavipram. Yūyam-arvantaṁ bhara-tāya
vājaṁ yūyam dhattha rājānaṁ śruṣṭi-mantam.*

O Maruts, leading lights of humanity, you protect and promote the heroic wealth, honour and excellence of the nation with her heroes. You revere, protect and promote the sage who chants the hymns of Samaveda in celebration of humanity and Divinity. You bear and bring the food, energy and the speed of progress for the maintenance of life on the globe, and you hold and maintain the harmonious, dynamic and glorious social order on earth.

तद्वा॑ यामि॑ द॒विणं॑ सद्य॒ऊतया॑ य॒न्वा स्व॑ ण॒ त॒तना॑म नृ॒र॒भि ।
इदं॑ सु॒ म॒ मरु॑ता ह॒यता॑ व॒चा य॒स्य॒ तर॑म॒ तर॑सा श॒तं हि॑माः ॥ १५ ॥

15. *Tad vo yāmi draviṇaṁ sadya-ūtayo yenā svarṇa
tatanāma nṛṇrabhi. Idaṁ su me maruto haryatā
vaco yasya tarema tarasā śataṁ himāḥ.*

O Maruts, leading lights of humanity and generous divinities of nature, instant givers of protection and all round support, listen and accept this holy voice of mine: I feel blest with that wealth of yours by which we can promote the life of humanity as in a heaven of bliss on earth, and by which we would live a happy life over a hundred years with strength and success.

Mandala 5/Sukta 55

Maruts Devata, Shyavashva Atreya Rshi

प॒य॒ज्य॒वा म॒रु॒ता भा॒ज॒दृ॒ष्ट्या बृ॒ह॒द्व्या द॒धि॒र रु॒क्म॒व॒ तसः॑ ।
इ॒य॒न्त॒ अश्वः॑ सु॒य॒म॒भि॒रा॒शु॒भिः शु॒भं या॒ताम॒नु र॒था
अवृ॑त्सत ॥ १ ॥

1. *Prayajyavo maruto bhrājad-ṛṣṭayo bṛhad-vayo dadhire rukma-vakṣasaḥ. Īyante aśvaiḥ suyame-bhir-āśubhiḥ śubhaṁ yātāmanu rathā avṛtsata.*

Adorable Maruts, devout pioneers and leading lights of yajnic progress in unison with humanity, commanding vast knowledge and power to bear the mighty burdens of life, wielding brilliant weapon in hand with golden corselet on the chest, press forward by coursers of instant speed controlled by sense and judgement. So do their noble chariots on and on.

Let the chariots roll on with the leading lights on way to the land of honour and excellence.

स्वयं दधिध्व तविषीं यथा विद बृहन्महान्त उविया वि
राजथ । उत्तान्तरि ँ ममिर् व्याजसा शुभं यातामनु रथा
अवृत्सत ॥ २ ॥

2. *Svayaṁ dadhidhve taviṣīm yathā vida bṛhan-mahānta urviyā vi rājatha. Utāntarikṣaṁ mamire vyojasā śubhaṁ yātāmanu rathā avṛtsata.*

Great and glorious as you are, you know, you hold and command the blazing forces by yourself, and while you go over, explore and know the vast earth and the environment, rule accordingly and shine. And let the chariots roll on with the blazing pioneers and with their might and splendour traverse the skies and spaces.

साकं जाताः सुभ्वः साकमुिताः श्रिय चिदा पतरं
वावृधुनरः । विराकिणः सूर्यस्यव रश्मयः शुभं यातामनु
रथा अवृत्सत ॥ ३ ॥

3. *Sākaṁ jātāḥ subhvaḥ sākamuṣitāḥ śriye cidā pratarāṁ vāvṛdhurnarah. Virokiṇaḥ sūryasyeva raśmayah śubhaṁ yātāmanu rathā avṛtsata.*

Maruts, leading lights and rulers of the earth and her children, risen together, excellent, anointed, sanctified and covenanted together for the honour, excellence and grace of life, rise and advance the freedom and happiness of life for the people, and thus, with their interests and holy ambitions, shine in truth and rectitude like rays of the sun. Let the chariots roll on with the leading lights to the holy lands of bliss and freedom.

आ॒भू॒षण्यं॑ वा मरु॒ता महि॑त्वनं दि॒दृ॒ ण्यं॑ सू॒र्य॑स्य॒व॒ च णि॑म ।
उ॒ता अ॒स्माँ अ॑मृ॒त॒त्त्व द॑धात॒न् शु॒भं या॒ताम॑नु॒ रथा॑
अवृ॑त्सत ॥ ४ ॥

4. *Ābhūṣeṇyaṁ vo maruto mahitvanam didṛkṣeṇyaṁ sūryasyeva cakṣaṇam. Uto asmāñ amṛtatve dadhā-tana śubhaṁ yātāmanu rathā avṛtsata.*

O Maruts, leading lights of life, graceful is your greatness and grandeur, radiant your form and conduct as light of the sun. With your light and grace, lead us to establish ourselves in the regions of immortality. Let the chariots roll on with the leading lights to the heights of goodness and grace.

उदी॑रय॒था मरु॑तः स॒मु॒द्र॒ता यू॒यं वृ॑ष्टिं व॒षय॑था पु॒री॒षि॒णः । न
वा॑ द॒स्रा उ॒प॑ द॒स्य॑न्ति ध॒न॒वः शु॒भं या॒ताम॑नु॒ रथा॑
अवृ॑त्सत ॥ ५ ॥

5. *Udīrayathā marutaḥ samudrato yūyaṁ vṛṣṭim varṣayathā purīṣiṇaḥ. Na vo dasrā upa dasyanti dhenavaḥ śubhaṁ yātāmanu rathā avṛtsata.*

O Maruts, ruling lights of the earth, just as the winds raise vapours from the seas and shower them

down from the sky, so you inspire the people, energise the earth, shake up the clouds and bring the showers of prosperity from the seas and spaces. O wondrous workers and generous leaders, the fertilities of nature, sunlight, earths and cows never desert you, nor ever exhaust for you. Let the chariots of life roll on with the leading lights of generosity to happiness and prosperity.

यदश्वा॑न्धू॒षु पृ॒षती॑रयु॒ग्ध्वं॑ हि॒र॒ण्यया॑न्पत्यत्काँ॑ अमु॒ग्ध्वम॑ ।
विश्वा॑ इ॒त्स्पृ॒धा म॑रुता॒ व्यस्य॑थ॒ शुभं॑ या॒तामनु॑ रथा॒
अवृ॑त्सत ॥ ६ ॥

6. *Yadaśvān dhūrṣu pṛṣatīr-ayugdhvam hiraṇya-yān pratyatkāṇ amugdhvam. Viśvā it sprdho maruto vyasyatha śubham yātāmanu rathā avṛtsata.*

O Maruts, windy travellers of the skies, when you use liquid fuel and air for motive power in the front part of your chariot, put on your protective golden suit and release the energy drop by drop and spark by spark, you leave behind all the contestants on the journey. Let the chariots roll on with the travellers of space for a noble cause for a noble destination.

न पव॑ता॒ न न॒द्या व॑रन्त वा॒ यत्रा॑चि॒ध्वं म॑रुता॒ गच्छ॑थदु॒
तत॑ । उ॒त द्यावा॑पृथि॒वी या॑थना॒ परि॑ शुभं॑ या॒तामनु॑ रथा॒
अवृ॑त्सत ॥ ७ ॥

7. *Na parvatā na nadyo varanta vo yatrācidhvam maruto gacchathedu tat. Uta dyāvāprthivī yāthanā pari śubham yātāmanu rathā avṛtsata.*

O Maruts, heroes of the earth and skies, no mountains, nor clouds, nor rivers in flood any way obstruct your course wherever you travel, nor do they

disturb the place you reach. Indeed, your course is all over the earth and skies and unto the regions of light across the spaces. Let the chariots roll on with leading lights of the earth and space for the well being of life on earth.

यत्पूर्व्यं मरुता यच्च नूतनं यदुद्यतं वसवा यच्च शस्यत ।
विश्वस्य तस्य भवथा नवदसः शुभं यातामनु रथा
अवृत्सत ॥ ८ ॥

8. *Yat pūrvyam maruto yacca nūtanam yadudyate vasavo yacca śasyate. Viśvasya tasya bhavathā navedasaḥ śubham yātāmanu rathā avṛtsata.*

O Maruts, leading lights of the world and havens of life and comfort, whatever is old, and whatever is new, and whatever is spoken, admired and adored : of all that be cognizant and aware in the full. Let the chariots roll on with leading lights of knowledge and life's joy for the good of humanity.

मृळतं ना मरुता मा वधिष्ठना स्मभ्यं शमं बहुलं वि यन्तन ।
अधि स्तात्रस्य सख्यस्य गातन शुभं यातामनु रथा
अवृत्सत ॥ ९ ॥

9. *Mṛṣata no maruto mā vadhiṣṭanā'smabhyam śarma bahulam vi yantana. Adhi stotrasya sakhyasya gātana śubham yātāmanu rathā avṛtsata.*

O Maruts, leading lights of life, rulers of the earth and travellers of the sky and spaces, give us peace and comfort. Hurt us not. Bring us abundant joy in a happy home. Come, listen and accept our song of friendship and adoration, and show us the right path. Let the chariots roll on with the leading light of

knowledge, love and adventure for the good of all life on earth.

यूयमस्मा यित वस्या अच्छा निरंहतिभ्या मरुता गृणानाः ।
जुषध्वं ना हव्यदातिं यजत्रा वयं स्याम पतया
रयीणाम ॥ १० ॥

10. *Yūyamasmān nayata vasyo acchā niraṇhatibhyo maruto gṛṇānāḥ. Juṣadhvaṁ havyadātiṁ yajatrā vayaṁ syāma patayo rayīṇām.*

O Maruts, leading lights of yajna, lords in command of the world's wealth, adorable performers of yajna, come you all, happy, singing and rejoicing, join our yajna and enjoy the sweets of our yajnic homage. Lead us from all adversities to excellence and prosperity. We pray: may we be masters, protectors and promoters of the world's wealth, honour and excellence for all.

Mandala 5/Sukta 56

Maruts Devata, Shyavashva Atreya Rshi

अग्र शधन्तमा गुणं पिष्टं रुक्मभिर्ज्जिभिः ।
विशा अद्य मरुतामव ह्वय दिवश्चिदाचनादधि ॥ १ ॥

1. *Agne śardhantamā gaṇaṁ piṣṭaṁ rukmebhir-añjibhiḥ. Viśo adya marutāmava hvaye divaścid rocanādadhi.*

Agni, ruler of the land, today I call upon the most daring troop of the Maruts, commandos of the nation decorated with golden honours of rainbow brilliancy from amongst the most shining and intelligent defence forces of the country.

यथा चिन्मन्यस हृदा तदिन्म जग्मुराशसः ।

य त नदिष्ठं हवनान्यागमन्तान्वध भीमसंदृशः ॥ २ ॥

2. *Yathā cinmanyase hṛdā tadinme jagmurāśasaḥ.
Ye te nediṣṭhaṁ havanānyāgaman tān vardha
bhīmasaṁdrśaḥ.*

As you believe at heart that they are such and honour them sincerely, so they would instantly come closest to you and to your expectations in response to your call. Then encourage and promote them, they are just pictures of terror for the enemies.

मी हुष्मतीव पृथिवी पराहता मदन्त्यत्यस्मदा ।

ऋ ण न वा मरुतः शिमीवाँ अमा दुधा गारिव भीमयुः ॥ ३ ॥

3. *Mīḥuṣmatīva pṛthivī parāhatā madantyetysmadā. Ṛkṣo na vo marutaḥ śimīvāṁ amo dudhro gauriva bhīmayuḥ.*

Like a youthful woman wedded to a virile husband, the earth, unhurt and rejoicing, comes to us for protection, defence and promotion. O Maruts, youthful warrior defenders of the land, like a shooting star is your force, strong, unchallengeable, and terrible as a mighty bull.

नि य रिणन्त्याजसा वृथा गावा न दुधुरः ।

अश्मानं चित्स्वर्यं पवतं गिरिं प च्यावयन्ति यामभिः ॥ ४ ॥

4. *Ni ye riṇantyojasā vṛthā gāvo na durdhuraḥ.
Aśmānaṁ cit svaryaṁ parvataṁ girim pra cyāvayanti yāmabhiḥ.*

The Maruts are those heroes who rush forth with their valour and splendour, throw off the yoke like

untamable bulls and scatter the enemy forces, and with their advances shake up resounding mountains and break up thundering clouds.

उत्तिष्ठ नूनमेषां स्तामः समुतितानाम ।

मरुतां पुरुतममपूर्व्यं गवां सगमिव हव्य ॥ ५ ॥

5. *Ut tiṣṭha nūnameṣām stomaiḥ samukṣitānām. Marutām purutamamapūrvyam gavām sargamiva hvaye.*

O ruler, O citizen, rise up with joy and confidence, for, as we call in or call out of the stalls a herd of cows, so I call upon and arouse the ancient and abundant host of these mighty Maruts exalted by songs of praise.

युङ्गध्वं ह्यरुषी रथं युङ्गध्वं रथेषु राहितः ।

युङ्गध्वं हरीं अजिरा धुरि वा हव वहिष्ठा धुरि वा हव ॥ ६ ॥

6. *Yuṅgdhvaṁ hyaruṣī rathe yuṅgdhvaṁ ratheṣu rohitaḥ. Yuṅgdhvaṁ harī ajirā dhuri volhave vahiṣṭhā dhurī volhave.*

O warriors and engineers, use the red flames of fire for moving the chariot like red horses, use the collected and stored solar energy, use the fast moving impulsion and expulsion, and use the strongest accelerative force to carry the load and move the chariot to the destination.

उत स्य वाज्यरुषस्तुविष्वणिरिह स्म धायि दशतः ।

मा वा यामेषु मरुतश्चिरं कर्त्तुं तं रथेषु चादत ॥ ७ ॥

7. *Uta sya vājyaruṣas-tuviṣvaṇir-ihā sma dhāyi darśataḥ. Mā vo yāmeṣu marutaściram karat pratam ratheṣu codata.*

And now, O Maruts, adventurers and explorers of the earth, that volatile, wondrous and vociferous energy of red flames is here used in the chariot. It would not delay you any more in your advancement. Ignite and accelerate it in the chariots.

रथं नु मारुतं वयं श्रवस्युमा हुवामह । आ यस्मिन्तस्था
सुरणानि बिभ्रती सचा मरुत्सु रादसी ॥ ८ ॥

8. *Ratham nu mārutaṁ vayaṁ śravasyumā huvā-
mahe. Ā yasmin tasthau suraṇāni bibhraṭī sacā
marutsu rodasī.*

We call up and ready in harness the stormy and resounding chariot of the Maruts in which both earth and the heavens treasuring many adorable energy prizes join with the Maruts in a bond of friendship.

तं वः शर्धं रथशुभं त्वषं पनस्युमा हुव । यस्मिन्तसुजाता
सुभगा महीयत सचा मरुत्सु मी हुषी ॥ ९ ॥

9. *Taṁ vaḥ śardhaṁ ratheśubhaṁ tveṣaṁ pana-
syumā huve. Yasmintsujātā subhagā mahīyate
sacā marutsu mīlhuṣī.*

I admire that force and power of your chariot, shining, adorable and good for the chariot, in which are exalted the generous earth-and-heaven energies, nobly manifested and beneficent in abundance as friends of the Maruts.

Mandala 5/Sukta 57

Maruts Devata, Shyavashva Atreya Rshi

आ रुदासु इन्दवन्तः सजाषसा हिरण्यरथाः सुविताय
गन्तन । इयं वा अस्मत्पति हयत मतिस्तृष्णाज न दिव उत्सा
उदन्यव ॥ १ ॥

1. *Ā rudrāsa indravantaḥ sajoṣaso hiranyarathāḥ
suvitāya gantana. Iyaṁ vo asmat prati haryate
matis-trṣṇaje na diva utsā udanyave.*

O Rudras, powers of justice, rectitude and dispensation, commanding honour, power and excellence of the world, loving kind and friendly, going by golden chariots of glory with gifts of good fortune, prosperity and well being for all, this love, desire, understanding and prayer of us all is addressed to you: Come like a wave of divine nectar for the thirsty waiting for a drink on the shore.

वाशीमन्त ऋष्टिमन्ता मनीषिणः सुधन्वान् इषुमन्ता
निषङ्गिणः । स्वश्वाः स्थ सुरथाः पृश्निमातरः स्वायुधा
मरुता याथना शुभम् ॥ २ ॥

2. *Vāśīmanta ṛṣṭimanto manīṣiṇaḥ sudhanvāna
iṣumanto niṣaṅgiṇaḥ. Svaśvāḥ stha surathā
pṛśnimātaraḥ svāyudhā maruto yāthanā śubham.*

O Maruts, tempestuous heroes of the world, children of the essence of nature in love with the earth, you are blest with the voice of thunder, light of knowledge, wisdom and understanding of the speed of mind, mighty bows, unfailing arrows and inexhaustible quivers, noble steeds and excellent chariots and the best arms and armaments. Go forward, noble heroes, and do good to all.

धूनुथ द्यां पवतान्दाशुष वसु नि वा वना जिहत् यामना
भिया । कापयथ पृथिवीं पृश्निमातरः शुभ यदुगाः
पृषतीरयुग्ध्वम् ॥ ३ ॥

3. *Dhūnutha dyāṁ parvatān dāsuse vasu ni vo vanā jihate yāmano bhiyā. Kopayatha pṛthivīm pṛṣnimātaraḥ śubhe yadugrāḥ pṛṣatīr-ayugdhvam.*

O Maruts, children of the firmament, winds and tempests of nature's energy, you agitate the regions of light, break the clouds and shake the mountains to create wealth for the generous giver. At your approach forests shake with fear and the earth vibrates when in a state of passion for water showers you join and charge the clouds of vapour.

वार्तत्विषा मरुता वषर्निणिजा यमाइव सुसदृशः सुपशंसः ।
पिशङ्गाश्वा अरुणाश्वा अरपसः पत्वत्सा महिना
द्यारिवाखः ॥ ४ ॥

4. *Vātatviṣo maruto varṣanirṇijo yamā iva susa-dr̥ṣaḥ supeśasaḥ. Piśaṅgāśvā aruṇāśvā arepasah pratvakṣaso mahinā dyaurivoravaḥ.*

The Maruts command the fury and splendour of the winds. Cleansed and anointed by holy water, they replete the showers of love and justice all the year round. They are highly impressive and handsome in body and mind as self-controlled people are. They command the moderate yellow as well as the intense red flames of the yajnic fires of life's dynamics. Untouched by sinful involvements, refined and discriminative in thought and judgement, they are refulgent like the sun and large-hearted like space by virtue of their innate greatness.

पुरुदप्सा अज्जिमन्तः सुदानवस्त्वषसंदृशा अनवभराधसः ।
सुजातासा जनुषा रुक्मवत्सा दिवा अका अमृतं नाम
भजिर ॥ ५ ॥

5. *Purudrapsā añjimantaḥ sudānavas-tveṣasaṁ-drśo anavabhrarādhasaḥ. Sujātāso januṣā rukma-vakṣaso divo arkā amṛtaṁ nāma bhejire.*

Universally generous like the perennial stream of soma and showers of nature's joy, versatile of form and action as light in spectrum colours, holy and vastly charitable, they see the reality in all its variety of true colours as light reveals the real forms without screen effects. Commanding imperishable wealth, power and competence in their own right by birth and genetic merit of previous karma, they wear their beauty and regality of life and conduct in their heart and hands. Loving, brilliant and adorable, the Maruts define, deserve, serve and thus justify the name and description: Immortal.

ऋष्टया वा मरुता अंसयारधि सह आज्ञा बाह्वा बलं
हितम् । नृम्णा शीषस्वायुधा रथेषु वा विश्वा वः श्रीरधि
तनूषु पिपिश ॥ ६ ॥

6. *Rṣṭayo vo maruto aṁsayoradhi saha ojo bāhvorvo balaṁ hitam. Nṛmṇā śīrṣasvāyudhā ratheṣu vo viśvā vaḥ śrīradhi tanūṣu pipiṣe.*

O Maruts, leading lights of humanity, on your shoulders you bear the blazing lances and the burdens of forbearance with courage and splendour of life, while the force of action is concentrated in your hands. On your heads you carry the care and comfort of humanity with the arms and ammunitions of protection and progress in your chariots. Indeed, the entire wealth and honour, beauty and grace of life reflects in your body and personality.

गामदशवावदथवत्सुवीरं चन्द्रवदार्था मरुता ददा नः ।

पशस्तिं नः कृणुत रुदियासा भ गीय वा वसा दव्यस्य ॥ ७ ॥

7. *Gomad-aśvāvad rathavat suvīraṁ candravad rādho maruto dadā naḥ. Praśastiṁ naḥ kṛṇuta rudriyāso bhakṣīya vo'vaso daivyasya.*

O Maruts, leading lights of humanity, generous divinities of nature, indomitable powers of love and justice, give us the wealth of lands, cows and the revealing language of knowledge bright as sun rays. Give us the force of noble heroes equipped with fast transport and uninterrupted communications. Give us wealth and competence for success with the beauty and graces of culture. Promote our power and prestige so that we may share and participate in your human protection and divine evolution to the grace of freedom and immortality.

हय नरा मरुता मृळता नस्तुवीमघासा अमृता ऋतज्ञाः ।

सत्यश्रुतः कवया युवाना बृहद्विरया बृहदु त्माणाः ॥ ८ ॥

8. *Haye nara maruto mṛlatā nastuvīmaghāso amṛtā rtajñāḥ. Satyaśrutaḥ kavayo yuvāno brhadviraya brhadukṣamānāḥ.*

O Maruts, leading lights of humanity and divinities of nature, commanders of unbounded wealth, honour and excellence, immortal souls, learned sages of the laws of nature and time, world renowned voices of truth, poetic visionaries young beyond aging and debility, diviners into the infinite Word and world languages, heroes of universal generosity and generative vitality, bless us with wealth of the world, peace of mind and everlasting grace.

Mandala 5/Sukta 58

Maruts Devata, Shyavashva Atreya Rshi

तमु नूनं तविषीमन्तमषां स्तुष गृणं मारुतं नव्यसीनाम ।

य आश्वश्वा अमवद्वहन्त उतशिर अमृतस्य स्वराजः ॥ १ ॥

1. *Tamu nūnaṁ taviṣīmantameṣāṁ stuṣe gaṇaṁ mārutaṁ navyasīnām. Ya āśvaśvā amavad vahanta uteśire amṛtasya svarājah.*

I admire the blazing, tempestuous group of these Maruts, modern self governing people who, possessed of the fastest transports and communications, move like storms, a very picture of velocity, and, shining and self-controlled, dominate over the regions of the immortals.

त्वषं गृणं तवसं खादिहस्तं धुनिवतं मायिनं दातिवारम ।

मयाभुवा य अमिता महित्वा वन्दस्व विप तुविरार्धसा नृन ॥ २ ॥

2. *Tveṣaṁ gaṇaṁ tavaśaṁ khādihastam dhunivratam māyinaṁ dātivāram. Mayobhuvo ye amitā mahitvā vandasva vipra tuvirārdhaso nṛn.*

O sagely scholar, admire and exalt that group of leading lights, brave, generous and dexterous of hand, enthusiastically committed to noble causes, wondrous workers abundantly charitable, who are versatile achievers without reserve or bounds by virtue of their own innate strength and expertise and who are a tremendous source of peace and prosperity.

आ वा यन्तूदवाहासा अद्य वृष्टिं य विश्वं मरुता जुनन्ति ।

अयं या अग्रिमरुतः समिद्ध एतं जुषध्वं कवया युवानः ॥ ३ ॥

3. *Ā vo yantūdavāhāso adya vṛṣṭim ye viśve maruto junanti. Ayam yo agnīrmarutaḥ samiddha etaṁ juṣadhvaṁ kavayo yuvānaḥ.*

O Maruts, eminent leaders and pioneers, may all those winds of the firmament come to you to-day in this yajna which bear the clouds and impel the rain showers. O leading scholars and scientists, poetic visionaries and youthful researchers, lighted is this fire, come and take it over for the rain yajna.

यूयं राजानमिर्यं जनाय विभवतष्टं जनयथा यजत्राः ।

युष्मदति मुष्टिहा बाहुजूता युष्मत्सदश्वा मरुतः सुवीरः ॥ ४ ॥

4. *Yūyaṁ rājānamiryaṁ janāya vibhvataṣṭaṁ janayathā yajatrāḥ. Yuṣmadeti muṣṭihā bāhujūto yuṣmat sadaśvo marutaḥ suvīraḥ.*

O Maruts, leading lights of the nation, holy performers meeting and working together for yajnic development, you create the inspiring ruler who is an architect of the nation. From you arises the administrator of strong hand and will. From you arise the warriors of strong arms, and from you arises the brave man, the hero who commands the army, the cavalry and the flying force for the people.

अराइवदचरमा अहव पप जायन्त अकवा महाभिः । पृश्नः

पुत्रा उपमासा रभिष्टाः स्वया मत्या मरुतः सं मिमि तुः ॥ ५ ॥

5. *Arā ivedacaramā aheva prapra jāyante akavā mahobhiḥ. Prśneḥ putrā upamāso rabhiṣṭhāḥ svayā matyā marutaḥ saṁ mimikṣu.*

Like the spokes of a wheel in motion, together, undivided, equal and integrated, whole, generative, the

Maruts rise anew like days on and on with their power and forces. Children of mother earth, firmament and radiations of sunlight, strongest and most eminent, with their own perception, understanding, dedication and determination, they analyse, catalyse, integrate and generate new ideas, forces, institutions and traditions, all renewed and revitalised.

यत्पायासिष्ट पृषतीभिरश्ववीळुपविभिमरुता रथभिः ।
 णदन्त आपा रिणत वनान्यवास्त्रिया वृषभः कन्दतु
 द्याः ॥ ६ ॥

6. *Yat prāyāsiṣṭa pṛṣatībhir-aśvair-vīḷupavibhir-maruto rathebhīḥ. Kṣodanta āpo riṇate vanān-yavosriyo vṛṣabhaḥ krandatu dyauḥ.*

By their motive forces and chariots equipped with strong wheels of initiative and advancement, the Maruts proceed with showers of new life as leaders and pioneers of a new age, and as they proceed, the dormant vapours of life agitate with new ferment and join the rays of the sun, the cloud roars with thunder and lightning and the earth receives the showers of new life.

पथिष्ट यामन्पृथिवी चिदेषां भतव गर्भ स्वमिच्छवा धुः ।
 वातान्हाश्वान्धुर्यायुयुज वर्ष स्वदं चकिर रुदियासः ॥ ७ ॥

7. *Prathiṣṭa yāman pṛthivī cideṣāṃ bharteva garbhaṃ svamicchavo dhuḥ. Vātān hyaśvān dhuryā-yuyujre varṣaṃ svedaṃ cakrire rudriyāsaḥ.*

As the Maruts proceed, the earth waxes with desire and fertility. Like the husband man, the Maruts shower their own vitality on earth as the seed of new life. Thus do the Maruts, forces of new life, generative and enlightened, commanding power and judgement,

yoke new winds and motive forces to the chariot of life and move the wheels of history forward with the shower of their own sweat of the brow.

हय नरा मरुता मृळता नस्तुवीमघासा अमृता ऋतज्ञाः ।

सत्यश्रुतः कवया युवाना बृहद्गिरया बृहदु त्माणाः ॥ ८ ॥

8. *Haye nara maruto mṛlatā nastuvīmaghāso amṛtā ṛtajñāḥ. Satyaśrutaḥ kavayo yuvāno bṛhadgirayo bṛhadukṣamāṇāḥ.*

O Maruts, leading lights of history, be kind and gracious and rejoice with us. You command the grandeur of life's wealth, honour and excellence. You are the immortal spirit of humanity, observers of Law and Truth, renowned and blest with the Revelation of Truth, poetic visionaries, ever young and modern, masters of universal voice and blest with the spirit of renewal and regeneration.

Mandala 5/Sukta 59

Maruts Devata, Shyavashva Atreya Rshi

प वः स्पळकन्त्सुविताय द्वावन चा दिव प पृथिव्या ऋतं
भर । उ न्त अश्वान्तरुषन्त आ रजा नु स्वं भानुं श्रथयन्त
अणवः ॥ १ ॥

1. *Pra vaḥ spaḷakrant-suvitāya dāvane'rcā dive pra ṛthivyā ṛtaṁ bhare. Ukṣante āśvān taruṣanta ā rajo'nu svaṁ bhānuṁ śrathayante aṇavaiḥ.*

Adore and exalt those who are close to you, who do good and observe truth and law in their character, conduct and action for you, for your welfare, for the generous, and for the earth, the firmament and the

regions of light. They energise the motive forces, radiate their light and lustre upto the regions of space and attain their ends by the seas.

अमादषां भ्रियसा भूमिरजति नान पूणा रति व्यथियती ।
दूरदृशा य चितयन्त एमभिरन्तमह विदथ यतिर नरः ॥ २ ॥

2. *Amādeṣāṃ bhiyasā bhūmirejati naurna pūrṇā kṣarati vyathiryatī. Dūredrṣo ye citayanta emabhir-antarmahe vidathe yetire naraḥ.*

By the power and force of these Maruts, the earth trembles with fear and, like an overloaded boat going over the sea, shakes in agitation under pressure. Seen from far, they are known by their movements and, leading lights as they are, they go forward in the great battle business of life and its organisation.

गवामिव श्रियस शृङ्गमुत्तमं सूया न च रजसा विसर्जन ।
अत्या इव सुभ्वश्चारवः स्थन मया इव श्रियस चतथा
नरः ॥ ३ ॥

3. *Gavamiva śriyase śṛṅgamuttamaṃ sūryo na cakṣū rajaso visarjane. Atyā iva subhvaścāraṇaḥ sthana maryā iva śriyase cetathā naraḥ.*

For the beauty of the regions of the earth, you are like the highest peak of mountain ranges. In the shower of vapour and in the clearance of mists, you are like the sun, eye of the world. You are handsome and excellent like race horses, and, O leaders and pioneers, you shine like rays of the sun for the glory of humanity.

का वा महान्ति महतामुदशनवृत्कस्काव्या मरुतः का ह
पांस्यो । यूयं ह भूमिं किरणं न रजश्च प यद्भरध्व सुविताय
दावन् ॥ ४ ॥

4. *Ko vo mahānti mahatāmudaśnavat kaskāvyā marutaḥ ko ha paum̐syā. Yūyam̐ ha bhūmim̐ kiraṇam̐ na rejatha pra yad bharadhve suvitāya dāvane.*

O Maruts, leading lights of the world, you are great. Who can reach your grandeur and achievements? Who can realise your divine vision and imaginative creations? O virile heroes, who can approach your power and potential? You illuminate the earth as sun beams and even shake it like particles of dust, while you rain down showers of generosity as gifts for the charity and welfare of the people.

अश्वा इव दर्ुषासः सबन्धवः शूरा इव पयुधः पात युयुधुः ।
मया इव सुवृधा वावृधुनरः सूर्यस्य च पुः प मिनन्ति
वृष्टिभिः ॥ ५ ॥

5. *Aśvā ivedaruṣāsaḥ sabandhavaḥ śūrā iva prayudhaḥ prota yuyudhuḥ. Maryā iva suvr̥dho vāvṛdhurnaraḥ sūryasya cakṣuḥ pra minanti vṛṣṭibhiḥ.*

O Maruts, leading lights of the world, sanguine and bold, you are ever going forward like horses on the course, uninterrupted. Brotherly and friendly toward all equally, fighting like warriors for all, you are always struggling for a better world. Rising and growing like mortal life forms, you are evolving continuously. And with the torrents of rain you dim the blazing light of the sun in mist.

त अज्यष्टा अकनिष्ठास उद्भिदा मध्यमासा महसा वि
वावृधुः । सुजातासा जनुषा पृश्निमातरा दिवा मया आ ना
अच्छा जिगातन ॥ ६ ॥

6. *Te ajyeṣṭhā akaniṣṭhāsa udbhido'madhyamāso mahasā vi vāyṛdhuḥ. Sujātāso januṣā prṣnimātaro divo maryā ā no acchā jigātana.*

None highest, none lowest, none middling, among them, they are equals all, burst forth into life through layers of impediments. Nobly born by nature, children of heaven, earth and the firmament, they are mortals, humans all, who, as we wish, come to us and appreciate us all. They grow and rise by their own strength and grandeur.

वया न य श्रणीः प॒मुराज॒सा न्ता॒न्दिवा बृ॒हतः सानु॑न्स्प॒रि ।
अश्वा॑स ए॒षामु॒भय॒ यथा॑ वि॒दुः प पव॑तस्य न भ॒न्नूर॑-
चुच्यवुः ॥ ७ ॥

7. *Vayo na ye śreṇīḥ papturojasā'ntān divo brhataḥ sānunaspari. Āśvāsa eṣāmubhaye yathā viduḥ pra parvatasya nabhanūñracucyavuh.*

They soar together like flights of birds with the innate force of their light and lustre over mighty mountain peaks across the middle regions to the bounds of expansive heaven. Commanding the two-way motion of their circuitous energy, they shake the clouds of the sky and break them into showers.

मिमा॑तु द्या॒रदि॑ति॒वीत॑य॒ नः सं दानु॑चि॒त्रा उ॒षसा॑ यतन्ता॒म ।
आचु॑च्यवु॒द्वि॒व्यं का॒शम॑त॒ ऋष॑ रु॒दस्य॑ म॒रुता॑ गृ॒णानाः ॥ ८ ॥

8. *Mimātu dyaaur-aditir-vītaye naḥ saṁ dānucitrā uṣaso yatantām. Ācucyavur-divyaṁ kośameta ṛṣe rudrasya maruto grṇānāḥ.*

May the heaven of light and mother earth bless us and help us rise in light and generosity, peace and

joy. May the dawns, wonderful givers, join us and help us to rise in beauty and grace of life. O Rshi, lord of universal vision, may these Maruts, children of the lord of justice and rectitude, sung and adored, singing and rejoicing, shower the treasure of heavenly light and joy on earth.

Mandala 5/Sukta 60

Maruts and / or Agni Maruts Devata, Shyavashva Atreya Rshi

इळ अग्निं स्ववसं नमाभिरिह पसत्ता वि चयत्कृतं नः । रथरिव
प भर वाजयद्भिः पदणिन्मरुतां स्ताममृध्याम ॥ १ ॥

1. *Īḷe agniṁ svavasam namobhiriha prasatto vi cayat kṛtaṁ naḥ. Rathairiva pra bhare vājayad-bhiḥ pradakṣiṇin-marutām stomam-ṛdhyām.*

Collecting the work already done for us in the field, happy and enthusiastic, in perfect faith with relentless dedication and investments, I study and adore Agni, heat, light and electric energy, rich source of protection and progress, in order to extend the knowledge, hoping that, going round the world as if by tempestuous chariots of the winds in right order, I would raise the song of celebration in honour of the scholars and humanity. May the lord of knowledge accept and consecrate our work!

आ य तस्थुः पृषतीषु श्रुतासु सुखेषु रुद्रा मरुता रथेषु ।
वना चिदुगा जिहत नि वा भिया पृथिवी चिदजत
पवतश्चित ॥ २ ॥

2. *Ā ye tasthuḥ pṛṣatīṣu śrutāsu sukheṣu rudrā maruto ratheṣu. Vanā cidugrā jihate ni vo bhīyā pṛthivī cid rejate parvataścīt.*

Rudras, pranic energies of life and natural catalysis, Maruts, heat, light, electric and wind energies, which abide and energise streams and showers, which work in means of transport and comfort, and which are described in works of revelation and research, are mighty, tempestuous and blazing. O Rudras and Maruts, catalytic, integrative and regenerative energies, under your power and fear of natural law the sun-rays radiate, the forests tremble, the earth moves and shines, the clouds break and the mountains shake.

पव'तश्चिन्महि वृद्धा बिभाय दिवश्चित्सानु रजत स्वन
वः । यत्कीळथ मरुत ऋष्टिमन्त आप इव स॒ध्यञ्चा
धवध्व ॥ ३ ॥

3. *Parvataścinmahi vṛddho bibhāya divaścīt sānu
rejata svane vaḥ. Yat krīḷatha maruta ṛṣṭimanta
āpa iva sadhryañco dhavadhve.*

O Maruts, tempestuous energies of divine omnipotence, when you agitate, blow and flow together like streams of water—which is just your play in life—the densest cloud and the great ancient mountain cower in fear and the top bounds of the regions of light vibrate with the waves of your boundless roar.

वरा इव द॒वतासा॒ हिरण्य॒र॒भि स्व॒धाभिस्त॒न्वः पिपि॒श्र ।
श्रि॒य श्रयांसस्त॒वसा॒ रथ॑षु स॒त्रा म॒हांसि च॒किर त॒नूषु ॥ ४ ॥

4. *Varā ived raivatāso hiraṇyair-abhi svadhā-bhis-
tanvaḥ pipiśre. Śriye śreyāṁsas-tavaso ratheṣu
satrā mahāṁsi cakrire tanūṣu.*

Like eminent people nobly born in life's affluence who adorn themselves with their innate graces

and golden attainments of culture and education, the Maruts, leading lights of humanity, commanding honour and excellence, riding their chariots, do great actions of truth and rectitude in their life and conduct for the beauty of human culture and grace of living as reflections of their inner self.

अज्येष्ठास॒ अकनिष्ठास॒ एत॒ सं भा॒तरा॒ वावृ॒धुः सा॒भगाय॑ ।
युवा॑ पि॒ता स्व॒पा रु॒द्र ए॒षां सु॒दुघा॒ पृ॒श्निः सु॒दिना॑
म॒रुद॒भ्यः ॥ ५ ॥

5. *Ajyeṣṭhāso akaniṣṭhāsa ete saṁ bhrātaro vāvṛ-dhuḥ saubhagāya. Yuvā pitā svapā rudra eṣāṁ sudughā prśniḥ sudinā marudbhyaḥ.*

None highest, none lowest, all equal as brothers together, the Maruts, leading lights of life and humanity, work and grow and advance for the honour and prosperity of life and living. Their father and creator, Rudra, lord omnipotent of justice and dispensation, ever young, giver of sustenance, and mother earth and the firmament, ever abundant and generous for the Maruts through the bright days, look after them and inspire them.

यदु॒त्त॒म म॑रु॒ता म॒ध्य॒म वा॒ यद्वा॒व॒म सु॑भ॒गासा॒ दि॒वि ष॒ठ । अ॒ता
ना रु॒द्रा उ॒त वा॒ न्व॒स्या॑ ग्रं वि॒त्ताद्ध॒विषा॑ यद्य॒जाम॑ ॥ ६ ॥

6. *Yaduttame maruto madhyame vā yad vāvame subhagāso divi ṣṭha. Ato no rudrā uta vā nvasyā'-gne vittāddhaviṣo yad yajāma.*

O Maruts, creators of prosperity, honour and excellence, and Rudras, leading lights of justice and rectitude, and Agni, leading light of knowledge, whether

you abide in the highest, or middle or the lowest regions of life and action, or in the light of heaven, establish us in right knowledge and action of the transparent order, and know of our action and homage which we offer to Divinity in our life.

अ॒ग्निश्च॒ यन्म॑रुता विश्ववदसा दिवा वह॑ध्व उत्त॑रादधि
ष्णु॑भिः । त म॑न्दसा॒ना धु॑नया रिशादसा वा॒मं ध॑त्त॒ यज॑मानाय
सु॒न्वत॑ ॥ ७ ॥

7. *Agniśca yanmaruto viśvavedaso divo vahadhva uttarādadhi ṣṇubhiḥ. Te mandasānā dhunayo riśādaso vāmaṁ dhatta yajamānāya sunvate.*

O Agni, leading light, and Maruts, dynamic leaders and pioneers, blest with knowledge and wealth of the world, you abide on top of the regions of light and love by your own will and desire and bring down showers of light and wisdom. O leaders and pioneers, such as you are, movers and shakers of the negatives, and as you rejoice on the vedi with the yajakas, bring down the gift of life's wealth and beauty from over the levels of ordinary mortals for the yajamana and the creative soma yajaka.

अग्र॑ म॒रुद्भिः॑ शु॒भय॑द्भिर्ऋ॒क्क॑भिः सा॒मं पि॑ब म॑न्दसा॒ना
ग॑णश्रि॒भिः । पा॒व॒क॒भिर्वि॑श्वमि॒न्वभि॑रा॒युभि॑वश्वा॒नर॑ प॒दिवा॑
क॒तुना॑ स॒जूः ॥ ८ ॥

8. *Agne marudbhiḥ śubhayādbhirṛkvabhiḥ somaṁ piba mandasāno gaṇaśribhiḥ. Pāvakebhir-viśvaminvebhir-āyubhir-vaiśvānara pradivā ketunā sajūḥ.*

O leading light of the world, Agni, Vaishvanara,

power and passion of life, friend and associate of higher light and wisdom by virtue of your character and conduct, come rejoicing to the vedi, share and enjoy the sweets of soma, life's joy, wealth, honour and excellence in the company of the Maruts, dynamic people on the march who are pure and gracious, praise-worthy, pride of the republic, purifying, inspiring, strengthening and beautifying the world, people who love life and add to the grace of life by living well and gracefully.

Mandala 5/Sukta 61

*Maruts, Shashiyasi Tarantamahishi, Purumidha
Vaidadashvi, Taranta Vaidadashvi, Rathaviti Darbhya
Devatah. Shyavashva Atreya Rshi*

क ष्ठा नरः श्रष्टतमा य एकएक आयय ।

परमस्याः परावतः ॥ १ ॥

1. *Ke ṣṭhā naraḥ śreṣṭhatamā ya ekaeka āyaya.
Paramasyāḥ parāvataḥ.*

Who are you, leaders and pioneers, best and most excellent, that come one by one and reach all together from farthest of far distances?

क्व वा श्वाः क्वा भिशवः कथं शक कथा यय ।

पृष्ठ सदा नसायमः ॥ २ ॥

2. *Kva vo'śvāḥ kvā bhīśavaḥ katham śeka kathā
yaya. Pṛṣṭhe sado nasoryamaḥ.*

Where are your horses? Where the reins? What is your power and potential? How do you move? Where is the saddle on the horse back? Where is the bridle that

controls the direction by the nose?

ज॒घ्न॒ च॒ाद॒ ए॒षां॒ वि स॒क्थ॒ानि॒ नरा॑ यमुः ।

पु॒त्र॒कृ॒थ न ज॒नयः॑ ॥ ३ ॥

3. *Jaghane coda eṣāṁ vi sakthāni naro yamuḥ.*
Putrakṛthe na janayaḥ.

They goad and spur on the horses' flanks, the riders make them move fast in order, their muscles strained and waxed, as parents raise their children to the optimum with freedom and control.

परा॑ वी॒रास॒ एत॒न् म॒र्यासा॒ भ॒र्द॒जान॑यः ।

अ॒ग्नि॒तपा॒ यथा॑स॒थ ॥ ४ ॥

4. *Parā vīrāsa etana maryāso bhadrajānayaḥ.*
Agnitapo yathāsatha.

Go far, brave leaders of the people, nobly born and nobly educated, men of vibrant discipline trained in the crucibles of fire as you are, and happily married.

स॒न्त्सा॒श्व्यं॒ प॒शुमु॒त ग॒व्यं॒ श॒ताव॑यम ।

श्या॒वा॒श्व॒स्तु॒ताय॒ या दा॒वी॒राया॑प॒ब॒र्ह॒त ॥ ५ ॥

5. *Sanat sāśvyam paśumuta gavyam śatāvayam.*
Śyāvāśvastutāya yā dorvīrāyopabarbrhat.

The woman who opens her arms with love and joins her brave and dynamic husband shoulder to shoulder in work and household jointly achieves a hundredfold wealth of land and cattle, plenty of food and energy, and movable and immovable acquisitions.

उ॒त त्वा॒ स्त्री श॒शी॑यसी पुं॒सा भ॑व॒ति व॒स्य॑सी ।

अ॒द॒व॒त्रा॒दरा॑ध॒सः॑ ॥ ६ ॥

6. *Uta tvā strī śasīyasī puṁso bhavati vasyasī.
Adevatrād-arādhasaḥ.*

O man, the woman deserves your respect and reverence and love because she remains a generous and graceful accomplisher in the home in spite of the man's want of piety and success.

वि या जानाति जसुरिं वि तृष्यन्तं वि कामिनम् ।
द्वत्रा कृणुत मनः ॥ ७ ॥

7. *Vi yā jānāti jasurim vi tṛṣyantam vi kāminam.
Devatrā kṛṇute manaḥ.*

She who knows well the man struggling with want and deprivation, thirsting for love and recognition, ambitious for dedication and success, steadies her mind in concentration and the divine will in action for success in married life in piety.

उत घा नमा अस्तुतः पुमाँ इति ब्रुव पणिः ।
स वरदय इत्समः ॥ ८ ॥

8. *Uta ghā nemo astutaḥ pumāñ iti bruve paṇiḥ.
Sa vairadeya it samaḥ.*

And I say: Whether the man is worthy of praise or unworthy of praise, but being the husband he is half of the woman's life (as the woman is his better half), and has equal rights and responsibilities in the family affairs and equal conjugal rights.

उत म रपद्युवतिममन्दुषी पति श्यावाय वतनिम ।
वि राहिता पुरुमी हाय यमतुविपाय दीघयशस ॥ ९ ॥

9. *Uta me'rapad yuvatir-mamanduṣī prati śyāvāya vartanim. Vi rohitā purumīlḥāya yematur-viprāya dīrghayaśase.*

And she, my wife, young, happy, learned, going fast forward, clearly shows the way of life to me, virile, learned, seeker of high renown, going forward by chariot, which we two draw like two equal ruddy horses.

या म धनूनां शतं वददश्वियथा ददत ।

त॒र॒न्त॒इव॒ म॒ह॒ना ॥ १० ॥

10. *Yo me dhenūnām śataṁ vaidadaśviriyathā dadat.*
Taranta iva maṁhanā.

Hail to him, disciple of a specialist of transport, who gives me a hundred gifts of lands and cows and forms of knowledge and takes me across the seas as by a mighty boat.

य ई॒ वह॑न्त आ॒शुभिः॑ पिब॑न्ता मदि॒रं मधु॑ ।

अ॒त्र श्र॑वांसि दधि॒र ॥ ११ ॥

11. *Ya īm vahanta āsubhiḥ pibanto madiraṁ madhu.*
Atra śravāṁsi dadhire.

Those who bring hither instant showers of rain, tasting sweets of honey drinks here, bear and hold the food, energy and wealth of the world.

यषां श्रि॒याधि॑ राद॑सी वि॒भाज॑न्त रथ॒ष्वा ।

द्वि॒वि रु॒क्म॑इ॒वापरि॑ ॥ १२ ॥

12. *Yeṣām śriyādhi rodasī vibhrājanate ratheṣvā.*
Divi rukma ivopari.

Those, who by their beauty and grace of culture shine over earth and skies in chariots like the sun in heaven above, (bear and hold the food, energy and wealth of the world).

युवा॒ स मारु॑ता ग॒णस्त्व॒षर॑स्था॒ अन॑द्यः ।

शुभ॑यावापतिष्कृतः ॥ १३ ॥

13. *Yuvā sa māruto gaṇas-tveṣaratho anedyah.
Śubhamyāvāpratiṣkutaḥ.*

Young, bright and bold, that group of Maruts, pioneers of humanity, riding their bright and blazing chariots, admirable beyond reproach, rises over the spatial oceans, unobstructed and unchallenged.

का वद॑ नूनम॑षां यत्रा॒ मद॑न्ति धू॒तयः॑ ।

ऋ॒तजा॑ता अ॒रप॑सः ॥ १४ ॥

14. *Ko veda nūnameṣām yatrā madanti dhūtayah.
Ṛtajātā arepasah.*

Who would know of them for sure where these tempestuous heroes born of truth, immaculate and free challengers of sin, work and rejoice and celebrate their victory?

यू॒यं मर्त॑ विप॒न्यवः॑ पण॒तार॑ इ॒त्था धि॒या ।

श्रा॒तार॑ा याम॒हूति॑षु ॥ १५ ॥

15. *Yūyam martam vipanyavaḥ praṇetāra itthā-dhiyā.
Śrotāro yāmahūtiṣu.*

O leading lights, admirable heroes, with intelligence and understanding, thus, you are inspirers, guides and saviours of mortals. And you listen when they call on you in peace or distress for help and assistance.

त ना॒ वसू॑नि॒ काम्या॑ पुरु॒श्च॒न्दा रि॑शादसः ।

आ य॑ज्ञियासा ववृत्तन ॥ १६ ॥

16. *Te no vasūni kāmāyā puruścandrā riśādasah.
Ā yajñiyāso vavṛttana.*

Thus they, adorable benefactors, creators of good and destroyers of evil by yajna, abundant in golden gifts, may, we pray, continue to bring us the wealth and honours of excellence we desire.

एतं म॒ स्ताम॑मू॒म्य द॒र्भ्याय॑ परा॒ वह ।
गिरा॑ दवि र॒थीरि॑व ॥ १७ ॥

17. *Etaṁ me stomamūrmye dār̥bhyāya parā vaha.
Giro devi rathīriva.*

O divine spirit of night and vibrations of peace, listen and, like a charioteer, for me, carry this song and words of prayer far to the regenerative lord of life.

उ॒त म॑ वा॒चता॒दिति॑ सु॒तसा॑म॒ रथ॑वी॒ता ।
न का॒मा अप॑ वति म ॥ १८ ॥

18. *Uta me vocatāditi sutasome rathavītau.
Na kāmo apa veti me.*

And then say this for me: The yajna is complete, soma is distilled, the chariot arrived in peace, and my prayer and desire never goes astray.

ए॒ष ति॑ रथ॑वी॒तिम॒घवा॑ गाम॑ती॒रनु॑ । पव॑त॒ष्वप॑श्रितः ॥ १९ ॥

19. *Eṣa kṣeti rathavītir-maghavā gomātīranu.
Parvateṣvapaśritaḥ.*

This man of yajnic action, honour and excellence travelling by chariot straight like rays of the sun across the clouds lives in the world and reaches his destination without difficulty.

Mandala 5/Sukta 62***Mitra - Varuna Devata, Shrutavid Atreya Rshi***

ऋत॑नं ऋ॒तम॑पि॒हितं॑ ध्रु॒वं वा॑ं सू॒र्यस्य॑ यत्र॒ विमु॑चन्त्यश्वा॑न ।
द॒शं श॒ता स॒ह त॑स्थुस्तद॒कं द॒वानां॑ श्र॒ष्टं व॑पु॒षाम॑पश्यम ॥ १ ॥

1. *Rtena ṛtamapihitam dhruvaṁ vāṁ sūryasya yatra vimucantyaśvān. Daśa śatā saha tasthus-tadekaṁ devānām śreṣṭhaṁ vapuṣāmapaśyam.*

O Mitra and Varuna, light and life of the universe, I know the thousand radiations, and I have seen that one fixed centre of your reality, Rtam, Eternal Truth, covered by Rtam, cosmic manifestations of its mutability and the laws of mutability, where the radiations converge and wherefrom they are released around. And that eternal centre is the essential, ultimate and highest form of all existential forms of divinity, the One and yet many at the same time.

तत्सु॑ वां मि॒त्राव॑रुणा म॒हित्व॑मी॒मा त॑स्थु॒षीर॑ह॒भिदु॑दुह ।
वि॒श्वाः पि॒न्वथः॑ स्व॒सर॑स्य॒ धना॑ अनु॒ वाम॑कः प॒विरा॑
व॒वत ॥ २ ॥

2. *Tat su vāṁ mitrāvaruṇā mahitvamīrmā tasthu-ṣīrahabhir-duduhre. Viśvāḥ pinvathāḥ svasaras-ya dhenā anu vāmekah pavirā vavarta.*

O Mitra and Varuna, sun and the surrounding waters of life, that living grandeur of yours, the One constant impeller of life, the unmoved mover, Spirit of existence at the centre, vests in the immovable forms of life, herbs and trees, by days and nights. Thus you nourish all the streams of life while one of you, the sun, goes round and round in orbit by the law of the One at

the centre.

अधारयतं पृथिवीमुत द्यां मित्रराजाना वरुणा महाभिः ।
वधयतमाषधीः पिन्वतं गा अव वृष्टिं सृजतं जीरदानू ॥ ३ ॥

3. *Adhārayataṁ prthivīmuta dyāṁ mitrarājānā varuṇā mahobhiḥ. Vardhayatamoṣadhīḥ pinvataṁ gā ava vṛṣṭim sṛjataṁ jīradanū.*

Mitra and Varuna, sun and space, light and law, heat and water, refulgent rulers of the world, generous creators and givers, together with your powers and actions, you hold the earth and heaven, feed and promote the greenery of nature, sustain the planets, and create and shower the rains.

आ वामश्वासः सुयुजा वहन्तु यतरश्मय उप यन्त्ववाक ।
घृतस्य निणिगानु वतत वामुप सिन्धवः प्रदिवि रन्ति ॥ ४ ॥

4. *Ā vāmaśvāsaḥ suyujo vahantu yatarāśmaya upa yantvarvāk. Ghṛtasya nirṇiganu vartate vāmupa sindhavaḥ pradivi kṣaranti.*

Mitra and Varuna, rulers and scientists of the world, may your motive forces of transport well used and well steered like horses by reins and light by rays bear you and bring you hither. Purified and reinforced waters and liquid fuels are under your command, and let streams of water flow when the fire is ignited.

अनु श्रुताममतिं वधदुर्वी बहिरिव यजुषा र माणा ।
नमस्वन्ता धृतद् गधि गत मित्रासाथ वरुणळास्वन्तः ॥ ५ ॥

5. *Anu śrutāmamatiṁ vardhadurvīm barhiriva yajuṣā rakṣamāṇā. Namasvantā dhṛtadakṣādhi garte mitrāsāthe varuṇēlāsvantaḥ.*

Mitra and Varuna, leading lights and dynamic forces of the world, in keeping with Vedic tradition and your own honour and fame, enhancing your personality and character, preserving and promoting the wide earth and environment, like protecting and augmenting the light and fire of yajna with mantric chants of application and acts of self-sacrifice, with wealth of food and energy for input, and commanding strength and expertise, you sit at the high steer of the nation and join centres of production and progress across the earth.

अर्कविहस्ता सुकृते परस्पा यं त्रासाथ वरुणळास्वन्तः ।
राजाना त्रमर्हणीयमाना सहस्रस्थूणं बिभृथः सह द्वा ॥ ६ ॥

6. *Akravihastā sukr̥te paraspā yaṁ trāsāthe varu-
ṇeḷāsvantaḥ. Rājānā kṣatram-ahr̥ṇīyamānā
sahasrasthūṇaṁ bibhṛthaḥ saha dvau.*

Mitra and Varuna, leading lights of vision and judgement, ruling and refulgent powers of humanity, kind and loving nobilities of non-violent hands, holy of action, helpful for others, seated at the centres of yajnic activity over the earth's regions, ruling and protecting the social order without hurting and damaging it, both of you bear and hold up the order of a thousand pillars together and protect it against fear and violence of terror.

हिरण्यनिर्णिगया अस्य स्थूणा वि भोजत दिव्यं श्वाजनीव ।
भुद तत्र निर्मिता तिल्विल वा सनम मध्वा अधि-
गत्यस्य ॥ ७ ॥

7. *Hirṇyanirṇigayo asya sthūṇā vi bhrājate divya-
śvājanīva. Bhadre kṣetre nimitā tilvile vā sanema
madhvo adhigartyasya.*

This social order is distinctive, discriminative between gold and merely glittering. It rests on pillars of gold, and it shines like lightning in the skies. Its policy is framed and defined in the house of holiness or, let us say, on the fields of fertility. Let us hope and pray we join and share the honey sweets created by the leading lights and rulers of judgement at the helm of the nation and by the people in the home by the fire-side.

हिरण्यरूपमुषसा व्युष्टावयःस्थूणमुदिता सूर्यस्य । आ रोहथा
वरुण मित्र गतमर्तश्च गच्छ अदितिं दितिं च ॥ ८ ॥

8. *Hiranyarūpamuṣaso vyuṣṭāvayaḥ sthūṇamuditā sūryasya. Ā rohatho varuṇa mitra gartamataś-cakṣāthe aditiṁ ditiṁ ca.*

O Mitra and Varuna, rulers and leaders of the earth, commanding vision and judgement, at the break of dawn and rise of the sun you ride your chariot of golden pillars and take your seat on the helm and thence watch the realm for what is permanent of value and preservable and what is merely transient and destructible.

यद्वंहिष्टं नातिविधं सुदानू अच्छिदं शर्म भुवनस्य गापा ।
तनं ना मित्रावरुणावविष्टं सिषासन्ता जिगीवांसः
स्याम ॥ ९ ॥

9. *Yad bañhiṣṭhaṁ nātididhe sudānū acchidraṁ śarma bhuvanasya gopā. Tena no mitrāvaruṇ-āvaviṣṭaṁ siṣāsanto jigīvāṁsaḥ syāma.*

O Mitra and Varuna, ruler and leading lights of strength and judgement, generous as breath of life, unchallengeable protectors of the world, come and bless

us with that greatest, highest and imperishable home of protection in which, sharing the honey sweets of life with all, we may live to achieve our ambition for victory in the struggle of existence.

Mandala 5/Sukta 63

Mitra - Varuna Devata, Archanana Atreya Rshi

ऋतस्य गापावधि तिष्ठथा रथं सत्यधमाणा परम व्यामनि ।
यमत्र मित्रावरुणावथा युवं तस्मै वृष्टिमधुमत्पिन्वत
दिवः ॥ १ ॥

1. *Ṛtasya gopāvadhi tiṣṭhatho ratham satyadharm-āṇā parame vyomani. Yamatra mitrāvaruṇ-āvatho yuvaṁ tasmai vṛṣṭir-madhumat pinvate divaḥ.*

Mitra and Varuna, lord of light and lord of justice and rectitude, ruler and judge, guardians of truth and law, observers of truth and law and eternal Dharma, you abide in the highest regions of existence in the presence of Divinity and ride over the chariot of life and the state while you occupy the highest seats of the social order. In this state, whoever you protect is blest, rains of honey sweets shower on him from heaven above.

समाजावस्य भुवनस्य राजथा मित्रावरुणा विदथे स्वदृशा ।
वृष्टिं वां राधा अमृतत्वमीमह द्यावापृथिवी वि चरन्ति
तन्यवः ॥ २ ॥

2. *Samrājāvasya bhuvanasya rājatho mitrāvaruṇā vidathe swardrśā. Vṛṣṭim vāṁ rādho amṛtatvamī-mahe dyāvāpṛthivī vi caranti tanyavaḥ.*

Mitra, lord of love and friendship, Varuna, lord

of judgement and discrimination, rulers and leading lights of this world, you shine in splendour and reveal the light of Divinity in the yajnic business of life on the earth. Just as thunder and lightning light and shake the earth and sky, so do you rule the earth. We pray to you for the shower of joy, success and the nectar sweets of immortal values in this mortal state of life.

स॒माजा॑ उ॒गा वृ॒ष॒भा दि॒वस्प॑ती॒ पृथि॑व्या मि॒त्रावरु॑णा
विच॑षणी । चि॒त्रभि॑र॒भरु॑प तिष्ठ॒था रवं॑ द्यां वष॑यथा॒ असु॑रस्य
मा॒यया॑ ॥ ३ ॥

3. *Samrājā ugrā vṛṣabhā divaspatī prthivyā mitrā-varuṇā vicarṣaṇī. Citreḥhirabhrairupa tiṣṭhatho ravaṁ dyāṁ varṣayatho asurasya māyayā.*

Mitra and Varuna, ruler and leading lights like sun and shower, shining in majesty, blazing with splendour, brave and generous, guardians of heaven and light of the earth, watchful observers of the world, wielding wondrous clouds of rain and power, you stay close by us and send down showers of rain and roar of thunder by the awful force of light and winds of nature's breath of life.

मा॒या वां मि॒त्रावरु॑णा दि॒वि श्रि॒ता सू॒या ज्योति॑श्चरति
चि॒त्रमा॒युध॑म । तम॑भ॒र्ण वृ॒ष्ट्या गू॒ह॒था दि॒वि प॒ज॒न्य द्र॒प्सा
मधु॑मन्त इ॒रत ॥ ४ ॥

4. *Māyā vāṁ mitrāvaruṇā divi śritā sūryo jyotiścarati citramāyudham. Tamabhreṇa vṛṣṭyā gūhatho divi parjanya drapsā madhumanta irate.*

Mitra and Varuna, lord of light and lord of bliss, ruler and leading lights of the social order, your power

and generosity is based in the light of Divinity and issues from there. The sun, an agent and manifestation of the same, shines with its light as weapon of enlightenment and purification. You cover the sun with an ocean of vapour and energy of cosmic electricity in the regions of light, then the cloud is formed and showers of honey drops fall as rain.

रथं युञ्जत मरुतः शुभ सुखं शूरा न मित्रावरुणा गविष्टिषु ।
 रजांसि चित्रा वि चरन्ति तन्यवा दिवः समाजा पर्यसा न
 उ तम ॥ ५ ॥

5. *Ratham yuñjate marutaḥ śubhe sukhaṁ śūro na mitrāvaruṇā gaviṣṭiṣu. Rajāṁsi citrā vi caranti tanyavo divaḥ samrājā payasā na ukṣatam.*

O Mitra and Varuna, generous ruler and enlightened leaders, the Maruts, dynamic scientists and engineers, brave as warriors and tempestuous as winds, design and structure a faultless chariot and use it for the comfort and welfare of mankind. They rise in the company of sunrays to the wonderful regions of the skies, light and lightning in yajnic programmes for the good of all. O brilliant leaders, give us showers of water, milk, generative energy and creative vision.

वाचं सु मित्रावरुणाविरावतीं पृजन्त्यश्चित्रां वदति
 त्विषीमतीम् । अभा वसत मरुतः सु मायया द्यां वर्षयतम-
 रुणामरूपसम् ॥ ६ ॥

6. *Vācam su mitrāvaruṇāv-irāvatīm parjanyaś-citrām vadati tviṣīmātīm. Abhrā vasata marutaḥ su māyayā dyām varṣayatam-aruṇāmarepasam.*

Just as the cloud deeply filled with vapour and

highly generous rumbles with its voice of thunder and showers rains of water, fertilising, exciting and pure, similarly, O scholars, teachers and preachers, loving as Mitra, friend, and discriminative as Varuna, the judge, speak to us that language of knowledge and wisdom which is comforting, refreshing, regenerative and life giving, wonderfully engaging and illuminating, full of wonder and variety and light of life. Let the dynamic people, vibrant as winds live in plenty like the cloud, and rise to the light of heaven with knowledge and power. Powerful as Indra, brilliant as Sun, and generous as Prajapati, give us the showers of knowledge and speech, holy, bright and blazing, free of sin and evil.

धम'णा मित्रावरुणा विपश्चिता वृता र' १३ असुरस्य
मायया । ऋतन् विश्वं भुवन् वि रजथः सूर्यमा धत्था दिवि
चित्र्यं रथम् ॥ ७ ॥

7. *Dharmaṇā mitrāvaruṇā vipāścītā vratā rakṣethe asurasya māyayā. Ṛtena viśvaṁ bhuvanaṁ vi rājathaḥ sūryamā dhattho divi citryaṁ ratham.*

Mitra, O lord of light and love, and Varuna, lord of law and justice, knowing and discriminative, dedicated to the observance of the Law, you uphold, protect and promote the entire world of existence in order by Dharma, Rtam, cosmic dynamics and the innate strength and will of life. You shine in manifestation by Law and you maintain the sun in the regions of light like a marvellous chariot on the highway by the Law.

Mandala 5/Sukta 64***Mitra - Varuna Devata, Archanana Atreya Rshi*****वरुणं वा रिशादसमृचा मित्रं हवामह ।****परि व्रजव ब्राह्मजगन्वांसा स्वर्णरम ॥ १ ॥**

1. *Varuṇaṁ vo riṣādasam-ṛcā mitraṁ havāmahe.
Pari vrajeva bāhvor-jaganvāṁsā svarṇaram.*

O Mitra, loving friend, and Varuna, learned scholar and lover of justice, with words of prayer and adoration we invoke and invite you, destroyers of negativity and enmity, moving forward by the strength of your arms and leading to the golden goal of joy and bliss by paths of knowledge, love and rectitude, moving as you do like shepherds leading cows to the stall.

ता ब्राह्मवा सुचतुना प यन्तमस्मा अचत ।**शवं हि जार्यं वां विश्वासु णसु जागुव ॥ २ ॥**

2. *Tā bāhavā sucetunā pra yantamasmā arcate.
Śevaṁ hi jāryaṁ vāṁ viśvāsu ṣṣāsu joguve.*

O Mitra and Varuna, sages of love and justice, extend your hands of generosity alongwith your knowledge and wisdom to this aspiring supplicant. I adore and proclaim your admirable treasure of light, love and justice over the entire regions of the world.

य नूनमश्यां गतिं मित्रस्य यायां पथा ।**अस्य प्रियस्य शमण्यहिंसानस्य सश्चिर ॥ ३ ॥**

3. *Yannūnam-aśyāṁ gatiṁ mitrasya yāyāṁ pathā.
Asya priyasya śarmany-ahimsānasya saścire.*

I wish and pray I go by the same path and reach

the same goal, the home of divine bliss of this dear lord of love and non-violence, Mitra which the sages follow and reach.

युवाभ्यां मित्रावरुणाप॒मं ध॒यामृ॒चा ।

यद्ध॒ इ॒यं म॒घानां॑ स्तातृ॒णां च॑ स्पृ॒धस् ॥ ४ ॥

4. *Yuvābhyāṁ mitrāvaruṇopamam dheyāmr̥cā.
Yaddha kṣaye maghonām stotṛṇām ca spūrdhase.*

May I, with prayer and adoration, receive from you, Mitra and Varuna, that excellent treasure of wealth and wisdom which abides in the home of the prosperous celebrants when they have reached their golden goal of joy and which I aspire to emulate.

आ ना॑ मि॒त्र सु॒दी॒तिभि॒वरु॑णश्च स॒धस्थ॒ आ ।

स्व॒ इ॒यं म॒घानां॑ सखी॒नां च॑ वृ॒धस् ॥ ५ ॥

5. *Ā no mitra sudītibhir-varuṇas̥ca sadhastha ā.
Sve kṣaye maghonām sakhīnām ca vṛdhase.*

O Mitra and Varuna, loving friend and friend of justice and rectitude, come to us with your brilliance of knowledge and grace our home, your own place, for the advancement of friends and devotees on way to further progress.

यु॒वं ना॒ य॒षु वरु॑ण॒ इ॒त्रं बृ॒हच्च॑ बि॒भृथः॑ ।

उ॒रु णा॒ वा॒जसा॑तय॒ कृ॒तं रा॒य स्व॒स्तय॑ ॥ ६ ॥

6. *Yuvaṁ no yeṣu varuṇa kṣatram bṛhacca bibhṛ-thaḥ. Uru ṇo vājasātaye kṛtaṁ rāye svastaye.*

O lord of love and friendship, Mitra, O Varuna, lord of justice and rectitude, those whom you vest with

the great social order and high excellence and guide and conduct for our sake, advance and raise higher in honour and excellence for victory, wealth and well being for us.

उच्छन्त्यां म यजता द्व त्र रुशद्रवि । सुतं सामं न हस्तिभिरा
पुडभिर्धावतं नरा बिभ्रतावचनानसम ॥ ७ ॥

7. *Ucchantyām me yajatā devakṣatre ruṣadgavi.
Sutaṁ somaṁ na hastibhirā paḍbhirdhāvataṁ
narā bibhratāv-arcanaṇasam.*

Mitra and Varuna, ruler and pioneers of the nation, adorable guides and unifiers of humanity, come running fast on feet firm as the elephant's and join my yajna at the rise of dawn in the light of the sun in this holy social order. Accept the song of adoration and prayer of the celebrant and enjoy it like distilled soma of yajna and excellence of the social order.

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Mitra - Varuna Devata, Ratahavya Atreya Rshi

यश्चिकत स सुकतुदवत्रा स ब्रवीतु नः ।
वरुणा यस्य दशता मित्रा वा वनतु गिरः ॥ १ ॥

1. *Yaściketa sa sukraturdevatrā sa bravītu naḥ.
Varuṇo yasya darśato mitro vā vanate girah.*

He who knows is a holy performer of good action, Sukratu. Let the sukratu speak to us of the Lord and of truth, universal love, justice and rectitude, whose vision and language of vision, Mitra, friend and lover, and Varuna, who can discriminate between truth and falsehood, eminent among the eminent worth meeting,

love and admire. Let mitra and varuna among us speak to us of Mitra and Varuna, Lord of love and justice.

ता हि श्रष्टवचसा राजाना दीघश्रुत्तमा ।

ता सत्पती ऋतावृध ऋतावाना जनजन ॥ २ ॥

2. *Ta hi śreṣṭhavarcaśā rājānā dīrghaśrutamā.
Tā satpatī ṛtāvṛdha ṛtāvānā janejane.*

They command the highest knowledge and illumination, they are eminent among the brilliant, learned scholars of Revelation. They command and preserve the truth, they preserve and protect the divine law of nature, they observe and uphold the universal law and Dharma among every community of humanity.

ता वामियाना वस पूवा उप बुव सची ।

स्वश्वासः सु चतुना वाजाँ अभि पदावन ॥ ३ ॥

3. *Tā vāmiyāno'vase pūrvā upa bruve sacā.
Svaśvāsaḥ su cetunā vājāñ abhi pra dāvane.*

O Mitra and Varuna, twin powers of love and friendship, justice and rectitude, ancient and eternal, I approach you for protection and promotion, and speak to you and speak of you: you command knowledge, you command revelation and communication, you give knowledge, you give means of communication and transport, food and energy, struggle, speed and success to the people of charity and generosity.

मित्रा अंहाश्चिदादुरु तयाय गातुं वनत ।

मित्रस्य हि प्रतूवतः सुमतिरस्ति विधतः ॥ ४ ॥

4. *Mitro aṅhościdāduru kṣayāya gātum vanate.
Mitrasya hi pratūrvataḥ sumatirasti vidhataḥ.*

Mitra, friend and lover, for sure, provides a wide path away from sin for us to have a safe and spacious haven of peace on earth. The love and friendship of the Lord of instant action who protects and upholds us against sin and evil is for humanity, abundant for anyone who cares to benefit from it by prayer and effort.

व॒यं मि॒त्रस्याव॑सि॒ स्याम॑ स॒प्रथ॑स्तम ।

अ॒न॒ह॒स॒स्त्वात॑यः स॒त्रा वरु॑णशषसः ॥ ५ ॥

5. *Vayaṁ mitrasyāvasi syāma saprathastame. Anehasastvotayaḥ satrā varuṇaśeṣasaḥ.*

Let us pray and make effort that we may abide in the widest protection of Mitra, lord of mercy, friend and lover of the universe. Let us be free from sin, evil and violence, safe under your protection, O Lord, ever dedicated to truth and law, and let us live as loved children of Varuna, lord of justice and rectitude.

यु॒वं मि॒त्रम॑ ज॒नं यत॑थः स॒ं च॑ न॒यथः॑ । मा म॒घानः॑ परि॒
ख्य॑तं मा अ॒स्माक॑मृषी॒णां गापी॑थ न॒ उरु॑ष्यतम ॥ ६ ॥

6. *Yuvaṁ mitremaṁ janam yatathaḥ saṁ ca nayathaḥ. Mā maghonaḥ pari khyataṁ mo asmākam-ṛṣīṇāṁ gopīthe na uruṣyatam.*

O Mitra and Varuna, friend and lover of humanity, upholder of justice and rectitude, you inspire and exhilarate this human nation to action, unite them and lead them to the common goal. O lord of love, mercy and justice, pray do not ignore the supplicants on way to prosperity and excellence, do not forsake our people and future generations on the path of piety and progress, promote and exalt us and our leading lights to reach the

haven of peace and bliss.

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Mitra - Varuna Devata, Ratahavya Atreya Rshi

आ चिकितान सुकतू द्वा मंत रिशादसा ।

वरुणाय ऋतपशस दधीत पर्यस मह ॥ १ ॥

1. *Ā cikitāna sukratū devau marta riśādasā.
Varuṇāya ṛtapeśase dadhīta prayase mahe.*

O learned and intelligent people, for a perfect dynamic order of truth and righteousness, abundant, great and joyful, hold on to brilliant, generous and divine Mitra and Varuna, leading lights of love and justice who discriminate between right and wrong, truth and falsehood. they are destroyers of hate and enmity, negativity and contradiction, and inspirers of holy, creative and integrative action, dedicated to creative yajna of the human nation.

ता हि त्रमविहुतं सम्यगसुयमाशात ।

अध व्रतव मानुषं स्वर्ण धायि दशतम ॥ २ ॥

2. *Tā hi kṣatram-avihrutaṁ samyagasuryamāśāte.
Adha vrateva mānuṣaṁ svarṇa dhāyi darśatam.*

They alone successfully lead to a steady, vibrant and inviolable social order and, like committed and covenanted powers, establish a bright and blessed heaven of humanity on earth.

ता वामेषु रथानामुर्वी गव्यूतिमषाम ।

रातहव्यस्य सुष्टुतिं दधृक्स्त ममनामह ॥ ३ ॥

3. *Tā vāmeṣu rathānām-urvīm gavyūtimeṣām. Rāta-havyasya suṣṭutiṁ dadhṛk stomair-manāmahe.*

O Mitra and Varuna, for the onward movement of these chariots of yours we freely offer the wide earth and her highways and honour you and the creative song of the sacrificing celebrant with our chants of praise.

अधा हि काव्या युवं दस्य पूभिरद्भुता ।

नि क॒तुना॒ जनानां चिकथ॑ पूतद॒ त्सा ॥ ४ ॥

4. *Adhā hi kāvyā yuvaṁ dakṣasya pūrbhiradbhutā.
Ni ketunā janānām cikethe pūtakṣasā.*

O Mitra and Varuna, leading lights of love and friendship, justice and rectitude, poetic visionaries commanding unprecedented and unsullied power, inspiring wonder and awe, you are widely known of the people by the brilliance of your knowledge, abundant praises of the versatile poet and the strongholds of strength and power over the earth.

तदृतं पृथिवि बृहच्छव एष ऋषीणाम ।

ज॒य॒सा॒नावरं॑ पृथ्वति॑ र॒न्ति॒ याम॑भिः ॥ ५ ॥

5. *Tadṛtaṁ pṛthivi bṛhacchrava eṣa ṛṣīṇām.
Jrayasānāvaram pṛthvati kṣaranti yāmabhiḥ.*

That truth of Law and rectitude, water and abundant food, profuse renown, and wisdom of the sages for attainment of the people, O mother earth, Mitra and Varuna, widely ranging over time and space, day by day, action by action, pray shower on life and humanity abundantly and incessantly without bounds.

आ यद्गामीयच॒ त्सा॒ मित्र॑ व॒यं च॒ सूर॑यः ।

व्यचि॑ष्ठ बहु॒पाय्य॒ यत॑महि स्व॒राज्य॑ ॥ ६ ॥

6. *Ā yad vāmīyacakṣasā mitra vayan ca sūrayaḥ.
Vyaciṣṭhe bahupāyye yatemahi svarājye.*

Mitra and Varuna, leading lights of the world, we invoke you and pray that the power, prosperity and excellence of life which you shower upon the earth for humanity, we too, wise and brave, may try to augment and maintain in the wide order of universal freedom and law which is the common responsibility of the united people.

Mandala 5/Sukta 67

Mitra - Varuna Devata, Yajata Atreya Rshi

बलित्था देव निष्कृतमादित्या यजतं बृहत ।

वरुण मित्राय मन्वषिष्ठं त्रिमाशाथ ॥ १ ॥

1. *Balithā devā niṣkṛtam-ādityā yajataṁ bṛhat.
Varuṇa mitrāryaman varṣiṣṭhaṁ kṣatramāśāthe.*

It is true, thus, that three brilliant and generous powers of divinity vested in humanity organise, sustain and promote the grand, united and adorable world order achieved and established: Mitra, spirit of love, friendship and constant vigilance; Varuna, spirit of justice, rectitude and discriminative sense of values and wisdom; and Aryaman, innate energy, comprehensive vision and all embracing spirit of progressive planning and guidance.

आ यद्यानिं हिरण्ययं वरुण मित्र सदथः ।

धृतारा चषणीनां यन्तं सुम्नं रिशादसा ॥ २ ॥

2. *Ā yad yoniṁ hiraṇyayaṁ varuṇa mitra sadathaḥ.
Dhartārā carṣaṇīnām yantaṁ sumnaṁ riśādasā.*

O Mitra and Varuna, leading lights and rulers with the spirit of love and justice, organisers and sustainers of the people, destroyers of hate, enmity and contradictions, since you occupy the golden seat of power, pray rule, guide and promote the peace and welfare of the social order of the people.

विश्व॒ हि विश्व॑वदसा॒ वरु॑णा मि॒त्रा अ॒र्य॒मा ।

व॒ता प॒दव॑ स॒श्चि॒र पान्ति॑ म॒र्त्यं^१ रि॒षः ॥ ३ ॥

3. *Viśve hi viśvavedaso varuṇo mitro aryamā.
Vratā padeva saścire pānti martyam riṣaḥ.*

All the ruling, sustaining and promotive powers, Mitra, Varuna and Aryama, knowing everything of the systemic order, are committed to the laws, discipline and values of the order, keeping their feet on the ground realities as their sacred duty, and they protect the people against evil and violence and promote them towards a better life.

त हि स॒त्या ऋ॒तस्पृ॑शं ऋ॒तावा॑ना॒ जन॑जन ।

सु॒नी॒थासः॑ सु॒दान॑वां हा॒श्चि॒दुरु॑च॒कयः॑ ॥ ४ ॥

4. *Te hi satyā ṛtasprśa ṛtāvāno janejane.
Sunīthāsaḥ sudānavoṃ'hościdurucakrayaḥ.*

Surely they are the best and highest in truth, keepers of the rule of law and rectitude, dedicated to universal truth and law, generous among and for every community, holy guided guides of the people, and they keep the wheel of Dharma moving against the evil of ignorance, injustice, poverty and sloth of every kind.

का नु वां मि॒त्रास्तु॑ता॒ वरु॑णा वा त॒नूना॑म ।

तत्सु॒ वाम॑ष॒त म॒तिर॒त्रिभ्य॑ एष॒त म॒तिः ॥ ५ ॥

5. *Ko nu vāṁ mitrāstuto varuṇo vā tanūnām.
Tat su vāmeṣate matiratribhya eṣate mathiḥ.*

O Mitra, friend, O Varuna, friend of justice, which one of you is not praised and appreciated? Which one of you is not best of form and function in manifestation? Indeed, all our thoughts and reflections turn to you in homage. All our adorations are addressed to the powers free from evil and injustice, to those who command knowledge and good action beyond threefold miseries of body, mind and soul of the individual, society and humanity.

Mandala 5/Sukta 68

Mitra - Varuna Devata, Yajata Atreya Rshi

प वा मित्राय गायत वरुणाय विपा गिरा ।
महि त्रावृतं बृहत ॥ १ ॥

1. *Pra vo mitrāya gāyata varuṇāya vīpā girā.
Mahikṣatrāvṛtaṁ bṛhat.*

Sing in holy words in honour and praise of Mitra and Varuna, ruling lord of light and dispenser of justice, who hold and sustain the great world order and maintain the universal values of eternal Truth and Law for you.

समाजा या घृतयानी मित्रश्चाभा वरुणश्च ।
दवा दवर्षु पशुस्ता ॥ २ ॥

2. *Samrājā yā ghṛtayonī mitraścobhā varuṇasca.
Devā deveṣu praśastā.*

Mitra and Varuna, both brilliant rulers of nature and humanity, sources of the showers of fertility, prosperity and felicity, are eminent and adorable,

honoured among the brilliancies of nature and humanity.

ता नः शक्तं पाथि'वस्य महा राया दिव्यस्य ।

महि वां त्रं द्रवषु ॥ ३ ॥

3. *Tā naḥ śaktaṁ pāṛthivasya maho rāyo divyasya.*
Mahi vāṁ kṣatraṁ deveṣu.

Great is your power and potential for us over the wealth and excellence of heavenly and earthly values, culture and conduct and behaviour. Great is your rule and order over the divinities of nature and humanity.

ऋतमृतन सपन्तषिरं द माशात । अदुहा द्रवा वधत ॥ ४ ॥

4. *Rtamṛtena sapanteṣiraṁ dakṣamāśāte.*
Adruhā devau vardhete.

They live, serve, strive and search for the realisation of Rtam, eternal and universal values of Truth and Dharma, by their earnest pursuit of truth and Dharma in life and conduct, Rtam, and thus, free from hate, jealousy and violence, achieve the strength and excellence they long for and rise, shining in merit as leading lights of humanity.

वृष्टिद्यावा रीत्यापषस्पती दानुमत्याः ।

बृहन्तं गतमाशात ॥ ५ ॥

5. *Vṛṣṭidyāvā rītyāpeṣaspatī dānumatyāḥ.*
Bṛhantaṁ gartamāśāte.

Harbingers of showers from heaven, making the waters flow on earth, creating, preserving and promoting the energy, fertility and production of the generous earth and environment, ruling and realising the desires and aspirations of humanity, Mitra and Varuna bring about

a great and expansive haven of peace, prosperity and felicity on earth.

Mandala 5/Sukta 69

Mitra - Varuna Devata, Uruchakri Atreya Rshi

त्री रा॒चना वरु॒ण त्रीँरु॒त द्यून्त्रीणि॑ मि॒त्र धारय॑था रजांसि॒ ।
वावृ॒धानाव॑मतिं॒ त्रिय॑स्या नु॒ व॒तं र॒ मि॒णाव॑जुयम ॥ १ ॥

1. *Trī rocanā varuṇa triṅruta dyūn trīṇi mitra dhā-rayatho rajāṁsi. Vāvṛdhānāvamatim kṣatriya-syā'nu vrataṁ rakṣamāṇāvajuryam.*

Mitra and Varuna, prana and udana energies of the life of existence, you wield and sustain the three regions of light, three regions of the ethereal sphere, and the three layers of the earthly sphere, sustaining, protecting and promoting the expansive form and structure of the world in dedication to the unaging laws of Rtam, universal Law.

इरा॑वतीवरु॒ण ध॒नवा॑ वां मधु॑मद्वां सि॒न्धवा॑ मि॒त्र दुह॑ ।
त्रय॑स्तस्थुवृ॒षभा॑स्तिसृ॒णां धि॒षणा॑नां रता॒धा वि॒
द्युम॑न्तः ॥ २ ॥

2. *Irāvatīr-varuṇa dhenavo vām madhumad vām sindhavo mitra duhre. Trayas-tasthur-vṛṣabhā-sas-tiṣṛṇām dhiṣaṇānām retodhā vi dyumantaḥ.*

O Mitra and Varuna, nourishing, energising and radiating are your rays of light, fluent and overflowing your showers and streams of milk, honey and life giving waters. Three are abiding clouds of virility and fertility inspired with love and vested with vibrant life seeds of the three mighty regions, radiating with knowledge,

karma and worship, O brilliant ones.

पातद्वीमदितिं जाहवीमि मध्यन्दिन उदिता सूर्यस्य ।

राय मित्रावरुणा सवतातळ ताकाय तनयाय शं याः ॥ ३ ॥

3. *Prātar-devīm-aditiṃ johavīmi madhyandina uditā sūryasya. Rāye mitrāvaruṇā sarvatāṭeḷe tokāya tanayāya śaṃ yoh.*

O Mitra and Varuna, life-givers of love and justice, early morning I invoke and pray to eternal mother nature for divine intelligence, at mid-day when the sun is high, I pray for light and splendour, and in the all blissful yajna, I pray for health, wealth and all round peace and well being for the children and all future generations.

या धृतारा रजसा राचनस्यातादित्या दिव्या पार्थिवस्य ।

न वां द्वा अमृता आ मिनन्ति व्रतानि मित्रावरुणा ध्रुवाणि ॥ ४ ॥

4. *Yā dhartārā rajaso rocanasyotādityā divyā pārthivasya. Na vāṃ devā amṛtā ā minanti vratāni mitrāvaruṇā dhruvāṇi.*

O Mitra and Varuna, light and life of existence, who are wielders and sustainers of the regions of the earth, the middle regions of the skies and the highest regions of light and all the heavenly stars, no brilliant humans, no divinities of nature, no immortals ever violate your laws of eternal constancy.

Mandala 5/Sukta 70

Mitra - Varuna Devata, Uruchakri Atreya Rshi

पुरुुरुणा चिद्ध्यस्त्यवा नूनं वां वरुण ।

मित्र वंसि वां सुमतिम ॥ १ ॥

1. *Purūruṇā ciddhyastyavo nūnaṁ vām varuṇa.
Mitra vaṁsi vām sumatim.*

O Mitra, O Varuna, great and abundant is your protection and wisdom which, O friend, in all sincerity you love to share and extend to us.

ता वां सम्यग्दुह्वाणषमश्याम् धायस ।
वयं त रुदा स्याम ॥ २ ॥

2. *Tā vām samyag-adruhvāṇeṣam-aśyāma dhāyase.
Vayaṁ te rudrā syāma.*

O Mitra and Varuna, Loving friends of justice and rectitude, free from hate and jealousy and destroyers of violence and injustice, may we receive, we pray, that energy and sustenance, that protection, guidance and wisdom of yours so that we may internalise it and pursue it in our life and conduct.

पातं ना रुदा पायुभिरुत त्रायथां सुत्रात्रा ।
तुयाम दस्यून्तनूभिः ॥ ३ ॥

3. *Pātaṁ no rudrā pāyubhiruta trāyethāṁ sutrātrā.
Turyāma dasyūn tanūbhiḥ.*

O destroyers of hate and violence, lovers and dispensers of justice and rectitude, with all your care and guidance, protect and promote us. Save us, O saviours, against evil in our person and social institutions so that we may get over all forces of negativity, crime and destruction.

मा कस्याद्भुतकतू य ऽ भुजमा तनूभिः ।
मा शर्षसा मा तनसा ॥ ४ ॥

4. *Mā kasyādbhutakratū yakṣaṁ bhujemā tanūbhiḥ.
Mā śeṣasā mā tanasā.*

O Mitra and Varuna, friend and justicier, accomplishers of wonderful acts of yajna, creation and production, let us never grab, consume, live on or live by any body else's share of yajnic sustenance, nor withhold our share of yajnic contribution for our selfish purposes, either for our own person or for our children and friends, either for the present or for future. (Help us to live by our own effort.)

Mandala 5/Sukta 71

Mitra - Varuna Devata, Bahuvrka Atreya Rshi

आ ना॑ गन्तं रि॒शाद॒सा वरु॑ण॒ मि॒त्रं ब॒रु॒णा ।

उ॒प॒मं चा॒रुम॒ध्व॒रम ॥ १ ॥

1. *Ā no gantaṁ riśādasā varuṇa mitra barhaṇā.
Upemaṁ cārum-adhvaram.*

O Mitra and Varuna, leading lights of love and friendship, justice and rectitude, destroyers of negativities, hate and enmity, promoters of love and unity, knowledge and positive action, come to us and join this pleasing and elevating programme of love and non-violence, this yajna for common good.

वि॒श्वस्य॑ हि प॒चत॒सा वरु॑ण॒ मि॒त्रं रा॒ज॒थः ।

इ॒शा॒ना पि॒प्यतुं॑ धि॒यः ॥ २ ॥

2. *Viśvasya hi pracetasā varuṇa mitra rājathah.
Īśānā pipyataṁ dhiyah.*

Mitra and Varuna, leading lights of love and unity, justice and discriminative awareness,

commanding universal knowledge and ruling power, you shine and reign over all. We pray, inspire and elevate our mind and intelligence to fullness.

उप॑ नः सु॒तमा ग॑तुं वरु॑ण॒ मि॒त्रं दा॒शुषः॑ ।

अ॒स्य सा॒मस्य॑ पी॒तय॑ ॥ ३ ॥

3. *Upa naḥ sutamā gataṁ varuṇa mitra dāśuṣaḥ.*
Asya somasya pītaye.

Mitra and Varuna, leading lights of love, friendship and felicity, justice and rectitude, our yajna is accomplished, the soma is distilled. Come, drink of the soma of this worshipful celebrant yajaka, share and bless our yajnic achievement of success and progress.

Mandala 5/Sukta 72

Mitra - Varuna Devata, Bahuvrkta Atreya Rshi

आ मि॒त्र वरु॑ण व॒यं गी॒भिजु॑हु॒मा अ॒त्रि॒वत् ।

नि ब॒हिषि॑ सद॒तुं सा॒मपी॑तय ॥ १ ॥

1. *Ā mitre varuṇe vayaṁ gīrbhir-juhuma atrivat.*
Ni barhiṣi sadataṁ somapītaye.

Like the sage free from threefold suffering of body, mind and soul, with songs of adoration, we invoke Mitra and Varuna, leading lights of love and justice, offer yajnic homage in their honour and service, and pray that they may come and grace our seats of yajna for a drink of soma and bless our accomplishment of the creative and productive programme.

व॒तन॑ स्था ध्रु॒व ऋ॒मा ध॒म॑णा या॒तय॑र्ज॒ना ।

नि ब॒हिषि॑ सद॒तुं सा॒मपी॑तय ॥ २ ॥

2. *Vratena stho dhruvakṣemā dharmaṇā yāta-yajjanā. Ni barhiṣi sadatām somapītaye.*

O constant protectors of achievement and progress, unshakable leaders dynamic at the centre of movement, dedicated to the vows of piety, guides of the people on the march forward and onward by the laws of Dharma, come, grace the seats of yajna in the world order and drink the soma of success and advancement.

मित्रश्च न॒ वरुणश्च जुषतां य॒ज्ञमिष्ट॒य ।
नि ब॒हिषि॑ सद॒तां साम॑पीतय ॥ ३ ॥

3. *Mitraśca no varuṇaśca juṣetām yajñamiṣṭaye. Ni barhiṣi sadatām somapītaye.*

Let Mitra and Varuna, loving friend and discriminative judge of circumstance with comprehensive vision making the right choice, cherish, join and guide our yajna, corporate programme of progress, sit on the holy seats of yajna and celebrate the finale with a drink of soma in honour of success.

Mandala 5/Sukta 73

Ashvins Devata, Paura Atreya Rshi

यद॒द्य स्थः॑ प॒राव॒ति यद॑वावत्य॒श्विना ।
यद्वा॑ पु॒रु पु॒रुभुजा॑ यद॒न्तरि॑ ॥ आ ग॑तम ॥ १ ॥

1. *Yadadya sthaḥ parāvati yadarvāvatyaśvinā. Yad vā purū purubhujā yadantarikṣa ā gataṃ.*

Ashvins, twin divines, complementary currents of the circuit of nature's divine energy, wind and electricity, you are present far and near in the middle

sphere of the sky and operative far and near here and now, abundant, sustaining all and sustainable by all. O men and women, let us try these currents of energy come to us for the benefit of all.

इह त्या पुरुभूतमा पुरु दंसांसि बिभ्रता ।

वरस्या याम्यधिगू हुव तुविष्टमा भुज ॥ २ ॥

2. *Iha tyā purubhūtamā purū daṁsāṁsi bhibhratā.
Varasyā yāmyadhigū huve tuviṣṭamā bhuje.*

Here I invoke and practically realise the abundant and extensive currents of natural energy bearing many and mighty potentials, highly useful, most powerful and non-stop in operation for our purpose of power and comfort.

इमान्यद्वपुष वपुश्चक्रं रथस्य यमथुः ।

पयन्या नाहुषा युगा मन्हा रजांसि दीयथः ॥ ३ ॥

3. *Īrmānyad vapuṣe vapuścakram rathasya yemathuḥ. Paryanyā nāhuṣā yugā mahnā rajāṁsi dīyathah.*

Ashvins, instantly moving harbingers of light and energy, one brilliant wheel of your chariot, one part of your circuit, you have set in motion for the expression of your brilliance by the sun. By the other, like night after the day and by the circle of night and day, you complete the circle of the day and year and thereby with your might and splendour you illuminate the terrestrial and ethereal regions and count up the ages of humanity on earth.

तद् षु वामना कृतं विश्वा यद्वामनु ष्व ।

नानी जातावरपसा समस्म बन्धुमयथुः ॥ ४ ॥

4. *Tadū ṣu vāmenā kṛtaṁ viśvā yad vāmanu ṣṭave.
Nānā jātāvarepasā samasme bandhumeyathuh.*

Ashvins, complementary, powers of nature, and humanity like teachers and preachers, leaders and followers, for all these that you have done for us, for all that, I honour and adore you in consequence. Born and arisen without sin and free of negativity, come and guide our friends and brothers for our sake.

आ यद्वां सू॒या रथं॑ तिष्ठ॒दघुष्य॑दं सदा ।

परि॑ वामरू॒षा वया॑ घृ॒णा वर॑न्त आ॒तपः॑ ॥ ५ ॥

5. *Ā yad vāṁ sūryā ratham tiṣṭhad raghuṣyadam
sadā. Pari vāmaruṣā vayo ghrṇā varanta ātapah.*

When the dawn, daughter of the sun, like a bride, comes and rides your fast moving chariot, ruddy, shining and blazing, birds, beasts and humans always look up to you and adore you all round.

यु॒वार॒त्रि॒श्चि॒क॒त॒ति॒ नरा॑ सु॒म्न॒न् च॒त॒सा ।

घ॒र्म॒ यद्वा॑म॒र॒प॒सं ना॑स॒त्या॒स्त्रा भु॑र॒ण्य॒ति ॥ ६ ॥

6. *Yuvoratriściketati narā sumnena cetasā. Ghar-
maṁ yad vāmarepasam nāsatyāsnā bhuranyati.*

Ashvins, leading lights and pioneers of life on the path of truth and rectitude, Atri, the sage who has conquered threefold suffering of existence knows you fully with an undisturbed mind and adores you with hymns of praise when he experiences and receives from you the fire of life free from sin and untruth.

उ॒गा वां ककु॑हा य॒यिः शृ॑ण्व॒ याम॑षु सन्त॒निः ।

यद्वां दंसा॑भिर॒श्विना॑ त्रि॒नरा॑व॒वर्त॑ति ॥ ७ ॥

7. *Ugro vām kakuho yayiḥ śṛṇve yāmeṣu saṁtaniḥ.
Yad vām daṁsobhir-aśvinā'trir-narāvavartati.*

Ashvins, leading lights and path finders of humanity, the mighty rumble of your advance expanding in all directions is heard at every stage of your movements when Atri, the celebrant sage of threefold freedom turns his attention to you by virtue of your noble actions.

मध्व ऊ षु मधूयुवा रुद्रा सिषक्ति पिप्युषी ।
यत्समुदाति पषथः पक्वाः पृ ता भरन्त वाम ॥ ८ ॥

8. *Madhva ū ṣu madhūyuvā rudrā siṣakti pipyuṣī.
Yat samudrāti parṣathaḥ pakvāḥ pṛkṣo bharanta
vām.*

Ashvins, roaring powers of nature like sun and wind, mixers and makers of the sweets of earth, when you fill the oceans of ethereal and terrestrial regions and abundant showers slake the thirst of honey sweets of green, they ripen and bear and bring offers of ripe fruit and nourishing food for you.

सत्यमिद्धा उ अश्विना युवामाहुमयाभुवा ।
ता यामन्यामहूतमा याम ता मृळयत्तमा ॥ ९ ॥

9. *Satyamid vā u aśvinā yuvām-āhur-mayobhuvā.
Tā yāman yāmahutamā yāmannā mṛḷayattamā.*

Ashvins, leading lights of nature and humanity, earth and heaven, sages and scholars, true it is as they say you are the harbingers and givers of peace and well-being. Most kind and responsive to the call of devotees, we pray, come and bring us the highest bliss on the wings of wind and light.

इ॒मा ब॒र्ह्या॒णि व॒ध॒ना॒ शि॒वभ्यां॑ स॒न्तु श॒न्त॒मा ।

या त ताम॑ र॒थौ॒ इ॒वा वा॑चा॒म बृ॒ह त्मः॑ ॥ १० ॥

10. *Imā brahmāṇi vardhanā'śvibhyāṁ santu śantamā. Yā takṣāma rathāñ ivā'vocāma brhannamah.*

May these songs of praise and celebration be pleasing and exalting for the Ashvins and bring peace and prosperity for us, the songs which we conceive, design and structure like chariots of power and felicity while we compose words of yajnic homage in ecstasy.

Mandala 5/Sukta 74

Ashvins Devata, Paura Atreya Rshi

कू॒ष्ठा॑ द॒वाव॑शि॒वना॒ द्या॒ दि॒वा म॑ना॒वसू॑ ।

तच्छ॑व॒था वृ॒षण्व॑सू॒ अ॒त्रि॒वा॒मा वि॑वास॒ति ॥ १ ॥

1. *Kūṣṭho devāvaśvinā'dyā divo manāvasū. Tacchravatho vṛṣaṇvasū atrivāmā vivāsati.*

Divinities of the earth, Ashvins, rich at heart, abiding in the mind, harbingers of showers of wealth from the heights of heaven, Atri, the sagely celebrant who enjoys three-fold freedom of body, mind and soul today prays in service to you. Pray listen to him.

कु॒ह॒ त्या कु॒ह॒ नु श्रु॒ता दि॒वि दे॒वा ना॑स॒त्या ।

कस्मि॑ ण॒ य॒तथा॒ ज॒न॒ का वां॑ न॒दीनां॑ स॒च्चा ॥ २ ॥

2. *Kuha tyā kuha nu śrutā divi devā nāsatyā. Kasminnā yatatho jane ko vām nadīnām sacā.*

Where are they? Where are they heard and renowned, the brilliant ones in heaven, ever dedicated

to truth in heavenly conduct and behaviour? O brilliant divines, Ashvins, in which community do you operate? Who shares and benefits from your flowing rivers and rolling oceans?

कं या॒थः कं ह॑ गच्छ॒थः कम॑च्छ यु॒ञ्जाथ॑ रथ॒म ।

कस्य॑ ब॒र्हाणि॑ रण्यथा व॒यं वा॑मु॒श्मसी॑ष्टय ॥ ३ ॥

3. *Kaṁ yāthaḥ kaṁ ha gacchathaḥ kamacchā yuñjāthe ratham. Kasya brahmāṇi ranyatho vayaṁ vām-uśmasīṣṭaye.*

Who do you go to? To what course or goal? For what purpose do you harness your chariot? Whose songs do you love to hear and enjoy? We love and felicitate you for our cherished desire.

पा॒रं चि॒द्ध्यु॑द॒पुतं॑ पा॒रं पा॒राय॑ जिन्व॒थः ।

यदी॑ गृ॒भीत॑ता॒तय॑ सि॒ंहमि॑व दु॒हस्प॑द ॥ ४ ॥

4. *Pauram ciddhyudaprutam paura paurāya jinvathaḥ. Yadīm grbhītatātaye siṁhamiva druhaspade.*

O citizen, you proceed to the citizen in deep waters and resume and raise him to new life for the citizen and the coming generation for the extension of their action and achievement already made and like a lion even jump into the den of hate and enmity to protect and promote them.

प च्यवा॑नाज्जु॒जुरु॑षा व॒विम॑त्कं न मु॒ञ्चथः॑ ।

युवा॑ यदी॑ कृ॒थः पु॒नरा॑ का॒ममृ॑ण्व व॒ध्वः ॥ ५ ॥

5. *Pra cyavānāj-jujuruṣo vavrimatkaṁ na muñcathaḥ. Yuvā yadī kr̥thaḥ punarā kāmamṛṇve vadhvaḥ.*

Like a physician and surgeon you discard the debility of age like an old and worn out garment when you renew it back to youth which could be fascinating even for the love of a damsel.

(So does a dynamic society change over i.e., retire, and aging person from an exacting public position to replace him with a young, energetic, intelligent man capable of take him over the onerous duty and responsibilities of a youthful nation.)

अस्ति हि वामिह स्ताता स्मसि वां सन्दृशि श्रिय ।

नू श्रुतं म आ गतमवाभिवाजिनीवसू ॥ ६ ॥

6. *Asti hi vāmiha stotā smasi vām saṁdṛśi śriye.*
Nū śrutam ma ā gatam-avobhir-vājinīvasū.

Here for sure is your dedicated devotee and celebrant. We abide within your eye sight for the sake of the beauty and grace of life. Listen to us and come with your modes of protection, Ashvins, who command treasures of food, energy and the forces of renewal, rejuvenation and advancement.

का वामद्य पुरुणामा वव् मत्यानाम ।

का विपा विपवाहसा का यज्ञवाजिनीवसू ॥ ७ ॥

7. *Ko vāmadya puruṇāmā vavne martyānām.*
Ko vipro vipravāhasā ko yajñairvājinīvasū.

Who of the many many mortals today could win your love and favour, O favourite celebrities of the saints and scholars? Which one of the wisest? Which one at last could win your recognition and favour, O commanders of the treasures of food, energy, wealth, power and the forces of life? By all yajnas at his

command, could he? Probably, for sure may be.

आ वां रथा रथानां यष्टा यात्वश्विना ।

पुरू चिदस्मयुस्तिर आङ्गूषा मत्युष्वा ॥ ८ ॥

8. *Ā vām ratho rathānām yeṣṭho yātvaśvinā.
Purū cid-asmayus-tira āṅgūṣo martyeṣvā.*

Ashvins, leading lights for humanity, may your chariot, fastest of all, adorable among mortals, victorious over many negativities, hate and enmities, be directed hitherward, reach us and take us across the oceans. (Let us create the chariots as divine gifts and sail over the oceans across the skies.)

शमू षु वां मधूयुवा स्माकमस्तु चकृतिः ।

अवाचीना विचतसा विभिः श्यनव दीयतम ॥ ९ ॥

9. *Śamū ṣu vām madhūyuvā'smākamastu carkṛtiḥ.
Arvācīnā vicetasā vibhiḥ śyaneva dīyatam.*

Ashvins, leading lights, masters of speed and direction, creators of the honey sweets of life, may that creation, invention and achievement of yours be ours, adorable for our good. Most modern intellectuals, eminent scientists of imagination, give us the chariot with wings to fly with the birds, by winds like the eagle, and shine.

अश्विना यद्ध कहि चिच्छुश्रूयातमिमं हवम ।

वस्वीरू षु वां भुजः पृञ्चन्ति सु वां पृचः ॥ १० ॥

10. *Aśvinā yaddha karhicic-chuśrūyātam-imam
havam. Vasvīrū ṣu vām bhujah pṛñcanti su vām
pṛcaḥ.*

Ashvins, leading lights of humanity, wherever

you be and whatever you do, please listen to this invocation, adoration and invitation of ours to live and justify existence, and please know: All your plans and actions for peace, prosperity and progress in life fructify in full, all your ambitions are fulfilled. We love and admire you and all those who work together to realise our dreams.

Mandala 5/Sukta 75

Ashvins Devata, Avasyu Atreya Rshi

पतिं प्रियतमं रथं वृषणं वसुवाहनम् । स्ताता वामश्विनावृषिः
स्तामनं पतिं भूषति माध्वी मम श्रुतं हवम् ॥ १ ॥

1. *Prati priyatamaṁ ratham vṛṣaṇaṁ vasuvāhanam. Stotā vāmaśvināvṛṣiḥ stomena prati bhūṣati mādhvī mama śrutaṁ havam.*

Ashvins, leading lights of humanity, the celebrant visionary of life's reality and mantric meaning, adores your achievement in befitting words of song in response to the beauty of your dearest chariot which is the carrier and harbinger of showers of wealth and well being. O creators and makers of the sweets of existence, the celebrant prays: Listen to my song of adoration and accept the invitation to live and create the joy of life.

अत्यायातमश्विना तिरा विश्वा अहं सना । दस्त्रा
हिरण्यवतनी सुषुम्ना सिन्धुवाहसा माध्वी मम श्रुतं
हवम् ॥ २ ॥

2. *Atyāyātamaśvinā tiro viśvā ahaṁ sanā. Dasrā hirṇyavartanī suṣumnā sindhuvāhasā mādhvī mama śrutaṁ havam.*

Ashvins, leading lights of life in existence,

destroyers of suffering, harbingers of peace and prosperity, creators of honey sweets, listen to my prayer: Come over regions of earth across the spaces, travelling by golden chariots over golden highways, navigating by rivers and oceans, so that I may cross all hurdles of existence and live as the immortal that I am.

आ ना रत्नानि बिभ्रतावशिन्वा गच्छतं युवम । रुद्रा
हिरण्यवतनी जुषाणा वाजिनीवसू माध्वी मम श्रुतं
हवम ॥ ३ ॥

3. *Ā no ratnāni bibhratāvaśvinā gacchataṁ yuvam.
Rudrā hirṇyavartanī juṣāṇā vājīnīvasū mādhvī
mama śrutam havam.*

Ashvins, come you both to us, bearing jewel wealths of life; come, O Rudras, dispensers of justice and punishment, travelling by golden chariot over golden highways, loving and listening partners, givers of food, energy and speedy progress, creators of the sweets of life, come in response to our invocation and listen to our prayer.

सुष्टुभा वां वृषण्वसू रथ वाणीच्याहिता । उत वां ककुहा
मृगः पृ ः कृणाति वापुषा माध्वी मम श्रुतं हवम ॥ ४ ॥

4. *Suṣṭubho vāṁ vṛṣaṇvasū rathe vāṇīcyāhitā. Uta
vāṁ kakuho mṛgaḥ pṛkṣaḥ kṛṇoti vāpuṣo mādhvī
mama śrutam havam.*

Ashvins, harbingers of the showers of wealth and joy, haven of the abundant and generous, the celebrant is delighted in your chariot and feels elevated. His song is dedicated to you, and he, mighty strong, handsome of body, seeker of your favour and purity,

prepares the offering of homage for you. O creators and givers of the sweets of life, listen to my prayer and praise.

बा॒धिन्म॑नसा र॒थ्यषि॑रा ह॒वन्श्रु॑ता । वि॒भिश्च्य॑वा॒नम॑श्विना
नि या॑था अ॒द्वया॑वि॒नं मा॒ध्वी म॑म श्रु॒तं ह॒वम ॥ ५ ॥

5. *Bodhinmanasā rathyeṣirā havanaśrutā. Vibhiś-cyavānam-aśvinā ni yātho advayāvinam mādhvī mama śrutam havam.*

Ashvins, leaders and guides of enlightened mind, travelling far and fast by chariot, responsive to praise and prayer, you reach the sincere searching man of holy mind free from duplicity as by flight of birds. O creators and givers of honey sweets, listen to my invocation.

आ वां नरा म॒नायु॑जा श्वा॒सः पु॒षित॑प्सवः । वया॑ वह॒न्तु
पी॒तय॑ सह सु॒म्नभि॑रश्विना॒ माध्वी॑ म॑म श्रु॒तं ह॒वम ॥ ६ ॥

6. *Ā vām narā manoyujo'svāsaḥ pruṣitapsavaḥ. Vayo vahantu pītaye saha sumnebhiraśvinā mādhvī mama śrutam havam.*

Ashvins, leaders and pioneers of adventurous men, may your horses, flying birds, controlled by thought, consuming burnt fuel, bring you hither with gifts of peace and well being for a drink of the soma of success and splendour. O creators and harbingers of honey sweets, listen to my prayer.

अश्वि॑ना॒वह॑ ग॒च्छ॒तं ना॑स॒त्या मा॒ वि व॑न॒तम॑ । ति॒रश्चि॑द॒यया॒
परि॑ व॒ति॒या॒तम॑दा॒भ्या मा॒ध्वी म॑म श्रु॒तं ह॒वम ॥ ७ ॥

7. *Aśvināveha gacchataṁ nāsatyā mā vi venatam. Tiraścidaryayā pari vartiryātam-adābhyā mādhvī mama śrutam havam.*

Ashvins, come hither, noble masters, indomitable leaders ever dedicated to truth. Even if you are far away, pray do not be indifferent, slacken not the reins, cross over the winding paths and come. O creators and givers of honey sweets, listen to my prayer.

अस्मिन्यज्ञं अदाभ्या जरितारं शुभस्पती । अवस्युमश्विना
युवं गृणन्तमुप भूषथा माध्वी मम श्रुतं हवम ॥ ८ ॥

8. *Asmin yajñe adābhyā jaritāraṁ śubhaspatī.
Avasyum-aśvinā yuvaṁ gṛṇantamupa bhūṣatho
mādhvī mama śrutaṁ havam.*

In this yajna of creation, invention and production for social good, O masters, indomitable Ashvins, twin protectors and promoters of creative people and noble works, come and grace the celebrant, supplicant with songs of homage for protection and patronage. O creators and givers of showers of honey sweets, listen to my prayer.

अभूदुषा रुशत्पशुराग्निरधाय्यृत्वियः । अयाजि वां वृषण्वसू
रथा दस्रावमत्या माध्वी मम श्रुतं हवम ॥ ९ ॥

9. *Abhūduṣā ruṣat-paśurāgnir-adhāyyṛtviyaḥ. Ayoji
vāṁ vṛṣaṇvasū ratho dasrāvamartyo mādhvī
mama śrutaṁ havam.*

The dawn is risen. The holy fire, giver of shining wealth, is placed in the vedi according to the season. Your chariot, Ashvins, is in harness, invincible and immortal. O destroyers of hate and suffering and givers of showers of wealth and honey sweets, come, listen to my prayer.

Mandala 5/Sukta 76*Ashvins Devata, Atri Bhauma Rshi*

आ भा॒त्य॒ग्निरु॒षसा॒मनी॒कमु॒द्विपा॒णां द॒व्या वा॒चा अ॒स्थुः ।
अ॒वाज्वा॒ नूनं॑ र॒थ्य॒ह या॒तं पी॒पिवांस॑म॒श्विना॒ घ॒मम॒च्छ ॥ १ ॥

1. *Ā bhātyagnir-uṣasāmanīkam-ud viprāṇāṁ devayā vāco asthuḥ. Arvāñcā nūnaṁ rathyeha yātaṁ pipivāmsam-aśvinā gharmam-accha.*

The holy fire of the sun shines here while the splendour of the dawn radiates as advance forces of the solar fire, and the holy voices of the sages arise in adoration. O Ashvins, vitalities of divinity, reach here by chariot of the dawn and join the rising fire of the house-hold yajna of noble men and women.

न सं॒स्कृतं॑ प॒ मिमी॒ता ग॒मि॒ष्ठान्ति॑ नून॒म॒श्विना॒पस्तु॒त॒ह ।
दि॒वाभि॒पित्वा॒ व॒साग॑मि॒ष्ठा प॒त्य॒र्वर्ति॑ द॒ाशु॒ष शं॒भवि॑ष्ठा ॥ २ ॥

2. *Na saṁskṛtaṁ pra mimīto gamiṣṭhā'nti nūnam-aśvinopas-tuteha. Divābhipitve'vasā-gamiṣṭhā pratyavartim dāśuṣe śambhaviṣṭhā.*

Ashvins, divinities of nature and humanity, most auspicious harbingers of peace and joy, invoked and invited to the yajna here, celebrated and adored, coming at the fastest, almost instantly reaching with protection and promotion at the rise of the day, you do not destroy, nor restrict, nor confine what has been refined, seasoned and sanctified by yajna. In fact, you bring safety and security against adversity and self-betrayal for the generous yajamana at his closest.

उ॒ता या॒तं सं॒ग॒व पा॒तर॒ह्ना म॒ध्य॒न्दि॒न उ॒दि॒ता सू॒य॒स्य ।
दि॒वा न॒क्तम॑व॒सा श॒न्त॒म॒न॒ न॒दानीं॑ पी॒तिर॒श्विना॒ त॒तान ॥ ३ ॥

3. *Utā yātaṁ saṁgave prātar-ahno madhyandina uditā sūryasya. Divā naktam-avasā śaṁtamena nedānīm pītiraśvinā tatāna.*

And this exuberance of yajnic celebration and joy is not confined to the present moment only, it extends over days and nights. Come Ashvins, divinities of nature and nobilities of men and women, come at the rise of dawn, at mid day when the sun is risen up on high, in the evening when the cows come home. Come all day and night with your gifts of safety and security, peace and joy.

इदं हि वां प॒दिवि॒ स्थान॒माक॑ इ॒म गृ॒हा अ॑श्विन॒दं दु॑रा॒णम॑ ।
आ ना॑ दि॒वा बृ॒हतः॑ प॒वता॑दा॒ द्या या॑त॒मिष॑मूर्ज॒ वह॑न्ता ॥ ४ ॥

4. *Idaṁ hi vāṁ pradivi sthānamoka ime gr̥hā aśvinedaṁ duroṇam. Ā no divo br̥hataḥ parvatādā'dbhyo yātam-iṣamūrjaṁ vahantā.*

Ashvins, harbingers of light, enlightened men and women, this house, these inmates, this open door home, all this is your ancient abode in the very light of heaven. Come here, bearing and bringing for us nutriments and energy from the vast regions of light and space, cloud and mountains, and from the waters of earth and space.

सम॑श्विनार॒वसा॑ नू॒तन॑न मया॒भुवा॑ सु॒पणी॑ती गमम॑ ।
आ ना॑ र॒यिं व॑ह॒तमा॑त वी॒राना॑ विश्वा॒न्यमृ॑ता॒ साभ॑गानि ॥ ५ ॥

5. *Samaśvinor-avasā nutanena mayobhuvā supraṇīti gamema. Ā no rayiṁ vahatamota vīrān-ā viśvānya-mṛtā saubhagāni.*

May we join, unite and move on with the latest

and blissful protection and ethics, morals and policy of the Ashvins, leading lights of the world. O leaders and pioneers of life in nature and history, bring us, lead us to, wealth, honour and excellence, valiant children and all the gifts of good fortune and immortality in the world.

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Ashvins Devata, Atri Bhauma Rshi

पा॒त॒यावा॑णा पथ॒मा य॑जध्वं पु॒रा गृ॒धादर॑रुषः पि॒बातः ।
पा॒त॒हि य॒ज्ञम॒श्विना॑ द॒धात॒ प शंस॑न्ति क॒वयः॑ पू॒व-
भा॒जः ॥ १ ॥

1. *Prātaryāvāṇā prathamā yajadhvaṁ purā ḡrdhrād-araruṣaḥ pibātaḥ. Prātarhi yajñam-aśvinā dadhāte pra śaṁsanti kavayaḥ pūrvabhājāḥ.*

Arise, meet and adore the Ashvins, first early morning visitors and harbingers of holy light and life's vitalities. They join and bless the yajna and shower and share the soma before the covetous grabbers and hoarders are up. They join and guide the yajnic business of life while the saints and sages, men of poetic vision and intelligence, earliest sharers of the bliss, sing in praise of the leading lights of divinity.

पा॒त॒य'जध्व॑म॒श्विना॑ हि॒नात॒ न सा॒यम॑स्ति द॒व॒या अ॒जुष्ट॑म ।
उ॒ता॒न्या अ॒स्मद्य॑जत॒ वि चा॒वः पू॒वःपू॒वा य॑ज॒माना॒
वनी॑यान ॥ २ ॥

2. *Prātaryajadhvam-aśvinā hinota na sāyamasti devayā ajuṣṭam. Utānyo asmad yajate vi cāvaḥ pūrvāḥ pūrvo yajamāno vanīyān.*

Invoke the Ashvins early morning, join the leading lights and adore them at yajna, evening is not the favourite time of the lovers of divinity as the morning. And who else other than us, is the yajaka who loves and adores the Ashvins in yajna, and worthy of love and reverence, the earlier, the worthier, anywhere, anyone? None.

हिरण्यत्वङ्मधुवणा घृतस्रुः पृ ऽ वह ऽ रथा वतत वाम ।
मनाजवा अश्विना वातरंहा यनातियाथा दुरितानि
विश्वा ॥ ३ ॥

3. *Hiranyatvaṁmadhuvarṇo ghr̥tasnuḥ pr̥kṣo vahannā ratho vartate vām. Manojavā aśvinā vātaraṁhā yenātiyātho duriṭāni viśvā.*

Ashvins, leading lights of divinity, scholars, scientists and engineers, your chariot comes hither laden with gold, honey sweet and charming, bringing showers of water and ghr̥ta, carrying wealth of food and energy. It is fast as mind and powerful as wind and storm by which you cross over all hurdles and evils of the world.

या भूयिष्ठं नासत्याभ्यां विवष चनिष्ठं पित्वा ररत विभाग ।
स ताकमस्य पीपरच्छमीभिरनूध्वभासः सदमित्तुतुयात ॥ ४ ॥

4. *Yo bhūyiṣṭhaṁ nāsatyābhyāṁ viveṣa caniṣṭhaṁ pitvo rarate vibhāge. Sa tokamasya pīparac-chamībhir-anūrdhvabhāsaḥ sadamit tuturyāt.*

One who serves and works with the Ashvins, leading lights of divinity and humanity, all free from untruth and falsehood, achieves by his creative works abundant cherished food. He shares the food and success with others in yajnic living, advances his rising

generation by the same works, surpasses those who do not raise the sacred-fire, and always destroys the evils.

सम॒श्विना॒रव॑सा॒ नूत॑नन मया॒भुवा॑ सु॒पणी॑ती गमम । आ ना॑
र॒यिं व॑हत॒मात॑ वी॒राना॑ विश्वा॒न्यमृ॑ता सा॒भगा॑नि ॥ ५ ॥

5. *Samaśvinor-avasā nūtanena mayobhuvā supra-
ṇītī gamema. Ā no rayiṁ vahatamota vīrān-ā
viśvānyamṛtā saubhagāni.*

Let us abide by the noble guidance of the Ashvins and go forward by their latest blissful protection and progress. O leading lights of life, we pray, lead us to the wealth of life and bless us with brave heroes and all the good fortunes of the world and values of immortality.

Mandala 5/Sukta 78

Ashvins Devata, Saptavadhri Atreya Rshi

अ॒श्विना॒वह॑ ग॒च्छतुं॑ नास॒त्या मा॒ वि व॑नतम ।
हंसा॒विव॑ पत॒तुमा॑ सु॒ताँ उ॒प ॥ १ ॥

1. *Aśvināveha gacchataṁ nāsatyā mā vi venatam.
Haṁsāviva patatamā sutāñ upa.*

Ashvins, complementary sustainers of life as air and water, men and women, teachers and disciples, ever true to reality, come together into the world, be not ill-disposed or hostile, fly like a pair of swans hither to the distilled sweets of life.

अ॒श्विना॒ हरि॑णा॒विव॑ गा॒रावि॑वानु॒ यव॑सम ।
हंसा॒विव॑ पत॒तुमा॑ सु॒ताँ उ॒प ॥ २ ॥

2. *Aśvinā hariṇāviva gaurāvivānu yavasam.
Haṁsāviva patatamā sutāñ upa.*

Ashvins, twin harbingers and sharers of divine love and joy, come like a couple of golden deer, like a pair of white fawns to the cherished green, fly like a couple of swans hither to share the distilled soma of joys with us.

अश्विना वाजिनीवसू जुषथां यज्ञमिष्टय ।

हंसारिव पततमा सुताँ उप ॥ ३ ॥

3. *Aśvinā vājinīvasū juṣethām yajñamiṣṭaye.*
Hamsāviva patatamā sutāñ upa.

Ashvins, twin divines like teachers and researchers, creators and developers of food and energy for speed and progress, come and join our programme of development for the realisation of our cherished goals. Fly like a couple of swans to the pleasures of life's achievement.

अत्रियद्वामवराहं तृबीसमजाहवी णधमानव याषा ।

श्यनस्य चिज्जवसा नूतनना गच्छतमश्विना शन्तमन ॥ ४ ॥

4. *Atriryad vām-avarohann-ṛbīsam-ajohavīn-*
nādhamāneva yoṣā. Śyenasya cijjivasā nūtan-
enāgacchatam-aśvinā śantamena.

Ashvins, harbingers of new life like sun and moon, when Atri, man of threefold freedom, in depression, struggling to emerge, calls upon you for help like a woman in distress, pray fly to his rescue and rejuvenation like an eagle with protection and fresh lease of life giving him peace, stability and reassurance.

वि जिहीष्व वनस्पत यानिः सूर्यन्त्याइव ।

श्रुतं म अश्विना हवं सप्तवधिं च मुञ्चतम ॥ ५ ॥

5. *Vi jihīṣva vanaspate yoniḥ sūṣyantyā iva. Śrutam me aśvinā havam saptavadhriṁ ca muñcatam.*

O man, spirit of desire, as the baby on maturity leaves the folds of the mother's womb, so give up the bonds of mortality to freedom. O Ashvins, harbingers of knowledge and freedom, listen to my call of prayer, release saptavadhri, the spirit that has lived out the fivefold sense experience and the two-fold adventure of thought and desire.

भी॒ताय॒ नाध॑मानाय॒ ऋष॑य॒ सप्त॒व॒धय॑ ।

मा॒याभि॑रश्विना यु॒वं वृ॒ ऽ सं च॒ वि चा॑चथः ॥ ६ ॥

6. *Bhītāya nādhamānāya ṛṣaye saptavadhraye. Māyābhiraśvinā yuvaṁ vṛkṣaṁ saṁ ca vi cācathah.*

Ashvins, complementary powers of evolution, discrimination and vision, for the man in fear of existence, for the supplicant in sufferance, for the sage of vision, and for the man of sevenfold bondage of sense and mind, for all these, with your divine powers, let the tree of life seed and grow well for experience and then let it fall off for the soul's freedom.

यथा॒ वातः॑ पुष्करिणीं॑ समि॒ङ्गय॑ति॒ स्वतः॑ ।

ए॒वा त॒ ग॒र्भ॑ ए॒जतु॑ नि॒रतु॑ द॒शमा॑स्यः ॥ ७ ॥

7. *Yathā vātaḥ puṣkariṇīm samiṅgayati sarvataḥ. Evā te garbha ejatu niraitu daśamāsyah.*

Expectant mother, just as the breeze of life feeds and vibrates the pool of lotus life all round, so may your foetus in the womb vibrate with life and growth and be born when it matures in ten months.

यथा॒ वा॒ता॒ यथा॒ वनं॒ यथा॒ समु॒द्र ए॒जति॑ ।

ए॒वा त्वं द॑शमा॒स्य स॒हव॑हि ज॒रायु॑णा ॥ ८ ॥

8. *Yathā vāto yathā vanam yathā samudra ejati.
Evā tvaṁ daśamāsyā sahāvehi jarāyuṇā.*

O baby in the womb, just as the breeze, as the forest, as the sea ripples with vitality, so may you vibrate and move in the womb and, maturing in ten months, be born alongwith the sheath of life.

द॒श मा॒साञ्छ॑शय॒नः कु॒मारा॑ अधि॒ मा॒तरि॑ ।

नि॒रतु॑ जी॒वा अ॒ ता जी॒वा जी॒वन्त्या॑ अधि॒ ॥ ९ ॥

9. *Daśa māsāñchaśayānaḥ kumāro adhi mātari.
Niraitu jīvo akṣato jīvo jīvantiā adhi.*

Let the individual soul reposing in the mother's womb for ten months be born as the baby, healthy and unhurt, in the mother's state of good health and perfect life and live on as extension of the mother beyond her life.

Mandala 5/Sukta 79

Usha Devata, Satyashrava Atreya Rshi

म॒ह॒ना अ॒द्य बा॑ध॒याषा॑ रा॒य दि॒वित्म॑ती । यथा॒ चि॒ ॥ अ॒बा॒धयः॑
स॒त्यश्र॑वसि वा॒य्य सु॒जा॒त अ॒श्वसू॑नृत ॥ १ ॥

1. *Mahe no adya bodhayoṣo rāye divitmatī. Yathā cinno abodhayāḥ satyaśravasi vāyye sujāte aśvasūnṛte.*

O dawn, lady of morning light brilliant with splendour, arouse us and enlighten us today for the achievement of grandeur, wealth and excellence of life

as you have been the giver of enlightenment and generosity ever before, O majesty of renown, symbol of life's extension, nobly born, commander of the nation's power, achievement and love of noble truth.

(Swami Dayananda interprets this mantra as an address to the lady of the house.)

या सुनीथ शाचदथ व्याच्छा दुहितदिवः । सा व्युच्छ सहीयसि
सत्यश्रवसि वाय्य सुजात अश्वसूनृत ॥ २ ॥

2. *Yā sunīthe śaucadrathe vyauccho duhitardivah.
Sā vyuccha sahīyasi satyaśravasi vāyye sujāte
aśvasūnrte.*

Daughter of the light of heaven, lady of justice and moral guidance who ride a chariot of pure brilliance, as you have shone before, so may you ever shine now and after in future, O lady, forbearing and challenging, renowned for truth and righteousness, extensive, nobly born and blest with prosperity, achievement and discrimination between truth and untruth of thought and speech.

सा ना अद्याभरद्वसुव्युच्छा दुहितदिवः । या व्याच्छः सहीयसि
सत्यश्रवसि वाय्य सुजात अश्वसूनृत ॥ ३ ॥

3. *Sā no adyābharadvasur-vyucchā duhitardivah.
Yo vyaucchaḥ sahīyasi satyaśravasi vāyye sujāte
aśvasūnrte.*

May she, daughter of the light of heaven, harbinger of all wealth, establish us today in the light of life. She is most forbearing, dedicated to truth and prosperity, lovable, nobly born, the enlightened lady of knowledge and eternal truth who herself shines in

splendour.

अ॒भि य त्वा॑ वि॒भावरि॑ स्ता॒मगृ॑णन्ति॒ वह्नयः॑ । म॒घम॑घानि
सु॒श्रिया॒ दा॒मन्व॑न्तः सु॒रात॑यः सु॒जात॑ अश्व॒सूनु॑त ॥ ४ ॥

4. *Abhi ye tvā vibhāvari stomairgrṇanti vahnayaḥ.
Maghair-maghoni suśriyo dāmanvantaḥ surā-
tayaḥ sujāte aśvasūnrte.*

O lady of light, glorious dawn, nobly born, enlightened and dedicated to eternal truth and noble achievement, those celebrants who are rich and generous and command the beauty of grace and heat of fire in dedication and adore you with holy songs of praise and liberal gifts of yajna deserve and enjoy your favour for advancement.

यच्चि॒द्धि तं ग॒णा इ॒म छ॑दयन्ति॒ मघ॑त्तय । परि॑ चि॒द्वष्ट॑या
दधु॒द॑ता राधा॒ अह॑यं सु॒जात॑ अश्व॒सूनु॑त ॥ ५ ॥

5. *Yacciddhi te gaṇā ime chadayanti maghattaye.
Pari cid vaṣṭayo dadhur-dadato rādho ahrayaṁ
sujāte aśvasūnrte.*

O lady of light, nobly born and enlightened, truthful and progressive, these celebrants of yours who adore you for gifts of wealth and splendour receive, hold and command creditable means, materials and wealth for success while, loving and shining, they give lots in charity.

एषु॑ धा वी॒रव॑द्यश् उषा॑ मघानि सूरिषु । य ना॒ राधा॑स्यह॒या
म॒घवा॑ना अ॒रास॑त सु॒जात॑ अश्व॒सूनु॑त ॥ ६ ॥

6. *Aiṣu dhā vīravadyaś uṣa maghani sūriṣu. Ye no
rādhāmsyahrayā maghavāno arāsata sujāte
aśvasūnrte.*

O dawn, lady of light, nobly born, enlightened, progressive and truthful, commanding wealth and power, vest these brave and generous celebrants with honour and excellence worthy of heroes, who, blest with wealth and honour, give us means and materials for success in life which are free from discredit and shame.

तभ्यां द्युम्नं बृहद्यश उषां मघान्या वह । य न राधांस्यश्व्या
गव्या भजन्त सूरयः सुजात अश्वसूनृत ॥ ७ ॥

7. *Tebhyo dyumnāṁ brhad yaśa uṣo maghonyā vaha. Ye no rādhāṁsyaṣvyā gavyā bhajanta sūrayaḥ sujāte aśvasūnrte.*

O dawn, lady of light, mistress of honour and excellence, nobly born and enlightened, truthful, dynamic and progressive, bear and bring vast wealth and honour of high order for those brave celebrants who produce wealth, means and materials for success in terms of food and speed, cattle wealth and transport, progress and prosperity and in their generosity share it with us.

उत ना गामतीरिष आ वह्ना दुहितदिवः । साकं सूर्यस्य
रश्मिभिः शुकः शाचद्भिरचिभिः सुजात अश्वसूनृत ॥ ८ ॥

8. *Uta no gomātīriṣa ā vahā duhitardivāḥ. Sākaṁ sūryasya raśmibhiḥ śukraiḥ śocadbhir-arcibhiḥ sujāte aśvasūnrte.*

And O daughter of heaven, nobly born and enlightened, spirit of truth and progress, come with the rays of the sun, pure and purifying, sacred and sanctifying, and bring for us food and energy, lands and cows.

व्युच्छा दुहितदिवा मा चिरं तनुथा अपः । नत्त्वा स्तनं यथा
रिपुं तपाति सूरं अचिषा सुजात अश्वसूनृत ॥ ९ ॥

9. *Vyucchā duhitardivo mā ciram tanuthā apaḥ.
Nettvā stenam yathā ripum tapāti sūro arcīṣā
sujāte aśvasūnrte.*

Daughter of the light of heaven, nobly born and enlightened, truthful and progressive, rise and shine, and let us shine too. Do not procrastinate, do not protract your sacred act, accomplish the act and rise. Just as the ruler punishes the thief and the enemy, just as the sun burns dry grass with its heat of light, that way let no one torment you.

एतावद्वदुषस्त्वं भूया वा दातुमहसि । या स्तातृभ्या
विभावयुच्छन्ती न प्रमीयसु सुजात अश्वसूनृत ॥ १० ॥

10. *Etāvad veduṣastvam bhūyo vā dātumarhasi. Yā
stotṛbhyo vibhāvaryucchantī na pramīyase sujāte
aśvasūnrte.*

O dawn, lady of light, nobly born and enlightened, ever true and progressive, brilliant and enlightening, such you are and more competent and pleased to give to your dedicated celebrants, whom you never neglect, never frustrate, but ever bless and promote higher and higher.

Mandala 5/Sukta 80

Usha Devata, Satyashrava Atreya Rshi

द्युतद्यामानं बृहतीमृतनं ऋतावरीमरुणप्सुं विभातीम ।
द्वीमुषसं स्वरावहन्तीं पतिं विपासा मतिभिर्जरन्त ॥ १ ॥

1. *Dyutad-yāmānaṁ bṛhatīm-ṛtena ṛtāvarīm-aru-
ṇapsum vibhātīm. Devīm-uṣasaṁ svar-āvahan-
tīm prati viprāso matibhir-jarante.*

Saints and sages with holy mind and hymns of adoration honour and celebrate the divine dawn, crimson hued, shining brilliant, grand and sublime, illuminating hours of time and regions of space, observing universal law of eternity by simple natural conduct, and bringing the morning light and bliss of the sun.

एषा जनं दशता बाधयन्ती सुगान्पथः कृण्वती यात्यगं ।
बृहदथा बृहती विश्वमिन्वाषा ज्यातियच्छत्यगं अह्नम ॥ २ ॥

2. *Eṣā janaṁ darśatā bodhayantī sugān pathaḥ
kṛṇvatī yātyagre. Bṛhadrathā bṛhatī viśvaminvo-
ṣā jyotir-yacchatyagre ahnām.*

This glorious dawn, vast and great, goes forward riding her mighty chariot, arousing humanity from sleep, lighting up easy paths for movement, all illuminative, giving light in advance of the day.

एषा गाभिररुणभियुजाना स्रधन्ती रयिमपायु चक । पथा
रदन्ती सुविताय दवी पुरुष्टुता विश्ववारा वि भाति ॥ ३ ॥

3. *Eṣā gobhir-aruṇebhir-yujānā-sredhantī rayima-
prāyu cakre. Patho radantī suvitāya devī pūru-
ṣtutā viśvavārā vi bhāti.*

Harnessing the crimson rays of the sun to her chariot, she goes unerringly, assiduously, creating unfailing wealth of light and rejuvenation. Marking paths of movement for the good of the people, the divine dawn shines, loved and adored by the people as the source of universal good.

एषा व्यनी भवति द्विबर्हा आविष्कृण्वाना तन्वं पुरस्तात् ।
ऋतस्य पन्थामन्वति साधु पजानतीव न दिशा मिनाति ॥ ४ ॥

4. *Eṣā vyenī bhavati dvibarhā āviṣkrṇvānā tanvaṁ purastāt. Ṛtasya panthām-anveti sādhu prajā-natīva na diśo mināti.*

Revealing her body of light from the east, this lady of light radiates fast on both sides right and left over day and night. It follows the path of eternal law and, knowing well everything in nature, it neither violates nor goes astray over the quarters of space.

एषा शुभा न तन्वा विदानाध्वव स्त्राती दृशय ना अस्थात् ।
अप द्वषा बार्धमाना तमांस्युषा दिवा दुहिता ज्यातिषा-
गात् ॥ ५ ॥

5. *Eṣā śubhrā na tanvo vidānordhveva snātī dṛśaye no asthāt. Apa dveṣo bādhamānā tamāmsyūṣā divo duhitā jyotiṣāgāt.*

The sacred dawn, revealing her radiant majesty like the lady of light for us to see and admire, this daughter of the sun stands above pure and sanctified as if doing her morning ablutions and, dispelling hate and darkness, warding off negativities, she walks with her train of splendour.

एषा पंतीची दुहिता दिवा नून्याषव भद्रा नि रिणीत् अप्सः ।
व्यूण्वती दाशुष वार्याणि पुनज्यातियुवतिः पूर्वथाकः ॥ ६ ॥

6. *Eṣā prañīcī duhitā divo nṛṇ yoṣeva bhadraṁ ni riṇīte apsah. Vyūrṇvatī dāṣuṣe vāryāṇi punar-jyotir-yuvatīḥ pūrvathākah.*

Yonder stands this daughter of heaven like a

maiden, holy and inspiring to the best of men, and then moves to the west, revealing the day's phases of her splendour and opening up new possibilities of cherished achievements for the generous man of yajnic action. Ever bright and youthful, she thus moves the daily rounds of light anew as ever before since times immemorial.

Note: Swami Dayananda gives an extended interpretation of the Dawn by implication: He interprets Usha as the newly married woman rising like the dawn over the world of her new home, bringing new light and new possibilities of life's achievements. The wedding of the couple is a new morning for the family, life moves on, new phases of the day move on westward, new generations follow, life goes on and on like the daily round of night and day. The sun remains the same, days and nights are new. Life remains the same, the phases are new. The bride is holy, sacred, inspiring, worthy of love, respect and reverence.

Mandala 5/Sukta 81

Savita Devata, Shyavashva Atreya Rshi

युञ्जत॒ मन॑ उ॒त यु॒ञ्जत॒ धिया॒ वि॒षा॒ वि॒प॒स्य॒ बृ॒ह॒ता वि॒प॒-
श्चितः॑ । वि॒ हा॒त्रा दध॑ व॒युना॒विद॒क् इन्म॒ही द॒वस्य॑ स॒वितुः॑
परि॑ष्टुतिः ॥ १ ॥

1. *Yuñjate mana uta yuñjate dhiyo viprā viprasya
br̥hato vipaścitaḥ. Vi hotrā dadhe vayunāvideka
inmahī devasya savituh pariṣṭutiḥ.*

Enlightened sages concentrate their mind and senses and meditate on the infinite, omniscient and vibrant omnipresence of Divinity who alone as sole

power and ruler knows and governs all the laws and ways and facts of existence and watches, rules and dispenses the karma of yajakas and others. Great indeed is the glory, and high the praise of Savita, lord of life and self-refulgent giver of light.

विश्वा रूपाणि पतिं मुञ्चत कविः पासावीद्भदं द्विपद
चतुष्पद । वि नाकमख्यत्सविता वरुण्या नु पयाणमुषसा
वि रीजति ॥ २ ॥

2. *Viśvā rūpāṇi prati muñcate kaviḥ prāsāvīd bhadraṁ dvipade catuspade. Vi nākamakhyat savitā vareṇyo'nu prayāṇamuṣaso vi rājati.*

The omniscient creator, eternal poet and maker, creates and pervades all forms of existence and produces all good things for the well being of humans and animals. He, Savita, creator and energiser, lord of love worthy of our choice, manifests and illuminates the heaven of light and joy, inspires the rise of the dawn with light and rules and shines the sun and after.

यस्य पयाणमन्वन्य इद्युदवा दवस्य महिमान्माजसा ।
यः पार्थिवानि विमम स एतशा रजांसि दवः सविता
महित्वना ॥ ३ ॥

3. *Yasya prayāṇam-anvanya id yayurdevā devasya mahimānam-ojasā. Yaḥ pārthivāni vimame sa etaśo rajāṁsi devaḥ savitā mahitvanā.*

Savita is the lord of life, creator, self-refulgent, all pervasive, whose majesty, Law and ways, all other powers of nature and humanity with all their potential follow, the lord omnipresent who, with his grandeur and omnipotence, creates, pervades and transcends all

regions of the universe.

उ॒त या॒सि स॒वित॒स्त्रीणि॑ रा॒क्ष॒नात॑ सू॒य॑स्य र॒श्मि॒भिः
स॒मु॒च्य॑सि । उ॒त रा॒त्रीमु॒भय॑तः प॒री॒यस॑ उ॒त मि॒त्रा भ॑वसि
द॒व॒ ध॒र्म॑भिः ॥ ४ ॥

4. *Uta yāsi savitas-trīni rocanota sūryasya raśmi-bhiḥ samucyasi. Uta rātrīm-ubhayataḥ parīyasa uta mitro bhavasi deva dharmabhiḥ.*

Savita, lord of light and life, you pervade and illuminate three orders of light, sun, moon and electric energy and love to play with the sun's rays. You envelop the night at both ends and, with your laws and function, O lord self-refulgent, you become the friend and measure of everything.

उ॒तशि॑ष प॒स॒वस्य॑ त्वम॒क इ॒दुत॑ पू॒षा भ॑वसि द॒व॒ या॒म॑भिः ।
उ॒तदं॑ वि॒श्वं॑ भु॒व॒नं॑ वि रा॒जसि॑ श्या॒वाश्व॑स्त स॒वितः॑
स्ता॒म॒मा॒न॒श ॥ ५ ॥

5. *Uteśiṣe prasavasya tvameka iduta pūṣā bhavasi deva yāmabhiḥ. Utedaṁ viśvaṁ bhuvanaṁ vi rājasi śyāvāśvaste savitaḥ stomamānaśe.*

Savita, spirit of life and inspiration, self-refulgent giver of light, you alone by yourself rule over the world of existence. O generous and self-refulgent lord, by every stage of evolution in order of time you remain the giver of light and nourishment for growth. And you pervade, illuminate and rule over this entire world of existence so that the sun itself receives light and adoration by virtue of your light of illumination.

Mandala 5/Sukta 82

Savita Devata, Shyavashva Atreya Rshi

तत्सवितुर्वृणीमह वयं दवस्य भार्जनम ।

श्रष्टं सवधातमं तुरं भगस्य धीमहि ॥ १ ॥

1. *Tat saviturvṛṇīmahe vayaṁ devasya bhojanam.
Śreṣṭhaṁ sarvadhātamaṁ turam bhagasya
dhīmahi.*

We choose to pray to the lord creator Savita for his love and favour so that we may receive the highest, all sustaining and all victorious glory of the lord self-refulgent and omnipotent.

अस्य हि स्वयंशस्तरं सवितुः कच्चन प्रियम ।

न मिनन्ति स्वराज्यम ॥ २ ॥

2. *Asya hi svayaśastaram savituh kaccana priyam.
Na minanti svarājyam.*

Whoever it be, whoever might try, no one can violate or impair the self-glorious dear absolute dominion of lord Savita's divine freedom.

स हि रत्नानि दाशुष सुवाति सविता भगः ।

तं भागं चित्रमीमह ॥ ३ ॥

3. *Sa hi ratnāni dāśuṣe suvāti savitā bhagaḥ.
Tam bhāgaṁ citramīmahe.*

Only Savita, lord of power, honour and excellence, creates and augments the jewel wealths of life for the man of yajnic generosity. We pray we may know and receive his favour and grace for a share of that wonderful glory.

अद्या ना दव सवितः प्रजावत्सावीः साभगम ।

परा दुःष्वप्यं सुव ॥ ४ ॥

4. *Adyā no deva savitaḥ prajāvat sāvīḥ saubhagam.
Parā duṣṣvapnyaṁ suva.*

O generous lord Savita, create for us here and now honour and good fortune full of noble people and progeny. Drive away bad dreams and ward off dreamy ambitions.

विश्वानि दव सवितदुरितानि परा सुव ।

यद्भदं त आ सुव ॥ ५ ॥

5. *Viśvāni deva savitarduritāni parā suva.
Yad bhadraṁ tanna ā suva.*

O lord Savita, ward off and sterilise all the evils of the world. Grant us that which is good. Vitalise, energise and promote all that is good.

अनागसा अदितय दवस्य सवितुः सव ।

विश्वा वामानि धीमहि ॥ ६ ॥

6. *Anāgaso aditaye devasya savituḥ save.
Viśvā vāmāni dhīmahi.*

Free from sin and evil in the yajnic world of lord Savita's creation, we pray, we may receive the cherished gifts of life in service of the mother, mother earth and nature.

आ विश्वदवं सत्पतिं सूक्तरद्या वृणीमह ।

सत्यसवं सवितारम ॥ ७ ॥

7. *Ā viśvadevaṁ saptatiṁ sūktairadyā vṛṇīmahe.
Satyasavaṁ savitāram.*

With songs of adoration we worship and celebrate lord Savita, cosmic yajaka of eternity, self-refulgent generous father inviolable protector and sustainer of the world of existence.

य इम उ॒भ अ॒हनी॒ पुर॒ ए॒त्यप॑युच्छ॒न ।

स्वा॒धीद॒वः स॒वि॒ता ॥ ८ ॥

8. *Ya ime ubhe ahanī pura etyaprayucchan.*
Svādhīrdevaḥ savitā.

We adore and worship self-refulgent, self-existent lord of creation, Savita, who transcends both the day and night of existence and self-abides without relent.

य इ॒मा वि॒श्वा जा॒तान्या॑श्चा॒वय॑ति॒ श्ला॒क॒न ।

प च॑ सु॒वा॒ति स॒वि॒ता ॥ ९ ॥

9. *Ya imā viśvā jātānyāśrāvayati ślokena.*
Pra ca suvāti savitā.

We invoke and adore lord Savita who informs all these born ones by his Word, who creates and inspires them all, without exception.

Mandala 5/Sukta 83

Parjanya Devata, Atri Bhauma Rshi

अच्छा॑ वद॒ तव॑सं गी॒भिरा॒भिः स्तु॒हि प॒ज॒न्यं नम॑सा वि॒वास ।
क॒निक॑दद वृष॒भा जी॒रदा॑नू रता॑ दधा॒त्याष॑धीषु ग॒र्भ॑म ॥ १ ॥

1. *Acchā vada tavaśaṁ gīrbhirābhiḥ stuhi parjanyaṁ namasā vivāsa. Kanikradad vṛṣabho jīradānū reto dadhātyoṣadhīṣu garbham.*

Hail the mighty cloud well with these holy

words of song, serve, celebrate and energise it with homage in yajna for peace and a happy home. Roaring and thundering with passion, the virile cloud, giver of life and freshness, impregnates the herbs with the seed of generation.

वि वृ णान हन्त्युत हन्ति र् असा विश्वं बिभाय भुवनं
महावधात । उतानागा इषत वृष्यावता यत्पजन्यः स्तनयन
हन्ति दुष्कृतः ॥ २ ॥

2. *Vi vṛkṣān hantiyuta hanti rakṣaso viśvaṁ bibhāya
bhuvanaṁ mahāvadhāt. Utānāgā īṣate vṛṣṇyā-
vato yat parjanyaḥ stanayan hanti duṣkṛtaḥ.*

The cloud shakes the trees, destroys the demons whom the whole world fears, and when it roars and releases the water of rain pregnant with life, it kills the evil doers with the terrible bolt and saves the sinless and the generous forces of life.

रथीव कश्याश्वौ अभिप विदूतान्कृणुत वर्ष्या अह ।
दूरत्सिंहस्य स्तनथा उदीरत यत्पजन्यः कृणुत वर्ष्य
नभः ॥ ३ ॥

3. *Rathīva kaśayāśvāṁ abhikṣipannāvirdūtān kṛṇute
varṣyāṁ aha. Dūrāt siṁhasya stanathā udīrate yat
parjanyaḥ kṛṇute varṣyaṁ nabhaḥ.*

Indeed like a charioteer urging on the horses by the whip, the cloud condenses and intensifies the rain carrier showers down to the earth, and, for that, when it strikes the ocean of vapours in the sky with thunder to turn it into rain, the space resounds from far like the roar of a lion.

प वाता॒ वान्ति॒ प॒तर्यन्ति॒ वि॒द्युत॒ उदा॑ष॒धीजि॒ह॒त॒ पि॒न्व॒त॒
स्वः । इरा॒ विश्व॑स्म॒ भुव॑नाय जायत॒ यत्प॒जन्यः॑ पृ॒थि॒र्वी
रत॒साव॑ति ॥ ४ ॥

4. *Pra vātā vānti patayanti vidyuta udoṣadhīrjihate pinvate svah. Irā viśvasmai bhuvanāya jāyate yat parjanyaḥ pṛthivīm retasāvati.*

Fast and fresh blow the winds, lightnings flash, herbs spring up, the sky swells and overflows, food grows, spirits arise and songs resound over the world when the cloud fertilises the earth with the showers of life.

यस्य॑ व॒त पृ॒थि॒वी न॒न्नमी॑ति॒ यस्य॑ व॒त श॒फव॒ज्जभु॑रीति ।
यस्य॑ व॒त आ॒ष॒धीवि॒श्वरू॑पाः स नः॑ प॒जन्य॒ महि॑ शर्म॒
यच्छ॑ ॥ ५ ॥

5. *Yasya vrata pṛthivī nannamīti yasya vrata śapha-vajjarbhurīti. Yasya vrata oṣadhīrviśva-rūpāḥ sa naḥ parjanya mahi śarma yaccha.*

O cloud, rain shower of life and fertility, in consequence of your commitment to the laws of sun and shower, the earth submits and surrenders, the animal stirs with passion and fire, the herbs burst forth in all forms of life. O cloud, such as you are, give us a great home of peace, joy and excellence.

दि॒वा ना॑ वृ॒ष्टिं म॑रुता ररी॒ध्वं प॑ पि॒न्वत॒ वृ॒ष्णा अ॑श्व॒स्य
धा॒राः । अ॒वाङ्म॑त॒नं स्त॑नयि॒त्नुन॑ह्य॒पा नि॑षि॒ञ्च । सु॑रः पि॒ता
नः॑ ॥ ६ ॥

6. *Divo no vṛṣṭim maruto rarīdhvaṁ pra pinvata vṛṣṇo aśvasya dhārāḥ. Arvāṇetena stanayitnu-nehyapo niṣiñcannasuraḥ pitā naḥ.*

May the Maruts, windy currents of energy, bring us rain from the regions of the sun. May the mighty cloud showers of fertility bring us growth. O cloud, harbinger of vitality come down here with showers of rain flooding the earth and giving us breath of life and sustenance like a father.

अभि कन्द स्तनय गभमा धा उदन्वता परि दीया रथेन ।

दृतिं सु कर्ष विषितं न्यञ्चं समा भवन्तुद्वता निपादाः ॥ ७ ॥

7. *Abhi kranda stanaya garbhamā dhā udanvatā pari dīyā rathena. Dṛtiṁ su karṣa viṣitaṁ nyañcam samā bhavantūdvato nipādāḥ.*

Thunder and roar, O cloud, bring the vitalities of life and fertilise the earth for generation. Go far and wide by chariot run on water, draw the reservoir of waters released unto yourself, and conduct them downward so that the upward vapours may be brought down in showers.

महान्तं काशमुदचा नि षिञ्च स्यन्दन्तां कुल्या विषिताः
पुरस्तात । घृतन द्यावापृथिवी व्युन्धि सुपपाणं भवत्व-
घ्न्याभ्यः ॥ ८ ॥

8. *Mahāntaṁ kośamudacā ni ṣiñca syandantām kulyā viṣitāḥ purastāt. Ghr̥tena dyāvāpṛthivī vyundhi supapāṇaṁ bhavatv-aghnyābhyāḥ.*

The sun holds the mighty reservoir of vapours up on high, the cloud pours it down in showers. Let the lakes and rivers flow with waters released to freedom. O cloud, fill the earth and sky with water so that there may be ample food and water for the cows.

यत्प॑ज॒न्य क॒निक॑द॒स्तन॒यन॒ हंसि॑ दुष्कृतः ।

पती॑दं वि॒श्वं मा॒दत् यत्किं॑ च पृथि॒व्यामधि॑ ॥ ९ ॥

9. *Yat parjanya kanikradat stanayan haṁsi duṣkṛ-taḥ. Pratīdaṁ viśvaṁ modate yat kiṁ ca prthi-vyāmadhi.*

When the cloud roars and thunders and destroys all the negativities which do evil, then in response to the cleansing and vitalising rain this entire humanity and all else that is on earth rejoices in celebration.

अव॑षीव॒षमु॒दु षू॒ गृ॒भा॒या क॒धन्वा॒न्यत्य॑त॒वा उ॑ । अजी॑जन॒
आ॒षधी॑भा॒र्जना॒य क॒मुत॑ प॒जाभ्या॑ वि॒दा मनी॑षाम ॥ १० ॥

10. *Avarṣīr-varṣam-udu ṣū grbhāyā'kardhanvānya-tyetavā u. Ajījana oṣadhīr-bhojanāya kamuta prajābhyo'vido manīṣām.*

Pour down the showers, O cloud, take over the earth for generation, fertilise the thirsting lands for growth, produce herbs and plants and trees for food of the people, and win the thanks of a grateful humanity.

Mandala 5/Sukta 84

Prthivi Devata, Atri Bhauma Rshi

बलि॑त्था पव॑तानां खि॒दं बि॑भषि पृथि॒वि ।

प या भू॑मिं पव॒त्वति॑ म॒ह्ना जि॒नाषि॑ महि॒नि ॥ १ ॥

1. *Balitthā parvatānām khidraṁ bibharṣi prthivi. Pra yā bhūmiṁ pravatvati mahnā jinoṣi mahini.*

Truly, O terrestrial mother, revered earth, you bear the thunder breaker of the clouds, bear the burden of mountain ranges, hold on the flood of rivers and

contain the rolling oceans. O mighty one on the onward move, you are the one who thus with your great power and force rule and sustain the land and her people.

स्तामासस्त्वा विचारिणि पतिं ष्टाभन्त्यक्तुभिः ।

प या वाजं न हर्षन्तं परुमस्यस्यजुनि ॥ २ ॥

2. *Stomāsastvā vicāriṇi prati śtobhantyaktubhiḥ.
Pra yā vājaṁ na hreṣantaṁ perumasyasyarjuni.*

O moving one, the celebrants adore you day and night with songs, you, O bright one, who shake and impel the roaring cloud like a war horse onward to victory.

दृ हा चिद्या वनस्पतीन् मया दधृष्याजसा ।

यत् अ॒भस्य॑ विद्युता दिवा वर्षन्ति वृष्टयः ॥ ३ ॥

3. *Dr̥hā cid yā vanaspatīn kṣmayā dardharṣyo-jasā.
Yat te abhrasya vidyuto divo varṣanti vṛṣṭayaḥ.*

Surely you are strong and firm who, with your strength and splendour, sustain the herbs and trees, since the rains of wealth and sustenance shower for you down from the thunder and lightning of the regions of light.

Mandala 5/Sukta 85

Varuna Devata, Atri Bhauma Rshi

प समाजं बृहद॑चा गभी॒रं ब॒ह्व॑ प्रि॒यं वरु॑णाय श्रुताय ।

वि या ज॒घान॑ श॒मितव॑ चमा॒पस्ति॑र॒ पृथि॑वीं सू॒र्याय॑ ॥ १ ॥

1. *Pra samrāje bṛhadarcā gabhīraṁ brahma priyaṁ
varuṇāya śrutāya. Vi yo jaghāna śami-teva
car-mo-pastire pṛthivīm sūryāya.*

Offer homage and reverence of the highest and

deepest order full of love to Varuna, the one sovereign ruler and lord of love and judgement over all, who hammered and shaped the earth into form and, like the host of a yajna of peace and non-violence, overspread the earth with the atmosphere as a protective and promotive cover as a shield for the sun, as protection against heat for the sake of generative power and fertility. His divine voice resounds across the universe.

वन॑षु व्य॑न्तरि॑ ँ त॒तान॑ वाज॒मव॑त्सु पय॑ उ॒स्त्रिया॑सु । ह॒त्सु
क॒तुं वरु॑णा अ॒प्स्व॑ग्निं दि॒वि सू॒र्यम॑दधा॒त्साम॑मदा ॥ २ ॥

2. *Vaneṣu vyantarikṣaṁ tatāna vājamarvatsu paya usriyāsu. Hṛtsu krtuṁ varuṇo apsvagniṁ divi sūryamadadhāt somamadrau.*

Varuna, lord of love and judgement for life, extensively vested sap in vegetation, energy in horses and others that move, milk in cows, faith, love and will to act in the hearts, vitality in waters, sun in heaven and soothing joy in the cloud and soma plant on the mountain.

नी॒चीन॑बा॒रं वरु॑णः क॒वन्धं॑ प॒ स॑स॒ज रा॑द॒सी अ॒न्तरि॑ तम ।
त॒न॒ विश्व॑स्य॒ भुव॑नस्य॒ राजा॑ य॒वं न॒ वृष्टि॑व्यु॒नत्ति॑ भूम॑ ॥ ३ ॥

3. *Nīcīnavāraṁ varuṇaḥ kabandham pra sasarja rodasī antarikṣam. Tena viśvasya bhuvanasya rājā yavaṁ na vṛṣṭirvyunatti bhūma.*

Varuna brings into existence heaven, earth and the middle region of the sky, and he forms the cloud for shower on the earth down below. By that the sovereign ruler of the whole universe, the supreme, brings about the rain which fertilises the earth as it nourishes the

grain.

उ॒न॒त्ति॒ भूमिं॑ पृ॒थि॒वीमु॒त द्यां॑ य॒दा दु॒ग्धं वरु॑णा॒ वष्ट॒यादि॒त ।
स॒म॒भ॒र्ण॒ वस॒त॒ पव॑तासस्तविषीयन्तः श्रथयन्त वीराः ॥ ४ ॥

4. *Unatti bhūmiṃ pṛthivīmuta dyāṃ yadā dugdham varuṇo vaṣṭyādit. Samabhreṇa vasata parvatāstaviṣīyantaḥ śrathayanta vīrāḥ.*

Varuna fills the earth and sky and the regions of the sun with vapour when he desires to create the milk of life, thereafter the clouds are laden with vapour, and then forceful currents of wind energy strike the clouds from within and release the showers of rain.

इ॒मामू॒र्ध्वासुर॑स्य॒ श्रु॒तस्य॑ म॒हीं मा॒यां वरु॑णस्य॒ प वा॑चम ।
मा॒न॒न॒व त॒स्थि॒वाँ अ॒न्तरि॑ । वि॒ या म॒म पृ॒थि॒वीं सू॒य॒ण ॥ ५ ॥

5. *Imāmū ṣvāsurasya śrutasya mahīm māyāṃ varuṇasya pra vocam. Māneneva tasthivāṅ antri-kṣe vi yo mame pṛthivīm sūryeṇa.*

This marvellous omnipotence of the renowned life giver Varuna, I celebrate in words, who pervades the space and, abiding in the middle regions of the universe, marks out the earth as if by measure, purpose and design, and creates it from the sun.

इ॒मामू॒ नु क॒वित॑मस्य मा॒यां म॒हीं द॒वस्य॑ नकि॒रा द॑धष ।
ए॒कं य॒दु॒द्गा न॑ पृ॒णन्त्य॑नी॒रासि॒ञ्चन्ती॑र॒वन॑यः समु॒दम ॥ ६ ॥

6. *Imāmū nu kavitamasya māyāṃ mahīm devasya nakirā dadharśa. Ekam yadudnā na pṛṇantye-nīrāsīñcantīr-avanayah samudram.*

This great power of the most creative lord, who can challenge and violate? None, just as all the streams

and rivers flooding the lands and rushing on do not fill the ocean with water.

अ॒य॒म्यं वरु॒ण मि॒त्र्यं वा॒ सखा॑यं वा॒ स॒द॒मि॒द भा॒तरं॑ वा ।
व॒शं वा॒ नित्यं॑ वरु॒णार॑णं वा॒ यत्सी॒माग॑श्चकृ॒मा शि॒श्र-
थ॒स्तत॑ ॥ ७ ॥

7. *Aryamyam varuṇa mitryam vā sakhāyam vā sadamid bhrātaram vā . Veśam vā nityam varuṇ-āraṇam vā yat śimāgaś-cakṛmā śīsrathastat.*

If we happen to commit a sin of omission or commission or transgression toward a man of judgement or friend or companion or a close ally or inmate of the house or brother, or constant or near or distant relation, then, O Varuna, loosen the snare of sin and help us be free.

कि॒त॒वासा॒ यदि॑रि॒पुन॑ दी॒वि य॒द्वी घा॑ स॒त्यमु॑त य । वि॒द्म ।
स॒वा ता॑ वि ष्य॑ शि॒थि॒रव॑ द॒वा धा॑ त स्या॒म वरु॑ण
पि॒यासः॑ ॥ ८ ॥

8. *Kitavāso yad riripurna dīvi yad vā ghā satyamuta yanna vidma. Sarvā tā vi śya śithireva devā'dhā te syāma varuṇa priyāsaḥ.*

Like gamblers in the game, if someone attribute sin or deception to us, which may be true or may not be true, or which we might not even know, all that, O lord of light and judgement, loosen so that we may be free and be dear to you.

Mandala 5/Sukta 86

Indra - Agni Devata, Atri Bhauma Rshi

इ॒न्द्रा॒ग्नी य॑मव॒थ उ॒भा वा॑ज॒षु म॒त्यम॑ ।

इ॒ हा चि॒त्स प॑ भ॒दति॑ द्यु॒म्ना वा॑णी॒रिव॑ त्रि॒तः ॥ १ ॥

1. *Indrāgnī yamavatha ubhā vājeṣu martyam.
Dṛḷhā cit sa pra bhedati dyumnā vāñiriva tritaḥ.*

Indra and Agni, divine power and knowledge, celestial and terrestrial energy of electricity and fire, both ruler and enlightened leaders, whosoever the mortal you protect, guide and promote, he breaks through massive obstructions in the battle business of life, and wins his way to wealth, honour and splendour, just like the sagely scholar of threefold freedom of body, mind and soul who penetrates through three layers of language, vaikhari, madhyama and pashyanti, i.e., word, thought and deep memory, and reaches the vision of the para, the supreme Word and silence of Divinity.

या पृ॒तना॒सु दु॒ष्टरा॒ या वा॒ज॒षु श्र॒वाय्या॑ ।

या प॒ञ्च च॒षणी॒र्भीन्दा॒ग्नी ता ह॒वाम॑ह ॥ २ ॥

2. *Yā pṛtanāsu duṣṭarā yā vājeṣu śravāyyā.
Yā pañca carṣaṇīrabhīndrāgnī tā havāmahe.*

We adore and solicit Indra and Agni which, among the forces of life, are indomitable, in the battles for power and prosperity, admirable, and among the five orders of society and among the five pranic energies are of prime importance.

तया॒रि॒द॒म॒व॒च्छ॒र्व॒स्ति॒ग्मा दि॒द्युन्म॒घा॒नाः ।

प॒ति॒ दु॒णा ग॒र्भ॒स्त्या॒गवां वृ॒त्रघ्न॑ ए॒षत॑ ॥ ३ ॥

3. *Tayorid-amavac-chavas-tigmā didyun-maghon-oh. Prati druṇā gabhastyor-gavāṃ vṛtraghna eṣate.*

The sharp, impetuous and blazing force in the hands of these two mighty powers moves by the speed

of sunbeams in destroying the cloud of darkness and strikes where it must.

ता वा॒म॒ष॒ रथा॑नामिन्दा॒ग्नी ह॑वामह ।

पती॑ तुरस्य॒ राध॑सा वि॒द्वांसा॒ गि॒व॑णस्तमा ॥ ४ ॥

4. *Tā vāmeṣe rathānām-indrāgnī havāmahe.*
Patī turasya rādhasa vidvānsā girvaṇastamā.

Indra and Agni, most adorable scholars of the science of terrestrial and celestial energy, heat, light and electricity, and masters of fast automotion and material prosperity, we invoke you both for the speed and movement of chariots for success.

ता वृ॒धन्ता॒व॒नु द्यू॒न्म॒ताय॑ द्वा॒वाव॒द॒भा ।

अह॑न्ता चित्पु॒रा द॒धं श॑व द्वा॒वाव॒व॒त ॥ ५ ॥

5. *Tā vṛdhan tāvanu dyūn-martāya devāvadabhā.*
Arhantā citpuro dadheṇ śeva devāvarvate.

Exalted, thriving day by day for the sake of mortal humanity, brilliant, indomitable, adorable and generous Indra and Agni, ruling powers and enlightened scholars, we honour you at the head of our creative and developmental yajna like the soma of success and celebration in matters of science and progress.

ए॒व॒न्दा॒ग्नि॒भ्या॒म॒हा॒वि ह॒व्यं शू॒ष्यं घृ॒तं न॑ पू॒तम॒दि॒भिः ।
 ता सू॒रि॒षु श्र॒वा बृ॒हद॒यिं गृ॒णत्सु॑ दि॒धृ॒तमि॑षं गृ॒णत्सु॑
 दि॒धृ॒तम॑ ॥ ६ ॥

6. *Evendrāgnibhyām-ahāvi havyaṁ śūṣyaṁ ghṛtaṁ*
na pūtam-adribhiḥ. Tā sūriṣu śravo bṛhadrayiṁ
grṇatsu didhṛtamiṣaṁ grṇatsu didhṛtam.

Thus homage of adoration is offered to Indra and Agni, scholars of earthly and spatial energy. From energies, by scholars is received strength, energy and power, materials for yajnic investment and development, ghrta, delicacies, like water showers sanctified by the clouds. May they, we pray, bring and bestow upon the scholars and celebrants high renown and abundant wealth, may they bring and bestow upon the admirers food and energy for a happy life.

Mandala 5/Sukta 87

Maruts Devata, Evayamarut Atreya Rshi

प वा म॒ह म॒तया॑ यन्तु॒ विष्णा॑व म॒रुत्व॑त गिरि॒जा ए॒वयाम॑रुत ।
प श॒र्धा॒य प॒र्यज्य॑व सु॒खा॒दय॑ त॒वस॑ भ॒न्ददि॑ष्टय॒ धुनि॑वताय॒
शर्व॑स ॥ १ ॥

1. *Pra vo mahe matayo yantu viṣṇave marutvate girijā evayāmarut. Pra śardhāya prayajyave sukhādaye tavase bhandadiṣṭaye dhunivratāya śavase.*

O vibrant man of vision, all ye men and women, let all your songs and flights of thought and vision born of the voice of the heart reach Vishnu, all pervasive lord, commander of the winds and warriors, indomitable, highly majestic, adorable and cooperative, blissfully appreciative, relentlessly active and absolute in justice and power.

प य जा॒ता म॑हि॒ना य च॒ नु स्व॒यं प वि॒द्वाना॑ बु॒वत् ए॒वयाम॑रुत ।
क्त्वा॒ तद्वा॑ म॒रुता॒ नाधृ॑ष॒ शवा॑ दा॒ना म॒ह्ना तद॑षा॒मधृ॑ष्टासा॒
नाद॑यः ॥ २ ॥

2. *Pra ye jātā mahinā ye ca nu svayaṁ pra vidmanā bruvata evayāmarut. Kratvā tad vo maruto nādhṛṣe śavo dānā mahnā tadeṣāmadhṛṣṭāso nādrayaḥ.*

Evayamarut, O vibrant visionary and celebrant of the Maruts, these warriors and pioneers of humanity are self-made, risen by themselves who proclaim themselves through their knowledge and self-awareness. O Maruts, stormy leaders, that power and force of yours is unchallengeable by virtue of your noble acts, grandeur and generosity. O men, their force is indomitable, they are inviolable, unshakable like mountains.

प य दिवा बृ॒हतः शृ॒ण्वि॒र गि॒रा सु॒शुक्वा॑नः सु॒भ्व
ए॒व॒याम॑रुत । न य॒षामि॑री स॒धस्थ॑ इष्ट॒ आँ अ॒ग्नया॑ न
स्ववि॑द्युतः प स्प॒न्दासा॑ धुनी॒नाम ॥ ३ ॥

3. *Pra ye divo brhataḥ śṛṇvire girā suśukvānaḥ subhva evayāmarut. Na yeṣāmirī sadhastha īṣṭa āñ agnayo na svavidyutaḥ pra spandrāso dhunīnām.*

Evayamarut, O celebrant of the Maruts, they hear the voice of Divinity from the light of heaven, they are heard by their voice from the heights of heaven. Pure and brilliant, they live in holiness and felicity. No tyrant, impeller or compeller, can bend them in their right and abode. Self-refulgent like the flames of fire, they radiate, they make the winds blow and set the rivers aflow.

स च॑कम॒ मह॒ता निरु॑रु॒कमः॑ स॒मान॑स्मा॒त्सद॑स ए॒व॒याम॑रुत ।
य॒दायु॑क्त॒ त्मना॑ स्वा॒दधि॑ ष्णु॒भिवि॑ष्प॒धसा॑ वि॒मह॑सा॒ जिगा॑ति
श॒र्व॒धा नृ॑भिः ॥ ४ ॥

4. *Sa cakrame mahato nirurukramah samānasmāt sadasa evayāmarut. Yadāyukta tmanā svādadhi ṣṇubhir-viṣpardhaso vimahaso jigāti śevṛdho nṛabhiḥ.*

He, Evayamarut, Vishnu, lord of infinite action and commander of the Maruts, universal energies, transcends by infinite possibility the great constant, central and universal seat of his presence, that is, this universe. When evayamarut, the man of vision, master of his senses and faculties, connects with the lord by heart and soul by the guidance of dynamic teachers and preachers, unenvious and brilliant, he rises from his own state of existence and joins the lord omnipotent of infinite felicity.

स्वना न वा मवानजयद वृषा त्वषा ययिस्तविष एव-
यामरुत । यना सहन्त ऋज्जत स्वराचिष स्थारश्माना
हिरण्ययाः स्वायुधास इष्मिणः ॥ ५ ॥

5. *Svano na vo'mavān rejayad vṛṣā tveṣo yayistaviṣa evayāmarut. Yenā sahanta ṛñjata svarociṣaḥ sthāraśmāno hirṇyayāḥ svāyudhāsa iṣmiṇaḥ.*

Like the rumble of the Big Bang of creation, may the lord of the Maruts, Vishnu, shake you, O men and women of the world, shine you and inspire you, the lord omnipresent, generous, self-refulgent, omnipotent, everfelt in the heart, by virtue of whom the Maruts, natural energies and pioneers of humanity shining by themselves, unshaken yet dynamic like rays of the sun, golden gloried, self-armed and nobly ambitious, stand the challenges of existence and achieve their end and aim.

अ॒पा॒रा वा॑ म॒हि॒मा वृ॒द्ध॒श॒व॒स॒स्त्व॒षं श॒वा॑ व॒त्व॒व॒याम॑रु॒त ।
 स्था॒ता॒रा हि॒ प॒सि॒ता स॒दृ॒शि॒ स्थ॒न॒ त न॑ उरु॒ष्य॒ता नि॒दः
 शु॒शु॒क्वांसा॒ नाग्र॑यः ॥ ६ ॥

6. *Apāro vo mahimā vṛddhaśavasas-tveṣaṁ śavo'-
 vatvevayāmarut. Sthātāro hi prasitau saṁdṛśi
 sthana te na uruṣyatā nidaḥ śāśu-kvāṁso nāgna-
 yah.*

Unbounded is your greatness, O heroes of ancient might. May your brilliant power protect and promote evayamarut, vibrant sage of vision and knowledge. In the heat of battle when missiles are shot, stay firm in the open view unshaken. Such as you are, O Maruts, blazing as flames of fire, protect us against the maligners and the revilers.

त रु॒दासः॑ सु॒म॒खा अ॒ग्र॒या॑ यथा॒ तु॒वि॒द्यु॒म्ना अ॑व॒न्त्व॒व॒-
 याम॑रु॒त । दी॒र्घं पृ॒थु प॑प॒थ॒ सद्वा॒ पाथि॑व॒ं य॒षाम॑ज्म॒ष्वा म॒हः
 श॒र्धा॒स्य॒द्भु॒त॒न॒साम॑ ॥ ७ ॥

7. *Te rudrāsaḥ sumakhā agnayo yathā tuvidyumnā
 avantvevayāmarut. Dīrghaṁ pr̥thu paprathe
 sadma pārthivaṁ yeṣām-ajmeṣvā mahāḥ
 śardhāṁ-syadbhutainasām*

Heroes of the winds, scholars of the middle order, dispensers of justice and punishment, performers of holy creative actions, commanding power and glory like flames of fire may protect and promote us and the sagely scholar of vision and dynamic performance. Wide and lofty grows the earthly abode of humanity by virtue of those whose grandeur grows high and onslaughts grow terrible in the battles against the evil and

wickedness of unimaginable order.

अ॒द्व॒षा ना॑ मरु॒ता गा॒तुम॑र्त॒न् श्रा॒ता ह॒वं ज॒रि॒तुर॑व॒याम॑रुत ।
वि॒ष्णोम॑हः स॒मन्य॑वा यु॒यात॑न् स्म॒द॒ध्या॒न् न दं॑स॒ना प॒द्वषा॑ंसि
स॒नुतः ॥ ८ ॥

8. *Adveṣo no maruto gātumetana śrotā havam jariturevayāmarut. Viṣṇormahaḥ samanyavo yuyotana smad rathyo na daṁsanā'pa dveṣāmsi sanutaḥ.*

Maruts, heroes of the speed of winds, free from hate and jealousy, with zeal and ardour for righteous action, come to our earthly abode and lead us on the path of goodness and progress. O lord of the winds, Vishnu, listen to the song and prayer of the celebrant. O leaders and pioneers, come like warriors of the chariot and join the power and grandeur of Vishnu, lord of the wide world and space, accomplish acts of universal generosity and throw off hate, jealousy and animosity from the earth.

गन्ता॑ ना॒ य॒ज्ञं य॒ज्ञियाः॑ सु॒शमि॑ श्रा॒ता ह॒वम॑रु॒ १ ए॒व॒याम॑रुत ।
ज्य॒ष्ठासा॑ न प॒व॒तासा॑ व्या॒मनि॑ यू॒यं तस्य॑ प॒चत॑स्रः स्या॒त
दु॒धत॑वा नि॒दः ॥ ९ ॥

9. *Gantā no yajñam yajñiyāḥ suśami śrotā havamarakṣa evayāmarut. Jyeṣṭhāso na parvatāso vyomani yūyum tasya pracetasaḥ syāta durdhar-tavo nidaḥ.*

O Maruts, adorable heroes of the world, come and join our yajna of holy living with grace and earnestness. Listen to the prayer of the celebrant of the winds in need of protection and advancement. Most

eminent and most enlightened among us, be generous givers of knowledge, wisdom and enlightenment of Divine order like showers of the cloud from the sky so that no maligner or reviler can resist and challenge you or anyone else.

॥ इति पञ्चमं मण्डलम् ॥

MANDALA 6

Mandala 6/Sukta 1

Agni Devata, Bharadvaja Barhaspatya Rshi

त्वं ह्यग्रं पथमा मनाता स्या धिया अभवा दस्म हाता ।

त्वं सी^१ वृष ऽकृणादुष्टरीतु सहा विश्वस्म सहस सहध्य ॥ १ ॥

1. *Tvaṁ hyagne prathamo manotā'syā dhiyo abhavo dasma hotā. Tvaṁ sīm vṛṣannakṛṇor-duṣṭarītu saho viśvasmai sahase sahadhyai.*

Agni, light of life faster than mind, you are the prime mover of this cosmic intelligence and evolution, marvellous creator and foremost performer of universal yajna. O generous father of life, you alone generate the inviolable life force and strength of will vested in existence for us to resist and overcome all negative forces of the world for survival and onward progress.

अथा हाता न्यसीद् यजीयानिळस्पद इषय णिड्यः सन ।
तं त्वा नरः पथमं दवयन्त' महा राय चितयन्ता अनु
गमन ॥ २ ॥

2. *Adhā hotā nysādo yajīyānilaspada iṣayannīḍyaḥ san. Taṁ tvā naraḥ prathamam devayanto maho rāye citayanto anu gman.*

Then let the prime yajaka, being adorable, inspired to create and give in unison, be seated at the head of yajna on the earthly vedi of life foremost in the

midst of holy chant, and you, leading light of humanity, yourself knowledgeable and illuminating, seekers of great wealth, honour and light of Divinity, follow him as the leader.

वृ॒तव॑ यन्तं॒ ब॒हुभि॑वस॒व्य॒इ॒स्त्व र॒यिं जा॑गृ॒वांसा॒ अनु॑ ग॒मन॑ ।
रु॒श॒न्तम॒ग्निं द॑श॒तं बृ॒हन्तं॑ व॒पाव॑न्तं वि॒श्वहा॑ दी॒दिवा॑-
स॒म ॥ ३ ॥

3. *Vṛteva yantaṁ bahubhirvasavyaistve rayiṁ jāgr-vāṁso anu gman. Ruśantamagniṁ darśataṁ brhantaṁ vapāvantaṁ viśvahā dīdivāṁsam.*

Enlightened persons with many productive offerings of yajnic value follow Agni, prime yajnic leader, leading to wealth by normal paths of creative production, Agni that is shining as well as catalysing, splendid and blissful, great and rising high, generative and all time illuminative.

प॒दं द॒वस्य॑ नम॒सा व्य॑न्तः श्रव॒स्यवः॑ श्रव॒ आप॑ मृ॒क्तम॑ ।
नामा॑नि चि॒द्दधि॑र य॒ज्ञिया॑नि भ॒दायां॑ त रणयन्त॒ सन्दृ॑ष्टा ॥ ४ ॥

4. *Padam devasya namasā vyantaḥ śravasyavaḥ śrava āpannamṛktam. Nāmāni cid dadhire yajñiyāni bhadrayām te raṇayanta sandrṣtau.*

Yajna performers aspiring for honour, excellence and spiritual vision of Divinity by surrender and yajnic homage obtain untainted wealth and honour. O lord Agni, they receive name and reputation worthy of yajakas and abide and rejoice in your blissful presence.

त्वां व॑धन्ति ि॒तयः॑ पृ॒थिव्यां॑ त्वां रा॒य उ॒भया॑सा जना॒नाम॑ ।
त्वं त्रा॒ता त॑रण॒ चत्य॑ भूः पि॒ता मा॒ता स॒दमि॑न्मानु॒षाणाम॑ ॥ ५ ॥

5. *Tvām vardhanti kṣitayaḥ pṛthivyām tvām rāya ubhayāso janānām. Tvaṁ trātā taraṇe cetyo bhūḥ pitā mātā sadaminmānuṣāṇām.*

O lord, people both simple and learned, glorify you on earth, people's wealth both material and spiritual exalts you. Pray, O lord, you be the people's protector and saviour toward their success and freedom, giver of light in their heart and soul, father, mother and the ultimate home of humanity.

स॒प॒य॒ण्यः स॒ पि॒या वि॒ व॒ग्नि॒हाता॑ म॒न्दा नि॒ ष॒सादा॑
य॒जी॒यान॑ । तं त्वा व॒यं द॒म आ दी॑दि॒वांस॒मुप॑ जु॒बाधा॑ न॒मसा॑
स॒दम॑ ॥ ६ ॥

6. *Saparyeṇyaḥ sa priyo vikṣvagnirhotā mandro ni ṣasādā yajīyān. Taṁ tvā vayaṁ dama ā dīdivāmsam-upajñubādho namasā sadema.*

That Agni worthy of yajnic service and, affectionate, yajaka and giver of yajnic gifts, rejoicing provider of happiness abides among people as adorable presence. O lord, in a posture of reverence and faith, with homage and surrender, we pray, let us be seated in the home where you ever shine in your refulgence.

तं त्वा व॒यं सु॒ध्या॒ऽ न॒व्य॒मग्न॑ सु॒म्ना॒यव॑ इ॒मह॑ द॒व्यन्तः॑ ।
त्वं वि॒श' अ॒नया॑ दी॒द्याना॑ दि॒वा अ॒ग्न बृ॒हता॑ र'च॒नन॑ ॥ ७ ॥

7. *Taṁ tvā vayaṁ sudhyo navyamagne sumnāyava īmahe devayantaḥ. Tvaṁ viśo anayo dīdyāno divo agne brhatā rocanena.*

Agni, adorable giver of light, we, blest with holy intelligence and aspiring for well being and light of divinity, pray that you, shining with universal light and

knowledge, lead the people to the state of enlightenment and freedom.

विशां क्विं विश्पतिं शश्वतीनां निताशनं वृषभं चषणीनाम् ।
पतीषणिमिषयन्तं पावकं राजन्तमग्निं यजतं रयीणाम् ॥ ८ ॥

8. *Viśām kavim viśapatiṁ śasvatīnām nitośanam
vṛṣabham carṣaṇīnām. Pretiṣaṇimiṣayantam
pāvakam rājantamagnim yajatam rayīṇām.*

We celebrate and exalt Agni, giver of light and wisdom, visionary creator, ruler and protector of the people who never go out of existence, destroyer of suffering, generous benefactor of the people, inspiring leader for progress and development, holy purifier, refulgent power and adorable guide for the sake of wealth, honour and excellence.

सा अग्र इज शशम् च मता यस्तु आनट समिधा हव्यदातिम् ।
य आहुतिं परि वदा नम भिविश्वत्स वामा दधतु त्वातः ॥ ९ ॥

9. *So agna ije śasame ca marto yasta ānaṭ samidhā
havyadātim. Ya āhutiṁ pari vedā namobhir-
viśvet sa vāmā dadhate tvotaḥ.*

Agni, giver of light and life, that man does honour and worship to you who brings and offers you yajna with sacred fuel and holy materials, who knows what to offer and offers the oblations with faith and surrender. Such a man protected and promoted by you is blest with honour and admirable capacity for action.

अस्मा उ त महि मह विधम् नम भिरग्र समिधात हव्यः ।
वदी सून सहसा गीभिरुक्थरा त भूदायां सुमता यतम् ॥ १० ॥

10. *Asmā u te mahi mahe vidhema namobhiragne samidhota havyaiḥ. Vedī sūno sahaso gīrbhiru-kthairā te bhadṛāyām sumatau yatema.*

Agni, giver of light and knowledge, child of omnipotence and source of strength, we offer high reverence and worship to you in honour of your greatness and glory, with homage, sacred fuel and fragrant yajnic materials into the vedi, with chant of holy words and songs of praise, and we pray that we may always abide and strive for noble actions in your benign presence and favour.

आ यस्त॒तन्थ॒ राद॑सी॒ वि भा॒सा श्रव॑भिश्च॒ श्रव॑स्य॒-
स्त॒रुत्रः॑ । बृ॒हद्भि॒वाजुः॑ स्थ॒वि॒रभि॒रस्म॑ र॒वद्भि॑र॒ग्र वि॒त॒रं वि॒
भा॑हि ॥ ११ ॥

11. *Ā yastatantha rodasī vi bhāsā śravobhiśca śravasyastarutraḥ. Bṛhadbhirvājaiḥ sthavire-bhirasme revadbhiragne vitarāṁ vi bhāhi.*

Agni, refulgent giver of light and power and knowledge, which overspreads heaven and earth with light, also renowned for gifts of sustenance and energy, is the saving power for life. O refulgent power, shine for us more and ever more with abundant and expansive gifts of food and energy and stable forms of wealth and power.

नृ॒वद्व॑सा॒ सद॒मि॒द्ध॒ह्यस्म॑ भू॒रि॑ ता॒काय॑ त॒नया॑य प॒श्वः ।
पृ॒वी॒रिष॑ बृ॒हती॒रा॒अ॒घा अ॒स्म भ॒दा सा॑श्रव॒सानि॑
सन्तु ॥ १२ ॥

12. *Nṛvad vaso sadamiddhehyasme bhūri tokāya tanayāya paśvaḥ. Pūrvīriṣo bṛhatīrāreaghā asme bhadṛā sauśravasāni santu.*

O father and guardian of humanity, Agni, giver of life and beneficence, give us a blessed home for our children and grand children, full of material and cattle wealth, abundant and expansive food and energy, freedom from sin and evil, where there may be ample means of well being, honour and excellence.

पुरु॒ण्य॒ग्र पुरु॒धा त्वा॒या वसू॑नि राजन्व॒सुता॑ त अ॒श्याम॑ ।
पुरु॒णि॒ हि त्व॑ पुरु॒वार॑ सन्त्य॒ग्र वसु॑ वि॒धत्त॑ राज॒नि त्व॑ ॥ १३ ॥

13. *Purūṇyagṇe purudhā tvāyā vasūni rājan vasutā te aśyām. Purūṇi hi tve puruvāra santygne vasu vidhate rājani tve.*

Agni, O leading light of life and humanity, brilliant by virtue of knowledge, power and generosity, may we by your kindness and grace obtain wealth and prosperity of various kinds and orders. O giver of knowledge, power and excellence, Agni, universally loved and adored, infinite are your gifts of wealth abiding in your dominion which you hold in treasure for the dedicated supplicant.

Mandala 6/Sukta 2

Agni Devata, Bharadvaja Barhaspatya Rshi

त्वं हि॑ तत्त्व॒द्य॒शा ग्र॑ मि॒त्रा न॑ पत्य॒स ।
त्वं वि॒चष॑ण॒ श्रवा॑ वस॒ पुष्टि॑ न पु॒ष्यसि॑ ॥ १ ॥

1. *Tvaṁ hi kṣaitavad yaśo'gne mitro na patyase. Tvaṁ vicarṣaṇe śravo vaso puṣṭim na puṣyasi.*

Agni, leading light of life, like an inmate of our earthly home, like a friend for sure you protect, promote and sustain our honour and excellence. O watchful

observer of all, our haven and home, you preserve and advance our food and energy, honour and fame, like our body's vitality.

त्वां हि ष्मा चषणय' यज्ञभिगीभिरीळत ।

त्वां वाजी यात्यवृका रजस्तूविश्वचषणिः ॥ २ ॥

2. *Tvām hi śmā carṣaṇyo yajñebhīrībhirīlate.*
Tvām vājī yātyavṛko rajastūviśvacaṣaṇiḥ.

You alone people adore with yajnic acts and songs of praise. The warlike, the non-violent, the mover of the skies, the all watchful, everyone comes to you.

सजाषस्त्वा दिवा नर' यज्ञस्य क्तुमिन्धत ।

यद्ध स्य मानुषा जनः सुम्नायुजुह्व अध्वर ॥ ३ ॥

3. *Sajoṣastvā divo naro yajñasya ketumindhate.*
Yaddha sya mānuṣa janah sumnāyurjuhve
adhvare.

Loving and friendly people, leading lights of humanity, all of one accord, kindle and light you, the light and symbol of yajna, for which reason the rational communities aspiring for peace and well being invoke and invite you to their noble programmes of love and non-violence.

ऋध्वस्त सुदानव धिया मतः शशमत ।

ऊती ष बृहता दिवा द्विषा अंहा न तरति ॥ ४ ॥

4. *Rdhad yaste sudānave dhiyā martaḥ śaśamate.*
Ūtī ṣa brhato divo dviṣa aṅho na tarati.

The man who with his intelligence and holy action serves, worships and offers homage to you and

thus promotes you, generous giver, he enjoys peace and prosperity under protection of the vast heaven and crosses over all hate and jealousy as well as sin and evil.

समिधा यस्त आहुतिं निशितिं मर्त्या नशत ।
व्यावन्तं स पुष्यति त्र्यमग्न शतायुषम ॥ ५ ॥

5. *Samidhā yasta āhutim niśitim martyo naśat.*
Vayāvantam sa puṣyati kṣayamagne śatāyusaṃ.

The mortal who responds to your urgent call and with holy fuel offers you intense and abundant oblations of yajna obtains and prospers in a happy home for a hundred years.

त्वषस्त धूम ऋण्वति दिवि षञ्छुक आततः ।
सूरा न हि द्युता त्वं कृपा पावक राचस ॥ ६ ॥

6. *Tveṣaste dhūma ṛṇvati divi ṣaṅchukra ātataḥ.*
Sūro na hi dyutā tvaṃ kṛpā pāvaka rocase.

Shining bright and rising high, your flames and fragrance reach unto the height of heaven. O pure and purifying fire, with light and splendour you shine like the sun.

अथा हिवि वीड्या सिं प्रिया न्ना अतिथिः ।
रण्वः पुरीव जूयः सूनून त्रययाय्यः ॥ ७ ॥

7. *Adhā hi vikṣvīdyo 'si priyo no atithiḥ.*
Raṇvaḥ purīva jūryaḥ sūurna trayayāyyaḥ.

O light and fire of life, you are adorable among the people, welcome to us like a cherished guest, delightful like a venerable senior in the sacred city,

darling as a child running to the parent for protection and security.

कत्वा हि दाण' अज्यस ग्रं वाजी न कृत्वयः ।

परिज्मव स्वधा गया त्या न ह्यायः शिशुः ॥ ८ ॥

8. *Kratvā hi droṇe ajyase' gne vājī na kṛtvyaḥ.*
Parijmeva svadhā gayo'tyo na hvāryaḥ śīśuḥ.

Agni, holy light and fire, you manifest by attrition in the wood, by yajna in the home, active, sportive and restive like a courser, moving everywhere like wind, soothing and satisfying as food, intimate as self will, comfortable as home, vibrant as a wave of energy and pure and innocent as a baby.

त्वं त्या चिदच्युताग्रं पशुन यवस ।

धामा ह यत् अजर वना वृश्चन्ति शिक्रसः ॥ ९ ॥

9. *Tvaṁ tyā cidacyutā' gne paśurna yavase.*
Dhāmā ha yat te ajara vanā vṛścanti śikvasaḥ.

Agni, eternal light and fire of existence, for all those solid objects of existence, apparently imperishable regions of the universe, you are as the bull is for the grass since, O lord of eternity, your mighty flames of annihilation consume them as the bull consumes the grass.

वषि ह्यध्वरीयतामग्र हाता दम विशाम ।

समृध' विशपत कृणु जुषस्व हव्यमङ्गिरः ॥ १० ॥

10. *Veṣi hyadhvarīyatām-agne hotā dame viśām.*
Samṛdho viśpate kṛṇu juṣasva havyam-aṅgiraḥ.

Angira, vital fire of life pervading every limb

of the body, breath of life vibrating in every part of the universe, eternal highpriest of cosmic yajna, enter, pervade and bless the home of the devotees conducting the yajna of love and non-violence. O lord protector and ruler of the people, make them prosperous, accept and enjoy their holy offering.

अच्छा ना मित्रमहा दव दवानग्र वाचः सुमतिं रादस्याः ।
वीहि स्वस्तिं सुतिं दिवा नृन्दिषा अहांसि दुरिता तरम
ता तरम तवारवसा तरम ॥ ११ ॥

11. *Acchā no mitramaho deva devānagne vocaḥ sumatiṁ rodasyoḥ. Vīhi svastiṁ suṣṭitiṁ divo nṛndviṣo aṅhāṁsi duritā tarema tā tarema tavāvasā tarema.*

O most adorable friend, venerable and refulgent light of the world, speak well to the noble and brilliant holy men of the eternal Word of universal knowledge and wisdom of heaven and earth. Bear and bring prosperity and well being on the blessed earth in happy homes to the loving and dedicated people. We pray help us cross over all sins and evil, hate and jealousy. Let us cross over all negativities and undesirables, cross over all of them, cross over to the life divine by your protection and grace.

Mandala 6/Sukta 3

Agni Devata, Bharadvaja Barhaspatya Rshi

अग्र स षदृत्पा ऋतजा उरु ज्यातिनशत दवयुष्ट । यं त्वं
मित्रण वरुणः सजाषा दव पासि त्यजसा मतमंहः ॥ १ ॥

1. *Agne sa kṣeṣadr̥tapā r̥tejā uru jyotirnaśate devayuşṭe. Yaṁ tvaṁ mitreṇa varuṇaḥ sajoṣāḥ deva pāsi tyajasā martamaṅhaḥ.*

Agni, leading light and ruler of the world, guardian of Truth and Law, manifesting in truth and law and the fire and fragrance of yajna, that mortal man lives in peace who protects the truth and abides in truth, and he receives the gift of your infinite light and grace who loves Divinity and noble humanity, and whom you, O lord of love and justice, loving, kind and generous father, with loving care and merciful justice, you protect and save by abandonment of sin and evil.

इज यज्ञभिः शशम शमीभिर्ऋधद्वायाग्रयं ददाश ।

एवा च न तं यशसामजुष्टिर्नाहा मर्तं नशत् न पदृप्तिः ॥ २ ॥

2. *Īje yajñebhiḥ śaśame śamībhir-ṛdhadvārāyāg-naye dadāśa. Evā cana taṁ yaśasāmajuṣṭir-nāṅho martaṁ naśate na pradṛptiḥ.*

If the mortal does good to others with humility and yajna, lives in peace with auspicious acts of holiness, and does service to Agni, giver of success and prosperity, with acts of charity and self surrender, then, for sure, neither want of honour and glory, nor sin and evil, nor pride and arrogance can ever touch him.

सूरा न यस्य दृशतिररुपा भीमा यदति शुचतस्तु आ धीः ।

हर्षस्वतः शुरुधा नायमुक्ताः कुत्रा चिदुण्वा वसतिव'-
नजाः ॥ ३ ॥

3. *Sūro na yasya dṛśatir-arepā bhīmā yadeti śuca-tasta ā dhīḥ. Heṣasvataḥ śurudho nāyamaktoḥ kutrā cid raṇvo vasatir-vanejāḥ.*

The holy sight of Agni, leading light of humanity, like the sun, and the message of thought and wisdom of the brilliant light that radiates, is pure and

immaculate, and yet it is awesome and comes as terrible to the vitiated. Indeed wherever the source and abode of this blazing destroyer of the night of darkness and of his prophetic voice be, as that of light in sunrays and of fire in the wood, it is delightful and elevating.

त्रिगमं चिदम॑ महि॒ वपा॑ अ॒स्य॒ भस॑दश्वा॒ न यम॑सान् आ॒सा ।
विज॑हमानः पर॒शुन॒ जिह्वां॑ द॒विन दा॑वयति॒ दारु॑ ध॒ त ॥ ४ ॥

4. *Tigmaṁ cidema mahi varpo asya bhasadaśvo na yamasāna āsā. Vijehamānaḥ paraśurna jihvāṁ dravirna drāvayati dāru dhakṣat.*

Sharp is his path like the razor's edge we may like to follow, great his form and appearance shining brilliant, open his mouth self-controlled as the horse's, sharp his tongue as an axe, and he melts rigidities like a smelter and burns wooden prejudices like fire.

स इद॑स्त॒व॒ पति॑ धाद॒सिष्य॑ज्जि॒ष्णी॑त॒ तजा॑ य॒सा॒ न धा॑राम ।
चि॒त्रध॑जतिर॒ति॒या अ॒क्ता॒वन दु॑ष॒ट्वा रघु॑प॒त्मज॑हः ॥ ५ ॥

5. *Sa idasteva prati dhādasiṣyañchiṣīta tejo'yaso na dhārām. Citradhrajatiraratiryo aktorverna druṣadvā raghupatmajamhāḥ.*

Free from dead wood, he shoots his target like an archer freely. He sharpens his blaze like the edge of an axe. Swift and wonderful in speed, relentless in work, he discards rest and slow speed of movement like a bird of flight flying off from the branch of the tree of his night's rest.

स इ॑ र॒भा न॒ पति॑ वस्त॒ उ॒स्त्राः शा॒चिषा॑ रा॒रपी॑ति मि॒त्रम॑हाः ।
नक्तं॑ य इ॒मरु॑षा॒ या दि॒वा नृ॑नम॒त्या अरु॑षा॒ या दि॒वा
नृ॑न ॥ ६ ॥

6. *Sa īm rebho na prati vasta usrāḥ śociṣā rārapīti mitramahāḥ. Naktam ya īmaruṣo yo divā nṛn-amartyo aruṣo yo divā nṛn.*

He, leading light of the world, wears the light of the morning sun and, in return, like crackling fire, proclaims himself with the light and blaze of the new day, being the greatest friend of humanity. Red as flames, bright as sunlight, he lights up the night of darkness and arouses humanity into the day of light, awareness and activity, being the harbinger of the immortal light of Divinity. Yes, bright and blazing, he rouses people into the light of day.

दिवा न यस्य विधृता नवीनाद वृषा रु । आषधीषु नूनात् ।
घृणा न या धर्जसा पत्म्ना य । रादसी वसुना दं
सुपत्नी ॥ ७ ॥

7. *Divo na yasya vidhato navīnod vṛṣā rukṣa oṣadhīṣu nūnot. Ghṛṇā na yo dhrajasā patmanā yannā rodasī vasunā dam supatnī.*

Whose presence as of the light and grace of heaven, and order, the generous cloud worships and proclaims, whose light and vitality is manifested in herbs and trees, and who, by his flight and velocity and omnipresence, vests the spaces of motherly heaven, earth and sky with the wealth of living sustenance as with his light and grace.

धाय भिवा या युज्यभिरुक्विद्यु । दविद्यात्स्वभिः शुष्मः ।
शधा वा य मरुतां तत । ऋभुन त्वषा रभसाना अद्यात् ॥ ८ ॥

8. *Dhāyobhīrvā yo yujyebhir-arkair-vidyunna davidyot svebhiḥ śuṣmaiḥ. Śardho vā yo marutām tatakṣa ṛbhurna tveṣo rabhasāno adyaut.*

Who flashes like lightning, shines with his self-refulgence and potent presence, and constantly illuminates by his manifestation by the beneficiary stars, planets and plants, by his associates and assistants, and by his celebrants and worshippers of his virtues, and who, blazing and impetuous, like the divine intelligence and maker, fashions the forms and force of the winds and the stormy powers of humanity : that is Agni, life of existence and leading light of the world.

Mandala 6/Sukta 4

Agni Devata, Bharadvaja Barhaspatya Rshi

यथा हातमनुषा द्वताता यज्ञभिः सूना सहसा यजासि ।
एवा न' अद्य समना समानानुश गि उशता यी । द्वान ॥ १ ॥

1. *Yathā hotarmanuṣo devatātā yajñebhiḥ sūno sahaso yajāsi. Evā no adya samānā samānān-uśannagna uśato yakṣi devān.*

Agni, leading light of life, ruler of the world, child of strength, source of strength and courage, yajaka and generous giver, as you do selfless yajnic service to life and Divinity like any human, so you today in our battle of life, out of love for loving and dedicated people, pray invoke the divinities of nature and nobilities of humanity to join us.

स न' विभावा च णिन वस्त र्ग्विन्दारु वद्यश्चन' धात ।
विश्वायुया अमृता मत्य'षूषभुद्भूदतिथिजातवदाः ॥ २ ॥

2. *Sa no vibhāvā cakṣaṇirna vastoragnirvandāru vedyāścāno dhāt. Viśvāyuryo amṛto martyeṣū-ṣarbhud bhūdatithirjātavedāḥ.*

May that lord, Agni, refulgent as the sun, light

of the day, adorable, worth knowing and realising, bear and bring us food for life and energy for action, that lord who is life of life, immortal among mortals, manifests like a cherished guest at dawn and knows all that is born in existence by omnipresence.

द्यावा न यस्य पनयन्त्यभ्वं भासांसि वस्तू सूया न शुक्रः ।
वि य इनात्यजरः पावका श्नस्य चिच्छिश्नथत्पूव्याणि ॥ ३ ॥

3. *Dyāvo na yasya panayantyabhvaṁ bhāsāṁsi vaste sūryo na śukraḥ. Vi ya inotyajaraḥ pāvako'snasya cicchiśnathat pūrvyāṇi.*

Like the lights of heaven, sages celebrate the lord's glory. Pure and immaculate, like the sun, he wears the lights and colours of existence. Purifying like fire, he pervades the forms of the world of existence, and at the ultimate end withdraws all that existed before, and remains, ageless and eternal, the sole and absolute presence.

वद्मा हि सूना अस्यद्वासद्वा चक्र अग्निजनुषाज्मा तम ।
स त्वं न ऊजसन् ऊर्जं धा राजव जरवृक ध्यन्तः ॥ ४ ॥

4. *Vadmā hi sūno asyadmasadvā cakre agnirjanu-ṣājmānnam. Sa tvam na ūrjasana ūrjam dhā rājeva jeravṛake kṣeṣyantah.*

O inspirer of life, Agni, self-manifestive loud and bold, you are all pervasive in everything that is food for life since by nature and operation you generate both food and energy. O creator and giver of energy, bear and bring us food and energy, be victorious like a ruler and abide in peace and non-violence as an inspiration.

निति॒क्ति॒ या वार्॒णम॒ ऽम॒त्ति॒ वा॒युन॒ रा॒ष्ट्र्य॒त्य॒त्कू॒न । तु॒याम॒
यस्त॑ आ॒दि॒शा॒मरा॑ती॒रत्या॒ न हु॒तः प॒ततः॑ प॒रि॒हु॒त ॥ ५ ॥

5. *Nitikti yo vāraṇamannamatti vāyurna rāṣṭrya-
tyetyaktūn. Turyāma yasta ādiśām-arātīr-atyō na
hrutaḥ patataḥ parihrut.*

Agni sharpens his instant weapon of radiance against darkness, consumes the consumables for energy, rules over existence like breath of life, surpasses even the rays of light. O lord of radiation pervading all round by waves of omnipotence, destroyer like a superlative missile of those crooked ones who fall in its way, may we too likewise overcome those who negate your gifts of life.

आ सू॒या न॒ भानु॑म॒द्भिर्॒कर॑ग्रं॒ त॒तन्थ॒ रा॒द॒सी॒ वि॒ भ्रा॒सा ।
चि॒त्रा न॑य॒त्य॒रि॒ तमा॑स्य॒क्तः॒ शा॒चि॒षा॒ प॒त्न॑ पा॒शि॒जा न॒
दी॒य॒न ॥ ६ ॥

6. *Ā sūryo na bhānum-adbhir-arkair-agne tatantha
rodasī vi bhāsā. Citro nayat pari tamāṁsyaktaḥ
śociṣā patmann-auśijo na dīyan.*

Agni, light of life, as the sun with thunderous rays of light, so you pervade heaven and earth with splendour and majesty. Marvellous and sublime, with light radiating all round, brilliant as sublimity incarnate, you rule dispelling all kinds of darkness.

त्वां हि॒ म॒न्द॒त॒म॒म॒क॒शा॒क॒व॒वृ॒म॒ह॒ महि॑ नः॒ श्रा॒घ्य॒ग्र ।
इ॒न्द्रं न॒ त्वा श॑र्व॒सा द॒वता॑ वा॒युं पृ॑ण॒न्ति॒ रा॒ध॒सा॒ नृ॒त॒माः ॥ ७ ॥

7. *Tvām hi mandratamam-arkaśokair-vavṛmahe
mahi naḥ śroṣyagne. Indraṁ na tvā śavasā devatā
vāyum pṛṇanti rādhasā nṛtamāḥ.*

Agni, lord most charming and blissful, with brilliant songs of adoration we celebrate you. Listen to our song of sublimity. Like Indra, lord of omnipotence, like Vayu, breath of life, the best of leading lights of humanity adore you with all their might and sense of fulfilment.

नू न' अग्र वृकभिः स्वस्ति वषि रायः पृथिभिः पर्ष्यहः ।
ता सूरिभ्य' गृणत रसि सुम्नं मदम शतहिमाः सुवीराः ॥ ८ ॥

8. *Nū no agne'vṛkebhiḥ svasti veṣi rāyaḥ pathibhiḥ parṣyaṇhaḥ. Tā sūribhyo gṛṇate rāsi sumnam madema śatahimāḥ suvīrāḥ.*

Agni, lord of light, wealth and bliss, with honest and loving people lead us to wealth and honour, peace and well being by paths of holiness, cleanse us of sin, blow off evil from us. That peace and joy you bestow upon brilliant and brave celebrants and upon the supplicant, bestow upon us too, we pray, so that we, blest with brave children, may rejoice for a full life of hundred years.

Mandala 6/Sukta 5

Agni Devata, Bharadvaja Barhaspatya Rshi

हुव वः सूनं सहसा युवानमद'घवाचं मतिभियविष्ठम । य
इन्वति दविणानि पच'ता विश्ववाराणि पुरुवार'
अधुक ॥ १ ॥

1. *Huve vaḥ sūnum sahaso yuvānam-adroghavācam matibhir-yaviṣṭham. Ya invati draviṇāni pracetā viśvavārāṇi puruvāro adhruk.*

For you all, I invoke and invite Agni, giver of

strength and forbearance, young, sweet and loving of speech free from malice, most youthful, wise and all aware, cherished friend of all without jealousy, who creates, inspires, invigorates and brings us gifts of universal value and drives away the evils.

त्व वसूनि पुवणीक हातद् षा वस्ताररिर यज्ञियासः । ताम्व
विश्वं भुवनानि यस्मिन्त्सं साभगानि दधिर पावक ॥ २ ॥

2. *Tve vasūni purvaṇīka hotardoṣā vastorerire yajñiyāsaḥ. Kṣāmeva viśvā bhuvanāni yasmin tsam saubhagāni dadhire pāvake.*

In you, lord of eternal flames of power and generation, cosmic yajaka and generous giver, holy performers of yajnic acts repose their confidence, and to you, day and night, they attribute all the gifts of life. By virtue of you, cleanser and purifier, all regions of the universe like earth bear cherished gifts of nature for humanity.

त्वं वि ऽ पुदिवः सीद आसु कर्त्वा रथीरभवा वायाणाम ।
अत इनाषि विधृत चिकित्वा व्यानुषग्जातवदा वसूनि ॥ ३ ॥

3. *Tvaṁ vikṣu pradivāḥ sīda āsu kratvā rathīra-bhavo vāryāṇām. Ata inoṣi vidhate cikitvo vyānuṣag-jātavedo vasūni.*

Come you, leading light wrapped in the light of divinity, sit and abide among these people with your knowledge and yajnic action. Be like a chariot harbinger of choice gifts of life. You are wise and you command universal awareness. You know all that is born in existence and, integrated with life and society, you inspire and promote the wealths of the world for the

dedicated celebrant.

या नः सनुत्या अभिदासदग्न या अन्तरा मित्रमहा वनुष्यात ।
तमजरभिर्वृषभिस्तव स्वस्तपा तपिष्ठ तपसा तपस्वान ॥ ४ ॥

4. *Yo naḥ sanutyo abhidāsadagne yo antaro mitramaho vanuṣyāt. Tam-ajarebhir-vṛṣabhis-tava svaistapā tapiṣṭha tapasā tapasvān.*

Agni, O dearest and greatest friend, tempered in the crucibles of austere discipline to the highest degree of intensity, whatever the force or power internal or external, close around or far off which might weaken, attack, injure or destroy us, pray burn up and eliminate by your own essential, unaging, generous and most youthful power of discipline and fire.

यस्त यज्ञं समिधा य उक्थर्कभिः सूना सहसा ददाशत ।
स मत्येष्वमृत पचता राया द्युम्नं श्रवसा वि भाति ॥ ५ ॥

5. *Yaste yajñena samidhā ya ukthair-arkebhiḥ sūno sahaso dadāśat. Sa martyeṣvamarṣta pracetā rāyā dyumnena śravasā vi bhāti.*

Agni, O source giver of strength and inspiration, whoever serves you with yajnic acts of self-sacrifice and offers you homage, worship and songs of celebration with sacred fuel to keep the fire burning, rises in knowledge and life's awareness, advances in wealth, honour and fame, and shines out with immortal excellence among mortals.

स तत्कृधीषितस्तूर्यमग्न स्पृध' बाधस्व सहसा सहस्वान ।
यच्छस्यस द्युभिर्क्ता वच'भिस्तज्जुषस्व जरितुघाषि
मन्म ॥ ६ ॥

6. *Sa tat kṛdhīṣitastūyamagne spr̥dho bādhasva sahasā sahasvān. Yacchasyase dyubhirakto vacobhis-tajjuṣasva jariturghoṣi manma.*

Agni, lord of forbearance and challenging might, loved, inspired and impelled, do that fast with your power and force, resist and repel the envious contenders, for which you are admired by the celebrants. Do that, O lord wearing the aura of light and fire, and accept the devoted supplicant's thanks and homage expressed from the depth of mind and soul.

अ॒श्याम॒ तं का॒मम॒ग्न॒ तवा॒ती अ॒श्याम॒ र॒यिं र॒यिवः॑ सु॒वीर॑म ।
अ॒श्याम॒ वा॒जम॒भि वा॒जय॑न्ता॒ श्याम॑ द्यु॒म्नम॑जरा॒जरं॑
त ॥ ७ ॥

7. *Aśyāma taṁ kāmamagne tavotī aśyāma rayim rayivaḥ suvīram. Aśyāma vājamabhi vājayanto 'śyāma dyumnam-ajarājaraṁ te.*

Agni, leading light of the world, ruler and pioneer of humanity, by virtue of your protection and spirit of advancement, let us realise that will and desire we pray for. O lord creator and giver of wealth, let us achieve that wealth and honour blest with the brave we cherish. O lord imperishable, let us win, while we press forward, that energy, sustenance and progress, let us be blest with that honour and excellence which is immortal.

Mandala 6/Sukta 6

Agni Devata, Bharadvaja Barhaspatya Rshi

प नव्य॑सा॒ सह॑सः॒ सूनु॑मच्छा॒ य॒ज्ञं ग॒ताम॑व॒ इच्छ॑मानः ।
वृ॒श्च॒द्वं कृ॑ष्णया॒मं रु॑श॒न्तं वी॒ती हा॒तारं॑ दि॒व्यं जि॑गाति ॥ १ ॥

1. *Pra navyasā sahasaḥ sūnumacchā yajñena gātumava icchamānaḥ. Vṛścadvanaṁ kṛṣṇayāmaṁ ruśantaṁ vītī hotāraṁ divyaṁ jigāti.*

Whoever desires and plans for advancement into new ways of progress, defence and protection, tries and experiments with newest forms of yajna, socio-scientific developments in pursuit of Agni, heat, light and electric energy, source and generator of power, breaker of the clouds, illuminator of pathways into darkness and the unknown, bright catalytic agent, giver of peace and prosperity for well being and divine agent of cosmic evolution.

स शिवितानस्तन्यतू र'चनस्था अजरभिनानदद्वियविष्ठः ।

यः पविक्कः पुरुतमः पुरुणि पृथून्यग्रिनयाति भव'न ॥ २ ॥

2. *Sa śvitānastanyatū rocanasthā ajarebhir-nānadadbhir-yaviṣṭhaḥ. Yaḥ pāvakaḥ puruta-maḥ purūṇi prthūnyagnir-anuyāti bharvan.*

That energy, Agni, which is brilliant, expansive and roaring, constant in light without a flicker, abiding in imperishable thunder and lightning, is the fire purifier which lies dormant in many forms in solids, and it is versatile and explosive.

वि त विष्वग्वातजूतासा अग्न भामासः शुच शुचयश्चरन्ति ।

तुविम तास' दिव्या नवग्वा वना वनन्ति धृषता रुजन्तः ॥ ३ ॥

3. *Vi te viṣvag-vātajūtāso agne bhāmāsaḥ śuce śucayaścāranti. Tuvimrakṣāso divyā navagvā vanā vananti dhr̥ṣatā rujantaḥ.*

Agni, cosmic energy, those universal waves of your power impelled by nature's currents radiate all

round, pure and purifying, embracing everything, celestial, ever moving anew, beautiful, forceful, making, breaking and remaking everything that comes their way.

य तं शुक्रासः शुचयः शुचिष्मः ॥ वपन्ति विषितासा
अश्वाः । अथ भ्रमस्त उविया वि भाति यातयमाना अधि
सानु पृश्नः ॥ ४ ॥

4. *Ye te śukrāsaḥ śucayaḥ śuciṣmaḥ kṣām vapanti
viṣitāso aśvāḥ. Adha bhramasta urviyā vi bhāti
yātayamāno adhi sānu prśneḥ.*

Life and light of the world, those vitalising pure and radiant waves of your energy flowing down like horses freed from their bound, fertilise and impregnate the earth, and then their circulation across the sky, taking over the mountain tops shines all over the earth.

अथ जिह्वा पापतीति प वृष्ण' गाषुयुधा नाशनिः सृजाना ।
शूरस्यव पसितिः ॥ तिरिग्रदुवतु'भीमा दयत वनानि ॥ ५ ॥

5. *Adha jihvā pāpatīti pra vṛṇṇo goṣuyudho nāśaniḥ
srjānā. Śūrasyeva prasitīḥ kṣātir-agner-durva-
rturbhīmo dayate vanāni.*

Further, the tongue of flame, the flash of lightning, like the thunderbolt of mighty Indra, warrior of the flash and thunder's roar, shakes and shines with the blaze, striking and shattering things like a warrior's blow, and thus the terrible onslaught of irresistible Agni destroys the forests.

आ भानुना पाथि'वानि जयांसि महस्तादस्य धृषता ततन्थ ।
स बाधस्वार्प भया सह'भिः स्पृध' वनुष्यन्वनुषा नि
जूव ॥ ६ ॥

6. *Ā bhānunā pāṛthivāni jrayāṁsi mahastodasya dhṛṣatā tatantha. Sa bādhasvāpa bhayā sahoḥbhiḥ sṛḍho vanuṣyan vanuṣo ni jūrva.*

Agni, leading light and ruler of the world, with your light spread over all places and activities of the earth, and shine by the great and glorious radiation of your power. With your force and power, resist and repel all fears and envious contenders and, saving and protecting those who ought to be served and protected, break down the enmities and negativities.

स चित्रं चित्रं चितयन्तमस्म चित्रं त्र चित्रतमं वयाधाम ।
चन्द्रं रयिं पुरुवीरं बृहन्तं चन्द्रं चन्द्राभिर्गृणत युवस्व ॥ ७ ॥

7. *Sa citra citraṁ citayantamasme citrakṣatra citratamaṁ vayodhām. Candraṁ rayiṁ puruvīraṁ brhantaṁ candra candrābhir-grṇate yuvasva.*

Agni, marvellous leading light of the world, ruler of the wonderful human order of brilliance, inspirer of love, benevolence and bliss, join and mix various wonderful elements with beautiful and soothing elements and then create for us enlightening, most surprising, invigorating, blissful, life giving, self-expansive wealth inspiring for all the youth and for the dedicated celebrant.

Mandala 6/Sukta 7

Vaishvanara Agni Devata, Bharadvaja Barhaspatya Rshi

मूधानं दिवा अरुतिं पृथिव्या वश्वानुरमृत आ जातमग्निम् ।
कविं समाजमतिथिं जनानामास पात्रं जनयन्त
द्वाः ॥ १ ॥

1. *Mūrdhānaṁ divo aratiṁ pṛthivyā vaiśvānara-mṛata ā jātamagnim. Kaviṁ samrājam-atithiṁ janānām-āsannā pātraṁ janayanta devāḥ.*

The divinities of nature and humanity light the sacred fire: supreme light of heaven, vital fire of life of the earth, Vaishvanara, leader and energiser of the world, born of cosmic law and the fire of cosmic yajna. It is the visionary, even the revolutionary, poet, ruler of the world, sacred as a chance visitor, voice of the people, sustainer of life and its order.

नाभिं यज्ञानां सदनं रथीणां महामाहावमभि सं नवन्त ।

वश्वानरं रथमध्वराणां यज्ञस्य कृतुं जनयन्त दवाः ॥ २ ॥

2. *Nābhiṁ yajñānām sadanaṁ rathīṇām mahāmā-hāvamabhi saṁ navanta. Vaiśvānaraṁ rathyama-dhvarāṇām yajñasya ketuṁ janayanta devāḥ.*

Divines and brilliant people light and sing in praise of Vaishvanara, sacred fire of the world, centre-hold of yajna and creative programmes of development, treasure source of wealths, divine challenge and cherished deity of their service, motive power of non-violent projects, the real symbol and the very life of yajna.

त्वद्विप' जायत वाज्यग्र त्वद्वीरास' अभिमातिषाहः ।

वश्वानर त्वमस्मासु धहि वसूनि राजन्त्स्पृहयाय्याणि ॥ ३ ॥

3. *Tvad vepro jāyate vājyagne tvad vīrāso abhimā-tiṣāhaḥ. Vaiśānara tvamasmāsu dhehi vasūni rājantsprhayāyāṇi.*

O leading light of the world, Agni, by you arises the dedicated scholar, energy, sustenance and progress,

and the warriors who brave the challenges and win. O Vaishvanara, fire of earthly existence, brilliant leader and ruler, lead us to wealths of the world worthy of being fought for and won.

त्वां विश्वं अमृतं जायमानं शिशुं न द्वा अभि सं नवन्त ।
तव कर्तुभिरमृतत्वमायुन्वश्वानरं यत्पित्रारदीदः ॥ ४ ॥

4. *Tvām viśve amṛta jāyamānaṁ śiśuṁ na devā abhi saṁ navante. Tava kṛatubhir-amṛata-tvamāyan vaiśvānara yat pitroradīdeḥ.*

O Vaishvanara Agni, light and vitality of the world, all brilliant scholars and divines of humanity love you as a baby and celebrate you all round like the rising sun at dawn, or like a young scholar emerging from the home of his parents and teachers like the sun from heaven over the earth. By virtue of your holy acts, the mortals achieve the immortality of holiness and excellence.

वश्वानरं तव तानि व्रतानि महान्यग्ने नकिरा दधष ।
यज्जायमानः पितरूपस्थ विन्दः कर्तुं वयुन्ष्वहाम ॥ ५ ॥

5. *Vaiśvānara tava tāni vratāni mahānyagne nakirā dadharṣa. Yajjāyamānaḥ pitrorupasthe 'vindaḥ ketuṁ vayuneṣvahnām.*

Vaishvanara, leading light and fire of life, Agni, the great ordinances of yours none can challenge, those which you, arising in the lap of your parents from heaven over the earth take on as your essential character and identity in the light of days in relation to the laws of existence from the earth to the Supreme Spirit and Lord of the universe.

व॒श्वा॒न॒रस्य॒ वि॒मि॒तानि॒ च । सा॒ सानू॑नि दि॒वा अ॒मृत॑स्य
क॒तुना॑ । तस्य॒दु वि॒श्वा भु॒व॒नाधि॑ मू॒धनि॑ व॒याइ॑व रु॒रुहुः
स॒प्त वि॒स्रुहः॑ ॥ ६ ॥

6. *Vaiśvānarasya vimitāni cakṣasā sānūni divo amṛtasya ketunā. Tasyedu viśvā bhuvanādhi mūrdhani vayā iva ruruhuḥ sapta visruhaḥ.*

By the vision and radiance of immortal Vaishvanara, the tops of heaven are pervaded, measured and transcended. On him, as base which is also the summit of existence, rest all the worlds of the universe which manifest like hair on the head, grow like seven branches from the one root, or flow like seven streams from the centre source.

वि या र॒जांस्य॑मि॒मीत॒ सु॒क॒तुव॑श्वा॒न॒रा वि दि॒वा रा॑च॒ना
क॒विः । प॒रि या वि॒श्वा भु॒व॒नानि॑ प॒प॒थ द॑ब्ध्या गा॒पा अ॒मृत॑स्य
र॒त्ना ॥ ७ ॥

4. *Vi yo rajāmsyamimīta sukratur-vaiśvānaro vi divo rocanā kaviḥ. Pari yo viśvā bhuvanāni paprathe'dabdho gopā amṛtasya rakṣitā.*

Vaishvanara, merciful lord of the world and humanity, cosmic yajaka and visionary creator, who conceives, creates and ordains all regions of the universe, who illuminates the radiance of heaven, who pervades, expands and transcends all the worlds of existence, is the sole lord supreme, unchallenged ruler, sustainer and protector of the mortal world and the state of immortality.

Mandala 6/Sukta 8

Vaishvanara Agni Devata, Bharadvaja Barhaspatya Rshi

पृ॒ तस्य॑ वृ॒ष्ण' अरु॒षस्य॑ नू स॒हः प नु व'चं वि॒दथा॑
जा॒तव॑दसः । व॒श्वान॒राय॑ म॒तिनव्य॑सी शु॒चिः सा॒म॒इव॑ पव॒त
चा॒रु॒र॒ग्रय॑ ॥ १ ॥

1. *Prkṣasya vṛṣṇo aruṣasya nū sahaḥ pra nu vocaṁ
vidathā jātavedasaḥ. Vaiśvānarāya matirnavyasī
śuciḥ soma iva pavate cāruragnaye.*

Spontaneously I sing and celebrate the knowledge and omnipotence of Jataveda, omniscient lord creator, omnipresent, generous, refulgent and merciful. The holy thoughts and words of the song flow ever fresh, pure, soothing and sanctifying like the streams of soma in honour of the universal lord and leading light of the world.

स जा॒य॑मानः पर॒म व्य॑'मनि व॒तान्य॑ग्रि॒व'त॒पा अ॒र॒ त ।
व्य॑'न्त॒रि' तम॑मिमीत सु॒क॒तु॒व॒श्वान॒रा म॒हि॒ना ना॒क॒म॒-
स्पृ॒शत॑ ॥ २ ॥

2. *Sa jāyamānaḥ parame vyomani vratānyagnir-
vratapā arakṣata. Vyantarikṣamamimīta sukra-
turvaiśvānaro mahinā nākamasprśat.*

He, Agni, ordainer of the laws of existence, manifesting in the highest heavens like the sun, protects and sustains the laws of life, being ordainer and observer of the laws of existence. Vaishvanara, immanent in the heart of humanity, holy protector of yajnic actions, pervades the firmament and, with his grand potential, gives the magic touch of refulgence to the heaven of joy.

व्यस्तभ्नादादसी मित्रा अद्भुता न्तवावदकृणाज्यातिषा
तमः । वि चमणीव धिषण' अवतयद्वश्वानुरा विश्वमधत्त
वृष्यम ॥ ३ ॥

3. *Vyastabhnād rodasī mitro adbhuto'ntarvāvada-
kr̥ṇojjyotiṣā tamah. Vi carmaṇīva dhiṣaṇe
avartayad vaiśvānaro viśvamadhatta vṛṣṇyam.*

Vaishvanara, leading light and life of existence, universal friend and light giver, marvellous and all immanent unmoved mover, holds the heaven and earth in balance, covers, i.e., dispels darkness with light, revolves heaven and earth, day and night, wearing both like changing and alternate forms and thus sustains the entire living, organismic generous universe.

अपामुपस्थ महिषा अगृभ्णत विशा राजानमुप तस्थुऋ-
ग्मियम । आ दूता अग्निमभरद्विवस्वता वश्वानुरं मातरिश्वा
परावतः ॥ ४ ॥

4. *Apāmupasthe mahiṣā agr̥bhṇata viśo rājāna-
mupa tasthur-ṛgmīyam. A dūto agnimabharad
vivasvato vaiśvānaram mātariśvā parāvataḥ.*

In the midst of spatial oceans of particles in the firmament, great scholars and scientists perceive, receive and develop Agni celebrated in the Rks and closely abide by it in study like people abiding by the ruler for their benefit. Vayu, currents of cosmic energy abiding in space, acts as carrier and bears Vaishvanara, universal energy of heat and light from the far off sun for the benefit of the world.

युगयुग विदुथ्यं गृणद्भ्या ग्रं रयिं यशसं धहि नव्यसीम ।
पव्यव' राज घशंसमजर नीचा नि वृश्च वनिनं न
तर्जसा ॥ ५ ॥

5. *Yugeyuge vidathyam grṇadbhyo'gne rayim yaśasaṁ dhehi navyasīm. Pavyeva rājanna-ghaśamsamajara nīcā ni vrśca vaninaṁ na tejasā.*

Agni, leading light of the world, from year to year, age by age, bear and bring for the dedicated celebrants latest and newest wealth and honour for advancement in knowledge and action. O brilliant ruler, unaging and imperishable, strike down the agent of sin and crime as you strike down a tree or a cloud by thunder and lightning.

अ॒स्माक॑म॒ग्न॒ म॒घव॑त्सु धा॒र॒या ना॑मि । त्र॒म॒ज॒रं सु॒वी॒य॑म ।
व॒यं ज॑य॒म श॒ति॒नं स॒ह॒स्त्रि॒णं व॑श्वान॒र॒ वाज॑म॒ग्न॒
तवा॒ति॒भिः ॥ ६ ॥

6. *Asmākamagne maghavatsu dhārayā'nāmi kṣatramajaram suvīryam. Vayaṁ jayema śatinam sahasriṇaṁ vaiśvānara vājamagne tavotibhiḥ.*

Agni, leading light of the world, Vaishvanara, kindly ruler of the hearts of humanity, among our people who are blest with wealth, honour and power by virtue of your gifts of protection and advancement, establish a noble, courteous, inalienable and unaging social order of freedom worthy of the brave. We pray we may win a hundredfold and a thousandfold victories of food and sustenance, energy and progress under your protection and promotion.

अ॒द॒ब्ध॒भि॒स्त॒व गा॒पा॒भि॒रि॒ष्ट॒ स्मा॒कं पा॒हि त्रि॒ष॒ध॒स्थ सू॒री॒न ।
र ।। च॒ ना द॒दु॒षां श॒धा॑ अ॒ग्न॒ व॑श्वान॒र॒ प च॑ ता॒रीः
स्त॒वा॒नः ॥ ७ ॥

7. *Adabdhebhistaḥ gopābhiriṣṭe'smākaṃ pāhi triṣadhaṣṭha sūrīn. Rakṣā ca no daduṣāṃ śardho agne vaiśvānara pra ca tārīḥ stavānaḥ.*

Agni, refulgent leader, Vaishvanara, gracious ruling presence of the world, loving and adorable guardian present in the three worlds of earth, heaven and the firmament, presiding power of the three councils of governance, legislation and education, with your loving, non-violent and irresistible forces of defence and protection for advancement, pray protect and promote our saints and sages, scholars and the brave heroes and leaders. And protect us all, sustain and advance the courage and morale of all the celebrants and generous givers and yajakas. Save us all, O lord adorable, lead us all across the seas of darkness to the cherished goal.

Mandala 6/Sukta 9

Vaishvanara Agni Devata, Bharadvaja Barhaspatya Rshi

अहश्च कृष्णमहरजुनं च वि वर्तत रजसी वृद्धाभिः ।
वृश्वानरा जायमाना न राजा वातिरज्यातिषाग्निस्त-
मांसि ॥ १ ॥

1. *Ahaśca kṛṣṇamahararjunaṃ ca vi vartete rajasī vidyābhiḥ. Vaiśvānaro jāyamāno na rājā'vātira-jjyotiṣāgnistamānsi.*

The dark half of the earth's daily round, the night, and the bright half, the day, revolve alternately in the terrestrial atmosphere alongwith their cognizable characteristics. Vaishvanara Agni, the sun, darling of the world, as it rises, overcomes and dispels the darkness

with light like a ruler eliminating the dark and evil forces of society.

नाहं तन्तुं न वि जानाम्यातुं न यं वयन्ति समर तमानाः ।

कस्य स्वित्पुत्र इह वक्त्वानि पुरा वदात्यवरण पित्रा ॥ २ ॥

2. *Nāhaṁ tantuṁ na vi jānāmyotuṁ na yaṁ vayan̥ti samare'tamānāḥ. Kasya svit putra iha vaktvāni paro vadātyavareṇa pitrā.*

I know not the warp nor the woof of the web of life. Nor do I know the design of the web which the weavers weave together in their constant concourse of nights and days. Whose son here or far off, pure and purifying, could say what ought to be said by virtue of the father, or teacher or the supreme teacher at the closest? Who knows?

स इत्तन्तुं स वि जानात्यातुं स वक्त्वान्यृतुथा वदाति । य ई चिकेतदमृतस्य गापा अवश्चरन्पुरा अन्यन् पश्यन् ॥ ३ ॥

3. *Sa it tantuṁ sa vi jānātyotuṁ sa vaktvānyṛtuthā vadāti. Ya īm ciketadamṛtasya gopā avaścaraṇ paro anyena paśyan.*

He surely knows the warp, he knows the woof, he speaks of what ought to be spoken according to the season and the circumstances, he who knows the flow of the stream of life and time, who is the master and keeper of the eternals, and eternal knowledge, who knows and moves up and down, far and near, seeing the reality by the eye of the other, the supreme lord of eternal light.

अयं हाता पथमः पश्यन्तममिदं ज्यातिरमृतं मत्येषु ।

अयं स जज्ञ ध्रुव आ निषत्ता मत्यस्तन्वा इ वधमानः ॥ ४ ॥

4. *Ayaṁ hotā prathamah paśyatemamidaṁ jyotiramṛtaṁ martyeṣu. Ayaṁ sa jajñe dhruva ā niṣatto'martyastanvā vardhamānaḥ.*

This supreme lord is the prime yajaka, giver and receiver. See and know this immortal light among the mortals. And this is that other, the individual soul, unshaken, immovable, firmly seated in the personality, immortal, growing in knowledge and vision and the body in which it is born.

ध्रुवं ज्यातिनिहितं दृश्य कं मना जविष्ठं पतयत्स्वन्तः । विश्वं
दवाः समनसः सकृता एकं कर्तुमभि वि यन्ति साधु ॥ ५ ॥

5. *Dhruvaṁ jyotirnihitaṁ dṛśaye kaṁ mano javiṣṭhaṁ patayatsvantaḥ. Viśve devāḥ samanaśaḥ saketaḥ ekaṁ kratumabhi vi yanti sādhu.*

In order that the individual soul may see the one immovable blissful divine light enshrined in the cave of the heart, there is the mind, fastest of psychic faculties in the personality of all those who direct themselves to the one centre. All the organs of perception, in fact all the illuminative elements of nature, all of equal competence, united together and in unison with the mind efficiently move toward the individual soul.

वि म कणा पतयता वि च ण्वी३ दं ज्यातिहृदय आहितं
यत । वि म मनश्चरति दूरार्धीः किं स्विद्ध यामि किमु नू
मनिष्य ॥ ६ ॥

6. *Vi me karṇā patayato vi cakṣurvīdaṁ jyotirhṛdaya āhitaṁ yat. Vi me manaścarati dūra ādhīḥ kiṁ svid vakṣyāmi kimu nū maniṣye.*

My ears, as I feel impelled to have a vision of

the inner light of divinity, my eyes, the light of the spirit enshrined in the heart, my mind which connects with far off things, all move to help me see the light of divinity within me. What at all shall I say more? What shall I think more?

विश्वं द्वा अ॒नम॑स्यन्भि॒याना॑स्त्वाम॒ग्न तम॑सि त॒स्थिवा॑ंसम ।
व॒श्वा॒नर॑' वतू॒तय॑ ना म॒त्या वतू॒तय॑ नः ॥ ७ ॥

7. *Viśve devā anamasyan bhiyānāstvāmagne tamasi tashivāmsam. Vaiśvānaro'vatūtaye no'martyo'-vatūtaye nah.*

Agni, light of life, life of the universe abiding at the centre of darkness and mystery of existence, all divinities of nature and humanity with all their sense and power bow to you in awe. We pray may Vaishvanara, immortal light of the soul and the universe, protect us for safety, security and well being, protect us for peace and progress.

Mandala 6/Sukta 10

Agni Devata, Bharadvaja Barhaspatya Rshi

पु॒रा व' म॒न्दं दि॒व्यं सु॒वृत्तिं प॑यति य॒ज्ञ अ॒ग्निम॑ध्व॒र द॑धिध्वम ।
पु॒र उ॒क्थ॑भिः स हि न' वि॒भावा॑ स्वध्व॒रा क॑रति जा॒त-
व॑दाः ॥ १ ॥

1. *Puro vo mandram divyam suvr̥ktiṁ prayati yajñe agnim-adhvare dadhidhvam. Pura ukthebhiḥ sa hi no vibhāvā svadhvarā karati jātavedāḥ.*

In your well-planned and projected programmes of yajnic development free from violence, first and foremost, with right formulae and right process, place

in the fore front Agni, holy fire and leading light, charming presence, brilliant and pure power leading to the right goal by the right path. That power and presence alone, kind and loving, immanent in all that exists, leads holy acts of love and kindness to sure success.

तमु द्युमः पुवणीक हातरग्र अग्निभिमनुष इधानः ।

स्तामं यमस्म ममतव शूषं घृतं न शुचि मतयः पवन्त ॥ २ ॥

2. *Tamu dyumaḥ purvaṇīka hotaragne agnibhir-manuṣa idhānaḥ. Stomaṁ yamasmai mamateva sūṣaṁ ghṛtaṁ na śuci matayaḥ pavante.*

Agni, sagely yajaka brilliant in knowledge and fiery in will and action who inspire people with passion and enthusiasm, pray listen to the song of celebration, powerful as love and pure as ghrta, which wise and thoughtful people sing and sanctify in honour of this holy fire.

पीपाय स श्रवसा मत्येषु या अग्रय ददाश विप उक्थः ।

चित्राभिस्तमूतिभिश्चित्रश चिवजस्य साता गामता दधाति ॥ ३ ॥

3. *Pīpāya sa śravasā martyeṣu yo agnaye dadāśa vipra ukthaiḥ. Citrābhis-tamūtibhiścitraśocir-vrajasya sātā gomato dadhāti.*

That sagely scholar thrives among mortals with honour and excellence who serves and advances the holy fire with songs of praise and holy materials. And Agni too, commanding marvellous light and flames, blesses him with wonderful forms of protection and advances him on the paths of progress with plenty of wealth, land, cows and gifts of knowledge and

enlightenment.

आ यः प॒पा जा॒य॒मा॒न उ॒वी दू॒र॒दृ॒शा भ॒ासा कृ॒ष्णाध्वा ।
अध॑ ब॒हु चि॒त्त॒म॒ ऊ॒म्या॒यास्ति॒रः शा॒चिषा॑ ददृ॒श
पाव॑कः ॥ ४ ॥

4. *Ā yaḥ paprau jāyamāna urvī dūredṛśā bhāsā kṛṣṇādhvā. Adha bahu cit tama ūrmyāyās-tiraḥ śociṣā dadṛśe pāvakaḥ.*

As Agni rises and manifests itself like the sun, it is seen from afar and, going over areas of darkness by the paths it makes for itself, it fills the wide spaces of heaven and earth with its light. The light and fire, pure and purifying, thus overcomes the deep darkness of the night with splendour and reveals its glory and the reality of things.

नू न॑श्चि॒त्रं पु॒रु॒वाजा॑भिरू॒ती अ॒ग्न॑ र॒यिं म॒घव॑द्भ्यश्च ध॒हि ।
य रा॒ध॒सा श्रव॑सा॒ चात्य॑न्यान्त्सु॒वीय॑भिश्चा॒भि स॒न्ति
जना॑न ॥ ५ ॥

5. *Nū naścitraṁ puruvājābhirūtī agne rayim magha-vadbhyaśca dhehi. Ye rādhasā śravasā cātyanyān tsuvīryebhiścābhi santi janān.*

Agni, leading light of life, for all time with wonderful vigour, power and forces of action in perfect safety and protection, bear and bring abundant wealth and excellence for us and for those leaders of magnificence who stand out before other people by means and materials, honour and fame, courage and fortitude.

इ॒मं य॒ज्ञं च॑न॑ धा अ॒ग्न उ॒श॒न्यं त॑ आ॒सा॒ना जु॑हु॒त ह॒विष्मा॑न ।
भ॒र॒द्वाज॑षु दधिष॒ सुवृ॑क्तिमवी॒वाज॑स्य॒ ग॒र्ध्वस्य॑ सा॒ता ॥ ६ ॥

6. *Imaṁ yajñam cano dhā agna uśan yaṁ ta āsāno juhute haviṣmān. Bharadvājaṣu dadhiṣe suvṛktim-avīrvājasya gadhyasya sātau.*

Agni, leading light of life, loving and anxious for the success of this yajnic programme of development and service, bring holy food, energy and sustenance. You always bless the men of munificence, power and success with glory and excellence. Protect us in the battles for science and energy and the wealth and values of our choice.

वि द्वषांसीनुहि वृधयळां मदम शतहिमाः सुवीराः ॥ ७ ॥

7. *Vi dveṣāṁsīnuhi vardhayelām madema śatahimāḥ suvīrāḥ.*

Agni, leading light of life, drive away hate, jealousy and the enemies. Promote food and energy, protect and replenish the earth and her resources, advance knowledge and holy speech. Bless us that we may be happy and live a hundred years with heroic progeny.

Mandala 6/Sukta 11

Agni Devata, Bharadvaja Barhaspatya Rshi

यजस्व हातरिषिता यजीयानग्र बाध' मरुतां न पर्युक्ति ।
आ न' मित्रावरुणा नासत्या द्यावा हात्राय पृथिवी
ववृत्याः ॥ १ ॥

1. *Yajasva hotariṣito yajīyānagne bādho marutām na prayukti. Ā no mitrāvaruṇā nāsatyā dyāvā hotrāya pṛthivī vavṛtyāḥ.*

Keep the fire of yajna burning, O yajaka, loved,

inspired and invoked, leading light of life most reverential, bulwark of defence and protection like the force and freshness of winds for the unity and engagement of the people in common causes of creation and development. Bring up for us Mitra and Varuna, powers of love and friendship, judgement and protection, the Ashvins ever true, heaven and earth, keep them on ever active together for the advancement of our yajnic endeavours.

त्वं हाता म॒न्दत॑मा ना अ॒धुग॒न्तद्वा वि॒दथा॑ म॒त्येषु॑ ।

पा॒व॒क॒या जु॒ह्वा॑३ व॒ह्नि॒रा॒सा ग्र॒ यज॑स्व त॒न्वं॑१ तव॒ स्वाम॑ ॥ २ ॥

2. *Tvaṁ hotā mandratamo no adhrugantardevo vidathā martyeṣu. Pāvakayā juhvā vahnirāsā 'gne yajasva tanvaṁ tava svām.*

Agni, you are our leading light of yajna, charming and blissful, free from jealousy among mortals, radiant and generous creator giver in our yajnic endeavours, harbinger of wealth by the purifying flames of fire with havis offered with the holy ladle of ghrta and catalysed to fragrance. O lord of us all, develop your own self of radiant fire and develop the social structure of order.

ध॒न्या॑ चि॒द्धि॒ त्व धि॑षणा॒ वष्टि॑ प॒ द्वाञ्ज॑न्म॒ गृण॑त॒ यज॑ध्य ।

व॒पि॒ष्टा अ॒ङ्गि॒रसा॑ य॒द्ध वि॒षा म॑धु॒ च्छ॒न्दा भ॑न॒ति र॒भ
इ॒ष्टा ॥ ३ ॥

3. *Dhanyā ciddhi tve dhiṣaṇā vaṣṭi pra devāñjanma grṇate yajadhyai. Vepiṣṭho aṅgirasāṁ yaddha vipro madhucchando bhanati rebha iṣṭau.*

Blessed is the mind and intelligence in pursuit

of life's wealth and grace which concentrates on you, Agni, for the celebrant soul to realise the manifestations of Divinity when the devotee, most vibrant sage among the Angirasa, wise saints and scholars, sings as a poet in ecstasy for the cherished attainment.

अदिद्युतस्वपाका विभावा ग्र यजस्व रादसी उरूची । आयुं
न यं नमसा रातहव्या अञ्जन्ति सुपयसं पञ्च जनाः ॥ ४ ॥

4. *Adidyutat svapāko vibhāvā'gne yajasva rodasī urūcī. Āyurṇ na yaṁ namasā rātahavyā añjanti suprayasaṁ pañca janāḥ.*

O Brilliant, self-refulgent, glorious power of noble action, Agni, leading light of the world, rise over the wide earth and heaven. All the five classes of people bearing sacred offerings honour and celebrate you with submission and homage as abundant giver of life's blessings, indeed as the very spirit of life. O man, rise and join the Spirit omnipresent.

वृञ्ज ह य मसा बहिरग्नावयामि स्तुग्धृतवती सुवृक्तिः ।
अम्यं सद्म सदने पृथिव्या अश्रायि यज्ञः सूय न
च ॥ ५ ॥

5. *Vṛñje ha yannamasā barhiragnāvayāmi srugghṛ-tavatī suvrkṭiḥ. Amyakṣi sadma sadane pṛthivyā aśrāyi yajñah surye na cakṣuḥ.*

Surely when the grass is gathered with reverence, the ladle overflowing with ghrta is raised over the fire with sacred hymns, the vedi is firmly settled on the ground, then the yajna is accomplished on the earth as the eye is established in the sun (from birth to death with the last rites).

द॒श॒स्या नः॑ पु॒व॒णीक॑ हा॒तद॒व॒भि॒र॒ग्र अ॒ग्नि॒भि॒रि॒ध्ना॒नः ।

रा॒यः सू॒ना स॒ह॒सा वा॒व॒सा॒ना अ॒ति॒ स्र॒स॒म वृ॒ज॒नं ना॒हः ॥ ६ ॥

6. *Daśasyā naḥ purvaṇīka hotardevebhiragne agnibhiridhānaḥ. Rāyaḥ sūno sahaso vāvasānā ati srasema vṛjanam nāṇhaḥ.*

Agni, leading light of life, shining in infinite manifestations, cosmic yajaka and giver of fragrance, blazing with divine flames of fire, omnipotent generator of strength, bestow on us wealths of existence so that, blest with the light of Divinity, we may complete our life's journey and avoid the paths of sin.

Mandala 6/Sukta 12

Agni Devata, Bharadvaja Barhaspatya Rshi

म॒ध्य॒ हा॒ता दुरा॑ण॒ ब॒हि॒षा रा॒ळ॒ग्नि॒स्ता॒द॒स्य॒ रा॒द॒सी य॒ज॒ध्य॒ ।
अ॒यं स॒ सू॒नुः स॒ह॒स॒ ऋ॒तावा॑ दू॒रात्सू॒या न॒ शा॒चि॒षा
त॒तान॑ ॥ १ ॥

1. *Madhye hotā duroṇe barhiṣo rāḷagnistodasya rodasī yajadhyai. Ayaṁ sa sūnuḥ sahasa ṛtāvā dūrāt sūryo na śociṣā tatāna.*

Agni, ruling light of the world, cosmic yajaka in the midst of the yajnic house of space, radiates as light of the sun to join the heaven and earth together. So does this yajaka, child of courage and forbearance, observing the laws of truth and yajna in the midst of the house of yajna, shine from afar like the sun and extends over earth and heaven (with the fragrance of fire).

आ य॒स्मि॒न्त्व॒ स्व॒र्पाक॑ य॒ज॒त्र य॒ दा॒ज॒न्त्स॒व॒ता॒त॒व॒ नु॒ द्याः॑ ।
त्रि॒ष॒ध॒स्थ॒स्त॒त॒रु॒षा न॒ ज॒ह॑ ह॒व्या म॒घा॒नि मा॒नु॒षा य॒ज॒ध्य॒ ॥ २ ॥

2. *Ā yasmin tve svapāke yajatra yakṣad rājant-sarvatāteva nu dyauḥ. Trīṣadhasastataruṣo na janho havyā maghāni mānuṣā yajadhyai.*

Agni, adorable self-refulgent ruling power of life and yajna, let the light of the sun join your radiance as in yajna for universal good so that the light pervasive in heaven, firmament and earth like a dynamic saving power of vitality may create and develop means and materials for wealth and prosperity, honour and excellence for humanity.

तजिष्ठ॑ यस्या॑र॒तिव॑न॒राट॑ त॒दा अध्व॑ ॥ वृ॒ध॒साना॑ अ॒द्यात॑ ।
अ॒द्या॒घा न॑ द॒विता॑ च॒तति॑ त्म॒म॒त्या व॒त्र आ॑र्षधीषु ॥ ३ ॥

3. *Tejiṣṭhā yasyāratirvanerāṭ todo adhvan na vṛdhasāno adyaut. Adrogho na dravitā cetati tma-nnamartyo'vartra oṣadhīṣu.*

Agni, whose brilliant pervasiveness blazing in the rays of the sun and shining over the forests radiates advancing on its path like the sun in orbit, manifests by its self-refulgence in herbs and trees as a power free from hate and jealousy, a presence indispensable and inevitable, dynamic and imperishable.

सा॒स्माक॑भि॒र॒तरी॑ न॒ शू॒ष॒र॒ग्निः॑ ष्ट॒व॒ द॒म॒ आ जा॒तव॑दाः ।
द॒व॑ ॥ व॒न्व॒न क॑त्वा॒ नावा॑स्त्रः पि॒तव॑ जा॒र्या॑यि॒ य॒ज्ञः ॥ ४ ॥

4. *Sāsmākebhiretarī na śūṣairagniḥ ṣṭave dama ā jātavedāḥ. Drvanno vanvan kratvā nārvosrah piteva jārayāyi yajñaiḥ.*

That refulgent ruling power of the world, Agni, knows and resides with all that exists and it is honoured and celebrated in our welcome homes by us with all

our strength and enthusiasm. Manifest even in the simplest forms and in wood and forests, loving, noble by intelligence and holy action, Agni is honoured with homage and yajnas as father, celebrated like a tempestuous power and loved like the light of dawn.

अध॑ स्मास्य॒ पनय॑न्ति॒ भासा॒ वृथा॒ यत्त॒ दिनु॑याति॒ पृथ्वी॑म ।
स॒द्या यः स्प॒न्दा वि॑षिता॒ धवी॑यानृणा॒ न ता॒युरति॑ धन्वा॒
राट॑ ॥ ५ ॥

5. *Adha smāsyā panayanti bhāso vṛthā yat takṣadanuyāti prthvīm. Sadyo yaḥ spandro viṣito dhavīyānrṇo na tāyurati dhanvā rāṭ.*

And then people admire and celebrate its light and splendour which it releases, refines and intensifies into forms as it goes along on way by the earth, which power whoever knows, always and instantly radiating, flowing, pervading, flying, moving and shaking like flood and storm, the man becomes brilliant with knowledge and shines with the power of superior arms and armaments.

स त्वं न॑ अ॒वि॒दाया॒ विश्व॑भिरग्न॒ अ॒ग्नि॑भिरि॒धानः॑ ।
व॒षि रा॒या वि॒यासि॑ दु॒च्छुना॒ मद॑म॒ श॒तहि॑माः सु॒वीराः॑ ॥ ६ ॥

6. *Sa tvam no arvan nidāyā viśvebhiragne agnibhiridhānaḥ. Veṣi rāyo vi yāsi ducchunā madema śatahimāḥ suvīrāḥ.*

Agni, ruling light of the world, instant dynamic and omnipresent power burning with all kinds of light and fire, protect us from reproach, create and bring us wealth, honour and excellence, ward off and destroy hate, enmity and evil, and let us all enjoy and celebrate

a full hundred years of life in the company of brave children and heroic warriors of the earth.

Mandala 6/Sukta 13

Agni Devata, Bharadvaja Barhaspatya Rshi

त्वद्विश्वा सुभग साभगान्यग्र वि यन्ति वनिना न वयाः ।

श्रुष्टी रयिवाज' वृत्रतूय' दिवा वृष्टिरीड्य' रीतिरपाम ॥ १ ॥

1. *Tvad viśvā subhaga saubhagānyagne vi yanti vanino na vayāḥ. Śruṣṭī rayirvājo vṛtratūrye divo vṛṣṭirīḍyo rītirapām.*

Agni, ruling light of life, lord of good fortune, honour and excellence of the world, from you arise and grow all riches, honours and graces of life like branches of the tree growing and extending from the same one root. Sure and beneficent wealth, strength and spirit to break the demon of darkness, thunder for the cloud and rain from the skies, glorious showers of the waters of life and the adorable flow of holy action, all these too arise and expand from you alone.

त्वं भग' नु आ हि रत्नमिष परिज्मव तयसि दस्मवचाः ।

अग्र' मित्रा न बृहत ऋतस्या सि' त्ता वामस्य दव भूरः ॥ २ ॥

2. *Tvaṁ bhago na ā hi ratnamiṣe parijmeva kṣayasi dasmavarcaḥ. Agne mitro na brahata ṛtasyā-'si kṣattā vāmasya deva bhūreḥ.*

Agni, leading light of the world, like a magnanimous master, you bestow upon us cherished jewel wealths of the world. Power of extra ordinary deeds of glory, you move and abide everywhere like

the circumambient wind, omnipresent. O refulgent and generous friend of the world like the sun, you are the light and path-maker for our pursuit of the highest and widest paths of universal truth and life's onward flow, and you are the gracious dispenser of the fruits of human action.

स सत्पतिः शर्वसा हन्ति वृत्रमग्र विपा वि पुणभति वाजम ।
यं त्वं पचत ऋतजात राया सजाषा नप्रापां हिनाषि ॥ ३ ॥

3. *Sa saptatiḥ śavasā hanti vṛtramagne vipro vi paṇerbharti vājam. Yaṁ tvaṁ praceta ṛtajāta rāyā sajoṣā naptrāpāṁ hinoṣi.*

Agni, leading light of life, only that wise and vibrant sage, observer, protector and promoter of truth and the paths of truth, destroys the evil and darkness of the world with strength and courage, and only he commands the knowledge and power of a worthy leader whom you, O lord omniscient and omnipresent in the world of truth, call, inspire and bless with wealth and fire for action and success, and whom you accept as your own.

यस्त सूना सहसा गीभिरुक्थयज्ञमता निशितिं वद्यानट ।
विश्वं स देव पति वारमग्र धत्त धान्यं पत्यत वसव्यः ॥ ४ ॥

4. *Yaste sūno sahaso gīrbhirukthairyajñairmarto niśitiṁ vedyānaṭ. Viśvaṁ sa deva prati vāramagne dhatte dhānyaṁ patyate vasavyaiḥ.*

Agni, O child of omnipotence and maker of the brave, generous and brilliant ruler of the world, whoever is the mortal who with songs of praise and prayer and noble yajnic deeds receives by the vedi, seat of yajna,

his focus and favour for action, he abounds in cherished gifts of life and commands the wealth and power of the world with all treasure sources of prosperity.

ता नृभ्य आ साश्रवसा सुवीरा ग्रं सूना सहसः पुष्यस धाः ।
कृणाषि यच्छवसा भूरि पश्वा वया वृकायारय
जसुरय ॥ ५ ॥

5. *Tā nṛbhya ā sauśravasā suvīrā'gne sūno sahasaḥ
puṣyase dhāḥ. Kṛṇoṣi yacchavasā bhūri paśvo
vayo vṛkāyāraye jasuraye.*

Agni, leader and ruler of the world, creator of strength, courage and forbearance, bear and bring those renowned acts of enlightenment and brave heroes and that abundant food and nourishment, cattle wealth, health and age which you create with your strength and power for sustenance and support of the people and weaker sections of the community and in defence against the wolfish thieves and violent enemies.

वद्मा सूना सहसा ना विहाया अग्रं ताकं तनयं वाजि न'
दाः । विश्वाभिगीभिरभि पूतिमश्यां मदम शतहिमाः
सुवीराः ॥ ६ ॥

6. *Vadmā sūno sahaso no vihāyā agne tokam
tanayaṁ vāji no dāḥ. Viśvābhir-gīrbhir-abhi
pūrtima-śyām madema śatahimāḥ suvīrāḥ.*

Agni, leading light of the world, creator and giver of strength and forbearance, great and eminently enlightened leader, speak to us of truth and knowledge. Lead us to have brave progressive children, grand children and heroic warriors. Let us have complete happiness and fulfilment with all our songs of praise

and prayer and let us enjoy life for a full hundred years in the company of our brave children.

Mandala 6/Sukta 14

Agni Devata, Bharadvaja Barhaspatya Rshi

अ॒ग्रा या म॒त्या दु॒वा धि॒यं जु॒जाष॑ धी॒तिभिः॑ ।

भ॒स॒ ऽ ऽ ष॒ प॒ पृ॒व्य॒ इषं॑ वु॒री॒ताव॑स ॥ १ ॥

1. *Agnā yo martyo duvo dhiyaṁ jujoṣa dhītibhiḥ.*
Bhasannu ṣa pra pūrva iṣaṁ vurītāvase.

The mortal who dedicates his faith and worship, reason and intelligence with all his thoughts and intentions, devotion and prayers to Agni, light and fire of life, surely shines as first and foremost in excellence, blest with food and energy, knowledge and enlightenment for all round protection and progress.

अ॒ग्निरि॒द्धि प॑च॒ता अ॒ग्निर॒व॒धस्त॑म॒ ऋषिः॑ ।

अ॒ग्निं ह॑ ता॒रमी॒ळत॑ य॒ज्ञषु॑ म॒नुष॑ वि॒शः॑ ॥ २ ॥

2. *Agniriddhi pracetā agnirvedhastama ṛṣiḥ.*
Agniṁ hotāramīḷate yajñeṣu manuṣo viśaḥ.

Agni is enlightened and giver of enlightenment, wisest and most worshipful, a seer of ultimate reality and revelation. Thoughtful people honour and adore Agni, high priest of cosmic yajna and giver of all blessings, in their yajnic acts of creation and development.

ना॒ना ह्य॑ग्र॒ वस॑ स्प॒धन्त॑ रा॒य अ॒यः॑ ।

तू॒वन्ता॑ द॒स्युमा॑यव॒ वतः॑ सी॒ न्ता अ॒व॒तम॑ ॥ ३ ॥

3. *Nānā hyagne'vase spardhante rāyo ayaḥ.*
Tūrvanto dasyumāyavo vrataiḥ sīkṣanto avratam.

Successful people in the socio-economic field vie with each other in various ways for protection and progress, overcoming anti-social elements for the purpose of challenging and defeating the unprincipled by their ways of discipline.

अ॒ग्निर॒प्सामृ॑ती॒षहं वी॒रं द॑दाति॒ सत्प॑तिम् ।

यस्य॒ त्रस॑न्ति॒ शर्व॑सः॒ संचि॑ । श॒त्रवा॒ भि॒या ॥ ४ ॥

4. *Agnirapsāmṛtīṣaḥaṁ vīraṁ dadāti satpatim.*
Yasya trasanti śavasaḥ samcakṣi śatravo bhiyā.

Agni blesses and makes way for the rise and advancement of the brave man of action who challenges and conquers the attacks of evil and protects and promotes the good life of truth, because in the face of his courage and valour the enemies shake with fear and flee.

अ॒ग्नि॒हि वि॒द्यना॑ नि॒दा द॒वा म॑त॒मु॒रुष्य॑ति ।

स॒हावा॒ यस्या॑वृ॒ता र॒यिवा॑ज॒ष्ववृ॑तः ॥ ५ ॥

5. *Agnirhi vidmanā nido devo martamuruṣyati.*
Sahāvā yasyāvṛto rayirvājeṣvavṛtaḥ.

Agni, generous and brilliant leader, for sure, with his knowledge and power protects mortals from hate, jealousy and enmity. He is an open and spontaneous protector, and whoever the man he protects, his wealth and honour is safe, open and unchallengeable in the battles of life.

अ॒च्छ॑ ना मि॒त्रम॑हा द॒व द॒वान॑ग्र॒वाचः॑ सु॒म॒तिं रा॑द॒स्याः ।

वी॒हि स्व॒स्तिं सु॒तिं दि॒वा नृ॑न्दि॒षा अ॑हांसि

दु॒रि॒ता त॑र॒म ता॑ त॑र॒म त॑वाव॒सा त॑र॒म

॥ ६ ॥

6. *Acchā no mitramaho deva devānagne vocaḥ
sumatiṁ rodasyoḥ. Vīhi svastiṁ suksitiṁ divo nṛṇ
dviṣo aṇhāṁsi duriṭā tarema tā tarema tavāvasā
tarema.*

Agni, leading light of life, generous and refulgent lord, greatest friend adorable, speak to us well, specially to men of brilliance and the people who love to know of the knowledge of heaven and earth, and of the three fires of earth, firmament and the solar sphere: fire, wind, and electricity and light. Bring us the good life of truth and all round well-being and a happy home for peaceful living. Help us get over jealousy, sin and crime and evil conduct, help us get over malignity, reproach and enmity, protect us, save us and let us cross over the seas of life by your grace.

Mandala 6/Sukta 15

*Agni Devata, Bharadvaja Barhaspatya or Vitahavya
Angirasa Rshi*

इममू षू वा अतिथिमुषबुधं विश्वासां विशां पतिमृज्जस
गिरा । वतीहिवा जनुषा कच्चिदा शुचिज्याक्चिदत्ति गभा
यदच्युतम ॥ १ ॥

1. *Imamū ṣu vo atithim-uṣarbudhaṁ viśvāsāṁ viśāṁ
patim-ṛñjase gīrā. Veṭid divo januṣā kaccidā
śucirjyok cidatti garbho yadacyutam.*

O sage and scholar, this holy guest of yours visiting and waking you up at dawn, guardian and sustainer of all people of the world, you honour and adore with sacred words of song. He comes from the heaven of light, is wholly pure and immaculate by nature

and, subsisting in the earth and everywhere, constantly consumes what never perishes, never decreases.

मि॒त्रं न॒ यं सु॒धितं॑ भृ॒गवा द॒धुव॑न॒स्पता॒वीड्य॑मू॒ध्वश॑ चिष॒म ।
स त्वं सु॒पी॑ता वी॒तह॑व्य अ॒द्भु॒त प॑श॒स्तिभि॑म॒हय॑स
दि॒वदि॑व ॥ २ ॥

2. *Mitraṁ na yaṁ sudhitam bhṛgavo dadhur-vana-
spatāvīḍyamūrdhvaśociṣam. Sa tvāṁ supṛīto
vītahavye adbhuta praśastibhirmahayase
divedive.*

Agni whom the wise ones discover in sun rays and generate in arani wood is firm, well placed, sweet as nectar and adorable. As such, O leading light of marvellous knowledge, kind as a friend and rising high in flames of fire and light of life, ever pleased with the supplicant, you are honoured and exalted with holy songs of celebration day by day by the devotees.

स त्वं द॒ स्या॒वृ॒का वृ॒धा भू॒र॒यः प॑र॒स्यान्त॑र॒स्य॒ तरु॑षः ।
रा॒यः सू॒ना स॒हसा॑ म॒त्य॒ष्वा छ॒दिय॑च्छ वी॒तह॑व्याय स॒पथ॑'
भ॒रद्वा॑जाय स॒पथः॑ ॥ ३ ॥

3. *Sa tvāṁ dakṣasyāvṛko vṛdho bhūraryaḥ para-
syāntarasya taruṣaḥ. Rāyaḥ sūno sahaso
martyeṣvā chardiryaccha vītahavyāya sapratho
bharadvājāya saprathaḥ.*

Agni, child of omnipotence, leading light and giver of strength and courage, loving ruler free from jealousy and grabbing cruelty, be promoter of the efficient and the expert, be the master of external, internal and victorious power and honour, bring settlement, peace and comfort for the people, rise in

expansion for the giver and receiver of yajnic creations, and honour the man of science and technology with recognition and advancement.

द्यु॒ता॒नं वा॒ अ॒ति॒थिं॒ स्व॒र्णर॒म॒ग्निं॒ हा॒ता॒रं॒ म॒नु॒षः॒ स्व॒ध्व॒रम॒ ।
वि॒पं न द्यु॒ । व॒च॒सं सु॒वृ॒त्तिभि॒हव्य॒वा॒ह॒म॒र॒तिं॒ द॒वमृ॑ज्जस ॥ ४ ॥

4. *Dyutānaṁ vo atithiṁ svarṇaram-agniṁ hotāraṁ manuṣaḥ svadhvaram. Vipraṁ na dyukṣavacasam suvr̥ktibhir-havyavāham-aratiṁ devam-r̥ñjase.*

Honour and felicitate with songs of praise and place of eminence the radiant Agni, leading light and pioneer, dear as an honoured guest, harbinger of peace and joy, holy organiser and creative high priest of the joint programmes of humanity, like a vibrant sage and scholar, speaker of heavenly words, giver and carrier of yajnic materials of fragrance and wealth of honour and above all a beacon of light for advancement.

पा॒व॒क॒या॒ य॒श्चि॒तय॑न्त्या कृ॒पा । त॒म॒नु॒रु॒च उ॒ष॒सा॒ न भ॒ानु॒ना॒ ।
तू॒व । या॒म॒ । त॒श॒स्य॒ नू॒ र॒ण॒ आ॒ या॒ घृ॒ण॒ न त॑तृ॒षा॒णा
अ॒जरः॑ ॥ ५ ॥

5. *Pāvakayā yaścitayantyā kṛpā kṣāman ruruca uṣaso na bhānunā. Tūrvan na yāmannetaśasya nū raṇa ā yo ghr̥ṇe na tatṛṣāṇo ajaraḥ.*

Free from age and decay, Agni, with purifying splendour of enlightenment, shines over the earth like the dawns with light at break of day, rushing and overpowering darkness like a war hero on course in battle, thirsting for victory in its blaze.

अ॒ग्निम॑ग्निं वः स॒मिधा॑ दुवस्यत पि॒यंपि॑यं वा अति॒थिं
गृ॒णी॒षणि॑ । उप॑ वा गी॒भिर॑मृतं विवासत द्वा द्वाषु वन॑त
हि वा॒र्यं॑ द्वा द्वाषु वन॑त हि ना दुवः ॥ ६ ॥

6. *Agnimagnim vaḥ samidhā duvasyata priyaṁ-
priyaṁ vo atithim grṇīṣaṇi. Upa vo gīrbhiramṛ-
taṁ vivāsata devo deveṣu vanate hi vāryaṁ devo
deveṣu vanate hi no duvaḥ.*

In the daily business and holy observances of life, honour and serve Agni regularly day by day with offers of fuel and fragrant food. Agni is dear and dearer, welcome as a learned visitor worthy of honour and felicitation. Serve and exalt imperishable Agni with words of faith and reverence. Refulgent Agni vests brilliant divinities of nature and eminent scholars with valuable wealth and knowledge and blesses us with cherished gifts of life.

समि॑द्धम॒ग्निं स॒मिधा॑ गि॒रा गृ॑ण शुचिं पाव॒कं पु॒रा अ॑ध्व॒र
ध्रु॒वम॑ । वि॒पुं हा॒तारं॑ पु॒रु॒वार॑म॒दुहं॑ क॒विं सु॒म्नरी॑मह जा॒त-
व॑दसम ॥ ७ ॥

7. *Samiddhamagnim samidhā girā grṇe śuciṁ
pāvakaṁ puro adhware dhruvam. Vipraṁ
hotāraṁ puruvāramadruhaṁ kaviṁ sumnairīm-
ahe jātavedasam.*

I glorify the lighted fire, pure and purifying power, firm and foremost in holy works of love and non-violent development. In our state of peace and comfort, we celebrate and pray to the vibrant light giver of gifts, universally admired, free from jealousy, poetic creator, all knowing and present in all that exists.

त्वां दूतमग्न अमृतं युगयुग हव्यवाहं दधिर पायुमीड्यम ।
दुवासश्च मतासश्च जागृविं विभुं विश्वपतिं नमसा नि
षदिर ॥ ८ ॥

8. *Tvām dūtamagne amṛtaṁ yugeyuge havyavāhaṁ dadhire pāyumīḍyam. Devāsaśca martāsaśca jāgrviṁ vibhuṁ viśpatiṁ namasā ni ṣedire.*

Agni, life of life, light of existence, brilliant saints and sages and ordinary mortals too for ages and ages have meditated on you, light divine, with homage and self-surrender and found their haven and home in your presence, O lord disseminator of fragrance, receiver of homage and giver of grace, immortal, protector, adorable, ever awake, infinite, ruler and sustainer of humanity.

विभूषाग्न उभयाँ अनु व्रता दूता दुवानां रजसी समीयस ।
यत् धीतिं सुमतिमावृणीमह धं स्मा नस्त्रिवरूथः शिवा
भव ॥ ९ ॥

9. *Vibhūṣannagna ubhayāṅṇ anu vratā dūto devā-nām rajasī samīyase. Yat te dhītiṁ sumati-māvṛṇīmahe'dha smā nastrivarūthaḥ śivo bhava.*

Agni, lord beatific, purifying fire, gracious to both wise and innocent according to your eternal law, self-refulgent light giver for the brilliant and generous, you pervade heaven and earth with your saving presence. As we meditate on your holy light and vision of knowledge, in consequence by your grace be kind and good to us, O lord of three worlds, omnipresent, omniscient and omnificent.

तं सुपतीकं सुदृशं स्वञ्चमविद्वांसा विदुष्टरं सपम ।
 स यं द्विश्वा वयुनानि विद्वान्प हव्यमग्निर्मृतषु
 वाचत ॥ १० ॥

10. *Taṁ supratīkaṁ sudṛśaṁ svañcamavidvāṁso
 viduṣṭaraṁ sapema. Sa yakṣad viśvā vayunāni
 vidvān pra havyam-agnir-amṛteṣu vocat.*

We, people of limited knowledge, honour, adore and worship Agni, lord of glorious flames of action, of beatific vision, gracious wielder of the universe, lord almighty over all. May he, Agni, omniscient presence in all knowable objects and laws of existence, bless us and reveal to us, immortal souls, all that ought to be known.

तमग्र पास्युत तं पिपषि यस्तु आनट कवय शूर धीतिम ।
 यज्ञस्य वा निशितिं वादितिं वा तमितृणाम् । शर्वसात
 राया ॥ ११ ॥

11. *Tamagne pāsyuta taṁ piparṣi yasta ānaṭ kavaye
 sūra dhītim. yajñasya vā niṣitim voditim vā
 tamit ṛṇakṣi śavasota rāyā.*

Agni, lord of light and grace, him you protect and promote with fulfilment who dedicates his thought and action to you and meditates on you, lord omnipotent of universal vision and poetic creation. And whoever offers you rising flames of yajna and progressive action, you shower him with wealth, power, honour and courage.

त्वमग्र वनुष्यता नि पाहि त्वमु नः सहसाव । वद्यात । सं त्वा
 ध्वस्मन्वदभ्यतु पाथः सं रयिः स्पृहयाय्यः सहस्री ॥ १२ ॥

12. *Tvamagne vanuṣyato ni pāhi tvamu naḥ sahasā-vannavadyāt. Saṁ tvā dhvasmanvadabhyetu pāthah saṁ rayiḥ sprhayāyyaḥ sahasrī.*

Agni, lord of force and forbearance, we pray, you protect us, the devotees, against the violent and the malignant.

May food and water free from negativity, mighty powerful against the violent come to you. May cherished wealth and power of a hundred and thousandfold efficacy come to you.

अग्निहाता गृहपतिः स राजा विश्वा वद् जनिमा जातवदाः ।
द्वानामुत या मत्यानां यजिष्ठः स प यजतामृतावा ॥ १३ ॥

13. *Agnirhotā gr̥hapatih sa rājā viśvā veda janimā jātavedāḥ. Devānāmuta yo martyānām yajiṣṭhaḥ sa pra yajatāmṛtāvā.*

Agni is the cosmic highpriest of the dynamics of existence, lord protector of the house of life, ruler omniscient and omnipresent of all that is, and he knows the origin of all that comes into existence. He is the most adorable lord of the bounties of nature and of mortal humanity. May he, lord of truth and law, accept us as participants of cosmic yajna and carry on the yajna of creativity for us.

अग्न यदद्य विशा अध्वरस्य हातुः पार्वकशाच वष्टं हियज्वा ।
ऋता यजासि महिना वि यद्ब्रूहव्या वह यविष्ठ या त
अद्य ॥ १४ ॥

14. *Agne yadadya viśo adhvarasya hotaḥ pāvakaśoce veṣṭvaṁ hi yajvā. Ṛtā yajāsi mahinā vi yad bhūrhavyā vaha yaviṣṭha yā te adya.*

Agni, lord of light and fire of purity, high priest of cosmic yajna, receiver and giver of fragrance of the people's non-violent programmes of life, harbinger and overwatcher like a bird of flight, breaker and integrator of natural evolution, you pervade the laws and processes of nature. Let the universe grow ever expansive by your omnipotence and, O youthful spirit of life, bring us today what the noblest gifts of life are for us from you for our progress.

अ॒भि प॒यांसि॒ सु॒धितानि॒ हि ख्या॒ नि त्वा॑ दधी॒त रा॒दसी॒
यज॑ध्य । अवा॑ ना मघव॒न्वाज॑साता॒वग्न॒ विश्वा॑नि दु॒रिता॒
त॑रम् ता त॑रम् तवा॒वसा॒ तर॑म ॥ १५ ॥

15. *Abhi prayāmsi sudhitāni hi khyo ni tvā dadhīta rodasī yajadhyai. Avā no maghavan vājasātā-vagne viśvāni duritā tarema tā tarema tavāvasā tarema.*

Agni, light of life, Maghavan, lord of cosmic glory, you reveal to us, bring us, the daintiest delicacies and strongest powers of life and wield the heaven and earth together to sustain the expansive universe. Protect us in the struggles of life so that we may cross over all evils of the world, cross through all of them, win over all of them by your grace and protection.

अ॒ग्न॒ विश्व॑भिः स्वनी॒क द॒वरू॑णाव॒न्तं प॑थ॒मः सी॒द॒ या॒निम॑ ।
कु॒ला॒यिनं॑ घृ॒तव॑न्तं स॒वि॒त्र य॒ज्ञं न॑य॒ यज॑मानाय सा॒धु ॥ १६ ॥

16. *Agne viśvebhiḥ svanīka devairūrṇāvantam prathamah sīda yonim. Kulāyinaṁ ghṛtavantaṁ savitre yajñaṁ naya yajamānāya sādhu.*

Agni, lord commander of glorious flame and

power, highpriest and foremost yajaka, with brilliant nobilities of nature and humanity, take over this home and sit on this vedi covered with holy grass, the home full of people and prosperity and overflowing with fragrant ghrta, and lead the yajna to a noble end for the yajamana in honour of Savita, lord creator, the cosmic organiser of Nature's yajna.

इममु त्यमथववदुग्निं मन्थन्ति वधसः ।

यमङ्कूयन्तमानय १-मूरं श्याव्याभ्यः ॥ १७ ॥

17. *Imamu tyam-atharvavad-agnim manthanti vedhasaḥ. Yamaṅkūyantam-ānayann-amūram śyāvyābhyah.*

This actual as well as potential vibrant energy of fire and electricity, scholars of nature produce by rotative friction as described in the Atharva science of Veda, the energy which travels in waves and is far reaching and deep penetrative for darkness and things hidden in darkness.

जनिष्वा दववीतय सवताता स्वस्तय । आ दवान्व यमृतां
ऋतावृध' यज्ञं दवषु पिस्पृशः ॥ १८ ॥

18. *Janiṣvā devavītaye sarvatātā svastaye. Ā devān vakṣyamṛtāñ ṛtāvṛdho yajñam deveṣu piṣpṛśaḥ.*

Produce the fire and generate the energy for noble humanity, for universal good and total well being. Bring up the brilliant scholars together, collect generous and imperishable energies of nature which advance the truth of science and glorify the laws of nature, and let the yajna reach the heights of heaven.

व॒यमु॑ त्वा गृहप॑त जनाना॒मग्र॑ अ॒क॒म स॒मिधा॑ बृ॒हन्त॑म ।
अ॒स्थू॒रि ना॒ गाह॑पत्यानि सन्तु ति॒ग्मन॑ न॒स्तज॑सा॒ सं
शि॑शाधि ॥ १९ ॥

19. *Vayamu tvā gṛhapate janānāmagne akarma samaidhā br̥hantam. Asthūri no gārhapatyāni santu tigmena nastejasā saṁ śīśādhi.*

Agni, leading light and power, sustainer of people's homes, we exalt you and develop power and energy higher and higher with knowledge and inputs of fuel so that our multipower transports and domestic needs be fulfilled. O brilliant lord, enlighten us, teach us by your penetrative and far reaching lustre of knowledge and vision.

Mandala 6/Sukta 16

Agni Devata, Bharadvaja Barhaspatya Rshi

त्वम॑ग्र य॒ज्ञानां॑ हा॒ता वि॒श्व॑षां ह॒तः । द॒व॒भि॒मानु॑ष॒ जन॑ ॥ १ ॥

1. *Tvamagne yajñānām hotā viśveṣām hitaḥ. Devebhir-mānuṣe jane.*

Agni, self-refulgent leading light of the universe, you are the chief highpriest of all yajnic developments of nature and of all creative and developmental programmes of humanity for common universal good along with the brilliancies of nature and nobilities of humanity among the human community.

स न॑ म॒न्दा॒भिर॑ध्व॒र जि॒ह्वा॒भिर॑य॒जा म॒हः ।

आ द॒वान्वा॑ ॥ य॒ति॑ च ॥ २ ॥

2. *Sa no mandrābhir-adhvare jihvābhiryajā mahah. Ā devān vakṣi yakṣi ca.*

O lord almighty, with inspiring words of enlightenment and bliss, consecrate our yajna, join us, bring up noble and brilliant divinities and with them make our yajnic programmes fruitful.

वत्था हि वधा अध्वनः पथश्च द्वाञ्जसा ।

अग्रं यज्ञेषु सुकता ॥ ३ ॥

3. *Vetthā hi vedho adhvanaḥ pathaśca devāñjasā.
Agne yajñeṣu sukrato.*

O refulgent lord of knowledge and wisdom, Agni, you are the prime agent of holy action in corporate programmes, you know the highways and byways of existence, and you command the brilliant powers of nature and humanity by your instant moving presence across time and space.

त्वामीळ् अर्धं द्विता भरता वाजिभिः शुनम ।

इज यज्ञेषु यज्ञिर्यम ॥ ४ ॥

4. *Tvāmīḷ adha dvitā bharato vājibhiḥ śunam.
Īje yajñeṣu yajñiryam.*

I worship you, lord both immanent and transcendent, with all my knowledge, power and potential. You are the ordainer and sustainer of life. I pray for your gift of peace and well-being and yearn for your company, adorable lord, in the yajna of corporate action.

त्वमिमा वायां पुरु दिव दासाय सुन्वत ।

भरद्वाजाय दाशुष ॥ ५ ॥

5. *Tvamimā vāryā puru divodāsāya sunvate.
Bharadvājāya dāśuṣe.*

You are the source giver of all these many cherished gifts of life for the enlightened, generous, creative yajaka, master of knowledge, wealth and honour dedicated to social service and charity.

त्वं दूता अमृत्य आ वह्ना दव्यं जनम ।

शृण्वन्विपस्य सुष्टुतिम ॥ ६ ॥

6. *Tvaṁ dūto amartya ā vahā daivyaṁ janam.*
Śṛṇvan viprasya suṣṭutim.

Imperishable harbinger of light and wisdom, like a divine messenger, listen to the praise and prayer of the vibrant sage and scholar and bring up the man of exceptional brilliance who commands the knowledge of nature and Divinity.

त्वामग्न स्वाध्या॑ मतासा दववीतय । यज्ञ॑षु दवमीळत ॥ ७ ॥

7. *Tvāmagne svādhyo martāso devavītaye.*
Yajñeṣu devamīlate.

Agni, leading light of the world, learned mortals worship and adore you, refulgent giver of abundance, in corporate acts of creativity and development for the achievement of divine gifts of success and enlightenment.

तव॒ प य॑ ऽ स॒न्दृश॑मु॒त क॒तुं सु॒दान॑वः ।

वि॒श्वं जु॑षन्त॒ का॒मिनः॑ ॥ ८ ॥

8. *Tava pra yakṣi saṁdṛśamuta kratuṁ sudānavaḥ.*
Viśve juṣanta kāmīnaḥ.

All generous and charitable people inspired with love and desire yearn for a vision of your presence and holy action. O lord, let us have the vision and let us join

all such charitable acts.

त्वं हाता॒ मनु॒हिता॒ वह्नि॒रासा॒ वि॒दुष्ट॑रः ।

अग्र॒ यत् दि॒वा वि॒शः ॥ ९ ॥

9. *Tvaṁ hotā manurhito vahnirāsā viduṣṭarah.*
Agne hakṣi divo viśaḥ.

Agni, leading light of life, ruler of the world, you are the generous performer of the yajna of existence, deeply benevolent to humanity by holy words of wisdom. O lord, bless the loving people with the light and wisdom of heaven, most enlightened as you are.

अग्र॒ आ या॒हि वी॒तय॑ गृणा॒ना ह॒व्यदा॑तय ।

नि हाता॑ सत्सि ब॒हिषि॑ ॥ १० ॥

Agna ā yāhi vītaye gṛṇāno havyadātaye.
Ni hotā satsi barhiṣi.

Come Agni, sung and celebrated, to join our feast of enlightenment, accept our homage to create the gifts of life and yajnic development, and take the honoured seat in the assembly.

तं त्वा॑ सु॒मि॒द्धि॒रङ्गि॒रा घृ॒तन॑ वधयामसि ।

बृ॒हच्छ॑चा यविष्ठय ॥ ११ ॥

Taṁ tvā samidbhiraṅgiro ghr̥tena vardhayām-asi.
Br̥hacchocā yaviṣṭhya.

Angira, breath of life, light of the world, expansive, lustrous pure and most youthful, we honour and exalt you with offers of fuel and ghr̥ta to raise the flames of fire to the heights.

स नः पृथु श्रवाय्यमच्छा दव विवाससि ।

बृहदग्र सुवीयम ॥ १२ ॥

12. *Sa naḥ pṛthu śravāyyamacchā deva vivāsasi.
Bṛhadagne suvīryam.*

Agni, lord of light and lustre, mighty expansive power, you bless us graciously with admirable strength and courage worthy of universal honour and fame.

त्वामग्र पुष्करादध्यथवा निरमन्थत ।

मूर्ध्ना विश्वस्य वाघतः ॥ १३ ॥

13. *Tvāmagne puṣkarādadyathavā niramanthata.
Mūrdhno viśvasya vāghataḥ.*

Agni, light of life, the wise scholar and devotee, Atharva, dedicated to love and non-violence, discovers and churns you out without violence from the highest sphere above the skies which supports and sustains the entire universe.

तमु त्वा दध्यङ्ङृषिः पुत्र इध् अथर्वणः ।

वृत्रहणं पुरन्दरम ॥ १४ ॥

14. *Tamu tvā dadhyaṅṅṛṣiḥ putra īdhe atharvaṇaḥ.
Vṛtrahaṇam puraṇḍaram.*

The seer divining into the meaning of Veda-mantra, who is the child of love and non-violence dedicated to scholarly teachers, lights and develops you, breaker of the clouds and shatterer of the strongholds of darkness.

तमु त्वा पाथ्या वृषा समीध दस्युहन्तमम ।

धनञ्जयं रण रण ॥ १५ ॥

15. *Tamu tvā pāthyō vṛṣā samīdhe dasyuhantamam.
Dhanamjayaṁ raṇeraṇe.*

The bold and generous scholar, leading light of the paths of life, lights and develops you, Agni, destroyer of the darkness of life and winning source of life's wealth in battle after battle for progress and prosperity.

एह्यु षु ब्रवाणि त ग्र इत्थतरा गिरः ।
एभिव'धास इन्दुभिः ॥ १६ ॥

16. *Ehyū ṣu bravāṇi te'gna itthetarā girah.
Ebhivardhāsa indubhiḥ.*

Agni, leading light and pioneer, come, listen, thus do I speak in honour of you, and listen further to higher words, and rise higher with these words sweet and soothing like rays of the moon and exciting as draughts of soma.

यत्र क्व च त मना द ऽ दधस उत्तरम ।
तत्रा सदः कृणवस ॥ १७ ॥

17. *Yatra kva ca te mano dakṣaṁ dadhasa uttaram.
Tatrā sadah kṛṇavase.*

O leading light, where, wherever in fact, is your mind, there you hold your efficiency and identity, and there indeed you create your haven and home.

नहि त पूतम'पिपद्भुव'मानां वसा ।
अथा दुव'वनवस ॥ १८ ॥

18. *Nahi te pūrtamakṣipad bhuvannemānām vaso.
Athā duvo vanavase.*

Never is the perfection, abundance and

fruitfulness of your food and sustenance ever wasted away, instead it increases, O haven and home of life and creator of its sustenance. Hence accept our homage and reverence.

आग्रि॑र॒गामि॑ भार॑ता वृ॒त्रहा पु॑रु॒चत॑नः ।

दि॒व दा॑सस्य॒ सत्प॑तिः ॥ १९ ॥

19. *Āgniragāmi bhārato vṛtrahā purucetanaḥ.*
Divodāsasya satpatiḥ.

Agni, light of life, sustainer of existence, breaker of the clouds of darkness and giver of the bliss of rain, all enlightened and protector of generous enlightened souls, is attained by relentless service, yajna and practice of meditation by the man of universal charity.

स हि॑ वि॒श्वाति॑ पा॒थि॒वा र॒यिं दा॑श॒न्महि॑त्व॒ना ।

व॒न्व त्वा॑ता॒ अस्तृ॑तः ॥ २० ॥

20. *Sa hi viśvāti pārthivā rayim dāśan-mhitvanā.*
Vanvannavāto astrtaḥ.

That Agni, light of the world, all loving, destroying all evil, unassailable, unshaken, bestows upon us all the wealth, honour and excellence of the world solely by his greatness and power.

स प॑त्न॒व त्वी॑य॒सा ग्र॑ द्यु॒म्न॒नं सं॑यता ।

बृ॒हत्त॑तन्थ॒ भानु॑ना ॥ २१ ॥

21. *Sa pratnavannavīyasā'gne dyumnena saṁyatā.*
Brhat tatantha bhānunā.

Agni, light of life, pioneer of the world, just as the sun with its splendour of light reveals and illuminates

the world more and more as ever before, so you too, as ever before, with latest, well controlled and onward moving light and wealth, honour and excellence of knowledge, pervade, illuminate and expand the world of humanity.

प वः सखाया अग्रय स्तामं यज्ञं च धृष्णुया ।

अच गाय च वधस ॥ २२ ॥

22. *Pra vaḥ sakhāyo agnaye stomaṁ yajñam ca dhṛṣṇuyā. Arca gāya ca vedhase.*

O friends, offer your songs of adoration and yajnic programmes of corporate action and advancement in dedication to Agni, leading light of humanity, with full strength and unshakable courage. Thus you worship the lord and sing songs of exaltation in honour of the all knowing illuminant power of divinity.

स हि या मानुषा युगा सीदद्भाता कविकृतुः ।

दूतश्च हव्यवाहनः ॥ २३ ॥

23. *Sa hi yo mānuṣā hugā sīdaddhotā kavikratuḥ. Dūtaśca havyavāhanaḥ.*

May that Agni, cosmic highpriest of nature's yajna, receiver of oblations and giver of the fruits of corporate action, visionary power of creative holiness, harbinger and disseminator of fragrance like a messenger, creator and distributor of the finest things of life, join us and be seated with us on the vedi for all ages of human history.

ता राजानां शुचिर्वता द्वित्यान्मारुतं गुणम ।

वसा य गीह रादसी ॥ २४ ॥

24. *Tā rājānā śucivratā''dityān mārutaṁ gaṇam.
Vaso yakṣīha rodasī.*

Agni, leading light of the world, giver of peaceful and progressive settlement, bring up and honour in unison those refulgent powers of purity and self discipline of universal law, Mitra and Varuna, sun and moon with coolness of the oceans, love and friendship, brilliant divinities of nature and humanity, human and natural forces vibrant as winds, and the wealth of heaven and earth on the vedi of our corporate programmes of yajna.

वस्वी' त अग्रु सन्दृष्टिरिषयुत मत्याय ।

ऊजा' नपादमृतस्य ॥ २५ ॥

25. *Vasvī te agne saṁdr̥ṣṭir-iṣayate martyāya.
Ūrjo napādamṛtasya.*

Agni, leading light of the world, immortal source of universal strength, your equal vision and provision of earthly settlement and peace for all the mortals yearning for love and sustenance in life is all time sure and true.

कत्वा दा अस्तु श्रेष्ठा द्य त्वा वन्वन्त्सुरक्णाः ।

मत' आनाश सुवृक्तिम ॥ २६ ॥

26. *Kratvā dā astu śreṣṭho 'dya tvā vanvantsu-rekṇāḥ.
Marta ānāśa suvr̥ktim.*

O lord, may the holy man of yajnic action and charity, generously giving, loving and offering homage in adoration to you, rise to eminence here and now, be master of noble wealth and follow the path of rectitude to ultimate freedom.

त त अग्र त्वाता इषयन्ता विश्वमायुः ।

तरन्ता अया अरातीवन्वन्त' अया अरातीः ॥ २७ ॥

27. *Te te agne tvotā iṣayanto viśvamāyuh.*
Taranto aryo aratīr-vanvanto aryo arātīḥ.

Agni, all those devotees of yours, who enjoy your protection and pray for food, energy and sustenance for a full happy life, cross over indigence and hostility, wiping off the envious and the stingy hoarders away from their path.

अग्निस्तिग्मन' शाचिषा यासद्विश्वं न्य' त्रिणम ।

अग्निना' वनत रयिम ॥ २८ ॥

28. *Agnistigmēna śociṣā yāsad viśvaṁ nyatrinam.*
Agnirno vanate rayim.

Agni, with the flaming light of pure refulgence, dries up and burns off all hostility of the world and brings the wealth of life for us, dedicated supplicants and celebrants.

सुवीरं रयिमा भर जातवदा विचक्षण ।

जहि र गंसि सुकता ॥ २९ ॥

29. *Suvīraṁ rayimā bhara jātavedo vacarṣaṇe.*
Jahi rakṣāṁsi sukrato.

Lord omniscient, all immanent of universal vision, bring us the wealth of life coupled with noble strength and brave progeny. O lord of creative action, eliminate the cruel and wicked forces of negativity in the interest of progress.

त्वं नः पाह्यंहसा जातवदा अघायुतः ।

र गि णा बह्मणस्कव ॥ ३० ॥

30. *Tvaṁ naḥ pāhyaṁhaso jātavado aghāyataḥ.
Rakṣā ṇo brahmaṇaskave.*

Save us, O lord omnipresent in existence, from sin and evil. O lord of omniscient vision, O voice of divinity, give us the ultimate protection and security in our creative endeavours.

या न' अग्र दुरव आ मता' वधाय दाशति ।
तस्मा॑ तः पाह्यंहसः ॥ ३१ ॥

31. *Yo no agne dureva ā marto vadhāya dāśati.
Tasmāṇnaḥ pahyaṁhasaḥ.*

Agni, leading light of purity and justice, whatever the malignant force of negation, whatever the mortal power that strikes to eliminate us, give us the strength and protect us against that evil, to survive and move on.

त्वं तं देव जिह्वया परि बाधस्व दुष्कृतम् ।
मता॑ या न जिघांसति ॥ ३२ ॥

32. *Tvaṁ taṁ deva jihvayā pari bādhasva duṣkṛtam.
Marto yo no jighāṁsati.*

Brilliant lord of love and justice, with your flames of fire, the power of your word of judgement, prevention and punishment, stop that person alongwith the evil deed that intends or is intended to hurt us and to destroy us.

भरद्वाजाय सप्रथः शर्म यच्छ सहन्त्य ।
अग्र वरण्यं वसु॑ ॥ ३३ ॥

33. *Bharadvājāya saprathaḥ śarma yaccha sahanitya.
Agne vareṇyaṁ vasu.*

Agni, lord of power and forbearance, give a spacious and comfortable home and security to the person who commands knowledge and means of service and sustenance for the society.

अग्निवृत्राणि जङ्घनद दविणस्युविपन्यया ।

समिद्धः शुक आहुतः ॥ ३४ ॥

34. *Agnirvṛtrāṇi jaṅghanad draviṇasyurvipanyayā.*
Samiddhaḥ śuka āhutaḥ.

Agni, leading light and ruler of the world, bright, pure and purifying, invoked, invited and lighted in the seat of yajna, keen on wealth, honour and excellence with self-approbation and public exaltation, should destroy the evils and endeavour to raise the power and prosperity of the human nation.

गर्भ मातुः पितुष्पिता विदिद्युताना अ र ।

सीद तृतस्य यानिमा ॥ ३५ ॥

35. *Garbhe mātuh pituṣpitā vididyutāno akṣare.*
Śīdannṛtasya yonimā.

Agni, life of life and light of the universe, present in the interior of mother earth, sustainer of the sun, father of earth and her children, shining in his own eternal self, in the individual soul and in the world of imperishable Prakṛti, the spirit of the universe, pervades and inspires the ruling laws of eternal truth and the world of existence.

ब्रह्म पजावदा भर जातवदा विचक्षण ।

अग्न यद्दीदयद्दिवि ॥ ३६ ॥

36. *Brahma prajāvadā bhara jātavedo vicarṣaṇe.*
Agne yad dīdayad divi.

Agni, lord all knowing, all watching, who shine in the light of the sun, bless us with the food of life that sustains the children of the earth.

उप॑ त्वा र॒ण्वस॑न्दृशं॒ पय॑स्वन्तः सहस्कृत ।

अग्र॑ ससृज्मह॒ गिरः॑ ॥ ३७ ॥

37. *Upa tvā raṇvasamdrśam prayasvantah sahaskṛta.*
Agne sasṛjmahe girah.

Agni, blazing light of life, lord of bliss and beatific vision, source giver of the power of action and forbearance, blest with the food of life and light of the spirit, we sing songs of adoration and send up our words of gratitude to you.

उप॑ च्छा॒यामि॑व॒ घृण॑रगन्म॒ शम॑ त व॒यम ।

अग्र॑ हिर॒ण्यस॑न्दृशः ॥ ३८ ॥

38. *Upacchāyāmiva ghrṇeraganma śarma te vayam.*
Agne hirṇyasamdrśah.

Agni, lord of bliss and eternal protection, just as a person runs to the shade for relief from the blazing sun, so may we, shining as pure gold, rise and come to your presence, the blissful shade of divinity, our ultimate haven and home.

य उ॒ग्रइ॑व शय॒हा ति॒ग्मशृ॑ङ्गा न वंस॑गः ।

अग्र॑ पुर॑ रु॒राजि॑थ ॥ ३९ ॥

39. *Ya ugra iva śaryahā tigmaśṛṅgo na vaṁsagah.*
Agne puro rurocitha.

Agni, lord protector of life, destroyer of killer arrows like a fierce warrior, burning off negativities like the fierce rays of the sun, you destroy the strongholds

of the enemies of life.

आ यं हस्तं न खादिनं शिशुं जातं न बिभ्रति ।

विशामग्निं स्वध्वरम् ॥ ४० ॥

40. *Ā yaṁ haste na khādinam śiśuṁ jātaṁ na bibhrati.
Viśāmagniṁ svadhvam.*

Like the darling new born baby held in the hand, like a beautiful bracelet worn on the wrist, the yajakas place the fire in the vedi, light and raise it, since it is the blessed source giver of wealth and joy for the people.

प द्रवं द्रववीतयु भरता वसुवित्तमम् ।

आ स्व यानां नि षीदतु ॥ ४१ ॥

41. *Pra devaṁ devavīṭaye bharatā vasuvittamam.
Ā sve yonau ni ṣīdatu.*

Place, light and raise the brilliant and generous fire in your home for favour of the bounties of nature and humanity since it is the immense source giver of wealth, honour and excellence. Let the holy fire be instituted and maintained so that you abide in peace and joy.

आ जातं जातवदसि प्रियं शिशितातिथिम ।

स्यान् आ गृहपतिम् ॥ ४२ ॥

42. *Ā jātaṁ jātavedasi priyaṁ śaśītātithim.
Syona ā gr̥hapatim.*

Sharpen and constantly intensify the light of universal Agni, spirit of life, manifested in the all immanent fire of yajna, like a dear guest worthy of reverence in the delightful home, the spirit which is protector, promoter and really the head of family.

अग्रं यु वा हि य तवा श्वासा दव साधवः ।

अरं वहन्ति मन्यव ॥ ४३ ॥

43. *Agne yukṣvā hi ye tavā'svāso deva sādhaveḥ.
Araṁ vahanti manyave.*

Agni, leading light of knowledge and power, generous creator and giver, yoke those motive powers of yours to the chariot which are best and fastest and which transport you to the destination of your love and passion gracefully without fail.

अच्छा ना याह्या वह्ना भि पयांसि वीतय ।

आ दुवान्त्सामपीतय ॥ ४४ ॥

44. *Acchā no yāhyā vahā'bhi prayāṁsi vītaye.
Ā devāntsomapītaye.*

Agni, leading light of knowledge, generous pioneer, come fast in all your glory, bring us the dearest powers for sustenance and advancement for the sake of peace and well-being, and bring the noble brilliancies along to celebrate success with the delight of soma.

उदग्र भारत द्युमदजस्रण दविद्युतत ।

शाचा वि भाह्यजरा ॥ ४५ ॥

45. *Udagne bhārata dyumad-ajasreṇa davidyutat.
Śocā vi bhāhyajara.*

Agni, unaging sustainer of life, shining with the light of excellence and blazing with glory, rise up with flames of fire and shine on with inexhaustible splendour, and help the shining people too to rise in the light of knowledge and excellence of life.

वी॒ती या द॒वं म॒ता' दु॒व॒स्यद॒ग्निमी॒ळीताध्व॒र ह॒विष्मा॑न ।

हा॒तारं॑ स॒त्य॒य॒जं रा॒द॒स्यारु॒त्ता॒नह॑स्ता॒ नम॑सा वि॒वास॑त ॥ ४६ ॥

46. *Vīti yo devaṁ marto duvasyedagnimīṭitādhvare haviṣmān. Hotāraṁ satyayajam rodasyoruttānahasto vivāset.*

The mortal, who, bearing holy materials of yajna with love and reverence, serves and worships Agni, generous and brilliant yajaka of the universe abiding and operative in the unity of cosmic law and universal truth, and who prays to the lord with folded hands raised in surrender and supplication, would shine over earth and heaven with divine favour and joy.

आ त॑ अ॒ग्र ऋ॒चा ह॒विहृ॒दा त॒ष्टं भ॑राम॒सि ।

त त॑ भ॒वन्तू॒ णी॑ ऋ॒ष॒भास॑' व॒शा उ॒त ॥ ४७ ॥

47. *Ā te agna ṛcā havir-hṛdā taṣṭaṁ bharāmasi. Te te bhavantūkṣaṇa ṛṣabhāso vaśā uta.*

Agni, O lord of light, omniscience and omnipotence, thus do we bear and offer the homage of surrender and self-sacrifice to you, prepared with love of the heart and sanctified with holy chant of Rgveda, and we pray may all our people be for you, virile and generous, inspired with love and brilliance of excellence.

अ॒ग्निं द॒वास॑' अ॒ग्निय॑मि॒न्धत॑ वृ॒त्रह॑न्त॒मम॑ ।

य॒ना व॑सू॒न्याभृ॑ता तृ॒ हा र॑ णि॒सि वा॒जिना॑ ॥ ४८ ॥

48. *Agniṁ devāso agriyam-indhate vṛtrahantamam. Yenā vasūnyābhṛtā ṛḥā rakṣāṁsi vājinā.*

Thus do brilliant sages light the holy fire and

worship Agni, leading light and pioneer, lord of action, foremost leader, highest breaker of the densest clouds and harbinger of the showers of generosity, who bears and brings for us the wealth and honours of the world and who, with his omnipotence, destroys the wicked hostilities of humanity.

Mandala 6/Sukta 17

Indra Devata, Bharadvaja Barhaspatya Rshi

पिबा॒ साम॑म॒भि यमु॑ग॒ तद॑ ऊ॒र्व गव्यं॑ म॒हि गृणा॑न इ॒न्द । वि
या धृ॑ष्णा॒ वधि॑षा वज॒हस्त॑ विश्वा॒ वृत्र॑म॒मित्रि॑या
शव॑भिः ॥ १ ॥

1. *Pibā somamabhi yamugra tarda ūrvaṁ gavyaṁ mahi grṇāna indra. Vi yo dhṛṣṇo vadhiṣo vajrahasta viśvā vṛtram-amitriyā śavobhiḥ.*

Indra, mighty invincible lord of the force of cosmic energy, wielder of the thunderbolt in hand, drink and celebrate with soma while you are sung and celebrated since you break the cloud of showers as the sun, release the vast and great wealth of cows, milk and ghrta, and with your powers and action destroy all unfriendly and antilife forces of the world.

स ई॑ पा॒हि य ऋ॑जी॒षी तरु॑त्रा॒ यः शि॑प॒वान्वृ॑ष॒भा या
म॒तीना॑म । या ग॒त्रभि॑द्व॒जभृ॑द्या ह॒रि॒ष्टाः स इ॒न्द चि॒त्राँ अ॒भि
तृ॒न्धि॑ वाजा॑न ॥ २ ॥

2. *Sa īm pāhi ya ṛjīṣī tarutro yaḥ śipravān vṛṣabho yo maṭīnām. Yo gotrabhid vajrabhṛd yo hariṣṭhāḥ sa indra citrāṇ abhi tṛndhi vājān.*

The one that is simple and natural in conduct,

saviour across the seas, splendid and self-protected, mightiest among people, breaker of clouds and hostile strongholds, wielder of the thunderbolt and strongest winner, such is Indra, and such, O lord, defend, protect and promote what is won, release the wonderful energies and overcome the on-slaughts of hostile forces.

ए॒वा पा॑हि प॒त्न॒था म॑न्द॒तु त्वा श्रु॑धि ब॒ह्व॑ वावृ॒ध॒स्वा॒त गी॑भिः ।
आ॒विः सू॒र्य॑ कृ॒णु॒हि पी॑पि॒हीष॑ ज॒हि श॒त्रूँ॒र॒भि गा इ॑न्द्र
त॒न्धि ॥ ३ ॥

3. *Evā pāhi pratnathā mandatu tvā śrudhi brahma vāvṛdhasvota gīrbhiḥ. Āviḥ sūryam kṛṇuhi pīpihīṣo jahi śatrūñrabhi gā indra tṛndhi.*

Thus protect and promote life and humanity as ever before, and let the adventure give you the pride of pleasure. Listen to the Veda, protect the Word of knowledge, and be exalted by our songs of celebration. Uncover the light of the sun, enjoy food and drink, destroy the hostilities, release the speech of humanity to freedom, and unshackle the lands from bondage into liberty.

त त्वा॒ मदा॑ बृ॒हदि॑न्द्र स्वधा॒व इ॒म पी॑ता उ॒ त॒यन्त॑ ह्यु॒मन्त॑म ।
म॒हाम॑नू॒नं त॒वसं॑ वि॒भूतिं॑ मत्स॒रास॑ ज॒हृष॑न्त प॒साह॑म ॥ ४ ॥

4. *Te tvā madā bṛhadindra svadhāva ime pītā ukṣayanta dyumantam. Mahāmanūnaṁ tavasaṁ vibhūtiṁ-matsurāso jarhṛṣanta prasāham.*

Indra, self-refulgent lord of your own essential power and grandeur, exalted ruler, may these drinks of soma thus enjoyed shower you with the joy and ecstasy of victory. So do the people moved with the excitement

of self-confidence and divine exaltation celebrate you, great, perfect, potent, magnificent, and victorious yet forbearing lord of power as you are.

यभिः सूर्यमुषसं मन्दसाना वासया पं दृ हानि ददत ।
महामदिं परि गा इन्द्र सन्तं नुत्था अच्युतं सदसस्पारि
स्वात ॥ ५ ॥

5. *Yebhiḥ sūryam-uṣasaṁ mandasāno'vāsayo'pa
dṛḷhāni dardrat. Mahāmadriṁ pari gā indra
santaṁ nutthā acyutaṁ sadasaspari svāt.*

Indra, lord ruler of the world, by the powers and forces with which you place the sun in orbit and rouse the dawn on course, and vest them both in light and splendour, and with which you break the strongest mountain asunder, by the same power and force, O lord of love and bliss, from your own assembly seat, inspire and strengthen the great inexhaustible human energy, generous as cloud of showers, across the earth to rise and shine.

तव कत्वा तव तदंसनाभिरामासु पक्वं शच्या नि दीधः ।
आणादुर उस्त्रियाभ्या वि दृ हादूवाद्वा असृजा अङ्गिर-
स्वान ॥ ६ ॥

6. *Tava kratvā tava tad daṁsanābhir-āmāsu pakvaṁ
śacyā ni dīdhaḥ. Aurnordura usriyābyo vi dṛḷho-
dūrvād gā asṛjo aṅgirasvān.*

With your wisdom, holy deeds and divine power, you develop ripeness in the unripe and maturity in the immature minds and open the strong doors and fill them with light for the bright people. Thus does the lord of life and breath energy of freedom liberate the lands and

their speech from the violence of tyrants.

प॒पाथ॒ णं॑ म॒हि॒दं॒सा॒ व्यु॒॑वी॒मु॒प॒द्या॒मृ॒ष्व॒ा बृ॒ह॒दि॒न्द॒ स्त॒भा॒यः ।
अ॒ध॒ार॒या॒ रा॒द॒सी॒ द॒व॒पु॒त्र॒ प॒त्न॒ मा॒त॒रा॒ य॒ह्वी॒ ऋ॒त॒स्य॑ ॥ ७ ॥

7. *Paprātha kṣāṁ mahi daṁso vyurvīmupa dyāmṛṣvo bṛhadindra stabhāyaḥ. Adhārayo rodasī devaputre pratne mātārā yahvī ṛtasya.*

Indra, almighty lord of glorious action and potential, you create, pervade and sustain the wide earth and heaven and you sustain, support and order the compact earth, heaven and the expansive universe, and you sustain the compact earth, firmament and the solar sphere, ancient, great and generous mothers of the children of divinity and themselves the children of mother Prakṛti and the divine law of nature.

अ॒ध॒ त्वा॒ वि॒श्व॑ प॒र॒ इ॒न्द॒ द॒वा॒ ए॒कं॑ त॒व॒सं॑ द॒धि॒र॒ भ॒रा॒य ।
अ॒द॒वा॒ य॒द॒भ्या॒हि॒ष्ट॑ द॒वा॒न्त्स्व॒षा॒ता वृ॒ण॒त॒ इ॒न्द्र॒म॒त्र॑ ॥ ८ ॥

8. *Adhā tvā viśve pura indra devā ekam tavaśam dadhire bharāya. Adevo yadabhyauhiṣṭa devāntsvarṣātā vṛṇata indramatra.*

Indra, lord almighty of bliss and enlightenment, all the noble powers of nature and humanity hold on to you, lord absolute and omnipotent, for success in their life's endeavours. And when anyone bereft of light engages in contest against the enlightened, then the enlightened people maintain their faith in the heavenly power and win the battle for light and bliss here itself.

अ॒ध॒ द्या॒श्चि॒त्त॒ अप॒ सा॒ नु॒ व॒जा॒द॒ द्वि॒तान॑म॒द्भ्य॒सा॒ स्व॒स्य॑
मु॒न्याः । अ॒हिं॒ य॒दि॒न्द॑ 'अ॒भ्या॒ह॒सानं॑ नि॒ चि॒द्वि॒श्व॒ायुः॑ श॒य॒थ॑
जु॒घान॑ ॥ ९ ॥

9. *Adha dyauścīt te apa sā nu vajrād dvitānamad bhiyasā svasya manyoh. Ahim yadindro abhyohasānam ni cid viśvāyuh śayathe jaghāna.*

And then even the light of heaven doubly bows to you, first in awe of the thunderbolt and then also in awe of your majesty of divine passion, when Indra, cosmic energy, strikes the approaching dark cloud and lays it down in showers and sends it to sleep.

अध॒ त्वष्टा॑ त॒ म॒ह॒ उ॒ग॒ व॒जं॒ स॒ह॒स्र॒भृष्टि॑ ववृतच्छ॒ताश्रि॑म ।

निका॑मम॒रम॑णसुं॒ यन् न॒वन्त॑महिं॒ सं पि॑णगृजीषि॒न ॥ १० ॥

10. *Adha tvaṣṭā te maha ugra vajraṁ sahasra-bhrṣṭim vavṛtacchatāśrim. Nikāmamarama-ṇasaṁ yena navantam-ahim saṁ piṇagrjīṣin.*

O lord of blazing glory, simple, natural and forceful, Tvashta, the cosmic maker of forms, shaped in nature the mighty hundred-angled thousand pointed thunderbolt of your cherished design for relentless strikes by which you break the roaring cloud of darkness for showers of rain in the cycle of seasons.

वधा॒न्यं वि॒श्वं म॒रुतः॑ स॒जाषाः॑ प॒च॒च्छ॒तं म॒हिषाँ॑ इ॒न्द्र तु॒भ्यम॑ ।

पू॒षा वि॒ष्णु॒स्त्रीणि॑ स॒रांसि॑ धावन्वृ॒त्रह॑णं म॒दिरमं॑ शु॒र्मस्म ॥ ११ ॥

11. *Ardhān yaṁ viśve marutaḥ sajoṣāḥ pacacchataṁ mahiṣāṁ indra tubhyam. Pūṣā viṣṇustrīṇi sarāṁsi dhāvan vṛtrahaṇaṁ madiram-aiśum-asmai.*

Indra, O potent spirit of the cosmos, let all vibrant creative and constructive forces of nature and humanity join in unison and exalt you, ruler of the world, ripening and maturing a hundred mighty gifts of vitality

in your service. May Vishnu, omnipresent sustaining power of universal nourishment, ever active on the move, fill the three oceans of earth, heaven and the middle regions with life giving nectar of bliss and excitement for this Indra to break down the cloud of darkness, evil and want.

आ गादा महि वृत्तं नदीनां परिष्ठितमसृज ऊमिमपाम ।
तासामनु पवत इन्द्र पन्थां पादया नीचीरपसः समुदम ॥ १२ ॥

12. *Ā kṣodo mahi vṛtaṁ nadīnāṁ pariṣṭhitamasṛja ūrmimapām. Tāsāmanu pravata indra panthāṁ prārdayo nīcīrapasaḥ samudram.*

Indra, ruling power of the world, creates the great flood of the rivers collected and controlled all round and releases the waves of the waters to flow. Accordingly he prepares the paths of water movement downward and lets the waters join the sea (thereby completing the natural cycle of water energy across the three oceans).

एवा ता विश्वा चकृवांसमिन्द्रं महामुगमजुर्य सहादाम ।
सुवीरं त्वा स्वायुधं सुवज्रमा ब्रह्म नव्यमवस ववृत्यात ॥ १३ ॥

3. *Evā tā viśvā cakṛvāṁsam-indraṁ mahāmugram-ajuryaṁ sahodām. Suvīraṁ tvā svāyudhaṁ suvajramā brahma navyam-avase vavṛtyāt.*

Thus may our new homage of praise, prayer and yajnic service reach Indra, omnipotent lord of the universe, absolute doer of all actions, mighty, refulgent, unaging and imperishable, giver of strength and forbearance, commander of heroes, all armed and wielder of the thunderbolt of nature's cyclic energy, and may our prayer move the lord for our protection and

progress.

स न॒ वाजा॑य॒ श्रव॑स इ॒ष च॑ रा॒य ध॑हि द्यु॒मत॑ इ॒न्द्र वि॑पा॒न ।
भ॒रद्वा॑ज नृ॒वत॑ इ॒न्द्र सू॒रीन्द्रि॑वि च॑ स्म॒धि पा॑य॒ न इ॒न्द्र ॥ १४ ॥

14. *Sa no vājāya śravasa iṣe ca rāye dhehi dyumata indra viprān. Bharadvāje nṛvata indra sūrīn divi ca smaidhi pārye na indra.*

May Indra, lord ruler of the universe, accept us, vibrant seekers of light, for the gift of speed and progress toward victory, honour and excellence, food and energy, and all round wealth of life. May Indra bless the brave leaders of humanity, and may the lord establish us all in the light of divinity and guide us on the path of total worldly fulfilment and freedom of ultimate salvation.

अ॒या वा॑जं द॒वहि॑तं स॒नम॑ म॒दम॑ श॒तहि॑माः सु॒वीराः॑ ॥ १५ ॥

15. *Ayā vājaṁ devahitaṁ sanema madema śatahimāḥ suvīrāḥ.*

Thus do we offer ardent praise and seek to share divine favour and inspiration fit for dedicated humanity and pray we may live happy a full hundred years blest with noble and heroic generations of progeny.

Mandala 6/Sukta 18

Indra Devata, Bharadvaja Barhaspatya Rshi

तमु॑ ष्ठु॒हि या॑ अ॒भिभू॑त्याजा व॒न्व त्वा॑तः पु॒रुहू॑त इ॒न्द्रः ।
अ॒षा॑ ह॒मुगं॑ स॒हमा॑नमा॒भिगी॑भि॒वध॑ वृ॒षभं॑ च॒षणी॑नाम ॥ १ ॥

1. *Tamu ṣṭuhi yo abhibhūtyojā vanvannavātaḥ puruhūta indraḥ. Aṣālhamugraṁ sahamānam-ābhīrgīrbhir-vardha vṛṣabhaṁ carṣaṇīnām.*

Adore him who tames and controls brute force, loves and shares life with all, unshaken and all admired, that is Indra, potent ruler of the world, intrepidable, blazing refulgent, challenging yet forbearing, most generous and creative of people. With these words of celebration, exalt him, and you too would rise.

स युध्मः सत्वा खज्जकृत्समद्वा तुविम् ॥ नदनुमाँ ऋजीषी ।
बृहदणुश्च्यवना मानुषीणामकः कृष्टीनामभवत्सहावा ॥ २ ॥

2. *Sa yudhmaḥ satvā khajakṛt samadvā tuvimrakṣo nadanumāñ ṛjīṣī. Bṛhadreṇuṣ-cyavano mānuṣī-nāmekah kṛṣṭīnām-abhavat sahāvā.*

Indra is a hero, strong and realistic, a warrior, socially committed, all loving and friendly, eloquent, simple, natural and honest, dynamic, stormy in movement, and a unique embodiment of courage and tolerance among the best of thinking humanity.

त्वं ह नु त्यददमाया दस्यूरकः कृष्टीरवनारायाय । अस्ति
स्वि ॥ वीर्यं ॥ तत्त इन्द्र न स्विदस्ति तदृतुथा वि वचः ॥ ३ ॥

3. *Tvaṁ ha nu tyadadamāyo dasyūṅrekaḥ kṛṣṭīra-vanorāryāya. Asti svinnu vīryaṁ tat ta indra na svidasti tadrututhā vi vocaḥ.*

Indra, you for sure are the one who fight out and control the wicked and violent elements and bring the world communities together for a united world of progressive and cultured humanity. That indeed is your strength, real heroism, is it not? Pray speak of that courage, competence and vision according to the needs of time and season.

सदिद्धि तं तुविजा॒तस्य॒ मन्य॒ सहः॒ सहिष्ठ॒ तुर॒तस्तुर॒स्य ।

उ॒गमु॒गस्य॑ त॒वस॒स्तवी॒या र॑धस्य रध॒तुर॑' बभूव ॥ ४ ॥

4. *Sadiddhi te tuvijātasya manye sahaḥ sahiṣṭha turatasturasya. Ugramugrasya tavasastavī-
yo'radhrasya radhraturo babhūva.*

Real and true indeed is the courage and tolerance of the world hero, yours all, I believe, O boldest and most forbearing warrior, which defines the light, power and victory of the ruler who is the instant victor over the victorious, blazing over the violent, stronger than the strongest and most powerful non-violent destroyer of the destructive.

त॑ ।ः प॒त्नं स॒ख्यम॑स्तु यु॒ष्म इ॒त्था वद॑द्भि॒वलम॑ङ्गिराभिः ।

ह॑ ।च्युतच्युद्दस्म॒ष्यन्त॑मृ॒णाः पु॒रा वि॒दुर॑' अ॒स्य वि॒श्वाः ॥ ५ ॥

5. *Tannaḥ pratnaṁ sakhyamastu yuṣme itthā vadadbhir-valamaṅgirobhiḥ. Hannacyutacyud dasmeṣayantamṛṇoḥ puro vi duro asya viśvāḥ.*

That age-old friendship of ours with you may, we pray, be firmly established in you and remain thus with the vibrant celebrants too who speak this same way in praise of you, and just as the sun breaks the cloud and opens the flood gates of rain showers, so may you, O lord imperishable and generous, shaker of the otherwise unshaken, destroy the darkness of evil, inspire and advance the dynamic leaders, and open all the gates of the human cities on the world highways.

स हि धी॒भिह॒व्या अ॒स्त्यु॒ग इ॒शान॒कृन्म॑हति वृ॒त्रतू॑य' । स

ता॒कसा॑ता॒ तन॑य॒ स व॒जी वि॒तन्त॑सा॒य्य' अ॒भवत्स॒मत्सु॑ ॥ ६ ॥

6. *Sa hi dhībhir-havyo astyugra īśānakṛn-mahati vṛtratūrye. Sa tokasātā tanaye sa vajrī vitanta-sāyyo abhavat samatsu.*

That is the lord worthy of homage with all our intelligence and holy actions, refulgent maker of leaders and achievers in the great human struggle against evil and deprivation. That wielder of adamant power is to be exalted and glorified in the battles of humanity for the advancement and progress of our children and grand children for future generations.

स म॒ज्मना॒ जनि॑म॒ मानु॑षाणा॒मम॑त्यन् न॒मनाति॑ प स॒स्त्र ।

स द्यु॒म्नन् स शर्व॑सा॒त रा॒या स वी॒र्य॑ण॒ नृत॑मः॒ सम॑काः ॥ ७ ॥

7. *Sa majmanā janima mānuṣāṇām-amatryena nāmnāti pra sarsre. Sa dyumnena sa śavasota rāyā sa vīryeṇa nṛtamaḥ samokāḥ.*

With immortal power he continues and extends the name and identity of humanity and, as highest leader of supreme human virtues and all pervasive with human presence, he advances the human generations with honour and excellence, courage and valour, wealth and fame, and manly vigour and splendour.

स या न मु॒ह न मि॒थू जना॒ भूत्सु॑मन्तुनामा॒ चुमु॑रिं॒ धुनि॑च ।
वृ॒णक्पि॑पुं॒ शम्ब॑रं॒ शुष्ण॑मिन्दः॒ पुरां॑ च्या॒त्नाय॑ श॒यथा॑य॒ नू
चित॑ ॥ ८ ॥

8. *Sa yo na muhe na mithū jano bhūt suman-tunāmā cumurim dhunim ca. Vṛṇak pipruṁ śambaram śuṣṇamindraḥ purāṁ cyautnāya śayathāya nū cit.*

The man who never suffers from error, never feels bewildered, stupefied, infatuated or perverted but

remains self-possessed, conscious of his essential identity and constancy of character, who shakes the ogre, the hoarder, the vociferous bully and the exploiter, and favours the generous, peace loving and enlightened persons, is Indra, worthy to be the ruler for the peace and progress of the common-wealth of nations for sure.

उ॒दाव॑ता॒ त्व॒ सि॒ प॒न्य॑सा च वृ॒त्र॒ह॒त्या॒य॒ रथ॑मि॒न्द तिष्ठ॑ ।

धि॒ष्व व॑जं ह॒स्त आ॒र्द॑ ण॒त्रा भि॒ प म॑न्द पु॒रु॒द॒त्र
मा॒याः ॥ ९ ॥

9. *Udāvatā tvakṣasā panyasā ca vṛtrahatyāya ratham-indra tiṣṭha. Dhiṣva vajraṁ hasta ā dakṣiṇatrā'bhi pra manda purudatra māyāḥ.*

And by raising and refining the admirable power of action, O lord ruler and sovereign, ascend your chariot for the battle of life against darkness and deprivation. Take up the thunderous weapon of power and force in the right hand, generous lord, shine in all your majesty and glory of action and destroy the force and wiles of the enemy.

अ॒ग्नि॒न शु॒ष्कं व॑नमि॒न्द ह॒ती र॒ ता नि॒ ध य॒श॒नि॒न भी॒मा ।

ग॒म्भी॒रय॑ ऋ॒ध्व॒या या॒ रु॒रा॒जा॒ध्वान॑यदु॒रि॒ता द॒म्भ॒य॑च्च ॥ १० ॥

10. *Agnirna śuṣkaṁ vanamindra hetī rakṣo ni dhakṣyaśanirna bhīmā. gambhīraya ṛṣvayā yo rujojādhvānayad duritā dambhayacca.*

Just as fire burns down dry forest woods to ash, so Indra, O lord ruler awful as thunder, shatter the forces of terror and destruction, you who, with a mighty blow of the weapon of justice and punishment, crush the evils of fear, deceit and terror.

आ सहस्रं पृथिभिरिन्द्र राया तुविद्युम्न तुविवाजभिरवाक ।
याहि सूना सहसा यस्य नू चिददव इश' पुरुहूत यात': ॥ ११ ॥

11. *Ā sahasraṁ pathibhirindra rāyā tuvidyumna
tuvivājebhirarvāk. Yāhi sūno sahaso yasya nū
cidadeva īśe puruhūta yotoḥ.*

Indra, ruler of the world, lord of abundant wealth, power, honour and excellence, child of omnipotence, universally invoked and adored, who join and reshape the uniform and various powers of nature and humanity, come here to a thousand devotees by a thousand ways with wealth of a thousand forms of food, energy and advancement, lord whose favour and friendship even the semipious desire to have.

प तुविद्युम्नस्य स्थविरस्य घृष्वदिवा ररप्श महिमा
पृथिव्याः । नास्य शत्रुन पतिमानमस्ति न पतिष्ठिः
पुरुमायस्य सह्य': ॥ १२ ॥

12. *Pra tuvidyumnasya sthavirasya ghr̥ṣverdivo
rarap̥śe mahīmā pr̥thivyāḥ. Nāsyā śatrurna
pratimānamasti na pratiṣṭhiḥ purumāyasya
sahyoḥ.*

The greatness and glory of this lord of abundance, most ancient and venerable, self-refulgent tamer of evil, transcends the bounds of the earth. There is no enemy, no equal measure or rival, nor any defined seat of stability of this self-sufficient, omnipotent and forbearing lord.

प तत् अद्या करणं कृतं भूत्कुत्सं यदायुर्मतिथिग्वमस्म ।
पुरु सहस्रा नि शिशा अभि तामुत्तूव'याणं धृषता
निनथ ॥ १३ ॥

13. *Pra tat te adyā karaṇaṁ kṛtaṁ bhūt kutsaṁ yadāyum-atithigvam-asmai. Purū sahasrā ni śīśā abhi kṣāmut tūrvayāṇaṁ dhṛṣatā ninetha.*

Surely great are your acts, activities and ways of earthly accomplishment today, as you bring a thousand gifts of wealth, knowledge and competence to this mighty, vibrating and hospitable humanity and raise the earth to the heights of speed and progress.

अनु त्वाहि॒घ्न अ॒ध॒ द॒व द॒वा म॒द॒न्वि॒श्व क॒वित॑मं क॒वी॒नाम ।
करा॒ यत्र॒ वरि॑वा बा॒धिता॒य दि॒व जना॑य त॒न्व॒ गृणा॑नः ॥ १४ ॥

14. *Anu tvāhighne adha deva devā madan viśve kavitaṁ kavīnām. Karo yatra varivo bādhitāya dive janāya tanve gṛṇānaḥ.*

Refulgent lord, brilliant sages of the world rejoice in unison with you in honour as the dispeller of demonic darkness and adore you as wisest of divine visionaries since, adored and exalted by them, you bring gifts of freedom and deliverance for the distressed as well as for the brilliant and give them health and material well being.

अनु॒ द्यावा॑पृ॒थि॒वी तत्त॒ आ॒जा म॑त्या जि॒हत॒ इन्द्र॑ द॒वाः ।
कृ॒ष्वा कृ॒त्वा अ॒कृतं॑ यत्त॒ अस्त्यु॑क्थं नवी॒या जन॑यस्व
य॒ज्ञः ॥ १५ ॥

15. *Anu dyāvāprthivī tat ta ojo'martyā jihata indra devāḥ. Kṛṣvā kṛtno akṛtaṁ yat te astyukthaṁ navīyo janayasva yajñaiḥ.*

Indra, lord omnipotent, heaven and earth and the immortals and brilliants of nature and humanity move in observance of that support and splendour of

yours. O lord of action, inspire us to accomplish what is yet to be accomplished and to create the latest songs of adoration by yajnas and yajnic acts of social development for all.

Mandala 6/Sukta 19

Indra Devata, Bharadvaja Barhaspatya Rshi

म॒हाँ इ॒न्द्र' नृ॒वदा च॑ष॒णि॒पा उ॒त द्वि॒ब॒र्हा अ॒मि॒नः स॒ह'भिः ।

अ॒स्म॒द्य॒ग्वावृ॑ध वी॒याया॒रुः पृ॒थुः सु॒कृतः क॒र्तृभि॑भूत ॥ १ ॥

1. *Mahāñ indro vṛvadā carṣṇiprā uta dvibarhā aminaḥ sahoḇhiḥ. Asmadyag-vāvṛdhe vīryāyaruḥ pṛthuh sukṛtaḥ kartṛbhir-bhūt.*

May the great Indra, the sun, overseeing and commanding cosmic energy inspiring humanity, pervasive and expansive over heaven and earth, impetuous but unafflictive, come to us with auxiliary forces and grow vast and high, helping noble work by the assistance of active and expert workers.

इ॒न्द्रम॒व धि॒षणा॑ सा॒तय॑ धा॒द बृ॒हन्त॑मृ॒ष्वम॒ज॒रं यु॒वान॑म ।

अ॒षाळ॑हन॒ शर्व॑सा शू॒शुवा॑सं स॒द्यश्चि॑द्या वावृ॑ध अ॒सामि॑ ॥ २ ॥

2. *Indrameva dhiṣaṇā sātaye dhād bṛhantam-ṛṣvamajaram yuvānam. Aṣāl'hena śavasā śūsuvāṁsam sadyaścid yo vāvṛdhe asāmi.*

Whoever with relentless action and intelligence and unchallengeable power and courage, for the sake of development and progress, dedicates himself to Indra, sun and cosmic energy, vast and high, pervasive, impetuous, indestructible, ever fresh and youthful, and forceful, soon for sure grows to power and prosperity

to the full.

पृथू करस्त्रा बहुला गभस्ती अस्मद्य॑क्सं मिमीहि श्रवांसि ।
यूथव॑ पश्वः पशुपा दमूना अस्माँ इन्द्रा॑भ्या ववृत्स्वाजा ॥ ३ ॥

3. *Prthū karasnā bahulā gabhastī asmadyrak saṁ mimīhi śrvāṁsi. Yūtheva paṣvaḥ paśupā damūnā asmāñ indrābhyā vavṛtsvājau.*

Indra., lord of power and peaceful controller, extend your open, generous and sanctifying hand of plentiful abundance to us for the gift of food and energy, power and fame, and guide us constantly in our battle of life for victory like a shepherd watching, controlling and guiding his flock.

तं व॒ इन्द्रं॑ च॒तिन॑मस्य शा॒करि॑ह नूनं वाज॒यन्त॑ हुवम ।
यथा॑ चि॒त्पू॒व॑ ज॒रितार॑ आ॒सुर॑नद्या अन॒वद्या॑ अरि॒ष्टाः ॥ ४ ॥

4. *Taṁ va indraṁ catinamasya śakairiha nūnaṁ vājayanto huvema. Yathā cit pūrve jaritāra āsuranedyā anavadyā ariṣṭāḥ.*

O children of the earth, for the sake of you all here in the world, we invoke, invite and adore that lord Indra, fearless giver of joy, with all his power and forces, in pursuit of knowledge, peace and progress, just as the sagely celebrants of all time do and live blameless, irreproachable, and safe and secure against fear and injury.

धृ॒तव॑ता धन॒दाः साम॑वृद्धः स हि वा॒मस्य॑ वसु॒नः पुरु॑ ऽः ।
सं ज॒ग्मि॑र प॒थ्या॒इ राय॑ अस्मि॒न्त्समु॑द न सि॒न्धवा॑
याद॑मानाः ॥ ५ ॥

5. *Dhṛtavrato dhanadāḥ somavṛddhaḥ sa hi vāmasya vasunaḥ puruṣuḥ. Saṁ jagmire pathyā rāyo asmint-samudre na sindhavo yādamānāḥ.*

Indra is the lord ordainer and observer of unshakable discipline of law and order, giver of wealth, exalted in honour and excellence, and abundant treasure-hold of cherished riches of the world. Indeed all wealth, powers and honours of the world move, each in its own right course, and concentrate in him just as the rivers flow and all together join and concentrate in the sea.

शविष्ठं न आ भर शूर शव आजिष्ठमाज' अभिभूत उगम ।
विश्वा द्युम्ना वृष्या मानुषाणामस्मभ्यं दा हरिवा माद-
यध्य ॥ ६ ॥

6. *Śaviṣṭham na ā bhara śūra śava ojiṣṭhamojo abhibhūta ugram. Viśvā dyumnā-vṛṣṇyā mānu-ṣāṇām-asmabhyam dā harivo mādayadhyai.*

Heroic Indra, destroyer of the evil, leader of the brave and tempestuous forces of humanity, bring us the strongest power and valour, most burning and blazing lustre and dignity, and give us showers of all the wealth and honours of the world good for the people for their joy and celebration.

यस्त मदः पृतनाषाळमृध इन्द्र तं न आ भर शूशुवांसम ।
यन ताकस्य तनयस्य साता मंसीमहि जिगीवांसस्त्वाताः ॥ ७ ॥

7. *Yaste madaḥ pṛtanāṣāḷamṛdhra indra taṁ na ā bhara śūśuvāṁsam. Yena tokasya tanayasya sātau maṁsīmahi jigīvāṁsas-tvotāḥ.*

Indra, invincible hero, ruler of life, bless us with that righteous passion of yours, challenging and

victorious yet forbearing and unhurtful, which inspires all good virtues and by which, under your protection, we may triumph in life and live happy in the company of our children and grand children.

आ न' भर॑ वृष॑णं शु॒ष्ममि॒न्द ध॒नस्पृ॑तं शू॒शुवांसं॑ सु॒द त्म ।
य॒न॒ वंसा॑म॒ पृ॒तना॑सु श॒त्रून्त॒वा॒तिभि॑रु॒त जा॒मी॒रजा॑मी॒न ॥ ८ ॥

8. *Ā no bhara vṛṣaṇaṁ śuṣmamindra dhanaspṛtaṁ śūśuvāṁsaṁ sudakṣaṁ. Yena vaṁsāma pṛtanāsu śatrūn tavotibhiruta jāmīṛrajāmīn.*

Indra, lord of life and ruler of the world, bless us with that overwhelming vigour and power victorious in our struggles for wealth and prosperity ever rising in excellence, expertise and generosity by which, under your guidance and protection, we may be successful in our battles of life against negative forces and win over our own people and others unrelated, strangers and aliens.

आ त॒ शु॒ष्म' वृ॒ष॒भ ए॒तु प॒श्चा॒दात्तरा॑द॒धरा॑दा पु॒रस्ता॑त ।
आ वि॒श्वत॑' अ॒भि स॒म॒त्त्व॒वाडि॑न्द॒द्यु॒म्नं स्व॑व॒द्द॒ह्यस्म ॥ ९ ॥

9. *Ā te śuṣmo vṛṣabha etu paścādottarādharādā purastāt. Ā viśvato abhi sametvarvānindra dyumnāṁ svarvaddhehyasme.*

Indra, ruler of the world, may overwhelming and generous vigour, force and power come and flow for you all round from above and below, front and behind, all ways and every way constantly without break, and may it come to us from all sides. O lord of peace, prosperity and happiness, hold, protect and promote the wealth, honour and excellence of life for us and bless

us with the grace of holy living on earth.

नृवत्त इन्द्र नृतमाभिरूती वंसीमहि वामं श्रामतभिः । इ ।
हि वस्व उभयस्य राजन्धा रत्नं महि स्थूरं बृहन्तम ॥ १० ॥

10. *Nṛvat ta indra nṛtamābhirūti vaṁsīmahi vāmaṁ śromatebhiḥ. Īkṣe hi vasva ubhayasya rājan dhā ratnaṁ mahi sthūraṁ brhantam.*

Lord of humanity, leader of world pioneers, illustrious ruling power, refulgent Indra, we pray may we share and enjoy your most human favour and protection and have the cherished graces of life with revelations of the Word and actions of holiness. O refulgent lord, I see your divine glory of both heaven and earth prevailing among rulers and the people, and pray sustain this glory of life, great, constant, expansive and infinite.

मरुत्वन्तं वृषभं वावृधानमकवारिंदिव्यं शासमिन्दम ।

विश्वासाहमवस नूतनायागं सहोदामिह तं हुवम ॥ ११ ॥

11. *Marutvantam vṛṣabham vāvṛdhānamakavāriṁ divyaṁ śāsamindram. Viśvāsāhamavase nūtanā-yogam sahodāmiha taṁ huvema.*

Here on the vedi of this dear green earth, for the protection of life and the environment and for progress of the latest order, we invoke, invite and celebrate Indra, lord of glory, commanding humanity and the winds, generously valorous, ever rising, free from detractors, divinely refulgent, all ruling, all forbearing and victorious, illustrious giver of both tolerance and fighting power over evil for victory of the good for constant growth.

जनं वज्रिन्महिं चिन्मन्यमानमभ्या नृभ्य' रन्धया यष्वस्मि ।
अधा हि त्वा पृथिव्यां शूरसाता हवामह तनय गावप्सु ॥ १२ ॥

12. *Janam vajrin mahi cinmanyamānam-ebhyo nṛbhyo randhayā yeṣvasmi. Adhā hi tvā pṛthiv-yām śūrasātau havāmahe tanaye goṣvapsu.*

O lord of the thunderbolt of power, justice and punishment, humble that man who proudly holds himself as the greatest and mightiest against these people among whom I live and justify my existence. And now, O lord, for the sake of these very people on earth and in the battles of the brave for victory, we invoke, invite and celebrate you among our children, our cows, our lands and waters, and in the onward flow of our life and progress.

वयं त एभिः पुरुहूत सख्यः शत्राः शत्रोरुत्तर इत्स्याम ।
घ्नन्त' वृत्राण्युभयानि शूर राया मदम बृहता त्वाताः ॥ १३ ॥

13. *Vayam ta ebhiḥ puruhūta sakhyaiḥ śatroḥ śatororuttara it syāma. Ghnanto vṛtrāṇyubhayāni śūra rāyā madema bṛhatā tvotāḥ.*

We are yours, O lord universally invoked and adored, and we pray that by these friendly words and acts of service we may be constantly superior to one enemy after another enemy of life and progress, fighting out and destroying the evils of darkness and want in both spiritual and material fields of life on earth, so that, under the umbrella of your protection and guidance, we may enjoy life with wealth, honour and excellence, rising higher and higher.

Mandala 6/Sukta 20***Indra Devata, Bharadvaja Barhaspatya Rshi***

द्यान य इन्द्राभि भूमायस्तस्था रयिः शर्वसा पृत्सु जनान ।
तं नः सहस्रभरमुवरासां दुद्धि सूना सहसा वृत्रतुरम् ॥ १ ॥

1. *Dyaurna ya indrābhi bhūmāyastasthau rayiḥ śavasā pṛtsu janān. Taṁ naḥ sahasrabharam-urvarāsāṁ daddhi sūno sahaso vṛtraturam.*

Indra, lord of life, creator giver of strength, commander of power and forbearance, give us that wealth and life's value and that master ruling power vast as skies and bright as sun which, by its intrinsic strength of character can stand by people in the face of hostile forces in our struggle for progress, fight a thousand battles with success, give us lands of fertility and smiling greenery, and overcome the darkness of ignorance, poverty and injustice.

दिवा न तुभ्यमन्विन्द सत्रा सुर्यं दुवभिधायि विश्वम् ।
अहिं यद वृत्रमपा वविवांसं हृजीषिन्विष्णुना सचानः ॥ २ ॥

2. *Divo na tubhyamanvindra satrā'suryaṁ devabhirdhāyi viśvam. Ahim yad vṛtramapo vavriv-āmsaṁ hannṛjīṣin viṣṇunā sacānaḥ.*

Indra, ruler of the world, observer of the original law and keeper of the honest simplicity of natural conduct, when in union with omnipresent Vishnu, omnipotent cosmic energy, you break the cloud of serpentine motion holding showers of the waters of life in hiding, then, together with the showers, universal life breath of vital energies is received, like light of the sun from heaven, by the brilliancies of humanity and of

nature such as earth to bless you and your people.

तूव गाजीयान्तवसस्तवीयान्कृतब्रह्मन्द' वृद्धमहाः ।
राजाभवन्मधुनः साम्यस्य विश्वासां यत्पुरां दत्तुमावत ॥ ३ ॥

3. *Tūrvannojīyān tavasastaviyān kṛtabrahmendo
vṛddhamahāḥ. Rājābhavanmadhunah somyasya
viśvāsām yat purām dartnumāvat.*

Indra, refulgent and illustrious leader, is mightiest of the mighty. Breaking the clouds for shower, having created abundance of food, energy and literature of vision and wisdom, and having raised a team of veteran assistants, he becomes the real ruler of humanity, commander of honey sweets of peace and joy and saviour of all cities of the common wealth against the assailant and destroyer.

शतरपदन्पणय इन्द्रात्र दश'णय कवय कसाता । वधः
शुष्णास्याशुषस्य मायाः पित्वा नारिरचीत्किं चन प ॥ ४ ॥

4. *Śatairapadran paṇaya indrātra daśaṇaye
kavaye'rkasātau. Vadhaiḥ śuṣṇasyāśuṣasya
māyāḥ pitvo nārirecīt kiṁ cana pra.*

Here in the world of business and administration in the advancement of life and light for the men of vision and wisdom protected from all ten directions, misers, thieves and robbers all run off by a hundred onslaughts of the ruler's admirers. Indra, O lord ruler of light and life, can any one exhaust, surpass or defeat the power, knowledge and abundance of the mighty and generous ruling order? None.

महा दुहा अप विश्वायु धायि वजस्य यत्पतन् पादि शुष्णाः ।
उरु ष सरथं सारथय करिन्दः कुत्साय सूर्यस्य साता ॥ ५ ॥

5. *Maho druho apa viśvāyu dhāyi vajrasya yat patane pādi śuṣṇaḥ. Uru ṣa saratham sārathaye karindraḥ kutsāya sūryasya sātāu.*

When on the fall of the mighty thunderbolt of justice and punishment the demon of darkness and denial is fallen and the sustaining force of all hate, jealousy and enmity is withdrawn, then the mighty Indra, further, opens and extends the field for the positive leaders and pioneers of vision, creativity and power for the nation on the march in the higher battle of light and culture.

पश्यना न मदिमंशुमस्म शिर' दासस्य नमुचमथायन ।

पावामी' साप्यं ससन्तं पृणगाया समिषा सं स्वस्ति ॥ ६ ॥

6. *Pra śyeno na madiramamśumasmai śiro dāsasya namucermathāyan. Prāvannamīm sāpyam sasantam prṇagrāyā samiṣā sam svasti.*

Crushing the head of the violent destroyer, churning the mind of the persistent saboteur to correction, saving the humbled opponent at the end of his tether now lying at peace for mercy, and providing all such with adequate means and materials with food and sustenance for a life of comfort and well being, the leader, commander, ruler, Indra, like a victorious eagle, should bring the exhilarating drink of new life and joy of celebration for this social order.

वि पिप्राहिमायस्य दृ हाः पुर' वजिञ्छवसा न ददः ।

सुदामन्तदक्ण' अपमृष्यमृजिश्वन दात्रं दाशुष दाः ॥ ७ ॥

7. *Vi piprorahimāyasya drlḥāḥ puro vajriñchavasā na dardah. Sudāman tad rekṇo apramṛṣyam-rjiśvane dātram dāśuṣe dāḥ.*

O lord of the power of thunderbolt, with your power and force, pray never destroy the strongholds and cities of the protective and promotive leader of versatile genius and competence. Instead, O lord of generosity, for such a philanthropic leader of simple and honest law and conduct of pious virtue, provide generous gifts and grants of irresistible and permanent value.

स व॒त॒सुं द॑श॒माय॑ द॒श णिं॑ तू॒तुजि॑मिन्दः स्व॒भि॒ष्टि॒सु॒म्नः ।

आ तु॒गं श॑श्व॒दिभं॑ द्या॒र्तना॑य मा॒तुन॑ सी॒मुप॑ सृ॒जा इ॒य॒ध्य ॥ ८ ॥

8. *Sa vetasum daśamāyaṁ daśaṇim tūtujimindrah svabhiṣṭisumnaḥ. Ā tugraṁ śaśvadibhaṁ dyotanāya māturna sīmupa srjā iyadhyai.*

Indra, refulgent ruler commanding noble peace and cherished well being, in order to continuously advance the dominion and raise it to splendour, adopt, nurse and promote the world famous, ten ways versatile, ten ways expansive, powerful and ambitiously receptive and progressive social order as your own family, just as the mother elephant nurses, guides and promotes her calf to maturity without let up.

स ई॒ स्पृ॒ध' व॒न॒त॒ अप॑ती॒ता बि॒भ्र॒द्वजं॑ वृ॒त्र॒हणं॑ ग॒भ॒स्ता ।

तिष्ठ॑द्ध॒री अ॒ध्यस्त॑व॒ गत॑ व॒चा॒यु॒जा व॒हत॑ इ॒न्द्रमृ॑ष्व॒म ॥ ९ ॥

9. *Sa īm sprdho vanate apratīto bibhrad vajraṁ vrtrahaṇaṁ gabhastau. Tiṣṭhaddharī adhyasteva garte vacoyujā vahata indramṛṣvam.*

Indra, glorious ruler, enemies unknown, takes on and wins over the rivals and contenders and, wielding the cloud-breaking thunderbolt in hand and settled in

his dominion seat of power, he aims like an archer and rides his chariot driven by word-controlled horse powers which drive the mighty ruler over the expanse of his dominion.

सनम् त वसा नव्य इन्द्र प पूरवः स्तवन्त एना यज्ञः । सप्त
यत्पुर्ः शम् शारदीदब्दन्दासीः पुरुकुत्साय शि नि ॥ १० ॥

10. *Sanema te'vasā navya indra pra pūravaḥ stavanta enā yajñaiḥ. Sapta yat puraḥ śarma śāradīrda-rdhan dāsīḥ purukutsāya śikṣan.*

Indra, lord of honour and excellence, by virtue of your protection and promotion, we enjoy the latest gifts of life, and the citizens adore you by these programmes of yajna since you establish seven cities for comfortable living, open out seven abundant autumnal streams against drought and deprivation, and destroy all forms of slavery and impiety for the education and advancement of the heroic wielder of power and weapons of defence.

त्वं वृध इन्द्र पूव्या भूवरिवस्य पुशन काव्याय ।
परा नववास्त्वमनुदयं मह पित्र ददाथ्रु स्वं नपातम ॥ ११ ॥

11. *Tvaṁ vṛdha indra pūrvyo bhūrvarivas-yannuśane kāvyāya. Parā navavāstvam-anudeyaṁ mahe pitre dadātha svaṁ napātam.*

Indra, lord ruler of honour and excellence, knowledge, wisdom and generosity, be the first and foremost leader in the service of the great advancing human nation, specially for the inspired and ambitious pioneer of art, science and culture. Give the best and latest home and infrastructure worthy of being granted

to the great father figure of future development which must not be self-destructive or self-defeating in any way.

त्वं धुनिरिन्द्र धुनिमतीऋणारपः सीरा न स्रवन्तीः ।

प यत्समुद्रमति शूर पषि पारया तुवशं यदुं स्वस्ति ॥ १२ ॥

12. *Tvaṁ dhunirindra dhunimatīṛṇarapah sīrā na sravantīḥ. Pra yat samudramati śūra parṣi pārāyā turvaśaṁ yadum svasti.*

Indra, you are the shaker and arouser of life and passion. Arouse, accelerate and control the roaring streams of the nation's life and wealth like the pulsating veins and arteries of the human system. O brave hero, you cross the seas and traverse the skies, let there be peace and well being with the industrious, self-controlled and dynamic humanity.

तव ह त्यदिन्द्र विश्वमाजा सस्ता धुनीचुमुरी या ह
सिष्वप । दीदयदित्तुभ्यं सामभिः सुन्वन्द्रभीतिरिध्मभृतिः
पक्थ्यकः ॥ १३ ॥

13. *Tava ha tyadindra viśvamājau sasto dhunīcu-murī yā ha siṣvap. Dīdayadit tubhyaṁ somebhiḥ sunvan dabhītiridhmabhṛtiḥ pakthyarkaiḥ.*

Indra, lord sustainer and giver of peace and joy, in the business of life, all that roaring action or sufferance or consumption, all is your world, for you : the idle, the restful, the sleeping, the shining, the violent, the faithful bearing holy fuel, the cook, whether preparing soma with sacred work or doing homage with songs and prayers of adoration, everything is yours, all is for you.

Mandala 6/Sukta 21

*Indra, Veshvedeva Devata, Bharadvaja
Barhaspatya Rshi*

इ॒मा उ॑ त्वा पु॒रु॒त॒म॒स्य का॒रा॒ह॒व्यं वी॒र॒ ह॒व्या॑ ह॒वन्त॑ ।

धि॒य॑' र॒थ॒ष्ठा॒म॒ज॒रं नवी॑या र॒यि॒वि॒भू॒ति॒री॒यत॑ व॒च॒स्या ॥ १ ॥

1. *Imā u tvā purutamasya kārorhavyaṁ vīra havyā havante. Dhiyo ratheṣṭhāmajaram navīyo rayirvibhūtirīyate vacasyā.*

Heroic Indra, leader of the world, you are ageless, ever new, ever fresh. These creations of the most versatile artist worthy of presentation glorify you, adorable lord, and they are offered to you in homage since all creations of intelligence, all wealth and celebrated glory reach you, lord of the nation's chariot, and everything flows from you.

तमु॑ स्तु॒ष इ॒न्द्रं या॑ वि॒दा॒ना॒ गि॒वा॒ह॒सं गी॒भि॒य॒ज्ञ॒वृ॒द्ध॒म । य॒स्य॒ दि॒व॒म॒ति॒ म॒ह्ना पृ॒थि॒व्याः पु॒रु॒मा॒य॒स्य॑ रि॒रि॒च म॑हि॒त्व॒म ॥ २ ॥

2. *Tamu stuṣa indram yo vidāno girvāhasaṁ gīrbhiryajñavṛddham. Yasya divamati mahnā prṥthivyāḥ purumāyasya ririce mahitvam.*

Indra is the lord omniscient who alone knows the ultimate mystery of existence. I adore and glorify him who is the ultimate content of all speech, who is exalted by songs of adoration in yajnas, and whose glory by its sublimity and omnipotence transcends the light of heaven and the magnitude of the world of nature.

स इ॒त्त॒म॑' व॒यु॒नं त॑त॒न्व॒त्सू॒य॑ण॒ व॒यु॒न॒व॒च॒च॒कार॑ । क॒दा त॒ म॒ता॑ अ॒मृ॒त॒स्य॑ धा॒म॒य॑न्ता॒ न मि॑नन्ति स्व॒धा॒वः ॥ ३ ॥

3. *Sa it tamo'vayunam tatanvat sūryeṇa vayunavaccakāra. Kadā te martā amṛtasya dhāmeya-kṣanto na minanti svadhāvaḥ.*

The lord of his own absolute omniscience and omnipotence illuminates the world of darkness and ignorance by the light of expansive knowledge like the sun which dispels the darkness of night. The mortals, O lord immortal, who seek to join your domain never violate your laws.

यस्ता चकार स कुहं स्विदिन्दः कमा जनं चरति कासु
वि १। कस्तं यज्ञा मनसं शं वराय का अक ईन्द कतमः स
हार्ता ॥ ४ ॥

4. *Yastā cakāra sa kuha svidindraḥ kamā janam carati kāsū vikṣu. Kaste yajño manase śam varāya ko arka indra katamaḥ sa hotā.*

Who is that Indra and where, that lord omnipotent who does all those things? Which people does he favour and visit? Among which community or nation? O lord omnipotent, which sacred act of yajna is that which pleases you at heart and gives you the satisfaction of your choice? What sort of praise and adoration? Who is the yajaka you listen to and respond?

इदा हितं वविषतः पुराजाः प्रत्नास आसुः पुरुकृत्सखायः ।
य मध्यमास उत नूतनास उतावमस्य पुरुहूत बाधि ॥ ५ ॥

5. *Idā hi te veviṣataḥ purājāḥ pratnāsa āsuḥ purukṛt sakhāyaḥ. Ye madhyamāsa uta nūtanāsa utāvamasya puruhūta bodhi.*

O lord of universal acts, universally invoked and adored, all are your friends, pray know and enlighten

them all here and now, all those who are ancient, old and eminent, middling ones, moderns, most recent ones, existing and active all over the world.

तं पृच्छन्ता वरासः पराणि पत्ना त इन्द्र श्रुत्यानु यमुः ।

अचामसि वीर ब्रह्मवाहा यादव विद्म तात्त्वा महान्तम् ॥ ६ ॥

6. *Taṁ pr̥cchanta' varāsaḥ parāṇi pratnā ta indra śrutyānu yemuḥ. Arcāmasi vīra brahmavāho yādeva vidma tāt tvā mahāntam.*

Indra, lord of knowledge and power, brave leader and ruler of the world, the seekers of truth young and old, ancient and modern all, trying to know you by question and answer in faith, go by the Word which is eternal and highest. O lord giver of divine vision, sustainer of the life and wealth of existence, the more we know, the greater we find you and worship you as lord supreme.

अभि त्वा पाज' र् रसा वि तस्थ महि जज्ञानमभि ततसु
तिष्ठ । तव पत्नन् युज्यन् सख्या वज्रेण धृष्णा अप ता
नुदस्व ॥ ७ ॥

7. *Abhi tvā pājo rakṣaso vi tasthe mahi jajñāna-mabhi tat su tiṣṭha. Tava pratnena yujyena sakhyā vajreṇa dhṛṣṇo apa tā nudasva.*

Against you stands the force of evil powers, O potent lord of courage and valour, face that firmly and, with your age old ally and friendly thunderbolt of justice and punishment, crush those forces and wipe them out before they rise to dangerous proportions.

स तु श्रुधीन्द्र नूतनस्य ब्रह्मण्यता वीर कारुधायः ।

त्वं ह्याऽपिः पदिवि पितृणां शश्वद बभूथ सुहव एष्टा ॥ ८ ॥

8. *Sa tu śrudhīndra nūtanasya brahmaṇyato vīra kārudhāyaḥ. Tvaṁ hyāpiḥ pradivi pitṛṇām śaśvad babhūtha suhava eṣṭau.*

Indra, potent lord of courage and valour, sustainer of the artist, scientist and their creations, listen to the prayer of the latest seeker of the wealth and wisdom of existence. O lord responsive to our call in cherished plans and programmes, you are and have been the constant friend and guardian of our forefathers in their search divine for light and fulfilment.

पातय वरुणं मित्रमिन्दं मरुतः कृष्वावस ना अद्य । प पूषणं
विष्णुमग्निं पुरन्धिं सवितारमावधीः पवतांश्च ॥ ९ ॥

9. *Protaye varuṇaṁ mitramindram marutaḥ kṛṣvā-vase no adya. Pra pūṣaṇaṁ viṣṇumagnim purandhim savitāramoṣdhīḥ parvatāmśca.*

O scholar of science, study, research, realise and bring for our protection and advancement the divine bounties of nature: vital udana and prana energies, electricity, winds, nourishing vitality of samana energy, vyana and dhananjaya energies, heat, cosmic energy of universal sustenance, solar energy, herbs, clouds and mountains for showers and herbs.

इम उ त्वा पुरुशाक पयज्या जरितार' अभ्यचन्त्यकः । श्रुधी
हवमा हुवता हुवाना न त्वावाँ अन्या अमृत त्वदस्ति ॥ १० ॥

10. *Ima u tvā puruśāka prayajyo jaritāro abhyar-cantyarkaiḥ. Śrudhī havamā huvato huvāno na tvāvāñ anyo amṛta tvadasti.*

O lord omnipotent, adorable in yajna, these celebrants of your divine powers honour and worship

you with their offers of homage and adoration. Listen to the devotee's call and supplications while invoked. There is none other than you who is like you and who commands powers and virtues such as yours, immortal as you are.

नू॒म॒ आ॒ वा॒च॒मु॒प॒ या॒हि वि॒द्वान्वि॒श्व॒भिः॒ सू॒ना॒ स॒ह॒सा॒ य॒ज॒त्रः॒ ।
य॒ अ॒ग्नि॒जि॒ह्वा ऋ॒त॒सा॒प॒ आ॒सु॒य॒ म॒नुं च॒कुरु॒प॒रं॒ द॒सा॒य ॥ ११ ॥

11. *Nū ma ā vācamupa yāhi vidvān viśvebhiḥ sūno sahaso yajatraiḥ. Ye agnijihvā ṛtasāpa āsurye manuṁ cakruruparam dasāya.*

O lord of knowledge, creator and giver of strength, listen to my words of prayer and come to me with all universal forms of wealth and those adorable powers worthy of being cherished who have the tongue of fire, serve the truth of divine law and who raise humanity high like the cloud for charity toward the weak and exhausted.

स॒ न॒ ' बा॒धि॒ पु॒र॒ए॒ता॒ सु॒ग॒षू॒त॒ दु॒ग्घु॒ प॒थि॒कृ॒द्वि॒दा॒नः॒ । य॒
अ॒श्र॒मा॒स॒ उ॒र॒वा॒ वहि॒ष्ठा॒स्त॒भि॒न॒ इ॒न्द्रा॒भि॒ वी॒ । वा॒ज॒म॒ ॥ १२ ॥

12. *Sa no bodhi pura-etā sugeṣūta durgeṣu pathikṛd vidānaḥ. Ye āśramāsa uravo vahiṣṭhās-tebhirna indrābhi vakṣi vājam.*

May he, Indra, the lord all-knowing, know us and enlighten us, the leader who goes forward as pioneer over paths both easy and difficult, carving new channels of progress over annals of history, and may he bring us those modes of energy, power and transport which are wide and versatile beyond wear and tear, indefatigable, inexhaustible.

Mandala 6/Sukta 22

Indra Devata, Bharadvaja Barhaspatya Rshi

य एक इद्धव्यश्चषणीनामिन्द्रं तं गीभिरभ्यच आभिः ।
यः पत्यत वृषभा वृष्ण्यावान्तसत्यः सत्वा पुरुमायः
सहस्वान ॥ १ ॥

1. *Ya eka iddhavyaścarṣaṇīnāmindraṁ taṁ gīrbhir-abhyarca ābhiḥ. Yaḥ patyate vṛṣabho vṛṣṇyāvānt-satyah satvā purumāyah sahasvān.*

The one sole lord of humanity worthy of yajnic homage is Indra, whom I adore with these words of praise. He it is, lord generous, giver of showers of strength and bliss, eternal, imperishable, omnificent, omnipotent and forbearing who protects and sustains life as supreme father and guardian.

तमु नः पूव पितरा नवग्वाः सप्त विप्रासा अभि वाजयन्तः ।
न ऽद्वाभं ततुरिं पवतष्ठामद घवाचं मतिभिः शविष्ठम ॥ २ ॥

2. *Tamu naḥ pūrve pitaro navagvāḥ sapta viprāso abhi vājayantaḥ. Nakṣddābham taturim parvate-ṣṭhāmadroghavācam matibhiḥ śaviṣṭham.*

Him our ancient forefathers and the seven sages, like our five senses, mind and intellect, alongwith their fellow men, have celebrated and glorified, the lord that is tamer and controller of opposition, saviour from suffering, pervasive in clouds and over mountains, sweet of tongue and strongest in force and power.

तमीमह इन्द्रमस्य रायः पुरुवीरस्य नृवतः पुरु पाः ।
या अस्कृधायुरजरः स्ववान्तमा भर हरिवा मादुयध्य ॥ ३ ॥

3. *Tamīmaha indramasya rāyaḥ puruvīrasya nṛvataḥ purukṣoḥ. Yo askṛdhoyurajarah svarvān tamā bhara harivo mādayadhyai.*

We pray to Indra for his gifts of wealth, happy progeny, man power and generous abundance which he, lord of unlimited potential, ageless and blissful, commanding men and transport, would, we hope, bring us for his joy and ours.

त ॥ वि व 'चा यदि त पुरा चिज्जरितार' आनुशुः सुम्नमिन्द ।
कस्त' भागः किं वय' दुध खिद्वः पुरुहूत पुरुवसा -
सुरघ्नः ॥ ४ ॥

4. *Tanno vi voco yadi te purā cijjaritāra ānaśuḥ sumnamindra. Kaste bhāgaḥ kiṁ vayo dudhra khidvaḥ puruhūta purūvaso'suraghnah.*

Indra, speak to us how the ancient celebrants of yours were blest with the gift of peace and joy. Say what is your share and contribution therein, what joy and ecstasy of being, O lord irresistible, forceful, universally invoked, commanding immense riches, destroyer of evil and the wicked.

तं पृच्छन्ती वज्रहस्तं रथृष्ठामिन्दं वपी वक्ररी यस्य नू गीः ।
तुविगाभं तुविकूर्मि रभादां गातुमिष न त तुममच्छ ॥ ५ ॥

5. *Taṁ pṛcchanī vajrahastaṁ ratheṣṭhāmindraṁ vepī vakvarī yasya nū gīḥ. Tuvigrābhaṁ tuvi-kūrmīṁ rabhodāṁ gātumiṣe nakṣate tumra-maccha.*

If the voice and words of a person are vibrant with devotion and eloquent with enquiry in right earnest about Indra, lord of power, honour and excellence,

wielder of the thunderbolt in hand, riding the chariot of life, strong with iron grasp, bold in action, giver of tempestuous strength and commander of cosmic force, then such a person wins the lord's favour of dominion over land for food, energy and the happiness of his heart's desire.

अ॒या ह॒ त्वं मा॒यया॑ वावृ॒धानं॑ म॒नाजु॑वा स्वत॒वः प॒व॑तन ।
अच्यु॑ता चिद्वी॒ळिता॑ स्व॒जा रु॒जा वि दू॒ हा धृ॑ष॒ता
वि॒र॒प्ति॒न ॥ ६ ॥

6. *Ayā ha tyaṁ māyayā vāvṛdhānaṁ manojuvā svatavaḥ parvatena. Acyutā cid vīḷitā svojo rujo vi dr̥hā dhr̥satā virap̥sin.*

O lord of your own essential strength and splendour, divine and exuberant, with this thunder force of yours fast as mind, imperishable and indomitable, pray shatter that stronghold of evil growing by illusion firmly fixed and even reinforced by deceptive reason.

तं व॑ धि॒या नव्य॑स्या॒ शवि॑ष्ठं प॒त्रं प॒त्रव॑त्प॒रितं॑स॒यध्य॑ ।
स न॑ व॒ तद॑नि॒मानः॑ सु॒वह्य॑न्दा॒ विश्वा॑न्यति दु॒र्गहा॑णि ॥ ७ ॥

7. *Tam vo dhiyā navyasyā śaviṣṭhaṁ pratnaṁ pratnavat paritaṁsayadhyai. Sa no vakṣadani-mānaḥ suvahmendo viśvānyati durgahāṇi.*

May Indra, lord of infinite knowledge and power, bless us and you all with the best and latest vision and intelligence in order that we may adore and glorify the omnipotent eternal lord as ever, and may the lord saviour of the celestial chariot bring the universal strength of action, otherwise unattainable, and take us across all impassable impediments.

आ जनाय॑ दुह॑ण॒ पाथि॑वानि दि॒व्यानि॑ दीपया॒ न्तरि॑ ॥
 तपा॑ वृष॒न्विश्व॑तः शा॒चिषा॒ तान्ब॑ह्यद्विष॑ शाचय॒
 णम॒पश्च॑ ॥ ८ ॥

8. *Ā janāya druhvaṇe pārthivāni divyāni dīpayo'-
 ntarikṣā. Tapā vṛṣaṇ viśvataḥ śociṣā tān brahma-
 dviṣe śocaya kṣāmapaśca.*

O lord of generous showers of light and purity of peace, light up and reveal the blazing magnificence of the regions of earth, firmament and heaven for people stricken with hate, jealousy and enmity against life, humanity, divinity and revelation of the glory of existence. Let them feel the heat and light of the blaze from all sides, heat up even the green earth and cool waters for them and thus let them be cleansed through suffering and penitence.

भुवा॑ जन॒स्य दि॒व्यस्य॑ राजा॒ पाथि॑वस्य जग॒तस्त्वष॑संदृक ।
 धि॒ष्व वज॑ं द॒दि ण॑ इन्द्र॒ हस्त॑ विश्वा॒ अजु॑य दयस॒ वि
 मा॒याः ॥ ९ ॥

9. *Bhuvo janasya divyasya rājā pārthivasya jagatas-
 tveṣasaṁdrk. Dhiṣva vajraṁ dakṣiṇa indra haste
 viśvā ajurya dayase vi māyāḥ.*

Indra, self-refulgent ruler of earth and the world of light, of humanity and the moving world, ageless lord of light and justice, take the thunderbolt of light and justice in the right hand, destroy the wiles of the wicked and give the light of knowledge to the seekers.

आ सं॒यत॑मिन्द्र॒ णः स्व॒स्तिं श॑त्रु॒तूया॑य बृ॒हती॑ममृ॒धाम॑ । यया॒
 दासा॒न्याया॑णि वृ॒त्रा कर॑ वजि॒न्सु॒तुका॒ नाहु॑षाणि ॥ १० ॥

10. *Ā samyatamindra ṇaḥ svastiṁ śatrutūryāya bahatīm-amṛdhrām. Yayā dāsānyāryāṇi vṛtrā karo vajrint sutukā nāhuṣāṇi.*

Indra, lord of adamant will and power, ruler of the world, bring in that wide ranging and inviolable peace and well being in a state of constant vigilance and dynamism to win over enmity and opposition by which darkness and ignorance can be replaced by light and knowledge and the lower and average orders of society can be raised to higher state of enlightenment and action.

स न' नियुद्भिः पुरुहूत वधा विश्ववाराभिरा गहि पयज्या ।
न या अदवा वरत न दव आभियाहि तूयमा मदय-
दिक ॥ ११ ॥

11. *Sa no niyudbhiḥ puruhūta vedho viśvavārābhirā gahi prayajyo. Na yā adevo varate na deva ābhir-yāhi tūyamā madryadrik.*

O lord all wise and worshipful, universally adored and invited, come to us by well controlled and well directed modes and means of advancement with those laws and policies of universal interest and value and application, which neither the impious obstruct nor the pious camouflage. Come straight here to us with these without delay.

Mandala 6/Sukta 23

Indra Devata, Bharadvaja Barhaspatya Rshi

सुत इत्त्वं निर्मिश्र इन्द्र साम स्ताम बर्हाणि शस्यमान उक्थ ।
यद्वा युक्ताभ्यां मघवन्हरिभ्यां बिभ्रजं बाह्वरिन्द्र यासि ॥ १ ॥

1. *Suta it tvaṁ nimiśla indra some stome brahmaṇi śasyamāna ukthe. Yad vā yuktābhyām maghavan haribhyām bibhrad vajraṁ bāhvorindra yāsi.*

Indra, lord of honour, wealth and excellence of the world, when the soma is distilled, songs of prayer and adoration are sung and the music of Vedic hymns swells in the air, and when you move and come, one with us, loving and ecstatic, drawn by your own fiery motive powers of saving grace and holding the thunderbolt in hand, you are great and glorious.

यद्वा दिवि पाय सुष्विमिन्द वृत्रहत्य वसि शूरसाता । यद्वा
दस्य बिभ्युषा अबिभ्युदरन्धयः शधत इन्द्र दस्यून ॥ २ ॥

2. *Yad vā divi pārye soṣvimindra vṛtrahatyē'vasi śūrasātau. Yad vā dakṣasya bibhyuṣo abibhyad-arandhayah śardhata indra dasyūn.*

Or when, O mighty lord Indra, free from fear, you protect the creator of the soma of life's joy in the battle of the brave for the elimination of darkness and want and for advancement of light and showers of love and cherished prosperity, or when you scare away even the mighty fearsome warriors against life, you shine in divine glory. O lord Indra, we pray, subdue the forces of violence, fear and destruction.

पाता सुतमिन्द' अस्तु सामं पणनीरुगा जरितारमूती । कर्ता
वीराय सुष्वय उ लोकं दाता वसु स्तुवत कीरय चित ॥ ३ ॥

3. *Pātā sutamindro astu somam praṇenīrugro jaritāramūtī. Kartā vīrāya suṣvaya u lokam dātā vasu stuvate kīraye cit.*

May Indra, ruler of the world, be protector of

the joy of life created with cooperative effort under divine guidance. May the lord of splendour be the leader to guide the celebrant to the desired goal in protection and security of justice. May the lord be the creator of a world of beauty for the brave who endeavour to contribute to the health and joy of life. May the lord bless the divine poet and celebrant with wealth and prosperity in life.

गन्त॒र्यान्ति॑ स॒र्व॒ना ह॒रि॒भ्यां ब॒भ्रि॒वज॑ं प॒पिः सा॒मं द॒दि॒गाः ।
क॒र्ता वी॒रं न॒र्यं स॒र्व॒वी॒रं श्रा॒ता ह॒वं गृ॑ण॒तः स्ता॒म॒वा॒हाः ॥ ४ ॥

4. *Ganteyānti savanā haribhyām babhrirvajraṁ papiḥ somam dadirgāḥ. Kartā vīraṁ naryaṁ sarvavīraṁ śrotā havaṁ grṇataḥ stomavāhāḥ.*

Listen ye all celebrants and yajakas, Indra, ruler of the world, is he who reaches all programmes of positive and creative development by the fastest transport with dynamic experts of theory and practice both, who wields thunderous power and weapons, protects, promotes and shares the soma, invigorating joys of life, gives cows, fertile lands and brilliant words of wisdom and guiding policy, creates bravest of the brave leaders, and listens and appreciates the songs and celebrations of the admirers among the people.

अस्म॑ व॒र्यं य॒द्वा॒वान् त॒द्वि॒विष्म॑ इ॒न्द्रा॒य या नः॑ प॒दि॒वा
अ॒प॒स्कः । सु॒त सा॒मं स्तु॑म॒सि शंस॑दुक्थ॒न्द्रा॒य ब॒ह्म व॒ध॒नं
यथा॑स॒त ॥ ५ ॥

5. *Asmai vayaṁ yad vāvāna tad viviṣma indrāya yo naḥ pradivo apaskaḥ. Sute some stumasi śamsa-dukthendrāya brahma vardhanam yathāsat.*

Whatever Indra, lord ruler of light and love, wishes, we do for him since he creates for us the holy acts and does all other divine acts of sustenance. When the soma is distilled and the songs of praise arise, we celebrate and exalt him so that knowledge, food, energy and moral rectitude may arise and grow the way it should.

ब॒ह्म॒णि॒ हि च॑कृ॒ष व॒ध'नानि॑ ताव॒त्त इ॒न्द म॒तिभि॑विवि॒ष्मः ।
सु॒त साम॑ सु॒तपाः॑ श॒न्त॒मानि॑ रा॒न्द॒द्यो क॒ियास्म॒ व णानि॑
य॒ज्ञः ॥ ६ ॥

6. *Brahmāṇi hi cakṛṣe vardhanāni tāvat ta indra matibhir-viṣmaḥ. Sute some sutapāḥ śanta-māni rāndryā kriyāśma vakṣaṇāni yajñaiḥ.*

Indra, lord ruler, the more noble acts of growth and development you do, the more with our intelligentsia and our people we do our acts of duty for you. O lord lover of honour and excellence, when the work is done, the soma is distilled and the time is come for celebration, we do praise worthy acts with yajnas and sing most delightful songs of joy in your honour.

स न' बा॒धि पु॒राळा॑शं रा॒णः पि॒बा तु॑ सामं गा॒त्र॒ह्जीक॑मि॒न्द ।
ए॒दं ब॒ह्यि॒ज॒मान॑स्य सी॒दारुं कृ॑धि त्वा॒य॒त उ' ला॒कम॑ ॥ ७ ॥

7. *Sa no bodhi puroḷāṣaṁ rarāṇaḥ pibā tu somam goṛjīkamindra. Edaṁ barhir-yajamānasya sīdorum kṛdhi tvāyata u lokam.*

Indra, lord of majesty, know and enlighten us, happily taste the delicious pudding and drink the exhilarating soma seasoned with cow's milk so soothing to the mind and senses. Come, be seated on the

yajamana's vedi, and create a wider and higher world of beauty for your devotees.

स मन्दस्वा ह्यनु जाषमुग प त्वा यज्ञास इम अश्नुवन्तु ।

पम हवासः पुरुहूतमस्म आ त्वयं धीरवस इन्द यम्याः ॥ ८ ॥

8. *Sa mandasvā hyanu joṣamugra pra tvā yajñāsa ime aśnuvantu. Preme havāsaḥ puruhūtamasme ā tveyaṁ dhīravasa indra yamyāḥ.*

Indra, refulgent lord, enjoy and rejoice in response to these yajnic acts of our homage as they may please you, and may these our addresses of invocation reach you, lord universally loved, and may this song of adoration and enlightened awareness appeal to you for our protection and advancement.

तं वः सखायः सं यथा सुतषु सामभिरीं पृणता भाजमिन्दम ।

कु वित्तस्मा असति ना भराय न सुष्विमिन्दा वस मृधाति ॥ ९ ॥

9. *Taṁ vaḥ sakhāyaḥ saṁ yathā suteṣu somebhirīm pṛṇatā bhojamindram. Kuvit tasmā asati na bharāya na suṣvimindro'vase mṛdhāti.*

O friends, in all your acts of divine service, admire and adore Indra, lord giver of light and food, with yajnic offers of water and endeavours of creative joy dedicated to him so that the great and magnanimous lord would be gracious in the sustenance and protection of you and us all, since he never forsakes the earnest creator of soma.

एवदिन्दः सुत अस्तावि साम भरद्वाजषु त्वदिन्मघानः ।

असद्यथा जरित्र उत सूरिर्दिन्द' राया विश्ववारस्य दाता ॥ १० ॥

10. *Evedindrah sute astāvi some bharadvājeṣu kṣayadinmaghonaḥ. Asad yathā jaritra uta sūri-rindro rāyo viśvavārasya dātā.*

Thus is Indra admired and adored among saints and scholars in the world of honour and excellence when the soma is distilled and ready for celebration so that he, lord of honour, power and knowledge, may settle and abide by men of power and prosperity and be the giver of universal wealth of value to the devoted celebrant.

Mandala 6/Sukta 24

Indra Devata, Bharadvaja Barhaspatya Rshi

वृषा मद् इन्द्रं श्लोकं उक्त्वा सचा सामेषु सुतपा ऋजीषी ।
अचत्र्य' मघवा नृभ्य उक्थद्यु ॥ राजा गिरामि तातिः ॥ १ ॥

1. *Vṛṣā mada indre śloka ukthā sacā someṣu sutapā rjīṣī. Arcatryo maghavā nṛbhya ukthairdyukṣo rājā girāmakṣitotiḥ.*

Indra, refulgent ruler, is generous as a cloud of showers in the holy programmes of peace and progress of the social order, joy incarnate, delightful as a poem, sacred as a hymn, loved as a friend, lover and protector of the people's happiness and achievement, simple, honest and natural in conduct, admired, revered and consecrated for the people and celebrated by the holiest of their voices, lord of honour, power and glory wrapped in heavenly light, inviolable, ever protective, a very haven of peace and security.

ततुर्विवीरा नया विचताः श्राता हवं गृणत उव्यूतिः । वसुः
शंस' नरां कारुधाया वाजी स्तुता विदथ दाति वाजम ॥ २ ॥

2. *Taturirvīro naryo vicetāḥ śrotā havam gr̥natā urvyūtiḥ. Vasuḥ śamso narām kārudhāyā vājī stuto vidathe dāti vājam.*

Pressing fast forward against the enemies, brave, leader of leaders, wide awake and all aware, attentive to the call of the supplicant, all round protector of the people, haven and home and real asset of the nation, admired by the people, patron of artists and expert professionals, swift and powerful, adored in yajnic programmes, Indra, the ruler, gives speed and sustenance to the nation's progress.

अ ण न चक्वः शूर बृहन्प त म॒ह्ना रि॒रिच॒ राद॑स्याः ।

वृ॒ त्स्य॒ नु त॑ पुरु॒हूत॒ व॒या व्यू॑त्तय॒ रुरु॑हु॒रिन्द॒ पू॒वीः ॥ ३ ॥

3. *Akṣo na cakryoḥ śūra br̥han pra te mahnā ririce rodasyoḥ. Vṛkṣasya nu te puruhūta vayā vyūtayo ruruhūrindra pūrvīḥ.*

Like the axis of two moving bodies such as two wheels or stars and planets or sun and earth, O mighty lord of majesty, Indra, universally invoked and adored, the eternal processes of your creation, protection and promotion of the expansive universe grow and extend like the branches of a tree by virtue of your infinite power and excell the light of the sun and generosity of the earth.

श॒ची॒वत॑स्त॒ पुरु॑शाक्॒ शाका॑ ग॒वामि॑व स्त्रु॒तयः॑ स॒ंचर॑णीः ।

व॒त्सानां॑ न त॒न्तय॑स्त॒ इन्द्र॑ दाम॒न्वन्ता॑ अ॒दामा॑नः सु॒दाम॑न ॥ ४ ॥

4. *Śacīvataste puruśāka śākā gavāmiva srutayaḥ saṁcaraṇīḥ. Vatsānām na tantayasta indra dāmanvanto adāmānaḥ sudāman.*

Indra, refulgent lord ruler of the world, destroyer of suffering, manifold are your deeds, unbounded your intelligence, and countless your people. The abundant streams of your generous acts are expansive, associative and convergent like waves of light rays and paths of cows and orbits of stars, and, like tethers of the calves and axes of planets, they are controllers and yet givers of freedom, O generous lord of law and liberty.

अन्यदद्य कवरमन्यदु श्वा सच्च सन्मुहुराचकिरिन्दः ।
मित्रा ना अत्र वरुणश्च पूषा या वशस्य पयतास्ति ॥ ५ ॥

5. *Anyadadya karvaramanyadu śvo'sacca sanmuhurācakririndraḥ. Mitro na atra varuṇaśca pūṣā'ryo vaśvasya paryetāsti.*

Indra, our friend here, great and just, life giver and sustainer, master and over all controller of controllers does one act today, another tomorrow, creative and destructive, integrating and disintegrating, making and unmaking, and goes on doing thus again and again in a positive cyclic order.

वि त्वदापा न पवतस्य पृष्ठादुक्थभिरिन्दानयन्त यज्ञः । तं
त्वाभिः सुष्टुतिभिर्वाजयन्त आजिं न जग्मुगिवाहा
अश्वाः ॥ ६ ॥

6. *Vi tvadāpo na parvatasya pṛṣṭhādukthebhirindrānayanta yajñaiḥ. Taṁ tvabhiḥ suṣṭutibhirkvājayanta ājīm na jagmurgirvāho aśvāḥ.*

Indra, lord of beneficence sung and celebrated in hymns of holiness, just as warriors rush to battle for victory, so do joyous devotees and celebrants eager for karmic action and life's victory hasten to you with

homage and yajnas performed with these hymns of praise and songs of adoration, and then, just as rain showers pour from the heights of clouds and streams flow down from the top of mountains, so do fruits of piety and gifts of divine grace shower down and flow, from you.

न यं जरन्ति शरद्वा न मासा न द्याव इन्दमवकुशयन्ति ।
वृद्धस्य चिद्धतामस्य तनूः स्तामभिरुक्थश्च शस्य-
माना ॥ ७ ॥

7. *Na yaṁ jaranti śarado na māsā na dyāva indra-mavakarśayanti. Vṛddhasya cid vardhatāmasya tanūḥ stomebhir-ukthaiśca śasyamānā.*

Winters and years wither him not, nor months weaken him, nor the sun and days wear out Indra celebrated by hymns of divine praise and songs of adoration. May the existential manifestation of the lord supreme, eternal Indra grow on and on in majesty. May the body and mind of this eternal jiva, individual soul, grow by the chant of sacred songs and hymns of divine praise.

न वीळव नमत् न स्थिराय न शधत् दस्युजूताय स्तवान ।
अजा इन्दस्य गिरयश्चिदृष्वा गम्भीर चिद्धवति गाध-
मस्म ॥ ८ ॥

8. *Na vīḷave namate na sthirāya na śardhate dasyujūtāya stavān. Ajrā indrasya girayaścid-rṣvā gambhīre cid bhavati gādhamasmai.*

He bows not to the strong and forceful, nor bends before the resolute, nor does he praise or flatter the bold nor anyone allied to the wicked. Mighty

mountains are, for Indra, plain as fields, and for him the ocean in the depth becomes firm ground and a fordable flow.

गम्भीरणं न उरुणामत्रिन्पषा यन्धि सुतपावन्वाजान । स्था
ऊ षु ऊर्ध्व ऊती अरिषण्य उक्ताव्युष्टा परितक्म्यायाम ॥ ९ ॥

9. *Gambhīreṇa na uruṇāmatrin preṣo yandhi sutapāvan vājān. Stha ū ṣu ūrdhva ūtī ariṣaṇya-nnaktorvyuṣṭau paritakmyāyām.*

Mighty lord, purifier and sanctifier of things in the world of creation, with deep love, profound purpose and grace unbound, give us abundance of food and energy and wide ranging knowledge and success. Stay with us constant with your protection high over us, at dawn and at dusk, night and day without hurt or let up.

सचस्व नायमवस अभीक इता वा तमिन्द पाहि रिषः ।
अमा चनमरण्य पाहि रिष मदम शतहिमाः सुवीराः ॥ १० ॥

10. *Sacasva nāyamavase abhīka ito vā tamindra pāhi riṣaḥ. Amā cainamaranye pāhi riṣo madema śatahimāḥ suvīrāḥ.*

Indra, ruling lord of the realm, be with us, our leadership and our policy, and justice for protection and progress. Save the system here and afar, at home and abroad, from fear and violence so that, blest with the brave, we may live and rejoice for a full hundred years.

Mandala 6/Sukta 25

Indra Devata, Bharadvaja Barhaspatya Rshi

या त ऊतिरवमा या पर्मा या मध्यमन्द शुष्मि तस्ति ।
ताभिरू षु वृत्रहत्य वीन एभिश्च वाजमहा ऽ उग ॥ १ ॥

1. *Yā ta ūtiravamā yā paramā yā madhyamendra
śuṣminnasti. Tābhirū ṣu vṛtrahatyē'vīrna ebhiśca
vājair-mahān na ugra.*

Indra, mighty ruler, dispenser of justice and giver of inspiring vigour and vision, whatever your modes of safety and security at the primary level, whatever at the middle level and whatever of the highest level of the order, with all those protect us in the battle against darkness, want and negation, and bless us with these flights of progress and victory, O lord great and refulgent.

आभिः स्पृध' मिथतीररिषण्य मित्रस्य व्यथया मन्युमिन्द्र ।
आभिविश्वा अभियुजा विषूचीरायाय विशा व तारी-
दासीः ॥ २ ॥

2. *Ābhiḥ spr̥dho mithatīrariṣaṇyannamitrasya
vyathayā manyumindra. Ābhirviśvā abhiyujō
viṣūcīrāyāya viśō'va tārīrdāsīḥ.*

Indra, mighty ruler and commander, with these forces of defence and protection engaged in action, break down the pride and morale of the enemy and, with these, without loss of men and materials or interests of the country, protect and advance the cooperative powers employed across the land, the people, and the services for the noble citizens of the nation.

इन्द्रजामय'उत य जामया वाचीनास'वनुष'युयुज ।
त्वमेषां विथुरा शवांसि जहि वृष्यानि कृणुही पराचः ॥ ३ ॥

3. *Indra jāmaya uta ye'jāmayo 'rvācīnāso vanuṣo
yuyujre. Tvameṣāṃ vithurā śavāṃsi jahi vṛṣṇyāni
kṛṇuhī parācaḥ.*

Indra, mighty ruler and commander of the common wealth, whether it is your own people or other distant ones or saboteurs who join upfront against you to injure the system, you destroy their forces of sabotage, eliminate their growing potential and throw them out.

शूर' वा शूरं वनतु शरीरस्तनूचा तरुषि यत्कृण्वत ।

ताक वा गाषु तनय यदप्सु वि कन्दसी उवरासु बवन्त ॥ ४ ॥

4. *Śūro vā śūraṁ vanate śarīrais-tanūrucā taruṣi yat kṛṇvaite. Toke vā goṣu tanaye yadapsu vi krandaśī urvarāsu bravaite.*

When the brave engage the brave in battle with brilliance of physical force of body, or when people argue, dispute and shout over rights and inheritance in relation to children and grand children, or about fertile lands and cows or waters, then, too, judge and resolve the dispute.

नहि त्वा शूरा न तुरा न धृष्णुन त्वा याधा मन्यमाना युयाध ।

इन्द्र नकिष्ट्वा पत्यस्त्यषां विश्वा जातान्यभ्यसि तानि ॥ ५ ॥

5. *Nahi tvā śūro na turo na dhṛṣṇurna tvā yodho manyamāno yuyodha. Indra nakiṣṭvā pratyastyeṣāṁ viṣvā jātānyabhyasi tāni.*

Neither the brave nor impetuous nor violent nor warrior, however great and proud, can stand and fight against you. Indra, lord almighty, none is your equal, none adversary, you are supreme over all those that are born and existent.

स पत्यत उभय नृम्णमयायदी वधसः समिथ हवन्त । वृत्र
वा महा नृवति । यं वा व्यचस्वन्ता यदि वितन्तसत ॥ ६ ॥

6. *Sa patyata ubhayornṛmṇamayoryadī vedhasaḥ samithe havante. Vṛtre vā maho nṛvati kṣaye vā vyacasvantā yadi vitantasaite.*

If two partners in the matter of integration or division or separation of finances or management of a large corporate organisation of men dispute, then he gets control of the money or the assets whom judges of piety and penetrative intelligence call upon to manage, and above all Indra, the ruler, is the ultimate master.

अथ स्मा त चषणया यदजानिन्द त्रातात भवा वरूता ।
अस्माकासा य नृत्मासा अय इन्द सूरय दधिर पुरा
नः ॥ ७ ॥

7. *Adha smā te carṣaṇayo yadejānindra trātota bhavā varūtā. Asmākāso ye nṛtamāso arya indra sūrayo dadhire puro naḥ.*

And also, O lord ruler and master, giver of honour and excellence, destroyer of evil and wickedness, Indra, be the saviour and protector of all your people specially of those who are stricken with fear. Be the defender and promoter of those people of ours who are the highest leading lights and bravest heroes who hold the forts and maintain the cities for us.

अनु त दायि मह इन्दियाय सत्रा त विश्वमनु वृत्रहत्य ।
अनु त्रमनु सह यजत्रन्द दवभिरनु त नृषह्य ॥ ८ ॥

8. *Anu re dāyi maha indriyāya satrā te viśvamanu vṛtrahatyē. Anu kṣatramanu saho yajatrendra devebhiranu te nṛṣahye.*

Consequently, O lord most adorable, supreme

ruler, protector of life and destroyer of negation, appropriate to your greatness and majesty, in keeping with the honour and dignity of the world social order, and in view of the courage and fortitude required to face the challenges to humanity, the whole world is given unto you and entrusted, in truth, by the leading lights and brilliant visionaries of nations in the battle of light against darkness, of goodness against evil, and of prosperity against want and squalor.

ए॒वा नः॑ स्प्रृ॒धः स॒म॒जा स॒म॒त्स्वि॒न्द॑ रा॒र॒न्धि मि॒श्र॒ती॒रद॑वीः ।
वि॒द्याम॑ व॒स्तार॑वसा गृ॒णन्त॑ भ॒रद्वा॑जा उ॒त त॑ इ॒न्द नू॒नम ॥ ९ ॥

9. *Evā naḥ spr̥dhah samajā samatsvindra rārandhi mithatīradevīḥ. Vidyāma vastoravasā gr̥ṇanto bharadvājā uta ta indra nūnam.*

Thus, O lord Indra, giver of honour and victory, we pray, inspire us to advance in our ambition to win over our rivals in the battles of life. O lord destroyer, subdue the warring forces of darkness and selfishness. Let us all, celebrants and men of knowledge and action, singing and celebrating your honour day and night, know you for sure and win the victories by virtue of your guidance and protection.

Mandala 6/Sukta 26

Indra Devata, Bharadvaja Barhaspatya Rshi

श्रु॒धी न॑ इ॒न्द ह॒व्याम॑सि त्वा म॒हा वा॒जस्य॑ सा॒ता वा॒वृषा॑णाः ।
सं य॒द्वि॒शा य॑न्त॒ शूर॑सा॒ता उ॒गं ना वः॑ पा॒य अ॒ह॒न्दाः ॥ १ ॥

1. *Śrudhī na indra hvayāmasi tvā maho vājasya sātau vāvṛṣāṇāḥ. Saṁ yad viśo'yanta śūrasātā ugram no'vah pārye ahan dāḥ.*

Indra, lord ruler and giver of honour and excellence, listen to us: overwhelming and exuberant we call upon you in the great battle of sustenance and advancement. When the people march on in the battle of the brave, then on the decisive day give us the blazing passion of your force and protection to victory.

त्वां वा॒जी ह॑वत वाजिन॒या म॒हा वाज॑स्य ग॒र्ध्वस्य॑ सा॒ता ।
त्वां वृ॒त्रष्वि॑न्द॒ सत्प॑तिं॒ तरु॑त्रं॒ त्वां च॑ष्ट मु॒ष्टि॒हा गा॑षु
यु॒ध्यन् ॥ २ ॥

2. *Tvām vājī havate vājineyo maho vājasya gadhyasya sātau. Tvām vṛtreṣvindra satpatiṁ tarutram tvām caṣṭe muṣṭihā goṣu yudhyan.*

The war-like scion of a heroic family of learned leaders and scholars, seeker of a great new success just at hand in the field of food, energy, knowledge and progress, invokes you, Indra, potent lord victor, you saviour of devotees and defender of truth, and, fighting hand to hand, looks up to you at the decisive moment of victory for the acquisition of new wealths of light and development of lands, cows and branches of energy.

त्वं क॒विं च॑ 'द॒या क॑सा॒ता त्वं कु॑त्सा॒य शु॒ष्णं दा॑शु॒ष व॑क ।
त्वं शि॒र' अ॒म॒म॒णः॒ परा॑ह॒ ति॒थि॒ग्वा॒य शंस्यं॑ क॒रि॒ष्यन् ॥ ३ ॥

3. *Tvam kavim codayo'rkasātau tvam kutsāya śuṣṇam dāśuṣe vark. Tvam śiro amarmaṇaḥ parāhannatithigvāya śamsyaṁ kariṣyan.*

You enthuse and inspire the creative visionary in the work on solar energy, thunder and lightning. You break open the secrets of concentrated energy for the man of power and generosity. Thus you shake and

subdue the head of invulnerable pride and intransigence and do praise-worthy service to the leader who honours and keeps open house for visiting scholars.

त्वं रथं प भरा याधमृष्वमावा युध्यन्तं वृषभं दर्शद्युम ।

त्वं तुगं वतसव सचाहन्त्वं तुजिं गृणन्तमिन्द तूताः ॥ ४ ॥

4. *Tvaṁ ratham pra bhara yodhamṛṣvamāvo yudhyantaṁ vṛṣabhaṁ daśadyum. Tvaṁ tugraṁ vetasave sacāhan tvaṁ tujim gṛṇantamindra tūtoḥ.*

Indra, ruler and commander, you create and maintain an invulnerable war chariot and protect the strong fighting force shining in ten directions for days on end. In full dedication to the honour and brilliance of the social order, destroy violence and terror and advance the strong, promotive and allied powers that do honour to the nation.

त्वं तदुक्थमिन्द ब्रह्णा कः प यच्छता सहस्रा शूर दशि ।

अव गिरदासं शम्बरं हन्पावा दिव दासं चित्राभिरूति ॥ ५ ॥

5. *Tvaṁ tadukthamindra barhaṇā kaḥ pra yacchatā sahasrā śūra darṣi. Ava girerdāsaṁ śambaram han prāvo divodāsaṁ citrābhirūtī.*

Indra, mighty destroyer of evil and preserver of the good, it is praise worthy that with your great force you destroy a hundred thousand evils, O brave lord, and, with wondrous saving powers, release from the cloud pent up showers, so soothing and refreshing, and thus relieve and protect humanity dedicated as a liberal servant of divinity.

त्वं श्रद्धाभिर्मन्दसानः सामदभीतय चुमुरिमिन्द सिष्वप ।
त्वं रजिं पिठीनस दशस्यन्ब्रष्टिं सहस्रा शच्या सचाहन ॥ ६ ॥

6. *Tvaṁ śraddhabhir-mandasānaḥ somairdabhī-taye cumurim-indra siṣvap. Tvaṁ rajim piṭhīnase daśasyan ṣaṣṭim sahasrā śacyā sacāhan.*

Indra, ruling lord destroyer and preserver, rejoicing with faithful homage and joyous celebrations of dedicated followers, you send the oppressive ogre to sleep in order to save the oppressed and, favouring the man of right conduct in keeping with your holiness, you give him the right direction and ward off a sixty thousand obstacles from his path.

अहं चन तत्सूरिभिरानश्यां तव ज्याय इन्द सुम्नमार्जः । त्वया
यत्स्तवन्त सधवीर वीरास्त्रिवरूथन नहुषा शविष्ठ ॥ ७ ॥

7. *Ahaṁ cana tat sūribhir-ānaśyām tava jyāya indra sumnamojah. Tvayā yat stavante sadhavīra vīrastrivarūthena nahuṣā śaviṣṭha.*

Indra, bravest lord of the house of the brave, I pray, may I too, along with the learned and the wise and great, attain that high order of vigour and splendour, peace and well being, with the grace of your presence bestowed by you, lord of three worlds, which the brave and learned people value, admire and pray for.

वयं त अस्यामिन्द द्युम्नहूता सखायः स्याम महिन् पष्ठाः ।
पातदनिः तत्रश्रीरस्तु श्रष्ट घ्न वृत्राणां सनय धना-
नाम ॥ ८ ॥

8. *Vayaṁ te asyāmindra dyumnahūtau sakhāyah syāma mahina preṣṭhāḥ. Prātardaniḥ kṣatraśrī-rastu śreṣṭho ghane vṛtrāṇām sanaye dhanānām.*

Indra, greatest lord of grace and glory, may we, in this yajnic programme of power and prosperity of the human nation, be your dearest friends and supportive participants, and may the rising generosity and gracious glory of the world order rise highest in our battle against darkness of ignorance, injustice and poverty for the achievement of all round prosperity and well being.

Mandala 6/Sukta 27

Indra Devata, Bharadvaja Barhaspatya Rshi

किमस्य मद् किम्वस्य पीताविन्दः किमस्य सुख्य चकार ।
रणा वा य निषदि किं त अस्य पुरा विविद् किमु
नूतनासः ॥ १ ॥

1. *Kimasya made kimvasya pītāvindrah kimasya sakhye cakāra. Raṇā vā ye niṣadi kiṁ te asya purā vividre kimu nūtanāsaḥ.*

What does Indra, destroyer of suffering, do in the ecstasy of this soma, for the beauty and glory of this order? What in the exuberance of the drink, in the joyous experience of its management and satisfaction therefrom? What in the friendly identity with it and its people? And what do they know and discern, the veterans and the youngest of the new generation, who joyously celebrate in the company of this Indra in the House? What do they gain?

सदस्य मद् सद्वस्य पीताविन्दः सदस्य सुख्य चकार ।
रणा वा य निषदि सत्त अस्य पुरा विविद् सदु नूतनासः ॥ २ ॥

2. *Sadasya made sadvasya pītāvindrah sadasya sakhye cakāra. Raṇā vā ye niṣadi sat te asya purā vividre sadu nūtanāsaḥ.*

Noble deeds of the truth of its reality does Indra perform in the rapture of its dignity, noble and true indeed when he drinks of the soma of that experience, nothing but the truth and dignity of action and policy in friendly identity with this social order. And they who joyously sit in his company in the House identified with the glory of this order, veterans as well as new ones, they too know and realise the truth and the reality, nothing but the truth, whole and undiluted.

न॒हि नु तं म॒हिमनः॑ समस्य॒ न म॑घवन्मघव॒त्त्वस्य॑ वि॒द्म ।

न रा॒धसा॑राधसा॒ नूत॑न॒स्यन्द॑ नकि॒ददृ॑श इ॒न्द्रियं॑ तं ॥ ३ ॥

3. *Nahi nu te mahimanaḥ samasya na maghavan maghavattvasya vidma. Na rādhaso rādhaso nūtanasyendra nakirdadrśa indriyaṁ te.*

Indra, lord of wealth, power and majesty, we know not anyone equal to you in greatness and glory, nothing like your regality and munificence, nothing so perfect as your perfection which reveals ever new possibilities. None comprehends your omniscience and your omnipotence.

ए॒तत्त्य॑त्त इ॒न्द्रिय॑म॒चति॑ यना॒वधी॑व॒रशि॑खस्य॒ शर्षः॑ । वज॑स्य॒ यत्त॑ नि॒हत॑स्य॒ शुष्मा॑त्स्व॒नाच्चि॑दि॒न्द पर॑मा द॒दारे॑ ॥ ४ ॥

4. *Etat tyat ta indriyamaceti yenāvadhīrvara-śikhasya śeṣaḥ. Vajrasya yat te nihatasya śuṣmāt svanāccidindra paramo dadāra.*

Indra, lord of power and perfection, this omnipotence of yours is apprehended when with it you strike and destroy the greatest and highest adversary to the very end, which too is just the tip of the might of

omnipotence, and when, by the force of the mere roar and rumble of the thunderbolt hurled, the proudest enemy is shattered.

वधीदिन्द' वरशिखस्य शष' भ्यावतिन' चायमानाय
शि न। वृचीवन्ता यद्धरियूपीयायां हन्पूव अध' भियसापरा
दत्त ॥ ५ ॥

5. *Vadhīdindro varaśikhasya śeṣo' bhyāvartine cāyamānāya śikṣan. Vṛcīvato yaddharyūpīyāyāṁ han pūrve ardhe bhiyasāparo dart.*

Just as Indra, the sun, breaks the cloud on high to the last drop of rain, so should Indra, eminent teacher as well as the ruler, in the act of giving instruction to the dedicated learners all round vigilant in a sustained manner, while giving them pioneering enlightenment in their love of scholars and scholarship, dispel their basic fear, ignorance and negative tendencies and thus eliminate the possibilities of later resurgence of evil with the healthy fear of unknown and unexpected consequences.

त्रिंशच्छतं वमिणं इन्द्र साकं यव्यावत्यां पुरुहूत श्रवस्या।
वृचीवन्तः शरव पत्यमानाः पात्रा भिन्दाना न्यथान्या-
यन ॥ ६ ॥

6. *Trimśacchataṁ varmaṇa indra sākam yavyāvatyām puruhūta śravasyā. Vṛcīvantāḥ śarave patyamānāḥ pātrā bhindānā nyarthānyāyan.*

Indra, mighty lord ruler universally invoked and honoured, let thirty hundred renowned warriors in armour in a well provided army in top gear breaking through the enemy lines, shattering the defences, achieve

their decisive goal.

यस्य गावावरुषा सूयवस्यू अन्तरू षु चरता ररिहाणा । स
सृञ्जयाय तुवशं परादाद वृचीर्वता दववाताय शि नि ॥ ७ ॥

7. *Yasya gāvāvaruśā sūyavasyū antarū ṣu carato
rerihāṇā. Sa sṛñjayāya turvaśam parādād
vṛcīvato daivavātāya śikṣan.*

The ruler whose power and law, internal policy and external defence, both like two healthy, ruddy and loving cows, well provided and happily self-satisfied, operate in the dominion, he, training the efficient force in radiative communication and productive science, would throw off the destructive elements of the state.

द्वयाँ अग्र रथिन' विंशतिं गा वधूमता मघवा मह्यं समाट ।
अभ्यावती चायमाना ददाति दूणाशयं दणिणा पाथ-
वानाम ॥ ८ ॥

8. *Dvayāñ agne rathino viṁśatiṁ gā vadhūmato
maghavā mahyaṁ samrāt. Abhyāvartī cāya-māno
dadāti dūṇāśeyaṁ dakṣiṇā pārthavānām.*

Agni, refulgent ruler, commanding wealth, power, honour and excellence, dynamic leader ever on the move for progress and victory, revered and celebrated all round, gives me both chariot warriors for defence of the nation and happy families and a team of twenty creative ministers to bear the burdens of the nation, which gift from any of global rulers is invulnerable indeed.

Mandala 6/Sukta 28***Gavah or Indra Devata, Bharadvaja Barhaspatya Rshi*****आ गाव' अगम णुत भदमकन्त्सीदन्तु गाष्ठ र्णयन्त्वस्म ।****पुजावतीः पुरुरूपा इह स्युरिन्द्राय पूवीरुषसा दुहानाः ॥ १ ॥**

1. *Ā gāvo agmannuta bhadram-akrantsīdantu goṣṭhe raṇayantvasme. Prajāvatīḥ pururūpā iha syurindrāya pūrvīruṣaso duhānāḥ.*

Let the cows come as rays of the sun, sit and rest in the stalls, be happy and bring us happiness and good fortune. May they be fertile with many calves, of many colours and breeds, abundant, yielding plenty of milk for the health and prosperity of the nation, and thereby let them be harbingers of light like the morning dawns.

**इन्द्रा यज्वन पृणत च शि णुत्युपददाति न स्वं मुषायति ।
भूय'भूया रयिमिदस्य वधय अभि । खिल्य नि दधाति
दव्युम ॥ २ ॥**

2. *Indro yajvane pṛṇate ca śikṣatyuped dadāti na svaṁ muṣāyati. Bhūyobhūyo rayimidasya vardhayannabhinne khilye ni dadhāti devayum.*

Indra, the ruler, gives protection and maintenance grants to the man dedicated to yajna. He engages him in creative and educational work and thus gives him fulfilment and purpose in life. This way too he does not deplete his own knowledge and culture but maintains it. Constantly and continuously he adds to the wealth of the nation and, in every region of the land, he looks after and maintains the devotees of learning, society and divinity without taking away anything from

them materially.

न ता न॑श॒न्ति न द॑भाति॒ तस्करा॑ ना॒सामा॑मित्रा व्य॒थिरा॑
द॒धषति॑ । दु॒वाँश्च॒ याभि॑र्यज॒त ददा॑ति च॒ ज्यागि॑त्ताभिः
सच॒त गा॑र्पतिः स॒ह ॥ ३ ॥

3. *Na tā naśanti na dabhāti taskaro nāsāmāmitro vyathirā dadharṣati. Devāñśca yābhiryajate dadāti ca jyogit tābhiḥ sacate gopatiḥ saha.*

Knowledge, fruits of yajna, generosity, patronage of learning and culture, these rays of light do not perish nor deplete nor fade away. The thief steals them not, no enemy can afflict them, nor can anyone injure or insult them. The lord of these cows, lights and radiations, with which he serves the divinities, learned and the wise, gives, creates and adds to life's beauty, also, he constantly and continuously lives, lasts and rises with them.

न ता अवा॑ र॒णुक॑काटा अ॒श्नुत॑ न सं॒स्कृत॑त्रमु॒प यन्ति॑ ता
अ॒भि । उ॒रुगा॑यमभ॒यं तस्य॑ ता अनु॒ गावा॑ मत॒स्य वि च॑रन्ति
यज्व॑नः ॥ ४ ॥

4. *Na tā arvā reṇukakāṭo aśnute na saṁskṛtatratmupa yanti tā abhi. Urugāyamabhayaṁ tasya tā anu gāvo martasya vi caranti yajvanah.*

Neither a vociferous brute raising clouds of dust like a war horse attains to these rays of light and culture, nor do these radiations penetrate the thick head of a violent man insulated against enlightenment. Like cows, the rays of refinement roam freely round the open pastures of the generous man of yajna and social service, a boundless world of freedom and fearlessness.

गावा॒ भगा॒ गाव॒ इन्द्र॑ म॒ अच्छा॒न गावः॑ सा॒मस्य॑ प॒थमस्य॑
भ॒ १ः । इ॒मा या गावः॑ स॒ जना॑सु॒ इन्द्र॑ इच्छा॒मीद्बु॒दा मन॑सा
चिदिन्द्र॑म ॥ ५ ॥

5. *Gāvo bhago gāva indro me acchān gāvaḥ somasya prathamasya bhakṣaḥ. Imā yā gāvaḥ sa janāsa indra icchāmīddhṛdā manasā cidindram.*

May Bhaga, lord of wealth and good fortune, give me cows. May Indra, lord of power and majesty, give me good cows. May Bhaksha, adorable lord of primal food, energy and ecstasy of life, give me good cows for milk. O people, O lord of power and glory, Indra, I love and love to have all that is cows, i.e., mothers of food and energy, sources of sweetness, light and culture, masters of knowledge and wisdom, honour and excellence. I love that all with my heart and mind, the beauty, the glory, the ecstasy!

यूयं॑ गा॒वा म॒दय॑था कृ॒शं चि॒दश्री॑रं चि॒त्कृ॑णु॒था सु॒पती॑कम ।
भ॒दं गृ॒हं कृ॑णु॒थ भ॒दवा॑चा बृ॒हद्वा॒ वय॑ उ॒च्यत॑ स॒भासु॑ ॥ ६ ॥

6. *Yūyaṁ gāvo medayathā kṛśaṁ cidaśrīraṁ cit kṛṇuthā supratīkam. Bhadraṁ grhaṁ kṛṇutha bhadravāco bṛhad vo vaya ucyate sabhāsu.*

You develop the cows of life, mother spirits of body, mind and soul. Give health and vigour to the weak and emaciated, turn the ugly and unpleasant to beautiful, graceful and illustrious. Make the home overflow with peace, prosperity and the bliss of good fortune. You command noble speech in the assemblies of the wise and powerful leaders so that your life and work is praised and appreciated wide and high in the world.

प॒जाव॑तीः सू॒यव॑सं रि॒शन्तीः शु॒द्धा अ॒पः सु॒पपा॑ण पिब॑न्तीः ।
मा वः स्त॒न इ॑शत॒ माघ॑शंसः॒ परि॑ वा ह॒ती रु॒दस्य॑
वृ॒ज्याः ॥ ७ ॥

7. *Prajāvatīḥ sūyavasam riśantīḥ śuddhā apah
suprapāṇe pibantīḥ. Mā vaḥ stena īśata māgha-
śamsaḥ pari vo heṭī rudrasya vṛjyāḥ.*

O fertile and abundant cows blest with calves, feeding on fine green grass and drinking pure water from transparent pools, may no thief ever overpower you, may no strike of the cruel and sinful butcher ever slaughter you.

(Swami Dayanand applies this mantra to the duties of the ruler: The ruler should look after the cattle wealth of the country. The government must protect and promote the cows. Not only that. Even the people and their education culture and efficiency are, like the holy cow, to be protected against violence and promoted with good food and water and all means of prevention of social crime and violence.)

उ॒प॒दमु॑प॒पच॑नमा॒सु गा॒षूप॑ पृ॒च्यता॑म ।
उ॒प॑ ऋ॒षभ॑स्य॒ रत॑स्युप॒न्द्र तव॑ वी॒र्य॑ ॥ ८ ॥

8. *Upedamupaparcanamāsu goṣūpa pṛcyatām.
Upa ṛṣabhasya retasyupendra tava vīrye.*

In this social order and in the policy, let there be a union and identity of the ruler with the people, their lands and their languages. Indra, noble and illustrious ruler, all giver, let the people share, join and support you in your creative acts of courage and development.

Mandala 6/Sukta 29***Indra Devata, Bharadvaja Barhaspatya Rshi***

इ॒न्दं व॒ नरः॑ स॒ख्याय॑ स॒पुम॒हा य॒न्तः सु॒म॒तय॑ च॒क्रा॒नाः ।
 म॒हा हि दा॒ता वज॑हस्ता॒ अस्ति॑ म॒हामु॑ र॒ण्वम॑वस॒ यज॑-
 ध्वम ॥ १ ॥

1. *Indram vo narah sakhyāya sepurmaho yantah sumataye cakānāḥ. Maho hi dātā vajrahasto asti mahāmu raṇvamavase yajadhvam.*

O citizens of the land, leading lights of humanity in love with knowledge, wisdom and guidance, to win your friendship and to rise to the heights of life for your sake, honour and serve Indra, supreme ruler, lord of knowledge and power. Great is he, all giver, and wields the sceptre of light, power and justice. Join the great lord of love and joy and honour him with homage and yajnic service for protection and progress.

आ यस्मि॒न्हस्त॑ न॒यो मि॒मि॒ पुरा॑ रथं॒ हिर॑ण्यय॒ रथ॒ष्टाः ।
 आ र॒श्मया॑ ग॒र्भस्त्याः॑ स्त॒थूरया॑राध्व॒ इ॒श्वीसा॑ वृ॒षणा॑
 युजा॒नाः ॥ २ ॥

2. *Ā yasmin haste naryā mimikṣurā rathe hiraṇyaye ratheṣṭhāḥ. Ā ráśmayo gabhastyoḥ sthūrayō rādhvannaśvāso vṛṣaṇo yujānāḥ.*

Indra in whose hands are all the gifts of life for mankind rides the golden chariot of the cosmos, holding reins of the world in his mighty hands, controlling the potent forces of nature like horses on the course of time and destiny.

श्रिय त पादा दुव आ मिमि णुधृष्णुवजी शर्वसा
 दणिणावान। वसाना अत्कं सुरभिं दृश कं स्वण
 नृतविषिरा बभूथ ॥ ३ ॥

3. *Śriye te pādā duva ā mimikṣurdhṛṣṇurvajrī śavasā
 dakṣiṇāvān. Vasāno atkaṁ surabhiṁ dṛśe kaṁ
 svarṇa nṛtaviṣiro babhūtha.*

Gracious are your feet firmly fixed in liberality and compassion. The devotees offer their homage of soma there for glory. You are all conquering, wielder of the thunderbolt, mighty generous by your own essential power and munificence, and, wearing a fragrant, glorious and heavenly robe, blissful sight for all to see, O director of the cosmic dance, you are the all moving, all inspiring, omniscient presence and power.

स साम् आमिंश्लतमः सुता भूद्यस्मिन्पक्तिः पच्यत सन्ति
 धानाः। इन्द्रं नरः स्तुवन्त' ब्रह्मकारा उक्था शंसन्ता
 देववाततमाः ॥ ४ ॥

4. *Sa soma āmiślatamaḥ suto bhūd yasmin paktiḥ
 pacyate santi dhānāḥ. Indram naraḥ stuvanto
 brahmakārā ukthā śaṁsanto devavātataamāḥ.*

That is the blessed dominion of Indra, ideal world order raised to systemic purity and integrated to organismic unity wherein soma is distilled and seasoned in plenty, ample food is prepared for all, food grains are grown in abundance, and leading lights of the people, divinely occupied, sing songs of appreciation in praise of Indra and rise to the heights of excellence bordering on divinity.

न त अन्तः शर्वसा धाय्यस्य वि तु बाबध रादसी महित्वा ।
आ ता सूरिः पृणति तूतुजाना यूथवाप्सु समीजमान
ऊती ॥ ५ ॥

5. *Na te antaḥ śavaso dhāyyasya vi tu bābadhe
rodasī mahitvā. Ā tā sūriḥ pṛṇati tūtujāno
yūthevāpsu samījamāna ūtī.*

No one can reach the end of your power, the force that binds up heaven and earth as a handful of dust in space. Still the man of courage and vision without fear, moving at supersonic speed under the cover of your protection, does attain that pleasure of fulfilment which a host of thirsty travellers finds at a shady fount of holy waters.

एवदिन्दः सुहव ऋष्वा अस्तूती अनूती हिरिशिपः सत्त्वा ।
एवा हि जाता असमात्याजाः पुरू च वृत्रा हनति नि
दस्यून ॥ ६ ॥

6. *Evedindraḥ suhava ṛṣvo astūtī anūtī hiriśipraḥ
satvā. Evā hi jāto asamātyojāḥ purū ca vṛtrā
hanati ni dasyūn.*

Thus may the lord sublime, omnipotent Indra, ever active in golden glory, listen to the prayers of universal humanity in all direct and indirect modes of divine protection and grace. Thus does the lord, self-manifest in boundless power and glory, create and preserve the abundant wealth of good and destroy darkness, enmity and negation of evil.

Mandala 6/Sukta 30

Indra Devata, Bharadvaja Barhaspatya Rshi

भूय इद्वावृध वीर्यायँ एक' अजुया दयत वसूनि । प रिंरिच
दिव इन्दः पृथिव्या अधमिदस्य पति रादसी उभ ॥ १ ॥

1. *Bhūya id vāvṛdhe vīryāyañ eko ajuryo dayate vasūni. Pra ririce diva indraḥ pṛthivyā ardhamidasya prati rodasī ubhe.*

Again and again the one ageless Indra grows in manifestation to express his power and creates, preserves and gives all wealths of the world. The sun from the regions of light covers half of the earth and relieves the other half. In turn, the earth and the sky both receive only half of the light and heat, and the sun exceeds and excels both.

अधा मन्य बृहदसुर्यमस्य यानि दाधार नकिरा मिनाति ।
दिवदिव सूर्या दशता भूद्वि सन्नान्युविद्या सुकतुधात ॥ २ ॥

2. *Adhā manye br̥hadasuryamasya yāni dādhāra nakirā mināti. Divedive sūryo darśato bhūd vi sadmānyurviyā sukraturdhāt.*

And I know and honour the extensive luminous life giving power and energy of this sun and of the many planets that it holds and sustains, which no power can deny, disturb, diminish or destroy. Day by day, every morning, the sun rises glorious and, holy participant in the cosmic yajna of Indra, it generates and sustains many abodes of life along with the wide earth.

अद्या चि । चित्तदप' नदीनां यदाभ्या अरदा गातुमिन्द ।
नि पव'ता अद्मसदा न सदुस्त्वया दृ हानि सुकता
रजांसि ॥ ३ ॥

3. *Adyā cinnū cit tadapo nadīnām yadābhyo arado gātumindra. Ni parvatā admasado na sedustvayā dr̥lhāni sukrato rajāmsi.*

Indra, refulgent lord, now as ever you draw up

the waters of the rivers by evaporation, shower them and let them flow in river beds to the sea. You attract the earth by gravitation and let it move in orbit. You fix the mountains in place and float the clouds in windy courses, everything in place like guests in a dinner party. Indeed, O lord of holy action in cosmic yajna, by you are all regions of the universe set in place, firm and secure.

सत्यमि॒त्त । त्वावाँ॑ अ॒न्या अ॒स्ती॒न्द्र द॒वा न म॒त्या ज्या॒या॒न ।
अ॒ह॒ हि॒ परि॒श॒या॒न॒म॒णा वा॒सृ॒जा अ॒पा अ॒च्छा॑ स॒मु॒द्र॒म ॥ ४ ॥

4. *Satyamit tanna tvāvāñ anyo astīndra devo na martyo jyāyān. Ahannahim pariśayānamarṇo 'vāsrjo apo acchā samudram.*

Indra, refulgent lord eternal, true it is there is no one else divine or human as great as you who break the dark and dormant cloud, release the showers of rain and let the whirling streams flow and join the rolling ocean. Similarly, O lord omnipotent, you break the dark silence of sleeping nature from the state of inertness and set the processes of creative evolution aflow and let them ultimately recede into the fathomless ocean of silence again.

त्वम॒पा वि दुरा॑ वि॒षू॒ची॒रि॒न्द्र दृ॒ ह॒म॒रु॒जः प॒व॒त॒स्य ।
रा॒जा॒भ॒वा जग॑तश्च॒षणी॒नां सा॒कं सू॒र्यं॑ ज॒नय॑न्द्वा-
मु॒षास॑म ॥ ५ ॥

5. *Tvamapo vi duro viṣūcīrindra dṛlhamarujah parvatasya. Rājābhavo jagataścarṣaṇīnān sākam sūryam janayan dyāmuṣāsam.*

Indra, you break open the impenetrable doors

of the cloud and release the rain showers. You break the adamantine mountains and let the waters flow in river courses. You break the bottomless inertness of life energy and let it flow in evolutionary channels of human action and courses of history. Creating the children of the moving world along with the sun and dawn of the day and the regions of heaven and earth, you reign supreme as light of the world, refulgent creator and ultimate dispenser.

Mandala 6/Sukta 31

Indra Devata, Suhotra Bharadvaja Rshi

अभूरक' रयिपत रयीणामा हस्तयारधित्था इन्द कृष्टीः ।
वि ताक अप्सु तनय च सूर व'चन्त चषणया विवाचः ॥ १ ॥

1. *Abhūreko rayipate rayiṇāmā hastayoradhithā indra kṛṣṭīḥ. Vi toke apsu tanaye ca sūre'vocanta carṣaṇayo vivācaḥ.*

Indra, lord ruler of the world, in you vests the governance and control of the entire wealth and assets of the nation, pray be the sole possessor and custodian of national wealth, O lord of honour and excellence. In your hands alone lies the direction of the nation, producers, workers and defence forces all. The wisest people of the land speaking different languages in different styles, in their words and actions describe and celebrate the brilliance of the rule and governance of Indra to their children and grand children.

त्वद्भियन्द पाथि'वानि विश्वा च्युता चिच्छ्यावयन्त रजांसि ।
द्यावा गामा पव'तासा वनानि विश्वं दृ हं भयत अज्म ग
त ॥ २ ॥

2. *Tvad bhiyendra pārthivāni viśvā'cyutā ciccyā-vayante rajāmsi. Dyāvākṣāmā parvatāso vanāni viśvaṃ dṛḷhaṃ bhayate ajmannā te.*

Indra, sole lord of law and power, by the fear and pressure of your presence, all the unshakables on earth and in the skies stir and move along their functional course. Heaven and earth, clouds and mountains, deep forests, indeed the entire fixed and functionary world of existence fears the unmoved motion of your pervasive presence and dare not relent in their function.

त्वं कुत्स॑न्ना॒भि शु॒ष्णमिन्द्रा॑ शु॒भं यु॒ध्य॒ कुर्य॑वं॒ गवि॑ष्टा ।

द॒शं प॒पित्व॑ अ॒ध॒ सू॒र्य॒स्य मु॒षा॒यश्च॑क॒मवि॑त् र॒पांसि॑ ॥ ३ ॥

3. *Tvaṃ kutsenābhi śuṣṇamindrā'śuṣaṃ yudhya kuyavaṃ gaviṣṭau. Daśa prapitve adha sūryasya muṣāyaścakramavive rapāṃsi.*

Indra, lord ruler and giver of light, having fought out the voracious drought and bad harvest with the thunderbolt of natural energy, keen for success in the development of lands and cows and the project of solar energy, you deplete ten injurious impediments and ride the chariot of the dominion like the sun in orbit.

त्वं श॒तान्य॑व॒ शम्ब॑रस्य॒ पुर' जघ॑न्थाप॒तीनि॑ दस्य' : । अ॒शिं ग॒

य॒त्र श॒च्या श॒चीवा॑ दि॒व' दा॑साय सु॒न्व॒त सु॒तक॑ भ॒रद्वा॑जाय

गृ॒ण॒त व॑सू॒नि ॥ ४ ॥

4. *Tvaṃ śatānyava śambarasya puro jaghanthā-pratīni dasyoḥ. Aśikṣo yatra śacyā śacīvo divodā-sāya sunvate sutakre bharadvājāya gṛṇate vasūni.*

Break open the hundreds of hidden strongholds and treasures of the wealth and power of the dark clouds

and hoards collected by the thief, and there, O lord of light and power of knowledge and wisdom, with knowledge and expertise, provide the means and materials of prosperity and well being for the advancement of the generous scientist, creative artist, pharmacist, technologist and celebrant of divinity.

स सत्यसत्वन्महत् रणा॒य॒ रथ॒मा तिष्ठ॑ तुवि॒नृम्ण॑ भी॒मम॑ ।
या॒हि प॑प॒थि॒ व॒साप॑ म॒दिक्प॑ च॒ श्रुत॑ श्रावय च॒षणि॑-
भ्यः ॥ ५ ॥

5. *Sa satyasatvan mahate raṇāya rathamā tiṣṭha tuvinṛmṇa bhīmam. Yāhi prapathinnavasopa madrik pra ca śruta śrāvaya carṣaṇibhyaḥ.*

O lord commander of the power of truth and reality, master of manifold wealth and splendour, ready for the arduous battle of life, ride the awesome chariot, go forward, traveller of the path of rectitude, come to us too with the wisdom of revealed omniscience with all your modes of defence and protection and proclaim the truth for the people.

Mandala 6/Sukta 32

Indra Devata, Suhotra Bharadvaja Rshi

अ॒पू॒व्या पु॒रु॒तमा॑न्यस्म॒ मह॑ वी॒राय॑ त॒वस॑ तुरा॒य । वि॒र॒प्शि॑न॒
व॒जि॒ण॒ श॒न्त॒मा॒नि॒ व॒चां॒स्या॒सा॒ स्थ॒वि॒राय॑ त॒ तम॑ ॥ १ ॥

1. *Apūrvyā purutamānyasmai mahe vīrāya tavase turāya. Virapśine vajriṇe śantamāni vacāṁ-syāsā sthavirāya takṣam.*

Let me compose an original and comprehensive song of praise in my own, words in a state of peace

overflowing with reverence in honour of this great hero, Indra, mighty performer of action, admirable wielder of the thunderbolt of justice and punishment, unshakable embodiment of tranquillity.

स मातरा सूर्य॑णा कवी॒नामवा॑सयदुजददि॑ गृणा॒नः ।
स्वा॒धीभि॒रऋ॒क्भि॒वाव॑शा॒न उदु॑स्त्रिया॒णाम॑सृजि॒दान॑म ॥ २ ॥

2. *Sa mātārā sūryeṇā kavīnāmavāsayad rujadadriṃ grṇānaḥ. Svādhībhīr-ṛkvabhir-vāvaśāna udu-sriyāṇām-asṛjan-nidānam.*

By the light of the sun, he illuminates the heaven and earth, protectors and inspirers of poets like father and mother. Breaking the cloud of showers, shaking the mountains of impediments and inhibitions of mind, sung and celebrated in songs of praise and jubilation, pleased, inspiring and illuminant in response to the homage of reverence, he opens the flood gates of light and song in words, breaking off all impediments to the original vision and imagination of the poet.

स वह्नि॑भि॒रऋ॒क्भि॒गाषु॑ शश्व॑न्मि॒तज्ञ॑भिः पुरु॑कृ॒त्वा जि॑गाय ।
पुरः॑ पुरा॒हा सखि॑भिः सखी॒यन्दृ॑ हा रु॒राज॑ क॒विभिः॑ क॒विः॑
सन ॥ ३ ॥

3. *Sa vahnibhir-ṛkvabhir-goṣu śaśvan mitajñubhiḥ purukṛtvā jigāya. Puraḥ purohā sakhibhiḥ sakhīyan ḍṛḷhā ruroja kavibhiḥ kaviḥ san.*

He is the ruler, himself a visionary, friend of friends, relentless hero of abundant action, breaker of the strongholds of darkness, and with the company and support of assisting partners, celebrants and poetic creators sitting in meditative posture, he breaks the

adamantine rigidities of dead wood and wins the battles for the development of lands and cows and the advancement of knowledge, arts and enlightenment.

स नीव्याभिजरितारमच्छा म॒हा वाज॑भि॒म॒हद्भि॑श्च शु॒ष्मः ।
पु॒रु॒वीरा॑भिवृषभ ितीनामा गि॒वणः॑ सु॒वि॒ताय॑ प या॒हि ॥ ४ ॥

4. *Sa nīvyābhir-jaritāram-acchā maho vājabhir-mahadbhiśca śuṣmaiḥ. Puruvīrābhir-vṛṣabha kṣitī-nāmā girvaṇaḥ suvitāya pra yāhi.*

Indra, mighty brave and generous ruler, sung and celebrated in song, come well to the celebrant for the well being of the people and bless them with high spirits and ambition for victory and latest great powers and forces manned by many heroic leaders and warriors of the rising generation.

स स॒र्गेण॑ श॒वसा॑ त॒क्ता अ॒त्य॒र॒प इ॒न्द्र' द॒क्षि॒ण॒तस्तु॑रा॒षाट॑ ।
इ॒त्था सृ॑जा॒ना अ॒न॒पावृ॑दर्थं' दि॒वदि॑व वि॒विषु॑रप॒मृष्य॑म ॥ ५ ॥

5. *Sa sargeṇa śavasā takto atyairapa indro dakṣiṇa-tasturāṣāt. Itthā sṛjānā anapāvṛdartham dive dive viviṣurapr-amṛṣyam.*

Indra, mighty ruler, instant victor, come happy and jubilant with vibrant new forces of creation, with dynamic pioneers advancing like winds who may, thus, creating, preserving, reconstructing, discovering new goals day by day, move on, realise anew indestructible eternal values and never look back.

Mandala 6/Sukta 33

Indra Devata, Shunahotra Bharadvaja Rshi

य आ॒जि॒ष्ठ इ॒न्द्र तं सु॑ न' द॒क्ष म॒द' वृष॑न्त्स्व॒भि॒ष्टि॒दास्वा॑न ।
सा॒व॒श्व्यं॑ या व॒नव॑त्स्व॒श्व' वृ॒त्रा स॒मत्सु॑ सा॒सह॑द॒मित्रा॑न ॥ १ ॥

1. *Ya ojiṣṭha indra taṁ su no dā mado vṛṣant-svabhiṣṭir-dāsvān. Sauvaśvyaṁ yo vanavat svaśvo vṛtrā samatsu sāsahadamitrān.*

Indra, lord of honour and excellence, ruler most illustrious, generous, victorious and beneficent, inspired with ardent passion, give us that stormy force of dynamic action for achievement which, equipped with instant and unfailing capability, may fight out the unfriendly powers of darkness in the contests of life and win the wealths of high value in the world for our cherished goal.

त्वां ह्रीं॑न्दाव॑स॒ विवा॑चा॒ हव॑न्त च॒षण॑यः॒ शूर॑साता ।

त्वं वि॒प॒भि॒वि॒ प॒णी॑रं॒शाय॑स्त्वात्॒ इत्स॑नि॒ता॒ वाज॑मवा ॥ २ ॥

2. *Tvām hīndrāvase vivāco havante carṣaṇayaḥ śūrasātau. Tvām viprebhirvi paṇīṁraśāyastvota it sanitā vājamavā.*

You alone, O lord ruler, Indra, the people of diverse speech adore and invoke in diverse words in battles of the brave for protection and success. You alone, with the wise and vibrant, subdue the uncreative and greedy, and you alone give peace and rest to the celebrants. Indeed, under your protection only, does the cavalier and the warrior win the light of knowledge and victory in action.

त्वं ताँ॑ इ॒न्द्रा॑भ्याँ॑ अ॒मित्रा॑न्दासा॑ वृ॒त्रा॑ण्याया॑ च॒ शूर॑ ।

व॒धी॒व॒न॒व॒ सु॒धित॑भि॒रत्क॑रा॒ पृ॒त्सु॑ द॒षि॒ नृ॒णां॑ नृ॒तम॑ ॥ ३ ॥

3. *Tvām tāṁ indrobhayāṁ amitrān dāsā vṛtrāṇyāryā ca śūra. Vadhīrvaneva sudhitebhir-atkairā pṛtsu darṣi nṛṇāṁ nṛtama.*

Indra, brave ruler, leading light of the leaders, with focussed, objective and decisive judgement, distinguish between both opponents and supporters, the vile and the noble, split open both clearly to full exposure, and, with decisive blows of unfailing tactic, fight out the negatives in the contests of the dominion just like a forester felling the dead wood with sharpened axe.

स त्वं न इन्द्राकवाभिरूती सखा विश्वायुरविता वृध भूः ।
स्वषाता यदध्वयामसि त्वा युध्यन्ता नमर्धिता पृत्सु
शूर ॥ ४ ॥

4. *Sa tvam na indrākavābhirūtī sakhā viṣvāyuravitā
vṛdhe bhūḥ. Svarṣātā yaddhvayāmasi tvā yudh-
yanto nemadhitā pṛtsu śūra.*

Indra, lord ruler of the world, life of life and giver of showers of bliss, be our friend and protector with all your modes of defence and protection for our advancement without reserve or restriction. Fighting our battles of life, O brave and generous hero, defender of good against evil, we invoke and call upon you to come and help us with love and grace.

नूनं न इन्द्रापराय च स्या भवा मृळीक उत न' अभिष्टा ।
इत्था गृणन्त' महिनस्य शम'न्दिवि ध्याम पाय' गाष-
तमाः ॥ ५ ॥

5. *Nūnaṁ na indrāparāya ca syā bhavā mṛḷīka uta
no abhiṣṭau. Itthā gṛṇanto mahinasya śarman divi
ṣyāma pārye goṣatamāḥ.*

Indra, lord of life, for sure be our friend and protector, and saviour of others too, for now and for

ever, and for the attainment of our cherished goal be kind and gracious. Singing, celebrating and glorifying the splendour of the great lord, we pray, may we abide in the high heaven of divine felicity and, blest with the sacred Word of Divinity, swim across the seas of suffering to freedom.

Mandala 6/Sukta 34

Indra Devata, Shunahotra Bharadvaja Rshi

सं च त्व जग्मुगिर इन्द पूवीवि च त्वद्यन्ति विभ्व' मनीषाः ।
पुरा नूनं च स्तुतय ऋषीणां पस्पृध इन्द अध्युक्थाका ॥ १ ॥

1. *Sam ca tve jagmurgira indra pūrvīrvi ca tvad yanti vibhvo manīṣāḥ. Purā nūnam ca stutaya ṛṣīṇām pasprdhra indre adhyukthārkā.*

Indra, lord giver of thought, speech and knowledge, all universal thoughts and diverse forms and words of the eternal Word, all languages past, present and future, proceed from you, return unto you and abide in you. For sure, all ancient hymns and recitations, all interpretive adorations of the seers divining into the visions and meanings of the mantras vie with each other to reach and concentrate on the glory of Indra.

पुरुहूता यः पुरुगूत ऋभ्वाँ एकः पुरुपशस्ता अस्ति यज्ञः ।
रथा न मह शवस युजानां स्माभिरिन्द' अनुमाद्य' भूत ॥ २ ॥

2. *Puruhūto yaḥ purugūrta ṛbhvāñ ekaḥ puru-praśasto asti yajñaiḥ. Ratho na mahe śavase yujāno 'smābhirindro anumādyo bhūt.*

Indra who is invoked by many, admired by

many, sole lord adored by many, is sought after by the wise through creative and reflective yajnic endeavours for the pursuit of great vision and power with concentrated mind in meditation. May he be like a chariot for us across the world of life and consequently give us ultimate freedom and joy.

न यं हिंसन्ति धीतया न वाणीरिन्दं न ऽन्तीदुभि वृधयन्तिः ।
यदि स्तातारः शतं यत्सहस्रं गृणन्ति गिवाणसं शं
तदस्म ॥ ३ ॥

3. *Na yaṁ himsanti dhītaya na vāṇīrindram
nakṣanīdabhi vardhayanīḥ. Yadi stotāraḥ śataṁ
yat sahasraṁ gṛṇanti girvaṇasaṁ śaṁ tadasmai.*

No thoughts can violate Indra, the ruler, nor hurt him, nor can words comprehend him. In fact, the thoughts and words of devotees exalt and glorify him. And when celebrants offer a hundred and thousand adorations to this lord of exaltation, he is pleased and then peace and bliss of well being descends on the devotee.

अस्मा एतद्विव्यचव मासा मिमि । इन्द्र न्ययामि सामः ।
जनं न धन्व ऽभि सं यदारः सत्रा वावृधुहवन्नानि यज्ञः ॥ ४ ॥

4. *Asmā etad divyarceva māsā mimikṣa indre
nyayāmi somaḥ. Janam na dhanvannabhi sam
yadāpaḥ satrā vāvṛdhur-havanāni yajñaiḥ.*

Just as soma, nectar juice of nature, mixes with the moon and the moon mixes fully with the sun once in the month on full moon night, so in this heavenly relation of life and action between Indra, the ruler, and the devotee, I join with Indra, and just as showers of

rain in the desert exhilarate the people so may the sessions of yajna advance the devotees and thereby may they exalt and glorify the lord.

अस्मा एतन्मह्याङ्गूषमस्मा इन्दाय स्तात्र मतिभिरवाचि ।
असद्यथा महति वृत्रतूय इन्द' विश्वायुरविता वृधश्च ॥ ५ ॥

5. *Asmā etanmahyāṅgūṣamasmā indrāya stotram matibhiravāci. Asad yathā mahati vṛtratūrya indro viśvāyuravitā vṛdhaśca.*

For this Indra, this ruler, this giver of the light of life, is this exalted song of praise and adoration sung and offered by faithful and intelligent devotees so that for the victory of light over darkness and ignorance in this battle of life Indra, lord of all life and the world, may be our protector and guardian for advancement.

Mandala 6/Sukta 35

Indra Devata, Nara Bharadvaja Rshi

कदा भुवनथ त्वाणि ब्रह्मा कदा स्तात्र सहस्रपाप्यं दाः ।
कदा स्तामं वासया स्य राया कदा धियः करसि वाज-
रत्नाः ॥ १ ॥

1. *Kadā bhuvan rathakṣayāṇi brahma kadā stotre sahasrapoṣyaṁ dāḥ. Kadā stomam vāsayo'sya rāyā kadā dhiyaḥ karasi vājaratnāḥ.*

When would your chariots come to rest in the garage? When do you give away a thousand prizes of support and sustenance at the victory celebration? When do you reward the celebrant with wealth for his song? And when do you make our acts of thought and will fructify with the wealth of success and victory?

कहि' स्वि॒त्तदि॒न्द् य इ॒भि॒नृ॒न्वी॒रवी॒रा गी॒ळ्या॒स जया॒जीन ।
त्रि॒धातु॒ गा अधि॑ जया॒सि गा॒ष्विन्द् द्यु॒म्नं स्व॒वद्ब॒ह्यस्म ॥ २ ॥

2. *Karhi svit tadindra yannṛbhinṛñ vīrairvīrān nīlayāse jayājīn. Tridhātu gā adhi jayāsi goṣvindra dyumnāṁ svarvad dhehyasme.*

When is it, Indra, brilliant ruler, that you bring people to meet with people, the brave to meet with the brave, vying in contest to win the battles of progress, conquer threefold wealth of knowledge and minerals over the lands and create and bring us celestial and blissful wealth, honour and excellence?

कहि' स्वि॒त्तदि॒न्द् यज्ज॒रित्र॑ वि॒श्वप्सु॑ ब॒ह्य कृ॒णवः॑ श॒विष्ठ ।
क॒दा धि॒या न नि॒युत॑ यु॒वास क॒दा गा॒मघा॒ हव॑नानि
गच्छः॑ ॥ ३ ॥

3. *Karhi svit tadindra yajjaritre viśvapsu brahma kṛṇavaḥ śaviṣṭha. Kadā dhiyo na niyuto yuvāse kadā gomaghā havanāni gacchāḥ.*

Indra, most potent ruler of the world, when would you bring that wealth of knowledge and holiness of universal form and character which we too desire for the celebrant? Commanding highest virtue, when would you join and inspire our thought and will to rise for the grand leap forward? When would you lead us to win the cherished honour, splendour and glory of the earth worthy of you?

स गा॒मघा॑ ज॒रित्र॑ अ॒श्वश्च॑न्दा॒ वाज॑श्रवसा॒ अधि॑ धहि॒ पृ॒तः ।
पी॒पि॒हीषः॑ सु॒दुघा॑मि॒न्द ध॒नुं भ॒रद्वा॑जषु सु॒रुच॑ रुरु॒च्याः ॥ ४ ॥

4. *Sa gomaghā jaritre aśvaścandrā vājaśravaso adhi dhehi prkṣaḥ. Pīpihīṣaḥ sudughāmindra dhenum bharadvājaṣu suruco rurucyāḥ.*

Indra, ruler of the world, give us the honour and excellence of a free world order, liquid wealth of gold in circulation, progressive advancement and renown in abundance for a planned programme, and drink the soma of attainable success worthy of a nation of knowledge, virtue and love of divinity, and thus help us create and structure an earthly order of fruitful prosperity for the dynamic bearers of science and action, a lovely world of beauty and splendour indeed.

तमा नूनं वृजनमन्यथा चिच्छूरा यच्छक वि दुर' गृणीष ।
मा निररं शुक्लदुर्घस्य धनाराङ्गिरसान्ब्रह्मणा विप जिन्व ॥ ५ ॥

5. *Tamā nūnam vrjanamanyathā cicchūro yacchakra vi duro grṇīṣe. Mā niraram śukradughasya dhenorāṅgirasān brahmaṇā vipra jinva.*

Indra, valiant ruler, lord of knowledge and power, destroyer of darkness, hate and enmity, let the paths of love and progress you approve and proclaim and the doors of new knowledge you open never be otherwise, keep them wide open onwards. O vibrant lover of knowledge and advancement, never forsake the faithful scholars of divine nature's fertility, vitality and virility, never desert the visionaries of the divine Word of Veda, serve and advance them with means and materials for relentless pursuit of knowledge and life's sanctity.

Mandala 6/Sukta 36

Indra Devata, Nara Bharadvaja Rshi

स॒त्रा म॒दास॒स्तव॑ वि॒श्वज॑न्याः स॒त्रा रा॒या ध॒ य पा॒थि॑वासः ।
स॒त्रा वा॒जा॒नाम॑भवा वि॒भक्ता॑ यद्द॒वषु॑ धा॒रय॑था अ॒सुय॑म ॥ १ ॥

1. *Satrā madāsastava viśvajanyaḥ satrā rāyo'dha ye pāthivāsaḥ. Satrā vājānāmabhavo vibhaktā yad deveṣu dhārayathā asuryam.*

Truly all your joys and inspirations, Indra, are universal, meant for the world. Truly all your earthly wealth, power and honour is for all children of the earth. Truly you are the wielder and distributor of all forms of food and energy which you bear and bring forth in the divinities of nature and humanity as the very breath of life.

अ॒नु प॒ यज॑ ज॒न॒ आज॑' अ॒स्य स॒त्रा द॑धि॒र॒ अ॒नु वी॒याय॑ ।
स्यु॒म॒गृ॒भ॒ दु॒ध॒य॒ व॑त॒ च॒ क॒तुं वृ॒ज्ज॒न्त्यपि॑ वृ॒त्र॒ह॒त्य॑ ॥ २ ॥

2. *Anu pra yeje jana ojo asya satrā dadhire anu vīryāya. Syūmagrbhe dudhaye'rvate ca kratum vṛñjantyapi vṛtrahatyē.*

Consequently people honour, value and worship the vigour and splendour of Indra in this world, and truly they develop it for the attainment of higher strength and vitality, and, for the attainment of united advancement of the progressive forces and countering the forces of negation in the battle against darkness, they gather their powers, perform concerted yajnic action and root out evil and wickedness.

तं स॒धी॒ची॒रू॒तया॑ वृ॒ष्ण्या॑नि॒ प॒ स्या॑नि॒ नि॒युतः॑ स॒श्चुरि॑न्द॒म ।
स॒मु॒दं न॑ सि॒न्ध॒व॒ उ॒क्थ॑शु॒ष्मा उ॒रु॒व्य॑च॒सं गि॒र॒ आ वि॑श॒न्ति ॥ ३ ॥

3. *Taṁ sadhrīcīrūtayo vṛṣṇyāni paum̐syāni niyutaḥ saścurindram. Samudraṁ na sindhava ukthaśu-
smā uruvyacasam̐ gira ā viśanti.*

All modes of protection and security, showers of strength and generosity, manliness and vigour and allied virtues and actions converge to Indra, join and abide in him. Just as rivers flow and reach the sea, so do all resonant voices of adoration and admirable qualities of life reach the lord all pervasive in the wide world.

स रायस्वामुप सृजा गृणानः पुरुश्चन्दस्य त्वमिन्दु वस्वः ।
पतिबभूथासमा जनानामका विश्वस्य भुवनस्य राजा ॥ ४ ॥

4. *Sa rāyaskhāmupa sṛjā gṛṇānaḥ puruścandrasya tvamindra vasvaḥ. Patirbabhūthāsamo janānā-
meko viśvasya bhuvanasya rājā.*

Indra, sole ruler of the whole world, be the one unequalled master and protector of the people and of the golden wealth of the land, and, adored and glorified by them, release the streams of wealth, honour and excellence of the world for us.

स तु श्रुधि श्रुत्या या दुवायुद्यान भूमाभि राय अयः ।
असा यथा नः शवसा चकाना युगयुग वयसा चकि-
तानः ॥ ५ ॥

5. *Sa tu śrudhi śrutyā yo duvoyurdyaurṇa bhūmābhi rāyo ayaḥ. Aso yathā naḥ śavasā cakāno yugeyuge vayasā cekitānaḥ.*

Listen to our prayers and adorations, Indra, lord ruler who love the prayers and adorations of devotees, who are resplendent as sun and boundless as space,

master, protector and giver of wealth, honour and excellence, so that shining by wealth and power, growing in knowledge and awareness day by day, you be, as you have been, kind and gracious to us as ever before.

Mandala 6/Sukta 37

Indra Devata, Bharadvaja Barhaspatya Rshi

अवागथं विश्ववारं त उगन्द युक्तासा हरया वहन्तु ।
कीरिश्चिद्धि त्वा हवत स्ववानृधीमहि सधमादस्त अद्य ॥ १ ॥

1. *Arvāgratham̐ viśvavāraṁ ta ugrendra yuktāso harayo vahantu. Kiriściddhi tvā havate svarvān-rdhīmahi sadhamādaste adya.*

Indra, resplendent lord ruler of the world, we pray, may the motive powers attached to your chariot of universal wealth and bliss bring you hither to us. So does the enlightened celebrant with joy at heart invoke and invite you today so that we too who abide with you in the hall of assembly may grow and prosper.

पा दाण हरयः कर्मागमन्पुनानास ऋज्यन्ता अभूवन् । इन्द्र'
ना अस्य पूव्यः पपीयाद द्यु ा मदस्य साम्यस्य राजा ॥ २ ॥

2. *Pro drōṇe harayaḥ karmāgman punānāsa rjyanto abhūvan. Indro no asya pūrvyah papīyād dyukṣo madasya somyasya rājā.*

Let the people go forward and higher in the measure of action and achievement and continue to rise in the sacred manner of simple and natural rectitude. And may Indra, ancient ruler of the world bright as heaven on earth, shining and ruling over the delightful

order of bliss, rise exuberant and drink of the joy of soma, peace and glory of the order.

आस॒स्त्रा॒णासः॑ शवसा॒नम॑च्छन्दं सुच॒क्र र॒थ्यासा॑ अश्वाः ।
अ॒भि श्रव॑ ऋ॒ज्यन्ता॑ वहयु॒नू चि॒ ३ वा॒यार्मृतं॑ वि दस्यत ॥ ३ ॥

3. *Āsārāṇāsaḥ śavasānamacchendraṁ sucakre rathyāso āsvāḥ. Abhi śrava ṛjyanto vaheyurnū cinnu vāyoramṛtaṁ vi dasyet.*

May the motive powers of the chariot of mighty Indra, ever on the move in the divine orbit in a simple and natural manner, gracefully bear the lord to the chant of our yajnic programmes of humanity. Let the immortal breath of life never be exhausted, let no one waste away the nectar vitality of immortality.

वरि॑ष्ठा अस्य॒ द॒ ॥ णामि॒य॒तीन्द॑ म॒घानां॑ तुविकू॒मितमः॑ । यया॑
वज्रि॒वः परि॒यास्य॑ह॒ म॒घा च॑ धृ॒ष्ण द॒यस॒ वि सू॒रीन॑ ॥ ४ ॥

4. *Variṣṭho asya dakṣiṇamiyartīndro maghonāṁ tuvikūrmitamaḥ. Yayā vajrivaḥ pariyāsyāṇho maghā ca dhṛṣṇo dayase vi sūrīn.*

Indra, highest power of the dominion and fastest performer among men of wealth and splendour, achieves and raises the strength and honour of this social order by which, O lord of courage and power, wielder of the thunder of justice and punishment, you remove sin and crime and give rich gifts of reward and recognition to the scholars and the brave heroes.

इ॒न्दा वाज॑स्य॒ स्थवि॑रस्य द॒ात॒न्द॑ गी॒भिव॑ध॒तां वृ॒द्धम॑हाः ।
इ॒न्द॑ वृ॒त्रं ह॒नि॒ष्ठा अस्तु॑ स॒त्वा ता॑ सू॒रिः पृ॒णति॑
तूतु॑जानः ॥ ५ ॥

5. *Indro vājasya sthavirasya dāteindro gīrbhirva-rdhatām vṛddhamahāḥ. Indro vṛtram haniṣṭho astu satvā''tā sūriḥ prṇati tūtujānaḥ.*

Indra is the giver of solid strength and stable progress. May Indra, celebrated by the great and exalted by our words of adoration, rise in glory. Indra is the destroyer of darkness in the extreme, brilliant and brave in the essence, and, instant performer as he is, learned, he is, and the giver of complete fulfilment.

Mandala 6/Sukta 38

Indra Devata, Bharadvaja Barhaspatya Rshi

अपादित उदु नश्चित्रतमा महीं भषद द्युमतीमिन्दहूतिम ।
पन्यसीं धीतिं दव्यस्य यामञ्जनस्य रातिं वनत सुदानुः ॥ १ ॥

1. *Apādita udu naścitratamo mahīm bharṣad dyumatīm-indrahūtim. Panyasīm dhītiṁ daivyaśya yāmañjanasya rātiṁ vanate sudānuḥ.*

May Indra, lord immaculate, wondrous power and glorious ruler, perfect, self-existent and self-sustained, be here direct and accept and exalt our sincere, abundant and brilliant voice of adoration in honour of divinity. The lord is a generous and munificent giver, loves the celebrative voice of the heart and cherishes the homage of noble godly people on way to divinity.

दूराच्छिदा वसता अस्य कणा घाषादिन्दस्य तन्यति ब्रुवाणः ।
एयमनं द्रवहूतिववृत्यान्मदय गिन्दमियमृच्यमाना ॥ २ ॥

2. *Dūrāccidā vasato asya kaṇā ghoṣād-indrasya tanyati bruvāṇaḥ. Eyamenam devahūtirvav-ṛtyānmadryag-indram-iyam-ṛcyamānā.*

The ears of this lord Indra receive the voice of the speaker even from far off wherever he be, and from that voice, speaking in response, he raises it to the roar of thunder. May this voice of mine in honour of divinity, reaching and celebrating the lord of glory, come back to me, complete the circuit and bless me as voice divine.

तं व' ध्रिया परमया पुराजामजरमिन्दमभ्यनूष्यकः । ब्रह्मा
च गिर' दधिर समस्मिन्महाँश्च स्तामा अधि वध्दिन्द ॥ ३ ॥

3. *Taṁ vo dhiyā paramayā purājām-ajaram-indram-abhyānūṣyarkaiḥ. Brahmā ca giro dadhire samasmin mahāñśca stomo adhī vardhadindre.*

For you all with the best and highest of mind and faith I proclaim and celebrate the ancient and unaging Indra, cosmic energy of the Divine with yajnic gifts of homage. The eternal consciousness of omniscience and the voice of the Vedas all resound in this cosmic medium and the mighty yajna of creation and evolution too renews, evolves and expands under this same Indra, divine energy.

वधाद्यं यज्ञ उत साम इन्दं वधाद ब्रह्म गिर' उक्था च मन्म ।
वधाह्नमुषसा याम् । क्तावधान्मासाः शरदा द्याव इन्दम ॥ ४ ॥

4. *Vardhād yaṁ yajña uta soma indram vardhād brahma gira ukthā ca manma. Vardhāhaina-muṣaso yāmannaktorvardhān māsāḥ śarado dyāva indram.*

Let yajna, corporate programmes of research and development, advance Indra, power and application of the electric energy of nature. Let soma, positive creations

and the scholar dedicated to peace and universal happiness extend the possibilities of power. Let the divine words of the Veda and the achievement of food and energy of universal value exalt Indra, lord of divine energy. And let the dawns, days and nights, hours, months, seasons, earth and heaven, all glorify Indra, lord of the universe. Let our thought and chants of holy word glorify him.

ए॒वा ज॑ज्ञा॒नं स॑हस्र॒ असा॑मि वावृ॒धा॒नं रा॑धस॒ च श्रु॑ताय॒ ।

म॒हामु॑गमव॒स वि॑प नू॒नमा वि॑वास॒म वृ॒त्रतू॑य'षु ॥ ५ ॥

5. *Evā jajñānaṁ sahasre asāmi vāvṛdhānaṁ rādhase ca śrutāya. Mahām-ugram-avase vipra nūnamā vivāsema vṛtratūryeṣu.*

Thus for the sake of strength and power, patience and fortitude as well as for challenge, for defence, protection and victory in our battles against darkness, want and evil, for the sake of onward achievement of wealth and success, and for the use and advancement of the vibrant learned scholar, O holy sage, let us all dedicate ourselves decisively and relentlessly to the great, illustrious, and perfect energy of divine nature, evolving, rising, and constantly developing it for us by our yajnic efforts, and let us thus serve and glorify Indra, omnipotent lord of the universe.

Mandala 6/Sukta 39

Indra Devata, Bharadvaja Barhaspatya Rshi

म॒न्दस्य॑ क॒वद्वि॑व्यस्य॒ वह्नि॑वि॒षम॑न्मना वच॒नस्य॑ म॒ध्वः ।

अ॒पो न॒स्तस्य॑ सच॒नस्य॑ द्र॒वष' यु॒वस्व॑ गृण॒त गा॒अगाः॑ ॥ १ ॥

1. *Mandrasya kaverdīvyasya vahnervipram-anmano vacanasya madhvaḥ. Apā nastasya sacanasya deveṣo yuvasva gr̥ṇate goagrāḥ.*

Taste the honey sweet of the Word of this happy and blissful divine poet, celebrant of light, inspirer of passion and vision of wisdom, and friend of Divinity. O refulgent lord of generosity, protect and promote the brilliant and revealing Word of the poet, bless the servant of divinity with energy and sustenance and reveal the words of divinity for the celebrant.

अ॒यमु॑शा॒नः प॒यदि॑मु॒स्त्रा ऋ॒तधी॑तिभि॒रु॒तयु॑ग्यु॒जानः॑ ।
रु॒जदरु॑ग्नं वि॒ वल॑स्य॒ सानुं॑ पु॒णीव॑च॒ भिर॒भिय॑ धृदि॒न्द ॥ २ ॥

2. *Ayamuśānaḥ paryadrimusrā ṛtadhītibhir-ṛtayugyujānaḥ. Rujadarugṇaṁ vi valasya sānuṁ paṇīṁrvacobhirabhi yodhadindraḥ.*

This poet, like the sun, loving, inspiring and impassioned, in unison with the truth and law of existence, with waves of energy bearing rays of light and showers of rain, breaks the clouds of darkness, lights up impenetrable tops of mighty mountains, opens up treasures of wealth, and blesses the untainted and the celebrants. Thus does Indra fight and shine.

अ॒यं द्य॑ तयद॒द्युता॒ व्य॑क्॒तून्दा॒षा वस्तः॑ । श॒रद॒ इन्दु॑रि॒न्द ।
इ॒मं क॒तुम॑दधु॒नू चि॒दह्नां॑ शुचि॒जन्म॑न उ॒षस॑श्चकार ॥ ३ ॥

3. *Ayaṁ dyotayadadyuto vyaktūn doṣā vastoh śarada indurindra. Imaṁ ketum-adadhur-nū cidahnām śucijanmana uṣasaścakāra.*

Thus does this sun, this cosmic drop of divine soma, light up the unlighted: the nights, the mornings,

days and seasons of the year. Thus does Indra create the light of immaculate dawns which bear up the light as banner of the days.

अ॒यं र'चयद॑रुच' रुचा॒ना॒इ॒ यं वा॑सयद व्यृ॒ष्टनं॑ पू॒वीः ।
अ॒यमी॑यत ऋत॒युग्भि॑रश्वः स्व॒विदा॒ नाभि॑ना चष-
णि॒पाः ॥ ४ ॥

4. *Ayaṁ roçayad-aruco rucāno'yaṁ vāsayad vyṛštena pūrvīḥ. Ayamīyata ṛtayugbhir-aśvaiḥ svarvidā nābhinā carṣaṇiprāḥ.*

This Indra, the sun, itself refulgent, lights up the lightless such as earth and moon, and it lights up the ancient dawns, by the operation of cosmic law. It goes on in orbit by the centre pin of cosmic gravitation with other heavenly bodies such as planets and satellites, drawn by the motive forces of cosmic law and giving light and comfort primarily to the people of the earth.

नू गृ॒णाना॑ गृ॒णत॑ प॒त्न राज॑निषः पि॒न्व वसु॑दयाय पू॒वीः ।
अ॒प आष॑धीरवि॒षा वना॑नि गा अव॑ता नृ॒नृच॑स रि॒रीहि॑ ॥ ५ ॥

5. *Nū gṛṇāno gṛṇate pratna rājanniṣaḥ pinva vasudeyāya pūrvīḥ. Apa oṣdhīraviṣā vanāni gā arvato nṛṇṛcase rirīhi.*

Rajan, brilliant ruler, ancient power, praised and celebrated by devotees, develop and increase abundant food, energy and wealth for the dedicated liberal giver of charities, and for the development and accomplishment of holy programmes give waters, herbs, innoxious forests, cows, horses and brave leaders and competent manpower for the celebrant.

Mandala 6/Sukta 40***Indra Devata, Bharadvaja Barhaspatya Rshi***

इन्द्र पिब तुभ्यं सुता मदाया वस्य हरी विमुचा सखाया ।
 उत प गाय गण आ निषद्या था यज्ञाय गृणत वय'
 धाः ॥ १ ॥

1. *Indra piba tubhyaṁ suto madāyā'va sya harī vi mucā sakhāyā. Uta pra gāya gaṇa ā niṣadyā-'thā yajñāya gṛṇate vayo dhāḥ.*

Indra, refulgent ruler, drink the soma of joy distilled for your pleasure and majesty, let the motive power of the dominion, the government and the people, too be free and relax since they are friends. Sit in the assembly of the dominion and sing and inspire the people to celebrate the holy occasion, and bear and bring food, good health and long age for the celebrant of the dominion to carry on the corporate business of governance and administration as a yajna for the lord.

अस्य पिब यस्य जज्ञान इन्द्र मदाय कत्व अपिबा विरप्तिन ।
 तमु त गावा नर आपा अद्रिन्दुं समह्यन्पीतय समस्म ॥ २ ॥

2. *Asya piba yasya jajñāna indra madāya kratve apibo virapśin. Tamu te gāvo nara āpo adri-rindum samahyan pītaye samasmai.*

Indra, mighty ruler, drink of this nectar sweet of soma which you tasted at your birth and which you drank for passion and exhilaration while you arose for great action in the field of knowledge and governance, the same soma which the cows and rays of the sun, men and leaders, waters, clouds and mountains have collected and seasoned for this drink of yours.

समिद्ध अग्ना सुत इन्द्र साम आ त्वा वहन्तु हरया वहिष्ठाः ।
त्वायता मनसा जाह्वीमीन्दा याहि सुविताय मह नः ॥ ३ ॥

3. *Samiddhe agnau suta indra soma ā tvā vahantu harayo vahiṣṭhāḥ. Tvāyatā manasā johavīmī-indrā yāhi suvitāya mahe nah.*

When the fire is kindled and rising and the soma is distilled, let the strongest motive forces of transport and the most powerful leaders who can bear the burdens of the commonwealth bring you here. And when you are here I invoke and invite you with a mind wholly dedicated to you, Indra, destroyer of pain and suffering, come for our great pleasure and prosperity of well being.

आ याहि शश्वदुशता ययाथन्द्र महा मनसा सामपयम् ।
उप ब्रह्माणि शृणव इमा ना था त यज्ञस्तन्व ३ वय'
धात ॥ ४ ॥

4. *Ā yāhi śaśvaduśatā yayāthendra mahā manasā somapeyam. Upa brahmāṇi śṛṇava imā no'thā te yajñastanve vayo dhāt.*

Indra, mighty ruler and dispenser of peace and prosperity, come here without let up with inspired sages and leaders with magnanimous mind and morale to this nectar drink of the soma of governance and enlightenment. Listen carefully to these songs of adoration and words of the Veda, and, we pray, may this yajnic business of governance and administration bear and bring us good food, energy and a long age of good health for our person and the social order.

यदिन्द्र दिवि पाय यदृध्व्यद्वा स्व सदन यत्र वासि । अत'
ना यज्ञमवस न्युत्वात्सजाषाः पाहि गिवणा मरुद्भिः ॥ ५ ॥

5. *Yadindra divi pārye yadṛdhagyad vā sve sadane yatra vāsi. Ato no yajñamavase niyutvānt-sajoṣāḥ pāhi girvaṇo marudbhiḥ.*

Indra, enlightened ruler, admired and adored in refined words of homage and reverence, whether you are in a far off land of your choice you love to promote in a special direction or in your own place of residence, or wherever you happen to be, from there, O loving and friendly leader dedicated to the yajnic order of governance for its defence and protection, develop and promote the order by the most vibrant force of daring commandos.

Mandala 6/Sukta 41

Indra Devata, Bharadvaja Barhaspatya Rshi

अहळमान् उप याहि यज्ञं तुभ्यं पवन्त इन्द्रवः सुतासः ।
गावा न वजिन्स्वमाका अच्छन्दा गहि पथमा यज्ञि-
यानाम ॥ १ ॥

1. *Aheḷamāna upa yāhi yajñam tubhyaṁ pavanta indavaḥ sutāsaḥ. Gāvo na vajrintsvamoko acche-
ndrā gahi prathamō yajñiyānām.*

Indra, lord ruler of glory and power, giver of freedom and dignity, come loving and favourable, grace our yajna of life and living. Drops of soma flow from the press for you and sanctify and brighten up the yajna. O lord of thunder and justice, first and foremost of the holiest guardians of yajna, just as mother cows rush to their stalls for their calves, so eagerly come to us and bless the devotees.

या त काकुत्सुकृता या वरिष्ठा यया शश्वत्पिबसि मध्वं
ऊमिम । तया पाहि प त अध्वयुर'स्थात्सं त वज' वततामिन्द
गव्युः ॥ २ ॥

2. *Yā te kākut sukṛtā yā varīṣṭhā yayā śaśvat pibasi
madhva ūrmim. Tayā pāhi pra te adhvaryur-
asthāt saṁ te vajro vartatāmindra gavyuḥ.*

Indra, ruling lord of Dharma and rectitude, by that sophisticated and discriminative palate of yours by which you always taste the sweets of the flow of life, and by that discriminative and sublimated thought and speech by which you always distil the essence and value of the sweets and shades of life and respond to human action, taste the sweets of our yajnic performance, and protect and promote us by your words of wisdom through the rise and fall of life's movement. The high-priest dedicated to love and non-violence awaits you at the altar. May your wheel of justice and governance over the earth ever revolve over the order of humanity.

एष द्रप्सा वृषभा विश्वरूप इन्द्राय वृष्णे समकारि सामः ।
एतं पिब हरिवः स्थातरुग यस्यशिष पदिवि यस्त
अ म् ॥ ३ ॥

3. *Eṣa drapso vṛṣabho viṣvarūpa indrāya vṛṣṇe
samakāri somaḥ. Etaṁ piba harivaḥ sthātarugra
yasyeśiṣe pradivi yaste annam.*

This soma of the order of beauty and sweetness of bliss, flowing, free from intoxication and illusion, creative and exuberant, universal and open in form and performance, is distilled to the essence in honour of the generous and potent lord of power and glory. Drink of

it, taste and judge of it, O lord illustrious ever on the move by motive forces yet settled at centre, rule over it in the light of heaven, live it, it is the very food for your life and existence.

सुतः सामा असुतादिन्द्र वस्यानयं श्रयाञ्चिकितुष रणाय ।
एतं तितिव उप याहि यज्ञं तन् विश्वास्तविषीरा पृणस्व ॥ ४ ॥

4. *Sutaḥ somo asutādindra vasyānayaṁ śreyāñcikituṣe raṇāya. Etaṁ titirva upa yāhi yajñam tena viśvāstaviṣīrā prṇasva.*

This soma, blissful order of life fashioned into form from the raw materials of life and thought, O lord of power and glory, is better, more fragrant and inspiring for the man of intelligence and culture in search of a life of knowledge, achievement and happiness. Come, O lord victorious over opposition and contradictions, to this yajnic order of society and thereby strengthen all forces of action for advancement and total fulfilment.

हव्यामसि त्वन्द याह्यवाङ्मं त सामस्तन्व भवति ।
शतकता मादयस्वा सुतषु पास्माँ अव पृतनासु प वि ॥ ५ ॥

5. *Hvayāmasi tvendra yāhyarvāṇaram te somastanve bhavāti. Śatakrato mādayasvā suteṣu prāsmāñ ava prtanāsu pra vikṣu.*

Indra, ruler and protector, we invoke and exhort you, go forward, let the soma of exhilaration and social dignity be sufficient and inspiring for your health and the body politic. O lord of a hundred great actions and yajnic victories, rise and celebrate the glory of life among the people raised and refined to the sweetness and beauty of culture. Guide on, protect and promote

us among the nations and powers of the world.

Mandala 6/Sukta 42

Indra Devata, Bharadvaja Barhaspatya Rshi

पत्यस्म॒ पिपी॑षत् विश्वानि वि॒दुष॑ भर ।

अ॒रं॒ग॒मा॒य॒ जग्म॑य प॒श्चाद्द॑ध्वन् नर॑ ॥ १ ॥

1. *Pratyasmai pipīṣate viśvāni viduṣe bhara.*
Araṅgamāya jagmaye 'paścāddadhvane nare.

Indra, ruler and patron of knowledge and culture, provide all facilities of the world for this bold and courageous leading scholar thirsting for knowledge and constantly going forward to reach the expansive bounds of his subject, never tarrying, never looking back.

ए॒म॒नं॑ पु॒त्य॒त॒न् साम॑भिः साम॒पा॒त॒मम॑ ।

अ॒म॒त्र॒भि॒ऋ॒ज॒ी॒षि॒ण॒मि॒न्दं॑ सु॒त॒भि॒रि॒न्दु॒भिः॑ ॥ २ ॥

2. *Emenam pratyetana somebhiḥ somapātamam.*
Amatrebhir-ṛjīṣiṇam-indraṁ sutebhirindubhiḥ.

In consequence and return, O scholars and citizens of the land, be grateful to this Indra, brilliant ruler, lover of the peace and pleasure of the soma of knowledge and enlightenment and promoter of scholars and men of truth and naturalness. Do all possible homage to him with ample measures of work and knowledge distilled like soma in the essence from your brilliant work and noble conduct.

यदी॑ सु॒त॒भि॒रि॒न्दु॒भिः॑ साम॑भिः प॒त्ति॒भूष॑थ ।

व॒द्वा वि॒श्व॑स्य॒ म॒धि॒रा धृ॑ष॒त्त॒न्त॒मि॒द॒ष॒त् ॥ ३ ॥

1. *Yadī sutebhirindubhiḥ somebhiḥ pratibhūṣatha.
Vedā viśvasya medhiro dhr̥ṣat taṁ tamideṣate.*

If you honour the lord ruler with the homage of pure and brilliant soma of knowledge and yajnic action in response to his magnanimity, the wise and adorable lord of the world would acknowledge and appreciate each act of homage.

अस्मा अस्मा इदन्धसा ध्वया प भरा सुतम ।

कुवित्समस्य जन्यस्य शर्धता भिर्शस्त्रवस्परत ॥ ४ ॥

4. *Asmā asmā idandhaso'dhvaryo pra bharā sutam.
Kuvit samasya jenyasya śardhato'bhiś-astera-
vasparat.*

O high priest of the yajnic order, bear and bring an equable share of bright and inspiring food and maintenance for every one. And may the great and wise one, the lord, preserve, protect, promote and defend the rightful constancy of the admirable force and power of the order against violence and calumny.

Mandala 6/Sukta 43

Indra Devata, Bharadvaja Barhaspatya Rshi

यस्य त्यच्छम्बरं मद् दिव'दासाय रन्धयः ।

अयं स सामं इन्द त सुतः पिब ॥ १ ॥

1. *Yasya tyacchambaram mad divodāsāya randha-
yah. Ayam sa soma indra te sutah piba.*

Indra, lord of power and glory, this is that soma distilled and seasoned for you in the exhilaration and ecstasy of which you, like the sun on high, break down the forces of darkness and evil to promote the spirit of

light and generosity. Pray drink of it to your heart's content and protect and promote the spirit of it.

यस्य तीव्रसुतं मदं मध्यमन्तं च रसः ।

अयं स साम इन्द्र त सुतः पिब ॥ २ ॥

2. *Yasya tīvrasutaṁ madam madhyamantaṁ ca rakṣase. Ayam sa soma indra te sutaḥ piba.*

Indra, lord ruler, this is that soma, the power and glory of the yajnic order, distilled and refined in your honour, the brilliant and pure spirit of which in the essence you protect and promote in the beginning, in the middle and at the end of its completion. Pray drink of it to your heart's content and rejoice in the splendour and ecstasy of it.

यस्य गा अन्तरश्मना मद दृहा अवसृजः ।

अयं स साम इन्द्र त सुतः पिब ॥ ३ ॥

3. *Yasya gā antaraśmāno made dṛḥhā avāsrjaḥ. Ayam sa soma indra te sutaḥ piba.*

Indra, lord of glory, this is that soma of knowledge and power distilled and refined for you under the force and exhilaration of which you release mighty waves of energy confined in the thickest cloud and most solid materials. Drink of it to your heart's content and protect and promote the science and power of it.

यस्य मन्दाना अन्धसा माघ न दधिष शवः ।

अयं स साम इन्द्र त सुतः पिब ॥ ४ ॥

4. *Yasya mandāno andhaso māghonaṁ dadhiṣe śavaḥ. Ayam sa soma indra te sutaḥ piba.*

Indra, lord of vision, knowledge and power,

happy and worshipful devotee of the sweetness, beauty and ecstasy of life, this is that soma of existence distilled and refined in the essence for you, the mighty energy, force and exuberant vitality of which you bear, protect and promote. Live it, enjoy it to your heart's content, and protect and promote its glory on and on.

Mandala 6/Sukta 44

Indra Devata, Shamyu Barhaspatya Rshi

या रयिवा रयिन्तमा या द्युम्नद्युम्नवत्तमः ।

सामः सुतः स इन्द्र त स्ति स्वधापतु मदः ॥ १ ॥

1. *Yo rayivo rayintamo yo dyumnair-dyumnavattamah. Somaḥ sutah sa indra te'sti svadhāpate madah.*

Indra, supreme lord of your own nature, power and law, that soma beauty and bliss of the world of existence created by you, which is most abundant in wealth and brilliance, which is most glorious in splendour and majesty, is all yours, all for yourself, all your own pleasure, passion and ecstasy.

यः शग्मस्तुविशग्म त राया दामा मतीनाम ।

सामः सुतः स इन्द्र त स्ति स्वधापतु मदः ॥ २ ॥

2. *Yah śagmas-tuviśagma te rāyo dāmā matīnām. Somaḥ sutah sa indra te'sti svadhāpate madah.*

Indra, O mighty lord most kind, master of your own power and potential, that exciting peace and pleasure of life created, those gifts of wealth showered on rational humanity, the exuberance of munificence, all is yours, for your own pleasure and ecstasy, and

rendered back to you in homage and gratitude.

यन् वृद्धा न शर्वसा तुरा न स्वाभिरूतिभिः ।

सामः सुतः स इन्द्र त स्ति स्वधापत मदः ॥ ३ ॥

3. *Yena vṛddho na śavasā turo na svābhirūtibhiḥ.
Somaḥ sutaḥ sa indra te'sti svadhāpate madaḥ.*

Indra, mighty ruler, protector and sustainer of your own creation, your power and potential and your own forces of protection by which you promote the good and positive and destroy the evil and negative like the ancient and eternal father guardian and like a protective destroyer for preservation, that is the beauty and glory and assertive energy of life created by you. That is yours, your fatherly pleasure and ecstasy. Pray let it evolve and rise.

त्यमुं वा अपहणं गृणीष शर्वसस्पतिम् ।

इन्द्रं विश्वासाहं नरं मंहिष्ठं विश्वचषणिम् ॥ ४ ॥

4. *Tyamu vo aprahaṇaṁ grṇīṣe śavasaspatim.
Indraṁ viśvāsāhaṁ naraṁ maṁhiṣṭhaṁ viśva-
carṣaṇim.*

All ye children of the earth, for you all I praise and celebrate that Indra, lord dispenser of justice and punishment without anger or violence, commander of power and forces of the nation, challenger of all negative forces of the world, leader of humanity, and great and glorious ruler of the men of vision and acts of universal value.

यं वधयन्तीद्भिः पतिं तुरस्य राधसः ।

तमि वस्य रादसी दूवी शुष्मं सपयतः ॥ ५ ॥

5. *Yam vardhayanīd girah patim turasya rādhasah.
Taminnavasya rodasī devī śuśmaṁ saparyataḥ.*

Indra whom universal voices of the world exalt and celebrate in adoration, is the ruler and protector of all the effective achievers of the world of nature and humanity. Him, in truth, the brilliant heaven and the green earth both serve under his power and law. To him our homage is always due.

तद्व उक्थस्य ब्रह्मन्दायापस्तृणीषणि ।

विषा न यस्यातया वि यदाहन्ति स्मि ततः ॥ ६ ॥

6. *Tad va ukthasya barhaṇendrāyopastrñīṣaṇi.
Vipo na yasyotayo vi yad rohanti sakṣiataḥ.*

That lord you exalt by the beauty and sublimity of your holy song of praise in honour of Indra whose protections and modes of advancement then rise together like shoots of soma inwardly stirred by the song under his umbrella.

अविद्वद् ि मित्रा नवीयान्पपाना द्रवभ्या वस्य' अचत ।

ससवान्तस्तालाभिधातरीभिर्रुष्या पायुरभवत्सखिभ्यः ॥ ७ ॥

7. *Avivad dakṣam mitro navīyān papāno devebhyo
vasyo acait. Sasavāntstaulābhirdhautarībhi-
ruruṣyā pāyurabhavat sakhibhyaḥ.*

The rising youth, friendly and protective, knows and achieves strength and expertise, and provides a place of rest and security for the noble and the wise. Well provided with food and means of sustenance, eager to protect and promote, he rises as a guardian power for friends and companions with unshakable forces of defence and protection.

ऋतस्य पथि वधा अपायि श्रिय मनांसि द्वास' अकन ।
दधाना नाम महा वच भिवपुदृश्य वन्या व्यावः ॥ ८ ॥

8. *Ṛtasya pathi vedhā apāyi śriye manāmsi devāso akran. Dadhāno nāma maho vacobhirvapurdṛśaye venyo vyāvaḥ.*

On the path of truth and eternal law, the man of knowledge and wisdom is protected, and the noble and the wise control and transform their minds for the beauty and grace of manners and culture. May the Great one, kind and loving, bearing the holy name, reveal his divine presence in response to our prayers and protect us through the paths of life.

द्युमत्तमं द ि धह्यस्म सधा जनानां पूवीररातीः । वषीया
वयः कृणुहि शचीभिधनस्य सातावस्माँ अविद्धि ॥ ९ ॥

9. *Dyumattamaṁ dakṣaṁ dhehyasme sedhā janānām pūrvīrarātīḥ. Varṣīyo vayaḥ kṛṇuhi śacībhir-dhanasya sātāvasmāñ avidḍhi.*

Grant us strength and expertise of the brightest order, accomplish the tasks on hand and ward off the age-old adversities of the people, bless us with a long age of charity and generosity, and let us join and participate in the battles for wealth and success with the best of actions and intelligence among people.

इन्द्र तुभ्यमिन्मघव अभूम वयं दात्र हरिवा मा वि वनः ।
नकिरापिददृश मत्यत्रा किमङ्ग रध्रचादनं त्वाहुः ॥ १० ॥

10. *Indra tubhaminmaghavannabhūma vayaṁ dātre harivo mā vi venah. Nakirāpirdadṛśe martyatra kimāṅga radhracodanaṁ tvāhuḥ.*

Indra, lord of power and majesty, let us be, let us live and work only for you, generous and charitable ruler. Pray do not ignore us, do not neglect us. There is none visible among the mortals around here our own such as you, lord of horse and men, otherwise, O lord dear as breath of life, why would they call you the inspirer for the achievement of honour and excellence in life?

मा जस्व॑न वृष॒भ ना ररी॒था मा त॑ र॒वतः॑ स॒ख्य रि॒षाम ।

पू॒र्वीष्ट॑ इ॒न्द्र नि॒षिध॑ ज॒न॑षु ज॒ह्यसु॑ष्वी॒न्य वृ॒हापृ॑णतः ॥ ११ ॥

11. *Mā jasvane vṛṣabha no rarīthā mā te revataḥ sakhye riṣāma. Purvīṣṭa indra niṣṣidho janeṣu jahyasuṣvīn pra vṛhāpṛṇataḥ.*

Indra, mighty generous destroyer of suffering, deliver us not to the unjust and the hungry grabber. Let us never suffer in the friendship of the generous lord nor fall off from loyalty. Let us take advantage of the age old facilities of success among the people. Eliminate the uncreative and keep us away from ungrateful negationists.

उ॒द॒भाणी॑व स्त॒नय॑ति॒न्द्वा रा॒धांस्य॑श्व्या॒नि ग॒व्या । त्वम॑सि
प॒रि॒वः का॒रु॒धाया॑ मा त्वा॒दा॒मान् आ द॑भ॒न्म॒घानः॑ ॥ १२ ॥

12. *Udabhrāṇīva stanayanniyartīndro rādhāṁsyaśvyāni gavyā. Tvamasi pradivaḥ kārudhāyā mā tvādāmāna ā dabhan maghonaḥ.*

And like thundering clouds, Indra moves and declares the gifts of success and munificence, horses and fast accomplishment, cows and abundant food and drink. O lord, you are the patron sustainer of brilliant

artists, inventive scientists and expert technologists. Let the miserly non-giver never deceive you or injure you, and never let him deceive the generous and prosperous people.

अध्व॑या वी॒र् प॒ म॒ह सु॒ताना॒मिन्दा॑य॒ भर॒ स ह्य॑स्य॒ राजा॑ ।
यः पू॒व्याभि॑रु॒त नू॒तना॑भिगी॒भिर्वावृ॑ध गृ॒णता॑मृषी॒णाम॑ ॥ १३ ॥

13. *Adhvaryo vīra pra mahe sutānāmindrāya bhara sa hyasya rājā. Yaḥ pūrvyābhiruta nūtanābhir-gīrbhirvāvṛdhe grṇatāmṛṣīṇām.*

O brave high priest of the social order of the yajna of love and non-violence, bear the best of soma distilled for homage in honour of the great Indra, ruler of the world. He alone is the ruler of this order worthy to rule who rises in personal and social esteem by the holy voices, both old and new, of the admirers and the wise seers of the land.

अ॒स्य म॑दं पु॒रु व॑र्पी॒सि वि॒द्वानि॑न्द' वृ॒त्राण्य॑प॒ती ज॑घान ।
तमु॒ प ह॑षि॒ मधु॑मन्तमस्म॒ सामं॑ वी॒राय॑ शि॒पिण॑ पिब॒ध्य ॥ १४ ॥

14. *Asya made puru varpāṁsi vidvānindro vṛtrāṇ-yapratī jaghāna. Tamu pra hoṣi madhumanta-masmai somam vīrāya śipriṇe pibadhyai.*

Under the inspiration and ardent passion of this soma, Indra, irresistible lord ruler all wise, destroys many covert forces of darkness and evil. That same soma, honey sweet and exhilarating you bear for a drink to this brave hero who shines in brilliant helmet and armour.

पा॒ता सु॒तमि॑न्द' अस्तु॒ सामं॑ ह॒न्ता वृ॒त्रं व॑र्ज॒ण म॑न्द॒सानः॑ ।
ग॒न्ता य॒ज्ञं प॑रा॒वर्त॑श्चि॒दच्छ॑ वसु॒धीना॑मवि॒ता का॒रु॒धायाः॑ ॥ १५ ॥

15. *Pātā sutamindro astu somam hantā vṛtram vajreṇa mandasānaḥ. Gantā yajñam parāvataścidacchā vasurdhīnāmavitā kārudhāyāḥ.*

Let Indra, the ruler, drink the soma distilled from exhilarating herbs and protect the spirit and honour of the nation arisen from the noble rule of the order. Let him, happy and inspired, destroy the demon of evil and darkness with the thunderbolt of justice and power. Let him go and attend the yajna of the order well even from afar, provide happy and peaceful settlement for all the people, protect and promote intellectual work and programmes of corporate action, and sustain and advance the experts in art, science and technology.

इदं त्यत्पात्रमिन्द्रपानमिन्द्रस्य प्रियममृतमपायि । मत्सद्यथा
सामनसायं द्रवं व्यश्मद द्वष' युयवद व्यंहः ॥ १६ ॥

16. *Idam tyat pātramindrapānamindrasya priyama-mrtamapāyi. Matsad yathā saumanasāya devam vyasmad dveṣo yuyavad vyamhaḥ.*

This is that life-giving cup of Indra's nectar drink, his favourite, from which he drinks the dear delicious elixir of life so that he feels happy at heart and inspires the divine force of cosmic energy to ward off hate and enmity from us and cast away all sin and evil, and thereby save and strengthen the immortal soul.

एना मन्दांना जहि शूर शत्रूञ्जामिमजामिं मघव मित्रान ।
अभिषणाँ अभ्याइददिशानान्पराच इन्द्र प मृणा जही
च ॥ १७ ॥

17. *Enā mandāno jahi śūra śatrūñ-jāmimajāmim maghavannamitrān. Abhiṣeṇāñ abhyādediś-ānān parāca indra pra mṛṇā jahī ca.*

This way Indra, O valiant hero, happy at heart and joyous, commanding wealth, power and excellence of the world, give up all enemies whether among the related or unrelated people, all unfriendly and menacing forces, all oppositions up front, and all those who order you about like bullies, ward them off, throw them out far away, destroy them all. Keep the soul untainted and free.

आसु ष्मा णा मघवन्दि पृत्स्वश्स्मभ्यं महि वरिवः सुगं
कः । अपां ताकस्य तनयस्य जष इन्द सूरिन्कृणुहि स्मा ना
अधम ॥ १८ ॥

18. *Āsu śmā ṇo maghavannindra pṛtsvasmabhyam mahi varivaḥ sugam kaḥ. Apām tokasya tanayasya jeṣa indra sūrīn kṛṇuhi smā no ardham.*

In these battles of life, among these forces of positive action, O lord of wealth, power and majesty, Indra, destroyer of negativities and enmities, make the way clear for us for the achievement of life's great honour and excellence. Indra, lord of glory and victory, bless us with bravery and spirit of heroism, high intelligence, and power and prosperity of success in our struggle and attainment of the waters of life, noble actions and brave children and grand children.

आ त्वा हरया वृषणा युजाना वृषरथासा वृषरश्मया -
त्याः । अस्मत्राञ्चा वृषणा वज्रवाहा वृष्णा मदाय सुयुज'
वहन्तु ॥ १९ ॥

19. *Ā tvā harayo vṛṣaṇo yujānā vṛṣarathāso vṛṣara-śmayo'tyāḥ. Asmatrāñco vṛṣaṇo vajravāho vṛṣne madāya suyujō vahantu.*

Indra, O leading light and spirit of the nation of humanity, may the pioneers, brave and heroic, united with you in thought and action, blazing as sunrays and falling as showers, instant in initiative and perfect in aim, riding mighty chariots, concentrating on our defence and protection, generous and magnanimous, wielding thunder and lightning, willing warriors all, conduct and bring you here for our strength and joy of life's victory.

आ त वृषन्वृषणा दाणमस्थुघृतपुषा नामया मदन्तः । इन्द्र
प तुभ्यं वृषभिः सुतानां वृषा भरन्ति वृषभाय सामम ॥ २० ॥

20. *Ā te vṛṣan vṛṣaṇo droṇamasthur-ghṛtapruṣo normayo madantaḥ. Indra pra tubhyaṁ vṛṣabhiḥ sutānām vṛṣṇe bharanti vṛṣabhāya somam.*

Indra, lord of power and glory, delightful showers of soma, exuberant and exhilarating like dancing waves of the sea, come and fill your cup of nectar and sprinkle your altar of yajna with ghrta. Thus do the leading lights of nature and humanity bear and bring the soma of life's light and joy distilled by brave and generous leaders of the yajnic order for the mighty and magnanimous lord ruler of the world.

वृषासि दिवा वृषभः पृथिव्या वृषा सिन्धूनां वृषभः
स्तियानाम । वृषा त इन्द्रुवृषभ पीपाय स्वादू रस मधुपया
वराय ॥ २१ ॥

21. *Vṛṣāsi divo vṛṣabhāḥ pṛthivyā vṛṣā sindhūnām vṛṣabhāḥ stiyānām. Vṛṣṇe ta indurvṛṣabha pīpāya svādū raso madhupeyo varāya.*

You are the showerer of the light of heaven. You

are the inspirer of the life of earth. You are the showerer of the waters of rivers and the seas. You are the life breath of things moving and non-moving all together. This is the homage, honey drink, bright, delicious, the very nectar of life for the lord ruler.

अ॒यं द॒वः स॒हसा॒ जा॒र्य॒मान॒ इन्द्रे॑ण॒ यु॒जा प॒णिम॑स्त॒भाय॑त ।
अ॒यं स्व॑स्य॒ पित॑रा॒युधा॒नीन्द्र॑र॒मुष्णा॒दशि॑वस्य॒ मा॒याः ॥ २२ ॥

22. *Ayaṁ devaḥ sahasā jāyamāna indreṇa yujā paṇimastabhāyat. Ayaṁ svasya pitarāyudhānīndur-amuṣṇād-aśivasya māyāḥ.*

This brilliant and divine soma rising and manifesting with exhilaration and ardent passion, friend of Indra and one with his glory, stabilises the admirable rule and order of the world and strengthens the supporters of it. This soma, bright and blissful as the moon, keeps the arms and armaments and the justice and administration of its creator and ruler in order, and it frustrates the plans and wiles of the unruly and the unholy.

अ॒यम॑कृ॒णादु॒षसः॑ सु॒पत्नी॑र॒यं सू॒र्य॑ अ॒दधा॑ज्याति॒रन्तः॑ । अ॒यं त्रि॑धातु॒ दिवि॑ र॒चन॑षु॒ त्रित॑षु॒ विन्द॑द॒मृतं॑ नि॒गू॒ ह॒म ॥ २३ ॥

23. *Ayamakṛṇoduṣasaḥ supatnīrayaṁ sūrye adadhā-jjyotirantaḥ. Ayaṁ tridhātu divi rocaneṣu triteṣu vindadamṛtaṁ nigūḥam.*

This ardent passion of Indra, lord omnipotent creator, makes the dawns bright and blissful inspirers of love and devotion, vests the sun with light within, creates the universe of three natural principles of mind, energy and matter, and infuses the immortal spirit, as

mysterious and immanent spirit, in the three bright worlds of heaven, earth and the firmament, and helps us to discover the immortal bliss with ardent passion of holiness.

अयं द्यावापृथिवी वि ष्कभायदयं रथमयुनक्सप्तारश्मिम ।
अयं गाषु शच्या पक्वमन्तः साम' दाधार दशयन्त्र-
मुत्सम ॥ २४ ॥

24. *Ayaṁ dyāvāpṛthivī vi ṣkabhāyadayam rathamayunak saptaraśmim. Ayaṁ gaṣu śacyā pakvamantaḥ samo dādharma daśayantramutsam.*

This passion and omnipotence of Indra wields and stabilises the heaven and earth in orbit. It ordains the seven-rayed chariot of the sun in the system. With its power and action it places mature living energy in the fertility of earths, milk in cows and warmth in the rays of sunlight, and thus it holds and sustains soma, life energy of existence, in the universe, thereby making it a living system of tenfold nature, i.e., five elements and five pranic energies.

Mandala 6/Sukta 45

*Indra (1-30) and Brbustaksha (31-33) Devata,
Shamyu Barhaspatya Rshi*

य आनयत्परावतः सुनीती तुवशं यदुम ।
इन्द्रः स ना युवा सखा ॥ १ ॥

1. *Ya ānayat parāvataḥ sunītī turvaśam yadum. Indrah sa no yuvā sakha.*

May Indra, that eternal lord omnipotent, that youthful ruler, and that forceful leader, be our friend

and companion so that he may lead the man of instant decision and action and the hardworking people on way to wisdom and right living even from far off distance.

अ॒वि॒प चि॒द्व॒या द॒ध॒द॒ना॒शु॒ना चि॒द॒व॒ता ।

इ॒न्द्रा ज॒ता ह्रि॒तं ध॒न॒म ॥ २ ॥

12. *Avipre cid vayo dadhadanāśunā cidarvatā.*
Indro jetā hitam dhanam.

He brings food, health and age, life and light of knowledge for the innocent and for the ignorant and unintelligent too and wins wealth and honour for the good life at the fastest without haste and impatience.

म॒ही॒र॒स्य॒ प॒णी॒त॒यः प॒र्वी॒रु॒त प॒श॒स्त॒यः ।

ना॒स्य॒ गी॒य॒न्त ऊ॒त॒यः ॥ ३ ॥

13. *Mahīrasya praṇītayaḥ pūrvīruta praśastayaḥ.*
Nāsyā kṣīyanta ūtayaḥ.

Great are this ruler's policies and acts of leadership, universal and admirable. Never do his honour, reputation and modes of defence, protection and progress go down.

स॒खा॒या ब॒र्ह॒वा॒ह॒स च॒त॒ प च॒ गाय॒त ।

स हि नः॒ प॒म॒ति॒म॒ही ॥ ४ ॥

4. *Sakhāyo brahmavāhase'rcata pra ca gāyata.*
Sa hi naḥ pramatirmahī.

Come ye friends and comrades, adore the harbinger and protector of divine sustenance and light of universal knowledge, celebrate him in song and proclaim his gifts of kindness. He is the light of

sublimity, he alone is our vision and wisdom.

त्वमर्कस्य वृत्रह वि॒ता द्वय॑रसि । उ॒तदृ॑श् यथा॒ वय॑म ॥ ५ ॥

5. *Tvamekasya vṛtrahannavitā dvayorasi.*
Utedṛśe yathā vayam.

O lord destroyer of evil like the sun, breaker of the clouds, you are the saviour and protector of the one, the lonely and helpless as well as of both the people and the officers of administration as we too likewise are supporters of the ruler and the people.

नय॑सीद्वति॒ द्विषः॑ कृ॒णाष्यु॑क्थशंसि॒नः ।

नृ॒भिः सु॒वीर॑ उच्यस ॥ ६ ॥

6. *Nayasīdvati dviṣaḥ kṛṇoṣyukthaśamsināḥ.*
Nṛbhiḥ suvīra ucyase.

You control, guide and manage even the stubborn hatefuls and convert them to ardent admirers of positive knowledge as men of faith and enlightenment. So you are called the real heroic leader and ruler by the leading lights.

ब्र॒ह्माणं॑ ब॒र्हवा॑हसं गी॒भिः स॒खाय॑मृ॒ग्मिय॑म ।

गां न दा॒हस॑ हुव ॥ ७ ॥

7. *Brahmāṇaṁ brahmavāhasaṁ gīrbhiḥ sakhāyamṛgmiyam. Gāṁ na dohase huve.*

I invoke and celebrate in holy words the seer and scholar of the universal knowledge of the Vedas, adorable friend and exponent of divine knowledge as one would serve and milk the cow for living energy or study and meditate on the holy Word for living light.

यस्य विश्वानि हस्तयारूचुवसूनि नि द्विता ।

वीरस्य पृतनाषहः ॥ ८ ॥

8. *Yasya viśvāni hastayorūcurvasūni ni dvitā.*
Virasya pṛtanāṣahah.

Seers and scholars say that in the hands of the heroic leader and ruler, brave challenger and subduer of all forces, lie and abide all treasures of the world both material and spiritual. (The real scholar too is one who commands the knowledge of nature as well as of the spirit, of this world and of the world beyond.)

वि दृ हानि चिददिवा जनानां शचीपत ।

वृह माया अनानत ॥ ९ ॥

9. *Vi dr̥hāni cidadrivo janānām śacīpate.*
Vṛha māyā anānata.

O bold and intrepid ruler and protector of the people, lord of mighty action, you break the clouds and shake the mountains. Pray strengthen the strongholds of the people and uproot the wiles of the wicked.

तमु त्वा सत्य सामपा इन्द्र वाजानां पत ।

अहूमहि श्रवस्यवः ॥ १० ॥

10. *Tamu tvā satya somapā indra vājānām pate.*
Ahūmahī śravasyavaḥ.

Indra, lord ever true and redoubtable, protector of the spirit and culture of the good life, ruler and promoter of food, energy and progressive advancement of the people, we invoke and call upon you to lead us in our pursuit of sustenance, progress, honour and

excellence and immortal fame.

तमु॒ त्वा॒ यः पु॒रासि॒थ॒ या वा॒ नूनं॑ ह॒ित॒ धनं॑ ।

हव्यः॒ स श्रु॒धी ह॒वम॑ ॥ ११ ॥

11. *Tamu tvā yaḥ purāsitha yo vā nūnaṁ hite dhane.*
Havyaḥ sa śrudhī havam.

You who have ever been with us and for us since eternity, who surely are with us in our best of prosperity and ever at the call of action, the same, O lord adorable, we invoke and pray listen to our call and come and bless.

धी॒भिरव॑र्द्धि॒रव॑ता॒ वाजाँ॑ इ॒न्द्र श्र॒वाय्या॑न ।

त्वया॑ ज॒ष्म ह॒ितं॑ ध॒नम॑ ॥ १२ ॥

12. *Dhībhir-arvadbhir-arvato vājāṁ indra śravāyyān.*
Tvayā jeṣma hitaṁ dhanam.

With our intelligence and actions, with our drive and horses, and with your helping hand and grace, O lord of victory, destroyer and preserver, Indra, rising and advancing, we pray, let us succeed in our battles of life and win wholesome and reputable treasures of peace and prosperity.

अभू॑रु वी॒र गि॒वणा॑ म॒ह्यं इ॒न्द्र ध॒नं ह॒ित॒ ।

भर॑ वित॒न्तसा॒य्यः॑ ॥ १३ ॥

13. *Abhūru vīra girvaṇa mahāṇ indra dhane hite.*
Bhare vītantasāyyaḥ.

Indra, lord giver of honour and excellence, great, adored in words of praise and prayer, when the call is given, the forces are in array and the battle is raging, then, O lord of victory, be with us. And when the treasure is won and abounds for the good in life, then too, O

lord pervasive, be with us.

या त ऊ॒तिर॑मि॒त्रहन्म॑ पू॒जव॑स्त॒मास॑ति ।

तया॑ ना हि॒नुही॑ रथ॒म ॥ १४ ॥

14. *Yā ta ūtir-amitrahan makṣūjavastamāsati.*
Tayā no hinuhī ratham.

And when your umbrella of protection and promotion grows most extensively fast and wide, then by that accelerate our chariot of honour and glory and let it range wider and wider.

स रथ॑न र॒थीत॑मा॒ स्माक॑नाभि॒युग॑व॒ना ।

जषि॑ जिष्णा हितं धन॑म ॥ १५ ॥

15. *Sa rathena rathītamo'smākenābhiyugvanā.*
Jeṣi jiṣṇo hitam dhanam.

O leader and ruler, Indra, bravest commander of the fastest chariot of our social order, thirsting for victory, by that united chariot of ours in unison with us you win the treasures of life good for the nation of humanity.

य एक॑ इ॒त्तमु॑ ष्टुहि कृ॒ष्टीनां॑ वि॒चष॑णिः ।

पति॑ज॒ज्ञ वृ॑ष॒कतुः॑ ॥ १६ ॥

16. *Ya eka it tamu ṣṭuhi kṛṣṭīnām vicarṣaṇiḥ.*
Patirjajñe vṛṣakratuḥ.

O man, invoke, admire and celebrate that one alone who is unique by himself, ever watchful guardian of the people, generous performer and showerer of blissful fruits of his action, and who emerges and rises as the protector and ruler of all.

या गृणतामिदासि॒था॒ पिरू॒ती शि॒वः सखा॑ ।

स त्वं न इ॒न्द मृ॒ळय ॥ १७ ॥

17. *Yo gr̥ṇatāmidāsithā''pirūtī śivah sakhā.
Sa tvaṁ na indra mṛḷaya.*

Indra, potent lord of action, destroyer of suffering and giver of bliss, who are good and kind, friendly and one with the celebrants as our kith and kin, all protective under your umbrella, such as you are, we pray, be kind and gracious to us and lead us to the peace and happiness of the good life.

धि॒ष्व वज्रं॑ ग॒र्भस्त्या र॒ गृह॒त्याय॑ वजि॒वः ।

सा॒स॒ही॒ष्ठा अ॒भि स्पृ॒धः ॥ १८ ॥

18. *Dhiṣva vajraṁ gabhastyo rakṣohatyāya vajrivah.
Sāsahīṣṭhā abhi spr̥dhah.*

O wielder of the thunderbolt of defence and power, take up the adamant mace and thunder of power and justice in your hands for the destruction of evil and wickedness and face, challenge, resolve and win the battles ahead.

प॒त्रं र॒यीणां॑ यु॒जं सखा॑यं की॒रि॒चाद॑नम ।

ब॒र्हवा॑हस्तमं हु॒व ॥ १९ ॥

19. *Pratnaṁ rayīṇāṁ yujaṁ sakhāyaṁ kirico-danam.
Brahmavāhastamaṁ huve.*

I invoke and celebrate that most eminent sage and scholar of universal Vedic knowledge who is great as ancient seers, friend, and inspirer of dedicated disciples to win the wealth of life both spiritual and material.

स हि विश्वानि पार्थिवाँ एका वसूनि पत्यंत ।

गिरवणस्तमा अधिगुः ॥ २० ॥

20. *Sa hi viṣvāni pārthivāñ eko vasūni patyate.*
Girvanastamo adhriguḥ.

He alone, most adorable, instant mover and omnipresent lord of the universe, solely by himself, rules, protects and promotes all treasures of the earth.

(He alone deserves to be ruler of the world who is an earthly embodiment of such universal virtues.)

स न' नियुद्धिरा पृण कामं वाजभिरश्विभिः ।

गामद्भिगापत धृषत ॥ २१ ॥

21. *Sa no niyudbhirā pṛṇa kāmam vājebhir-aśvibhiḥ.*
Gomadbbhir-gopate dhr̥ṣat.

O lord of land with controlled mind and senses, bold and resolute, come to us with your teams of harnessed services and commissioned forces commanding speed and movement, warriors of horse and armour, managers of lands and cattle wealth, controllers of information and communication, and with all this infrastructure fulfil our desires and ambitions for the good life of success and progress.

तद्व' गाय सुत सचा पुरुहुताय सत्वन ।

शं यद्व न शाकिन ॥ २२ ॥

22. *Tad vo gāya sute sacā puruhūtāya satvane.*
Śam yad gave na śākinē.

In your soma yajna in the business of the world of the lord's creation, sing together songs of homage in

honour of the universally adored, ever true and eternal almighty Indra, songs which may be as pleasing to the mighty lord as to the seeker and the celebrant.

न घा वसुनि यमत दानं वाजस्य गामतः ।

यत्सीमुप श्रवद्भिरः ॥ २३ ॥

23. *Na ghā vasurni yamate dānaṁ vājasya gomataḥ.
Yat sīmupa śravad girah.*

And surely the lord giver of settlement and gifts of knowledge, power and speedy progress does not withhold the gifts since he closely hears the prayers of the devotee and responds.

कुवित्सस्य प हि व्रजं गामन्तं दस्युहा गमत ।

शचीभिरप ना वरत ॥ २४ ॥

24. *Kuvitsasya pra hi vrajaṁ gomantaṁ dasyuhā gamat. Śacībhirapa no varat.*

May the lord destroyer of evil, negativity and poverty visit the homestead of the prayerful devotee blest with lands, cows and divine knowledge and open up the flood gates of wealth, power and divine grace for us with his vision and powers.

इमा उ त्वा शतकता भि प ण नुवुगिरः ।

इन्द्र वृत्सं न मातरः ॥ २५ ॥

25. *Imā u tvā śatakrato'bhi pra ṇonuvurgirah.
Indra vatsaṁ na mātaraḥ.*

Indra, lord ruler of the world and guardian of the people, just as mother cows look toward and low out of affection for the calf, so do these people look up to you with love and reverence, and their voices of

adoration exalt you, O lord of a hundred acts of kindness and holiness.

दूणाशं सुख्यं तव गारसि वीर गव्यत ।
अश्व' अश्वायत भव ॥ २६ ॥

26. *Dūṇāśaṁ sakhyaṁ tava gaurasi vīra gavyate.
Aśvo aśvāyate bhava.*

Indra, potent lord ruler of multifarious acts and potential, never can your friendship toward the people be lost or destroyed, it is permanent and versatile. You are all love and revelation to a person in search of faith and knowledge, and you are all impetuous victor for a person thirsting for speed and progress. (The way we think and act, you respond.)

स मन्दस्वा ह्यन्धसा राधस तन्वा मह ।
न स्तातारं निद करः ॥ २७ ॥

27. *Sa mandasvā hyandhaso rādhase tanvā mahe.
Na stotāraṁ nide karaḥ.*

Indra, ruler of the world of knowledge and action, be happy at heart by body, mind and soul with good food, energy and soma, and make others happy. Subject not your devoted celebrant to the malignity of revilers.

इमा उ त्वा सुतसुत न न्त गिवणा गिरः ।
वत्सं गावा न धनवः ॥ २८ ॥

28. *Imā u tvā sutesute nakṣante girvaṇo girah.
Vatsaṁ gāvo na dhenavaḥ.*

These words and voices of adoration, O spirit

adorable, reach you, in every yajna, in every cycle of creation, like cows rushing to the calf with love.

पुरु॒तमं॑ पु॒रु॒णां स्त॑तृ॒णां वि॒वाचि॑ ।

वा॒ज॒भि॒वा॒ज॒य॒ताम॑ ॥ २९ ॥

29. *Purūtamaṁ puruṇām stotṛṇām vivāci.*
Vājebhir-vājayatām.

May the most ancient and eternal knowledge in the speech of the ancient celebrants of divinity, enlightening and energising humanity with the vital spirits of existence, reaching the primeval soul, come to us too, enlighten and energise us too.

अ॒स्माक॑मि॒न्द भू॒तु त॒ स्तामा॒ वाहि॑ष्ठा॒ अन्त॑मः ।

अ॒स्माना॒य म॒ह हि॒नु ॥ ३० ॥

30. *Asmākamindra bhūtu te stoma vāhiṣṭho antamaḥ.*
Asmān rāye mahe hinu.

Indra, lord giver of honour and excellence, may our song of celebration in your honour carry our message of homage closest to your heart to exalt you, and may you, we pray, inspire us to achieve the highest wealths of life.

अधि॑ बृ॒बुः प॑णी॒नां व॒षि॑ष्ठ॒ मू॒ध स्थि॑त ।

उ॒रुः क॒ ण॒ न गा॑ङ्ग॒यः ॥ ३१ ॥

31. *Adhi br̥buḥ paṇīnām varṣiṣṭhe mūrdhannasthāt.*
Uruḥ kakṣo na gāṅgyaḥ.

Let the maker, artist, analyst and architect, occupy and preside over the highest position in the world of business, wide and high like the embankment of a mighty river, to contain and control the flow of the

current of waters.

यस्य वायारिव द्रवद्भदा रतिः सहस्रिणी ।

सद्या दानाय मंहत ॥ ३२ ॥

32. *Yasya vāyoriva dravad bhadṛā rātiḥ sahasriṇī.
Sadyo dānāya maṁhate.*

Whose gifts to society flow in a thousand directions like the currents of wind, his generosity and charities always and instantly, rise and continue to rise for the progress of humanity.

तत्सु ना विश्वं अय आ सदा गृणन्ति कारवः ।

बृबुं सहस्रदातमं सूरिं सहस्रसातमम ॥ ३३ ॥

33. *Tat su na viṣve aya ā sadā gṛṇanti kāravaḥ.
Bṛbum sahasradātamaṁ sūriṁ sahasrasāt-amam.*

All our artists and artisans always appreciate and admire the chief architect, learned, wise and brave, giver of a thousand gifts and sharer of a thousand things with thousands of people. He indeed is the head of our business world.

Mandala 6/Sukta 46

Indra Devata, Shamyu Barhaspatya Rshi

त्वामिद्धि हवामह साता वाजस्य कारवः ।

त्वां वृत्रष्विन्दु सत्पतिं नरस्त्वां काष्ठास्ववतः ॥ १ ॥

1. *Tvāmiddhi havāmahe sātā vājasya kāravaḥ. Tvām
vṛtreṣvindra satpatiṁ narastvām kāṣṭhāsvar-
vataḥ.*

Indra, lord of power and advancement, you alone we invoke and call upon for acquisition of food,

energy, honour, excellence and progress. All of us, leading people, makers, poets, artists, artisans and architects of the nation, fast advancing in all directions, invoke and exhort you, protector and promoter of universal truth and values in human struggles for light, goodness and generosity, and the wealth of life.

स त्वं नश्चित्र वज्रहस्त धृष्णुया म॒हः स्त॒वाना अ॒दिवः ।

गाम॑श्वं र॒थ्यमि॒न्द्र सं कि॑र स॒त्रा वाजं॑ न जि॒ग्युष॑ ॥ २ ॥

2. *Sa tvām naścitra vajrahasta dhṛṣṇuyā mahāstavāno adrivaḥ. Gāmaśvaṁ rathyamindra saṁ kira satrā vājaṁ na jigyuṣe.*

Indra, lord of wondrous powers and performance, wielding the thunderbolt of justice and punishment in hand, great and glorious, breaker of the clouds and shaker of mountains, invoked and adored in song, with truth and science, power and force, collect, organise and win for us the wealth of lands, cows and rays of the sun, horses, transports and chariots like the victories of wealth and glory for the ambitious nation.

यः स॒त्रा॒हा वि॒च॒ष॒णि॒रि॒न्द्रं तं हू॑म॒ह व॒यम॑ ।

स॒ह॒स्र॒मुष्क॑ तुवि॒नृ॒म॒ण॒ स॒त्प॒त॒ भ॒वा स॒म॒त्सु॑ ना वृ॒धे ॥ ३ ॥

3. *Yaḥ satrāhā vicarṣaṇir-indraṁ taṁ hūmahe vayam. Sahasramuṣka tuvinṛmṇa satpate bhavā samatsu no vṛdhe.*

We invoke and adore Indra, lord of glory, constant watcher of humanity and human actions, and pray: O lord protector of truth, commanding thousandfold vitality and flames of fiery forces, master of universal wealth, be with us for our advancement in

the struggles of life.

बाधसु जनान्वृषभवमन्युना घृषामी ह ऋचीषम ।
अस्माकं बाध्यविता महाधन तनूष्वप्सु सूय ॥ ४ ॥

4. *Bādhase janān vṛṣabheva manyunā ghr̥ṣau mīḥa ṛcīṣama. Asmākaṁ bodhyavitā mahā-dhane tanūśvapsu sūrye.*

Indra, ruler of the world, sacred as hymns of Rgveda, as a bull controls the herd, so you control as well as defend people with righteous passion and justice when they rub against each other or face great conflicts. O lord, be our saviour, giver of enlightenment in the great battles for wealth, health care, water management and the harnessing of solar energy.

इन्द्र ज्येष्ठं न आ भरँ अजिष्ठं पपुर्णि श्रवः ।
यनम चित्र वजहस्त रादसी आभ सुशिप पाः ॥ ५ ॥

Indra jyeṣṭhaṁ na ā bharaṁ ojiṣṭhaṁ papuri śravaḥ. Yeneme citra vajrahasta rodaśi obhe suṣīpra prāḥ.

Indra, lord of noblest virtue and knowledge, bear and bring us that best and most lustrous food for the nourishment of body and mind by which, O wondrous hero of golden helmet and wielder of thunder in hand, you may reach both this earth and this sky upto the heaven.

त्वामुगमवस चषणीसहं राजन्द्वषु हूमह । विश्वा सु न'
विथुरा पिब्दना वसा मित्रान्तमुषहान्कृधि ॥ ६ ॥

6. *Tvām-ugram-avase carṣaṇīsaḥaṁ rājan deveṣu hūmahe. Viśvā su no vithurā pibdanā vaso 'mitrāntsuṣahān kṛdhi.*

For our defence and protection, O ruler, of all the brilliant, generous and mighty powers, we invoke you, illustrious challenger of the enemies of humanity. O lord giver of peace and settlement in security, crush and scatter the obdurate negative forces within and outside, and turn the opponents into friends and unquestionable supporters.

यदिन्द्र नाहुषीष्वाँ आज' नृम्णं च कृष्टिषु ।

यद्वा पञ्च ि तिनां द्युम्नमा भर सत्रा विश्वानि पांस्या ॥ ७ ॥

7. *Yadindra nāhuṣīṣvāñ ojo nṛmṇaṁ ca kṛṣṭiṣu.*
Yad vā pañca kṣitīnām dyumnāmā bhara satrā
viśvāni paumsyā.

Indra, ruler of the world, whatever the lustre and splendour in humanity across history, whatever the power and wealth among communities, whatever the virtue and quality in the five elements of nature or lands of the earth, or whatever the strength and vigour of the world of existence, you bear and symbolise all that. Pray, O lord, bear and bring us all that.

यद्वा तृ ा मघवन्दुह्यावा जन् यत्पूरा कच्च वृष्ण्यम ।

अस्मभ्यं तदिरीहि सं नृषाह्य मित्रान्पृत्सु तुवण' ॥ ८ ॥

8. *Yad vā trkṣau maghavan druhyāvā jane yat pūrau*
kacca vṛṣṇyam. Asmabhyam tad rirīhi sam
nṛṣāhye'mitrān pṛtsu turvaṇe.

O lord of wealth and power of the world, whatever the wisdom among the learned, whatever the energy among people of anger and hostility, or whatever strength and vigour among people of fullness of virility and generosity, at their best, bring us all that in the battles

of human contest and competition so that we may face, fight out and eliminate anger, enmity and malice.

इन्द्रं त्रिधातुं शरणं त्रिवरूथं स्वस्तिमत । छुदियच्छ
मघवद्भ्यश्च मह्यं च यावयां दिद्युमभ्यः ॥ ९ ॥

9. *Indra tridhātu śaraṇaṁ trivarūthaṁ svastimat. Chardir-yaccha maghavadbhyaśca mahyaṁ ca yāvayā didyumebhyaḥ.*

Indra, lord ruler of the wealth of nations, for the men of wealth, power, honour and generosity of heart, and for me too, give a home made of three metals and materials, comfortable in three seasons of summer, winter and rains, a place of rest, peace and security for complete well being. Give the light for them, keep off the blaze from them.

य गव्यता मनसा शत्रुमाद्भुरभिपृघ्नन्ति धृष्णुया ।
अधस्मा ना मघवन्दि गिवणस्तनूपा अन्तमा भव ॥ १० ॥

10. *Ye gavyatā manasā śatrum-ādabhur-abhipraghnanti dhṛṣṇuyā. Adha smā no maghavan-nindra girvaṇastanūpā antamo bhava.*

Indra, lord of peace and power, exalted by words of adoration, give us warriors who, with their love of cows, lands and speech and with the force of their mind and strength of arm and courage, press down the enemies and destroy their arms and armies, and then, also, O lord protector of our person and body politic, be with us at the closest, deep within.

अधस्मा ना वृध भवन्द नायमवा युधि । यदन्तरि । पतयन्ति
पणिन' दिद्यवस्तिग्ममूधानः ॥ ११ ॥

11. *Adha smā no vṛdhe bhavendra nāyamavā yudhi.
Yadantarikṣe patayanti parṇino didyavas-
tigmamūr-dhānaḥ.*

Indra, chief of defence forces, give us those flying birds of defence and protection which blaze through skies and spaces carrying deep penetrative war heads in front, and then, also, be with us for our leadership, defend and protect us in the battles for our advancement.

यत्र शूरासस्तन्व 'वितन्वत पि॒या शर्म'पितृणाम् । अध॑ स्मा
यच्छ॒ तन्व॑इ॒ तन॑ च छ॒दिर्चित्तं॑ यावय॒ द्वषः॑ ॥ १२ ॥

12. *Yatra śūrāsastanvo vitanvate priyā śarma pitṛ-
ṇām. Adha smā yaccha tanve tane ca chadiraci-
ttam yāvaya dveṣaḥ.*

Give us the sweet home where the brave extend the honour and achievement of their forefathers, and then, for further extension of the honour, achievement and tradition of the nation, give us peace and security free from mental worry and keep off all jealousy, malice and hostility.

यदि॑न्द॒ सगु॒ अव॑त॒श्चाद॑या॒स महा॑ध॒न । अ॒स॒म॒न अध्व॑नि
वृ॒जिन॑ प॒थि श्य॑नाँइ॒व श्रव॑स्य॒तः ॥ १३ ॥

13. *Yadindra sarge arvatascodayāse mahādhane.
Asamane adhvani vṛjine pathi śyenāñ iva śrava-
syataḥ.*

And when, in the effort for creation and in the struggle for extension of honour and achievement of new wealth, you inspire the stormy pioneers and ambitious warriors thirsting for fame, and urge them

on to fly like eagles on unequal paths and winding ways of progress and possibility, then also, O lord, be with us all through.

सिन्धूँरिव पव॒ण आ॒शुया य॒ता यदि क्ला॒शमनु॑ ष्वणि ।
आ य वया॒ न ववृ॑त॒त्यामि॑षि गृ॒भीता बा॒ह्याग॑वि ॥ १४ ॥

14. *Sindhūñriva pravaṇa āśuyā yato yadi klośamanu ṣvaṇi. Ā ye vayo na varvṛtatyāmiṣi ḡrbhītā bāhvorgavi.*

The pioneers and warriors of new projects on earth fly on and move like rivers rushing down to the sea. They move by superfast carriers whose controls are held fast in hands, and instantly act in response to the sound signal and pounce upon the target like birds on food at sight, intensively.

Mandala 6/Sukta 47

*Soma, Indra, Dana, Ratha, Dundubhi Devatah,
Garga Bharadvaja Rshi*

स्वा॒दुष्किला॒यं मधु॑माँ उ॒तायं ती॒वः किला॒यं रस॑वाँ उ॒ताय॑म ।
उ॒ता न्व॑स्य प॒पिवाँस॑मिन्द्रं न कश्च॑न स॒हत आ॒हव॑षु ॥ १ ॥

1. *Svāduṣkilāyaṁ madhumāñ utāyaṁ tīvraḥ kilāyaṁ rasavāñ utāyam. Uto nvasya papi-vāṁsamindraṁ na kaścana saḥata āhaveṣu.*

Soma: of course it is delicious, honey sweet, and it is sharp and strong and intense, and also it has wonderful flavour. And when Indra, the mighty one, has happily drunk of this soma, this nectar of life, none can withstand him in battles.

अ॒यं स्वा॒दुरि॒ह मदि॑ष्ठ आ॒स॒ यस्य॑न्दा॒ वृत्र॑हत्य॒ म॒माद॑ । पु॒रू॒णि
यश्च्य॑त्ना श॒म्बर॑स्य॒ वि न॑वतिं न॒व च॑ द॒ह्या॒रे॒ हन॑ ॥ २ ॥

2. *Ayaṁ svāduriha madiṣṭha āsa yasyendro
vṛtrahatyē mamāda. Purūṇi yaścyautnā śambha-*
rasya vi navatiṁ nava ca dehyo han.

It is delicious, most exhilarating here in the business of life. Indra, mighty ruler, having drunk of it, exults in the battle against want and wickedness for the achievement of prosperity and, waxing in strength and passion, destroys the multitudinous forces of evil and breaks ninety and nine strongholds of darkness like the sun breaking clouds for rain.

अ॒यं म॑ पी॒त उ॒दिय॑ति॒ वाच॑म॒यं म॑नी॒षामु॑श॒तीम॑जीगः ।

अ॒यं ष॒ळुवी॑रमिमीत॒ धीरा॑ न या॒भ्या॒ भुव॑नं क॒च्च॒नार॑ ॥ ३ ॥

3. *Ayaṁ me pīta udiyarti vācamayaṁ manīṣām-*
uśatīmajīgaḥ. Ayaṁ ṣaḥurvīramimīta dhīro
na yābhyo bhuvanāṁ kaccanāre.

This ecstasy of soma stimulates and refines my speech, it energises and sublimates my mind and awareness to love and passion for divinity. Man in the state of mental stability and spiritual constancy realises the six dimensional universe of existence beyond which there is no world of matter or mind higher or lower.

अ॒यं स॑ या व॒रि॒माणं॑ पृ॒थि॒व्या व॒ष्माणं॑ दि॒वा अ॒कृ॒णाद॑यं
सः । अ॒यं पी॒यूषं॑ ति॒सृषु॑ प॒वत्सु॑ साम॑ दा॒धारा॒व॒न्त॑-
रि॒ त्म ॥ ४ ॥

4. *Ayaṁ sa ya varimāṇaṁ pṛthivyā varṣmāṇaṁ divo*
akṛṇodayaṁ saḥ. Ayaṁ pīyūṣaṁ tisṛṣu pravatsu
somo dādhārorvantarikṣam.

This soma is that cosmic energy which causes the showers of vitality from the sun and creates the fertility of the earth. It bears the nectar sweets of three rolling oceans of heaven, earth and the middle region and sustains the vast skies.

अ॒यं वि॒दच्चि॒त्रदृ॒शीक॒मणः॑ शु॒कस॑द्मनामुषसा॒मनी॑क । अ॒यं
म॒हान्म॑हता स्क्व॒म्भ॑न्नाद द्याम॒स्तभ्ना॑द वृष॒भा म॒रु-
त्वा॑न ॥ ५ ॥

5. *Ayaṁ vidaccitradr̥śīkamarnaḥ śukrasadmanā-muṣasāmanīke. Ayaṁ mahān mahatā skambhanenod dyāmastabhñād vṛṣabho marutvān.*

This generous and exuberant energy of the universe commanding the force of the currents of nature's inherent power vests the beatific ocean of the glorious sunrays of immaculate beauty of the mornings. It is great and, by its mighty gravitational force, sustains the solar region in position above.

धृ॒ष॒त्पि॒ब क॒लश॑ सामि॒न्द वृ॒त्रहा॑ शूर॒ सम॒र वसू॑नाम । मा॒ध्य-
न्दि॒न स॒र्वन् आ॑ वृष॒स्व रयि॑स्थान॑ र॒यिम॑स्मासु॒ धहि॑ ॥ ६ ॥

6. *Dhṛṣat piba kalaśe somamindra vṛtrahā śūra samare vasūnām. Mādhyāndine savana ā vṛṣasva ryisthāno rayimasmāsu dhehi.*

Bold and resolute Indra, ruler, destroyer of darkness and poverty, drink the soma from the vessel for the battle of life's wealth. Come to the mid-day session of yajna and bring the showers. As you yourself are the treasurehold of wealth, bless us with the wealth of life.

इ॒न्द्र॒ प॒ णः॑ पु॒र॒ए॒त॒व॑ प॒श्य॒ प॒ न॑ न॒य॒ प॒त॒रं॑ व॒स्या॒ अ॒च्छ॑ ।
भ॒वा॑ सु॒पा॒रा अ॒ति॒पा॒र॒या न॒ भ॒वा॑ सु॒नी॒तिरु॒त वा॒मनी॑तिः ॥ ७ ॥

7. *Indra pra ṇaḥ pura-eteva paśya pra no naya prataram vasyo accha. Bhavā supāro atipārayo no bhavā sunītiruta vāmanītiḥ.*

Indra, leader and commander of world power, look at us and watch like a leader moving fast forward. Lead us to wealth of the world across the oceans. Be the unswerving pilot of the nation, take us to the shores beyond and lead us on by the policy and practice of nobility and gracious living.

उ॒रुं न॑ लो॒कम॑नु॒ न॒षि वि॒द्वान्त्स्व॒व॒ज्याति॑र॒भयं॑ स्व॒स्ति ।
ऋ॒ष॒वा त॑ इ॒न्द्र स्थ॑वि॒रस्य॑ बा॒हू उप॑ स्थ॒याम॑ श॒र॒णा
बृ॒हन्ता॑ ॥ ८ ॥

8. *Uruṁ no lokamanu neṣi vidvānt-svarvaj-jyo-tir-abhayam svasti. Ṛṣvā ta indra sthavirasya bāhū upa stheyāma śaraṇā brhantā.*

Indra, sagely scholar and just ruler of the world, lead us to the higher regions of life, fearless, full of heavenly light, a haven of bliss and well being. O lord of constancy, we pray, may we abide in the shelter and security of the umbrella of your mighty protective hands.

व॒रि॑ष्ठ न॒ इन्द्र॑ व॒न्धुर॑ धा॒ वहि॑ष्ठ॒याः श॒ताव॑ इ॒श्व॒या॒रा ।
इ॒ष॒मा व॑ णि॒षां व॒षि॑ष्ठां॒ मा न॑स्तारी॒न्मघ॑व॒नाय॑ अ॒यः ॥ ९ ॥

9. *Variṣṭhe na indra vandhure dhā vahiṣṭhayoḥ śatāvannaśvayorā. Iṣamā vakṣiṣām varṣiṣṭhām mā nastārīn-maghavan rāyo aryah.*

Indra, ruler and guardian of the people, master

and controller of the wealth and power of the world, let us ride and abide in the best chariot of our choice in your well managed system of governance run by the strongest and most efficient leaders and forces. O lord of a hundred powers and actions, bring us the best and most abundant food and sustenance, energy and power. Let no one as master tread over our wealth, power, and basic rights of life and freedom.

इ॒न्द॒ मृ॒ळ॒ म॒ह्यं जी॒वा॒तु॒मि॒च्छ॒ चा॒द॒य॒ धि॒य॒म॒य॒सा॒ न धा॒रा॒म ।
य॒त्किं चा॒हं त्वा॒युरि॒दं व॒दा॒मि॒ तज्जु॒ष॒स्व कृ॒धि मा॒ द॒व॒-
व॒न्त॒म ॥ १० ॥

10. *Indra mṛḷa mahyaṁ jīvātumiccha codaya dhiya-mayaso na dhārām. Yat kiṁ cāhaṁ tvāyuridaṁ vadāmi tajjuṣasva kṛdhi mā devavantam.*

Indra, ruler sustainer of all, be kind and gracious to me, please to wish me the good life, sharpen and inspire my mind and intellect like the razor's edge. And whatever I wish out of love and devotion, to you I say this: Please to accept and grant, and raise me up to the love and favour of divinity.

त्रा॒ता॒र॒मि॒न्द॒म॒वि॒ता॒र॒मि॒न्दं ह॒व॒ह॒व॒ सु॒ह॒वं शू॒र॒मि॒न्द॒म । ह॒व्या॒मि॒
श॒कं पु॒रु॒हू॒तमि॒न्दं स्व॒स्ति न॑ म॒घ॒वा धा॒त्वि॒न्दः ॥ ११ ॥

11. *Trātāram-indram-avitāramindram havehave suha-vaṁ śūramindram. Hvyāmi śakraṁ pura-hūtamindram svasti no maghavā dhātvindraḥ.*

In every battle of life one after another, I invoke Indra, lord giver of wealth, honour and power, saviour Indra, protector Indra, brave Indra invoked with love and devotion, pure and powerful, universally invoked

and adored. May Indra bring us the good life and all round well being.

इन्द्रः सुत्रामा स्ववाँ अवभिः सुमृळीका भवतु विश्ववदाः ।
बाधतां द्रष्टा अभयं कृणातु सुवीर्यस्य पतयः स्याम ॥ १२ ॥

12. *Indraḥ sutrāmā svavāñ avobhiḥ sumṛṭīko bhavatu viśvavedāḥ. Bādhatām dveṣo abhayaṁ kṛṇotu suvīryasya patayah syāma.*

Indra, lord omniscient, mighty protector and sole lord of his own essential powers may, we pray, be kind and gracious with his modes of protection and advancement, ward off hate and enmity and grant us freedom from fear so that we may be masters and promoters of the noble strength and honour of life.

तस्य वयं सुमता यज्ञियस्या पि भद्र सामनस स्याम । स
सुत्रामा स्ववाँ इन्द्र अस्म आराच्छिद द्रष्टः सनुतयु-
यातु ॥ १३ ॥

13. *Tasya vayaṁ sumatau yajñiyasyā'pi bhadre saumanase syāma. Sa sutrāmā svavāñ indro asme ārāccid dveṣaḥ sanutaryuyotu.*

May we enjoy the favour, kindness and love of that lord adorable, all protective Indra, sole master of his own essential powers and forces, who may always ward off from us all hate and enmity far or near.

अव त्व इन्द्र प्रवता नामिगिरा ब्रह्माणि नियुत धवन्त ।
उरू न राधः सर्वना पुरुण्यपा गा वजिन्युवस समि-
न्दून ॥ १४ ॥

14. *Ava tve indra pravato normirgiro brahmāṇi niyuto dhavante. Urū na rādhaḥ savanā puruṇyapo gā vajrin yuvase samindūn.*

Indra, O ruler of the world, like streams of flood rushing down to the sea, all voices of prayer and adoration, offers of homage and chants of the holy Word dedicated to your service rise, reach and concentrate in you. O wielder of the thunderbolt of power and justice, you hold, integrate, treasure and distribute immense wealth of means and materials of success, yajnic sessions and inspirations, wide ranging waters and social programmes of action, lands, cows and lights of knowledge, and all things of beauty and joy leading to mental and spiritual bliss of peace.

क ई॑ स्तव॒त्कः पृ॒णा॒त्का य॑जा॒त् यदु॑गमिन्म॒घवा॑ वि॒श्व-
हाव॑त् । पा॒दा॒विव॑ प॒हर॑ । न्य॒म॒न्यं कृ॑णा॒ति पू॒र्वम॑प॒रं
शची॑भिः ॥ १५ ॥

15. *Ka īm stavat kaḥ pṛṇāt ko yajāte yadugramin-ma-ghavā viśvahāvet. Pādāviva praharannan-yamanyam kṛṇoti pūrvamaparam śacībhiḥ.*

Who can praise and fully celebrate him? Who can finally serve and join him?

Whoever is passionately dedicated and whom the lord of glory may favour, govern, and protect day and night, the lord who, like a man on the walk alternating his feet in motion moving the hind one forward and leaving the forward one then behind, dispenses people up and down according to their actions and the law of karma.

शृ॒ण्व वी॒र उ॒गमु॑गं दमा॒य न्य॒म॒न्यम॑ति॒ननी॒यमा॑नः ।
ए॒ध॒मा॒न॒द्वि॒ळु॒भय॑स्य॒ राजा॑ चाष्कू॒यत॑ वि॒श इ॒न्द॑ मनु॒-
ष्या॑न ॥ १६ ॥

16. *Śṛṇve vīra ugramugraṁ damāyann-anyam-anyam-atinenīyamānaḥ. Edhamānadviḷubhayaśa rājā coṣkūyate viśa indro manuṣyān.*

I hear that Indra, potent lord, controller of all proud and passionate ones, leading all up and down by their performance, favouring the good and punishing the rising proud and arrogant, rules all communities of humanity, good and evil, and calls them up for justice and dispensation.

पर॒ पूव॑षां स॒ख्या वृ॑णक्ति वि॒तर्तु॑राणा॒ अप॑रभिरति ।

अना॑नुभूतीरवधू॒न्वा॒नः पू॒वीरि॑न्दः श॒रद॑स्ततरीति ॥ १७ ॥

17. *Parā pūrveṣāṁ sakhyā vṛṇakti vitarturāṇo aparebhireti. Anānubhūtīravadhūnvānaḥ pūrvīrindraḥ śaradastartarīti.*

With love and understanding, Indra, lord ruler, gives up the dead wood of the old and goes forward taking on other new forms of life and society like waves of the sea pressing on fast forward. Shaking off the callous who refuse to learn by experience he goes on like the sun crossing over the years of time gone by and living and shaping new eras of time.

रूपंरूपं पतिरूपा बभूव तदस्य रूपं पतिच णाय । इन्द॑
मायाभिः पुरु॒रूप॑ इयत युक्ता ह्यस्य॒ हर॑यः श॒ता द॑श ॥ १८ ॥

18. *Rūpaṁrūpaṁ pratirūpo babhūva tadasya rūpaṁ praticakṣaṇāya. Indro māyābhiḥ pururūpa īyate yuktā hyasya harayaḥ śatā daśa.*

Indra, the supreme soul, pervades all forms of existence to reveal that pervasive form of presence according to each form. The individual soul, the jiva,

takes on one form of life after another to reveal that existential form of its real self. The ruler takes over each form of the institutions of his governance to reveal his power and presence through that institution. Indra thus, of many many forms of manifestation goes on by manifold powers and potentials, assisted by thousands of its motive forces like the master of a chariot drawn by horses.

युजा॒ना ह॒रि॒ता रथ॒ भू॒रि॒ त्वष्ट॒ह रा॒जति॑ । का वि॒श्वाहा॑ द्वि॒षतः॑
प † आस॑त उ॒तासी॑नषु सू॒रिषु॑ ॥ १९ ॥

19. *Yujāno haritā rathe bhūri tvaṣṭeha rājati. Ko viśvāhā dviṣataḥ pakṣa āsata utāsīneṣu sūriṣu.*

With its powers and potentials yoked to its chariot-like body form, Tvashta, the soul, shines gloriously in its existential form here. It takes the best form of its love and choice by karma, for who would choose to be with the malicious fools day and night when the wise and visionaries are sitting close by?

अ॒ग॒व्यू॒ति॒ त्र॒मा॒गन्म॑ द॒वा उ॒वी स॒ती भू॒मिरं॑हू॒रणा॑भू॒त ।
बृ॒ह॒स्प॒त॒ प चि॑कित्सा॒ गवि॑ष्टावि॒त्था स॒त ज॒रित्र॑ इ॒न्द्र
प॒न्था॑म ॥ २० ॥

20. *Agavyūti kṣetramāganma devā urvī satī bhūmi-ramhūraṇābhūt. Bṛhaspate pra cikitsā gaviṣṭā-vitthā sate jaritra indra panthām.*

O noble people, brilliant pioneers, let us take over the vast virgin land which is a field good enough for warriors of action to develop and cultivate. O Brhaspati, lord of knowledge, protector and promoter of great things, Indra, destroyer of suffering, master of

diagnostics and correctives, let us make the pathway for the development of cattlewealth and advancement of knowledge and education in the service of the present generation of the celebrants of divinity and nobilities of humanity.

दिवदिव सदृशीरन्यमर्धं कृष्णा असधदप सद्मना जाः ।
अहन्दासा वृषभा वस्त्रयन्तादवज वचिनं शम्बरं च ॥ २१ ॥

21. *Divedive sadrṣīranyamardhaṁ kṛṣṇā asedhadapa sadmano jāḥ. Ahan dāsā vṛṣabho vasnayanto-davraje varcinam śambaram ca.*

Day by day the sun dispels the equal cover of darkness arisen at night from its abode to the other half of the globe. The mighty solar power of showers breaks the dark vapours concealed in the cloud, strikes the blazing lightning and opens the flood gates of rain to flow into streams on land.

(So does the ruler dispel the darkness of ignorance, injustice and poverty and open the flood-gates of light and knowledge with justice and prosperity.)

पुस्ताक इ ऽ राधसस्त इन्द्र दश काशयीदश वाजिन' दात ।
दिव 'दासादतिथिग्वस्य राधः शाम्बरं वसु पत्यग-
भीष्म ॥ २२ ॥

22. *Prastoka innu rādhasasta indra daśa kośayīrdaśa vājino'dāt. Divodāsādatithigvasya rādhaḥ śāmbaram vasu pratyagrabhīṣma.*

Indra, lord ruler, the celebrant of your means and materials of success and accomplishment has given ten treasure gifts of land and ten modes of fast transport.

We accept and reciprocate the gifts of the lord's showers of generosity and hospitality from the celebrant giver of the treasures of means and materials of success, water showers and the gifts of land, home and wealth for sustenance.

दशाश्वान्दश काशान्दश वस्त्राधिभाजना ।

दश' हिरण्यपिण्डान्दिव दासादसानिषम ॥ २३ ॥

23. *Daśāśvān daśa kośān daśa vastrādhibhojanā.
Daśo hirṇyapiṇḍān divodāsādasāniṣam.*

Let me receive and enjoy in common ten transports, ten treasures of wealth, ten garments, ten kinds of food and ten pieces of gold from the brilliant and generous giver.

(Swami Dayanand suggests in his commentary that the ratio at the maximum between the lowest and highest paid working partner in the social order should be one to ten.)

दश रथान्पष्टिमतः शतं गा अथर्वभ्यः ।

अश्वथः पायव दात ॥ २४ ॥

24. *Daśa rathān praṣṭimataḥ śataṁ gā atharvabhyaḥ.
Aśvathaḥ pāyave'dāt.*

Let the treasurer give ten chariots equipped with powerful steer and motive force to the guard and a hundred cows for the non-violent scholars of the physical and spiritual sciences of the Atharva Veda tradition.

महि राध' विश्वजन्यं दधानान्भुरद्धा-

जान्त्साञ्जया अभ्ययष्ट ॥ २५ ॥

25. *Mahi rādho viśvajanyaṁ dadhānān bharadvā-jāntsārñjaya abhyayaṣṭa.*

Let the ruler, descendant of the creators of all lawful forms of wealth, support and maintain the scholars and scientists who create, provide and manage the great wealth and power of universal value.

वनस्पत वी॒र्द्ध॒ङ्गा हि भू॒या अ॒स्मत्स॒खा प॒तर॑णः सु॒वीरः॑ ।
गा॒भिः स॒द्भि॒र॒सि वी॒ळ्य॑स्वा स्था॒ता त॒ जय॑तु
ज॒त्वा॒नि ॥ २६ ॥

26. *Vanaspate vīḍvaṅgo hi bhūyā asmatsakhā pratarāṇaḥ suvīraḥ. Gobhiḥ sannaddho asi vīlayasvā''-sthātā te jayatu jetvāni.*

O vanaspati, ruler, protector and promoter of forests and light of the sun for energy, be strong of your systemic body of governance and strong in the constituent parts of the system. Manned with noble young supporters, be our friend, pilot and saviour across the seas. You are self-controlled in mind and senses, strongly endowed with refined speech and manners, strengthen us who are committed to you, and let your forces win the battles with high morale.

दि॒वस्पृ॑थि॒व्याः प॒याज॑ उ॒द्धृ॑तं वन॒स्पति॑भ्यः प॒याभृ॑तं स॒हः ।
अ॒पामा॑ज्मानं॒ परि॑ गा॒भिरा॑वृ॒तमि॒न्द्रस्य॑ व॒जं ह॒विषा॑ रथं
य॒ज ॥ २७ ॥

27. *Divasprthivyāḥ paryoja udbhṛtaṁ vanaspati-bhyaḥ paryābhṛtaṁ sahaḥ. Apāmājmanam pari gobhirāvratm-indrasya vajraṁ haviṣā ratham yaja.*

Enlightened ruler and scholar, the energy

collected and raised from the sun and earth, the energy, vitality and patience received and learnt from the trees and forests, the liquid power of the waters rising and reinforced with rays of the sun, and the forceful current of electric energy, with all these energies together harnessed, create and serve the chariot, the fast progressive social order worthy of your governance.

इन्द्रस्य वज्रं मरुतामनीकं मित्रस्य गभा वरुणस्य नाभिः ।
समां न हव्यदातिं जुषाणा दव रथं प्रति हव्या गृभाय ॥ २८ ॥

28. *Indrasya vajro marutāmanīkaṁ mitrasya garbho varuṇasya nābhiḥ. Semāṁ no havyadātiṁ juṣāṇo deva ratha prati havyā grbhāya.*

Enlightened ruler, lord of grace and pilot of the nation, loving and kind to participants in yajnic governance, you are the thunder and lightning of the cloud break of showers, you are the power and splendour of the people, you are offspring of the light of sun and love of divinity, you are the centre spring of justice and discrimination. Lord ruler, accept this offer of homage as our share of Raja-dharma in the service of the system.

उप श्वासय पृथिवीमुत द्यां पुरुत्रा तं मनुतां विष्ठितं जगत् ।
स दुन्दुभ सजूरिन्द्रेण दवदूराद्वीया अप सध शत्रून् ॥ २९ ॥

29. *Upa śvāsaya pr̥thivīmuta dyāṁ purutrā te manu-tāṁ viṣṭhitāṁ jagat. Sa dundubhe sajūrindreṇa devairdūrād davīyo apa sedha śatrūn.*

O victorious lord ruler of the world, let the roar of the victory drum fill heaven and earth with a fresh lease of joy and new life. Lord of the whole nation, let the wide world moving and non-moving know of you

and your glory. Blow over the world, equipped with armaments of thunder and vision of the wise, ward off the dangers and throw out the enemies far away.

आ क॑न्दय॒ बल॒माज॑' न॒ आ धा॒ निः ष्ट॑निहि दुरि॒ता बाध॑-
मानः । अप॑ पाथ दुन्दु॒भ दु॒च्छुना॑ इत॒ इन्द्र॑स्य मु॒ष्टिर॑सि
वी॒ळय॑स्व ॥ ३० ॥

30. *Ā krandaya balamojo na ā dhā niḥ ṣṭanihi duritā bādhamānaḥ. Apa protha dundubhe ducchunā ita indrasya muṣṭirasi vīlayasva.*

Call out the forces, challenge the enemies all-round, inspire us with vigour and splendour, roar like thunder, repel all evils and negativities, scare away the barking maligners. You are the strike of lightning, rise and let us rise too with might and main.

आमूर॑ज प॒त्याव॑तय॒माः क॑तुमहु॒न्दुभि॑वावदीति । सम॑श्व-
पणा॒श्चर॑न्ति ना॒ नरा॒ स्माक॑मिन्द्र र॒थिन॑' जयन्तु ॥ ३१ ॥

31. *Āmūraja pratyāvartayemāḥ ketumad dundubhirvāvadīti. Samaśvaparnāścaranti no naro'smā-kamindra rathino jayantu.*

Indra, lord ruler, throw out the enemy forces. Rally our forces back in form and array, ever ready. Let the battle drum boom, with the flag flying. Our warriors on the wing in armour and our leaders in the forefront advance and fight out the challenges. Let our heroes of the chariot come out with flying colours.

Mandala 6/Sukta 48

Agni (1-10), Maruts (11, 12, 20, 21), Maruts or others (13-15), Pusha (16-19), Prshni or Dyava bhumi (22) Devatah, Shamyu Barhaspatya Rshi

य॒ज्ञाय॑ज्ञा वा अ॒ग्रय॑ गिरा॒गिरा च॒ द ऽस ।
प॒र्प व॒यम॑मृ॒तं जा॒तव॑दसं पि॒यं मि॒त्रं न शंसि॑षम ॥ १ ॥

1. *Yajñāyajñā vo agnaye girāgirā ca dakṣase. Pra-pra vayamamṛtaṁ jātavedasaṁ priyaṁ mitraṁ na śamsiṣam.*

In every yajnic programme of your creative and constructive work, in every word of our voice, join and let us honour, appraise and develop agni, imperishable energy pervasive in all things of existence and adore Agni, omniscient and omnipresent lord giver of knowledge and enlightenment.

ऊ॒जा न॑पा॒तं स हि॒नाय॑म॒स्मयु॑दा॒श'म॑ ह॒व्यदा॑तय ।
भुव॑द्वाज॒ष्ववि॒ता भुव॑द वृ॒ध उ॒त त्रा॒ता त॒नूना॑म ॥ २ ॥

2. *Ūrjo napātaṁ sa hināyamasmayurdāśema havyadātaye. Bhuvad vājeṣvavitā bhuvad vṛdha uta trātā tanūnām.*

Let us honour and serve Agni, infallible cosmic light and energy, power that is surely our own, lover and benefactor in matters of creation and development. May Agni be our protector and promoter in our struggles for progress and may he be the saviour and cleanser of our health of body, mind and social order.

वृ॒षा ह्य॑ग्र अ॒जर' म॒हान्वि॒भास्य॑चि॒षा । अ॒र्जस्र॑ण श॒चिषा॑
शाशु॑चच्छुच सुदी॒तिभिः॑ सु दी॒दिहि॑ ॥ ३ ॥

3. *Vṛṣā hyagne ajaro mahān vibhāsyarciṣā.
Ajasreṇa śociṣā śośucacchuce sudītibhiḥ su
dīdihi.*

Agni, generous lord giver of showers of light and energy, wealth and power, you are great, unaging and immortal. You shine with lustre and purity. O lord pure and purifying, blazing with universal light and glory, enlighten us blissfully with the divine rays of eternal light, knowledge and purity.

महा दवान्यजसि य यानुषक्तव कत्वात दंसना ।

अवाचः सीं कृणुह्यग्र वस रास्व वाजात वंस्व ॥ ४ ॥

4. *Maho devān yajasi yakṣyānuṣak tava kratvota
daṁsanā. Arvācaḥ sīm kṛṇuhyagne'vase rāsva
vājota vaṁsva.*

Agni, giver of light and power, you join, honour and serve the bounties of nature and brilliancies of humanity. Join the great ones in order by holy acts of yajna, raise your actions and turn the divinities hitherward for our protection and advancement. Give us the courage and power to act and win, and join us in the celebrations of success.

यमापा अदया वना गभमृतस्य पिपति । सहसा या मथिता
जायत नृभिः पृथिव्या अधि सानवि ॥ ५ ॥

5. *Yamāpo adrayo vanā garbhamṛtasya piprati.
Sahasā yo mathito jāyate nṛbhiḥ pṛthivyā adhi
sānavi.*

Agni, eternal vitality is the generator as well as the generation of the cosmic heat of vitality and the cosmic law, whom, in the state of existence, the waters

and actions of men, clouds and mountains, and the forests and sun rays feed and promote to the full, and which arises and kindles when it is produced by the force of attrition and churning by men on the surface of the earth.

आ यः प॒पा भ॒नुना॒ राद॑सी उ॒भ धू॒मर्न॑ धावत दि॒वि । ति॒रस्त॑म'
ददृ॑श ऊ॒म्या॒स्वा श्या॒वास्वरू॒षा वृ॑षा श्या॒वा अ॑रू॒षा
वृ॑षा ॥ ६ ॥

6. *Ā yaḥ paprau bhānunā rodasī ubhe dhūmena dhāvate divi. tirastamo dadṛśa ūrmyāsvā śyāvāsvaruṣo vṛṣā śyāvā aruṣo vṛṣā.*

Agni is that heat of vitality which fills both heaven and earth with sun light and rises to the skies from earth by smoke. It is seen to dispel the darkness prevailing over dark nights, shining red as harbinger of rain, while it shines in sun rays too as harbinger of the showers of light and rain.

बृ॒हद्भि॑र॒ग्न अ॒चिभिः॑ शु॒क॒र्णं द॑व शा॒चिषा॑ । भ॒रद्वा॑ज
स॒मिधा॒ना य॑विष्ठ्य र॒व ः शु॒क दी॑दिहि द्यु॒मत्पा॑वक
दी॑दिहि ॥ ७ ॥

7. *Bṛhadbhiragne arcibhiḥ śukreṇa deva śociṣā. Bharadvāje samidhāno yaviṣṭhya revannaḥ śukra dīdihi dyumat pāvaka dīdihi.*

O resplendent Agni, most youthful unaging power, bright and pure, kindled and rising in the mind and soul of sagely scholars in pursuit of science, energy and progress, shine with mighty flames of light, purity and power, and bring us the wealth of life replete with light and enlightenment. O generous light and fire of

life, shine and enlighten us.

विश्वासां गृहपतिविशामसि त्वमग्र मानुषीणाम । शतं
पृथिव्यविष्ट पाह्यंहसः समद्भारं शतं हिमाः स्तातृभ्या य च
ददति ॥ ८ ॥

8. *Viśvāsām gr̥hapatir-viśāmasi tvamagne mānu-
ṣīṇām. Śataṁ pūrbhir-yaviṣṭha pāhyaṁhasaḥ
sameddhāraṁ śataṁ himāḥ stotrbhyo ye ca
dadati.*

Agni, unaging light and fire of the youthful spirit of life, you are the master and guardian of the home of all the human communities of the world along with all the cities and settlements taken together. O destroyer of evil and purifier of life in the crucibles of existence, save from sin the yajamana, who kindles, raises and develops the fire energy, with a hundred ways of protection and bless those who support the developers and celebrants of fire with means and materials so that they live and work for a full hundred years.

त्वं नश्चित्र ऊत्या वसा राधांसि चादय ।

अस्य रायस्त्वमग्र रथीरसि विदा गाधं तुच तु नः ॥ ९ ॥

9. *Tvaṁ naścitra ūtyā vaso rādhāṁsi codaya. Asya
rāyastvamagne rathīrasi vidā gādham tuce tu naḥ.*

Agni, wonderful lord of versatile action, giver of shelter and security of the home, with protection and advancement, inspire and raise our means and materials for success and achievement. O lord of knowledge and vision, you are the guide and pilot of the chariot and wealth and honours of this generation. Give us the message and inspiration of peace, progress and security

for our children.

प॒षि' ता॒कं तन॑यं प॒तृभि॒ष्ट्वम॑द॒ब्ध॒रप॑यु॒त्वभिः ।
अ॒ग्र ह॒व्रांसि॑ द॒व्या यु॒याधि॑ ना द॒वा॒नि ह॒व्रांसि॑ च ॥ १० ॥

10. *Parṣi tokam tanayam partrbhiṣṭvam-adabdhaira-prayutvabhiḥ. Agne heḷāmsi daivyā yuyodhi no'devāni hvarāmsi ca.*

Agni, lord of light and culture, you cleanse, refine and enrich our children and teenagers with all nourishments and safeguards for body, mind and soul with unfailing and unchallengeable modes and methods of education and refinement. Resist and overcome the passions and negativities which attract natural wrath and fight out impious temptations from us.

आ स॒खायः॑ स॒ब॒दु॒घां ध॒नु॒मज॑ध्व॒मुप॑ न॒व्यसा॑ व॒चः ।
सृ॒जध्व॑म॒नप॑स्फुराम ॥ ११ ॥

11. *Ā sakhāyaḥ sabardughām dhenum-ajadhvam-upa navyasā vacaḥ. Sṛjadhvam-anapasphurām.*

Come ye friends all, let us develop the language and culture of versatile possibilities of creative achievement by the latest methods and media of communication, and let us create a new and unshakable body of knowledge and language of lasting value.

या श॒र्धा॒य॒ मा॒रु॒ता॒य॒ स्व॒भान॑व॒ श्रवा॑ मृ॒त्यु धु॑ त ।
या मृ॒ळी॒क म॒रुतां॑ तु॒राणां॑ या सु॒म्नर॑व॒याव॑री ॥ १२ ॥

12. *Yā śardhāya mārutāya svabhānave śravo'mṛtyu dhukṣata. Yā mṛṭīke marutām turāṇām yā sumnai-revayāvarī.*

O mother teacher, O divine speech, you are the

one who create, kindle, refine and raise the word and vision of immortal value for the strength and refinement of dynamic people for self-enlightenment, and who are a divine messenger for the good and well-being of vibrant people of fast action with gifts of comfort and cultured behaviour.

भरद्वाजायाव धु त द्विता । धनुं च विश्वदहसमिषं च
विश्वभजसम ॥ १३ ॥

13. *Bharadvājāyāva dhukṣata dvitā. Dhenum ca viśvadohasam-iṣam ca viśvabhajasam.*

O mother, you bear and bring the milk of twofold efficacy for the brilliant celebrant and bearer of science, power and fast action: divine speech yielding universal knowledge and enlightenment for all, and universal food for the body, mind and soul for the nourishment of all without discrimination.

तं व इन्द्रं न सुक्रतुं वरुणमिव मायिनम् ।
अयमणं न मन्दं सृप्रभजसं विष्णुं न स्तुष आदिश ॥ १४ ॥

14. *Tam va indram na sukratum varuṇamiva māyinaṁ. Aryamaṇam na mandram sṛprabhajasam viṣṇum na stuṣa ādiṣe.*

O lovers of knowledge and fast action, for the sake of your guidance and enlightenment, I admire and pay homage to the divine teacher who is the hero of instant good action like Indra, cosmic electric energy, who is versatile and resourceful like Varuna, universal power of judgement and discrimination, who is happy and rejoicing like Aryaman, universal guide, and who provides universal food of delicate flavour like Vishnu,

all pervasive preserver and sustainer of the universe.

त्व॒षं श॒धा न॒ मारु॑तं तु॒वि॒ष्व॒ण्य॒न॒वा॒णं पू॒षणं॑ सं य॒था श॒ता ।
सं स॒ह॒स्रा॒ कारि॑ष॒च्च॒ष॒णिभ्य॑ आँ आ॒वि॒गू हा वसू॑ कर॒त
सु॒व॒दा ना॒ वसू॑ कर॒त ॥ १५ ॥

15. *Tveṣaṁ śardho na mārutaṁ tuviṣvaṇyanar-
vāṇaṁ pūṣaṇaṁ saṁ yathā śatā. Saṁ sahasrā
kāriṣa-ccarṣaṇibhya āñ āvirgūlhā vasū
karat suvedā no vasū karat.*

I admire the divine teacher, harbinger of knowledge and power, I admire the power like the blazing force of the winds, I admire the resounding automotive chariot and the nourishing food products for sustenance so that wealth may be raised to hundred and from hundred to thousand for the people, hidden riches may be revealed from the depths, and the brilliant scholar may create further wealth and power for our peace and security of well being with knowledge and enlightenment.

आ मा॑ पू॒ष पु॒प॒ द॒व॒ शंसि॑षं॒ नु त॑ अपि॒क॒ण आ॑घृ॒ण ।
अ॒घा अ॒या अ॒रा॒तयः॑ ॥ १६ ॥

16. *Ā mā pūṣannupa drava śamsiṣaṁ nu te apikarṇa
āghṛṇe. Aghā arāṭayah.*

O lord giver of nourishment and sustenance, shining with knowledge and glowing with passion for action, come fast to me and I shall sing of your glory in truth close to your ear. O master of the community, eliminate hate, enmity, adversity and close-heartedness.

मा का॑क॒म्बीर्मु॒द वृ॒हा व॒न॒स्प॒ति॒म॒श॒स्ती॒वि हि नी॑न॒शः ।
मा॒त सू॒रा अ॒ह ए॒वा च॒न गी॒वा आ॒द॒धत्त॑ वः ॥ १७ ॥

17. *Mā kākambīramud vṛho vanaspatim-aśasṭīrvi hi nīnaśaḥ. Mota sūro aha evā cana grīvā ādadhate veh.*

Do not uproot the trees such as the banyan which provide shelter to the poor innocent birds, but do remove the revilers and deplorables. The strong must not hurt the weak and their supports like the hunters who catch birds by the neck.

दृतरिव त वृकमस्तु सुख्यम् ।

अच्छिदस्य दधन्वतः सुपूणस्य दधन्वतः ॥ १८ ॥

18. *Drṭeriva te'vrkamastu sakhyam. Acchidrasya dadhanvataḥ supūrṇasya dadhanvataḥ.*

Lord giver of nourishment and sustenance, let your friendship be non-violent, and unexploitative. Immaculate you are, spotlessly clean, totally self-fulfilled, and you command immense plenty, prosperity and impeccability.

परा हि मत्यरसि समा दवरुत श्रिया ।

अभि ख्यः पूषन्पृतनासु नस्त्वमवा नूनं यथा पुरा ॥ १९ ॥

19. *Paro hi maryairasi samo devairuta śriyā. Abhi khyah pūṣan pṛtanāsu nastvamavā nūnaṁ yathā purā.*

Pusha, giver of nourishment and sustenance, you are highest among mortals by nobility and grace, equal to the brilliant in nature and humanity in generosity. Watch us, guard us in the battles of life and protect and promote us as ever before.

वामी वामस्य धूतयः पणीतिरस्तु सूनृता ।

द्वस्य वा मरुता मत्यस्य वजानस्य पयज्यवः ॥ २० ॥

20. *Vāmī vāmasya dhūtayaḥ praṇītirastu sūnṛtā.
Devasya vā maruto martyasya vejānasya praya-
jyavaḥ.*

O Maruts, tempestuous heroes, movers and shakers in action and holy creative performers, let the policy, programmes and acts of the people be noble and graceful, inspired and directed by truth and righteousness, promotive for all, whether the person is exceptionally noble, or brilliant, or ordinary mortal, or a priest and yajaka.

सद्यश्चिद्यस्य चकृतिः परि द्यां द्वा नति सूर्यः । त्वष्टं शव'
दधिर् नाम यज्ञियं मरुत' वृत्रहं शवा ज्यष्ठं वृत्रहं शवः ॥ २१ ॥

21. *Sadyaṣcid yasya carkṛtiḥ pari dyām devo naiti
sūryaḥ. Tveṣaṁ śavo dadhire nāma yajñiyaṁ
maruto vṛtrahaṁ śavo jyeṣṭhaṁ vṛtrahaṁ śavaḥ.*

The ruler, whose action is instant, constant and ever true, whose people, leaders and warriors command sure, brilliant and yajnic force and power of the highest order to dispel darkness, evil and wickedness, rises and shines like the bright sun across the heavens.

सकृद्द्वा द्वारजायत सकृद्भूमिरजायत ।
पृथ्व्या दुग्धं सकृत्पयस्तदन्या नानु जायत ॥ २२ ॥

22. *Sakṛddha dyaurajāyata sakṛd bhūmirajāyata.
Pṛśnyā dugdhaṁ sakṛt payas-tadanyo nānu
jāyate.*

The sun is born one and once unique, the earth is born one and once, unique, the skies and stars, milk and waters all are one, born once and unique. None else is born after exactly the same. That other, the creator is

never born.

Mandala 6/Sukta 49

Vishvedevah Devatah, Rjishva Bharadvaja Rshi

स्तुष॑ ज॒नं सु॒व॒तं न॒व्य॒सी॒भिगी॒भिमि॒त्रावरु॑णा सु॒म॒न्यन्ता॑ ।
त आ ग॑मन्तु॒ त इ॒ह श्रु॑वन्तु सु॒ त्रा॒सा वरु॑णा मि॒त्रा
अ॒ग्निः ॥ १ ॥

1. *Stuṣe janam suvratam navyasībhīrgīrbhirmitrā-varuṇā sumnayantā. Ta ā gamantu ta iha śruvantu suksatrāso varuṇo mitro agniḥ.*

With latest words and fresh voice, I honour and admire the man committed to duty and discipline, Mitra, the friend, and Varuna, the man of judgement and clear vision, both givers of peace and pleasure of well being. May they come here, I pray, and listen, They command the wealth and honour of the admirable social order, Mitra, Varuna and brilliant blazing Agni, all three like sun, ocean and fire.

वि॒शावि॒श इ॒ड्य॑म॒ध्वर॒ष्वदृ॑प्त॒कतु॑म॒र॒तिं यु॑व॒त्याः ।

दि॒वः शि॒शुं स॒हसः॑ सू॒नुम॒ग्निं य॒ज्ञस्य॑ क॒तुम॑रु॒षं यज॑ध्य ॥ २ ॥

2. *Viśoviśa īdyamadhvareṣvadrptakratumaratiṁ yuvatyoh. Divaḥ śīsum sahasaḥ sūnumagnim yajñasya ketumaruṣaṁ yajadhyai.*

I admire and adore Agni, leader of light and fire, honoured and worshipped in every community, calm and delighted in yajnic projects of love and non-violence, free from illusion and infatuation, generated by youthful parents, i.e., sun and earth, child of cosmic energy, symbol and column of yajna, and crimson red

like the dawn which is brilliant and soothing. I pray may Agni come and join us at our yajna.

अ॒रु॒षस्य॑ दु॒हितरा॑ वि॒रूप॑ स्तृ॒भिर॒न्या पि॒पिश॑ सू॒र' अ॒न्या ।
मि॒थस्तु॑रा वि॒चर॑न्ती पा॒वक॑ मन्म॑ श्रु॒तं न॑ त॒त ऋ॒च्यमा॑न ॥ ३ ॥

3. *Aruṣasya duhitarā virūpe str̥bhiranya pipiṣe sūro anyā. Mithasturā vicarantī pāvake manma śrutam nakṣata ṛcyamāne.*

Two daughters of the glowing fire, the night and the day, different in form, one adorned with stars, the other lighted by the sun, move on alternating with each other. Both of them, pure, purifying and sanctifying, adorable and adored, pervade the world, and may they, we pray, inspire our thought and mind. (So may men and women be complementary to each other.)

प वा॒युम॑च्छा बृ॒हती॑ म॒नीषा॑ बृ॒हद॑यिं वि॒श्ववा॑रं रथ॒पाम॑ ।
द्यु॒तद्या॑मा नि॒युतः॑ पत्य॒मानः॑ क॒विः क॒विमि॑य॒सि
पय॑ज्या ॥ ४ ॥

4. *Pra vāyumacchā bṛhatī manīṣā bṛhadrayim viśvavāraṁ rathaprām. Dyutadyāmā niyutaḥ patyamānaḥ kaviḥ kavimiyakṣasi prayajyo.*

O venerable scholar of vision and imagination, dedicated to in-depth research with ambition for the honour and glory of success, with your brilliant and far-reaching intelligence and application, you study and plan to harness the abundantly rich and powerful universal energy of the divine wind and its carrier forces of energy, immensely useful to drive the chariot over the paths of light in space. Venerable scholar, honour the visionary seer, his vision and learning.

(Swami Dayananda applies this manta also to the control of breath, pranic energy and mind for flights of the soul in samadhi for the achievement of supra-sensuous experiences of universal nature.)

स म॒ वपु॑श्छदयद्द॒श्विना॒या रथ॑' वि॒रुक्मा॒न्मन॑सा यु॒जानः॑ ।
यन॑ नरा नासत्य॒षय॑ध्य॒ व॒तिया॒थस्त॑नयाय॒ त्मन॑ च ॥ ५ ॥

5. *Sa me vapuś-chadayad-aśvinoryo ratho virukmān manasā yujānaḥ. Yenā narā nāsatye-ṣayadhyai vartir-yāthas-tanayāya tmane ca.*

That brilliant chariot of the Ashvins, complementary currents of universal energy of divine nature, directed by the mind, may, I pray, vest my body and mind with light and energy, the chariot by which leading lights of humanity dedicated to Truth and Divinity go by the path of righteousness in search of enlightenment for themselves and their children.

पज॑न्यवाता वृष॒भा पृ॒थि॒व्याः पु॒री॒षाणि॑ जि॒न्वत॑म॒प्यानि॑ ।
सत्य॑श्रुतः क॒वया॒ यस्य॑ गी॒भिज॑गतः स्थात॒जग॑दा कृ॒णु॒ध्वम॑ ॥ ६ ॥

6. *Parjanyaavātā vṛṣabhā pṛthivyāḥ purīṣāṇi jinvatamapyāni. Satyaśrutaḥ kavayo yasya gīrbhir-jagataḥ sthātarjagadā kṛṇudhvam.*

O generous and showerful winds and clouds, move the vapours of water from the earth and the firmament. O men of vision and imagination, established leaders and scholars of the world dedicated to truth and the voice of truth, listen to the scholar by whose words of knowledge you discover the world and work for its prosperity.

पावीरवी कन्या चित्रायुः सरस्वती वीरपत्नी धियं धात ।

ग्राभिरच्छिदं शरणं सजाषा दुराधर्षं गृणत शमं यंसत ॥ ७ ॥

7. *Pāvīravī kanyā citrāyuh sarasvatī vīrapatnī dhiyaṃ dhāt. Gnābhiracchidraṃ śaraṇaṃ sajoṣā durādharṣaṃ gṛṇate śarma yaṃsat.*

Gracious Sarasvati, mother harbinger of knowledge and sacred speech, wondrous of form and life energy, spirit of purity and sanctity inspired and protected by omniscient and omnipotent Lord, may, we pray, bring us knowledge and wisdom in words of divine revelation and, loving and kind as the mother is, may she bless the celebrant with faultless haven and home of peace and well being free from fear and violence.

पथस्पथः परिपतिं वचस्या कामन कृता अभ्यानलकम ।
स न रासच्छुरुधश्चन्द्रागा धियं धियं सीषधाति प
पूषा ॥ ८ ॥

8. *Pathaspathaḥ paripatiṃ vacasyā kāmena kṛto abhyānaḷarkam. Sa no rāsacchurudhaścandrā-grā dhiyaṃdhiyaṃ sīṣadhāti pra pūṣā.*

Let the supplicant inspired by love and reverence offer homage in holy words to adorable Pusha, giver of health and sustenance and guardian of people in all paths of life, and may that lord grant the supplicant invigorating herbs and brilliant life saving drugs. Pusha matures our mind and intelligence and gives us success in action and achievement.

पथमभाजं यशसं वयाधां सुपाणिं दवं सुगर्भस्तिमृध्वम ।
हाता य द्यजतं प्रस्त्यानामग्निस्त्वष्टारं सुहवं विभावा ॥ ९ ॥

9. *Prathamabhājam yaśasaṁ vayodhām supāṇīm devaṁ sugabhastim-ṛbhvam. Hotā yakṣad yajataṁ pastyānām-agnis-tvaṣṭāraṁ suhavaṁ vibhāvā.*

Let agni, generous yajaka, join and offer abundant homage and service to Tvashta, maker of forms and institutions for humanity. Who is freely sociable, and first to be invited, famous and adorable, giver of health and long age, expert of hand in action, generous, brilliant, exceptionally intelligent, adorable and openly accessible and responsive to the brilliant host, agni.

भुवनस्य पितरं गीभिराभी रुदं दिवा वृधया रुदमुक्ता ।

बृहन्तमृष्वमजरं सुषुम्नमृधग्धुवम क्विनषितासः ॥ १० ॥

10. *Bhuvanasya pitaraṁ gīrbhirābhī rudraṁ divā vardhayā rudramaktau. Bṛhantam-ṛṣvam-ajaraṁ suṣumnamṛdhaghuvema kavineṣitāsaḥ.*

With all these words of homage by day and in the night, adore and exalt Rudra, guardian sustainer of the world and destroyer of suffering and disease. Inspired and exhorted by the wise poet of vision, let us all in truth and sincerity invoke and adore Rudra, dispenser of justice and punishment, great giver of advancement, unaging and blissful giver of peace and well being.

आ युवानः कवया यज्ञियासा मरुता गुन्त गृणता वरस्याम ।

अचित्रं चिद्धि जिन्वथा वृधन्त इत्था न न्ता नरा
अङ्गिस्वत ॥ ११ ॥

11. *Ā yuvānaḥ kavayo yajñīyāso maruto ganta gr̥ṇato varasyām. Acitraṁ ciddhi jinvathā vṛdhanta itthā nakṣanto naro āṅgirasvat.*

Come O Maruts, youthful, creative visionaries and adorable yajakas vibrant as winds, and listen to the exhortations of the celebrants: you are leading lights of nature and humanity, messengers and harbingers of the breath of life, reaching everywhere, advancing yourself and raising all thus, you revitalise even the less than ordinary lands and rejuvenate worse than terminable cases of suffering and bless them with new life.

प वीराय॒ प त॒वस॑ तुराया जा॒ यूथ॑व॒ पशु॒रि॒रस्त॑म । स
पि॒स्पृ॒शति॑ त॒न्वि॑ श्रु॒तस्य॑ स्तृ॒भिन॑ नाकं॑ वच॒नस्य॑
विपः॑ ॥ १२ ॥

12. *Pra vīrāya pra tavase turāyā'jā yūtheva paśura-kṣirastam. Sa piṣpṛśati tanvi śrutasya str̥bhirna nākaṁ vacanasya vipaḥ.*

Reach the brave, the courageous and the instant destroyer of suffering and darkness, and, like a shepherd leading the flock home, let your words of prayer and adoration rest there, and just as the sky is decked and adorned by the stars, so the listener is touched at heart by the words of the prayerful man of the revealed Word.

या रजांसि॑ विम॒म पाथि॑वानि॒ त्रि॒श्चि॒द्विष्णु॑मन॒व बा॒धिता॑य ।
तस्य॑ त॒ शम॑ पु॒पद॑द्यमान॒ रा॒या म॑दम॒ तन्वा॑इ॒ तना॑ च ॥ १३ ॥

13. *Yo rajāṁsi vimame pāṛthivāni triścid viṣṇur-manave bādhitāya. Tasya te śarmann-upadadya-māne rāyā madema tanvā tanā ca.*

O lord all pervasive, Vishnu, who have created

the three regions of the universe for humanity and sustain the three to save us from the limitations of suffering and darkness, we pray that with the abundant and expansive gifts of health and wealth we may live and enjoy life in this vast home given by you.

त ा हिबुध्न्य' अद्भिरकस्तत्पव'तस्तत्सविता चन' धात ।
तदार्षधीभिर्भि रतिषाचा भगः पुरन्धिजिन्वतु प
राय ॥ १४ ॥

14. *Tanno 'hīrbudhnyo adbhir-arkais-tat parvatatstat savītā cano dhāt. Tadoṣadhībhirabhi rātiṣāco bhagaḥ purandhirjinvatu pra rāye.*

That blessed home of ours, Lord of the deep caverns of the clouds formed in the sky, may sustain us with showers of waters and rays of the sun. That home, the mountain and the lord creator, Savita and sun may sustain and bring gifts of food for us therein. And the same, the lord abundant giver of wealth, power and honour and sustainer of the world, Bhaga, may promote and vitalise with herbs for us to live in plenty and prosperity.

नू न' रयिं रथ्यं चषणिपां पुरुवीरं मह ऋतस्य गापाम ।
यं दाताजरं यन् जनान्त्स्पृधा अदवीर्भि च क्रमाम विश
आदवीर्भ्यश्नवाम ॥ १५ ॥

15. *Nū no rayim rathyaṁ carṣaṇiprām puruvīraṁ maha ṛtasya gopām. Kṣayaṁ dātājaraṁ yena janā-ntsprdhō adevīrabhi ca kramāma viśa ādevīra-bhyaśnavāma.*

O lord creator and generous giver, give us the commonwealth equipped with chariots, good for all

people, blest with many heroic children and warriors, great and protector of the truth and law of the world in existence. May the lord giver give us an unaging home land and shelter by which we may face and overcome the impious rivals contesting against us and build a nation of brilliant and God fearing people so that both the simple and the sophisticated people may live well.

Mandala 6/Sukta 50

Vishvedeva Devata, Rjishva Bharadvaja Rshi

हुव व' द्रुवीमदितिं नम'भिमृळीकाय वरुणं मित्रमग्निम् ।

अभि ।दामयमणं सुशवं त्रातृन्दवान्तस्सवितारं भगं च ॥ १ ॥

1. *Huve vo devīmaditiṁ namobhirmṛḷikāya varuṇaṁ mitramagnim. Abhikṣadāmar-yamaṇaṁ śuśevaṁ trātṛn devāntsavitāraṁ bhagaṁ ca.*

For your happiness and felicity I invoke, invite and honour with reverence and hospitality the Vishvedevas, powers and people of generous and divine nature : the brilliant mother scholar, the lady of exalted nature and character, and indestructible Aditi, Mother Nature, Varuna, udana energy of vitality and the man of elevating wisdom, Mitra, pranic energy and the friend dear as breath of life, Agni, fire and the man of passion and purity of action, Abhikshada, the generous person who is a spontaneous giver and fighter against adversity, Aryaman, the person who guides with judgement and discrimination between good and evil, the person committed to selfless service of the community, all noble and brilliant powers and people who help as saviours and path finders, Savita, giver of light and inspiration as the sun, Bhaga, lord of universal wealth and power,

and the man who counts for the honour and excellence of humanity.

सुज्यातिषः सूर्य द पितृननागास्त्व सुमहा वीहि द्वान ।
द्विजन्माना य ऋतसापः सत्याः स्ववन्ता यजता अग्नि-
जिह्वाः ॥ २ ॥

2. *Sujotiṣaḥ sūrya dakṣapitṛnanāgāstve sumaho vīhi devān. Dvijanmāno ya ṛtasāpaḥ satyāḥ svarvanto yajatā agnijihvāḥ.*

O man bright as the sun, if you want to maintain your simplicity, innocence and freedom from sin, approach, honour and exalt the generous and brilliant seniors of parental nature who command the holy light of knowledge, expertise of action and greatness of character, who are nobly born and divinely educated, who are true to the bone and unshakably committed to nothing but the truth and the law of Dharma, and who enjoy perfect peace of mind with an open door hospitality but have a tongue of fire that brooks no nonsense and burns double dealing with a whiff of air.

उत द्यावापृथिवी त्रमुरु बृहद दसी शरणं सुषुम्न ।
महस्करथा वरिवा यथा ना स्म त्वाय धिषण अनहः ॥ ३ ॥

3. *Uta dyāvāpṛthivī kṣatramuru bṛhad rodasī śaraṇaṁ suṣumne. Mahaskaratho varivo yathā no'sme kṣayāya dhiṣaṇe anehaḥ.*

And O heaven and earth, give us the strength of a mighty social order, O magnetic and electric energy of the earth and firmament, great givers of peace and comfort, provide us a vast home of comfort and joy. O noble and generous divinities of nature and humanity,

great things as you do, give us the best of wealth and competence for our life on earth so that our home and family may be free from sin and violence.

आ न' रुद्रस्य' सूनव' नमन्तामद्या हूतासा वसवा धृष्टाः ।
यदीमभ' महति वा हितास' बाध मरुता अह्वाम दवान ॥ ४ ॥

4. *Ā no rudrasya sūnavo namantāmadyā hūtāso vasavo'dhr̥ṣṭāḥ. Yādīmarbhe mahati vā hitāso bādhe maruto ahvāma devān.*

May the off-springs of Rudra, lord of justice and nature's vitality, come down to us, invited they are today. Modest yet invincible, brilliant and vibrant as winds they are, givers of home and comfort, and since they are appointed to fight out adversaries in battles big or small, we call upon them.

मिम्य ऽ यषु रादसी नु दवी सिषक्ति पूषा अभ्यधयज्वा ।
श्रुत्वा हवं मरुता यद्ध याथ भूमा रजन्त अध्वनि पविक्त ॥ ५ ॥

5. *Mimyakṣa yeṣu rodasī nu devī siṣakti pūṣā abhyardhayajvā. Śrutvā havam maruto yaddha yātha bhūmā rejante adhvani pravikte.*

O Maruts, vibrant warriors of nature and humanity with whom the energy and generosity of heaven and earth is joined and whom Pusha, vital energy of nature and humanity, blesses with reverence and recognition, go quick in response to the call and meet the purpose. And when you proceed in response to the call and march on the path, all those who inhabit the earth tremble on the route of your advance.

अभि त्यं वीरं गिव'णसमचन्द्रं बह्वणा जरितनवन ।
श्रवदिद्धवमुप च स्तवाना रासद्वाजाँ उप महा गृणानः ॥ ६ ॥

6. *Abhi tyam vīram girvaṇasamarcendraṁ brahmaṇā jaritarnavena. Śravadiddhavamupa ca stavāno rāsad vājāṇ upa maho gṛṇānaḥ.*

O celebrant of nature, divinity and the best of humanity, sing in praise of that mighty adorable Indra, commander of glory and power, with the best and latest of your songs of celebration. And the great Indra, sung and celebrated thus, would closely hear the song and prayer and would grant you food and sustenance and fast progress and victories in the battles of life.

आ॒मान॒मापा॒ मानु॒षी॒रमृ॒क्तं॒ धात॑ ता॒काय॑ तन॒याय॑ शं याः ।
यू॒यं हि॒ ष्ठा भि॒षज॑ मा॒तृता॑मा॒ विश्व॑स्य॒ स्थातु॑जग॒ता
जनि॑त्रीः ॥ ७ ॥

7. *Omānamāpo mānuṣīramṛktaṁ dhāta tokāya tanayāya śaṁ yoḥ. Yūyam hi ṣṭhā bhiṣajo mātṛtamā viśvasya sthāturjagato janitrīḥ.*

O waters of purity, Apah, O leaders of humanity pure at heart like holy waters, you are a bliss for humanity. Bear and bring nourishing, protective and unsullied food for our children and for our youth and bring about a state of peace free from sin and evil. You are the most motherly harbingers of health, the best physicians. You are the makers of a new generation for all the moving and non-moving world. Pray stay constant and friendly as you are.

आ न॑ द॒वः स॒वि॒ता त्रा॒य॒माण॑ हिर॒ण्य॑पा॒णिय॑ज॒ता
ज॒गम्या॑त् । या द॒त्र॒वाँ उ॒षसा॑ न प॒तीकं॑ व्यू॒णुत॑ दा॒शुष॑
वा॒याणि॑ ॥ ८ ॥

8. *Ā no devaḥ savītā trāyamāṇo hiraṇyapāṇir-yajato jagamyāt. Yo datravāñ uṣaso na pratīkaṁ vyūrṇute dāśuṣe vāryāṇi.*

May the divine and refulgent Savita, creator, preserver and generator of golden handed charity, loving and adorable, come and bless us, he who, all giving, opens up treasures of wealth for the generous giver like the first lights of the dawn.

उत त्वं सूना सहसा ना अद्या द्वाँ अस्मि ध्वर ववृत्याः ।
स्यामहं त सदमिदाता तव स्यामग्र वसा सुवीरः ॥ ९ ॥

9. *Uta tvaṁ sūno sahaso no adyā devāñ asminna-dhvare vavṛtyāḥ. Syāmahaṁ te sadamid rātau tava syāmagne'vasā suvīraḥ.*

O light and fire of life, Agni, off-spring of divine strength and vitality, in this yajnic programme of love and non-violent creation of an enlightened society, let the divine values and virtues of nature and humanity turn and come our way and flow on. O lord of brilliance, let me stay established for all time in the bliss of your generosity and, under your protection and guidance, let me command the heights of heroism with the brave.

उत त्या म हवमा जग्म्यातं नासत्या धीभियुवमङ्ग विपा ।
अत्रिं न महस्तमसा मुमुक्तं तूवतं नरा दुरितादधीक ॥ १० ॥

10. *Uta tyā me havamā jagmyātāṁ nāsatyā dhībhir-yuvamaṅga viprā. Atriṁ na mahastamaso'-mumuktaṁ tūrvataṁ narā duriṭādabhīke.*

And may the Ashvins, those two complementary currents of nature's energy, the teacher and the preacher, leading lights of the world, vibrant benefactors dear as

breath of life, both committed to truth and eternal law, come in response to my invitation with gifts of intelligence and competence for holy action, protect me as Atri, the man free from physical, mental and spiritual ailments, save me from deep darkness and release me from sin and evil all round prevailing.

त न' रा॒या द्यु॒मता॒ वाज॑वता॒ दा॒तार' भू॒त नृ॑वतः॒ पुरु॒ णः ।
दृ॒श॒स्यन्त' दि॒व्याः पा॒थि'वासा॒ गा॒जाता॒ अ॒प्या मृ॑ळता॒ च
द॒वाः ॥ ११ ॥

11. *Te no rāyo dyumato vājavato dātāro bhūta nṛvataḥ puruḥṣoḥ. Daśasyanto divyāḥ pāṛthivāso gojātā apyā mṛlatā ca devāḥ.*

O divine powers of nature and humanity, learned and wise teachers and scholars, be you all givers of rich gifts of wealth, light, speed and success, human resources and food for sustenance. And may all the divinities celestial, terrestrial, spatial and aqueous bless us with peace and felicity.

त न' रु॒दः सर॑स्वती॒ स॒जाषा॑ मी॒ हुष्म॑न्ता॒ विष्णु॑मृळन्तु
वा॒युः । ऋ॒भु ण॒ वाजा॑ द॒व्य' वि॒धा॒ता प॒ज॒न्या॒वाता॑
पि॒प्यता॑मिषं नः ॥ १२ ॥

12. *Te no rudraḥ sarasvatī sajoṣā mīlhuṣmanto viṣṇurmṛlantu vāyuh. Rbhukṣā vājo daivyo vidhātā parjanyaṁvātā pipyatāmiṣaṁ naḥ.*

May Rudra, lord of justice and punishment, Sarasvati, mother of knowledge and speech, Vishnu, omnipresent spirit of the universe, Vayu, the winds, Rbhuksha, expert artist, universal energy, divine favour, law giver, clouds and winds, all virile and friendly, bring

us food and energy and give us peace and felicity.

उ॒त स्य॒ द॒वः स॒वि॒ता भ॒ग' न॒ पां न॒पा॒दव॒तु दा॒नु प॒पिः ।
त्व॒ष्टा द॒वभि॒जनि॒भिः स॒जाषा॒ द्याद॒वभिः॑ पृ॒थि॒वी
स॒मु॒दः ॥ १३ ॥

13. *Uta sya devaḥ savitā bhago no 'pām napādavatu dānu papriḥ. Tvaṣṭā devebhir-janibhiḥ sajoṣā dyaurvebhiḥ prthivī samudraiḥ.*

And that refulgent Savita, the sun, Bhaga, pranic energy, Apam-napat, unfailing electric energy born of waters, Tvashta, maker of forms with brilliant generative powers, the heaven with all its lights, the earth with the seas, may all these together, friendly and supportive, generously giving and fulfilling, protect and promote us in life.

उ॒त ना हि॒बु॒ध्न्यः शृ॒णात्व॒ज एक॑पात्पृ॒थि॒वी स॒मु॒दः ।
वि॒श्वं द॒वा ऋ॒तावृ॒ध' हु॒वा॒नाः स्तु॒ता मन्त्राः॑ क॒वि॒श॒स्ता
अ॒वन्तु ॥ १४ ॥

14. *Uta no'hirbudhnyah śṛṇotvaja ekapāt prthivī samudrah. Viśvedevā ṛtāvṛdho huvānāḥ stutā mantrāḥ kaviśastā avantu.*

And the deep cloud in the firmament, the unborn Spirit of the universe, the sole divine support of existence, the earth, the sea, all the divine forces of the universe which prove and maintain the eternal law invoked and adored, and Veda mantras taught by seers, may all these listen to our prayers and protect us.

ए॒वा न॒पा॒ता म॒म तस्य॑ धी॒भिभ॒रद्वा॒जा अ॒भ्य॒चन्त्य॒कः ।
ग्रा हु॒तासा॒ वस॒वा धृ॒ष्टा वि॒श्वं स्तु॒तास' भू॒ता यज॑त्राः ॥ १५ ॥

15. *Evā napāto mama tasya dhībhir-bharadvājā abhyarcantyarkaiḥ. Gnā hutāso vasavo'dhr̥ṣṭā viśve stutāso bhūtā yajatrāḥ.*

Thus do we bearers of science and power and our descendants and disciples offer homage with thoughts, words and actions of devotion and pray that the Vishvedevas, universal creators and unifiers of nature and humanity, and their potentials, invoked and admired, free and fearless, may continue to be providers of peace and shelter for all for ever.

Mandala 6/Sukta 51

Vishvedevah Devatah, Rjishva Bharadvaja Rshi

उदु त्यच्च ऽमहि मित्रयराँ एति पियं वरुणयारदब्धम ।
ऋतस्य शुचि दशतमनीकं रुक्मा न दिव उदिता व्यद्यात ॥ १ ॥

1. *Udu tvaccakṣurmahi mitrayorāñ eti priyam varuṇayoradabddham. Ṛtasya śuci darśatama-nīkaṁ rukmo na diva uditā vyadyaut.*

Lo! the sun, that glorious eye of the universe, darling of the day and night, rises up undaunted, and like the pure, resplendent, golden face of heaven unveiled shines from the regions of eternal light.

(The sunrise is a metaphor which may be applied to the rise of any great light - giving power, say a great leader, giver of enlightenment, a teacher, a reformer, or a great movement.)

वदु यस्त्रीणि विदथान्यषां दवानां जन्म सनुतरा च विपः ।
ऋजु मत'षु वृजिना च पश्य'भि चष्टसूर' अय एवान् ॥ २ ॥

2. *Veda yastrīṇi vidathānyeṣāṁ devānāṁ janma sanutarā ca viprah. Rju marteṣu vṛjinā ca paśya-
nnabhi caṣṭe sūro aya evān.*

The lord of light who is all wise, too, knows, reaches and pervades three orders of the world, i.e., the earth, the middle regions of the skies, and the highest regions of the light of heaven; three fields of life, i.e., jnana or knowledge, karma or action, and upasana or prayer and meditation; and three departments of the social order, i.e., teaching and research, governance and administration, and dharma or values of life, law and justice. He also knows the birth and life of these Vishvedevas, i.e., the divinities of nature and humanity. And watching the simple and straight paths and performances as well as the tortuous and crooked movements of the mortals, the potent master reveals where they reach in consequence.

स्तुष उ वा मह ऋतस्य गापानदिति मित्रं वरुणं सुजातान ।
अयमणं भगमदब्धधीतीनच्छा वाच सधन्यः पाव-
कान ॥ ३ ॥

3. *Stuṣa u vo maha ṛtasya gopānaditiṁ mitraṁ
varuṇaṁ sujātān. Aryamaṇaṁ bhagamada-
bdhadhītīnacchā voce sadhanyaḥ pāvakān.*

Happy and blest, I admire and celebrate in words of song all of you, Vishvedevas, great observers and protectors of the eternal law of Truth and righteousness: Aditi, indestructible mother nature, Mitra, sun and brilliant friend, Varuna, ocean and venerable judge, Aryaman, universal guide and discriminative path maker, Bhaga, lord of honour and excellence,

universally known, dauntless, intelligent and wise purifying powers all.

रिशादसः सत्पतीरदब्धान्महा राज्ञः सुवसनस्य दातृन । यूनः
सु त्रान् तयता दिवा नृनादित्यान्याम्यदिति दुवायु ॥ ४ ॥

4. *Riśādasah satpatīṅradabdhān maho rājñah
suvasanasya dātṛn. Yūnah sukṣatrān kṣayato divo
nṛnādityān yāmyaditiṁ duvoyu.*

I reach, admire and celebrate Aditi, mother spirit of nature, and the offsprings of Aditi, destroyers of evil and protectors of the good and true, irresistible great rulers, givers of peaceful homes, ever young and unaging, makers of great social orders, well established leaders of light and all refulgent suns. I approach them with prayers for blessings, they love the supplicants.

द्याउष्यितः पृथिवि मातरध्रुगग्र भातवसवा मृळता नः । विश्व
आदित्या अदित सजाषा अस्मभ्यं शर्म बहुलं वि यन्त ॥ ५ ॥

5. *Dyaus̥pitaḥ pṛthivi mātaraḥrugaṅne bhrātara-
vasavo mṛṣatā naḥ. Viśva ādityā adite sajoṣā
asmabyaṁ śarma bahulaṁ vi yanta.*

O refulgent sun, O father, O earth, O mother, compassionate, free from hate and anger, O fire, O brother, givers of shelter and protection, give us peace and felicity. O children of mother Infinity, O Mother Nature, all ever our own, loving friends, pray bring us a homely settlement of joy and all round prosperity.

मा ना वृकाय वृक्य समस्मा अघायत रीरधता यजत्राः ।

यूयं हिष्ठा रथ्य' नस्तनूनां यूयं द त्स्य वचसा बभूव ॥ ६ ॥

6. *Mā no vṛkāya vṛkya samasmā aghāyate rīradhatā yajatrāḥ. Yūyaṁ hi śṭhā rathyo natanūnaṁ yūyaṁ dakṣasya vacaso babhūva.*

Adorable friends and unifiers, divinities of nature and humanity, throw us not to the wolf and the thief nor to the rule of the sinner, nor relegate us to seizure, deprivation and exploitation. Pray stay you constant as our guide in matters of body, health and action and in the working of our social institutions, and be the carrier medium of the word and voice of the eminent expert.

मा व एन' अ॒न्यकृतं भुज॑म॒ मा तत्क॑म॒ वस॒वा यच्च॑यध्व ।
वि॒श्वस्य॑ हि॒ इत्थ॑ वि॒श्वद॒वाः स्व॒यं रि॒पुस्त॒न्वं री॒रिषी॑ष्ट ॥ ७ ॥

7. *Mā va eno anyakṛtaṁ bhujema mā tat karma vasavo yaccayadhve. Viśvasya hi kṣayatha viśvadevāḥ svayaṁ ripustanvaṁ rīriṣīṣṭa.*

O Vasus, givers of peace and settlement, dispensers of the laws of nature and humanity, let us not suffer your dispensation's punishment for the sin and crime committed by others, nor let us do that act which you hate and prohibit. You are the rulers of the world and dispensers of justice and punishment, O divinities of nature and humanity. Let the hater and the evil doer be the instrument of his own self-infliction.

न॒म॒ इ॒दुगं॑ न॒म॒ आ वि॒वास॑ न॒म॒'दा॒धार पृ॒थि॒वीमु॒त द्या॑म ।
न॒म॒'द॒वभ्या॑ न॒म॒ इ॒श ए॒षां कृ॒तं चि॒दना॑ न॒म॒सा वि॒वास॑ ॥ ८ ॥

8. *Nama idugraṁ nama ā vivāse namo dādhāra pṛthivīmuta dyām. Namo devebhyo nama īśa eṣāṁ kṛtaṁ cidenonamasā vivāse.*

Namas, the thunder of omnipotence and universal law, is mighty. Reverence on the human plane too has power. I respect law and reverence. Law and reverence sustain the earth and the sun. I offer reverence to the nobilities and the divinities. The power of the Divine and reverence for life rule the actions, good as well as evil, of all these people. I accept the power and value reverence with humility and submission to the divine dispensation.

ऋतस्य वा रथ्यः पूतदं गनृतस्य पस्त्यसदा अदब्धान ।
तां आ नमभिरुरुचसा नृन्विश्वान्व आ नम मुहा
यजत्राः ॥ ९ ॥

9. *Ṛtasya vo rathyah pūṭadakṣānṛtasya pastyasado adabdhān. Tāñ ā namobhirurucakṣaso nṛn viśvānva ā name mahoyajatrāḥ.*

O great divinities of nature and nobilities of humanity, I, moving forward by the chariot of law and reverence, bow with homage and surrender to you all, powers strengthened and sanctified by the law of eternal truth, invincible presences in human homes, who are vastly watchful guardians of all the people and their actions in the world.

त हि श्रेष्ठवचसस्त उ नस्तिरा विश्वानि दुरिता नयन्ति ।
सुत्रासा वरुणा मित्रा अग्निर्ऋतधीतया वक्मराज-
सत्याः ॥ १० ॥

10. *Te hi śreṣṭhavaracasasta u nastiro viśvāni dūritā nayanti. Sukṣatrāso varuṇo mitro agnir-ṛtadhī-tayo vakmarājasatyāḥ.*

They alone are Vishvadevas, men of highest

excellence, they alone lead us over and across all evil and suffering of life, and they alone are the right rulers and managers of the social order, who are men of wisdom, right judgment and discrimination as Varuna, universal ruler, unifying sustainers and saviour friends as Mitra, the sun, and pure and purifying agents of action as Agni, the fire, who are committed in thought, word and action to universal truth and eternal values of life, and who have the courage of the conviction to speak the truth in matters of governance and administration in the political order of the world state.

त न॒ इन्द्रः पृथि॒वी ाम॑ वधन्पू॒षा भग्ना॑ अदि॒तिः पञ्च
जनाः । सु॒शर्मा॑णः स्वव॑सः सुनी॒था भव॑न्तु नः सु॒त्रात्रा॑सः
सुगा॒पाः ॥ ११ ॥

11. *Te na indraḥ pṛthivī kṣāma vardhan pūṣā bhago aditiḥ pañca janāḥ. Suśarmāṇaḥ svavasah sunīthā bhavantu naḥ sutrātrāsaḥ sugopāḥ.*

May those divine powers of nature and humanity, cosmic energy, the firmament, the earth, the sustainer, glorious God, mother nature, all people dear as five pranic energies, all happy home dwellers nobly protected and well guided, be our saviours and protectors.

नू स॒द्भानं॑ दि॒व्यं न॑ंशि द॒वा भार॑द्वाजः सु॒मतिं॑ याति॒ हाता॑ ।
आ॒सान॑भि॒यज॑माना मि॒यध॑द॒वानां॑ जन्म॑ वसू॒युव॑-
वन्द ॥ १२ ॥

12. *Nū sadmānaṁ divyaṁ naṁśi devā bhāradvājaḥ sumatiṁ yāti hotā. Āsānebhiryajamāno miyedhair-devānām janma vasūyurvavanda.*

O divine powers, the bearer of knowledge who invokes the divinities and serves the nobilities in yajnic programmes is blest with divine peace and settlement and enjoys wisdom and divine guidance. The yajamana in pursuit of wealth and excellence, sitting with inspiring and adorable yajakas, obtains the vision of rising divinities in his life.

अप॒ त्यं वृ॒जिनं॑ रि॒पुं स्त॒नम॑ग्र दुरा॒ध्यम॑ ।

द॒विष्ट॑म॒स्य स॒त्पत॑ कृ॒धी सु॒गम॑ ॥ १३ ॥

13. *Apa tyam vṛjinaṁ ripuṁ stenamagne durā-dhyam. Daviṣṭhamasya satpate kṛdhī sugam.*

Agni, O divine leader, cast away that crooked thief, that strenuous enemy, far from the path of the aspirant. O protector and promoter of the good and the true, make it easy for him to follow the course simple and straight.

गा॒वा॒णः॑ सा॒म ना॒ हि कं॑ स॒खित्व॑नाय॒ वाव॑शुः ।

ज॒ह्री न्य॑त्रि॒णं प॒णिं वृ॒का हि॒ षः ॥ १४ ॥

14. *Grāvāṇaḥ soma no hi kaṁ sakhitvanāya vāvaśuḥ. Jahī nyatrinaṁ paṇiṁ vṛko hi ṣaḥ.*

O Soma, giver of peace and inspiration, our holy ones generous as clouds and strong as granite love peace for divine favour and friendship. Throw away the ogre of crooked behaviour, he is a wolf only.

यू॒यं हि॒ ष्ठा सु॑दान॒व इन्द्र॑ज्य॒ष्ठा अ॒भिद्य॑वः ।

क॒र्ता ना॒ अध्व॑ ॥ सु॒गं गा॒पा अ॒मा ॥ १५ ॥

15. *Yūyam hi ṣṭhā sūdānava indrajyeṣṭhā abhidyavaḥ. Kartā no adhvannā sugaṁ gopā amā.*

O Vishvedevas, bounties of nature divine and leading lights of humanity, stay you all generous as ever, shining as the sun on high above all. Make our march of progress simple and manageable, and protect our hearth and home.

अपि पन्थामगन्महि स्वस्तिगामं न हसम ।

यन् विश्वाः परि द्विष' वृणक्ति विन्दत वसु ॥ १६ ॥

16. *Api panthāmaganmahi svastigāmanehasam.
Yena viśvāḥ pari dviṣo vṛṇakti vindate vasu.*

And also, let us move on by the path which is faultless, auspicious, sinless and inviolable, which leads to noble attainments with peace, and by which holy brave people remove all hate, jealousy and enmity and realize all wealth and self fulfillment.

Mandala 6/Sukta 52

Vishvedevah Devatah, Rjishva Bharadvaja Rshi

न तद्विवा न पृथिव्यानु मन्य न यज्ञन् नात शमीभिराभिः ।

उब्जन्तु तं सुभ्वः पर्वतासा नि हीयतामतियाजस्य
यष्टा ॥ १ ॥

1. *Na tad divā na prthivyānu manye na yajñena nota
śamībhirābhiḥ. Ubjantu taṁ subvaḥ parvatāso
ni hīyatāmatiyājasya yaṣṭā.*

I believe the enthusiastic performer of yajna would not be forsaken by heaven or earth, nor would he be deprived of the rewards of his yajna or of all these noble actions. I pray may the showers of generous clouds bless him. (Let none neglect yajna.)

अति वा या मरुता मन्यत ना ब्रह्म वा यः क्रियमाणं
निनित्सात । तपूंषि तस्मै वृजिनानि सन्तु ब्रह्मद्विषमभि तं
शचतु द्याः ॥ २ ॥

2. *Ati vā yo maruto manyate no brahma vā yaḥ
kriyamāṇaṁ ninitsāt. Tapūṁṣi tasmai vṛjināni
santu brahmadviṣamabhi taṁ śocatu dyauḥ.*

O maruts, vibrant heroes, whoever hates us, or despises our wealth and piety, or deprecates our acts and holy programmes in progress, must have his tortuous paths exposed by the blazing light of truth. Let the loving and brilliant wise men subject the hater of nobility and eternal values to disapproval until he feels sorry.

किमङ्ग त्वा ब्रह्मणः साम गापां किमङ्ग त्वाहुरभिः शस्तिपां
नः । किमङ्ग नः पश्यसि निद्यमानान्ब्रह्मद्विष तपुषि
हृतिर्मस्य ॥ ३ ॥

3. *Kimaṅga tvā brahmaṇaḥ soma gopāṁ kimaṅga
tvāhurabhiśastipāṁ naḥ. Kimaṅga naḥ paśyasi
nidyamānān brahmadviṣe tapuṣiṁ hetimasya.*

O dear lover of peace and joy, would they not call you protector of the honour and wealth of humanity? O friend, shall we not call you protector of our honour and reputation? O leader, dear as breath of life, don't you see our detractors and maligners? Pray strike the blazing thunderbolt upon the hater of nobility and universal values of spirituality.

अवन्तु मामुषसा जायमाना अवन्तु मा सिन्धवः पिन्व-
मानाः । अवन्तु मा पवतासा ध्रुवासा वन्तु मा पितर'
द्वहता ॥ ४ ॥

4. *Avantu māmusaṣo jāyamānā avantu mā sindhavaḥ pinvamānāḥ. Avantu mā parvatāso dhruvāso'vantu mā pitaro devahūtau.*

Let the rising dawns inspire me. May the swelling seas raise and promote us. Let the steadfast mountains, deep clouds and generous warriors defend me. May the paternal powers of nature and humanity protect and advance us in our holy programmes of advancement in values and culture.

विश्वदानीं सुमनसः स्याम पश्यम नु सूर्यमुच्चरन्तम ।
तथा करद्वसुपतिवसूनां द्रवाँ आह्वाना वसागमिष्ठः ॥ ५ ॥

5. *Viśvadānīm sumanasah syāma paśyema nu sūrya-muccarantam. Tathā karad vasupatir-vasūnām devāñ ohāno'vasāgamiṣṭhaḥ.*

May we always be happy at heart and see the sun rise and sojourn in space higher and higher. May the lord protector of health and wealth and honour come with all modes of protection and progress, call upon us to rise and raise us to the heights of brilliance and generosity.

इन्द्रा नदिष्ठमवसागमिष्ठः सरस्वती सिन्धुभिः पिन्व-
माना । पजन्य न आषधीभिमयाभुरग्निः सुशंसः सुहवः
पितव ॥ ६ ॥

6. *Indro nediṣṭhamavasāgamiṣṭhaḥ sarasvatī sindhubhiḥ pinvamānā. Parjanya na oṣadhī-bhirmayobhuragniḥ suśamsaḥ suhavaḥ piteva.*

Let Indra, the ruler, come closest to us with modes of protection and progress. May Sarasvati, mother of knowledge and dynamic speech swelling with

streams and showers of culture and refinement, come and bless. Let Agni, adorable leader of light and fire of action, responsive to our invocation, blissful like a father and guardian, come with herbs and comforts for health, honour and advancement.

विश्वं दवास् आ गतं शृणुता म इमं हवम ।

एदं बर्हिनि षीदत ॥ ७ ॥

7. *Viśve devāsa ā gata śṛṇutā ma imam havam.
Edam barhirni śīdata.*

O eminent brilliancies of the world, learned and generous presences, come, listen to this invocation of mine and grace this holy seat of our yajnic programme of study and development.

या व' दवा घृतस्नुना हव्यं पतिभूषति ।

तं विश्व उपा गच्छथ ॥ ८ ॥

8. *Yo vo devā ghṛtasnūnā havyena pratibhūṣati.
Tam viśva upa gacchatha.*

O generous and brilliant scholars and leading lights of the world, whoever the person that invites you and honours you with homage of yajna seasoned and refined with fragrant materials overflowing with ghrta, come to him and bless him with light, sweetness and advancement in knowledge, honour and wealth of life.

उपा नः सूनवा गिरः शृण्वन्त्वमृतस्य य ।

सुमृळीका भवन्तु नः ॥ ९ ॥

9. *Upa naḥ sūnavo girah śṛṇvantvamṛtasya ye.
Sumṛṭīkā bhavantu naḥ.*

May the Vishvedevas, eminent brilliancies of

humanity, children of immortality and creators of the language of immortality in knowledge, come and listen to the prayers of the seekers and be givers of bliss to us. May the children listen to the voices of the immortals and be givers of joy to us.

विश्वं द॒वा ऋ॒तावृ॒धं ऋ॒तुभि॒हवन्॒श्रुतः ।

जुषन्तां यु॒ज्यं प॒यः ॥ १० ॥

10. *Viśve devā ṛtāvṛdha ṛtubhir-havanaśrutah.*
Juṣantāṁ yujyam payah.

May the leading lights of the world, sages and scholars, generous and brilliant, expanding the bounds of knowledge and universal law in truth and development, listen to our invitation, love, honour and bless the liquid and milky investments in the yajnic programmes of research and progress according to the seasons of time and social requirements.

स्तात्रमि॒न्द' म॒रुद्ग॑ण॒स्त्वष्ट॑मान्मि॒त्रा अ॒र्य॒मा ।

इ॒मा ह॒व्या जु॑षन्त नः ॥ ११ ॥

11. *Stotram-indro marudgaṇas-tvaṣṭramān mitro*
aryamā. Imā havyā juṣanta nah.

May Indra, gracious ruler, leading group of dynamic people consisting of expert makers and designers, Mitra, expert of vision and future possibilities, brilliant and universal friend like the sun, and Aryama, pioneer of the paths of progress with judgement and directive control, accept, love and honour these offers of holy yajnic investments for us.

इ॒मं न' अ॒ग्र अ॒ध्व॒रं हा॒तव॑यु॒न॒शा य॑ज ।

चि॒कि॒त्वा॒न्द॒व्यं ज॑न॒म ॥ १२ ॥

12. *Imaṁ no agne adhvaram hotarvayunaśo yaja.
Cikivān daivyaṁ janam.*

Agni, leading light and majestic ruler, generous giver and highpriest of the yajnic order of humanity approved and honoured by enlightened people, you know the enlightened people and the peaceful non-violent order. Pray take over, rule and administer this order of ours according to the people's performance and the law.

विश्वं दवाः शृणुतमं हवं म॒ य अ॒न्तरि॑ । य उ॒प॒ द्यवि॒ष्ठ । य
अ॒ग्निजि॒ह्वा उ॒त वा॒ यज॑त्रा आ॒सद्या॒स्मिन्ब॒हिषि॑ मादय-
ध्वम ॥ १३ ॥

13. *Viśvedevāḥ śṛṇutemaṁ havam me ye antarikṣe
ya upa dyavi ṣṭha. Ye agnijiḥvā uta vā yajatrā
āsadyāsmiṁ barhiṣi mādayadhyam.*

O Vishvedevas, leading lights and generous bounties of nature and humanity, listen to this invocation and invitation of ours, you who abide and operate in the middle region and the highest region of light, who have the tongue of fire and light of truth. You are lovable and adorable. Come, sit on this seat of holy grass in this yajna, rejoice and let us rejoice with you.

विश्वं द॒वा म॑म शृण्वन्तु य॒ज्ञिया॑ उ॒भ रा॑दसी अ॒पां न॑पा॒च्छ
मन्म॑ । मा वा॒ वचांसि॑ परि॒च या॑णि वाचं सु॒म॒न्धि॒द्वा अ॒न्त॒मा
म॑दम ॥ १४ ॥

14. *Viśve devā mama śṛṇvantu yajñiyā ubhe rodasī
apāṁ napācca manma. Mā vo vacāṁsi parica-
kṣyāṇi vocaṁ sumneṣvid vo antamā madema.*

O Vishvedevas, adorable leading lights,

protective like both earth and sky, the fire divine, listen to my thought and word. Never shall I speak any words against your life sustaining powers and science worthy of universal celebration. Pray let us rejoice at the closest with you in comfort and joy of all aspects of life.

य क च ज्मा महिना अहिमाया दिवा जज्ञिर अपां सधस्थ ।
त अस्मभ्यमिषय विश्वमायुः तप उस्त्रा वरिवस्यन्तु
दुवाः ॥ १५ ॥

15. *Ye ke ca jmā mahino ahimāyā divo jajñire apām sadhasthe. Te asmabhyamiṣaye viśvamāyuh kṣapa usrā varivasyantu devāḥ.*

And whatever great powers of divine nature born on the earth and in the regions of firmament waters born of the sun, all these divine powers of nature and humanity may bring us universal life energy and happy days and nights for our sustenance and enlightenment.

अग्नीपजन्याववतं धियं म स्मिन्हव सुहवा सुष्टुतिं नः ।
इळामन्या जनयद्गर्भमन्यः पजावतीरिष आ धत्त-
मस्म ॥ १६ ॥

16. *Agnīparjanyaāvavataṁ dhiyaṁ me'smin have suhavā suṣṭutiṁ naḥ. Ilāmanyō janayad garbhāmanyah prajāvatīriṣa ā dhattamasme.*

May the vital fire energy of light and electricity and the clouds of vapour in space protect and augment my intellect, and in this yajnic business of life promote our honour and fame in response to our invocation and invitation to yajna. One of these, the fire divine, generates and inspires our speech, and the other, the vapours, generate the cloud which fertilises earth and

produces food. May the two bring us food, energy and noble progeny.

स्ती॒ण ब॒हिषि॑ समि॒धान॒ अ॒ग्रा सू॒क्तं न॑ म॒हा नम॒सा वि॒वास ।
अ॒स्मि । ' अ॒द्य वि॒दथ॑ यज॒त्रा वि॒श्व' द॒वा ह॒विषि॑
मा॒दय॑ध्वम ॥ १७ ॥

17. *Stīrṇe barhiṣi samidhāne agnau sūktena mahā namasā vivāse. Asmin no adya vidathe yajatrā viśvedevā haviṣi mādayadhvam.*

O Vishvedevas, holy bounties of nature and humanity, the sacred grass is strewn on the vedi, the fire is kindled and rising with the holy chant of mantras and oblations of fragrant homage of havi. Today in this our yajnic programme, O adorables, accept and enjoy our offer of homage and hospitality and let us rejoice with you.

Mandala 6/Sukta 53

Pusha Devata, Bharadvaja Barhaspatya Rshi

व॒यमु॑ त्वा पथ॑स्प॒त् रथं॑ न वा॒जसा॑तय ।
धि॒य पू॒षायु॑ज्महि ॥ १ ॥

1. *Vayamu tvā pathspate ratham na vājasātaye. Dhiye pūṣann-ayujmahi.*

O Pusha, lord giver of food and energy and guide and director over all our paths of life, for the sake of vision and wisdom and to reach the goal in our mission of life we take to you as one rides a chariot piloted by an all-wise driver.

अ॒भि ना॒ नर्य॑ वसु॑ वी॒रं प॑र्य॒तद॑ । णम ।
वा॒मं गृ॑ह॒पतिं॑ नय ॥ २ ॥

2. *Abhi no naryam vasu vīram prayatadakṣiṇam.
Vāmam gr̥hapatiṁ naya.*

Take us to a plentiful home and gracious master, a brave leader of men and generous giver of the gifts of life's wealth.

अदित्सन्तं चिदाघृण् पूषन्दानीय चादय ।
पणश्चिद्वि मदा मनः ॥ ३ ॥

3. *Aditsantam cidāghr̥ṇe pūṣan dānāya codaya.
Paṇeṣcid vi mradā manah.*

Pusha, generous lord of light and grace, motivate the non-giver to give in charity and soften the heart of even the mean and miserly.

वि पथा वाजसातय चिनुहि वि मृध' जहि ।
साधन्तामुग ना धियः ॥ ४ ॥

4. *Vi patho vājasātaye cinuhi vi mṛdho jahi.
Sādhantāmugra no dhiyaḥ.*

O resplendent leader and master of life force, select and secure for us the paths of advancement to energy and success, cast off the obstructions, and lead our plans and programmes of action to success.

परि तृन्धि पणीनामारया हृदया कव ।
अथमुस्मभ्यं रन्धय ॥ ५ ॥

5. *Pari tr̥ndhi paṇīnāmārayā hṛdayā kave.
Athemasmabhyam randhaya.*

O lord of vision and creativity, smite the hearts of the callous niggards with a goad, and subdue them to correction and maturity for the sake of us all.

वि पूष ार॑या तुद प॒णरि॑च्छ हृदि पि॒यम ।

अथ॑म॒स्मभ्यं॑ रन्धय ॥ ६ ॥

6. *Vi pūṣannārayā tuda paṇericcha hṛdi priyam.*
Athemasmabhyaṁ randhaya.

Pusha, lord giver of life, nourishment and inspiration, smite the callous, calculating and miserly in the heart with the pangs of affliction, wish him well for love and season him in the crucibles of remorse for our sake.

आ रि॒ख कि॒क्रि॒रा कृ॑णु प॒णीनां॑ हृद॒या क॒व ।

अथ॑म॒स्मभ्यं॑ रन्धय ॥ ७ ॥

7. *Ā rikha kikirā kṛnu paṇīnāṁ hṛdayā kave.*
Athemasmabhyaṁ randhaya.

O creative lord of vision and foresight, write out the balance sheet of life's hagglers and bargainers, touch their hearts, let them mature all round and let us be happy.

यां पू॒षन्ब॒ह्य॒चाद॑नी॒मारां॑ बिभ॑ष्याघृ॒ण ।

तया॑ स॒मस्य॑ हृद॒यमा॑ रि॒ख कि॒क्रि॒रा कृ॑णु ॥ ८ ॥

8. *Yām pūṣan brahmacodanīmārāṁ bibharṣyā-ghṛṇe. Tayā samasya hṛdayamā rikha kikirā kṛnu.*

Pusha, lord of light and grace, giver of food and growth for life, you command that analytical intellect which discriminates between truth and untruth and inspires the mind to have the vision of divinity. With that inspiring intelligence, imprint the settled mind with holiness and let it expand with ideas.

या त अष्टा गाअ पशार्धृण पशुसाधनी ।
तस्यास्त सुम्नमीमह ॥ ९ ॥

9. *Yā te aṣṭrā go-opaśā' ghr̥ṇe paśusādhanī.
Tasyāste sumnamīmahe.*

Lord of creative knowledge and development, that versatile vision and expertise of yours which develops cattle wealth and builds vast dairies and veterinary institutions, we love, and we pray for the gifts of that vision for comfort and well being.

उत न गाषणिं धियमश्वसां वाजसामुत ।
नृवत्कृणुहि वीतय ॥ १० ॥

10. *Uta no goṣaṇim̐ dhiyamaśvasāṁ vājasāmuta.
Nṛvat kṛṇuhi vītaye.*

Lord of light and life's development, give us the gift of that knowledge and intelligence which may develop the wealth of cows and horses and create modes and means of success and prosperity. Give us that intelligence inspired with love for people so that we may live in peace and joy.

Mandala 6/Sukta 54

Pusha Devata, Bharadvaja Barhaspatya Rshi

सं पूषन्विदुषा नय या अञ्जसानुशासति ।
य एवदमिति ब्रवत ॥ १ ॥

1. *Sam pūṣan viduṣā naya ya añjasānuśāsati.
Ya evedamiti bravat.*

Pusha, giver of food and nourishment for body and mind, take us forward truly with that scholar who

teaches us of truth with confidence and definiteness, saying: This is what it is, and it is not otherwise.

समु पूष्णा गममहि या गृह्णँ अभिशासति ।

इम एवति च ब्रवत ॥ २ ॥

2. *Samu pūṣṇā gamemahi yo grhāṇ abhiśāsati.*
Ima eveti ca bravat.

Let us go forward in life with that teacher, giver of nourishment for body, mind and soul, that family physician, who rules the home and governs home life, saying with confidence and definiteness: This is it, this way and not otherwise.

पूष्णाश्चक्रं न रिष्यति न काशा व पद्यत ।

ना अस्य व्यथत पविः ॥ ३ ॥

3. *Pūṣṇaścakram na risyati na koṣo'va padyate.*
No asya vyathate paviḥ.

The wheel of Pusha, lord of life and provider of growth and sustenance, never slackens, nor does it violate anything. His treasury never depletes, and his knowledge and arms of defence never hurt anything positive.

या अस्म हविषाविधुः तं पूषापि मृष्यत ।

प्रथमा विन्दत वसु ॥ ४ ॥

4. *Yo asmai haviṣāvidhanna taṁ pūṣāpi mṛṣyate.*
Prathamo vindate vasu.

Pusha, lord ruler and giver of nourishment and growth, does not hurt or challenge him who offers homage with creative and constructive projects in

honour of him. Indeed, the first and original inventor and maker of basic things wins rewards of wealth for the invention.

पूषा गा अन्वतु नः पूषा र' त्ववतः ।

पूषा वाजं सनातु नः ॥ ५ ॥

5. *Puṣā gā anvetu naḥ pūṣā rakṣatvarvataḥ.
Pūṣā vājaṁ sanotu naḥ.*

Let Pusha, patron sustainer and promoter of artists, approve and support the development of lands, cows and words of knowledge. Let Pusha protect and promote horses and other modes of transport. Let Pusha create and provide food, energy and wealth of all kinds for us.

पूषा नु प गा इहि यजमानस्य सुन्वतः ।

अस्माकं स्तुवतामुत ॥ ६ ॥

6. *Pūṣannanu pra gā ihi yajamānasya sunvataḥ.
Asmākaṁ stuvatāmuta.*

Pusha, giver of sustenance, acknowledge, protect and promote the developed lands, cows and words of knowledge of the yajamana and also of ours who are the celebrants of this yajna of development.

माकिंनश्न्माकीं रिषन्माकीं सं शारि कवट ।

अथारिष्टाभिरा गहि ॥ ७ ॥

7. *Mākirneśanmākīm riṣan-mākīm saṁ śāri kevaṭe.
Athāriṣṭābhirā gahi.*

Let none be frustrated. Let none frustrate anyone. Let none throw anyone into the pit of darkness

and nothingness. O lord of nourishment and growth, come, bless us with everything whole and unhurt, with inviolable acts and unchallengeable policies.

शृण्वन्तं पूषणं वयमियमनष्टवदसम ।
इशानं राय इमह ॥ ८ ॥

8. *Śṛṇvantāṁ pūṣaṇaṁ vayam-iryam-anaṣṭav-
edasam. Īśānaṁ rāya īmahe.*

Pusha, lord of nourishment and growth, is listening, inspiring and all round ruler and guardian of indestructible wealth and knowledge. We pray to the lord for wealth and honour of permanent nature.

पूषन्तव वत वयं न रिष्यम कदा चन ।
स्तातारस्त इह स्मसि ॥ ९ ॥

9. *Pūṣan tava vrata vyaṁ na risyema kadā cana.
Stotārasta iha smasi.*

Lord of life, we are your devotees, celebrants here in life. Let us never suffer in the observance of your laws and discipline.

परि पूषा परस्ताद्धस्तं दधातु दक्षिणम् ।
पुनर्ना नष्टमार्जतु ॥ १० ॥

10. *Pari pūṣā parastāddhastāṁ dadhātu dakṣiṇam.
Punarno naṣṭamājatu.*

May Pusha grant us the perfect umbrella of his right hand all over and help us recover the losses and accelerate our gains.

Mandala 6/Sukta 55

Pusha Devata, Bharadvaja Barhaspatya Rshi

एहि वां विमुचा नपादाघृणु सं सचावह ।

रथीरुतस्य ना भव ॥ १ ॥

1. *Ehi vāṁ vimuco napādāghṛṇe saṁ sacāvahai.
Rathīr-ṛtasya no bhava.*

Come resplendent spirit of freedom indestructible, be our guide and saviour as master and pilot of the chariot on the path of eternity and divine truth and we shall be ever together.

रथीतमं कपदिनमीशानं राधसा महः ।

रायः सखायमीमह ॥ २ ॥

2. *Rathītamaṁ kapardinam-īśānaṁ rādhaso mahah.
Rāyaḥ sakhāyam-īmahe.*

We adore the highest chariot hero of flying hair, our friend and saviour, great ruler and ordainer of the wealth of existence and pray to him for wealth and power for advancement in life.

राया धारास्याघृणु वस' राशिर'जाश्व ।

धीवताधीवतुः सखा ॥ ३ ॥

3. *Rāyo dhārāsyāghṛṇe vaso rāśirajāśva.
Dhīvatodhīvataḥ sakhā.*

O resplendent lord unborn and eternal, riding the waves of light, you are the treasure house of wealth and happy settlement, and you are a ceaseless flow of honour and excellence, a happy friend for every person blest with intelligence and wisdom.

पूषणं न्वजाश्वमुप स्ताषाम वाजिनम ।

स्वसुया जार उच्यते ॥ ४ ॥

4. *Pūṣaṇaṁ nvajāśvamupa stoṣāma vājinam.*
Svasuryo jāra ucyate.

We honour and adore the sun, Pusha, giver of vitality and potency, rider of the eternal chariot flying like a courser in space which steals away the dawn, its own creation, they say.

मातुदिधिषुमबवं स्वसुजारः शृणातु नः ।

भातन्दस्य सखा मम ॥ ५ ॥

5. *Mātur-didhiṣum-abravam svasurjāraḥ śṛṇotu naḥ. Bhrātendrasya sakhā mama.*

I speak of the sun, sustainer of the earth mother, lover of its own creation, the dawn, brother of electric energy of the cosmos, and my friend and companion for life. May the sun be close to us and respond to our prayer.

आजासः पूषणं रथं निशृम्भास्त जनुश्रियम ।

द्वं वहन्तु बिभ्रतः ॥ ६ ॥

6. *Ājasaḥ pūṣaṇaṁ rathe niśṛmbhāste janaśriyam.*
Devam vahantu bibhrataḥ.

May the radiations of the sun, waves of light energy firmly yoked in its chariot bearing life and lustre for humanity, bring the divine light and life into this world.

Mandala 6/Sukta 56

Pusha Devata, Bharadvaja Barhaspatya Rshi

य एनमादिदशति कर्म्भादिति पूषणम ।

न तन द्व आदिश ॥ १ ॥

1. *Ya enamādideśāti karambhāditi pūṣaṇam.
Na tena deva ādiṣe.*

If one were to describe this Pusha, the sun or the universal chemistry of nourishment and vital energy, and say: It is from the solar suction of waters from earth and all space, or that, on the level of the individual human, it is from oat meal cooked with milk, then by this the divine process is neither to be defined nor to be determined nor, yet, to be exaggerated.

उ॒त घा॒ स र॒थी॒त॒मः॒ स॒ख्य॒ा स॒त्प॒ति॒यु॒जा ।
इ॒न्द॑ वृ॒त्राणि॑ जिघ्नते ॥ २ ॥

2. *Uta ghā sa rathītamaḥ sakhyā satpatiryujā.
Indro vṛtrāṇi jighnate.*

In fact, that fastest energy, Indra, heroic ruler of the chariot, supportive of the positive forces of nature and humanity in combination with friendly powers such as electric energy, breaks the clouds of darkness and want and thus remains the protector, promoter and ruling controller of natural truth.

उ॒तादः॑ प॒रु॒ष ग॒वि सूर॑श्च॒क्रं हि॒र॒ण्य॒य॒म ।
न्य॒रय॑दु॒थी॒त॒मः॒ ॥ ३ ॥

3. *Utādaḥ paruṣe gavi sūraścakram hirṇyayam.
Nyairayad rathītamaḥ.*

And that mighty hero, solar energy in combination with electric energy, at the fastest chariot like velocity, sets in motion the golden circuit of developmental evolution in the fierce rays of the sun, in the battles of life and in the fiery communication of powerful speech.

यदद्य त्वां पुरुष्टुत ब्रवीम दस्र मन्तुमः ।

तत्सु ना मन्म साधय ॥ ४ ॥

4. *Yadadya tvā puruṣṭuta bravāma dasra mantumah.
Tat su no manma sādahaya.*

O universal destroyer, preserver and promoter, most perceptive and conscientious, universally adored Pusha, lord giver of life, whatever we speak to you or wish to day, we pray, fructify and accomplish that thought and plan of ours.

इमं च ना गुवर्षणं सातय सीषधा गुणम ।

आरात्पूषासि श्रुतः ॥ ५ ॥

5. *Imam ca no gaveṣaṇam sātaye sīṣadho gaṇam.
Ārāt pūṣannasi śrutah.*

And this body of thought and speech of our socio-economic plan, pray, lead to completion and success. O lord, you are renowned far and wide as giver of success and onward progress for the achievement of wealth and honour.

आ तं स्वस्तिमीमह आरअघामुपावसुम ।

अद्या च सवतातय श्वश्च सवतातय ॥ ६ ॥

6. *Ā te svastimīmahe āre aghāmupāvasum.
Adyā ca sarvatātaye śvaśca sarvatātaye.*

We pray for your gifts of happiness and well being of the perfect order for all for today, for tomorrow and for all time for the elimination of sin and evil and for the attainment of wealth and excellence in a state of peace and harmony.

Mandala 6/Sukta 57

Indra - Pushanau Devate, Bharadvaja Barhaspatya Rshi

इन्द्रा नु पूषणा वयं सख्याय स्वस्तये ।

हुवम वाजसातये ॥ १ ॥

1. *Indrā nu pūṣaṇā vayaṁ sakhyāya svastaye.
Huvema vājasātaye.*

We always invoke and call upon Indra, lord commander of power, honour and excellence, and Pusha, giver of nourishment energy and intelligence, for the sake of friendship and all round joy and well being and for the achievement of success and victory in the battles of life.

साममन्य उपासदत्पातव चम्बः सुतम ।

करम्भमन्य इच्छति ॥ २ ॥

2. *Somamanya upāsadat pātave camvoḥ sutam.
Karambhamanya icchati.*

One of them, Indra, abides in the middle region between earth and heaven and drinks the soma distilled there, i.e., it catalyses the vapours of the clouds into rain through electric charge, while the other, Pusha, loves karambha, i.e., the sun sucks up the vapours of water and herbal juices and turns them into soma clouds. Thus the two sit together and act.

अजा अन्यस्य वह्नया हरी अन्यस्य संभृता ।

ताभ्यां वृत्राणि जिघ्रत ॥ ३ ॥

3. *Ajā anyasya vahnayo harī anyasya sambhṛtā.
Tābhyāṁ vṛtrāṇi jighnate.*

The carriers of one, Pusha, are the sun beams

while those of the other, Indra, are positive and negative currents of electricity, and thereby the duo, Indra and Pusha, work together and break the clouds, and humanity gets the boons of food, energy and wealth.

यदिन्द्वा अनयदित' महीरपा वृषन्तमः ।

तत्र पूषाभवत्सचा ॥ ४ ॥

4. *Yadindro anayad rito mahīrapo vṛṣantamah.
Tatra pūṣābhavatsacā.*

When most generous Indra moves and brings about heavy showers of rain, then Pusha too is the corporate power of natural energy. (Thus making and breaking, consumption and creation are simultaneous processes of natural metabolism in life.)

तां पूष्णः सुमतिं वयं वृ तस्य प वयामिव ।

इन्द्रस्य चा रभामह ॥ ५ ॥

5. *Tām pūṣṇaḥ sumatiṁ vayaṁ vṛkṣasya pra vayā-miva. Indrasya cā rabhāmahe.*

That immanent will and wisdom of Pusha, divine nature's creative and promotive power, and that catalytic power of Indra, natural electric energy, we love, join and apply at our level to have results like extensive branches of the tree.

उत्पूषणं युवामह भीशूरिव सारथिः ।

मह्या इन्द्रं स्वस्तय ॥ ६ ॥

6. *Ut pūṣaṇaṁ yuvāmahe'bhīśūñriva sārathiḥ.
Mahyā indraṁ svastaye.*

Just as a charioteer joins, holds and controls the

reins of his horses, and just as the supreme charioteer of the universe holds and controls the activity of natural forces such as radiations of the sun and exudations of the earth or the gaseous vapours and electric charge, so do we join Pusha and Indra, study and apply complementary forces and processes for the earth and for the great happiness and well being of her children.

Mandala 6/Sukta 58

Pusha Devata, Bharadvaja Barhaspatya Rshi

शु॒कं त॑ अ॒न्यद्य॑ज॒तं त॑ अ॒न्यद्वि॑षु॒रूप॑ अ॒ह॒नी द्या॑रि॒वासि॑ ।
वि॒श्वा हि मा॒या अ॒वसि॑ स्वधा॒वा भ॒दा त॑ पू॒षा हि॒
रा॒तिर॑स्तु ॥ १ ॥

1. *Śukraṁ te anyad yajataṁ te anyad viṣurūpe ahanī dyauryivāsi. Viśvā hi māyā avasi svadhāvo bhadra te pūṣanniha rātirastu.*

O Pusha, giver of nourishment for body, mind and soul, you are the light of the world as the sun. Two are the forms of your beauty and glory, both different yet alike like the twin forms of the day: one is bright and inspiring, the other is soothing sweet adorable as the night. Lord of your own essential might, you animate, inspire, preserve and promote all intelligence, energy and powers of the world community. We pray, may your gifts of generosity be good for all in this world.

अ॒जाश्वः॑ प॒शुपा॑ वा॒जप॑स्त्या धि॒यंजि॑न्वा भु॒वन् वि॒श्व
अ॒पि॑तः । अ॒ष्टां पू॒षा शि॑थि॒रामु॒द्वरी॑वृ॒जत्सं॑च ता॒ण भु॒व॒ना
द॒व इ॑यत ॥ २ ॥

2. *Ajāśvaḥ paśupā vājapastyo dhiyaṁjinvo bhuvane viśve arpitah. Aṣṭrām pūṣā śithirām-udvarīvrjat saṁcakṣāṇo bhuvanā deva īyate.*

Conducted by radiating beams for horses as motive power, protector of animal life, giver of plentiful homes, inspirer of intelligence and wisdom, the brilliant sun, generous light of life dedicated to the entire world, moves on and on watching the regions of the world and inspiring and elevating general intelligence and unambitious minds to initiative.

यास्तं पूषा तव' अन्तः समुद्रं हिरण्ययीरन्तरि' । चरन्ति ।
ताभियासि द्यूतां सूर्यस्य कामनं कृतं श्रवं इच्छमानः ॥ ३ ॥

3. *Yāste pūṣannāvo antaḥ samudre hiraṇyayī-rantarikṣe caranti. Tābhiryāsi dūtyāṁ sūryasya kāmēna kṛta śrava icchamānaḥ.*

O sagely scholar and realised soul, Pusha, giver of nourishment for body, mind and soul, golden are your vessels moving over the sea and in the sky. By these vessels you go round the world with love and desire for further food for knowledge and acting as messenger of the sun for the world.

पूषा सुबन्धुर्दिव आ पृथिव्या इळस्पतिर्मघवा दस्मवचाः ।
यं दवासा अददुः सूयाय कामनं कृतं तवसं स्वर्चम ॥ ४ ॥

4. *Pūṣā subandhurdiva ā prthivyā iḷaspatirmaghavā dasmavarcaḥ. Yaṁ devāso adaduḥ sūryāyai kāmēna kṛtaṁ tavaśaṁ svañcam.*

Pusha, giver of nourishment, is a noble friend and brother of all from earth to heaven, master of holy speech and light, possessing power, honour and excellence, and commanding extraordinary brilliance. A realised soul inspired with love and desire, mighty strong and self-cultured, the divinities dedicate him to

Surya, dawn of a new day.

Mandala 6/Sukta 59

Indragni Devate, Bharadvaja Barhaspatya Rshi

प नु व'चा सुतषु वां वी॒या॒ऽइ॒ यानि चक्रथुः ।
ह॒तास'वां पि॒तर'द्व॒व॒श॒त्रव॒ इन्द्रा॒ग्नी जीव॑था युवम ॥ १ ॥

1. *Pra nu vocā suteṣu vām vīryā yāni cakrathuḥ.
Hatāso vām pitaro devaśatrava indrāgnī jīvatho yuvam.*

Indra and Agni, electric and heat energies of nature and their parent sources, I celebrate deeds of wondrous order you have performed in the yajnic creations of the world of nature. Gone are the opposite forces, and you two are alive and active.

ब॒ळि॒त्था म॑हि॒मा वा॒मिन्द्रा॒ग्नी प॒निष्ठ॑ आ ।
स॒मा॒ना वां ज॒नि॒ता भा॒तरा यु॒वं य॒मावि॒ह॒ह॒मातरा ॥ २ ॥

2. *Balīthā mahimā vāmindrāgnī paniṣṭha ā. Samāno vām janitā bhrātara yuvaṁ yamāv-iheha-mātara.*

Indra and Agni, great and true and most admirable is your might and majesty. Your father, source of generation, is one and the same, you are twins, and your mother is right here, Nature, Shakti of the Supreme sovereign Spirit.

आ॒क्वि॒वांसां सु॒त स॒चाँ अ॒श्व॒ा स॒सी'इ॒वादन॑ ।
इन्द्रा॒ न्व'॒ग्नी अव॑स॒ह व॒जिणा॑ व॒यं द॒वा ह॑वामह ॥ ३ ॥

3. *Okivāṁsā sute sacāñ aśvā sapṭī ivādane. Indrā nvagnī avaseha vajriṇā vayaṁ devā havāmahe.*

Indra and Agni, wielders of the thunderbolt,

homogeneous powers in this business of life and nature, voracious consumers, like stormy war horses and creators, we, enlightened yajakas in developmental yajna, invoke, invite and develop you with all your protective and promotive powers right here.

य इन्द्राग्नी सुतषु वां स्तवत्तष्वृतावृधा ।

जाषवाकं वदतः पजहाषिणा न दवा भ्रसथश्चन ॥ ४ ॥

4. *Ya indrāgnī suteṣu vām stavat teṣvṛtāvṛdhā. Joṣa-vākaṁ vadataḥ pajrahoṣiṇā na devā bhasatha-ṣcana.*

Indra, lord of power and energy, Agni, lord of light, bold speakers of truth, observers and promoters of the law of truth, whoever honours and adores you in creative yajnic acts of life, you respond to him in words of truth and favour loud and bold. The divines never speak words void of value.

इन्द्राग्नी का अस्य वां दवा मतश्चिकतति ।

विषूचा अश्वान्युयुजान इयत एकः समान आ रथ ॥ ५ ॥

5. *Indrāgnī ko asya vām devau martaściketati. Viṣūco aśvān yuyujāna īyata ekaḥ samāna ā rathe.*

Indra and Agni, energy and power of heat and electricity, who is the mortal man in this world that knows both of you divines and who, using the all pervasive fire and electricity like horses moving in all directions, solely travels in a uniformly structured systemic chariot all by himself?

इन्द्राग्नी अपादियं पूवागात्पृथ्वीभ्यः । हित्वी शिर' जिह्वया
वावदच्चर'त्रिंशत्पदा न्यकमीत ॥ ६ ॥

6. *Indrāgnī apādiyaṃ pūrvāgāt padvatībhyah. Hitvī śiro jihvayā vāvadaccarat trimśat padā nyakramīt.*

Lightning and fire divine, this light of the dawn, shaking up its locks of hair and proclaiming its rise with its flames, radiates before life on the earth is on wheels, and moves on thirty steps of time and space.

इन्द्राग्नी आ हि तन्वत नरा धन्वानि बाह्वाः ।

मा न' अस्मिन्महाधन परा वर्क्तुं गर्विष्ठिषु ॥ ७ ॥

7. *Indrāgnī ā hi tanvate naro dhanvāni bāhvoḥ. Mā no asmin mahādhane parā varktaṃ gavīṣṭiṣu.*

Indra and Agni, cosmic energy and heat of life, leaders and best of humanity, stretch their bows between their arms. In this great battle business of life, pray do not forsake us in the heat of action in which light and fire must be integrated as life and inspiration.

इन्द्राग्नी तपन्ति मा घा अया अरातयः ।

अप द्वषांस्या कृतं युयुतं सूयादधि ॥ ८ ॥

8. *Indrāgnī tapanti mā'ghā aryo arātayah. Apa dveṣāmsyā kṛtaṃ yuyutaṃ sūryādadhi.*

Indra and Agni, lords of existence, enmities and sinful negativities of life heat up and consume me. Throw off all hate and enmities and keep them away from the light of the sun.

इन्द्राग्नी युवारपि वसु दिव्यानि पाथि'वा ।

आ न' इह प यच्छतं रयिं विश्वायुपाषसम ॥ ९ ॥

9. *Indrāgnī yuvorapi vasu divyāni pārthivā. Ā na iha pra yacchataṃ rayiṃ viśvāyupoṣasam.*

Indragni, give us here not only your own gifts but also the wealths and honours of the earth and heaven and bless us with full life and health distilled from the world of nature.

इन्दाग्नी उक्थवाहसा स्तामभिहवनश्रुता ।

विश्वाभिगीभिरा गतमस्य सामस्य पीतय ॥ १० ॥

10. *Indrāgnī ukthavāhasā stomebhir-havanaśrutā. Viśvābhir-gīrbhirā gatam-asya somasya pītaye.*

Indra and Agni, light and energy of the spirit of life, carriers and harbingers of songs of adoration, listening close by to the invocations and celebrations of the yajakas, come with all words of appreciation and praise and all voices of commendation and elevation to our yajnic performance and to taste the nectar sweet of its essence distilled.

Mandala 6/Sukta 60

Indragni Devate, Bharadvaja Barhaspatya Rshi

श्नथद वृत्रमुत संनाति वाजमिन्दा या अग्नी सहुरी सपयात ।

इरज्यन्ता वसव्यस्य भूरः सहस्तमा सहसा वाजयन्ता ॥ १ ॥

1. *Śnathad vṛtramuta sanoti vājamindrā yo agnī sahurī saparyāt. Irajyantā vasavyasya bhūreḥ sahasamā sahasā vājayantā.*

One who honours and adores challenging and victorious Indra and Agni, vibrant, stormy and fiery electric forces of nature and humanity, conquers restraining opposition and wins food, energy and wealth of life. Both are most courageous and enduring commanders of power and victory, givers of honour and

excellence, ample peace and settlement and harbingers of the glory of success and fulfilment.

ता य 'धिष्टम॒भि गा इ॒न्द नूनम॒पः स्वरु॒षस' अ॒ग्र ऊ॒ हाः ।
दि॒शः स्वरु॒षस इ॒न्द चि॒त्रा अ॒पा गा अ॒ग्र युव॑स न॒ियुत्वान॑ ॥ २ ॥

2. *Tā yodhiṣṭamabhi gā indra nūnamapaḥ svaruṣaso agna ūlḥāḥ. Diśaḥ svaruṣasa indra citrā apo gā agne yuvase niyutvān.*

Indra, lord of power and excellence, Agni, lord of light and vision, like lands and waters, sun and dawns joined together, defend and fight for lands and waters, words and wondrous actions to expand to the quarters of space, and shine and join the sun and the dawns. Indra, O controller, you join the sun and dawns, and Agni, O ruler, you control the lands and waters, words and actions.

आ वृ॒त्रह॑णा वृ॒त्रह॑भिः शु॒ष्मरि॒न्द या॒तं नम॑ 'भिर॒ग्र अ॒वाक॑ ।
यु॒वं राध॑ 'भिर॒कव॑भिरि॒न्दा ग्र॑ अ॒स्म भ॑वतमु॒त्तम॑भिः ॥ ३ ॥

3. *Ā vṛtrahanā vṛtrahabhiḥ śuṣmairindra yātam namobhiragne arvāk. Yuvam rādhobhir-akavebhir-indrā'gne asme bhavatam-uttamebhiḥ.*

Indra, thunderous ruler, Agni, enlightened teacher and citizen, both destroyers of evil and darkness, come hither to us with defensive, positive and protective forces and with ample measures of food, energy and advancement. O Indra, O Agni, both of you, pray, be ours, wholly for us all, with the best of unlimited and commendable means of success and progress.

ता हु॒व यय॑ 'रि॒दं प॒प्र वि॒श्वं पु॒रा कृ॑तम ।
इ॒न्दा॒ग्नी न॑ म॒धतः॑ ॥ ४ ॥

4. *Tā huve yayoridaṁ papne viśvaṁ purā kṛtam.
Indrāgnī na mardhataḥ.*

I invoke, admire and celebrate Indra, cosmic energy, and Agni, cosmic heat and light, both manifestations of divine vision, will and action, by whose power and operation this whole universe has evolved as of eternity. The two do not hurt, injure or destroy us.

उगा विघनिना मृध इन्द्राग्नी हवामह ।
ता न' मृळत इदृश' ॥ ५ ॥

5. *Ugrā vighaninā mṛdha indrāgnī havāmahe.
Tā no mṛlāta idrśe.*

We invoke, invite and develop Indra and Agni, divine and blazing powers of nature's energy and light, both destroyers of adversaries and life's negativities. May they protect us and bless us with peace and prosperity in this world of our action and existence.

हता वृत्राण्याया हता दासानि सत्पती ।
हता विश्वा अप द्विषः ॥ ६ ॥

6. *Hato vṛtrānyāryā hato dāsāni satpatī.
Hato viśvā apa dviṣaḥ.*

Indra and Agni, divine powers of omnipotent will and vision, of holy nature, character and action, defenders of Truth and Law, destroy evil, darkness and want, destroy pain, suffering and slavery, destroy and eliminate all hate and enmity.

इन्द्राग्नी युवामिमं भि स्तामा अनूषत ।
पिबतं शंभुवा सुतम ॥ ७ ॥

7. *Indrāgnī yuvāmime'bhi stomā anūṣata.
Pibataṁ śambhuvā sutam.*

Indra and Agni, powers of will and vision of action in nature and humanity, these songs of adoration celebrate you. O givers of peace, prosperity and well being, drink of the nectar of this joy and bliss distilled.

या वां सन्ति पुरुस्पृह' नियुत' दाशुष' नरा ।
इन्द्राग्नी ताभिरा गतम ॥ ८ ॥

8. *Yā vāṁ santi purusprho niyuto dāśuṣe narā.
Indrāgni tābhirā gatam.*

Indra and Agni, leading powers of humanity, come to the generous giver and celebrant yajaka with all those gifts and powers of yours which are loved and cherished by all.

ताभिरा गच्छतं नरापदं सर्वनं सुतम ।
इन्द्राग्नी सामपीतय ॥ ९ ॥

9. *Tābhirā gacchataṁ naropedaṁ savanaṁ sutam.
Indrāgnī somapītaye.*

Indra and Agni, leading lights, with those cherished gifts and powers come and join this yajnic session to drink of the soma of joy distilled.

तमीळिष्व या अचिषा वना विश्वा परिष्वजत ।
कृष्णा कृणाति जिह्वया ॥ १० ॥

10. *Tamīḷiṣva yo arciṣā vanā viśvā pariśvajat.
Kṛṣṇā kṛṇoti jihvayā.*

O celebrant, love and adore that power of divinity which with its refulgence pervades all rays of

the sun, moves all floods of water, and envelops all forests and makes them green with its radiations.

य इद्ध आ॒विवा॑सति सु॒म्नमिन्द्र॑स्य म॒र्त्यः ।

द्यु॒म्नाय॑ सु॒तरा॑ अ॒पः ॥ ११ ॥

11. *Ya iddha āvivāsatī sumnam-indrasya martyaḥ.
Dyumnāya sutarā apah.*

Whoever the mortal that honours and adores the favour and grace of Indra when the fire is burning for the sake of excellence, the waters of his life and the flow of his actions would be blest with fulfilment.

ता न॒ वाज॑वती॒रिष॑ आ॒शून्पि॑पृत॒मव॑तः ।

इन्द्र॑म॒ग्निं च॒ वा ह॑व ॥ १२ ॥

12. *Tā no vājavatīriṣa āśūn pipṛtam-arvataḥ.
Indram-agniṁ ca volhave.*

May the two, Indra and Agni, electricity and fire, give us food and sustenance full of energy and excellence and provide us with modes of travel and transport. Let us too develop the fire and electricity, energy for transport and communication.

उ॒भा वा॑मिन्द्रा॒ग्नी आ॒हुव॑ध्या उ॒भा रा॑धसः स॒ह मा॑दय॒ध्य ।

उ॒भा दा॑तारा॒विषां॑ र॒यी॒णामु॒भा वाज॑स्य सा॒तय॑ हुव॒ वाम॑ ॥ १३ ॥

13. *Ubhā vāmindrāgnī āhuvadhyā ubhā rādhasaḥ
saha mādayadhyai. Ubhā dātārāviṣām rayiṇāmubhā vājasya sātaye huve vām.*

I invoke you both, Indra and Agni, lords of cosmic electricity and fire energy, to develop both heat

and electricity in order to celebrate both with honours and wealth of success. And I honour and adore you both, beneficent givers of food, energy and wealth, for the winning of victory in life's battle for excellence and advancement.

आ न॒ा ग॒व्य॒भि॒र॒श्व्य॒व॒स॒व्य॒रु॒पं गच्छ॒तम॒ ।

स॒खा॒या द॒वा स॒ख्याय॑ श॒ंभुव॑न्दा॒ग्नी ता ह॑वामह ॥ १४ ॥

14. *Ā no gavebhir-aśvyair-vasvyairupa gacchatam. Sakhāyau devau sakhyāya śambhuvendrāgnī tā havāmahe.*

Indra and Agni, come you both to us and bring us the wealth of cows, horses and homes, lands and graces of speech and knowledge, travel, transport and communications, peace and prosperity of settled homes. Come friends, brilliant divine givers of good and well being for friendship and bonhomy. Pray come, we invoke, invite and adore you both.

इ॒न्द्रा॒ग्नी शृ॒णु॒तं ह॒वं य॒ज॒मा॒नस्य॑ सु॒न्व॒तः ।

वी॒तं ह॒व्या॒न्या ग॒तं पि॒ब॒तं सा॒म्यं म॒धु ॥ १५ ॥

15. *Indrāgnī śṛṇutaṁ havaṁ yajamānasya sunvataḥ. Vitaṁ havyānyā gataṁ pibataṁ somyaṁ madhu.*

Indra and Agni, scholars of fire and electric energy, listen to the invitation and adoration of the yajamana and institutor of the yajnic programme of creative development. Accept the invitation and offers of homage, come, and taste the honey sweets of the pleasure of somaic achievement distilled from natural energy.

Mandala 6/Sukta 61

Sarasvati Devata, Bharadvaja Barhaspatya Rshi

इयमददादभसमृणच्युतं दिव दासं वध्यश्वाय दाशुष । या
शश्वन्तमाचखादावसं पुणिं ता त दात्राणि तविषा
सरस्वति ॥ १ ॥

1. *Iyamadadād rabhasamṛṇacyutaṁ divodāsaṁ
vadhryaśvāya dāśuṣe. Yā śaśvantamācakhādā-
vasaṁ paṇim tā te dātrāṇi taviṣā sarasvati.*

Sarasvati, this perennial stream of divine awareness, which stabilizes a permanent, all protective and adorable perspective dedicated to the light of Divinity, gives to the generous man of yajna blest with expansive mind and senses the zeal for action dedicated to fulfilment of obligations, a dynamic spirit which leads the man to freedom from all debts of life. These are thy brilliant gifts, O mother, to humanity.

इयं शुष्मभिविसखा इवारुजत्सानु गिरीणां तविषभि-
रूमिभिः । पारावतघ्नीमवस सुवृक्तिभिः सरस्वतीमा
विवासम धीतिभिः ॥ २ ॥

2. *Iyaṁ śuṣmebhir-bisakhā ivārujat sānu girīṇām
taviṣebhir-ūrmibhiḥ. Pārāvataghnīm-avase
suvṛktibhiḥ sarasvatīmā vivāsema dhītibhiḥ.*

This stream of divine awareness and knowledge, with fierce blows and powerful waves of light and inspiration, breaks through the height of mountains and depths of clouds covering darkness and concealing treasures and opens them out like one who digs up and out the roots of lotus flowers. Let us adore and serve this brilliant mother stream, Sarasvati, breaking over

the banks of floods, with sincere thoughts and holy actions and let us root out darkness and ignorance from life.

सरस्वति ददन्निदा नि बहय प्रजां विश्वस्य बृसयस्य
मायिनः । उत ितिभ्या वनीरविन्दा विषमभ्या अस्रवा
वाजिनीवति ॥ ३ ॥

3. *Sarasvati devanido ni barhaya prajāṃ viśvasya
br̥sayasya māyinaḥ. Uta kṣitibhyo'vanīravindo
viṣamebhyo asravo vājinīvati.*

O Sarasvati, mighty stream of light and inspiration, uproot the maligners of divinity and divine knowledge, take over the children of the wise givers of enlightenment across the world, adopt lands and nations, and let the streams of knowledge and culture flow for all peoples of the earth.

प ण' दूवी सरस्वती वाजभिवाजिनीवती ।
धीनामवित्र्यवतु ॥ ४ ॥

4. *Pra ṇo devī sarasvatī vājebhir-vajinīvatī.
Dhīnāmavitryavatu.*

May Sarasvati, bright mother of divine light and knowledge, overflowing with streams of wealth, honour and spirit, protector and promoter of intelligence, will and enlightened action, save us from darkness and evil and advance us into the light of life.

यस्त्वा दवि सरस्वत्युपब्रूत धनं हित । इन्द्रं न वृत्रतूय' ॥ ५ ॥

5. *Yastvā devi sarasvatyupabrute dhane hite.
Indraṃ na vṛtratūrye.*

O brilliant and generous Mother Sarasvati,

whoever calls upon you like one who calls upon Indra, omnipotent ruler, for the destruction of the demon of evil at the time when the battle is raging at the door, you listen, come and save the supplicant.

त्वं द॒वि सर॑स्व॒त्यवा॒ वाज॑षु वाजिनि ।

रदा॑ पू॒षव॑ नः स॒निम ॥ ६ ॥

6. *Tvaṁ devi sarasvatvavā vājeṣu vājini.
Radā pūṣeva naḥ sanim.*

O brilliant and generous mother of divine vision and wisdom, dynamic giver of knowledge, strength and energy in the struggle of life, remove the veil from our intelligence, give us nourishment like the earth and light of discrimination like the sun, and then draw out the plan of our destiny.

उ॒त स्या॑ नः सर॑स्वती घा॒रा हिर॑ण्यव॒तनिः ।

वृ॒त्रघ्नी॑ व॒ष्टि सु॒ष्टुति॑म ॥ ७ ॥

7. *Uta syā naḥ sarasvatī ghorā hiraṇyavartaniḥ.
Vṛtraghnī vaṣṭi suṣṭutim.*

And may that Sarasvati, awful breaker of the clouds of darkness, come by the golden paths of light, listen and, with love and grace, acknowledge our song of praise.

यस्या॑ अ॒न॒न्ता अ॒हृ॒तस्त्व॒षश्च॑रि॒ष्णुरा॒णवः ।

अम॑श्चर॒ति रा॒रुव॑त ॥ ८ ॥

8. *Yasyā ananto ahrutas-tveṣaś-cariṣnur-aṇavaḥ.
Amaścarati roruvat.*

Whose radiation of light and dynamic flow of

speech moves on and on endless, straight and upright, roaring across the ocean of space, that is the Mother Sarasvati.

सा ना विश्वा अति द्विषः स्वसूरन्या ऋतावरी ।
अत इह व सूर्यः ॥ ९ ॥

9. *Sā no viśvā ati dviṣaḥ svasūranya ṛtāvarī.*
Atannaheva sūryaḥ.

And may that flow of speech, warding off all hate and enmity, bearing truth like the light of dawn, lead us to other, different, sister streams of knowledge like the sun moving to other successive days, the same yet new.

उत नः प्रिया प्रियासु सप्तस्वसा सुजुष्टा ।
सरस्वती स्ताम्या भूत ॥ १० ॥

10. *Uta naḥ priyā priyāsu saptasvasā sujuṣṭā.*
Sarasvatī stomyā bhūt.

And may Sarasvati, dynamic stream of light, knowledge and speech, dearest among seven lovely sister streams of knowledge, word, and mind and senses, loving and blissful, be adorable and remain favourable.

आपपुषी पार्थिवान्युरु रज अन्तरि म ।
सरस्वती निदस्पातु ॥ ११ ॥

11. *Āpaprūṣī pāarthivānyuru rajo antarikṣam .*
Sarasvatī nidaspātu.

Pervading the objects of earth, the vast skies, the middle regions and the particles of nature, may the divine awareness and enlightening speech protect us

against hate and enmity.

त्रिष॒ध॒स्था॑ स॒प्तधा॑तुः प॒ञ्च॑ जा॒ता व॒धय॑न्ती ।

वा॒ज॒वा॒ज॒ ह॒व्या॑ भू॒त ॥ १२ ॥

12. *Triṣadhasthā saptaadhātuḥ pañca jātā vardhayantī. Vājevāje havyā bhūt.*

Existent and all pervasive in three regions of the world, sustained in seven, five elements, ahankara and mahat tattva, produced by five pranic energies, rising and expanding, Sarasvati, fluent speech and awareness, may, we pray, arise at our invocation.

प॒ या म॑हि॒म्ना म॒हिना॑सु च॒कित॑ द्यु॒म्नभि॑र॒न्या अ॒पसा॑म॒प॒स्त॒मा । रथ॑इ॒व बृ॒हती॑ वि॒श्वन॑ कृ॒ताप॑स्तु॒त्या चि॒कितु॑षा॒ सर॑स्वती ॥ १३ ॥

13. *Pra yā mahimnā mahināsu cekite dyumnebhiranyā apasāmapastamā. Ratha iva bṛhatī vibh-vane kṛtopastutyā cikituṣā sarasvatī.*

She that is distinguished as great by her grandeur in these things and regions, appears different and exceptional to different people by her light and lustre. She is most dynamic in the dynamics of existence, vast and expansive as space, created for the glory of Infinity by the lord creator, adorable by the celebrant: that is Sarasvati, dynamic spirit of omniscience.

सर॑स्वत्य॒भि न॑ न॒षि व॒स्या मा॒प॒ स्फ॒रीः प॒यसा॑ मा न॒ आ॒ धक॑ । जु॒षस्व॑ नः स॒ख्या व॒श्या॑ च॒ मा त्व॑ त्वा॒ण्यर॑णानि॒ गन्म॑ ॥ १४ ॥

14. *Sarasvatyabhi no neṣi vasyo māpa spharīḥ payasā mā na ā dhak. Juṣasva naḥ sakhyā veṣyā ca mā tvat kṣetrāṇyaraṇāni ganma.*

Sarasvati, perennial harbinger of divine gifts of enlightenment and prosperity, pray bring us all that is lovely and excellent more and ever more. Pray do not spurn us, don't cast us away, nor let us be consumed by excess of exuberance and power. Help us with love and friendship, and let us never fall off from you into lands forlorn and void of joy.

Mandala 6/Sukta 62

Ashvins Devata, Bharadvaja Barhaspatya Rshi

स्तुष नरा दिवा अस्य पसन्ता श्विना हुव जरमाणा अकः ।
या सद्य उस्त्रा व्युषि ज्मा अन्तान्युयूषतः पयुरू वरांसि ॥ १ ॥

1. *Stuṣe narā divo asya prasantā'svinā huve jara-māṇo arkaiḥ. Yā sadya usrā vyuṣi jmo antānyu-yūṣataḥ paryurū varāṁsi.*

I praise and celebrate the Ashvins, leading lights of heaven pervasive in this world, and worshipfully invoke them with holy chant of mantras. Complementary powers of nature's circuitous energy and fertility, they always conduct the rays of the sun at dawn and fill the earth from end to end with choice things of excellence.

ता यज्ञमा शुचिभिश्चक्रमाणा रथस्य भानुं रुरुचू रजभिः ।
पुरू वरांस्यमिता मिमाना पा धन्वान्यति याथा अजान ॥ २ ॥

2. *Tā yajñamā śucibhiścakramāṇā rathasya bhānuṁ rurucū rajobhiḥ. Purū varāṁsyamitā mimānā'po dhanvānyati yātho ajrān.*

Continuously energising nature's sacred operations and augmenting the yajna with purest

splendours, they light up the light of this beautiful world on the move with showers of mist and energies. Creating many gifts and waters of measureless value, they pass over and across regions of space yet untraversed.

ता ह॒ त्यद्व॒तियदर॑धमु॒ग॒त्था धि॒य ऊ॒ह॒थुः श॒श्व॒द॒श्वः ।

मन॑ 'जव॒भिरि॒षिरः श॒य॒ध्य॒ परि॒ व्यथि॑दा॒शु॒षा म॒त्य॑स्य ॥ ३ ॥

3. *Tā ha tyad vartir-yadaradhram-ugretthā dhiya ūhathuḥ śaśvad-aśvaiḥ. Manojavebhir-iṣiraiḥ śayadhyai pari vyathir-dāśuṣo martyasya.*

They are the divinities vibrant and blazing as wind and lightning that reach the yajna by unfailing radiations of energy fast as mind and sensitive as thought. They inspire the mind and will of the mortal man otherwise groping in the pathless woods of action and raise the generous yajnic giver so that he may cross the hurdles and rest in peace with a perfect sense of fulfilment.

ता न॒व्य॒सा ज॒र॒माण॑स्य॒ मन्मा॑प॒ भूष॑ता यु॒यु॒जा॒न॒स॒प्ती ।

शु॒भं पृ॒ ऽमि॑ष॒मूर्ज॑ वह॒न्ता हा॒ता य॒ त्प॒त्ना अ॒धु॒ग्यु॒वा॒ना ॥ ४ ॥

4. *Tā navyaso jaramāṇasya manmopa bhūṣato yuyujānasaptī. Śubham prkṣam-iṣam-ūrjam vahantā hotā yakṣat pratno adhrugyuvānā.*

They bless the mind and fructify the intentions of the new celebrant in search of knowledge and power. Ever young and energetic as wind and lightning, using seven currents of nature's centrifugal and centripetal energy, they bear and bring excellent gifts of water, food, energy and psychic determination. Let the learned yajaka, then, free from hate, jealousy and pride, dedicate

himself to the youthful powers with faith and persistence.

ता वल्गू दस्रा पुरुशाकतमा पत्ना नव्यसा वचसा विवास ।
या शंसत स्तुवत शंभविष्ठा बभूवतुगृणत चित्रराती ॥ ५ ॥

5. *Tā valgū dasrā puruśākatamā prasnā navyasā vacasā vivāse. Yā śamsate stuvate śambhaviṣṭhā babhūvatur-grṇate citrarātī.*

With the latest words of homage, I celebrate and glorify the twin Ashvin divinities: graceful, destroyers of want and suffering, most versatile of power, ancient and eternal powers of the divine, who may, we pray, be good and blissful to the devoted celebrant and bring an immense variety of wondrous gifts for the yajaka.

ता भुज्युं विभिरद्भ्यः समुदात्तुगस्य सूनूमूहथू रजभिः ।
अरुणुभियाजनभिभुजन्ता पतत्रिभिरणसा निरुप-
स्थात ॥ ६ ॥

6. *Tā bhujyum vibhiradbhyaḥ samudrāt tugrasya sūnum-ūhathū rajabhīḥ. Areṇūbhir-yojanebhir-bhujantā patatribhir-arṇaso nirupasthāt.*

I celebrate and glorify the twin Ashvins, protectors and sustainers of life, who raise by radiation usable products of nature's energy from the waters and the seas by the regions of light, and who by forces of gravitation bring down by dustless usable paths of space energy from the depths of spatial waters.

वि ज्युषा रथ्या यातमदिं श्रुतं हवं वृषणा वधिमत्याः ।
दशस्यन्ता शयव पिप्यथुगामिति च्यवाना सुमतिं
भुरण्यू ॥ ७ ॥

7. *Vi jayuṣā rathyā yātamadriṁ śrutam havam
vr̥ṣaṇā vadhriṁatyāḥ. Daśasyantā śayave pipya-
thurgāmiti cyavānā sumatiṁ bhuraṇyū.*

Ever anxious for all round victory and riding the chariot of waves of energy, you top the mountain and reach the cloud. Generous givers of showers, you perceive the invitation of the productive earth and the expansive skies. Mighty strong, you promote the earth and prompt the voice of her people so that they may be at peace, and, ever vibrant on the move, nourishing and sustaining, you inspire the mind with noble thoughts and will for holy actions.

यद् 'दसी प॒दिवा॒ अस्ति॒ भूमा॒ हळ' द॒वाना॑मु॒त म॑त्य॒त्रा ।

तदा॑दि॒त्या व॑स॒वा रु॒दिया॑सा र ॥ यु॒ज॒ त॒पु॒र॒घं द॑धा॒त ॥ ८ ॥

8. *Yad rodasī pradivo asti bhūmā heḷo devānāmuta
martyatrā. Tadādityā vasavo rudriyāso rakṣoyuje
tapuragham dadhāta.*

O heaven and earth, O light of the world, howsoever great be the anger of the holy ones and of the average mortals, that same anger, O Adityas, seasons of time, Vasus, shelter homes of life and sustenance, Rudras, powers of natural justice and dispensation, all that sin and sufferance, bear on and reserve for correction of the negative forces of hate and enmity.

य ई॒ राजा॑नावृ॒तु॒था वि॒दध॑द॒र्जसा॒ मि॒त्रा व॑रु॒णश्चि॑क॒तत॒ ।

ग॒म्भी॒राय॒ र । स॒ ह॒ति॒मस्य॒ दा॒घाय॑ चि॒द्व॒च॒स॒ आ॒न॒वाय॒ ॥ ९ ॥

9. *Ya īm rājānāvṛtuthā vidadhad rajaso mitro
varuṇāściketat. Gambhīrāya rakṣase hetimasya
droghāya cid vacasa ānavāya.*

Let Mitra, man of love, and Varuna, man of judgement and discrimination, who fully knows and serves the Ashvins, pervasive and dynamic lights and rulers of world regions, according to the seasons of time, wield and duly order their power and force in respect of the inscrutable, the demoniac, the malignant as also for the latest word of praise or calumny.

अन्तरश्चक्रस्तनयाय वतिद्युमता यातं नृवता रथेन । सनुत्यन
त्यजसा मत्यस्य वनुष्यतामपि शीषा ववृक्तम ॥ १० ॥

10. *Antaraiś-cakrais-tanayāya vartir-dyumatā yātaṁ nṛvatā rathena. Sanutyena tyajasā martyasya vanuṣyatāmapi śīṣā vavr̥ktam.*

O brilliant lords of humanity and nature, come by the chariot of internal wheels of the social order with leading lights of the people, making new paths for the coming generation with inspiring message of selfless performance of duty and also take off the heads of the terrorist forces of destruction.

आ परमाभिरुत मध्यमाभिनिद्युद्धियातमवमाभिर्वाक ।
दृ हस्य चिद्रामता वि वजस्य दुर' वर्त गृणत चित्र-
राती ॥ ११ ॥

11. *Ā paramābhiruta madhyamābhir-niyudbhir-yātamavamābhir-arvāk. Dr̥ḷhasya cid gomato vi vrajasya duro vartam gṛṇate citrarātī.*

Ashvins, complementary ruling powers of love and judgement of the nation of humanity, creators and givers of wondrous gifts of plenty, come here by the highest, middling and lowest order of cooperative participants in the social order and open the doors of

the fixed as well as of the movable treasures of the nation for the celebrant.

Mandala 6/Sukta 63

Ashvins Devata, Bharadvaja Barhaspatya Rshi

क्व॑ त्या व॒ल्गू पु॒रुहू॒ताद्य॑ दू॒ता न॒ स्ताम॑ वि॒द्म॒स्वान॑ ।
आ या अ॒वाङ्नास॑त्या व॒वत॑ प॒ष्टा ह्य॑स॒था अस्य॑
मन्म॑न ॥ १ ॥

1. *Kva tyā valgū puruhūtādyā dūto na stomo'-
vidannamasvān. Ā yo arvāñnāsatyā vavarta
preṣṭhā hyasatho asya manman.*

Where are the handsome twin divines, universally adored, today? Let the song of adoration reach them like an humble messenger so that the divines ever true come here and abide as the dearest divinities celebrated in song.

अ॒रं म॒ गन्तं॑ ह॒वना॒यास्म॑ गृ॒णा॒ना यथा॑ पि॒ब॒था अ॒न्धः ।
प॒रि ह॒ त्यद्व॑ति॒याथा॑ रि॒षा न॒ यत्प॒रा ना॒न्तर॑स्तु॒तुया॑त ॥ २ ॥

2. *Araṁ me gantaṁ havanāyāsmāi grṇānā yathā
pibātho andhaḥ. Pari ha tyad vartiryātho riṣo
na yat paro nāntarastuturyāt.*

Come well and happy in response to this invitation of mine and, revered and adored, drink the nectar sweets offered. Pray come by the path and to the home where no adversary far or near within may hurt us.

अ॒का॒रि वा॒म॒न्ध॒सा व॒री॒म॒ स्ता॒रि ब॒हिः सु॒पा॒य॒णत॑मम ।
उ॒त्ता॒न॒ह॒स्ता यु॒व॒युव॑व॒न्दा वा॒ न॒न्ता अ॒दय॑ आ॒ञ्जन॑ ॥ ३ ॥

3. *Akāri vāmandhaso varīmannastāri barhiḥ supṛā-
yaṇatamam. Uttānahasto yuvayurvavandā''vām
nakṣanto adraya āñjan.*

Most excellent foods and drinks have been prepared for you and the softest grass carpet has been spread for you. With raised hands the high priest welcomes and adores you with love and reverence, and the devotees wait to honour and anoint you like the clouds of rain approaching.

ऊ॒ध्वा वा॒म॒ग्नि॒र॒ध्व॒र॒ष्व॒स्था॒त्य॒ रा॒ति॒र॒ति॒ जू॒णि॒नीं घृ॒ता॒चीं ।

प हा॒ता गू॒त॒म॒ना उ॒रा॒णा यु॒क्त॒ या ना॒स॒त्या ह॒वी॒म॒न ॥ ४ ॥

4. *Ūdhrvo vāagnir-adhvareṣvathāt pra rātireti
jūrṇinī ghṛtācī. Pra hotā gurtamanā urāṇo 'yukta
yo nāsatyā havīman.*

Brilliant leaders ever true, in honour of you both, up goes the fire in flames in the creative acts of love and non-violence. The abundant overflowing ladle of powerful ghrta moves forward with the oblation. And the zealous dedicated priest with faithful mind calls upon you to come and bless the yajna.

अ॒धि श्रि॒य दु॒हि॒ता सू॒र्य॑स्य॒ रथं॑ त॒स्था पु॒रु॒भु॒जा श॒ता॒ति॒म ।

प मा॒याभि॑मा॒यिना॒ भू॒त॒म॒त्र न॒रा नृ॒तू ज॒नि॒म॒न्य॒ज्ञि॒या-
ना॒म ॥ ५ ॥

5. *Adhi śriye duhitā sūryasya ratham tasthau puru-
bhujā śatotim. Pra māyābhir-māyinā bhūtamatra
narā nṛtū janīman yajñiyanām.*

Just as the dawn, off spring of the sun, rides the radiant chariot of light with a hundred gifts of beauty and grace, similarly, O twin divines of nature, leaders

of humanity, sustainers of many, lords of vision and power, come hither with all your gifts of light and graces and be inspirers of humanity in the life of revered performers of sacred acts of yajnic creation.

यु॒वं श्री॒भिद॑श्ताभि॒राभिः शु॒भ पु॒ष्टि॒मू॒हथुः सू॒यायाः ।
प वां॑ वया॒ वपु॑ष नु॒ पप्त॑ । द्वा॒णी सु॒ष्टु॒ता धि॒ष्य॒वा
वाम॑ ॥ ६ ॥

6. *Yuvaṁ śrībhir-darśatābhirābhiḥ śubhe puṣṭimūhathuḥ sūryāyāḥ. Pra vāṁ vayo vapuṣe'nu paptan nakṣad vāṇī suṣṭutā dhiṣṇyā vām.*

Ashvins, twin divines of nature's dynamics, generous, devout and bold, with these open and gracious radiations of the light of dawn, you bring inspiring rejuvenation for the good of humanity, and then, like birds on the wing, excellent hymns of thanks and praise rise and reach you to do honour to your grace.

आ वां॑ वया॒ श्वा॒सा॒ वहि॑ष्ठा अ॒भि पय॑' नासत्या वहन्तु ।
प वां॑ रथा॒ मन॑जवा असजी॒षः पृ॒ । इ॒षि॒धा अनु॑पू॒वीः ॥ ७ ॥

7. *Ā vāṁ vayo'svāso vahiṣṭhā abhi prayo nāsatyā vahantu. Pra vāṁ ratho manojavā asarjīṣaḥ prkṣa iṣidho anu purvīḥ.*

Ashvins, twin divines ever real beyond destruction, may your strong carriers flying as birds, bring you to the food and fragrance of our yajna, and may your chariot of nature's energy radiations faster than mind create food, energy and delicacies to our heart's desire as of all time for our yajnic libations for further development.

पुरु हि वां पुरुभुजा दृष्णां धनुं न इषं पिन्वतमसकाम ।
स्तुतश्च वां माध्वी सुष्टुतिश्च रसाश्च य वामनु रति-
मगमन ॥ ८ ॥

8. *Puru hi vām purubhujā deṣṇāṁ dhenurīm na iṣaṁ
pinvatamasakrām. Stutaśca vām mādhvī suṣṭu-
tiśca rasāśca ye vāmanu rātimagman.*

O sustainers of all, great are your gifts. Pray give us and increase the food and gifts of the cow, the earth, the knowledge and the language of knowledge beyond challenge and deterioration. Celebrated are the songs of adoration in your honour, and honey sweet the flavours of your gifts which are all appropriate and enjoyable in respect of your generosity.

उत म ऋज पुरयस्य रघ्वी सुमी ह शतं परुक च पक्वा ।
शाण्डा दाद्विरणिः स्मद्दिष्टीन्दश वशास' अभिषाच
ऋष्वान ॥ ९ ॥

9. *Uta ma ṛjre purayasya raghvī sumīlthe śataṁ
peruke ca pakvā. Śāṇḍo dāddhiraṇinaḥ sma-
ddiṣṭīn daśa vaśāso abhiṣāca ṛṣvān.*

In the simple, straight and bountiful social order of the pioneer ruler, let all the small and sophisticated rights and duties toward all simple and sophisticated projects be mine in a hundred ways, and let the giver of peace, freedom and refinement give me great, focussed, obedient and efficient assistants and co-workers directly responsible to me, in tens and hundreds of strength.

सं वां शता नासत्या सहस्रा श्वानां पुरुपन्था गिर दात ।
भ्रद्वाजाय वीर नू गिर दाद्विता र गांसि पुरुदंससा स्युः ॥ १० ॥

10. *Sam vām śatā nāsatyā sahasrā'śvānām puru-
panthā gire dāt. Bharadvājāya vīra nū gire
dāddhatā rakṣāmsi purudamsasā syuḥ.*

Ashvins, ever true and indestructible powers of divinity, let the brave pioneer of your manifold path give hundreds and thousands of your motive forces to the celebrant and the man of science and energy with directions for noble policy and communication in correct language and then, O givers of a thousand gifts, the wicked and the destroyers shall be eliminated of their own destiny.

आ वां सुम्न वरिमन्तसूरिभिः ध्याम ॥ ११ ॥

11. *Ā vām sumne varimant-sūribhiḥ śyām.*

Ashvins, pioneer lights of Divinity, let us ever abide in the peace and well being of the highest order under your protection along with the wise and the brave.

Mandala 6/Sukta 64

Usha Devata, Bharadvaja Barhaspatya Rshi

उदु श्रिय उषसा राचमाना अस्थुरपां नामया रुशन्तः ।
कृणाति विश्वा सुपथा सुगान्यभूदु वस्वी दधिणा
मघानी ॥ १ ॥

1. *Udu śriya uṣaso rocamānā asthurapām normayo
ruśantah. Kṛṇoti viśvā supathā sugānyabhūdu
vasvī dakṣiṇā maghonī.*

Bright and blazing, the lights of the dawn arise like waves of the sea for the beauty and glory of the earth. It brightens all noble paths of the world and makes them easy for us to follow. Bearing treasures of wealth

and energy, let it be generous for the people of the world, we pray.

भ॒दा द॑दृ १ उ॒वि॒या वि भ॒स्युत्' शा॒चिभान॒वा द्याम॑प॒त्तन ।
आ॒विव १: कृ॒णुष शु॒म्भमा॒नाष' द॒वि राच॑माना॒ मह'भिः ॥ २ ॥

2. *Bhadrā dadṛkṣa urviyā vi bhāsyut te śocirbhānavo dyāmapātan. Āvirvakṣaḥ kṛṇuṣe śumbhamānoṣo devi rocamānā mahobhiḥ.*

Excellent and blissful you look and shine along the wide earth, the pure bright rays of light rising to heaven. O refulgent lady of morning divinity, graceful with the beauty and dignity of holiness, you reveal the heart and love of your bosom by the light apparel you wear.

व॒हन्ति॑ सीम॒रुणा॒सा रु॒शन्ता॒ गावः॑ सु॒भगा॑मु॒वि॒या प॑था॒नाम ।
अप॑ज॒त शूरा॒ अस्त॑व॒ शत्रू॒न्बाध॑त॒ तम' अ॒जिरा॒ न
वा हा ॥ ३ ॥

3. *Vahanti sīmaruṇāso ruṣanto gāvaḥ subhagā-murviyā prathānām. Apejate śūro asteva śatrūn bādhate tamo ajiro na volhā.*

Bright red and crimson rays of light conduct the glorious dawn expanding over the earth, the sun takes her over as a smart bride-groom leads away the bride, and, as a brave warrior shoots away the enemies like an archer, it dispels the darkness of the night.

सु॒गात॑ त॒ सु॒प॒था प॒व॑त॒ष्ववा॒त अप॑स्तर॒सि स्व॒भाना॑ ।
सा न॒ आ व॑ह पृथु॒याम॒ गृ॒ष्व र॒यिं दि॒वा दु॒हित॑रिष॒य॒ध्य ॥ ४ ॥

4. *Sugota te supathā parvateṣvavāte apastarasi svabhāno. Sā na ā vaha prthuyāmannṛṣve rayim divo duhitarīṣayadhyai.*

O self-refulgent dawn, holy and easy are your paths over the clouds and mountains over which you radiate across the calm oceans of space without a stir of the wind. O glorious child of the light of heaven, commanding wide expanses of the universe, bring us the wealth, honour and excellence of the world for complete fulfilment of our heart's desire.

सा वह या अभिरवाताषा वरं वहसि जाषमनु ।

त्वं दिवा दुहितया ह दूवी पूवहूता मंहना दशता भूः ॥ ५ ॥

5. *Sā vaha yokṣabhiravātoṣo varam vahasi joṣa-manu. Tvaṁ divo duhitaryā ha devī pūrva-hūtau maṇhanā darśatā bhūh.*

O dawn, you who rise with the love and excellence of your heart's desire freely without the obstruction of even a whiff of air, come and bless us with the virilities and fertilities of the world. You, O child of heavenly light, brilliant and generous, be comely and gracious with all your glory at the first invocation of the day's opening yajna.

उत्त वर्यश्चिद्वसतरपस रश्च य पितुभाजा व्युष्टा ।

अमा सत वहसि भूरि वाममुष' दवि दाशुष मत्याय ॥ ६ ॥

6. *Ut te vayaścid vasaterapaptan naraśca ye pitu-bhājo vyuṣtau. Amā sate vahasi bhūri vāmamuṣo devi dāśuṣe martyāya.*

O brilliant dawn, at the rise of the day, birds and men leave their dwelling to work for the day and enjoy their family dinner in the evening. O generous and brilliant lady of the morning light, you bring ample gifts of a happy home and delicious dinner for the mortal

man of yajnic generosity abiding with you in love and faith.

Note: Swami Dayananda interprets the dawn as the bride and the sun as the groom coming together in marriage by choice and beginning a new day of their life.

Mandala 6/Sukta 65

Usha Devata, Bharadvaja Barhaspatya Rshi

एषा स्या न' दुहिता दिवाजाः ितीरुच्छन्ती मानुषीरजीगः ।
या भानुना रुशता राम्यास्वज्ञायि तिरस्तमसश्चिदूक्तून् ॥ १ ॥

1. *Eṣā syā no duhitā divojāḥ kṣitīrucchantī mānu-
ṣīrajīgaḥ. Yā bhānunā ruśatā rāmyāsvajñāyi
tiras-tamasaś-cidaktūn.*

Lo! there is the dawn, born daughter of heavenly light awakening and shining up our human habitations. Shining by the light of the sun, it is perceived shooting her rays of light across the darkness of the nights.

वि तद्ययुररुणयुग्भिर्श्वश्चित्रं भान्त्युषसश्चन्द्रथाः । अगं
यज्ञस्य बृहता नयन्तीवि ता बाधन्त तम् ऊर्म्यायाः ॥ २ ॥

2. *Vi tad yayur-aruṇayugbhir-aśvaiścitraṁ bhān-
tyuṣasaś-candrarathāḥ. Agraṁ yajñasya bṛhato
nayanāṁvi tā bādhante tama ūrmyāyāḥ.*

The dawns proceed by the golden chariot of bright crimson rays of the sun and wonderfully illuminate the world of humanity. Leading the yajnic business of the wide world, they dispel and stem away the darkness of the night.

श्रवा वाजमिषमूर्ज वहन्तीनि दाशुष उषसा मत्याय ।

मघानीवीरवत्पत्यमाना अव' धात विधत् रत्नमद्य ॥ ३ ॥

3. *Śravo vājam-iṣamūrjam vahantīrni dāśuṣa uṣaso martyāya. Maghonīr-vīravat patyamānā avo dhāta vidhate ratnamadya.*

O glorious dawns, bearing food, energy, knowledge and the message of divinity for the generous mortals, your lights descending like brave powers of heaven, bear and bring protection, advancement and the jewel wealth of life for the celebrant devotee.

इदा हि व' विधत् रत्नमस्तीदा वीराय दाशुष उषासः । इदा विषाय जरत् यदुक्था नि ष्म मावत् वहथा पुरा चित ॥ ४ ॥

4. *Idā hi vo vidhate tatnamastīdā vīrāya dāśuṣa uṣāsaḥ. Idā viprāya jarate yadukthā ni śma māvate vahathā purā cit.*

O dawns, here and now is the jewel wealth for the servant, for the brave, and for the generous giver. Here it is for the wise sage and for the worshipper. Here is the word of worship as before, pray bring the wealth of life as before for the celebrant like me.

इदा हि त उषा अदिसाना गात्रा गवामङ्गिरसा गृणन्ति ।

व्य'कण बिभिदुब्रह्मणा च सत्या नृणामभवद्ब्रह्मतिः ॥ ५ ॥

5. *Idā hi ta uṣo adrisāno gotrā gavām-aṅgirasogṛṇanti. Vyarkaṇa bibhidur-brahmaṇā ca satyā nṛṇāmabhavad devahūtiḥ.*

Here and now itself, O dawn of the light of heaven riding the heights of clouds, the sages of science and wisdom sing and celebrate in praise of you with

chant of the Veda and offer of yajna and worship and break open the treasures of knowledge divine and secular. May the people's yajna and worship be true and fruitful at the call of the divinities.

उच्छा दिवा दुहितः पत्नव १' भरद्वाजवद्विधृत मघानि ।

सुवीरं रयिं गृणत रिरीह्युरुगायमधि धहि श्रव' नः ॥ ६ ॥

6. *Ucchā divo duhitaḥ pratnavanno bhara-dvājavād vidhate maghoni. Suvīraṁ rayiṁ gṛṇate rirīhyu-rugāyamadhi dhehi śravo naḥ.*

O dawn, child of the light of heaven, harbinger of light and glory, shine as ever before and let us shine too like the celebrated sage of knowledge and power and servant and celebrant of the dawn of divinity. Bestow love and care upon the worshipful admirer, bless the supplicant with wealth and noble progeny, and favour us with honour, fame and excellence of universal order.

Note: Swami Dayananda interprets this hymn as a metaphor of the virtues of women. He says that the birth of a girl child and the bride's coming to her new home is like the dawn of a new day which brings light, grace and prosperity to the family.

Mandala 6/Sukta 66

Maruts Devataḥ, Bharadvāja Barhaspatya Rshi

वपुन्रु तच्चिकितुष चिदस्तु समानं नाम धनु पत्यमानम ।

मतष्वन्यद्वाहस पीपाय सकृच्छुकं दुदुह पृश्निरूधः ॥ १ ॥

1. *Vapurnu taccikituṣe cidastu samānaṁ nāma dhenu patyamānam. Marteṣvanyad dohase pīpāya sakṛcchukraṁ duduhe pṛśnirūdhaḥ.*

For the man of vision and wisdom, the motherly form of nature is equal and similar by one name, Dhenu, mother cow. One on earth abounds with milk among the mortals to nurse her children, the other is Prshni, the middle region, mother of Maruts, winds or pranic energies, which simultaneously feeds the cloud with the purest soma of life energy.

य अग्रया न शाशुचिधाना द्वियत्रिमरुत' वावृधन्त ।
अरणव' हिरण्ययास एषां साकं नृमृणः पांस्यभिश्च
भूवन ॥ २ ॥

2. *Ye agnayo na śośucannidhānā dviryat trirmaruto vāvṛdhanta. Areṇavo hirṇyayāsa eṣāṁ sākam nṛmṛṇaiḥ paumsyebhiśca bhūvan.*

They, the Maruts, vital pranic energies, pure and shining like fires, grow double and triple. Non-particle and golden are their forms and conductors carrying simultaneously both bio-energy and intelligence for life on earth.

रुदस्य य मी हुषः सन्ति पुत्रा यांश्चा नु दाधृविभर'ध्य ।
विद हि माता महा मही षा सत्पृश्निः सुभ्वरे गभ-
माधात ॥ ३ ॥

3. *Rudrasya ye mīlhuṣaḥ santi putrā yāṁśco nu dādhrvir-bharadhyai. Vide hi mātā maho mahī ṣā set prśniḥ subhve garbhamādhāt.*

These Maruts are children of Rudra, virile spiritual energy, and the mother is there to receive, hold and nourish them in her womb. For the reason of conceiving and bearing 'the great ones, the mother is known as the great', the Mother, the mother cow, the

mother earth, the holy and the noble, the one who bears and gives birth to life.

न य इषन्त जनुषा या न्वन्तः सन्त' वद्यानि पुनानाः ।
नियदुह शुच्या नु जाषमनु श्रिया तन्वमु त्माणाः ॥ ४ ॥

4. *Na ya īṣante januṣo'yā nva'ntaḥ santo'vadyāni punānāḥ. Niryad duhre śucayo'nu joṣamanu śriyā tanvam-ukṣamānāḥ.*

The Maruts neither hurt nor forsake their nativity, nor do they neglect any creature by their ethics and policy, but being noble, pure and shining in the midst of life, purging away weaknesses and perfecting virtues, vitalising and refining their body and personality with beauty, virility and splendour according to their love and ambition, they absorb the essences of nature, distil the soma and give showers of joy.

मू न यषु दाहस' चिद्या आ नाम धृष्णु मारुतं दधानाः ।
न य स्ताना अयास' मन्ना नू चित्सुदानुरव यासदुगान ॥ ५ ॥

5. *Makṣū na yeṣu dohase cidayā ā nāma dhr̥ṣṇu mārutaṁ dadhānāḥ. Na ye staunā ayāso mahnā nū cit sudānurava yāsadugrān.*

There is none among them but instantly moves forward with showers of generosity. Bold and vibrant, they bear the name of children of the winds. They move not like thieves and sluggards by virtue of their might and grandeur, and only the generous man of holiness can approach and pacify these blazing heroes.

त इदुगाः शर्वसा धृष्णुषणा उभ युजन्त रादसी सुमक ।
अध स्मषु रादसी स्वश चिरामवत्सु तस्था न राकः ॥ ६ ॥

6. *Ta idugrāḥ śavasā ghr̥ṣṇuṣeṇā ubhe yujanta rodasī sumeke. Adha smaiṣu rodasī svaśoci-rāmavatsu tasthau na rokaḥ.*

Shining and blazing by strength and superior power, commanding mighty forces of nature, they join the beautiful heaven and earth by their presence. And when these forceful presences pervade heaven and earth, therein abides the self-refulgent electric energy like light and splendour itself.

अ॒न॒ना व॑ म॒रुता॒ याम॑ अ॒स्त्व॒न॒श्व॒श्चि॒द्य॒म॒ज॒त्य॒र॑थीः ।
अ॒न॒व॒सा अ॑न॒भी॒शू र॑ज॒स्तू॒वि रा॒द॒सी प॒थ्या॒ याति॑ सा॒ध॒न ॥ ७ ॥

7. *Aneno vo maruto yāmo astvanaśvaścid yamajatyarathīḥ. Anavaso anabhīśū rajastūrvi rodasī pathyā yāti sādhan.*

O Maruts, vibrant powers of nature and humanity, let your course and chariot be free from sin and error. Let it be powered without horses and let it be driven without the driver. Let it be protected without external forces, moving without food and fuel, without reins, dispelling waves, clouds and the dust of earth and space, and let it go by paths of heaven and earth, fulfilling the ambitions of humanity.

नास्य॑ व॒ता न त॑रु॒ता न्व॑स्ति म॒रुता॒ यम॑व॒थ॒ वाज॑सा॒ता ।
ता॒क् व॒ गा॒षु त॑न॒य॒ यम॑प्सु स व॒जं द॑ता॒ पा॒य॒ अध॒ द्याः ॥ ८ ॥

8. *Nāsyā vartā na tarutā nvasti-maruto yamavatha vājasātau. Toke vā goṣu tanaye yamapsu sa vrajaṁ dartā pārye adha dyoḥ.*

O Maruts, in the serious warlike business of life, whoever you protect and promote for the sake of

children, grand children, or lands and cows or waters, no one can overwhelm or circumvent, no one can cross, defeat and destroy. Indeed he will be the breaker of new paths and open new treasures and then cross through the skies to the bounds of the regions of light.

प चित्रमर्कं गृणत तुराय मारुताय स्वतवस भरध्वम ।

य सहांसि सहसा सहन्त रजत अग्र पृथिवी मुखभ्यः ॥ ९ ॥

9. *Pra citramarkam grṇate turāya mārutāya svatavase bharadhvam. Ye sahāmsi sahasā sahante rejate agne pṛthivī makhebhyaḥ.*

O men of learning, bear and offer unique and wonderful songs and presentations of reverence for the adorable, vibrant, prompt and forceful band of heroes of their own essential power and excellence, those who meet the challenges of life and confrontations by their own strength and courage. O brilliant sage, Agni, the earth itself vibrates and shines by the holy and mighty exploits of the Maruts, heroes of the winds.

त्विषीमन्ता अध्वरस्यैव दिद्युत्तृषुच्यवसा जुह्व ३ नाग्रः ।

अचत्रया धुनया न वीरा भाजज्जन्माना मरुता अधृष्टाः ॥ १० ॥

10. *Tviṣīmanto adhvarasyeva didyut tṛṣucyavaso juhvo nāgneḥ. Arcatrayo dhunayo na vīrā bhrājajjanmāno maruto adhrṣṭāḥ.*

Bright and blazing, flames of a great yajna of love and non-violence, instantly moving to action and adorable, brave warriors born of light and fire, intrepidable heroes of the winds are shakers of the earth like the heroes of heaven. Such are the Maruts.

तं वृधन्तं मारुतं भाजदृष्टिं रुदस्य सूनुं हवसा विवास ।
 दिवः शधाय शुचया मनीषा गिरया नाप उगा अस्पृ-
 धन ॥ ११ ॥

11. *Taṁ vṛdhantaṁ mārutaṁ bhrājadṛṣṭiṁ rudrasya sūnum havasā vivāse. Divaḥ śardhāya śucayo manīṣā giraya nāpa ugrā aspr̥dhran.*

With homage and reverence I adore and serve that rising and exalting hero of the winds and the blazing lance of action who is a very child of Rudra awful divine power of force and justice, whom, for the sake of celestial power, the pure, immaculate heroes of fire and conscientious intelligence envy and emulate.

Mandala 6/Sukta 67

Mita-Varunara Devate, Bharadvaja Barhaspatya Rshi

विश्वेषां वः सुतां ज्येष्ठतमा गीर्भमित्रावरुणा वावृधध्य ।
 सं या रश्मव यमतुयतमिष्टा द्वा जनाँ असमा बाहुभिः
 स्वः ॥ १ ॥

1. *Viśveṣāṁ vaḥ satāṁ jyeṣṭhatamā gīrbhirmi-trāvaruṇā vāvṛdhadhyai. Saṁ yā raśmeva yamaturyatamiṣṭhā dvā janāñ asamā bāhubhiḥ svaiḥ.*

Mitra and Varuna, complementary pranic energies, holy powers of love and justice, I adore and exalt you both, highest of the divinities of the world, with the best of my voice and words, you both, unique and incomparable, most self-controlled controllers of humanity who guide and lead the people on the right path with your own hands, holding them by the reins and the light rays of their own inner mind.

इ॒यं म॒द्वां प॒ स्तृणी॒त म॒नीषा॒प पि॒या न॒मसा॒ ब॒हिर॒च्छ ।

य॒न्तं न॑ मि॒त्राव॒रुणा॒वधृ॑ष्टं छु॒दिय॒द्वां वरू॒थ्यं सु॒दानू ॥ २ ॥

2. *Iyam mad vām pra strṇīte manīṣopa priyā namasā barhiraccha. Yantaṁ no mitrāvaruṇāv-adhrṣṭaṁ chardiryad vām varūthyam sudānū.*

Mitra and Varuna, dear, loving and just teachers and preachers, the holy grass is well spread for you on the vedi, and this sincere address and invitation from the core of my heart reaches out to you with homage and humility. O generous masters of holiness and knowledge, come and bless us with your gifts of the peace and happiness of a comfortable home free from fear.

आ या॑तं मि॒त्राव॒रुणा॒ सु॒श॒स्त्यु॒प पि॒या न॒मसा॒ हू॒यमा॑ना । सं

याव॑प्रः॒स्था अ॒पस॑व॒ जना॑ञ्छु॒धीय॑तश्चि॒द्यत॑था म॒हित्वा ॥ ३ ॥

3. *Ā yātaṁ mitrāvaruṇā suśastyupa priyā namasā hūyamānā. Saṁ yāvapnaṣtho apaseva janāñchrudhīyataścīd yatatho mahitvā.*

Mitra and Varuna, holiest loving and just powers of nature and humanity, dear as our own, invoked and invited with homage and humility, come and receive our prayer and adoration, you who, like parents of children, inspire obedient people keen for nourishment by your own action and greatness to rise together.

अ॒श्वा न॑ या वा॒जिना॑ पू॒तब॑न्धू॒ ऋ॒ता य॒द्रभ॑मदि॒तिभ॑र॒ध्य ।

प या॑ म॒हिं मु॒हान्ता॒ जाय॑माना घ्रा॒रा म॒ताय॑ रि॒पव॑ नि दी॒धः ॥ ४ ॥

4. *Aśvā na yā vājinā pūtabandhū ṛtā yad garbham-aditirbharadhyai. Pra yā mahi mahāntā jāyamānā ghorā martāya ripave ni dīdhaḥ.*

Fast, strong and bright as heat and light all pervasive, akin to the purity of brotherly relationship, embodiments of truth and law of the universe, mother nature bears you for eternity, O Mitra and Varuna, who ever move forward as greater than the great ones, emerging, rising and blazing as terrible to the enemies of mankind from birth itself.

विश्व॒ यद्वां॑ मंह॒ना॒ मन्द॑मानाः । त्रं॒ द्वासा॑ अद॒धुः स॒जाषाः॑ ।
परि॒ यद्भू॒था राद॑सी चिदु॒वी सन्ति॑ स्प॒शा अद॑ब्धासा
अमू॒राः ॥ ५ ॥

5. *Viśve yad vām maṁhanā mandamānāḥ kṣatram devāso adadhuḥ sajoṣāḥ. Pari yad bhūtho rodasī cidurvī santi spaśo adabdhāso amūrāḥ.*

Since you pervade over and across the wide earth and heaven by your presence, the brilliant and generous great powers of the world, rejoicing by virtue of your grandeur and majesty, loving and cooperative together, hold sway over the social order of the earth and rule, intelligent and enlightened, undaunted and perceptive all over like watchful eyes and ears of the nation.

ता हि त्रं॒ धार॑यथ॒ अनु॒ द्यून्द्ं॒ हथ॒ सानु॑मुप॒मादि॑व द्याः ।
दृ॒ हा न त्रि॒ उत॒ विश्व॑द॒वा भूमि॑मा॒तान्द्यां॑ धा॒सिना॒याः ॥ ६ ॥

6. *Tā hi kṣatram dhārayethe anu dyūn dṛṇhethe sānumupamādiva dyoḥ. Dṛḷho nakṣatra uta viśvadevo bhūmimātān dyām dhāsināyāḥ.*

Indeed, you hold the wealth of the nation, and you sustain and expand the bounds of world order day by day like the sun, for example, expanding the bounds

of light over the world. It is through you that the refulgent lord of the universe expands and lights the world of heaven and earth in existence by the food and energy of life.

ता वि॒गं ध॑थ ज॒ठरं॑ पृ॒णध्या॑ आ यत्सद्भु॒ सभृ॑तयः पृ॒णन्ति॑ ।
न मृ॑ष्यन्त यु॒वतया॑ वा॒ता वि॑ यत्पय॑' वि॒श्वजि॑न्वा
भर॑न्त ॥ ७ ॥

7. *Tā vigraṁ dhaithe jaṭharaṁ prṇadhyā ā yat sadma sabhṛtayaḥ prṇanti. Na mṛsyante yuva-tayo'vātā vi yat payo viśvajinvā bharante.*

They bring the heave of passion and they bring the food too to quench the fire of that passion, and thus they sustain the wise with the food they aspire for, they who also lead the bearers of holy materials to fill the house of yajna and to feed the fire. And just as the sparkling sacred streams bear the waters of life, and unmarried maidens bear life-giving vitality, but they are never neglected and never injured in any way, so the wise and the sustainers of the wise must never be neglected, never injured.

ता जि॒ह्वया॑ स॒दम॑दं सु॒म॒धा आ यद्वां॑ स॒त्या अ॑र॒ति॒ऋत॑ भू॒त ।
तद्वां॑ म॒हित्वं॑ घृ॒ता ण॑वस्तु यु॒वं द॑ा॒शुष॑ वि॒ चयि॑ष्ट॒मंहः॑ ॥ ८ ॥

8. *Tā jihvayā sadamedam sumedhā ā yad vāṁ satyo aratirṛte bhūt. Tad vāṁ mahitvaṁ ghṛtānnāvastu yuvaṁ dāśuṣe vi cayiṣṭamaṇhaḥ.*

Mitra and Varuna, givers of ghrta and food for the fire, whoever the disciple, intelligent, faithful and true, established in truth and the law of truth by virtue of your voice of truth in this house of yajna, let that be

your gracious gift of achievement. And we pray throw out all sin and crime for the sake of the giver in this holy programme of moral culture.

प यद्वां मित्रावरुणा स्पृधन्प्रिया धाम युवधिता मिनन्ति ।
न य द्वासा आर्हसा न मता अर्यज्ञसाचा अप्या न पुत्राः ॥ ९ ॥

9. *Pra yad vām mitrāvaruṇā spūrdhan priyā dhāma yuvadhitā minanti. Na ye devāsa ohasā na martā ayajñasāco apyo na putrāḥ.*

O Mitra and Varuna, divinities of love and justice, those holy persons, who emulate and follow the rules and injunctions loved and ordained by you, and never violate them by their power and potential, are like your children by their karmas. On the other hand, those, who envy and are jealous, who violate the principles and institutions dear to you, who are not good and generous people, and in spite of their power and potential are mortals of inferior calibre without the love and performance of noble acts, deserve to be neither you, friends nor your children.

वि यद्वाचं कीस्तासा भरन्त शंसन्ति कर्चि विद मनाः ।
आद्वां बवाम सत्यान्युक्था नकिद्वभियतथा महि-
त्वा ॥ १० ॥

10. *Vi yad vācam kīstāso bharante śamsanti kecinnivido manānāḥ. Ād vām bravāma styānyukthā nakir-devebhir-yatatho mahitvā.*

The wise ones bear and offer words of praise in honour of you. Some others, thoughtful and faithful, offer songs of celebration. Then we too chant and address hymns of adoration to you. Joining with all holy

ones by your grace and grandeur, there is none you hurt or injure.

अ॒वा॒रि॒त्था वां छ॒दिष॑' अ॒भिष्टा॑ यु॒वामि॑त्रावरुणावस्कृ॒धायु॑ ।
अनु॒ यद्गा॒वः स्फु॒रानृ॑जि॒प्यं धृ॒ष्णुं यदण॑ वृ॒षणं॑ यु॒नर्जन॑ ॥ ११ ॥

11. *Avoritthā vām chardiṣo abhiṣṭau yuvormitrāva-
runāvaskṛdhoyu. Anu yad gāvah sphurān-ṛjipyam
dhṛṣaṇam yad raṇe vrṣaṇam yunajan.*

Mitra and Varuna, thus under your care and protection and in matters of family peace and prosperity of the home gifted by you, the beneficiary feels great and grateful. And in the battle business of life which is exciting and delightful, you engage the brave, generous, simple and straight man of truth and honesty celebrated in words of praise and adoration all round.

Mandala 6/Sukta 68

Indra-Varuna Devate, Bharadvaja Barhaspatya Rshi

श्रु॒ष्टी वां य॒ज्ञ उद्य॑तः स॒जाषा॑ मनु॒ष्वद॑ वृ॒क्तब॑हिषा॒ यज॑ध्य ।
आ य इन्द्रा॒वरु॑णावि॒ष अ॒द्य म॒ह सु॒म्नाय॑ म॒ह आ॒वव॑त॒त ॥ १ ॥

1. *Śruṣṭī vām yajña udyataḥ sajoṣā manuṣvad
vrktabarhiṣo yajadhyai. Ā ya indrāvaruṇāviṣe
adya mahe sumnāya maha āvavartat.*

Indra, glorious lord of power, and Varuna, lord of justice, peace and excellence, this yajna of evolution and advancement, kindled, conducted and jointly sustained by people in your honour, is for the union and cooperation of men dedicated to yajnic development and progress of the world community. Let it go on today and for ever onward for the growth of abundant food,

energy and sustenance and for a high order of peace and excellent well being of life as a whole.

ता हि श्रष्टा दवताता तुजा शूराणां शविष्ठा ता हि भूतम ।

मघानां मंहिष्ठा तुविशुष्म ऋतन वृत्रतुरा सवसना ॥ २ ॥

2. *Tā hi śreṣṭhā devatātā tujā śūrāṇām śaviṣṭhā tā hi bhūtam. Maghonām maṁhiṣṭhā tuviśuṣma rtena vṛtraturā sarvasenā.*

You are the best and holiest, dedicated to the divine scheme of evolution, development and progress, being most vigorous, bravest of the brave, commanding highest power and excellence among the excellent and powerful, most high spirited by dedication to truth and the law of truth, breakers of the darkest clouds for showers of vitality. Indeed you are the leaders and commanders of the total forces of nature and humanity on the paths of universal progress.

ता गृणीहि नमस्यभिः शूषः सुम्नभिरिन्द्रावरुणा चक्राना ।

वज्रणान्यः शवसा हन्ति वृत्रं सिषक्त्यन्या वृजनषु विपः ॥ ३ ॥

3. *Tā grṇīhi namasyebhiḥ śūṣaiḥ sumnebhirin-drāvaruṇā cakānā. Vajreṇānyaḥ śavasā hanti vṛtram siṣaktyanyo vṛjaneṣu viprah.*

Honour and celebrate the two, Indra and Varuna, lords of peace, power and justice, with reverence and homage. Brilliant with strength and power, over-flowing with vitality and generosity, they are loving and kind. One of them, Indra, like the sun, breaks the clouds and destroys the enemies with the force of thunder, and the other, Varuna, cool as water and vibrant as the winds,

follows to bless humanity with strength and energy on the paths of life.

ग्राश्च य रश्च वावृधन्त विश्वं द्वास' नरां स्वगूताः ।

पभ्य इन्दावरुणा महित्वा द्याश्च पृथिवि भूतमुवी ॥ ४ ॥

4. *Gnāśca yannaraśca vāvṛdhanta viśve devāso narāṁ svagūrtāḥ. Praibhya indrāvaruṇā mahitvā dyauśca pṛthivi bhūtamurvī.*

All the holy voices, men and women, leading lights of humanity and the holiest of the holy for the world, grow on by their own vision and performance in the course of nature. For all these who grow thus, O lords of power and peace, vision and wisdom, be good, kind and generous by your own grace and grandeur like the light of heaven and the wide expanse of mother earth.

स इत्सुदानुः स्ववाँ ऋतावन्दा या वां वरुण दार्शति त्मन ।

इषा स द्विषस्तरद्वास्वान्वंसं दयिं रयिवतश्च जनान ॥ ५ ॥

5. *Sa it sudānuḥ svavāṅ ṛtāvendrā yo vāṁ varuṇa dāśati tman. Iṣā sa dviṣastared dāsvān vaṁsad rayiṁ rayivataśca janān.*

He that is liberal, self confident and upright in matters of truth and divine law, and in his very soul does honour to you, shall, with his resources, conquer his opponents and enemies and, with his generosity, achieve wealth and power and win over men of wealth and power to his side for support and cooperation to give and share.

यं युवं दाश्वध्वराय दवा रयिं धृत्या वसुमन्तं पुरु गुम ।

अस्म स इन्दावरुणावपि ध्यात्य या भनक्ति वनुषाम-
शस्तीः ॥ ६ ॥

6. *Yam yuvarṁ dāśvadhvarāya devā rayiṁ dhattho vasumantaṁ purukṣam. Asme sa indrāvaruṇāv-
api śyāt pra yo bhanakti vanuṣāmaśastīḥ.*

Indra and Varuna, lords of brilliance, power and wisdom of justice, that wealth and power which you bear and bestow upon the liberal yajaka of love and non-violence may, we pray, be for us too so that we share the honour and excellence which silences and shatters the calumny and criticism advanced by the selfish opposition.

उत नः सुत्रात्रा द्वग 'पाः सूरिभ्य इन्दावरुणा रयिः ध्यात ।
यषां शुष्मः पृतनासु साह्वन्प सद्या द्युम्ना तिरत ततुरिः ॥ ७ ॥

7. *Uta naḥ sutrātro devagopāḥ sūribhya indrā-
varuṇā rayiḥ śyāt. Yeṣāṁ śuṣmaḥ pṛtanāsu
sāhvān pra sadyo dyumnā tirate taturiḥ.*

And for us, O lords of power and justice, for the wise and brave whose force of arms and intelligence challenges the enemy and wins the victory in battles of life, let there be that common wealth of nations and that ruler who protects the protectors, defends and supports the wise and brilliant, and, as a superleader, wins wealth, honour and excellence for humanity always in the struggles for progress.

नू न इन्दावरुणा गृणाना पृङ्गं रयिं साश्रवसाय दवा ।
इत्था गृणन्त महिनस्य शधा पा न नावा दुरिता तरम ॥ ८ ॥

8. *Nū na indrāvaruṇā gṛṇānā pṛṇktaṁ rayiṁ
sauśravasāya devā. Itthā gṛṇanto mahinasya
śardho 'po na nāvā duritā tarema.*

Indra and Varuna, brilliant and generous lords

of nature and humanity praised and adored by all, bless us with abundant wealth for honour and excellence of life so that grateful and worshipful, celebrating the power and glory of your grace and grandeur, we may cross over the difficult problems, evils and negativities of the world as we cross the seas by boat.

प स॒माज॑ बृ॒हत् मन्म॑ नु पि॒यमच॑ द॒वाय॒ वरु॑णाय स॒पथः॑ ।
अ॒यं य उ॒वी म॑हि॒ना म॑हि॒वतः॑ क॒त्वा वि॒भात्य॒जरा॒ न
शा॒चिषा॑ ॥ ९ ॥

9. *Pra samrāje br̥hate manma nu priyamarca devāya varuṇāya saprathaḥ. Ayam ya urvī mahinā mahivrataḥ kratvā vibhātyajaro na śociṣā.*

Offer the dearest homage and sincere adoration in full self-knowledge and awareness to the refulgent, generous and mighty benevolent ruler of the world, this lord Varuna who is vast as earth and shines by his glory and universal law, and illuminates the world by his holy action and light of glory blazing as refulgence beyond the rule and order of time and age.

इन्द्रा॑वरुणा सु॒तपा॒विमं॑ सु॒तं सामं॑ पि॒बतं॑ म॒द्यं धृ॑तवता ।
यु॒वा रथ॑' अ॒ध्वरं॑ द॒ववी॑तय॒ पति॑ स्व॒सर॑मु॒प या॑ति
पी॒तय॑ ॥ १० ॥

10. *Indrāvaruṇā sutapāvimaṁ sutam somam pibatam madyam dhṛtavratā. Yuvo ratho adhvaram devavītaye prati svasaramupa yāti pītaye.*

Indra and Varuna, rulers of power and justice, dedicated to your own law and discipline, protectors and sustainers of your own creation, come and drink of this exhilarating nectar of joyous celebration distilled

for you. Your chariot moves to the constant self-sustaining yajna of love and non-violence every day so that you may drink of the soma in the company of divines.

इन्दावरुणा मधुमत्तमस्य वृष्णः सामस्य वृष्णा वृषथाम ।
इदं वामन्धः परिषिक्तमस्म आसद्यास्मिन्बहिषि मादय-
थाम ॥ ११ ॥

11. *Indrāvaruṇā madhumattamasya vṛṣṇaḥ somas-ya vṛṣaṇā vṛṣethām. Idam vāmandhaḥ pariṣikta-masme āsadyāsmiṇ barhiṣi mādayethām.*

Generous Indra and Varuna, give us abundant showers of the most exhilarating honey sweets of soma. This nectar of devotion is distilled and seasoned for you. Come, sit on the holy grass and rejoice with us and for us.

Mandala 6/Sukta 69

Indra-Vishnu Devate, Bharadvaja Barhaspatya Rshi

सं वां कमणा समिषा हिनामीन्द्राविष्णू अपसस्पार अस्य ।
जुषथां यज्ञं दविणं च धत्तमरिष्टनः पृथिभिः पारयन्ता ॥ १ ॥

1. *Sam vām karmaṇā samiṣā hinomīndrāviṣṇū apasaspāre asya. Juṣethām yajñaṁ draviṇaṁ ca dhattam-ariṣṭairnaḥ pathibhiḥ pārayantā.*

Indra, lord commander of energy and power, Vishnu, lord provider of sustenance, whole heartedly I call upon you with food and energy and with action to take us successfully to the end of this programme of work and development. Join and enjoy the yajnic programme, create and bring wealth and honour. Indeed,

you are pilots of the nation to lead us on by paths of freedom without fear and danger.

या विश्वासां जनि॒तारो मती॒नामिन्द्रा॒विष्णू कल॒शा
साम॒धाना॑ । प वां गिरः श॒स्यमा॒ना अवन्तु॑ प स्तामा॒सा
गीय॒माना॒सा अ॒कः ॥ २ ॥

2. *Yā viśvāsām janitārā matīnāmindrāviṣṇū kalaśā somadhānā. Pra vām girah śasyamānā avantu pra stomāso gīyamānāso arkaiḥ.*

Indra and Vishnu, you are creators and producers of all things of the world. You are inspirers of the mind and intelligence of all people. You are the treasure caskets of wealth, honour and joyous excellence of the world. May our voices of invocation and invitation and our songs of adoration full of appreciation, praise and homage reach you with our reverence and holy presentations.

इन्द्रा॒विष्णू म॒दप॒ती म॒दाना॒मा सामं॑ यातं द॒र्विणा॒ दधा॒ना ।
सं वाम॑ञ्जन्त्व॒क्तुभि॑मती॒नां सं स्तामा॒सः श॒स्यमा॒नास
उ॒क्थः ॥ ३ ॥

3. *Indrāviṣṇū madapatī madānāmā somam yātaṁ draviṇo dadhānā. Saṁ vāmañjantvaktubhir-matīnām saṁ stomāsaḥ śasyamānāsa ukthaiḥ.*

Indra and Vishnu, ruler of power and sustainer of life, you are creators and protectors of the joy of life. Come and join the joyous celebrants over a drink of life's soma of excellence and ecstasy, and bring the wealth and honour of human values for us. And may the songs of our leading intelligent people full of homage and service exalt you by day and by night with

a chant of Vedic mantras.

आ वामश्वासा अभिमातिषाह इन्द्राविष्णू सधमाद' वहन्तु ।
जुषथां विश्वा हवना मतीनामुप बर्ह्याणि शृणुतं गिर'
म ॥ ४ ॥

4. *Ā vāmaśvāso abhimātiṣāha indrāviṣṇū sadhamādo vahantu. Juṣethām viśvā havanā matīnāmup brahmāṇi śṛṇutaṁ giro me.*

Indra and Vishnu, leaders of the world vibrant as wind and brilliant as light of the sun, may the greatest and fastest challengers of want and enmity escort you to the joyous fellowship of the world. There share the offers, invitations and common wealths of the peoples of the world, and then listen to my voices of exhortation too.

इन्द्राविष्णू तत्पनयाय्यं वां सामस्य मद उरु चक्रमाथ ।
अकृणुतमन्तरिं ऽ वरीया पथतं जीवस ना रजांसि ॥ ५ ॥

5. *Indrāviṣṇū tat panayāyyaṁ vāṁ somasya mada uru cakramāthe. Akṛṇutam-antarikṣaṁ varīyo-prathataṁ jīvase nō rajāṁsi.*

Indra and Vishnu, lord omnipotent and lord omnipresent of generosity, admirable is that act of yours by which, in the ecstasy of creation, you conceive, create and expand the excellent middle region of the universe between heaven and earth, and then for the sustenance of our life you create and expand other regions of earth and space.

इन्द्राविष्णू हविषा वावृधाना गाङ्गाना नमसा रातहव्या ।
घृतासुती दविणं धत्तमस्म समुदः स्थः कलशः साम-
धानः ॥ ६ ॥

6. *Indrāviṣṇū haviṣā vāvṛdhānā'grādvānā namasā rātahavyā. Ghṛtāsutī draviṇam dhattamasme samudraḥ sthaḥ kalaśaḥ somadhānaḥ.*

Indra and Vishnu, you are exalted by the oblations of sacrificial havi and thereby you exalt all others. First receivers and consumers of food and homage, you give back every thing finer in return for others. O lords, receiving oblations of ghrta and blessing others with the best of things, bear and bring the wealth and honour of life for us. Be like the sea full of jewels, be like a cask of soma and the ecstasy of life.

इन्द्राविष्णू पिबन्तं मध्व' अस्य सामस्य दस्त्रा जठरं पृणथाम ।
आ वामन्धांसि मदिराण्यग्मं तुप ब्रह्माणि शृणुतं हव
म ॥ ७ ॥

7. *Indrāviṣṇū pibataṁ madhvo asya somasya dasrā jatharaṁ pṛṇethām. Ā vāmandhāmsi madirāṇya-gmannupa brahmāṇi śṛṇutaṁ havaṁ me.*

Indra and Vishnu, destroyers of want and suffering, drink of the honey sweets of this soma and quench the hunger and thirst of body, mind and soul. Both of you together, receive the exhilarating food and drinks of life, acknowledge our offers of homage, and listen to my voice of invocation and celebration.

उभा जिग्यथुन परा जयथ न परा जिग्य कतरश्चनन' ।
इन्द्रश्च विष्णु यदर्पस्पृधथां त्रधा सहस्रं वि तदरय-
थाम ॥ ८ ॥

8. *Ubhā jigyathurna parā jayethe na parā jigye kataraścanainoḥ. Indraśca viṣṇo yadapas-prdhethām tredhā sahasraṁ vi tadairayethām.*

Both Indra and Vishnu are ever victorious. They are never defeated. Neither of them is ever vanquished or deprived. Indra and Vishnu, when you act together and contend with others, you stabilise your thousand forces, threefold raise their power and potency, and reduce the adversary to the lowest degree of efficiency.

Mandala 6/Sukta 70

Dyava - prthivi Devata, Bharadvaja Barhaspatya Rshi

घृतवती भुवनानामभिश्रियावी पृथ्वी मधुदुग्धं सुपशसा ।
द्यावापृथिवी वरुणस्य धमणा विष्कभित अजर भूरि-
रतसा ॥ १ ॥

1. *Ghṛtavatī bhuvanānāmabhiśriyavī prthvī madhudughe supeśasā. Dyāvāprthivī varuṇasya dharmanā viṣkabhite ajare bhūriretasā.*

Radiant and fertile, beauties of the worlds, vast and abundant, extensive, replete with honey sweets, the sun and the earth are sustained by the laws of nature with the immanent will of Varuna, centre-hold of the universe. Undecaying they are, immensely creative and exuberant with the waters of life, beautiful, blissful.

असञ्चन्ती भूरिधार् पयस्वती घृतं दुहात सुकृत शुचिवत् ।
राजन्ती अस्य भुवनस्य रादसी अस्म रतः सिञ्चतं
यन्मनुहितम् ॥ २ ॥

2. *Asaścantī bhūridhāre payasvatī ghṛtaṁ duhāte sukr̥te śucivrate. Rājanī asya bhuvanasya rodasī asme retah siñcataṁ yanmanurhitam.*

Both separate yet releasing together abundant streams of liquid vitality, they are holy in action and

pure of purpose and discipline of the divine law, and they give us ceaseless showers of milk and water. Shining over and illuminating this world, O sun and earth, let streams of vitality, virility and fertility flow down to us for the good of humanity.

या वामृजव॒ कर्मणाय॑ रादसी॒ मता॑ द्ददा॒श धिषण॑ स साधति ।
प प्रजाभि॑जायत॒ धम॑ण॒स्पति॑ युवाः सि॒क्ता विषु॑रूपाणि
सर्व॑ता ॥ ३ ॥

3. *Yo vāmṛjave kramaṇāya rodasī marto dadāśa dhiṣaṇe sa sādhati. Pra prajābhirjāyate dharmaṇaspari yuvoh siktā viṣurūpāṇi savratā.*

O heaven and earth, sustainers of life and illuminators of mind and intelligence, whoever the mortal that dedicates himself to you and abides by the laws you manifest for the sake of simple, straight guidance in the natural course of his life, wins success and honour and advances in life with his progeny higher and higher in the observance of Dharma, since it is from you that the diverse forms of life proceed alongwith the laws and manners of their species.

घृत॑न॒ द्यावा॑पृथि॒वी अ॒भीवृ॑त॒ घृत॑श्रिया॒ घृत॑पृचा॒ घृता॑वृधा ।
उ॒वी पृथ्वी॑ ह॒तृवू॑य॒ पुरा॑हि॒त त इ॒द्विषा॑ इळत॒ सुम्न॑मिष्टय ॥ ४ ॥

4. *Ghṛtena dyāvāpṛthivī abhīvr̥te ghṛtaśriyā ghṛtapṛcā ghṛtāvṛdhā. Urvī pṛthvī hotṛvūrye purohite te id viprā ṛlate sumnamiṣṭaye.*

Heaven and earth are surrounded by cosmic waters, they are brilliant in beauty by waters, they are joined and grow in and by waters. O vast earth and heaven, wise sages serve and pray to you for the

fulfilment of their desire and attainment of happiness, you being foremost in their selection of the highpriest who would lead them to honour and success.

मधुं न॒ द्यावा॑पृथि॒वी मि॑मि॒ तां मधु॑श्चुता॒ मधु॑दु॒घ मधु॑वत ।
दधा॑न॒ य॒ज्ञं द॒र्विणं॑ च॒ द॒वता॑ म॒हि श्रवा॑ वा॒जम॒स्म सु॒वी-
य॑म ॥ ५ ॥

5. *Madhū no dyāvāpr̥thivī mimikṣatām madhuś-cutā madhudughe madhuvrate. Dadhāne yajñam draviṇam ca devatā mahi śravo vājamasme suvīryam.*

May heaven and earth create and provide for us the honey sweets of life. They shower the sweets of honey and honeyed pleasures of life and they are dedicated to the holy laws and purposes of nature for us. Divine they are, great and generous, they conduct nature's yajnic cycle of life, they hold the treasures of the world for us, wealth and honour, knowledge and progress, and the virility and fertility of life's continuity for us.

ऊ॒र्जं॑ न॒ द्याश्च॑ पृथि॒वी च॑ पि॒न्वतां॑ पि॒ता मा॒ता वि॒श्ववि॒दा
सु॒दंस॑सा । सु॒र॒रा॒ण रा॒दसी॑ वि॒श्वश॑म्भुवा॒ स॒निं वा॒जं र॒यि-
म॒स्म स॑मि॒न्वता॑म ॥ ६ ॥

6. *Ūrjam no dyauśca pr̥thivī ca pinvatām pitā mātā viśvavidā sudamsasā. Samrarāṇe rodasī viśvaśambhuvā sanim vājam rayimasme saminvatām.*

Let the light of heaven and fertility of the earth, divine source givers of all achievement and performance of good works like father and mother, create, radiate and increase food and energy, knowledge and science.

May they, abundant earth and heaven together, brilliant and joyous givers of comfort and happiness, both sources of bliss, bring us wealth and honour and fulfilment in togetherness.

Mandala 6/Sukta 71

Savita Devata, Bharadvaja Barhaspatya Rshi

उदु ष्य दवः सविता हिर्ण्यया ब्राहू अयंस्तु सर्वनाय सुकतुः ।
घृतनं पाणी अभि पुष्णुत मखा युवा सुद ॥ रजसा
विधमणि ॥ १ ॥

1. *Udu śya devaḥ savitā hirṇyayā bāhū ayaṁsta savanāya sukratuḥ. Ghr̥tena pāṇī abhi pruṣṇute makho yuvā sudakṣo rajaso vidharmaṇi.*

That refulgent and generous Savita, creator, generator and inspirer, ruler of the world, lord of holy action may, we pray, raise his golden hands and bless us with will and wisdom to perform creative and productive actions for common good. With showers of waters and grace, the lord of generous and adorable hands blesses the world regions and their people, as he is holy, creative, youthful, generous and perfect in various specific fields of action.

दवस्य वयं सवितुः सर्वाणि श्रेष्ठं स्याम वसुनश्च दानं ।
या विश्वस्य द्विपदा यश्चतुष्पदा निवर्शनं पसव चासि
भूर्मनः ॥ २ ॥

2. *Devasya vyaṁ savituḥ savīmani śreṣṭhe syāma vasunaśca dāvane. Yo viśvasya dvipado yaśca-tuṣpado niveśane prasave cāsi bhūmanaḥ.*

Let us be established with dedication in the

highest generosity, prosperity and abundance of the refulgent and gracious lord Savita's dynamic creation. You, O lord, are absolute and omnipresent in the creation, generation, evolution and sustained development of the multitude of humans and animals of the wide world of peace and settlement for all.

अदब्धभिः सवितः पायुभिष्ट्वं शिवभिर्द्य परि पाहि ना
गयम् । हिरण्यजिह्वः सुविताय नव्यस र ॥ मार्किना अघशंस
इशत ॥ ३ ॥

3. *Adabdhebhiḥ savitaḥ pāyubhiṣṭvaṁ śivebhi-
radya pari pāhi no gayam. Hiranyajihvaḥ
suvitāya navyase rakṣā mākirno aghaśaṁsa īśata.*

Savita, ruling lord of inspiration, protect and promote our home, our people and our wealth and honour by benevolent and inviolable modes of defence, peace and development. O lord of golden word and voice, bless us with the latest forms of protection, progress and well being. Let no thief or sinner dare rule or boss over us.

उदु ष्य दवः सविता दमूना हिरण्यपाणिः पतिदाषमस्थान ।
अय हनुयजता मन्दजिह्व आ दाशुष सुवति भूरि वामम ॥ ४ ॥

4. *Udu śya devaḥ savitā damūnā hiranyapāṇiḥ
pratidoṣamasthāt. Ayohanuryajato madrajihva
ā dāśuṣe suvati bhūri vāmam.*

That brilliant and generous lord Savita of yajnic action, inspiration and advancement, golden generous of hands and honeyed sweet of animating voice, wearing a steel helmet, rises like the sun every day after night and abides by us, and blesses the generous giver and

yajaka with abundant wealth, honour and graces of life. A friend and protector of the home and family, no one dare oppress, suppress or terrorize him.

उदू अयाँ उपवक्तव बहू हिरण्यया सविता सुपतीका ।

दिवा राहांस्यरुहत्पृथिव्या अरीरमत्यतयत्कच्चिदभ्वम ॥ ५ ॥

5. *Udū ayāñ upavakteva bāhū hiraṇyayā savitā supratīkā. Divo rohāṁsyaruhat pṛthivyā arīramat patayat kaccidabhvam.*

Savita, refulgent illuminator and ruler of the world, glorious in form, raises his golden gracious arms like a rousing orator, ascends the heights of heaven, and sets in motion, conducts, directs and enjoys the great systemic business of the earth over day and night.

वाममद्य सवितवाममु श्वा दिवदिव वाममस्मभ्यं सावीः ।

वामस्य हि तयस्य दव भूरया धिया वामभाजः स्याम ॥ ६ ॥

6. *Vāmamadya savitar-vāmamu śvo divedive vāmamasmabhyāṁ sāvīḥ. Vāmasya hi kṣayasya deva bhūrerayā dhiyā vāmabhājaḥ syāma.*

O Savita, lord of illumination and inspiration, great creator and ruler of the world, create the best and most beautiful, the most satisfying and blissful, intentions, actions and results today and tomorrow in endless succession. O lord generous and refulgent, bless us with bright intelligence and spirit of holy action so that by virtue of that intelligence and action we may abide in and enjoy the peace and well-being of a home of great comfort, peace and grace divine.

Mandala 6/Sukta 72***Indra - Soma Devate, Bharadvaja Barhaspatya Rshi***

इन्दासामा महि तद्वां महित्वं युवं महानि पथमानि चकथुः ।
युवं सूर्यं विविदथुयुवं स्वर्विश्वा तमांस्यहतं निदश्च ॥ १ ॥

1. *Indrāsomā mahi tad vām mahitvaṁ yuvaṁ mahāni prathamāni cakrathuḥ. Yuvaṁ sūryaṁ vividathur-yuvaṁ svarviśvā tamāmsyahataṁ nidaśca.*

Indra, lord of cosmic energy, and Soma, spirit of cosmic vitality, the greatness of your lustrous grandeur is this that you have done the first elemental grand acts of creation: you fashion forth the sun, you create the regions of light and the peace and paradisaal bliss of existence, you dispel the darkness and ignorance of life, and you ward off the malice and negativities of the earthly community.

इन्दासामा वासयथा उषासमुत्सूर्यं नयथा ज्यातिषा सह ।
उप द्यां स्कम्भथुः स्कम्भननापथतं पृथिवीं मातरं वि ॥ २ ॥

2. *Indrāsomā vāsayatha uṣāsamut sūryaṁ nayatho jyotiṣā saha. Upa dyāṁ skambhathuḥ skambha-nenāprathataṁ pṛthivīm mātaraṁ vi.*

Lords of cosmic energy and universal bliss of life, you light up the dawns and lead the sun on course with its light. By the balance of forces you hold up and sustain the regions of light, and you unfold and sustain the earth in her motherly expense and variety of life.

इन्दासामावहिमपः परिष्ठां हृथा वृत्रमनु वां द्यारमन्यत ।
पाणींस्वरयतं नदीनामा समुदाणि पपथुः पुरुणि ॥ ३ ॥

3. *Indrāsomāvahimapah pariṣṭhām hatho vrtram-
anu vām dyauramanyata. Prārṇām-syairayataṁ
nadīnāmā samudrāṇi paprathuḥ purūṇi.*

Lords of cosmic lightning energy and vibrating winds, you break the dark clouds of vapour up on the high skies and release the closed up waters, and as the skies are clear, the heavens acknowledge your grandeur with cheer and thankfulness. You set the floods of rivers aflow and fill the wide expanses of boundless seas in abundance.

इन्द्रासामा पक्वमामास्वन्तनि गवामिद्धथुव णासु ।

जग्ृभथुरनपिन्द्रमासु रुशच्चित्रासु जगतीष्वन्तः ॥ ४ ॥

4. *Indrāsomā pakvamā-māsvantarni gavāmid
dadhathur-vakṣaṇāsu. Jaghṛbhathur-anapina-
ddhamāsu ruṣaccitrāsu jagatīṣvantah.*

Lords of sun light and vital energy, you infuse the unripe forms of vegetation with ripe herbal juice, the udders of cows with delicious milk, the flowing streams with energising waters, and you concentrate the unbound energy of sun rays and put this shining vitality into these various and wonderful forms of existence.

इन्द्रासामा युवमङ्ग तरुत्रमपत्यसाचं श्रुत्यं रराथ ।

युवं शुष्मं नर्यं चषणिभ्यः सं विव्यथुः पृतनाषाहमुगा ॥ ५ ॥

5. *Indrāsomā yuvamaṅga tarutramapatyasācam
śrutyaṁ rarāthe. Yuvaṁ śuṣmaṁ naryaṁ
carṣaṇibhyaḥ saṁ vivyathuḥ pṛtanāśāhamugrā.*

Indra and Soma, lords of energy and life's vitality, both dear as breath of life and bright as sun and moon, give us the light of knowledge worthy of

remembrance that may save us from want and suffering across the present and future generations of our children. Interweave for all people strength and power worthy of leading heroes with which we may face and win all our battles of life against the adversaries of life and human society.

Mandala 6/Sukta 73

Brhaspati Devata, Bharadvaja Barhaspatya Rshi

या अ॒दि॒भित्प॑थम॒जा ऋ॒तावा॑ बृ॒हस्पति॑राङ्गि॒र॒सा ह॒विष्मान् ।
द्वि॒बह॑ज्मा पा॒घम॑स॒त्पिता न॒ आ रा॒दसी॑ वृ॒षभा र॑र॒वीति ॥ १ ॥

1. *Yo adribhit-prathamajā ṛtāvā bṛhaspatir-āṅgirasō haviṣmān. Dvibarhajmā prāghar-masat-pitā na ā rodasī vṛṣabho roravīti.*

Breaking the clouds and shattering mountains, first self-manifested among things born, the very embodiment of universal law and the truth of existence, Brhaspati, lord creator, ruler, protector and promoter of the expansive universe is the very essence of the life and breath of existence who wields and governs all matters and materials of the world. Lord and master of the earth by virtue of knowledge and power of action, illustrious with the light and fire of life, he is our father generator who, like the mighty thunder, proclaims his power and presence across heaven and earth.

जना॑य चि॒द्य इ॒वत॑ उ ला॒कं बृ॒हस्पति॑दव॒हूता च॒कार॑ ।
घ्नन्वृ॒त्राणि॑ वि पु॒र॑ दद॒रीति॑ जय॒ञ्छत्रै॑र॒मित्रा॑न्पृ॒त्सु सा॒हन ॥ २ ॥

2. *Janāya cidya īvata u lokam bṛhaspatir-devahūtau cakāra. Ghnan-vṛtrāṇi vi puro dardarīti jayañ-chatrūñramitrānpṛtsu sāhan.*

Brhaspati, lord ruler of all, is he who, for the people in need, creates and gives a world of beauty and plenty when they approach him in the mood and spirit of supplication and prayer. When people invoke the divine lord, he breaks the thickest clouds of darkness and suffering, shatters the strongholds of exploitation and slavery, and challenges and wins over enemies and adversaries standing up in arms against humanity.

बृहस्पतिः समजयद्वसूनि महा व्रजान गामता दव एषः ।

अपः सिषासन्त्स्वर्पतीता बृहस्पतिहन्त्यमित्रमकः ॥ ३ ॥

3. *Bṛhaspatiḥ samajayad-vasūni maho vrajān gomato deva eṣaḥ. Apaḥ siṣāsant-svar-apratīto bṛhaspatir-hantya mitram-arkaiḥ.*

This divine and illustrious lord of the universe, Brhaspati, overcomes the enemies, wins wealth and happiness, and reveals mighty treasures of lands and light of knowledge. Ruling over the dynamics of waters, energies and the karmic flow of nature's law and light of heaven and bliss of life, himself unseen and undefeated, Brhaspati destroys all unfriendly forces confronting humanity by the strikes of his thunderbolt of justice and punishment by law.

Mandala 6/Sukta 74

Soma - Rudra Devate, Bharadvaja Barhaspatya Rshi

सामारुदा धारयथामसुर्यं प वामिष्टया रमश्नुवन्तु ।

दमदम सप्त रत्ना दधाना शं न भूतं द्विपद् शं चतुष्पद ॥ १ ॥

1. *Somārudrā dhārayethām-asuryam pra vāmi-ṣṭayo'ram-aśnuvantu. Damedame sapta ratnā dadhānā śam no bhūtaṁ dvipade śam catuṣpade.*

O Soma and Rudra, lords of health and well being and of the health and vitality of life, ruler of the land and powers of health services, you maintain the balance of nature and environment and the health and vitality of the community so that the desired results of social welfare be achieved to your satisfaction. Bearing seven-fold jewels of health and prosperity, bless the inmates of every home so that our people may be happy and healthy in peace and joy, and our bipeds and quadrupeds too may be healthy and happy.

सामारुद्रा वि वृहत्तं विषूचीममीवा या ना गयमाविवश ।
आर बाधथां निर्रुतिं पराचरस्म भदा साश्रवसानि
सन्तु ॥ २ ॥

2. *Somārudrā vi vṛhataṁ viṣūcīm-amīvā yā no gayam-āviveśa. Āre bādhethāṁ nirṛtiṁ parācair-
asme bhadraṁ sauśravasāni santu.*

O Soma and Rudra, lords of peace and vitality, uproot sickness, ill health, disease and epidemics such as cholera and others which spread to our homes and affect our children and institutions. Ward off want and adversity and keep it far away so that they never recur and we enjoy good health, well being and abounding graces.

सामारुद्रा युवमतान्यस्म विश्वा तनूषु भषजानि धत्तम ।
अव स्यतं मुञ्चतं य ऽ अस्ति तनूषु बद्धं कृतमन'
अस्मत ॥ ३ ॥

3. *Somārudrā yuvametānyasme viśvā tanūṣu bheṣajāni dhattam. Ava syataṁ muñcataṁ yanno
asti tanūṣu baddhaṁ kṛtamenno asmat.*

Soma and Rudra, lord of health and vitality, ruler and physician, bear and bring all those herbs and medicaments for our body's health and mental and spiritual strength by which you may throw off and eliminate from us whatever pollutes our body system and whatever sin or trespass or indiscretion has been committed by us.

तिग्मायुधा तिग्महृती सुशवा सामारुदाविह सु मृळतं नः ।

प न' मुञ्चतं वरुणस्य पाशाद्वापायतं नः सुमनस्यमाना ॥ ४ ॥

4. *Tigmāyudhau tigmahetī suṣevau somārudrāv-ihā su mṛṣataṁ naḥ. Pra no muñcataṁ varuṇa-sya pāśād gopāyataṁ naḥ sumanasyamānā.*

Soma and Rudra, lords of health and total well being, bearing weapons of blazing efficacy and shattering blows of thundering strength, givers of peace and joy, bless us with health of body, mind and soul and lasting well being. Release us from the snares of Varuna, bondage of sin and disease by the laws of nature. Happy, kind and gracious, protect and promote us in life against sin, disease and indiscretion.

Mandala 6/Sukta 75

Varma, Dhanu, Jya, Artni, Ishudhi, Sarathi, Rashmayah, Ashvah, Ratha, Rathagopa, Ishavah, Pratoda, Hastaghna, Sangramashishah (yuddhabhumi-Brahmanaspati-Aditi, Kavacha Soma-Varuna, Deva-Brahma) Devatah, Payu Bharadvaja Rshi

जीमूतस्यव भवति पतीकं यद्वमी याति समदामुपस्थ ।

अनाविद्धया तन्वा जय त्वं स त्वा वमणा महिमा
पिपतु ॥ १ ॥

1. *Jimūtasyeva bhavati pratīkaṃ yad varmī yāti samadām-upasthe. Anāviddhayā tanvā jaya tvam sa tvā varmaṇo mahimā pipartu.*

When a warrior in armour advances to the battle front of war he looks like a mighty rain cloud. Go forward with your body unhurt, win the battle, and may the grandeur of your armour protect and defend you in war and peace.

धन्व॑ना गा धन्व॑नाजिं ज॒यम॒ धन्व॑ना ती॒वाः सु॒मद॑ जयम ।
धनुः॑ शत्र॑रपका॒मं कृ॑णाति॒ धन्व॑ना स॒र्वाः प॒दिश॑
जयम ॥ २ ॥

2. *Dhanvanā gā dhanvanājim jayema dhanvanā tivrāḥ samado jayema. Dhanuḥ śatorapakā-maṃ kṛṇoti dhanvanā sarvāḥ pradiśo jayema.*

Let us preserve and win lands and cows by the bow and reach our targets by the bow. Let us fight out the fiery passions by the bow and arrow of concentrated meditation. The bow and arrow thwarts the evil designs of enemy forces within and without both. Let us advance in all directions by the bow.

व॒ यन्ती॒वदा ग॑नीगन्ति॒ कर्ण॑ पि॒यं स॒खायं॑ परि॒ष्वजा॒ना ।
या॒र्षव॑ शि॒ङ्ग वित॑ताधि॒ धन्व॑ञ्ज्या इ॒यं स॒मं न पा॑रयन्ती ॥ ३ ॥

3. *Vakṣyantīvedā ganīganti karṇaṃ priyaṃ sakhāyaṃ pariśasvajānā. Yoṣeva śinkte vitatādhi dhanvañ-jyā iyaṃ samane pārayantī.*

Like a maiden embracing her dear lover and whispering into his ear as if saying something sweet, this string of the bow, its ends like loving hands clasping the ends of the bow, is stretched to the archer's ear, rings

and seems to say: Shoot, advance and make way through the opposite ranks.

त आचरन्ती समनव याषा मातव पुत्रं बिभृतामुपस्थ । अप
शत्रून्विध्यतां संविदान आत्नी' इम विष्फुरन्ती' अमि-
त्रान ॥ ४ ॥

4. *Te ācarantī samaneva yoṣā māteva putraṁ bibhṛ-
tāmupasthe. Apa śatrūn vidhyatāṁ saṁvidāne
ārtnī ime viṣphurantī amitrān.*

Just as a young mother holds the baby in her lap with both hands, so may the two ends of the bow operative together in balance hold the string at both ends and shoot the arrow upon the enemies and thus scatter the unfriendly forces out of gear.

बह्वीनां पिता बहुरस्य पुत्रश्चिश्चा कृणाति समनावगत्य ।
इषुधिः सङ्गाः पृतनाश्च सर्वाः पृष्ठ निनद्धा जयति
पसूतः ॥ ५ ॥

5. *Bahvīnāṁ pitā bahurasya putraściścā kṛṇoti
samanāvagatya. Iṣudhiḥ saṅkāḥ pṛtanaśca sarvāḥ
prṣṭhe ninaddho jayati prasūtaḥ.*

Like a guardian having many children under his care, the quiver borne on the warrior's back holds many arrows and rattles as the warrior enters upon the battle. The warrior with the bow and arrows in the quiver emerging on the battle field scatters all the enemy forces and wins all the battles of life.

रथ तिष्ठत्यति वाजिनः पुरा यत्रयत्र कामयत सुषार्थिः ।
अभीशूनां महिमानं पनायत मनः पश्चादनु यच्छन्ति
रश्मयः ॥ ६ ॥

6. *Rathe tiṣṭhan nayati vājinaḥ puro yatrayatra kāmāyate suṣārathiḥ. Abhīśūnām mahimānam panāyata manah paścādanu yacchanti raśmayah.*

An expert driver on the steer of the chariot directs and leads the horses forward wherever he wants. Know this and admire the great importance of the bridle strings. As the driver controls the horses so does the mind control the senses. Control the strings of the mind and the senses would follow in your conduct of the chariot of life.

तीवान्घाषान्कृण्वत् वृषपाण्या श्वा रथभिः सह वाज-
यन्तः । अवकामन्तः पपदरुमित्रान् िणान्ति शत्रून् रनपव्य-
यन्तः ॥ ७ ॥

7. *Tivrān ghoṣān kṛṇvate vṛṣapāṇayo 'śvā rathebhīḥ saha vājayantah. Avakrāmantaḥ prapadair-amitrān kṣiṇanti śatrūñr-anapav-yayantah.*

Rushing on with the chariots, the warriors of mighty arm and war horses roar with awful war cries and, crushing the unfriendly forces with their advances without ever retreating, they eliminate the enemies.

रथवाहनं हविरस्य नाम यत्रायुधं निहितमस्य वम ।
तत्रा रथमुप शग्मं सदम विश्वाहा वयं सुमनस्यमानाः ॥ ८ ॥

8. *Rathavāhanaṁ havirasya nāma yatrāyudham nihitamasya varma. Tatrā rathamupa śagman sadema viśvāhā vayanṁ sumanasyamānāḥ.*

Where the chariot war materials of this warrior are collected and deposited, and where his arms and armour which routed the enemy are secured and guarded, there let us find our chariot of peace and well

being for all time, planning and designing as we are always for the peace and joy of the mind.

स्वा॒दु॒षंस॒दः पि॒तर॑ व॒या॒धाः कृ॑च्छ॒श्रितः॒ शक्ती॑वन्ता
ग॒भी॒राः । चि॒त्रस॑ना॒ इषु॑ब॒ला अ॒मृ॒धाः स॒तावी॑रा उ॒रव॑
वा॒तसा॑हाः ॥ ९ ॥

9. *Svaduṣaṁsadaḥ pitaro vayodhāḥ kṛcchreṣritaḥ śaktīvanto gabhīrāḥ. Citrasenā iṣubalā amṛdhrāḥ satovīrā uravo vṛatasāhāḥ.*

Those who abide in the home or sit in the assembly with peace and joy at heart, who are senior parental people, advanced and experienced in age, observing Dharma without fluctuating from peace and rectitude even in crises, commanding strength and depth of wisdom, leading wonderful armies, having full forces of arms and armaments but never violent and destructive, brave heroes of truth and honesty, many, mighty and magnanimous, observers of self-chosen discipline and law of conduct, let such be our friends, ideals and leader guardians for a life of peace and happiness.

बा॒ह्य॒णासः॑ पि॒तरः॑ सा॒म्यासः॑ शि॒व न॒ द्यावा॑पृथि॒वी
अ॒न॒हसा॑ । पू॒षा नः॑ पा॒तु दु॒रि॒तादृ॑तावृ॒धा र ॥ मा॒कि॒ना
अ॒घ॒शंस॑ इ॒शत॑ ॥ १० ॥

10. *Brāhmaṇāsaḥ pitaraḥ somyāsaḥ śive no dyāvā-prthivī anehasā. Pūṣa naḥ pātu duriṭād-rtāvṛdho rakṣā mākirno aghaśaṁsa īśata.*

Sagely scholars, parental seniors, men of peace and good will, holy and blissful sun and earth which hurt no one, protective and promotive powers of nature

and humanity, all observers and protectors of truth and law, may, we pray, protect us from sin and evil and defend us against violence. May no evil and violent power, no thief, rule over us.

सु॒पर्ण॑ व॒स्त मृ॒गा अ॒स्या दन्ता॑ गा॒भिः संन॑द्धा पतति प॒सूता॑ ।
यत्रा॑ नरः॒ सं च॒ वि च॒ दव॑न्ति तत्रा॒स्मभ्य॑मिष॒वः शम॑
यंसन ॥ ११ ॥

11. *Suparṇaṁ vaste mṛgo asyā danto gobhiḥ sannaddhā patati prasūtā. Yatrā naraḥ saṁ ca vi ca dravanti tatrāsmabhyam-iṣavaḥ śarma yamsan.*

The sun wears the beauty of a divine bird and flies. The earth, its mountain tops illuminated by sun rays, moves on, urged and energised by the sun. On this earth where men run around together yet scattered, may the arrows of defence and protection and the light of the sun provide us a home of peace and stability.

ऋ॒जी॒त॒ परि॑ वृ॒ङ्धि॒ ना श्मा॑ भवतु नस्त॒नूः ।
सामा॑ अधि॒ बवी॑तु ना दि॒तिः शम॑ यच्छतु ॥ १२ ॥

12. *Ṛjīte pari vṛṇdhi no'śmā bhavatu nantanūḥ. Somo adhi bravītu no'ditiḥ śarma yacchatu.*

O ruler, let natural honesty and rectitude protect and promote us. Let our bodies be adamant strong. Let soma, nectar juice of herbs, inspire us with its message of good health and rejuvenation. Let mother earth bless us with peace and comfort in a happy home.

आ ज॑ङ्घन्ति सान्व॑षां ज॒घनाँ॑ उप॒ जिघ्र॑त ।
अश्वा॑जनि॒ पच॑त॒सा श्वा॑न्त॒सम॑त्सु॒ चाद॑य ॥ १३ ॥

13. *Ā jaṅghanti sānveṣāṁ jaghanāñ upa jighnate.
Aśvājani pracetaso'śvānt-samatsu codaya.*

O inspirer of the brave like a goad, inspire the wise and brave warriors of the earth who break down the forces of these enemies of humanity and strike down the saboteurs and terrorists in the battles of life.

अ॒हि॒रि॒व भ॒ागः प॒र्य॑ति ब॒हुं ज्या॑या ह॒तिं प॒रि॒बा॒ध॒मा॒नः ।
ह॒स्त॒घ्ना वि॒श्वो व॒यु॒ना॒नि वि॒द्वान्पु॒मा॒न्पु॒मांसं॑ प॒रि॑ पा॒तु
वि॒श्वतः॑ ॥ १४ ॥

14. *Ahiriva bhogaiḥ paryeti bāhum jyāyā hetim
paribādhamānaḥ. Hastaghno viśvā vayunāni
vidvān pumān pumānsaṁ pari pātu viśvataḥ.*

Wrapped round the arm of a warring man of action like the coils of a snake, like an arm guard protecting the shooting arm against the strike back of the bow string after the shot of an arrow, or against the recoil of a gun, the man of knowledge well versed in all the ways of life and the world should protect the man of bold action all round.

आ॒ला॒क्ता या रु॒रु॒शी॒र्ष॒य॒था य॒स्या अ॒या मु॒ख॒म ।
इ॒दं प॒ज॒न्य॒र॒तस॒ इ॒ष्व द॒व्य बृ॒ह त॒मः ॥ १५ ॥

15. *Ālāktā yā ruruśīrṣnyatho yasyā ayo mukham.
Idaṁ parjanya retasa iṣvai devyai bṛhannamaḥ.*

Poison-tempered with head like a doe's and a mouth of steel, generous and abundant like a rain cloud is the brave ruling queen of arrows. For the lady of divine velocity, unbounded praise and homage of a thousand salutations!

अवसृष्टा परा पत शरव्य ब्रह्मसंशित । गच्छामित्रान्प पद्यस्व
मामीषां कं चनाच्छिषः ॥ १६ ॥

16. *Avasṛṣṭā parā pata śaravye brahmasaṁśite.
Gacchāmitrān pra padyasva māmīṣāṁ kaṁ
canocchiṣaḥ.*

O sharpest and fastest of missiles, tempered and tested by the best of defence scientists, shot and released, fly far, reach the target and fall upon the enemies. Spare none of them whatsoever even at the farthest distance.

यत्र बाणाः संपतन्ति कुमारा विशिखाइव । तत्रा ना ब्रह्मण-
स्पतिरदितिः शम' यच्छतु विश्वाहा शम' यच्छतु ॥ १७ ॥

17. *Yatra bāṇāḥ saṁpatanti kumārā viśikhā iva.
Tatrā no brahmaṇaspatir-aditiḥ śarma yacchatu
viśvāhā śarma yacchatu.*

O ruler, where the young soldiers with shorn hair fall upon the enemy and showers of missiles rain down upon the targets, there let the controller of nation's wealth provide us total security and let the mother earth provide us a safe and comfortable shelter, a shelter of all round security.

ममाणि त वम'णा छदयामि सामस्त्वा राजामृतनानु वस्ताम ।
उरावरीया वरुणस्त कृणातु जयन्तं त्वानु द्वा मदन्तु ॥ १८ ॥

18. *Marmāṇi te varmaṇā chādayāmi somastvā
rājāmṛtenānu vastām. Urorvarīyo varuṇaste
kṛṇotu jayantaṁ tvānu devā madantu.*

O warrior of the bow, I cover the vital limbs of your body with armour for protection. Let the ruler Soma, immortal spirit of life's vitality, give you close

cover against death and mortality. Let the wise and judicious commander of the forces provide you the best and most abundant food and maintenance, and let the excellencies of the nation rejoice with you when you win the battle.

या नः स्वा अर॑णा॒ यश्च॒ निष्ट्या॒ जिघांस॑ति ।

द॒वास्तं॑ स॒र्व॑ धू॒वन्तु॑ ब॒ह्व॒ वम॑ म॒मान्तर॑म ॥ १९ ॥

19. *Yo naḥ svo araṇo yaśca niṣṭyo jighāṁsati. Devā-staṁ sarve dhūrvantu brahma varma mamāntaram.*

Any one, whether our own or a stranger far away non-fighting, or far off and low, that hurts and violates us deserves that the best and enlightened of the nation punish him to nullity. For me, the Lord Almighty and the divine knowledge and awareness within me is my best armour for protection.

॥ इति षष्ठं मण्डलम् ॥

॥ AUM ॥

RIGVEDA

ऋग्वेदः

Vol. III

**(With Original Sanskrit Text, Transliteration &
Lucid English Translation in the Aarsh Tradition
of Maharshi Yaska and Swami Dayananda)**

English translation by

Dr. Tulsi Ram M.A., Ph.D. (London, U.K.)
(Professor, Administrator, Researcher and Writer)

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Paropakarini Sabha, Ajmer

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DIACRITICAL MARKS OF TRANSLITERATION

Vowels

अ	a	आ	ā	इ	i	ई	ī
उ	u	ऊ	ū	ऋ	ṛ	ॠ	ṝ
लृ	lṛ	लृ	ṝ				
ए	e	ऐ	ai	अ	o	अ	au
अनुस्वार (')				m	विसर्ग (:)		
				(̣)	ñ		

Consonants

Guttural

क	k	ख	kh	ग	g	घ	gh	ङ	ṅ
---	---	---	----	---	---	---	----	---	---

Palatal

च	c	छ	ch	ज	j	झ	jh	ञ	ñ
---	---	---	----	---	---	---	----	---	---

Lingual

ट	ṭ	ठ	ṭh	ड	ḍ	ढ	ḍh	ण	ṇ
---	---	---	----	---	---	---	----	---	---

Dental

त	t	थ	th	द	d	ध	dh	न	n
---	---	---	----	---	---	---	----	---	---

Labial

प	p	फ	ph	ब	b	भ	bh	म	m
---	---	---	----	---	---	---	----	---	---

others

य	y	र	r	ल	l	व	v		
श	ś	ष	ṣ	स	s	ह	h		
()	'	ॲ	ṁ						

MANDALA 7

Mandala 7/Sukta1

Agni Devata, Vasishtha Maitravaruni Rshi

अ॒ग्निं नरा॒ दी॒धिति॑भिर्रण्या॒हस्त॑च्युती जनयन्त पश॒स्तम ।
दू॒र॒दृ॒शं गृ॒हप॑तिमथ्र्युम ॥ १ ॥

1. *Agnim naro didhitibhiraranyorhastacyutī janayanta praśastam. Dūredrṣaṁ gr̥hapatimathar-yum.*

O leading lights of yajna, let the people produce fire by the heated friction of arani woods done with the manual motion of hands. Fire is an admirable power seen from afar and shining far and wide, sustaining home life like a guardian but otherwise silent, implicit in nature and non-violent. Further create this domestic energy by your acts of research and intelligence.

तम॒ग्निमस्त॒वस॑वा न्यृ॒ण्वन्त्सु॑पति॒च ।मव॑स॒ कु॒र्त॑श्चित ।

द॒ ण्य्या॒ या दम॒ आस॒ नित्यः॑ ॥ २ ॥

2. *Tamagnimaste vasavo nyrṇvantsupratīcāṣa-mavase kutaścīt. Dakṣāyṇo yo dama āsa nityaḥ.*

The energy of fire and electricity, scholars of basic science and original vision produce for domestic purpose or for communication and transportation somehow from something they know best. It is of versatile use for defence and protection, universal in nature and character, and an all purpose asset in the home for any service.

पद्भ' अग्र दीदिहि पुरा ना जस्त्रया सूम्या यविष्ठ।
त्वां शश्वन्त उप यन्ति वाजाः ॥ ३ ॥

3. *Preddho agne dīdihi puro na 'jasrayā sūrmyā yaviṣṭha. Tvām śaśvanta upa yanti vājāḥ.*

O fire divine, ever youthful power and presence, well kindled and raised, shine on, radiate and illuminate us, constantly, through the continuous channel of nature's dynamics. All things in constant motion reach you and flow on in the cosmic cycle.

पत अग्रया ग्रिभ्या वरं निः सुवीरसः शाशुचन्त द्युमन्तः ।
यत्रा नरः समासत सुजाताः ॥ ४ ॥

4. *Pra te agnayo'gnibhyo varam niḥ suvīrāsaḥ śośu-canta dyumantaḥ. Yatrā naraḥ samāsate sujātāḥ.*

O light divine, brighter and stronger than flames of fire are those vibrant radiations of yours, all illuminating, purifying and sanctifying, which arise when leading lights of yajnic vision and action, well educated and holily cultured, sit together on the vedi and kindle you to join the cosmic circuit of intelligence.

दा न' अग्र धिया रयिं सुवीरं स्वपत्यं सहस्य पशुस्तम ।
न यं यावा तरति यातुमावान ॥ ५ ॥

1. *Dā no agne dhiyā rayiṁ suvīraṁ svapatyaṁ sahasya praśastam. Na yaṁ yāvā tarati yātu-māvān.*

O mighty fire and light of divinity, with luminous intelligence and noble action give us that honour and excellence of life and that brave, admirable and seasoned progeny worthy of us which no force

would be able to violate or overcome.

उ॒प॒ यम॑ति॒ युव॑तिः सु॒द । दा॒षा वस्त॑ ह॒विष्म॑ती घृ॒ताची॑ ।

उ॒प॒ स्व॒नम॑र॒मति॑वसू॒युः ॥ ६ ॥

6. *Upa yameti yuvatīḥ sudakṣaṁ doṣāvastorha-
viṣmatī ghr̥tācī. Upa svainamaramatirvasūyuh.*

The creative vitality of Agni is active and operative day and night: the youthful maiden approaches her versatile lover and stays with him in marriage for life, the yajna ladle overflowing with ghr̥ta reaches the kindled fire of the vedi, the rich dark night looks up to the moon and terminates with the sun, the virgin nature, divine lord's own consort, with the passion for creation, joins him for ever and creates the living world.

वि॒श्वा अ॒ग्न॒ प॒ द॒हारा॑ती॒यभि॑स्तप॒ भिर॑द॒हा ज॒रूथ॑म ।

प॒ नि॒स्व॒रं चा॑त॒यस्वा॒मीवा॑म ॥ ७ ॥

7. *Viśvā agne'pa dahārātīryebhistapobhiradaho
jarūtham. Pra nisvaram cātaya svāmīvām.*

O divine fire, burn off all the negativities and adversities of the world with those flames of light with which you burn, eliminate the ailments, sickness and disease from the very roots, and recreate life anew.

आ यस्त॑ अ॒ग्न इ॒ध॒त अ॒नीकं॑ वसि॒ष्ठ शु॒क्र दी॒दिवः॑ पाव॒क ।

उ॒त न॑ ए॒भिः स्त॒वथ॑रि॒ह स्याः॑ ॥ ८ ॥

8. *Ā yaste agna idhate anīkaṁ vasiṣṭha sukra dīdivaḥ
pāvaka. Uto na ebhiḥ stavathairiha syāḥ.*

O divine fire of life, Agni, destroyer, purifier and recreator, haven and home of the living world and blazing ruler, let your power and forces which shine all

round shine on and illuminate our life, and, with all these our songs of praise and prayer, stay with us as protector and promoter and strengthen us for our self defence and protection.

वि य त अग्र भजिर अनीकं मता नरः पित्र्यासः पुरुत्रा ।
उत न एभिः सुमना इह स्याः ॥ ९ ॥

9. *Vi ye te agne bhejire anīkaṁ martā naraḥ pitryā-saḥ purutrā. Uto na ebhiḥ sumanā iha syāḥ.*

Agni, light of life and fiery power, many are the mortals, leading lights, good and kind as parents, dedicated to you and serving your powers and forces of existence. With all these be kind and gracious at heart toward us here in life and now.

इम नर' वृत्रहत्येषु शूरा विश्वा अदवीरभि संन्तु मायाः ।
य म धियं पनयन्त पशस्ताम ॥ १० ॥

10. *Ime naro vṛtrahatyēṣu śūrā viśvā adevīrabhi santu māyāḥ. Ye me dhiyaṁ panayanta praśastām.*

All these leaders of the world, best and bravest in the battles of life against evil, who approve and admire my work and intelligence consecrated to you, are unchallengeable. The wiles and tactics of the wicked would be dull and ineffective before the brave dedicated to you, O light and leader of the world.

मा शून अग्र नि षदाम नृणां माश षसा वीरता परि त्वा ।
पजावतीषु दुर्यासु दुर्य ॥ ११ ॥

11. *Mā śūne agne ni ṣadāma nṛṇāṁ māśeṣa-so'vīratā pari tvā. Prajāvatīṣu duryāsu durya.*

Agni, lord of light and fire, may we never sit

idle in a state of depression or in a state of swollen pride. Among our men, let there be none without descendants. O lord sustainer of happy homes, let there be no trace of cowardice among the happy communities settled in happy homes wholly dedicated to you.

यम॒श्वी नित्य॑मुप॒याति॑ य॒ज्ञं प॒जाव॑न्तं स्वप॒त्यं त्वं नः ।
स्वज॑न्मना॒ श षसा॑ वावृ॒धानम॑ ॥ १२ ॥

12. *Yamaśvī nityamupayāti yajñam prajāvantam svapatyam kṣayam naḥ. Svajanmanā śeṣasā vāvṛdhānam.*

Agni, lord of life, ruler and sustainer of happy homes and settled communities, give us a blessed home bubbling with the joy of noble children and the presence of happy people, rising and advancing with our own posterity, a happy place for yajna blest by daily visit and constant presence of Agni, lord of sun rays.

पा॒हि न' अग्र॑ र॒ त्सा अ॒जुष्टा॑त्पा॒हि धृ॒तर॑र॒रुष॑ अघा॒यः ।
त्वा यु॒जा पृ॑तना॒यूँर॒भि ष्या॑म ॥ १३ ॥

13. *Pāhi no agne rakṣaso ajuṣṭāt pāhi dhūrterara-ruṣo aghāyoḥ. Tvā yujā pṛtanāyūñrabhi ṣyām.*

Agni, lord of all power and inexhaustible energy, save us from monsters void of love, loyalty and friendship. Protect us against the wicked, violent and sinful. With you as friend, ally and protector, let me face and overthrow even whole armies of adversaries.

सद॑ग्रि॒र॒ग्नौ र॑त्य॒स्त्वन्या॑न्यत्र॒ वा॒जी तन॑य॒ वी॒लु॒पाणिः॑ ।
स॒हस्र॑प॒ाथा अ॒ तरो॑ स॒मति॑ ॥ १४ ॥

14. *Sedagniragnīñratyastvanyān yatra vājī tanayo vīlupāṇiḥ. Sahasrapāthā akṣarā sameti.*

That Agni, vision, power and energy, excels other forms of power and energy where the energy, like an offspring, fast and strong a thousand ways of application as working power of hands, is joined with the imperishable source and flows therefrom therewith like water.

सद्ग्नियं वनुष्यत निपाति समद्भारमंहस उरुष्यात् ।

सुजातासः परि चरन्ति वीराः ॥ १५ ॥

15. *Sedagniryo vanuṣyuto nipāti sameddhāramañhasa uruṣyāt. Sujātāsaḥ pari caranti vīrāḥ.*

That Agni, power and energy, is real agni which promotes the supplicants and protects them from the violent, which saves the kindler and augments from sin, and which the brave, cultured and enlightened leaders, well educated, serve and promote for a common cause.

अयं स अग्निराहुतः पुरुत्रा यमीशानः समिदिन्ध हविष्मान् ।

परि यमत्यध्वरेषु ह ता ॥ १६ ॥

16. *Ayam so agnirāhutaḥ purutrā yamīśānaḥ samidindhe haviṣmān. Pari yametyadhvareṣu hotā.*

This is that Agni, light and fire of existence for the sake of life, served and honoured universally, which the lord ruler of the universe commanding the creative resources of existence lights and raises, and which the yajaka with all his resources invokes all round in yajnic acts of service and development for the common cause of love and non-violence.

त्व अग्न आहवनानि भूरीशानासु आ जुहुयाम नित्या ।

उभा कृण्वन्त' वहतू मियध ॥ १७ ॥

17. *Tve agna āhavanāni bhūrīśānāsa ā juhuyāma nityā. Ubhā kṛṇvanto vahatū miyedhe.*

Agni, light of life, with all the resources at our disposal we always offer you abundant materials in yajna, promoting thereby both the priest and the host in the holy act of love and non-violence for development.

इ॒म अ॒ग्न॒ वी॒त॒त॒मा॒नि ह॒व्या ज॒स्र व॒ ॥ द॒व॒ता॒ति॒म॒च्छ॒ ।
प॒ति न॒ ई॒ सु॒र॒भी॒णि व्य॒न्तु ॥ १८ ॥

18. *Imo agne vītata māni havyā'jasro vakṣi devātā-timaccha. Prati na im surabhīni vyantu.*

Agni, life of life, universal power, carry well these cherished, holiest and most expansive oblations offered to you in honour of the divinities and, in consequence, let the sweets and fragrances of nature come to us from all sides.

मा न॑ अ॒ग्न॒ वी॒र॒त॒ परा॑ दा दु॒वा॒स॒स म॑त॒य॒ मा न॑ अ॒स्य॒ ।
मा नः॑ दु॒ध मा र॒ त्स॑ ऋ॒ता॒वा॒ मा ना॒ दम॑ मा व॒न आ॒
जु॒हू॒थाः ॥ १९ ॥

19. *Mā no agne'vīrate parā dā durvāsase'mataye mā no asyai. Mā naḥ kṣudhe mā rakṣasa ṛtāvo mā no dame mā vana ā juhūrthāḥ.*

Agni, refulgent lord and ruler of life, give us not up to a state of cowardice and impotence. Reduce us not to a state of rags and destitution. Subject us not to such indigence and intellectual imbecility. Reduce us not to hunger. Throw us not to the evil and the wicked. O lord observer and protector of truth and law, lead us not astray in the home and in the forest.

नू म ब्रह्माण्यग्र उच्छशाधि त्वं देव मघवद्भ्यः सुषूदः ।
 राता स्यामाभ्यास आ त यूयं पात स्वस्तिभिः सदा
 नः ॥ २० ॥

20. *Nū me brahmāṇyagna ucchaśādhi tvaṁ deva maghavadbhyaḥ suṣūdaḥ. Rātau syāmobha-yāsa ā te yūyaṁ pāta svastibhiḥ sadā naḥ.*

Agni, brilliant and generous lord of enlightenment, you are the divine reservoir of learning and the laws of Dharma. Teach me and the commanders of power and prosperity the laws and values of Dharma. We pray let us both, the priest and yajamana, ruler and ruled, high and low, abide in the orbit of your generosity. And may you both, teacher and preacher, and the divine power promote us with peace, prosperity and well being all round all time.

त्वमग्र सुहव' रण्वसंदृक्सुदीती सून सहस दिदीहि । मा
 त्व सचा तनय नित्य आ धृङ्मा वीर अस्म तया वि
 दासीत ॥ २१ ॥

21. *Tvamagne suhavo raṇvasaṁdr̥k sudītī sūno sahaso didīhi. Mā tve sacā tanaye nitya ā dhaṁmā vīro asmannaryo vi dāsīt.*

Agni, lord of light, invoked with love and eagerly responsive, blissful of form and bright of flame, born of omnipotence, you shine and illuminate. Let not the devotee, always dedicated to you in holy work for the child's sake, be consumed by the fire of evil. Let the noble and brave son never be indifferent and callous toward us.

मा न' अग्र दुभृतय सचषु दवद्धष्वग्रिषु प वचः ।
 मा त' अस्मान्दुमतय' भृमाच्चिद्वस्य सून सहस
 नशन्त ॥ २२ ॥

22. *Mā no agne durbhṛtaye sacaiṣu deveddheṣva-
 gniṣu pra vocaḥ. Mā te asmān durmatayo
 bhṛmāccid devasya sūno sahaso naśanta.*

Agni, child of omnipotence, lord generous and brilliant, devoted as we are to you in all these yajnic fires kindled by holy ones, pray do not condemn us to indigent living and poor maintenance. Let not your displeasure, O bright and generous lord, even by mistake ever touch us.

स मत' अग्र स्वनीक र्वानमत्य य आजुह ति हव्यम ।
 स दवता वसुवनि'दधाति यं सूरिस्थी पृच्छमान एति ॥ २३ ॥

23. *Sa marto agne svanīka revān-amartye ya ājihoti
 havyam. Sa devatā vasuvaniṁ dadhāti yaṁ
 sūrirarthī pṛcchamāna eti.*

Agni, lord of light and life, noble of flames and potent of forces, blest is that mortal with wealth of life who offers holy libations to the immortal fire of yajna. The immortal lord bears immense wealth and honour of life to gift the man of enlightenment who calls upon the lord in a mood of prayer and supplication.

मह न' अग्र सुवितस्य विद्वानयिं सूरिभ्य आ वहा बृहन्तम ।
 यन वयं सहसावन्मदमा विं तास आयुषा सुवीराः ॥ २४ ॥

24. *Maho no agne suvitasya vidvān rayiṁ sūribhya
 ā vahā bṛhantam. Yena vayaṁ sahasāvan
 mademā'vikṣitāsa āyusaḥ suvīrāḥ.*

Agni, lord of light and life, you know our great desire and prayer. Pray bring us abundant and expansive wealth and enlightenment for the brave by which, O lord of power, we may live and enjoy a long life with lustre and noble progeny without hurt, waste or corruption.

नू म ब्रह्माण्यग्ने उच्छशाधि त्वं देव मघवद्भ्यः सुषूदः ।
 राता स्यामाभ्यास आ त यूयं पात स्वस्तिभिः सदा
 नः ॥ २५ ॥

25. *Nū me brahmāṇyagna ucchaśādhi tvaṁ deva maghavadbhyaḥ sūṣūdaḥ. Rātau syāmobhayā-sa ā te yūyaṁ pāta svastibhiḥ sadā naḥ.*

Agni, lord of light and wealth of life, brilliant, generous and divine, give us more and more of food and plenty of wealth for the dedicated men of honour and power and enlighten us how to live with honour and joy. O lord, we pray let us all, givers and receivers both, abide in the bliss of your grace and generosity. O leaders of power and enlightenment, always protect and promote us on the path of peace, plenty and total well being.

Mandala 7/Sukta 2

Apra Devata, Vasishtha Maitravaruni Rshi

जुषस्व नः समिधमग्ने अद्य श ची बृहद्यजतं धूममृण्वन ।
 उप स्पृश दिव्यं सानु स्तूपः सं रश्मिभिस्ततनः सूर्यस्य ॥ १ ॥

1. *Juṣasva naḥ samidhamagne adya śocā bṛhad yajataṁ dhūmamṛṇvan. Upa spr̥śa devyaṁ sānu stūpaiḥ saṁ raśmibhistatanaḥ sūryasya.*

Agni, light of the world, accept our homage of yajnic fuel today, let the sacred flames and fragrance rise illuminating and purifying the wide space, touch the heights of celestial skies with the holy chant of mantras upto the pinnacles of purity and expand with the rays of the sun.

नरा॒शंस॑स्य महि॒मान॑म॒षामु॑प॒ स्त षाम॑ यज॒तस्य॑ य॒ज्ञः ।
य सु॒क॒तवः॑ शु॒चय॑ धिय॒न्धाः॑ स्व॒दन्ति॑ द्वा उ॒भया॑नि
ह॒व्या ॥ २ ॥

2. *Narāśamsasya mahimānameṣāmupa stoṣāma yajatasya yajñaiḥ. Ye sukratavaḥ śucayo dhiyamdhāḥ svadanti devā ubhayāni havyā.*

With yajnic acts of holy offering, we honour and celebrate the grandeur of this sacred Agni, light of life, adored by humanity in the midst of the enlightened divinities, performers of creative actions, who are pure and purifying, intelligent in heart and mind, and who accept and taste both kinds of yajnic offerings for the development of both mental and physical faculties.

इ॒ळन्यं॑ वा॒ असु॑रं सु॒द मि॒न्तदू॑तं र द॒सी स॒त्यवा॑च॒म ।
मु॒नुष्व॑द॒ग्निं मु॒नुना॑ समि॒द्धं स॒मध्व॑राय॒ सद॒मिन्म॑ह॒म ॥ ३ ॥

3. *Īḷenyaṁ vo asuraṁ sudakṣam-antardūtaṁ rodasī satyavācam. Maṇuṣvad-agniṁ manunā samiddham samadhvarāya sadaminmahema.*

Let us always and for all of you honour and exalt the adorable, inspiring, efficient and generous Agni operative like a human ambassador between heaven and earth, between body and spirit, true of speech like a superman, enlightened and inspired by the wisest of

humanity for the sake of creation and development with love and non-violence for progress of the world. (Agni here is the leader of humanity brilliant as light and inspired with will and enthusiasm like fire.)

सपयवा भरमाणा अभिज्ञु प वृञ्जत नमसा बहिराग्रा ।

आजुह्वाना घृतपृष्ठं पृषद्वध्वयव हविषा मजयध्वम ॥ ४ ॥

4. *Saparyavo bharamāṇā abhijñu pra vṛñjate namasā barhiragnau. Ājuhvanā ghr̥tapṛṣṭham pṛṣadvadadhvaryavo haviṣā marjayadhvam.*

Worshippers sitting on their knees, bearing sacred grass and fragrant materials, offer the preliminary oblation of holy grass and ghr̥ta with reverence into the fire. O priests invoking and raising the fire burning bright with flames of ghr̥ta as rain from the cloud, feed the fire with holy oblations of havi and thereby purify the hearts of the worshippers.

स्वाध्या॑ वि दुर' दवयन्त शिश्रयू रथयुदवताता ।

पूर्वी शिशुं न मातरा रिहाण समगुवा न समनष्वञ्जन ॥ ५ ॥

5. *Svādhyo vi duro devayanto 'śiśrayū rathayur-devatātā. Pūrvī śiśum na mātara rihāṇe samagruvo na samaneṣvañjan.*

Devout thinkers and dedicated scholars committed to yajna and the divinities move at the speed of chariots in holy works, wide open the doors of heavenly bliss and beautify them for all in the battles of life. Loving and bold they are like young mothers to the child and advance forces for the ruler.

उत य षण दिव्य मही न उषासानक्ता सुदुधव धनुः ।

बहिषदा पुरुहूत मघ नी आ यज्ञिय सुविताय श्रयताम ॥ ६ ॥

6. *Uta yoṣaṇe divye mahī na uṣāsānaktā sudugheva dhenuḥ. Barhiṣadā puruhūte maghonī ā yajñīye suvitāya śrayetām.*

And may the holy and divine night and the dawn, both celestial maidens of the universe abiding in spaces between heaven and earth, abundant with beauty and power, universally invoked and adored, worthy of worship, come and bless us in life for happiness and well being, like the mother earth, like the generous mother cow, and like the infinite speech of divine revelation.

विप्रा यज्ञेषु मानुषेषु कारु मन्ये वां जातवदसा यजध्व ।

ऊर्ध्वं न' अध्वरं कृतं हवेषु ता द्वेषु वनथा वायाणि ॥ ७ ॥

7. *Viprā yajñeṣu mānuṣeṣu kārū manye vām jātavedasā yajadhyai. Ūrdvaṁ no adhvaram kṛtaṁ haveṣu tā deveṣu vanatho vāryāṇi.*

O scholars and scientists, artists and craftsmen, you know all the facts, values and requirements of the world around. I honour you in the yajnic programmes of humility and invite you to participate in the creative programmes of development. Pray take the challenge and raise our corporate programmes of love and non-violence to the heights of achievement. May you all create, acquire and bring in the cherished objects of value for the noble humanity.

आ भारती भारतीभिः सज षा इळा द्वमनुष्यभिरग्निः ।

सरस्वती सारस्वतभिर्वाक्त्रिस्त्र द्वीबृहिरदं सदन्तु ॥ ८ ॥

8. *Ā bhārati bhāratiḥ sajoṣā ilā devairmanu-ṣyebhiragniḥ. Sarasvatī sārāsvatebhirarvāk tisro devīrbarhiredaṁ sadantu.*

May Bharati, goddess of world speech, knowledge and culture come. May Ila, goddess of divine speech, knowledge and grace come. May Sarasvati, mother dynamics of universal speech, knowledge and culture come. May the three divinities, loving, kind and gracious, come with the enlightened daughters of the earth, men and divines of enlightenment, and dedicated scholars of eternal and historical knowledge, come and grace our sacred seats of yajna. May Agni, lord omniscient, come and bless us in the soul.

त त्स्तुरीपमधं प षयित्नु देव त्वष्ट्रवि रराणः स्यस्व ।
यत' वीरः कमण्यः सुद १' युक्तगावा जायत देव-
कामः ॥ ९ ॥

9. *Tannasturīpamadha poṣayitnu deva tvaṣṭarvira-
rāṇaḥ syasva. Yato vīraḥ karmaṇyaḥ sudakṣo
yuktagrāvā jāyate devakāmaḥ.*

O Tvashta, brilliant maker of forms and shaper of men, generous and joyous giver of all round nourishment, physical, mental and spiritual, give us that vitality and that virility, that perfection of form, education and culture without delay from which is born the brave hero of action, expert scientist and technologist, specialist of clouds and rain dedicated to divinity as well as to noble humanity.

वनस्पत व सृज प द्वानग्निहविः शमिता सूदयाति । सद्
ह ता सत्यतर यजाति यथा द्वानां जनिमानि वद ॥ १० ॥

10. *Vanaspate'va sṛjopa devānagnirhaviḥ śamitā
sūdayāti. Sedu hotā satyatara yajāti yathā
devānām janimāni veda.*

Giver of life and nourishment to the woods, lord of light and sun rays, take up the fragrance and reach it across to the generous powers of nature and humanity. Agni, fire of yajna, has catalysed and refined the holy materials in the vedi for diffusion. Agni, that's the yajaka of nature, ever true and more which coexists with the divine elements of nature from their origin, joins them, and refines and intensifies them for the common good of nature and humanity.

आ याँह्यग्र समिधान् अवाङिन्द्रेण द्वः स्रथं तुरभिः ।
ब्रह्मिन् आस्तामदितिः सुपुत्रा स्वाहा द्वा अमृता माद-
यन्ताम् ॥ ११ ॥

11. *Ā yāhyagne samidhāno arvāṇindreṇa devaiḥ
saratham turebhiḥ. Barhirna āstāmaditiḥ suputrā
svāhā devā amṛtā mādayantām.*

Agni, fire of life, light of the sun, brilliant scholar and teacher, come to us right here, burning, blazing, shining and illuminating, with Indra, light and power as that of thunder and lightning. Come by chariot across the spaces with the divines and forces of instant action, sit on the holy grass, and let Aditi, mother earth and nature, with her children of virtue and the immortal divinities all be happy and give us joy in truth of word and deed.

Mandala 7/Sukta 3

Agni Devata, Vasishtha Maitravaruni Rshi

अग्निं व' द्वमग्निभिः स्रज षा यजिष्ठं दूतमध्वर कृणुध्वम् ।
य मत्येषु निधुविऋतावा तपुमूधा घृता ः पावकः ॥ १ ॥

1. *Agnim vo devamagnibhiḥ sajoṣā yajisṭham dūtamadhvare kṛṇudhvam. Yo martyeṣu nidhr-uvirṭāvā tapurmūrdhā ghṛtānnaḥ pāvakaḥ.*

O learned scholars and scientists, in your yajnic programmes of corporate endeavour for human purposes, light and produce that adorable agni, energy, from various forms of heat and sunlight, which is brilliantly useful and universally helpful and which acts as a messenger between region and region and earth and space. It is permanently present in all forms of mortal creation, abides by the laws of nature, is vested with heat and power at the highest, consumes finest food and it is fiery and purifying.

प श्रुदश्वा न यवस विष्यन्त्यदा मुहः सुंवरणाद व्यस्थात ।
आदस्य वाता अनु वाति शाचिरध स्म त वजनं कृष्ण-
मस्ति ॥ २ ॥

2. *Prothadaśvo na yavase'viṣyan yadā mahāḥ saṁvaraṇād vyasthāt. Ādasya vāto anu vāti śoci-radha sma te vrajanam kṛṣṇamasti.*

Roaring and consuming its food like a horse exulting in grass, it rises from its source and moves like velocity itself, splitting, protecting, accomplishing. Currents of wind and energy follow the rise of its power. O fiery energy, attraction and repulsion, that's your path of motion.

उद्यस्य त नवजातस्य वृष्ण गृ चरन्त्यजरा इधानाः ।
अच्छा द्यामरुष धूम एति सं दूत अग्न इयस हि द्वान ॥ ३ ॥

3. *Ud yasya te navajātasya vṛṣṇo'gne carantyaajarā idhānāḥ. Acchā dyāmaruṣo dhūma eti saṁ dūto agna īyase hi devān.*

Agni, abundant energy divine, as your flames arise, new and undecaying, the radiant waves traverse the heights of heaven in space, and thus you move like a messenger to the divinities of nature at the one end and to the brilliant scholars at the other.

वि यस्य त पृथिव्यां पाजा अश्त्तृषु यद ऽ समवृक्त जम्भः ।
सनव सृष्टा पसितिष्ठ एति यवं न दस्म जुह्वा विवर्ति ॥ ४ ॥

4. *Vi yasya te prthivyām pājo āsret tṛṣu yadannā samavr̥kta jambhaiḥ. Seneva sṛṣṭā prasitiṣṭa eti yavaṁ na dasma juhvā vivekṣi.*

Your power and force spreads in and all over the earth instantly as you consume the inputs by the jaw-like motion of your flames and release the energy. The radiation of energy moves like a fighting force forward on the advance when, O mighty power, you receive the materials and convert them into energy as grain is converted into vitality.

तमिद्वाषा तमुषसि यविष्ठमग्निमत्यं न मजयन्त नरः ।
निशिषाना अतिथिमस्य य ना दीदाय शाचिराहुतस्य
वृष्णाः ॥ ५ ॥

5. *Tamid doṣā tamuṣasi yaviṣṭham-agnimatyaṁ na marjayanta naraḥ. Niśiśānā atithimasya yonau dīdāya śocirāhutasya vṛṣṇaḥ.*

O leading lights of science and technology, as riders groom a race horse for better performance, similarly strengthen and sharpen the power of this radiant and most youthful, unaging, Agni, serving and refining it like an undated but most welcome visitor, and increase the light and speed of this abundant treasure

of energy fed with greater inputs at source, and let it shine at night and at dawn and let it radiate more and ever more.

सुस॑न्दृ॒क्तं स्व॒नीक॒ पती॑कं॒ वि यदु॒क्म न र॑ च॒स उपा॒क ।
दिव॑ न तं तन्य॒तुर॑ति॒ शुष्म॑श्चि॒त्र न सूरः॑ पति॒ च ।
भानु॑म ॥ ६ ॥

6. *Susaṁdr̥k te svanīka pratīkaṁ vi yad rukmo na rocasa upāke. Divo na te tanyatureti śuṣmaścitra na sūrah prati cakṣi bhānum.*

Radiant Agni, commander of noble ensign, power and force, beautiful is your form when, close at hand, you shine like radiant gold. The light of your power radiates and blazes like lightning from the sky, and you display your splendour like the wonderful sun.

यथा॑ वः स्वाहा॒ग्रय॒ दाश॑म॒ परी॒ळाभि॑घृतव॒द्भिश्च॑ ह॒व्यः ।
त॒भिर्न॑ अ॒ग्न अ॒मि॒त॒मह॑भिः श॒तं पू॒भिरा॒यसी॑भि॒नि
पा॑हि ॥ ७ ॥

7. *Yathā vaḥ svāhāgnaye dāśema parīlābhir-ghṛtavadbhiṣca havyaiḥ. Tebhirno agne amit-airmahobhiḥ śataṁ pūrbhir-āyasībhir-ni pāhi.*

Agni, refulgent ruler of the world, as we offer homage and yajna to you in truth of word and deed with fragrant materials soaked in ghrta and exalt you with streams of holy songs without reserve, you too, we pray, in gracious response, protect and promote us a hundred-fold with great unbounded golden citadels of steel security, prosperity and culture.

या वा त सन्ति दाशुष अधृष्टा गिर' वा याभिर्नृवतीरुष्याः ।
ताभिर्नः सून सहसा नि पाहि स्मत्सूरीज्जरितृज्जात-
वदः ॥ ८ ॥

8. *Yā vā te santi dāśuṣe adhrṣṭā giro vā yābhir-
nṛvatīruruṣyāḥ. Tābhirnaḥ sūno sahaso ni pāhi
smat sūrīṇ-jaritrīṇ-jātavedaḥ.*

Or what we know are your divine voices, loud, bold and unchallengeable, gifted to the generous yajnic giver, by which you protect your people who comprise the best men and women, by them, O child of omnipotence, Jataveda, present with every thing in existence, protect and promote us and the learned brave celebrants of divinity.

नियत्पूतव स्वधितिः शुचिगात्स्वया कृपा तन्वा३ र चमानः ।
आ य मात्र रुश न्या जनिष्ट दवयज्याय सुकतुः पावकः ॥ ९ ॥

9. *Niryat pūteva svadhitīḥ śucirgāt svayā kṛpā tanvā
rocamānaḥ. Ā yo mātroruśenyo janiṣṭa devaya-
jyāya sukratuḥ pāvakaḥ.*

Agni, refulgent ruler of the world, emerging like fire from its mother source of arani woods or like heat and light from earth and heaven, arises from the land and her people and goes forward blazing like a thunderbolt of crystal, pure and purifying, bright by the grace of his body and mind, illuminating, sanctifying, dedicated to the service of divine nature and noble humanity.

एता न' अग्न साभगा दिदीह्यपि कतुं सुचतसं वतम ।
विश्वा स्तातृभ्य' गृणत च सन्तु यूयं पात स्वस्तिभिः सदा
नः ॥ १० ॥

10. *Etā no agne saubhagā didīhyapi kratuṁ suetasam vatema. Viśvā stotṛbhyo gr̥ṇate ca santu yūyam pāta svastibhiḥ sadā naḥ.*

These are our good fortunes, O fire divine, O lord of light. Shine and illuminate these so that we may attain noble intelligence and will to do good works. O lord, let all these riches be for the celebrant and servant of Divinity too. O children of the earth, O divine powers, protect and promote us always all round with peace and joy of well being.

Mandala 7/Sukta 4

Agni Devata, Vasishtha Maitravaruni Rshi

प वः शुकाय भानव भरध्वं हव्यं मतिं चाग्रय सुपूतम ।

य दव्यानि मानुषा जनूष्यन्तविश्वानि विद्वाना जिगाति ॥ १ ॥

1. *Pra vaḥ śukrāya bhānave bharadhvaṁ havyaṁ matiṁ cāgnaye supūtam. Yo daivyāni mānuṣā janūṁṣyantarviśvāni vidmanā jigāti.*

For your strength and vitality and for your light and wisdom, bear and offer purified fragrant oblations and songs of praise to Agni, refulgent spirit of Divinity which, with its light and awareness, inspires and enlightens all human and superhuman manifestations of life within.

स गृत्स' अग्निस्तरुणश्चिदस्तु यता यविष्ठो अर्जनिष्ठ मातुः ।

सं य वना युवत शुचिदन्भूरि चिद ॥ समिदन्ति सद्यः ॥ २ ॥

2. *Sa gr̥tso agnis-taruṇāścīdastu yato yaviṣṭho ajaṇiṣṭa mātuh. Saṁ yo vanā yuvate śucidan bhūri cidannā samidatti sadyaḥ.*

Let that Agni, spirit of life, be young, ever fresh and progressive since it is the youngest born of Mother Nature. As fire abides with the woods for food, so does the spirit abide with sun rays for food and energy, and as one consumes food with pure white teeth so does the fiery youth always consume lots of food for energy and growth in the physical form.

अस्य द्वस्य संसद्यनीकं यं मतासः श्युतं जगृभ ।

नि य गृभं पारुषयीमुव च दुर कमग्रिरायव शुश च ॥ ३ ॥

3. *Asya devasya saṁsadyanīke yaṁ martāsaḥ śyetaṁ jagrbhre. Ni yo grbhaṁ pauruṣeyīmu-voca durokam-agnir-āyave śuśoca.*

The grandeur of this brilliant lord of light, the mortals perceive and realise in his splendid assembly and in the blazing armies of his power. He defines spiritual excellence as the very embodiment of it in manifestation and shines as an unassailable hero for humanity.

अयं क्विरकविषु पचता मत'ष्वग्रिर्मृता नि धायि ।

स मा ना अत्र जुहुरः सहस्वः सदा त्व सुमनसः स्याम ॥ ४ ॥

4. *Ayaṁ kavirakaviṣu pracetā marteṣvagniramṛto ni dhāyi. Sa mā no atra juhuraḥ sahasvaḥ sadā tve sumanasaḥ syāma.*

This Agni, intelligent, brilliant and a poetic visionary among the unwise and unintelligent, pervades and shines, the immortal spirit among the mortals. O lord most potent and patient, forsake us never, never abandon us to the wicked in the world, let us always enjoy your good will, love and grace.

आ य य निं द्रवकृतं ससाद कत्वा ह्य॑ग्रिर्मृताँ अतारीत ।
तम षधीश्च वनिनश्च गर्भं भूमिश्च विश्वधायसं
बिभर्ति ॥ ५ ॥

5. *Ā yo yoniṁ devakṛtaṁ sasāda kratvā hya gnir-
amṛtāñ atārīt. Tamoṣadhīśca vaninaśca garbhaṁ
bhūmiśca viśvadhāyasaṁ bibharti.*

That Agni, universal spirit, which by his creative yajna resides in the cosmic home created by divine powers of Prakṛti in association with the supreme lord, and which redeems the immortal souls in mortal forms to freedom, the same cosmic creator and sustainer, the herbs, the trees and the earth bear at heart in seed form in the state of existence as the principle of growth and sustenance of the universe.

इश् ह्य॑ग्रिर्मृतस्य भूर॑रीश् रा॒यः सु॒वीर्य॑स्य दातः ।
मा त्वा वयं स॒हसाव॑ वीरा॒ माप्स॑वः परि॑ षदाम॒
मादु॑वः ॥ ६ ॥

6. *Īśe hyaginiramṛtasya bhūrerīṣe rāyaḥ suvīryasya
dātoḥ. Mā tvā vayaṁ sahasāvannavīrā māpsavaḥ
pari ṣadāma māduvaḥ.*

Agni, lord of light and life, commands abundant gifts of nectar-like food and immortal values, and he commands the gifts of wealth, honour and excellence. O lord of power and patience, we pray, let us always be with you but not as cowards, not without progeny, not without obedience and service in faith, not in a state of ugliness and gracelessness.

प॒रिष॑द्यं ह्य॒र॑णस्य॒ रक्का॑ नित्य॑स्य रा॒यः प॒त॑यः स्याम ।
न श॑ ष' अग्र॒ अन्य॑जातम॒स्त्यर्च॑तानस्य॒ मा प॒थ वि॒दुः ॥ ७ ॥

7. *Pariṣadyaṁ hyaraṇasya rekṇo nityasya rāyaḥ patayaḥ syāma. Na śeṣo agne anyajātamastya-cetānasya mā patho vi dukṣaḥ.*

Wealth, but without debt and fight, is to be sought for. Let us be masters of wealth of permanent, undiminishing character. The child born of another is not your own as wealth earned by another is not yours. O lord Agni, pray do not vitiate the paths of the simple and ignorant, protect the innocents.

न॒हि ग॒भा॒यार॑णः सु॒श् वा॒ न्य द॑या॒ मन॑सा॒ मन्त॒वा उ॑ ।

अ॒धो चि॒द कः पु॒नरि॑त्स ए॒त्या न॑ व॒ज्य॒भी॒षाळ॑तु नव्यः ॥ ८ ॥

8. *Nahi grabhāyāraṇaḥ suśevo 'nyodaryo manasā mantavā u. Adhā cidokaḥ punarit sa etyā no vājyabhīṣāletu navyaḥ.*

The child born of another even though well disposed is but distant and not ideal for adoption because ultimately he is drawn to his native home by nature. O lord, bless us with our self-born, patient and intelligent child.

त्वम॑ग्र व॒नुष्य॑त नि पा॒हि त्वमु॑ नः स॒हसा॑व त्व॒द्यात॑ ।

सं त्वा॑ ध्वस्म॒न्वद॑भ्य॒तु पा॒थः सं र॒यिः स्पृ॑ह्याय्यः
स॒हस्री॑ ॥ ९ ॥

9. *Tvamgne vanuṣyato ni pāhi tvamu naḥ saha-sāvannavadyāt. Saṁ tvā dhvasmanvadabhyetu pāthaḥ saṁ rayiḥ sprhayāyyaḥ sahasrī.*

Agni, brilliant commander of knowledge and power, protect the supplicants from the violent. O lord of power and patience, protect us from sin and evil,

jealousy and calumny. May food and wealth of honest imperishable nature flow to you with noble and most desirable honour and excellence.

एता न' अग्न साभगा दिदीह्यपि कतुं सुचतसं वतम ।
विश्वा स्तातृभ्य' गृणत च सन्तु यूयं पात स्वस्तिभिः सदा
नः ॥ १० ॥

10. *Etā no agne saubhagā didīhyapi kratum sucetasam vatema. Viśvā stotṛbhyo grṇate ca santu yūyam pāta svastibhiḥ sadā naḥ.*

These are the glories and good fortunes of life, Agni, which, pray, give us, shine and refine so that we may achieve the holiness of yajnic action and divine awareness. Let all these be the share of supplicants, singers and celebrants of life and divinity. O divinities of nature and humanity, may you all protect and promote us with the gifts of honour, excellence and the prosperity of well being all round.

Mandala 7/Sukta 5

Vaishvanara Agni Devata, Vasishtha Maitravaruni Rshi

पाग्रयं तवसं भरध्वं गिरं दिव अर्तय पृथिव्याः ।
य विश्वेषाममृताणामुपस्थं वश्वानुर वावृध जागृवद्भिः ॥ १ ॥

1. *Prāgnye tavase bharadhvaṁ giram divo arataye pṛthivyāḥ. Yo viśveṣām-amṛtānām-upasthe vaiśānaro vāvṛdhe jāgrvadbhiḥ.*

Bear and offer words of praise and thankfulness in honour of mighty Agni which, ever active without rest at the heart of heaven and earth and all things beyond destruction, is the living light and life of the world,

Vaishvanara, and rejoices with all those that are awake and keeps them alive and growing.

Note: Vaishvanara Agni is the divine fire and vitality of the earth and the terrestrial sphere, Vayu is the electric energy of the middle region, and Aditya, Taijas is the light and life of the heavenly solar region of the universe.

पृष्ठ दिवि धाय्यग्निः पृथिव्यां नृता सिन्धूनां वृषभः
स्तियानाम । स मानुषीर्भि विशा वि भाति वश्वानर
वावृधान वरण ॥ २ ॥

2. *Prṣṭo divi dhāyyagniḥ prthivyām netā sindhūnām
vṛṣabhaḥ stiyānām. Sa mānuṣīrabhi viśo vi bhāti
vaiśvānaro vāvṛdhāno vareṇa.*

The divine fire is pervasive in the heaven and over the earthly sphere. It is the mover of rivers and showerer of rains. It shines among all the human communities and inspires them to action. This is Vaishvanara Agni growing with the expansive world by its own divine glory.

त्वद्भिया विश आय सिक्नीरसमना जहतीभ जनानि ।
वश्वानर पूरव श शुचानः पुर यदग्र दुरय दीदः ॥ ३ ॥

3. *Tvad bhiyā viśa āyannasiknīrasamanā jahatīr-
bhojanāni. Vaiśvānara pūrave śośucānaḥ puro
yadagne darayannadīdeḥ.*

By virtue of your awe and pressure of law, human communities move forward, each in its own way, leaving behind the sufferance of their experiences. O Vaishvanara Agni, shine on illuminating the people as you have ever been shining and eliminating the

sufferings of mankind.

तव त्रिधातु पृथिवी उत द्यावश्वा॑नर व॒तम॑ग्र सचन्त । त्वं
भा॒सा र द॑सी आ त॒तन्था ज॑स्त्रण शा॒चिषा॑ श शु॒चानः ॥ ४ ॥

4. *Tava tridhātu prthivī uta dyaurvaiśvānara
vratamagne sacanta. Tvam bhāsā rodasī ā
tatanthā'jasreṇa śociṣā śośucānaḥ.*

O Vaishvanara Agni, lord omnipresent and leading light of the universe, the heaven and earth and the threefold Prakṛti (Nature) of Sattva, Rajas and Tamas, that is, mind, motion and matter, all these observe and move by your law. You pervade and enliven heaven and earth and the middle regions with your self-refulgence, shining, illuminating and purifying the world by your eternal heat and light.

त्वाम॑ग्र ह॒रित॑ वावशा॒ना गिरः॑ सचन्त॒ धुन॑य घृ॒ताचीः॑ ।
पति॑ कृ॒ष्टीनां॑ र॒थ्यं रयी॑णां व॒श्वान॑रमु॒षसां॑ क॒तुम॑ह्नाम ॥ ५ ॥

5. *Tvāmage harito vāvaśānā giraḥ sacante dhu-
nayo ghṛtācīḥ. Patiṁ kṛṣṭīnām rathyaṁ rayīṇām
vaiśvānaram-uṣasām ketum-ahnām.*

You, O fire divine, Vaishvanara Agni of the universe, the resounding quarters of space, eloquent voices of poets, roaring winds and silence of the nights, all adore you, protector of humanity, end and aim of all wealth and honour, glory of the dawns and the blaze of days.

त्व अ॑सुर्य॑ वस॒वा न्यृ॑ण्वन्क॒तुं हि त॑ मि॒त्रम॑ह जुषन्त॑ ।
त्वं दस्य॑र॒ कस॑ अग्र आज उ॒रु ज्य॑ ति॒ज्जन॑य पा॒र्याय॑ ॥ ६ ॥

6. *Tve asuryaṁ vasavo nyrṇvan kratum hi te mitra-
maho juṣanta. Tvam dasyūñrokaso agna āja
uru jyotir-janayann-āryāya.*

The Vasus, abodes of life such as earth, abide by you, find life energy in you, and while they join your universal yajna of life's creation and sustenance, they find their end and aim in you as the greatest friend and sustainer. O light divine, Agni, you reach the ignorant and their abodes and you create the vast light of life for the noble and the wise.

स जायमानः परम व्यमन्वायुन पाथः परि पासि सद्यः ।

त्वं भुवना जनय अभि कृ पत्याय जातवद दशस्यन ॥ ७ ॥

7. *Sa jāyamānaḥ parame vyoman vāyurna pāthaḥ pari pāsi sadyaḥ. Tvaṁ bhuvanā janayann-abhi krann-apatyāya jātavedo daśasyan.*

O Jataveda, lord omniscient of created existence, self-manifested in the highest heaven of space you create, and universal breath of life like Vayu, you all time sustain fire, water and earth, thus creating and perfecting all regions of the world and providing everything for the children of creation.

तामग्र अस्म इषमरयस्व वश्वानर द्युमतीं जातवदः । यया
राधः पिन्वसि विश्ववार पृथु श्रव दाशुष मर्त्याय ॥ ८ ॥

8. *Tāmagne asme iṣamerayasva vaiśvānara dyumatīm jātavedaḥ. Yayā rādhāḥ pinvasi viśvavāra pṛthu śravo dāśuṣe martyāya.*

Agni, leading light of life, lord omniscient all adorable, bring us that illuminating food and energy for body, mind and soul by which you perfect and sustain the means of success, and unbounded honour and excellence for the generous mortals dedicated to yajnic charity.

तं न' अग्र म॒घव॑द्भ्यः पुरु॒ ऽं र॒यिं नि वाजं॑ श्रुत्यं युवस्व ।
व॒श्वान॑र॒ महि॑नः शम॑ यच्छ रु॒दभि॑रग्र वसु॒भिः स॒ज षाः ॥ ९ ॥

9. *Tam no agne maghavadbhyaḥ purukṣum rayim
ni vājam śrutyam yuvasva. Vaiśvānara mahi naḥ
śarma yaccha rudrebhiragne vasubhiḥ sajoṣāḥ.*

Agni, giver of light and life, for us, for our men of honour and excellence, create, provide and manage food for all, energy, wealth and honour and honourable success. O Vaishvanara, leading light of life, Agni, fire divine, give us a great home full of love and peace, in association with Rudras, pranic energies of nature, and the Vasus, generous life sustainers such as earth.

Mandala 7/Sukta 6

Vaishvanara Agni Devata, Vasishtha Maitravaruni Rshi

प स॒माजा॑ अ॒सुर॑स्य॒ प॒श॒स्तिं पुं॑सः कृ॒ष्टीना॑मनु॒माद्य॑स्य ।
इ॒न्द्रस्य॑व॒ प त॒वस॑स्कृतानि॒ वन्द॑ दारुं वन्द॑मान विव॒-
क्मि ॥ १ ॥

1. *Pra samrājo asurasya praśastim puṁsaḥ kṛṣṭī-
nāmanumādyasya. Indrasyeva pra tavaśaskṛtāni
vande dāruṁ vandamāno vavakmi.*

I speak in honour of the universal Vaishvanara, leading artist and light of the world : I honour and celebrate the glory of the self-refulgent, generous, virile, beloved hero of the nations like the exploits of mighty Indra, the sun, joy of the world.

क॒विं क॒तुं धा॒सिं भानु॑मद॒हिन्व॑न्ति शं रा॒ज्यं र द॑स्य : ।
पु॒र॒न्द्रस्य॑ गी॒भिरा॑ वि॒वास् ग्र॑व॒तानि॑ पू॒ष्या म॒हानि॑ ॥ २ ॥

2. *Kaviṁ ketuṁ dhāsiṁ bhanumadrerhinvanti śaṁ
rājyaṁ rodasyoḥ. Purandarasya gīrbhirā vivāse
'gnervratāni pūrvyā mahāni.*

Poets invoke and celebrate the omniscient, self-manifested, life sustaining light and blissful ruler of heaven and earth. The same Agni, omnipotent lord breaker of the clouds and mountains, I adore, and I sing and celebrate his great eternal laws and acts with the holiest words of praise.

न्य॒क॒तून्ना॒थिन॑' मृ॒धवा॑चः प॒णीँर॑श्च॒ब्दौ अ॒वृ॒धाँ अ॒य॒ज्ञान॑ ।
प॒प॒ तान्द॒स्यूर॑ग्नि॒वि॒वाय॑ पू॒व॑श्च॒कारा॑प॒राँ अ॒य॒ज्यून॑ ॥ ३ ॥

3. *Nyakratūn grathino mṛdhravācaḥ parṇiñra-
śraddhāṁ avrdhāṁ ayajñān. Prapra tān dasyūñ-
ragnirvivāya pūrvaścakārāparāṁ ayajyūn.*

Agni, highest ruler of the world, reforms, removes, or reduces to nullity the saboteurs, misguided plotters, evil-tongued scandalisers, retrogrades, reactionaries, selfish exploiters, wicked and antisocial elements of society.

य अ॒पा॒चीन॑ तम॒सि॒ मद॑न्तीः पा॒ची॑श्च॒कार॑ नृ॒तमः॑
श॒ची॑भिः । तमी॒शान॑ वस्व॑' अ॒ग्निं गृ॑णी॒ष नान॑तं द॒मय॑न्तं
पृ॒त॒न्यून॑ ॥ ४ ॥

4. *Yo apācīne tamasi madantīḥ prācīścakāra
nṛtamah śacībhiḥ. Tamīśānaṁ vasvo agniṁ
grṇīṣe'nānataṁ damayantaṁ pṛtanyūn.*

I glorify Agni, that highest and dauntless leader of humanity, lord ruler of world power and wealth who, with his noble words and actions, converts the powers wallowing in dark negation to brilliant and progressive

forces of the world and subdues the stubborn powers raising their fighting forces against humanity.

य द॒ह्या॑ऽ अन॒मयद्व॑ध॒स्त्रय॑ अ॒यप॑त्नीरु॒षस॑श्च॒कार॑ ।
स नि॒रुध्या॑ नहु॒ष य॒ह्व अ॒ग्नि॒वि॒श॑श्च॒क ब॒लि॒ह॒तः॑
सह॑भिः ॥ ५ ॥

5. *Yo dehyo anamayad vadhasnairyo aryapatnīru-
ṣasaścakāra. Sa nirudhyā nahuṣo yahvo agni-
viśaścakre balihṛtaḥ sahobhiḥ.*

Agni, ruler of the world worthy of homage and support, controls the lawless by the force of justice and punishment and brings about the dawn of new days and new protections for the noble people. Observant of the law, dedicated to truth, the great Agni energises the people and, with his power and patience, enlightens the people to pay homage and in turn be the beneficiaries.

यस्य॑ श॒म॒गु॒प वि॒श्व॒ ज॒ना॒स॒ ए॒व॒स्त॒स्थुः॑ सु॒म॒तिं॑ भि॒ मा॒णाः॑ ।
व॒श्वान॑र॒ वर॑मा र द॒स्या॒रा॒ग्निः॑ संसा॒द पि॒त्र रु॒प॒स्थम॑ ॥ ६ ॥

6. *Yasya śarmanupa viśve janāsa evaistasthuḥ
sumatiṁ bhikṣamāṇāḥ. Vaiśvānaro varamā roda-
syorāgniḥ sasāda pitrorupastham.*

By Agni's house of peace and protection all people abide, by virtue of knowledge, virtue and karma, sharing the common good will and natural intelligence. Vaishvanara Agni abides between heaven and earth, in the bosom of the parents.

आ द॒व द॑द बु॒ध्न्या॑ऽ वसू॒नि व॒श्वान॑र उदि॒ता सू॒य॑स्य ।
आ संमु॒दाद॑व॒रा॒दा पर॑स्मा॒दाग्नि॑द॒द दि॒व आ पृ॒थि॒व्याः॑ ॥ ७ ॥

7. *Ā devo dade budhnyā vasūni vaiśvānara uditā
suryasya. Ā samudrādavarādā parasmādāgnir-
dade diva ā prthivyāh.*

Brilliant Vaishvanara on sun rise takes away the darkness and gives us the wealth of light through the space and sky. Similarly from the lower sky and the farther space he takes away the darkness and gives us the light of the earth from the solar region. (Such is Agni, leading light of the world, this is Vaishvanara, Agni, brilliant ruler, leader of all.)

Mandala 7/Sukta 7

Agni Devata, Vasishtha Maitravaruni Rshi

प व' द्रवं चित्सहसानमग्निमश्वं न वाजिनं हिष नम'भिः ।
भवा न दूत अध्वरस्य विद्वान्तमना द्रवषु विविद मितदुः ॥ १ ॥

1. *Pra vo devaṁ cit sahasānam-agnim-aśvaṁ na
vājinam hiṣe namobhiḥ. Bhavā no dūto adhva-
rasya vidvāntmanā deveṣu vivide mitadruḥ.*

Citizens of the world, for you all, just as a rider spurs on the war horse on the course to achieve his goal, so do I, with homage and adorations, invoke, invite and inspire Agni, brilliant, generous and brave leader of the world, dynamic and warlike achiever, and I say: O lord all knowing, well known for your wisdom and observance of the laws among the nobilities, be the messenger and leader of our yajnic social system of peace, non-violence and all round progress for all. Conscientiously be so, and move at a measured pace.

आ याहाग्र पथ्या३ अनु स्वा मन्द द्रवानां सख्यं जुषाणः ।
आ सानु शुष्मनदयन्पृथिव्या जम्भभिर्विश्वमुशध्रग्व-
नानि ॥ २ ॥

2. *Ā yāhyagne pathyā anu svā mandro devānām sakhyam juṣāṇaḥ. Ā sānu śuṣmairnadayan pr̥thivyā jambhebhīrviśvamuśadhagvanāni.*

Come Agni, warm as fire, brilliant as light, forceful as lightning, happy and rejoicing, to your own people, eager for the love and friendship of noble people who love and value the paths of rectitude. Come on top of the world, proclaiming loud and bold your knowledge and power and illuminating the thickest forests of darkness with the radiations of your light.

पा॒चीन॑ य॒ज्ञः सु॒धितं॑ हि ब॒हिः पी॒णीत॑ अ॒ग्निरी॒ळित॑ न ह॒ता ।
आ मा॒तरा॑ वि॒श्ववा॑र हुवा॒न यत॑ यविष्ठ ज॒ज्ञिष॑
सु॒श्रवः॑ ॥ ३ ॥

3. *Prācīno yajñāḥ sudhitam hi barhiḥ prīṇīte agnirīlīto na hotā. Ā mātara viśvavāre huvāno yato yaviṣṭha jajñiṣe suśevah.*

The yajna is organised right here in front. The holy seats of grass and fragrant materials of yajna are laid. Agni as the ruling high priest invoked, anointed and initiated, is happy with a sense of fulfilment. O brilliant high priest and ruler, Agni, invoking the blessings of your twin mothers, heaven and earth, and serving them here, you arise as the most youthful favourite child of heaven and earth.

स॒द्य अध्व॑र र॒थिरं॑ ज॒नन्त॑ मानु॒षासा॑ वि॒च॒तसा॑ य ए॒षाम॑ ।
वि॒शाम॑धा॒यि वि॒श॒पति॑दु॒राण॑ ३ ग्रि॒म॒न्द म॒धुव॑चा ऋ॒तावा॑ ॥ ४ ॥

4. *Sadyo adhware rathiram jananta mānuṣāso vicetaso ya eṣām. Viśāmadhāyi viśpapatirduroṇe gnirmandro madhuvacā ṛtāvā.*

Agni, high priest and ruler of the social order, whom people of discernment and wisdom create and initiate as the leader of leaders in the yajna without delay, is happy at heart, sweet of tongue and observant of the laws of truth. He is the ruler and protector of the people and is held in high esteem in the heart and home of these people who have elected him to the office.

असादि वृत् वह्निराजगन्वानग्निब्रह्मा नृषदंन विधृता । द्याश्च
यं पृथिवी वावृधात् आ यं ह ता यजति विश्ववारम् ॥ ५ ॥

5. *Asādi vṛto vahnirājaganvān-agnirbrahmā nṛṣa-
dane vidhartā. Dyauśca yaṁ pṛthivī vāvṛdhāte ā
yaṁ hotā yajati viśvavāram.*

Agni, light of life, living fire and passion of the world, elected and adored, abides in the heart and home of the people, carrying the burdens of society, radiating all round in the world of humanity, ruling and conducting the business of living as the presiding power and vision. That is the universal power and presence whom heaven and earth advance and whom the yajaka honours and adores in yajna.

एत द्युम्नभिविश्वमातिरन्त मन्त्रं य वारं नया अत न ।
प य विशस्तिरन्त श्र षमाणा आ य म अस्य दीधय-
तस्य ॥ ६ ॥

6. *Ete dyumnebhīr-viśvamātiranta mantram ye
vāraṁ naryā atakṣan. Pra ye viśastiranta śroṣa-
māṇā ā ye me asya dīdhayannṛtasya.*

Those leading personalities find total fulfilment across the world with all honours and excellence who conceive and fashion forth the rule of law to the purpose

of Agni, light and lord of life. And those people too cross over the seas of existence who listen and spread the light of the truth of this song of mine.

नू त्वामग्र इमह वसिष्ठा इशानं सून सहसा वसूनाम । इषं
स्तातृभ्य' मघवद्भ्य आनड्युयं पात स्वस्तिभिः सदा
नः ॥ ७ ॥

7. *Nū tvāmagna īmahe vasiṣṭhā īśānaṁ sūno sahaso vasūnām. Iṣaṁ stotr̥bhyo maghav-adbhya ānaḍ yūyaṁ pāta svastibhiḥ sadā naḥ.*

Agni, light of life, manifestation of omnipotence, ruler and ordainer of the wealth and honours of the world, we, the people, happily settled adore you: pray bless the celebrants and leading lights with honour and sustenance. O leading lights, pray always protect and promote us all with peace, comfort and total well being.

Mandala 7/Sukta 8

Agni Devata, Vasishtha Maitravaruni Rshi

इन्ध राजा समय नम'भियस्य पतीकमाहुतं घृतन ।
नर' हव्यभिरीळत सबाध आग्रिग उषसामश चि ॥ १ ॥

1. *Indhe rājā samaryo namobhir-yasya pratīka-māhutaṁ ghr̥tena. Naro havyebhir-īḷate sabādha āgniragra uṣasāmaśoci.*

The spirit of life, Agni, which the ruling leader challenging the battle of life kindles with faith, reverence and fragrant oblations, feeding its physical symbol, the yajnic fire, with ghr̥ta, honour and dignity of life, the leading lights of the nation take over, augment

it and celebrate it with the best offers of yajna, and then, just as the light of the sun earlier obstructed by nightly darkness rises and shines with the dawns in advance of the day, so does the spirit of the nation earlier suppressed arise on the clarion call of yajna.

अयमु ष्य सुमहाँ अवदि ह ता मन्द मनुष यह्व अग्निः ।
वि भा अकः ससृजानः पृथिव्यां कृष्णपविर षधी-
भिवव ॥ २ ॥

2. *Ayamu śya sumahāñ avedi hotā mandro manuṣo yahvo agniḥ. Vi bhā akaḥ sasṛjānaḥ pṛthivyāñ kṛṣṇapavir-oṣadhībhir-vavakṣe.*

This is Agni, that ruling spirit of life felt and known, that great and good arouser and yajaka, happy and joyous, human and mighty over all, unchallengeable, who brings out the lights of life from within, wielding great powers and forces, creating and making new things and institutions, and ruling over the earth.

कया न अग्न वि वसः सुवृक्तिं कामु स्वधामृणवः
शस्यमानः । कदा भवम पतयः सुदत्र राय वन्तार दुष्टरस्य
साधः ॥ ३ ॥

3. *Kayā no agne vi vasaḥ suvṛktiṁ kāmu svadhā-mṛṇavaḥ śasyamānaḥ. Kadā bhavema patayaḥ sudatra rāyo vantāro duṣṭarasya sādhoḥ.*

Agni, self-refulgent lord ruler of the world, what is the method and manners of life by which your grace would shine upon us? What is the song of adoration, what fragrance of yajna you love by which we would adore and celebrate your majesty? O generous lord giver,

when shall we be masters, producers and sharers of rare excellent wealth, power and honour for ourselves and others?

पपायमग्निभर॑तस्य॑ शृण्व॒ वि यत्सूया॒ न र च॑त बृह॒द्भाः ।
अ॒भि यः पू॒रुं पृ॑तनासु त॒स्था द्यु॑ता॒न द॒व्या अ॒तिथिः
शुश च ॥ ४ ॥

4. *Praprāyamagnir-bharatasya śṛṇve vi yat sūryo na rocate bṛhad-bhāḥ. Abhi yaḥ pūrum pṛtanāsu tasthau dyutāno daivyo atithiḥ śūsoca.*

This Agni always listens and attends to the bearer and sharer of the wealth of life when he shines with vast splendour, like the sun. He stands by the ruler, commander and supporter of the people in all battles and problems of life, shining bright, divine, welcome as a guest, magnificent.

अस॑न्ति॒ त्व आ॒हव॑नानि॒ भूरि॑ भु॒वा वि॒श्व॑भिः सु॒मना॑ अनी॒कः ।
स्तु॒तश्चि॑दग्र॒ शृण्वि॑ष गृ॒णानः॑ स्व॒यं व॑धस्व त॒न्वं सु॒जात॑ ॥ ५ ॥

5. *Asannit tve āhavanāni bhūri bhuvo viśvebhiḥ sumanā anīkaiḥ. Stutaścidadagne śṛṇviṣe gṛṇānaḥ svayaṁ vardhasva tanvaṁ sujāta.*

Agni, light and spirit of life, good and gracious at heart, all these many adorations and oblations of the earth with all powers and splendours of the world are for you and abide in you only. And when you are thus adored and celebrated, you listen, absorbed approvingly blissful. Listen then, O nobly born and self-manifested, wax with joy, and let your light of glory shine more and more on us.

इदं वचः शतसाः संसहस्रमुदग्र्यं जनिषीष्ट द्विबहाः ।

शं यत्स्तातृभ्य आपय भवति द्युमदमीवचातनं र ग्राहा ॥ ६ ॥

6. *Idam vacaḥ śatasāḥ saṁsahasramudagnaye janiṣiṣṭa dvibarhāḥ. Śaṁ yat stotr̥bhya āpaye bhavāti dyumadamīvacātanam rakṣohā.*

This song of adoration full of a hundred thousand-fold power and virtue of both knowledge and humility is created in honour of Agni so that, for the enlightened celebrant, there may be peace and well being full of light, freedom from ailment, and protection against evil and wickedness.

नू त्वामग्र इमह वसिष्ठा इशानं सून सहसा वसूनाम । इषं
स्तातृभ्य' मघवद्भ्य आनड्यूयं पात स्वस्तिभिः सदा
नः ॥ ७ ॥

7. *Nū tvāmagna īmahe vasiṣṭhā īśānam sūno sahaso vasūnām. Iṣaṁ stotr̥bhyo maghava-dbhya ānaḍ yūyam pāta svastibhiḥ sadā naḥ.*

We people happily settled in peace and plenty earnestly adore you, Agni, giver of patience and fortitude and ruler of wealth and power. Pray bring us cherished knowledge and enlightenment for the devoted celebrants and people endowed with wealth and honour. And may you all, men of knowledge, wealth and power, always protect and promote us with the gift of peace and well being.

Mandala 7/Sukta 9

Agni Devata, Vasishtha Maitravaruni Rshi

अब 'धि जार उषसामुपस्थाद्ध ता मन्दः क्वितमः पावकः ।

दधाति क्तुमुभयस्य जन्त हव्या द्वेषु दविणं सुकृत्सु ॥ १ ॥

1. *Abodhi jāra uṣasāmupasthāddhotā mandraḥ kavitaṃ pāvakaḥ. Dadhāti ketum-ubhayasya jantorhavyā deveṣu draviṇaṃ sukṛtsu.*

See, the holy fire of morning sun is risen from the lap of early dawn, the sun having stolen away the darkness of night. It is the morning yajaka, delightful, and the most poetic symbol of divinity. It radiates light to reveal the identify of both coming and going living forms, carries our oblations to the elements and bestows wealth upon the noble performers.

स सुकृतुय वि दुरः पणीनां पुनान अर्कं पुरुभ जसं नः ।
ह तां मन्द विशां दमूनास्तिरस्तम' ददृश रम्याणाम ॥ २ ॥

2. *Sa sukraturyo vi duraḥ paṇīnāṃ punāno arkaṃ purubhojasam naḥ. Hotā mandro viśāṃ damūnāstirastamo dadṛṣe rāmyāṇām.*

He is the noble performer of action who opens the doors of divinity for the celebrants, blesses and sanctifies light and food, giving protection and nourishment for all, performs yajna, gives delight, controls and organises people with discipline, removes darkness of the nights and appears blissful.

अमूरः कविरदिति विवस्वान्तुसंसन्मित्र अतिथिः शिव
नः । चित्रभानुरुषसां भ्रात्यग पां गभः पस्व आ
विवश ॥ ३ ॥

3. *Amūraḥ kavir-aditirvivasvānt-susamsanmitro atithiḥ śivo naḥ. Citrabhānur-uṣasāṃ bhātyagre 'pām garbhah prasva ā viveśa.*

Far-sighted wise, creative visionary, constant as mother nature, refulgent, noble in assembly, friend,

welcome as holy guest, giver of peace and prosperity, light of wonder ahead of the dawns, seed of cosmic dynamics, inspirer of life, he emerges and manifests in us all.

इ॒ळन्य॑' वा॒ मनु॑ष॒ युग॑षु॒ सम॒न॒गा अ॑शुच॒ज्जा॒तव॑दाः ।
सु॒सं॒दृ॒शा भ॑ानु॒ना य॒ वि॒भाति॒ पति॒ गावः॑ समि॒धा॒नं
बु॒धन्त॑ ॥ ४ ॥

4. *Īlenyo vo manuṣo yugeṣu samanagā aśucajjāta-vedāḥ. Susaṁdrśā bhānunā yo vibhāti prati gāvaḥ samidhānaṁ budhanta.*

The adorable one going on through the battles of existence for ages, the one omniscient and omnipresent with all that is born in the world, who purifies, sanctifies and enlightens you all humans with the blissful light of life and knowledge, and the refulgent one to whom the earths, planets, satellites, and the rays of light respond with brilliance, that is Agni, that is the sun, that is the Enlightened One.

अग्र॑ या॒हि दू॒त्यं॑' मा रि॒षण्य॑ द॒वाँ अ॒च्छा ब॒ह्म॒कृ॒ता
गु॒ण न॑ । सर॒स्वतीं॑ म॒रुत॑' अ॒श्विना॒प य॑ । द॒वान॑न्न॒धर्या॑य॒
वि॒श्वान॑ ॥ ५ ॥

5. *Agne yāhi dūtyaṁ mā riṣaṇyo devāṅ acchā brahmakṛtā gaṇena. Sarasvatīm maruto aśvināpo yakṣi devān ratndheyāya viśvān.*

Agni, light and radiance of nature and humanity, go, radiate and reach for communication and enlightenment without hurting or injuring any good natural or human powers. Go well by the body of means created by nature or by words of divine language. Go

by the flow of correct language, winds and currents of energy, the stars, the waters and other noble powers of means and men to bring about here all the jewel wealth of the world.

त्वामग्ने समिधान वसिष्ठं जरूथं हन्यति रायं पुरन्धिम ।
पुरुणीथा जातवद जरस्व यूयं पात स्वस्तिभिः सदा
नः ॥ ६ ॥

6. *Tvāmagne samidhāno vasiṣṭho jarūtham han yakṣi rāye purandhim. Puruṇīthā jātavedo jara-sva yūyam pāta svastibhiḥ sadā naḥ.*

Agni, light and fire of life, the celebrant settled in peace and prosperity enkindles you. Bright and blazing, all knowing all present, burn off the dead wood, develop the living resources of nature and the cities for the sake of wealth. Extend the creative and productive programmes. And you all, Agni and other enlightened ones, always protect and promote us with happiness and all round well being.

Mandala 7/Sukta 10

Agni Devata, Vasishtha Maitravaruni Rshi

उष न जारः पृथु पाज' अश्रुद्विद्युतदीद्यच्छ शुचानः । वृषा
हरिः शुचिरा भाति भासा धिय' हिन्वान उशतीरजीगः ॥ १ ॥

1. *Uṣo na jāraḥ pr̥thu pājo aśred davidyutad dīdya-cchośucānaḥ. Vṛṣā harīḥ śucirā bhāti bhāsā dhiyo hinvāna uśtīrajīgaḥ.*

Like the lover of the light of dawn, the sun, Agni, commands and diffuses light on a vast scale, blazing, illuminating, burning and purifying, giving abundant

showers of rain, eliminating want and suffering, pure and immaculate, shines with light, inspiring the mind, intelligence and will, and exhorts men of passion and will to awake and rise for action. (Such is Agni, such is the scholar, sagely teacher and the leader.)

स्व॑ण वस्त॑ रु॒षसा॑मर चि॒ य॒ज्ञं त॑न्वा॒ना उ॒शिजा॑ न मन्म॑ ।
अ॒ग्निजन्मा॑नि द॒व आ वि वि॒द्वान्द॒वद दू॒त द॑व॒यावा॒
वनि॑ष्ठः ॥ २ ॥

2. *Svarṇa vastoruṣasāmaroci yajñam tanvānā uṣijo na manma. Agnirjanmāni deva ā vi vidvān dravad dūto devayāvā vaniṣṭhaḥ.*

Like the light of dawn and splendour of the day, Agni shines and radiates the light of life as inspired priests enact the yajnic business of the morning and expand the thoughts of the day. Thus Agni, knowing and pervading the origin of things, most generous messenger and carrier of nature's bounties, radiates all round conducting and distributing the vitalities of life.

अच्छा॑ गिर॑ म॒तय॑ द॒वय॑न्तीर॒ग्निं य॑न्ति द॒विणं॑ भि॒ माणाः॑ ।
सु॒स॒न्द्र॒शं सु॒पती॑कं स्व॒ञ्च ह॒व्यवा॑हम॒र्त्तिं मा॑नु॒षाणा॑म ॥ ३ ॥

3. *Acchā giro matayo devayantīragñim yanti draviṇam bhikṣamāṇāḥ. Susandṛśam supatī-kam svañcam havyavāhamaratiṁ mānuṣāṇām.*

All holy voices of prayer, all acts of thought and will of the people dedicated to the bounties of divinity, seeking their share of the world's wealth and honour move and converge on Agni, blissful of sight, noble in manifestation, easy of access and attainment and the fastest carrier of oblations and relentless

harbinger of the cherished fruits of the yajnic actions of mankind.

इ॒न्दं न॒ अ॒ग्न॒ वसु॑भिः स॒ज षा॑ रु॒दं रु॒द॒भि॒रा व॑हा बृ॒हन्त॑म ।
आ॒दि॒त्य॒भि॒रदि॑तिं वि॒श्वज॑न्यां बृ॒हस्प॑ति॒मृ॒क्क॒भि॒वि॒श्व॒वा॒रम॑ ॥ ४ ॥

4. *Indraṁ no agne vasubhiḥ sajoṣā rudraṁ rudrebhirā vahā bṛhantam. Ādityebhiraditiṁ viśvajanyaṁ bṛhaspatim-ṛkvabhir-viśvavāram.*

Agni, lord of light and life, generous, loving and kind to all, pray bring us, lead us, to Indra, cosmic energy with the wealth and abundance of earth and other supports of life, to Rudra the soul, with pranic energies, to Aditi, infinite and eternal time and space, with a vision of the suns and origin of the universe, and to the universal lord and spirit of existence with divination into the original revelation.

म॒न्दं ह॒ तार॑मु॒शिजा॒ यवि॑ष्ठम॒ग्निं वि॑श॒ इ॒ळत॑ अध्व॒र॒षु ।
स॒ हि॒ त्पा॑वाँ॒ अभ॑वद॒यी॒णाम॑त॒न्द दू॑त॒ य॒ज॒था॒य द॒वान॑ ॥ ५ ॥

5. *Mandraṁ hotāramuśijo yaviṣṭhamagniṁ viśa īlate adhvareshu. Sa hi kṣapāvāñ abhavad rayīṇām-atandro dūto yajathāya devān.*

In their acts of vision, creation and development, with love and non-violence, people of the world inspired with love and faith invoke, kindle and adore Agni, light and life of the world of existence, most youthful, blissful and generous giver of every thing. He alone presides over the deep night before the dawn of creation. He alone, ever free from inertness and sleep, is the prime mover and harbinger of wealth, honour and excellence

to bless the noble souls in life.

Mandala 7/Sukta 11

Agni Devata, Vasishtha Maitravaruni Rshi

म॒हाँ अ॒स्यध्व॒रस्य॑ प॒क॒त न ऋ॒त त्वद॒मृता॑ मादयन्त ।

आ वि॒श्व॒भिः स॒रथं॑ याहि॒ द॒वन्य॑ग्र॒ ह ता॑ पथ॒मः स॒द॒ह ॥ १ ॥

1. *Mahāñ asyadhvarasya praketo na ṛte tvadamṛtā mādayante. Ā viśvebhiḥ saratham yāhi devair-nyagne hotā prathamah sadeha.*

Agni, prime high priest of the cosmic yajna of creation, come by the chariot of nature itself with all the divine powers of existence and grace our vedi here. Great you are, the very soul and spirit of yajna. Not without you do the immortals rejoice.

त्वामी॒ळत॑ अ॒जिरं॑ दू॒त्याय॑ ह॒विष्म॑न्तः स॒द॒मिन्मा॑नु॒षासः॑ ।

यस्य॑ द॒वरा॑स॒द ब॒हिर॑ग्र॒ हान्य॑स्म सु॒दिना॑ भवन्ति ॥ २ ॥

2. *Tvāmīḷate ajiraṁ dūtyāya haviṣmantaḥ sadaminmānuṣāsaḥ. Yasya devairāsado barhiragne 'hānyasmai sudinā bhavanti.*

People of the world with offers of homage and havi always invoke and adore you, unaging and immortal Agni, for the sake of radiation and communication. When you come and grace the seats of yajna with the powers of nature's divinity, whosoever be the man, all the days of life turn into days of good fortune for him.

त्रि॒श्वि॒द॒क्त : प॒ चि॒कितु॑व॒सूनि॒ त्व अ॒न्तदा॑शुष॒ मत्या॑य ।

म॒नुष्व॑द॒ग्र इ॒ह र्या॑ । द॒वान्भवा॑ न दू॒त अ॒भि॒शस्ति॑पावा ॥ ३ ॥

3. *Trīścīdaktoḥ pra cikiturvasūni tve antardāśuṣe martyāya . Maṇuṣvadagna iha yakṣi devān bhavā no dūto abhiśastipāvā.*

The wise know that there are three fold valuable gifts in you for the general mortal in the day and night. Come here like a human power, Agni, meet the brilliant wise, contact the powers of nature and be like a messenger to protect us against calumny and imprecation.

अ॒ग्नि॒री॒श बृ॒ह॒त अ॒ध्व॒र॒स्या॒ ग्नि॒वि॒श्व॒स्य॒ ह॒वि॒षः॒ कृ॒त॒स्य॑ ।
क॒तुं ह्य॒स्य॒ व॒स॒व जु॒ष॒न्ता॒ था॒ द॒वा द॑धि॒र ह॒व्य॒वा॒ह॒म ॥ ४ ॥

4. *Agnirīśe bṛhato adhvarasyā'gnirviśvasya haviṣaḥ kṛtasya. Kratuṁ hyasya vasavo juṣantā'thā devā dadhire havyavāham.*

Agni rules the great yajnic programmes of development without violence. Agni conditions and controls the entire yajnic materials of the world. The Vasus such as earth and other life supports take to the creative action of Agni for sustenance. Among the wise, scholars of the Vasu order of twenty four year's study specialise in Agni's gifts. And thus the generous and the wise all depend on this harbinger of life sustaining means and materials.

आ॒ग्नं॑ व॒ह ह॒वि॒र॒द्या॒य द॒वा॒नि॒न्द्र॒ज्य॒ष्ठा॒स इ॒ह मा॑द॒य॒न्ता॒म ।
इ॒मं य॒ज्ञं दि॒वि द॒व॒षु ध॑हि॒ यू॒यं पा॑त॒ स्व॒स्ति॒भिः॒ सदा॑ नः ॥ ५ ॥

5. *Āgne vaha haviradyāya devānindrajyeṣṭhāsa iha mādayantām. Imaṁ yajñaṁ divi deveṣu dhehi yūyaṁ pāta svastibhiḥ sadā naḥ.*

Agni, scholar of the first order, light and fire of

life, bring us the delicacies of yajnic production for the brilliant people so that they may taste them with delight and rejoice with the ruler on top. Take this yajna to the heights among the divinities. O holy ones, scholars and scientists, protect and promote us all time with gifts of peace, prosperity and all round well being.

Mandala 7/Sukta 12

Agni Devata, Vasishtha Maitravaruni Rshi

अगन्म म॒हा नम॑सा॒ यवि॑ष्ठं॒ य दी॒दाय॒ समि॑द्धः स्व दु॒र॒ण ।
चि॒त्रभा॑नुं॒ र द॑सी अ॒न्तरु॑वी स्वा॒हुतं॑ वि॒श्वतः॑ प॒त्यज्ज॑म ॥ १ ॥

1. *Aganma mahā namasā yaviṣṭhaṁ yo dīdāya samiddhaḥ sve duroṇe. Citrabhānuṁ rodasī antarurvī svāhutaṁ viśvataḥ pratyajñcam.*

With profound homage and reverence, let us move and rise to the most youthful Agni, light, fire and electrical energy, which shines well kindled in its own region, is wondrously bright and forceful between the vast heaven and earth, and when it is well invoked it moves in all directions for all.

स म॒ह्ना वि॒श्वा दु॒रि॒तानि॑ सा॒ह्वान॑ग्निः ष॒व द॑म॒ आ जा॒तव॑दाः ।
स न॑ र॒ णि॒षद॑ दु॒रि॒ताद॑व॒द्याद॑स्मान्गृ॒णत॑ उ॒त न॑ म॒घ नः॑ ॥ २ ॥

2. *Sa mahnā viśvā duriṭāni sāhvānagniḥ ṣṭave dama ā jātavedāḥ. Sa no rakṣiṣad duriṭādava-dyādas-mān grṇata uta no magonah.*

May that Agni, self refulgent lord of cosmic energy, omnipresent percipient of every thing in existence and destroyer of all negativities and evils by his greatness in the world on prayer, save us all, devotees

and celebrants blest with wealth, power and excellence, from sin and scandal.

त्वं वरुण उत मित्र अग्र त्वां वधन्ति मतिभिवसिष्ठाः ।

त्व वसु सुषणनानि सन्तु यूयं पात स्वस्तिभिः सदा नः ॥ ३ ॥

3. *Tvaṃ varuṇa uta mitro agne tvāṃ vardhanti matibhir-vasiṣṭhāḥ. Tve vasu suṣaṇanāni santu yūyaṃ pāta svastibhiḥ sadā naḥ.*

O lord of light and life, Agni, you are the judge, you are the friend. Devotees and celebrants blest with settlement and prosperity exalt you with their will and wisdom. May those who repose their love and faith in you enjoy the gifts of your generosity. And may you all, scholars and leading lights, protect and promote us with peace, prosperity and all round well being of life.

Mandala 7/Sukta 13

Vaishvanara Agni Devata, Vasishtha Maitravaruni Rshi

पाग्रय विश्वशुचं धियन्धं सुरघ्न मन्म धीतिं भरध्वम ।

भरं हविरं बहिषि पीणानं वश्वानराय यतय मतीनाम ॥ १ ॥

1. *Prāgnaye viśvaśuce dhiyaṅdhe 'suraghne manma dhītiṃ bharadhvam. Bhare havirna barhiṣi prīṇāno vaiśvānarāya yataye matīnām.*

To Agni, purifier of the world, inspirer of the mind and soul, and destroyer of evil and darkness, bear and offer all your thought, will and action in dedication as I, happy at heart in the assembly house of social yajna, dedicate mine to the leading light of the world, selfless guide and pioneer of action and endeavour for humanity.

त्वमग्ं श॒चिषा॒ श शृ॒चान् आ र द॑सी अपृ॒णा जा॒यमानः ।
 त्वं द्र॒वाँ अ॒भि॒शस्तर॑मु॒ञ्चा व॑श्वानर जा॒तवद॑ महि॒त्वा ॥ २ ॥

2. *Tvamagne śociṣā śośucāna ā rodasī aprṇā jāyamānaḥ. Tvam devāñ abhiśasteramuñco vaiśvānara jātavedo mahitvā.*

Agni, bright purifier of the world with light and inspiration, rising in action you fill the heaven and earth with light and purity. O spirit all pervasive and all knowing, leading light of humanity, with your might and majesty, protect the noble people from pride, calumny and imprecation.

जा॒त यद॑ग्ं भु॒वना॒ व्य॒ख्यः प॒शू । गा॒पा इ॒यः परि॑ज्मा ।
 व॑श्वानर॒ ब॒ह्मण॑ वि॒न्द गा॒तुं यू॒यं पा॑त स्व॒स्तिभिः॑ सदा॒
 नः ॥ ३ ॥

3. *Jāto yadgne bhuvanā vyakhyah paśūn na gopā iryah parijmā. Vaiśvānara brahmaṇe vinda gātum yūyam pāta svastibhiḥ sadā naḥ.*

Agni, rising, manifesting and moving all round every where freely, you shine and fill all regions of the world with light and inspiration, and, as a shepherd looks after, protects and guides his flock so, O leading light of humanity, all knowing and all pervasive, find ample appreciation and comfortable settlement for the scholar and teacher of the universal Vedic knowledge of existence. O scholars and leading lights of humanity, always protect and promote us with peace, prosperity and all round well being of life.

Mandala 7/Sukta 14

Agni Devata, Vasishtha Maitravaruni Rshi

स॒मिधा॑ जा॒तव॑दस॒ द॒वाय॑ द॒वहू॑तिभिः ।

ह॒विभिः॑ शु॒क्रश॑ चिष॒ नम॑स्विन॒ व॒यं दा॑श मा॒ग्रय॑ ॥ १ ॥

1. *Samidhā jātavedase devāya devahūtibhiḥ.
Havirbhiḥ śukraśociṣe namasvino vyaṁ dāśe-
māṅnaye.*

Bearing holy fuel for the fire and fragrant materials for oblations, chanting divine words of invocation and invitation, and bowing in profound reverence, we offer homage in yajnic service of love and non-violence to Agni, self-refulgent lord of light, pure and potent giver of life and the universal vision and knowledge of life in the Veda.

व॒यं त॑ अ॒ग्र स॒मिधा॑ वि॒धम॑ व॒यं दा॑श म॒ सुष्टु॑ती य॒जत्र॑ ।

व॒यं घृ॑तना॒ध्वर॑स्य॒ ह तव॑यं॒ देव॑ ह॒विषा॑ भ॒दश॑ च ॥ २ ॥

2. *Vayaṁ te agne samidhā vidhema vyaṁ dāśema
suṣṭutī yajatra. Vayaṁ ghr̥tenādhvar-asya hotar-
vayaṁ deva haviṣā bhadraśoce.*

Agni, light divine and fire of life, we offer you service with holy fuel for the rise of living flames. O lord adorable, most sociable, we offer you hymns of praise and worship. O lord high priest of the cosmic yajna of love and creation, giver of light and purity of well being, we offer you service and worship with ghr̥ta and fragrant oblations of self-surrender to your glory of self-refulgence.

आ न' द॒वभिरु॑प द॒वहू॑तिमग्र॒ या॒हि व॑षट॒कृतिं जु॑षा॒णः ।
तु॒भ्यं द॒वाय॑ दा॒शतः॑ स्याम॒ यूयं॑ पा॒त स्व॒स्तिभिः॑ सदा
नः ॥ ३ ॥

3. *Ā no devebhirupa devahūtimagne yāhi vaṣaṭkṛtiṁ juṣāṇaḥ. Tubhyaṁ devāya dāśataḥ syāma yūyaṁ pāta svastibhiḥ sadā naḥ.*

Agni, giver of light and purifier of life, listen to our prayer of the sages, accept our service and oblations and grace our life's yajna with the bounties of divinity. We pray, may we ever abide in your service and divine favour, creating, producing, giving selflessly. O lord and all wise lovers of divinity, protect and promote us always with your gifts of peace and well being all round.

Mandala 7/Sukta 15

Agni Devata, Vasishtha Maitravaruni Rshi

उ॒प॒स॒द्याय॑ मी॒ हु॒ष आ॒स्य॑ जु॒हुता॑ ह॒विः ।
य न्ना॒ नदि॑ष्ठ॒माप्य॑म ॥ १ ॥

1. *Upasadyāya mīlhuṣa āsye juhutā haviḥ.
Yo no nediṣṭhamāpyam.*

Let us offer the best of havi, holy food, into the holy fire, and homage to Agni, most generous, potent and generative power sitting next to us, a very closest of friends with an open door, ready with the best we need and desire.

यः प॒ञ्च च॒षणी॑र॒भि नि॑ष॒साद् द॑म॒दम॑ ।
क॒वि॒गृ॒हप॑तियु॒वा ॥ २ ॥

2. *Yah pañca carṣaṇīrabhi niṣasāda damedame.
Kavir-grhapatir-yuvā.*

To Agni, who abides with and stabilises the five orders of society in every household from door to door, the wise visionary, master protector and promoter of the home and family, youthful spirit and power of the light and fire of life and pranic energy.

स न॒ वद' अ॒मात्यम॒ग्नी र' तु वि॒श्वतः ।

उ॒तास्मान्पा॒त्वंह॑सः ॥ ३ ॥

3. *Sa no vedo amātyamagnī rakṣatu viśvataḥ.*
Utāsmān pātvañhasaḥ.

May he protect our wealth and knowledge and our family all round and also guard us against all sin and sinners.

नव॑ं नु स्त म॑म॒ग्रय॑ दि॒वः श्य॒नाय॑ जी॒जनम॑ ।

वस्वः॑ कु॒विद्व॑नाति॒ नः ॥ ४ ॥

4. *Navam nu stomamagnaye divaḥ śyenāya jījanam.*
Vasvaḥ kuvid vanāti naḥ.

I create a new song of adoration for Agni. who, like an angel of heaven, wise and great, begets us the wealth, honour and excellence of the world.

स्पा॒हा यस्य॑ श्रि॒य' दृ॒श् र॒यिर्वी॒रव॑त॒ यथा॑ ।

अग॑ यु॒ज्ञस्य॑ श च॑तः ॥ ५ ॥

5. *Spārḥā yasya śriyo dṛśe rayirvīravato yathā.*
Agre yajñasya śocataḥ.

Like the wealth, honour and magnificence of a chief of heroic brave, the flaming splendour of Agni is glorious to the sight when it shines first and foremost of the graces of yajna.

समां व॑तु व॑षट॑कृ॒तिम॒ग्निजु॑षत न॒ गिरः॑ ।

यजि॑ष्ठ ह॒व्यवा॑हनः ॥ ६ ॥

6. *Semāṁ vetu vaṣaṭkṛtim-agnirjuṣata no girah.
Yajisṭho havyavāhanah.*

May that friendly and most adorable Agni, receiver of oblations and disseminator of fragrance, accept with pleasure this offer of service and oblations of ours and accept with love our words of celebration and submission.

नि त्वा॑ न य वि॒श॒पत द्यु॒मन्तं॑ द॒व धी॑महि ।

सु॒वीर॑म॒ग्र आ॒हुत ॥ ७ ॥

7. *Ni tvā nakṣya viśpate dyumantaṁ deva dhīmahi.
Suvīramagna āhuta.*

Agni, loving and accessible protector and ruler of the people, brilliant and generous chief of heroic brave, universally honoured and invoked, we love and enshrine you in our heart and home with faith and reverence.

तप॑ उ॒स्रश्च॑ दी॒दिहि॑ स्व॒ग्रय॑स्त्वया॒ वय॑म ।

सु॒वीर॑स्त्व॒र्मस्म॒युः ॥ ८ ॥

8. *Kṣapa usraśca dīdihi svagrastvayā vayam.
Suvīrastvamasmayuh.*

Shine forth, beatify the night and brighten up the day with the light of sun rays, and by virtue of your brilliance let us shine too like holy fires. Chief of the youthful brave you are, our own, always for us.

उप त्वा सा॒तय॒ नर॒ वि॒पा॒स य॒न्ति धी॒तिभिः॑ ।

उपा॑ र॒ा सह॒स्त्रिणी॑ ॥ ९ ॥

9. *Upa tvā sātaye naro viprāso yanti dhītibhiḥ.*
Upākṣarā sahasriṇī.

Leading lights of humanity and holy sages approach you, meditate on you, for the acquisition of wealth of wisdom, you who are imperishable giver of a thousand gifts.

अ॒ग्नी र तांसि॑ स॒धति॑ शु॒कश॑ चि॒रम॑त्यः ।

शु॒चिः पा॒वक॑ इ॒ड्यः॑ ॥ १० ॥

10. *Agnī rakṣāṁsi sedhati śukraśociramaryaḥ.*
Śuciḥ pāvaka īdyaḥ.

Agni counters, corrects, also destroys, wickedness. Immortal, purifying, adorable, the lord blazes with dazzling refulgence of fire and the sun.

स ना॒ राधा॑स्या॒ भ॒र॒शा॒नः सह॑स॒ य॒ह ।

भ॒ग॒श्च॑ दा॒तु वा॒य॒म॑ ॥ ११ ॥

11. *Sa no rādhāṁsyā bhareśānaḥ sahaso yaho.*
Bhagaśca dātu vāryam.

And that ruling power, a very image of patience, fortitude and omnipotence, may, we pray, bring us the best of means, materials and modes of success, and may the lord of power, honour and excellence bring us all we cherish and value in life.

त्व॒म॒ग्र वी॒र॒व॒द्य॒श॑ द॒व॒श्च॑ स॒वि॒ता भ॒गः ।

दि॒ति॒श्च॑ दा॒ति वा॒य॒म॑ ॥ १२ ॥

12. *Tvamagne vīravad yaśo devaśca savītā bhagaḥ.
Ditiśca dāti vāryam.*

Agni, refulgent ruler, Deva Savita, generous creative power of inspiration, Bhaga, commanding power of wealth and excellence, Diti, law and ethics of universality, you bless us with honour and magnificence with noble progeny of our choice and ambition of the best order with freedom from suffering.

अग्र॒ र॒ ग॒ णा॒ अ॒ह॒सः॒ प॒ति॒ ष्म॒ द॒व॒ री॒ष॒तः ।
त॒पि॒ष्ठ॒र॒ज॒र॑' द॒ह ॥ १३ ॥

13. *Agne rakṣā ṇo aṇhasaḥ prati śma deva rīṣataḥ.
Tapiṣṭhairajaro daha.*

Agni, fiery ruler and generous lord of enlightenment, save us from sin, protect us from the sinful and the destroyers. Lord eternal and unaging, with your blazing law, justice and discipline, burn out evil, evil deeds and evil doers.

अ॒धा॒ म॒ही॒ न॒ आ॒य॒स्य॒ना॒धृ॒ष्टा॒ नृ॒पी॒त॒य ।
पू॒भ॒वा॒ श॒त॒भु॒जिः॑ ॥ १४ ॥

14. *Adhā mahī na āyasyanādhṛṣṭo nṛpītaye.
Pūrbhavā śatabhujih.*

And O lord redoubtable, let the earth, the land, and the governance of the state, firm as adamant and strong as steel, be like a mother city of a hundred-fold defences for the protection, promotion and progress of the people.

त्वं॒ नः॑ पा॒ह्य॒ह॒सा॒ द॒ षा॒व॒स्तर॒घा॒य॒तः ।
दि॒वा॒ न॒क्त॒म॒दा॒भ्य ॥ १५ ॥

15. *Tvaṃ naḥ pāhyaṇhaso doṣāvastaraghāyataḥ.
Divā naktamadābhya.*

O lord undaunted and unchallengeable against the violent, the saboteur and the terrorist, save us and protect us from sin, inequity and violence in the day and at night.

Mandala 7/Sukta 16

Agni Devata, Vasishtha Maitravaruni Rshi

ए॒ना व॑ अ॒ग्निं नम॑स॒स्राज॑ न॒पा॒त॒मा हु॑व ।

पि॒यं च॑तिष्ठम॒र्त्तिं स्व॑ध्व॒रं वि॑श्वस्य दू॒तम॑मृ॒तम ॥ १ ॥

1. *Enā vo agniṃ namasorjo napātamā huve. Priyaṃ cetiṣṭhamaratim svadhvaram viśvasya dūtam-amrtam.*

O people, for your sake, with food, homage and self-surrender, I invoke and serve Agni, giver of light and fire of life, product as well as the source of unfailing energy, strength and power, cherished and valuable friend, most enlightened and constant agent of the holiest programmes of love and non-violent development, and imperishable carrier and messenger of world communications.

स य॑ज॒त अ॒रु॒षा वि॒श्वभ॑ज॒सा स॒ दु॒द्रव॑त्स्वा॒हुतः॑ ।

सु॒ब॒ह्वा य॒ज्ञः सु॒श॒मी व॑सू॒नां द॒वं रा॒धा ज॑नाना॒म ॥ २ ॥

2. *Sa yojate aruṣā viśvabhajasā sa dudravat svā-hutaḥ. Subrahmā yajñāḥ suśamī vasūnām devaṃ rādho janānām.*

That Agni, leading power of nature and humanity, uses bright natural elements of universal value

such as sun rays, fire and water, like horses harnessed to the chariot, and, when invoked and raised, would move at the fastest speed. He is the master of natural knowledge and natural materials, adorable, noble and potent worker, and the accomplisher of means, materials and projects of humanity for common success and progress.

उदस्य शाचिरस्थादाजुह्वानस्य मी हुषः ।

उद धूमास' अरुषास' दिविस्पृशः समग्रिमिन्धत नरः ॥ ३ ॥

3. *Udasya śocirasthādājuhvānasya mīḥuṣaḥ. Ud dhūmāso aruṣāso diviṣpṛśaḥ samagnimindhate naraḥ.*

High rises the radiant glory of this fire of Agni fed on holy food while the flames and fragrance soar and touch the skies, when people light and raise the fire with profuse oblations of ghrta offered to the bountiful power.

तं त्वा दूतं कृण्मह यशस्तमं द्वाँ आ वीतय वह ।

विश्वा सून सहस मत्भ जना रास्व तद्यत्त्वमह ॥ ४ ॥

4. *Tam tvā dūtaṁ kṛṇmahe yaśastamaṁ devān ā vītaye vaha. Viśvā sūno sahaso martabhojanā rāsva tad yat tvemahe.*

We light, raise and develop the holy fire as messenger and harbinger of excellent gifts of life's light and fragrance. So do we elect, adore and anoint you on the highest and most glorious office of the nation. Bring us the divine nobilities and brilliancies of the world of nature and humanity together and give us all the cherished blessings of life for which purpose we love

and adore the fire and you, O lord of power and honour manifest and embodiment of excellence.

त्वमग्ने गृहपतिस्त्वं ह तां न अध्वर ।

त्वं प तां विश्ववार पचतां यि वषि च वायम ॥ ५ ॥

5. *Tvamagne gr̥hapatistvaṃ hotā no adhvare. Tvaṃ potā viśvavāra pracetā yaṅṣi veṣi ca vāryam.*

Agni, fiery and enlightened ruling power of nature and humanity, you are the protective and promotive head of the family and the home land. You are the receiver and giver of every thing in the loving and non-violent business of the nation's governance and administration. You are the purifier, sanctifier and giver of enlightenment universally adored. You organise, accomplish and pervade the yajnic business of life and living together by choice and common will.

कृधि रत्नं यजमानाय सुकता त्वं हि रत्नधा असि ।

आ न ऋत शिशीहि विश्वमृत्विजं सुशंस यश्च द त ॥ ६ ॥

6. *Kṛdhi ratnaṃ yajamānāya sukrato tvaṃ hi ratna-dhā asi. Ā na ṛte śīśīhi viśvamṛtvijaṃ suśaṃso yaśca dakṣate.*

O presiding power of holy actions in life, bestow the jewels of life upon the yajamana as you are the lord ruler and disburser of the world's wealth. Shine, sharpen and inspire us to do well in the truth and law of the world of nature and humanity and advance the person whoever commands honour and excellence and rises as expert performer in the universal yajna of evolution and progress at the social level.

त्व अ॒ग्न॒ स्वाहु॑त पि॒यासः॑ सन्तु सू॒रयः॑ ।

य॒न्तार॒ य म॒घवा॑ना॒ जना॑नामू॒वान्द॑र्यन्त॒ ग ना॑म ॥ ७ ॥

7. *Tve agne svāhuta priyāsaḥ santu sūrayaḥ.
Yantāro ye maghavāno janānāmūrvān dayanta
gonām.*

Agni, ruling light of the world, invoked with reverence and adored, let those brave leaders and eminent scholars commanding wealth and power be dear and closer to you who move forward, and lead, control and protect the defenders and promoters of the people, lands and cows.

यषा॒मिळा॑ घृ॒तह॑स्ता दु॒र॒ ण आँ॑ अपि॒ पा॒ता नि॒षीद॑ति ।

ताँस्त्रा॑यस्व स॒हस्य॑ दु॒ह नि॒द यच्छा॑ नः॒ शम॑ दी॒घश्रु॑त ॥ ८ ॥

8. *Yeṣāmilā ghr̥tahastā duroṇa āñ api prātā niṣīdati.
Tāñstrāyasva sahasya druho nido yacchā naḥ
śarma dīrghaśrut.*

Patient and potent lord ruler of light, strength and power, protect from jealousy and malignity those good people in whose home sweet and sacred speech and manners, like a gracious lady of generosity with sweetened hands perfumed with ghr̥ta and holy water, reigns and resides and, O lord of wide reputation and long experience of the voice of divinity, give us the home abounding in peace and comfort, love and courtesy.

स म॒न्दया॑ च जि॒ह्वया॑ वह्नि॒रासा॑ वि॒दुष्ट॑रः ।

अ॒ग्न॒ र॒यिं म॒घव॑द्भ्य॒ न आ॑ वह॒ हव्य॑दातिं च सू॒दय॑ ॥ ९ ॥

9. *Sa mandrayā ca jihvayā vahnirāsā viduṣṭaraḥ.
Agne rayiṁ maghavadbhyo na ā vaha havyadātir̥
ca sūdaya.*

Agni, leading light and fire of life, most pervasive power ever on the move, all aware and self-conscious, receiver of the inputs into the fire of consumption and disseminator of the fragrances for the living system of existence by charming flames, pray refine and intensify the holy inputs of havi and bring higher returns of honour, excellence and generosity for those who manage the wealth and power of humanity for the common good.

य राधांसि ददत्यश्व्या मघा कामन् श्रवस महः ।

तां अंहसः पिपृहि पृत्भिष्ट्वं शतं पूभियविष्ठ्य ॥ १० ॥

10. *Ye rādhāṃsi dadatyaśvyā maghā kāmēna śravasō mahāḥ. Tāñ aṇhasaḥ pipṛhi partrbhiṣṭvaṃ śataṃ pūrbhīryaviṣṭhya.*

O lord most youthful, power enlightened, there are those generous souls who, of their own will and desire, provide all possible and attainable means and materials for successful living, food and energy, wealth and power, and great honour and reputation for excellence. O lord, protect them from sin and evil, promote them with a hundred safeguards and fortifications.

द्व व' दविणादाः पूर्णा विवष्ट्यासिचम ।

उद्धा सिञ्चध्वमुप वा पृणध्वमादिद्व' द्व अ'हत ॥ ११ ॥

11. *Devo vo draviṇodāḥ pūrṇāṃ vivaṣṭyāsicam. Uddhā vā siñcadhvamupa vā pṛṇadhvamādid vo deva ohate.*

Agni, self-refulgent lord giver of wealth, honour and excellence, loves to have your fire of yajnic action

sprinkled with overflowing ladle of ghrta and the highest refined action. Serve him closely, feed the fire to the full, let the flames rise, and the generous lord refulgent would lead you to the heights of prosperity and excellence.

तं ह तारमध्वरस्य पचतसं वह्निं द्वा अकृण्वत ।

दधाति रत्नं विधत्त सुवीर्यमग्निजनाय दाशुष ॥ १२ ॥

12. *Tam hotāram-adhvarasya pracetasam vahniṁ devā akṛṇvata. Dadhāti ratnaṁ vidhate suvīrya-magnirjanāya dāśuṣe.*

Let the brilliant, noble and generous leaders of humanity choose, sanctify and anoint that intelligent all-aware person as Agni, leader, ruler and high-priest of the yajnic social order of love, peace and non-violence, who would create and bear the jewel wealth and values of life and high power and prestige of the noblest order for generous self-sacrificing people dedicated to the yajna of the social system.

Mandala 7/Sukta 17

Agni Devata, Vasishtha Maitravaruni Rshi

अग्र भव सुषमिधा समिद्ध उत बहिरुविया वि स्तृणी-
ताम ॥ १ ॥

1. *Agne bhava suṣamidhā samiddha uta barhi-rurviyā vi strṇītām.*

Agni, O leading light, O brilliant seeker, O fire divine of yajna, be kindled with the holy fuel offered, and let the heat and light and fragrance of life spread over the wide earth, the skies and the vast spaces.

उ॒त द्वा॑र उ॒श॒ती॒वि श्र॑यन्तामु॒त द्वाँ उ॒श॒त आ व॑ह॒ह ॥ २ ॥

2. *Uta dvāra uśatīvi śrayantāmuta devāñ uśata ā vaheha.*

And let the doors of love and ecstasy be thrown open, and let the divinities inspired with the light and love of holy ambition enter. O leading light, bring them in hither.

अ॒ग्न॒ वी॒हि ह॒विषा॒ य॒ इ॒द॒वान्त्स्व॒ध्व॒रा कृ॑णुहि जा॒तव॑दः ॥ ३ ॥

3. *Agne vīhi haviṣā yakṣi devāntsvadhvarā kṛṇuhi jātavedaḥ.*

Agni, light and fire of life and intelligence, all knowing, all reaching, go to the bounties of nature and brilliancies of humanity, join them with the light and fragrance you bear by the oblations of havi received, and win their favour of blessings for our yajna of the business of life and living.

स्व॒ध्व॒रा क॑रति जा॒तव॑दा॒ य इ॒वाँ अ॒मृता॑न्पि॒पय॑च्च ॥ ४ ॥

4. *Svadhvarā karati jātavedā yakṣad devāñ amṛtān piprayacca.*

Jataveda, all knowing, all reaching power of nature and humanity, yajna fire and teacher, communicates with the undecaying bounties of nature and the immortal souls of enlightened humans and seekers of enlightenment, renders them favourable to the yajnic programmes of peace and non-violent development and thus gives them fulfilment.

वंस्व॒ वि॒श्वा॒ वा॒या॒णि प॑चतः स॒त्या भ॑वन्त्वा॒शिष॑' न
अ॒द्य ॥ ५ ॥

5. *Vaṁsva viśvā vāryāṇi pracetaḥ satyā bhavāntvāśiṣo no adya.*

O man of knowledge and enlightenment, acquire and disseminate all the cherished gifts and virtues of the world so that all our hopes and ambitions for a full living may be truly fulfilled here and now.

त्वामु त दधिर हव्यवाहं द्वास' अग्र ऊज आ नपातम ॥ ६ ॥

6. *Tvāmu te dadhire havyavāhaṁ devāso agna ūrjā ā napātam.*

Agni, light and fire of life and humanity, all divinities of nature and humanity acknowledge, take over and advance you for their life's fulfilment, you being the source of infallible hope, energy and karma and bearer as well as harbinger of the divine invitations to live.

त त द्वाय दाशतः स्याम मह ना रत्ना वि दध इयानः ॥ ७ ॥

7. *Te te devāya dāśataḥ syāma maho no ratnā vi dadha iyānaḥ.*

O great one, as you come, you bear and bring for us the jewel wealths, honours and excellences of life. We pray may we too with gratitude be servers and givers in honour of the generous and brilliant light and fire of life.

Mandala 7/Sukta 18

Indra (1-21) and Sudasa Paijavanasya Dana stuti (22-25) Devata, Vasishtha Maitravaruni Rshi

त्व ह यत्पितरंश्चि । इन्द्र विश्वा वामा जरितार असन्वन ।

त्व गावः सुदुघास्त्व ह्यश्वास्त्वं वसु दवयत वनिष्ठः ॥ १ ॥

1. *Tve ha yat pitaraścinna indra viśvā vāmā jaritāro asanvan. Tve gāvaḥ sudughāstve hyaśvāstvam vasu devayate vaniṣṭhaḥ.*

Indra, lord of power, splendour and beneficence, ruler of the world, all beauties and graces of life which our parents and sustainers pray for and achieve, all fertile cows, lands and lights with high yield, all horses and fast communications are there for them because you are there. All wealth of home, habitat and materials, you alone give to the devotee who prays for the favours and light of divinity.

राज॑व॒ हि जनि॑भिः ष्य॒वा व॒ द्युभिर्भि॒ विदु॑ष्क॒विः सन॑ ।
पि॒शा गिर॑' मघव॒न्ग भि॒रश्व॑स्त्वाय॒तः शि॑शीहि रा॒य
अ॒स्मान् ॥ २ ॥

2. *Rājeva hi janibhiḥ kṣesyevā'va dyubhirabhi viduṣkaviḥ san. Piśā giro maghavan gobhiraśvai-stvāyataḥ śiśīhi rāye asmān.*

Like a brilliant prince you live with the people all round, every way, every day. Being a scholar, poet and visionary, inspire us, your admirers, with your lights of wisdom, and refine our voices of admiration with gentle forms and manners. Lord of wealth, power and honour, sharpen our plans and initiatives with the development of lands and cows, horses and transport for our assets and prosperity.

इ॒मा उ॑ त्वा प॒स्पृधा॒नासा॒ अत्र॑ म॒न्दा गिर॑' द॒व्यन्ती॒रुप॑ स्थुः ।
अ॒वाची॑' त प॒थ्या रा॒य ए॒तु स्याम॑ त सु॒मता॑वि॒न्दु श॑मन ॥ ३ ॥

3. *Imā u tvā pasprdhānāso atra mandrā giro devayanīrupa sthuḥ. Arvācī te pathyā rāya etu syāma te sumatāvindra śarman.*

Indra, glorious ruler, these are the people and our voices of admiration, earnest and joyous, vying with each other in love and reverence on this occasion, which may, we pray, reach you and be accepted. May your modern ethics and policies lead us all to wealth, honour and excellence. May we always abide in peace and prosperity in a happy home under your care and kindness.

ध॒नुं न त्वा॑ सू॒यव॑स॒ दु॒दु॒ । १ ॥ पु॒ ब॒र्ह्या॑णि स॒सृ॒ज॒ वसि॑ष्ठः ।
त्वा॒मिन्म॒ ग॒ पतिं॑ वि॒श्व आ॒हा न॒ इ॒न्द्रः सु॒म॒तिं
ग॒न्त्व॒च्छ ॥ ४ ॥

4. *Dhenum na tvā sūyavase duduḥṣannupa brahmāṇi sasṛje vasiṣṭhaḥ. Tvāminme gopatim viśva āhā''na indraḥ sumatiṁ gantvaccha.*

As a shepherd goes to the cow in a rich pasture for good milk, so the man of peace and enlightenment approaches you seeking fulfilment and creates songs of appreciation in praise of your policy and performance as a ruler. Indra, O lord ruler of the world, the whole world calls you the preserver, defender and promoter of the earth and her social order for me, and I pray you enjoy the favour and goodwill of the people for our sake.

अ॒र्णा॑ंसि चि॒त्प॒थ॒ना सु॒दा॑स॒ इ॒न्द्र' ग॒ा॒धा॒न्य॑कृ॒ण त्सु॒पा॒रा ।
श॒ध॒न्तं॑ शि॒म्यु॑मु॒च॒थ॑स्य॒ नव्यः॒ शा॒पं सि॒न्धू॑ना॒म॒कृ॒ण -
द॒श॑स्तीः ॥ ५ ॥

5. *Arṇāṃsi cit paprathānā sudāsa indro gādhān-yakṛṇot supārā. Śardhantaṁ śimyum-ucathasya navyaḥ śāpaṁ sindhūnām-akṛṇod-aśastīḥ.*

Indra, brilliant ruler, rising anew like the sun,

controls and bounds overflowed expansive waters into fordable limits for comfortable movement of business, converts the violent to peaceable beneficence, silences the imprecations of the vociferous and controls the erratic behaviour of the rivers and the seas.

पुर॒ळा इ॒त्तुव॒शा य॒ पु॒रासी॒दाय॒ मत्स्या॑सा॒ नि॒शि॒ता॒ अपी॑व ।
श्रु॒ष्टिं च॑कु॒भृग॑व॒ दु॒ह्यव॑श्च॒ सखा॒ सखा॑यम॒तर॒द्विषू॑च : ॥ ६ ॥

6. *Puroḷā it turvaśo yakṣurāsīd rāye matsyāso niśitā apīva. Śruṣṭim cakrur-bhṛgavo druhya-vaśca sakhā sakhāyam-atarad viṣūcoḥ.*

The ruler is chief of all, all controller and instant achiever, keen yajaka and sociable with open doors, sharpest reacher to the target like fish in the ocean, for economic and social progress. Men of economic ambition, science and wisdom do him honour, enemies cower before him, and as a friend he saves and supports the friend of versatile genius.

आ प॒क्थास॑' भ॒ला॒नस॑' भ॒न॒न्ता लि॑नास॒ वि॒षा॒णिनः॑
शि॒वा॒सः । आ य॒ न॑यत्सध॒मा आ॒य॒स्य॑ ग॒व्या तृ॑त्सु॒भ्य
अज॑ग॒न्यु॒धा नृ॑न ॥ ७ ॥

7. *Ā pakthāso bhalānaso bhanantā'lināso viṣāṇinah śivāsaḥ. Ā yo'nayat sadhamā āryasya gavyā tṛtsubhyo ajagan yudhā nṛn.*

Men of ripe age and experience, vibrant experts of yajnic material, nobly born and cultured, graceful and highly sagacious, who bring about peace and joy for all, approve and glorify the ruler who leads and guides members of the council who manage the governance and administration of the land for the noble

people and organise the defence forces to deal with the violent, destructive and lawless elements from within and without.

दुराध्या॒इ अदि॑तिं स्रव॒यन्त च॒तसा॒ वि जगृ॑भ॒ परु॑ष्णीम ।
म॒ह्नावि॒व्यक्पृ॑थि॒वीं पत्य॑मानः प॒शुष्क॒विर॑शय॒च्चाय॑-
मानः ॥ ८ ॥

8. *Durādhyo aditiṁ srevaṃyanto' cetaso vi jagrbhre paruṣṇīm. Mahnāvivyak pṛthivīm patyamānaḥ paśuṣ-kavir-aśayac-cāyamānaḥ.*

Thoughtless men of evil disposition try to fail his policy of universal and inviolable values and grab lands of fertility. But Indra, a man of vision, all round perceptive, saving the land and policy frustrates their designs and maintains national integrity and rests in peace and fearlessness.

इ॒युरथ॑ न न्य॒र्थं परु॑ष्णीमा॒शुश्च॑नद॒भिपि॑त्वं ज॒गाम । सु॒दास॑
इ॒न्द्रः सु॒तुकाँ॑ अ॒मित्रा॒नर॑न्ध॒यन्मा॑नु॒ष वधि॑वाचः ॥ ९ ॥

9. *Īyurartham na nyartham paruṣṇīm-āśuścaneda-bhipitvaṁ jagāma. Sudāsa indraḥ sutukāñ amitrā narandhayan-mānuṣe vadhrivācaḥ.*

When Indra, generous ruler and commander equipped fully with assistant forces, overcomes unfriendly powers and evil voices rampant in society and thus reaches his target of correction and achievement in the daily business of life's governance and administration including the optimum means of sustenance and development, the people too realise the ends of his universal policy and achieve their goals of life in definiteness without any delay.

इयुगावा न यवसादग^१पा यथाकृतमभि मित्रं चितासः ।
 पृश्निगावः पृश्निनिपषितासः श्रुष्टिं चकुनियुता रन्त-
 यश्च ॥ १० ॥

10. *Īyurgāvo na yavasādagopā yathākṛtamabhi mitraṁ citāsaḥ. Pr̥śnigāvaḥ pr̥śninipreṣitāsaḥ śruṣṭiṁ cakurniyuto rantayaśca.*

Just as cows free from the cowherd rush to the master from the pasture, as friends rush to meet a friend, as people having performed good actions by nature and law advance to receive their prize, and as the sun rays radiate across space and sky to meet the variegated earth, so do the forces of Indra, whether organised in battle order or resting off duty, and the people at peace rally and rush to Indra, the ruler, for service immediately on the clarion call.

एकं च य विंशतिं च श्रवस्या वकणयाजनाजा न्यस्तः ।
 दस्म न सद्वा^१ शिशाति बृहिः शूरः सग^१मकृणादिन्द^१
 एषाम ॥ ११ ॥

11. *Ekam ca yo viṁśatiṁ ca śravasyā vaikarṇayor-janān rājā nyastaḥ. Dasmo na sadman ni śiśāti barhiḥ śūraḥ sargam-akṛṇod-indra eṣām.*

The ruler, personally resigned and socially committed as a trustee, commanding power and brilliance as Indra, dedicated to the elimination of want and suffering, creates and ministers a senate of twenty and one reputed people over a variety of views and opinions and thus, brave and brilliant as he is, organises the nation into a dynamic social order like a high priest organising and energising the vedi in the house of yajna.

अथ श्रुतं कवषं वृद्धमप्स्वनु दुह्यं नि वृणग्वजबाहुः । वृणाना
अत्र सुख्याय सुख्यं त्वायन्ता य अमद नु त्वा ॥ १२ ॥

12. *Adha śrutam kavaṣaṁ vṛddham-apsvanu
druhyum ni vṛṇag-vajrabāhuḥ. Vṛṇānā atra sa-
khyāya sakhyam tvāyanto ye amadann-anu tvā.*

The lord of thunder power and justice engages the scholar, the teacher, the senior and even the jealous critic and opponent into the thick of social action, choosing some positively and others to weed out negativity. Thus they too, O ruler, opt for you, some opting for you as a friend for friendship, and others to be with you and around, but all in order to be happy and joyous in consonance with you.

वि सद्य विश्वा दृंहितान्येषामिन्द्रः पुरः सहसा सप्त ददः ।
व्यानवस्य तृत्सव गयं भागजष्म पूरुं विदथ मृधवा-
चम ॥ १३ ॥

13. *Vi sadyo viśvā dṛmhitānyeṣāmindraḥ purah
sahasā sapta dardaḥ. Vyānavasya trtsave gayam
bhāgjeṣma pūrum vidathe mṛdhravācam.*

Let the ruler with his enlightened forces always and at the earliest rule out and destroy the sevenfold citadels of these outmoded enemies, and let him serve and support the home and institutions of values anew for the rising people of free thought and action. Let us always realise and win the values of the eternal and liquid flow of the holy voice in our yajnic business of systemic life.

नि गव्यव नव दुह्यवश्च षष्टिः शता सुषुपुः षट्सहस्रा ।
षष्टिवीरासा अधि षड दुवायु विश्वदिन्दस्य वीया
कृतानि ॥ १४ ॥

14. *Ni gavyavo'navo druhyavaśca śaṣṭiḥ śatā suṣupuh
ṣaṭ sahasrā. Śaṣṭirvīrāso adhi ṣaḍ duvoyu
viśvedindrasya vīryā kṛtāni.*

All the wondrous deeds of the world are accomplished by Indra, since sixty-six of his brave warriors devoted to their lord, all fervent, new and ferocious fighters dedicated to the land and light, send to eternal sleep sixtysix thousand of his enemies.

इन्द्रेण तृत्सवा वविषाणा आपा न सृष्टा अध्वन्त नीचीः ।
दुमित्रासः पकलविन्मिमाणा जहु विश्वानि भजना
सुदास ॥ १५ ॥

15. *Indreṇaite tṛtsavo veviṣāṇā āpo na sṛṣṭā adha-
vanta nīcīḥ. Durmitrāsaḥ prakalavinmimānā
jahurviśvāni bhojanā sudāse.*

There furious warriors overwhelming the enemy like turbulent waters rushing down hill are the creation of Indra, and they, over-coming and cutting to size the enemies and strategists camouflaged as friends, are prepared to renounce all comforts for the sake of their devotion to the generous master and ruler.

अर्ध वीरस्य शृतपामनिन्दं परा शधन्तं नुनुद अभि ताम ।
इन्द्र मन्थुं मन्थुम्य मिमाय भज पथ वतनिं पत्य-
मानः ॥ १६ ॥

16. *Ardhaṁ vīrasya śṛtapāmanindram parā śardha-
ntaṁ nunude abhi kṣāṁ. Indro manyuṁ manyu-
myo mimāya bheje patho vartaniṁ patyamānaḥ.*

Indra, ruler of the earth, inspires and promotes the person who promotes the brave, prepares ripe inputs

for yajnic development, and challenges and eliminates want and dishonour from the world. Being the destroyer of pride and anger, he reduces the proud and angry to zero, and promotes, defends and serves the paths of rectitude and processes of law and justice.

आध॒णं चि॒त्तद्व॒कं च॒कार सि॒ंहां चि॒त्प॒त्वंना ज॒घान ।
अ॒व स्र॒क्तीव॒श्यावृ॒श्च॒दि॒न्द्रः पा॒यच्छ॒द्वि॒श्व॒ भ॒ ज॒ना
मु॒दास॑ ॥ १७ ॥

17. *Ādhreṇa cit tadvekaṁ cakāra sinhyaṁ cit petvenā jaghāna. Ava sraktīr-veśyāvṛścād-indraḥ prāya-cchad viśvā bhojanā sudāse.*

By patience, fortitude and stabilized power, Indra, destroyer of evil and enmity, unites and consolidates the world into one socio-political order. With limited but committed powers of love and creativity, he defeats the tigers of violence and destruction. With pointed advance like the penetration of a needle, he routs deep formations of hostility and opposition. And thus he provides all sustenance and peaceful comfort and prosperity for a happy and generous humanity.

श॒श्व॒न्ता हि श॒त्र॒व रा॒र॒धु॒ष्ट भ॒दस्य॑ चि॒च्छ॒ध॒त वि॒न्द्र
र॒न्धि॒म । म॒ताँ ए॒नः स्तु॒व॒त यः कृ॒ण॒ति ति॒ग्मं तस्मि॑
ज॒हि व॒ज॒मि॒न्द्र ॥ १८ ॥

18. *Śaśvanto hi śatravo rāradhuṣṭe bhedasya cicchar-dhato vinda randhim. Martāñ enaḥ stuvato yaḥ kṛṇoti tigmaṁ tasmin ni jahi vajra-mindra.*

Indra, lord destroyer of division, opposition and hostility, let your persistent enemies be subdued

relentlessly. Let the persistent purveyors of division and dissidence be brought to justice. And whoever does evil and violence to the supportive and celebrative people among humanity, strike the sharp and instant bolt of justice upon them.

आव॒दि॒न्दं य॒मुना॒ तृ॒त्स॒वश्च॒ पात्रे॒ भ॒दं स॒वता॑ता मु॒षाय॑त ।
अ॒जास॑श्च॒ शि॒र्गवा॒ य वि॑श्च ब॒लिं शी॒षाणि॑ ज॒भुर॒-
श्व्या॑नि ॥ १९ ॥

19. *Āvadindram yamunā tṛtsavaśca prātra bhedam sarvatātā muṣāyat. Ajāsaśca śigravo yakṣavaśca balim śīrṣāṇi jabhruraśvyāni.*

Let the powers of justice, keepers of law and order and defence guards provide security cover for Indra, ruler of the social order. Let the ruler eliminate all elements of division, dissension and secession from this one, united and universal order of governance and human welfare. And let the weapon launchers, intelligence network using code language, supporting and cooperative yajnic powers of the system bear and offer him the highest loyalty and conduct fastest services of defence and communication for him.

न त इ॒न्द सु॒म॒तया॒ न रा॒यः स॒ंच _ पू॒र्वो उ॒षसा॒ न नू॒त्नाः ।
द॒वकं॑ चि॒न्म॒न्यमा॒नं ज॒घ॒न्था॒ व त्म॑ना बृ॒ह॒तः श॒म्बरं॑
भ॒त ॥ २० ॥

20. *Na ta indra sumatayo na rāyaḥ saṁcakṣe pūrvā uṣaso na nūtnāḥ. Devakam cinmānyamānam jaghanthā'va tmanā brhataḥ śambaram bhet.*

Indra, lord ruler of power, honour and excellence, like the beauty, blessedness and grandeur

of the dawns old and new, your knowledge and wisdom, ethics and policies and your wealth and excellence cannot be described, since you achieve the adorable light of divinity, shatter the pride and pretence of simulated brilliance, and by your innate power and splendour break the greatest and deepest clouds to bring down showers of rain.

प य गृहादममदुस्त्वाया पराशरः शतयातुवसिष्ठः । न त
भाजस्य सख्यं मृषन्ता धा सूरिभ्यः सुदिना व्युच्छान ॥ २१ ॥

21. *Pra ye grhād-amamadus-tvāyā parāśarah śatayā-turvasiṣṭhaḥ. Na te bhojasya sakhyam mṛṣantā'-dhā sūribyaḥ sudinā vyucchān.*

By virtue of your blazing glory and showers of generosity, the sage who dispels evils, the warrior who goes forward with a hundred and faces many hundreds, and the host who provides the best shelter and hospitality like mother earth, all who rejoice in the home as well as outside, would never neglect, forget or forsake the kindness and friendship of yours who are the ruler and protector of the world community. And we pray may happy days ever shine upon these brave, learned and generous people.

द्व नमुद्ववतः शत ग द्वा रथा वधूमन्ता सुदासः ।

अहं अग्न पजवनस्य दानं ह तव सद्यः पयमि रभन ॥ २२ ॥

22. *Dve napturdevavataḥ śate gordvā rathā vadhūmantā sudāsaḥ. Arhannagne paijavanasya dānam hoteva sadma paryemi rebhan.*

Two hundred cows and two chariots drawn by double motive powers are the gifts of the generous

yajamana, grand child of a dynamic, pious and progressive God-fearing yajaka. O Agni, lord and leader of the light and fire of the corporate life of humanity, happily acknowledging, singing and celebrating the gift of the man of peace and progress, I go round the house of yajna with reverence like the high priest and the yajaka myself.

चत्वार' मा पजवनस्य दानाः स्मदिष्टयः कृशनिन' निरुक् ।
ऋजास' मा पृथिविष्ठाः सुदासस्ताकं ताकाय श्रवस
वहन्ति ॥ २३ ॥

23. *Catvāro mā pajavanasya dānāḥ smaddiṣṭayah
kṛśanino nireke. Rjṛāso mā pṛthiviṣṭhāḥ sudāsa-
stokaṁ tokāya śravase vahanti.*

Four-fold gifts of the generous yajamana, grand child of the pious progressive yajaka, golden majestic and moving straight on the right course in life in the most stable manner without jolt or deviation on the earth, bear me like a child of divinity to my grand child for the achievement of honour and excellence.

यस्य श्रवा रदसी अन्तरुवी शीष्ण शीष्ण विबुभाजा
विभुक्ता । सप्तदिन्दं न स्रवत' गृणन्ति नि युध्यामधिम-
शिशाद्-भीक ॥ २४ ॥

34. *Yasya śravo rodasī antarurvī śīrṣṇeśīrṣṇe viba-
bhājā vibhaktā. Saptedindraṁ na sravato gṛṇanti
ni yudhyāmadhim-aśīśād-abhīke.*

One whose honour and fame rings in the skies and over the wide earth, whose gifts of generosity are distributed over from person to person of eminence, whom the seven fluent regions of heaven and earth

celebrate and glorify like Indra, lord of light and fire and power, and who fights out a war monger in battle close at hand as one would eliminate a disease, such a person and power is fit to be the ruler.

इमं नरं मरुतः सश्चतानु दिव'दासं न पितरं सुदासः ।

अविष्टनां पज्वनस्य कतं दूणाशं त्रमजरं दुवायु ॥ २५ ॥

25. *Imaṁ naro marutaḥ saścatānu divodāsaṁ na pitaraṁ sudāsaḥ. Aviṣṭanā paijavanasya ketaṁ dūṇāśaṁ kṣatramajaraṁ duvoyu.*

O leading lights of humanity and vibrant people of the world in general, join, support and celebrate this generous giver of light and life like the father creator of the generous yajaka and high priest of world yajna, and there by join and integrate with the divine and undecaying social order which is the irresistible will and creation of the gracious lord of peace and forgiveness.

Mandala 7/Sukta 19

Indra Devata, Vasishtha Maitravaruni Rshi

यस्तिग्मशृङ्गं वृषभ न भीम एकः कृष्टीश्च्यावयति प
विश्वीः । यः शश्वता अदाशुषा गयस्य पयन्तासि
सुष्वितराय वदः ॥ १ ॥

1. *Yastigmaśṛṅgo vṛṣabho na bhīma ekaḥ kṛṣṭī-ścyāvayati pra viśvāḥ. Yaḥ śaśvato adāśuṣo gayasya prayantāsi suṣvitarāya vedah.*

Indra, lord commander of weapons sharp and blazing as rays of light, virile, generous and yet fearsome as a bull, is the one supreme who guides, controls, rules

and inspires the world community, and he is the one who always is the supporting power of the house and children of the indigent who cannot afford to pay for education and development. O lord, you are the guide and giver of wealth and knowledge to the man dedicated to the yajnic development of humanity.

त्वं ह॒ त्यदि॒न्द्र॒ कुत्स॑मावः॒ शुश्रू॑षमाणस्त॒न्वा॒ सम॒य । दा॒सं
यच्छु॑ष्णं॒ कुर्य॑वं॒ न्यस्मा॒ अर॑न्धय॒ आजु॑न॒याय॒ शि॒ न्न ॥ २ ॥

2. *Tvaṁ ha tyadindra kutsamāvaḥ śuśrūṣamā-
ṇastanvā samarye. Dāsaṁ yacchuṣṇaṁ kuyavaṁ
nyasmā arandhaya ārjuneyāya śikṣan.*

Indra, brilliant ruler, you govern and strike your thunderbolt of justice and punishment, listen to the voice of the people in the battle business of life and protect the sagely man of judgement and discretion with your force when you fight the demon of drought, punish the selfish exploiter and food polluter and help and arrange for the education of the children of noble mothers all for our sake.

त्वं धृ॑ष्ण धृ॒षता॒ वी॒तह॑व्यं॒ पावा॒ विश्वा॑भिरू॒तिभिः॒ सु॒दा॒सम॑ ।
प॒ पा॒रु॒कुत्सि॑ त्र॒सद॑स्युमावः॒ त्र॒सा॒ता वृ॒त्रह॑त्येषु॒ पू॒रुम॑ ॥ ३ ॥

3. *Tvaṁ dhr̥ṣṇo dhr̥ṣatā vītahavyaṁ prāvo viśvā-
bhirūtibhiḥ sudāsam. Pra paura-kutsiṁ trasada-
syumāvaḥ kṣetrasātā vṛtrahatyēṣu pūrum.*

O bold and determined ruler, with all your power and determination and with all your methods and tactics of defence and offence, protect and preserve the assets of the nation acquired, support the commander of services, guard the wielders of high class weapons and

protect their families, defend the powers of law and order against crime, and in the battle against want and darkness and for victory in the battle field of defence and development, protect the supply line and citizens of the land.

त्वं नृभिर्नृमण द्रववीता भूरीणि वृत्रा ह्यश्व हंसि ।

त्वं नि दस्युं चुमुरिं धुनिं चा स्वापय द्रभीतय सुहन्तु ॥ ४ ॥

4. *Tvaṁ nṛbhir-nṛmaṇo devavītau bhūrīṇi vṛtrā haryaśva haṁsi. Tvaṁ ni dasyuṁ cumuriṁ dhuniṁ cā'svāpayo dabhītaye suhantu.*

O leader and commander equipped with transport, communications and armoured fighting forces, cherished and honoured ruler of the heart of the nation, in the battle business of the protection and advancement of the divinities of nature and humanity you fight out and eliminate the cumulated forces of darkness and destruction with the assistance and cooperation of the leading people. You lay to sleep and totally destroy the violent criminal, the thief and the terrorist in order to suppress and root out the forces of negation and destruction.

तव च्यात्नानि वजहस्त तानि नव यत्पुर' नवतिं च सद्यः ।

निवर्शन शततमाविषीरहञ्च वृत्रं नमुचिमुताहन ॥ ५ ॥

5. *Tava cyautnāni vajrahasta tāni nava yat puro navatiṁ ca sadyaḥ. Niveśane śatatamāviveśīrahañca vṛtraṁ namucimutāhan.*

O wielder of the thunderbolt, those frightful forces of yours which instantly destroy nintynine citadels of want and darkness and hundreds more for

the entry of light and justice, pray demolish the unbreakable walls of the forts of impenetrable ignorance, superstition, prejudice, hatred and violence.

सना ता त इन्द्र भ जनानि रातहव्याय दाशुष सुदास । वृष्ण'
त हरी वृषणा युनज्मि व्यन्तु ब्रह्माणि पुरुशाक् वाजम् ॥ ६ ॥

6. *Sanā tā ta indra bhojanāni rātahavyāya dāśuṣe sudāse. Vṛṣṇe te harī vṛṣṇā yunajmi vyantu brahmāṇi puruśāka vājam.*

Indra, lord of light and power, those permanent gifts and protections of the world of existence you have created and granted for the oblation bearing yajaka, for the generous man of charity, and for the commander of the protective forces of humanity, and those mighty motive forces of life's power and generosity which I harness in your service may, O lord of all ruling power, we pray, bring us all voices of Divinity, all means and modes of sustenance, and all success and progress in our life.

मा त अस्यां सहसावन्परिष्ठावघाय भूम हरिवः पराद ।
त्रायस्व न वृकभिवरूथस्तव प्रियासः सूरिषु स्याम ॥ ७ ॥

7. *Mā te asyāṁ sahasāvan pariṣṭāvaghāya bhūma harivah parādai. Trāyasva no 'vrkebhirvarūthai-stava priyāsaḥ sūriṣu syāma.*

O lord of peace, patience and justice, ruler of dynamic powers and people, in this social order of your governance, let us not be exposed to a state of throw away sin and crime. Save us by virtue of the company of non-violent, best and wisest protective people. Let us abide among your dearest favourites and loved ones,

among the brave, the wise and the virtuous.

प्रियासु इत्' मघव॒ अभिष्टा॒ नर' मदम॒ शर्ण॒ सखायः ।

नि तुव॒शं नि याद्वं॒ शिशी॒ह्यति॒थिग्वाय॒ शंस्यं॒ करि॒ष्यन् ॥ ८ ॥

8. *Priyāsa it te maghavann-abhiṣṭau naro madema śaraṇe sakhāyaḥ. Ni turvaśaṁ ni yādvaṁ śīśīhya-tithigvāya śaṁsyaṁ kariṣyan.*

Lord of wealth, honour and excellence, let us all, leaders and friends of yours, abide and rejoice as your dearest in the protective shelter of your love and good will for our desired aims. Inspire and refine the nearest settled neighbour as well as the traveller on the move, raising the generous host in honour and praise for hospitality.

सद्य॒श्चि॒त्तु॒ त मघव॒ अभिष्टा॒ नरः॑ शंसन्त्यु॒क्थशास॑ उ॒क्था ।

य त॒ हव॑भि॒वि प॒णीर॑दा॒श॒ इस्मान्॒वृणी॑ष्व॒ युज्या॑य॒ तस्म॑ ॥ ९ ॥

9. *Sadyaścinnu te maghavann-abhiṣṭau narah śaṁsant yukthaśāsa ukthā. Ye te havebhir-vi paṇīra-dāśann-asmān vṛṇīṣva yujyāya tasmai.*

O lord of light, honour and excellence of generosity, select us for dedication to that holy work which, under the protection of your love and goodwill, leading scholars and interpreters of the Divine Word relentlessly pursue, reciting and teaching the Vedic songs of divinity and, by recitation and exhortation, converting even hard headed businessmen to generous givers of charity in the service of Divinity.

एत॒ स्त मा॑ न॒रां नृ॑तम॒ तुभ्य॑मस्म॒दद्य॑ञ्चा॒ दद॑त॒ म॒घानि॑ ।
त॒षामि॒न्द वृ॒त्रह॑त्य॒ शिव॒ भूः स॒खा च॒ शूर॑ वि॒ता च॒
नृ॒णाम॑ ॥ १० ॥

10. *Ete stomā narām nṛtama tubhyamasmadryañco dadato maghāni. Teṣāmindra vṛtrahatyē śivo bhūḥ sakhā ca śūro'vītā ca nṛṇām.*

These songs of adoration offered to you, O highest leader of the leaders of men, in fact, come back to us, giving wealth, honours and excellence of life. O lord, in these people's battle against darkness, want and injustice, be their friend, wise protector and kind defender.

नू इ॒न्द शू॒र स्त॒व॒मा॒न ऊ॒ती ब॒र्ह॒ज॒त॒स्त॒न्वा वा॒वृ॒ध॒स्व । उ॒प
ना॒ वा॒जा॒न्मि॒मी॒ह्यु॒प स्ती॒न्यू॒यं पा॒त स्व॒स्ति॒भिः सदा॑
नः ॥ ११ ॥

11. *Nū indra śūra stavamāna ūtī brahmajūtanvā vāvṛdhasva. Upa no vājān mimīhyupa stīnyūyam pāta svastibhiḥ sadā naḥ.*

Indra, wise and brave leader and ruler of the world celebrated in song, exhorting the brave, commanding the defence and protection and the wealth of power, prosperity, food, energy and divine wisdom, grow in body, mind and soul by your body politic, and help us grow as a united commonwealth blest with honour, excellence and prosperity, and let there be no alliances of opposition and enmity against humanity. O lord and leaders of the world, protect and promote us in a state of honourable peace, prosperity and all round well being for all time.

Mandala 7/Sukta 20

Indra Devata, Vasishtha Maitravaruni Rshi

उ॒ग ज॑ङ् वी॒याय॑ स्व॒धावा॑ञ्चकि॒रपा॑ नया॒ यत्क॑रिष्य॒न ।
जग्मि॑युवा॒ नृष॑द॒न॒मव॑भि॒स्त्रा॒ता न॒ इन्द्र॑ ए॒नस॑ म॒ह-
श्चि॑त ॥ १ ॥

1. *Ugro jajñe vīryāya svadhāvāñcakrirapo naryo yat kariṣyan. Jagmiryuvā nṛṣadanam-avobhis-trātā na indra enaso mahaścīt.*

Indra, the ruling soul, a great performer blest with innate powers, rises bright and blazing to do great heroic deeds when he undertakes the manly acts he plans to do. Youthful and bold, he goes to the house of the people with his powers of protection as a saviour of us all from great sin and transgression.

हन्ता॑ वृ॒त्रमिन्द्रः॑ शू॒शु॒वान् पा॒वी ॥ वी॒र ज॑रि॒तार॑मू॒ती । क॒र्ता
सु॒दास॑ अ॒ह वा उ॑ लो॒कं दा॒ता वसु॑ मु॒हुरा दा॑शुष॒ भूत॑ ॥ २ ॥

2. *Hantā vṛtramindraḥ śūśuvānaḥ prāvīnnu vīro jaritāramūtī. Kartā sudāse aha vā u lokam dāta vasu muhurā dāśuṣe bhūt.*

Growing and rising, Indra is breaker of the clouds and destroyer of want and darkness of ignorance. The youthful hero protects the dedicated celebrant with his powers of protection. He is the creator of a beautiful world for the man of service and charity and he is the giver of wealth again and again to the generous man of charity and gratitude to Divinity.

यु॒ध्म अ॑न॒वा ख॑ज॒कृत्स॑म॒द्वा शू॒रः स॒त्रा॒षाड॑ ज॒नुष॑म॒षा हः॑ ।
व्या॑स॒ इन्द्रः॑ पृ॒तनाः॑ स्व॒ जा अ॒धा वि॑श्वं श॒त्रूय॑न्तं जघान ॥ ३ ॥

3. *Yudhmo anarvā khajakṛt samadvā śūrah satrāṣād januṣemaṣālhaḥ. Vyāsa indrah pṛtanāḥ svojā adhā viśvaṁ śatrūyantam jaghāna.*

Veteran warrior, relentless campaigner, passionate fighter, magnanimous hero, always victorious, Indra is unconquerable by nature. In the face of tumultuous conflicts he blazes with holy splendour and destroys all hostility from the earth.

उ॒भ चि॒दिन्द्र॒ र द॑सी॒ महि॒त्वा प॑पाथ॒ तवि॑षी॒भिस्तु॑विष्मः ।
नि व॒ज्रमिन्द्र॒ हरि॑वा॒न्मिमि॑ । न्त्सम॒न्धसा॒ मद॑षु॒ वा उ॒व च ॥ ४ ॥

4. *Ubhe cidindra rodasī mahitvā' 'paprātha taviṣī-bhis-tuviṣmaḥ. Ni vajramindro harivān mimikṣantsamandhasā madeṣu vā uvoca.*

Mighty Indra with his splendour and irresistible forces pervades both earth and sky by the strength of his presence felt all round. Wielding his thunderbolt of justice, protection and correction, commanding humanity and mixing with the people by perceptible presence as well as social gatherings over joyous celebrations, he maintains his dialogue with them.

वृ॒षा ज॒जान॒ वृ॒षणं॑ र॒णाय॑ तमु॒ चि॒ णी॑ न॒र्यं स॒सूव । प॒ यः
स॒ना॒नीर॒ध नृ॒भ्या अ॒स्ती॒नः स॒त्वा ग॒व॒र्षणः॑ स धृ॒ष्णुः ॥ ५ ॥

5. *Vṛṣā jajāna vṛṣaṇam raṇāya tamu cinnāri naryam sasūva. Pra yaḥ senānīradha nṛbhyo astīnaḥ satvā gaveṣaṇaḥ sa dhṛṣṇuḥ.*

Him the omnipotent generous father begets, and him the supreme creative mother nature bears and nurtures as the mighty, virile and generous leader for the battle of humanity for a full joyous life on earth, the

mighty ruler Indra who then rises as the commander of armies and glorious protector promoter of the world community: brave and true, seeker of truth and the divine Word of nature, the ruler irresistible for the people.

नू चित्स भ॑षत॒ जना॒ न र॑षन्मना॒ य अस्य॑ घा॒रमा॒विवा॑सात ।
य॒ज्ञय॑ इन्द्र॒ दध॑त॒ दुवांसि॑ । य॒त्स रा॒य ऋ॑त॒पा ऋ॑त॒जाः ॥ ६ ॥

6. *Nū cit sa bhreṣate jano na reṣanmano yo asya ghoram-āvivāsāt. Yajñairya indre dadhate duvāṃsi kṣayat sa rāya ṛtapā ṛtejāḥ.*

Never does that person waver or go astray, never does he fail or face disaster, never does he hurt anyone, who obeys and serves the venerable thought and will of this awesome master. Whoever reposes his trust and prayers by love, self-sacrifice and yajna in him abides in peace for the achievement of wealth, honour and excellence, serving truth and rising in stature in truth and divine law.

यदि॑न्द्र॒ पू॒वा अ॒परा॑य॒ शि॒ । य॒ज्याया॒न्कनी॑यस॒ दु॒ष्णम॑ ।
अ॒मृत॑ इ॒त्पया॑सीत॒ दू॒रमा॑ चि॒त्र चि॒त्र्यं भ॑रा र॒यिं नः॑ ॥ ७ ॥

7. *Yadindra pūrvo aparāya śikṣannayajjyāyān kanīyaso deṣṇam. Amṛta it paryāsita dūramā citra citryaṃ bharā rayiṃ naḥ.*

What the former generation teaches and bequeathes to the next, and what the elder generation may learn and obtain from the younger one as a valuable gift, and that immortal wealth of life far out of sense, experience and time, O lord sublime, that sits eternal, O lord of omniscience and omnipotence, Indra, bear

and bring us, that wondrous, super existential wealth and vision of life.

यस्त इन्द्र प्रिय जना ददाशदसिर्क् अदिवः सखा त ।
वयं त अस्यां सुमता चनिष्ठाः स्याम वरूथ अघ्नता
नृपीता ॥ ८ ॥

8. *Yasta indra priyo jano dadāśadasannireke adri-
vaḥ sakhā te. Vaṁ te asyām sumatau caniṣṭhāḥ
syāma varūthe aghnato nṛpītau.*

Indra, lord ruler of the world over clouds and mountains, whoever the person that pays homage to you, may he be dear to you as a friend in the open honest business of living. In this social order of goodwill and human welfare of the lord of love and grace free from violence, let us live in peace at home blest with sustenance and security in comfort and divine grace.

एष स्त म' अचिक्रद वृषा त उत स्तामुम'घव ाकपिष्ट ।
रायस्काम' जरितारं त आगन्त्वमङ्ग शक् वस्व आ शक्
नः ॥ ९ ॥

9. *Eṣa stomo acikradad vṛṣā ta uta stāmurma-
ghavannakrapīṣṭa. Rāyaskāmo jaritāraṁ ta āgan
tvamaṅga śakra vasva ā śako naḥ.*

O lord of wealth, honour, power and excellence, this song of adoration vibrates with prayer for your attention and the celebrant prays for your grace. May your gift of wealth and fulfilment flow to the celebrant. O lord of power dear as breath of life, make it possible for us to win all wealth, honour and excellence we pray for.

स न इन्द्र त्वयताया इष धास्मना च य मघवान जुनन्ति ।
वस्वी षु त जरि॑ अस्तु शक्तियूयं पात स्वस्तिभिः सदा
नः ॥ १० ॥

10. *Sa na indra tvayatāyā iṣe dhāstmanā ca ye maghavāno junanti. Vasvī ṣu te jaritre astu śakti-ryūyam pāta svastibhiḥ sadā naḥ.*

Indra, lord giver of energy and vitality, sustain us and those who join you vitally and spiritually for the gift of energy and pranic vitality in contact with universal energy. May your universal vitality be the harbinger of universal wealth, honour and excellence for the celebrant. O lord and divinities, all time protect and promote us with success, prosperity and good fortune all round.

Mandala 7/Sukta 21

Indra Devata, Vasishtha Maitravaruni Rshi

असावि द्द्वं ग ऋजीकमन्धा न्यस्मिन्द' जनुषमुव च ।
ब धामसि त्वा हयश्च यज्ञब धा नः स्त ममन्धसा मदेषु ॥ १ ॥

1. *Asāvi devaṃ goṛjīkamandho nyasminn-indro januṣemuvōca. Bodhāmasi tvā haryaśva yajñairbodhā naḥ stomam-andhaso madeṣu.*

Distilled is the spirit of life, divine, brilliant, the very essence of earth and nature's energy. Let Indra, the ruling lord of life, by his very nature and origin, join and address the assembly and make it resound. O lord of instant powers and faculties, we invoke and invite you by our yajnic adorations. Join us in the ecstasy of our celebration and inspire our congregation to awake into enlightenment.

प यन्ति यज्ञं विपर्यन्ति ब॒हिः स 'म॒माद' वि॒दथ॑ दुध॒वाचः ।
न्यु॒भियन्त॑ य॒शस' गृ॒भादा दूर॑उ॒पब्दा॑ वृष॒णा नृ॒षाचः ॥ २ ॥

2. *Pra yanti yajñam vipayanti barhiḥ somamādo vidathe dudhravācaḥ. Nyu bhriyante yaśaso grbhādā dūra-upabdo vṛṣaṇo nṛṣācaḥ.*

Lovers of soma ecstasy march forward to join the yajna of the social order, their shouts of joy resounding to the skies. The brave and generous leaders of the nation move forward from the home, with resounding proclamations bearing vibrations of their characteristic home and fame, to join the assembly.

त्वमि॒न्द॒ स्त्रवि॑त॒वा अ॒पस्कृः॑ परि॒ष्ठिता॑ अहि॒ना शूर॑ पू॒वीः ।
त्वद्वा॒वक॑ र॒थ्या॒ङ् न ध॒ना रज॑न्त॒ विश्वा॑ कृ॒त्रिमा॑णि
भी॒षा ॥ ३ ॥

3. *Tvamindra sravitavā apaskaḥ pariṣṭhitā ahinā śūra pūrvīḥ. Tvad vāvakre rathyo na dhenā rejante viśvā krtrimāṇi bhīṣā.*

And you Indra, leader and ruler, set aflow the natural voice and energies of the nation otherwise withheld from expression by diffidence, fear and darkness of ignorance. Freed by you, the energies of the nation flow freely into action like words of eloquence directed to a definite purpose like streams flowing to the sea and chariot horses directed to a destination, and then all artificial creations of fear tremble like fear itself.

भी॒मा वि॒वषा॑यु॒धभिर॑षा॒मपांसि॑ विश्वा॒ नया॑णि वि॒द्वान॑ ।
इ॒न्दः पुरा॑ जह॒षाणा॑ वि दू॒धा॒द्वि वज॑ह॒स्ता म॒हिना॑
जघा॑न ॥ ४ ॥

4. *Bhīmo viveṣāyudhebhir-eṣāmapāṁsi viśvā naryāṇi vidvān. Indraḥ puro jarhṛṣāṇo vi dūdhodvi vajrahasto mahinā jaghāna.*

Indra, formidable scholar and fearsome warrior, enters with his weapons of offence and defence and inspires all the will and actions of the people which are in the interest of humanity and which are humanly possible. Happy and rejoicing, wielding the thunderbolt of power and justice in hand, he shakes to naught the strongholds of evil, sin and crime with his grandeur.

न यातव इन्द्र जूजुवुना न वन्दना शविष्ठ वृद्धाभिः । स
शध्रदया विषुणस्य जन्तामा शिश्रनदवा अपि गुह्रतं
नः ॥ ५ ॥

5. *Na yātava indra jūjuvurno na vandanā śaviṣṭha vedyābhiḥ. Sa śardhadaryo viṣuṇasya jantormā śīśnadevā api gurṛtaṁ naḥ.*

Indra, lord most potent, let not the wicked and violent approach and hurt us. Let them not affect our holy works in spite of their tactics worth knowing though they be. O noble lord, control and nullify the various and disorderly people. Let not the sensual and licentious sex slaves vitiate our moral conduct and rectitude.

अभि कर्त्तवन्द भूरध्र ज्म । तं विव्यङ्महिमानं रजांसि ।
स्वना हि वृत्रं शर्वसा जघन्थ न शत्रुरन्तं विविदद्युधा तं ॥ ६ ॥

6. *Abhi kratvendra bhūradha jman na te vivyaṁ mahimānaṁ rajāṁsi. Svenā hi vṛtraṁ śavasā jaghantha na śatrurantaṁ vividat yudhā te.*

Indra, lord of splendour, by your own strength

overthrow the enemies of humanity on earth. They do not know the greatness and glory of your powers. By your innate powers you destroy the demon of darkness, want and ignorance. O mighty warrior, the enemies do not realise the expanse of your power and grandeur.

दुवाश्चित्त असुर्याय पूव नु त्राय ममिर् सहांसि ।

इन्द्र' मघानि दयत विषह्यन्दं वाजस्य जाहुवन्त साता ॥ ७ ॥

7. *Devāscit te asuryāya pūrve'nu kṣatrāya mamire sahaṁsi. Indro maghāni dayate viṣahyendram vājasya johuvanta sātau.*

Indra, ruling power of the world, brilliant divines, scholars and scientists of veteran eminence value your courage and bold actions in the field of energy and spirituality for the development, prosperity and well being of the social order. Having faced challenges with patience and fortitude, Indra commands and shares powers, privileges and prosperity, and the people invoke and support him for leadership in their struggle for peace, prosperity and progress. Therein lies honour and victory.

कीरिश्चिद्धि त्वामवस जुहावशानमिन्द्र साभगस्य भूरः ।

अव' बभूथ शतमूत अस्म अभि त्तुस्त्वावता वरूता ॥ ८ ॥

8. *Kīriściddhi tvāmavase juhāveśānamidra saubhagasya bhūreḥ. Avo babhūtha śatamūte asme abhikṣattustvāvato varūtā.*

For protection and advancement, the devotee calls upon you, Indra, lord ruler and giver of abundant power and prosperity, honour and excellence. O lord of a hundred protective powers, be the guardian, protector

and saviour of our abundant power and prosperity. And our guardian and protector against the challenging enemy too, may, we pray, be brave as you.

सखायस्त इन्द्र विश्वहं स्याम नमावृधास' महिना तरुत्र ।
वन्वन्तु' स्मा त वसा समीक३ भीतिमया वनुषां
शवांसि ॥ ९ ॥

9. *Sakhāyasta indra viśvaha syāma namavṛdhāso mahinā tarutra. Vanvantu smā te'vasā samīke'-bhītimaryo vanuṣāṁ śavāṁsi.*

O saviour triumphant, while we worship and glorify you daily with greater and greater love, faith and strength of loyalty, pray let us be your friends for ever. O lord and master of the people, let us all be close to you and, under your protection, let us all win and enjoy freedom from fear and strength worthy of the seekers of Divinity.

स न इन्द्र त्वयताया इष धास्मना च य मघवाना जुनन्ति ।
वस्वी षु त जरित्र अस्तु शक्तियूयं पात स्वस्तिभिः सदा
नः ॥ १० ॥

10. *Sa na indra tvayatāyā iṣe dhāstmanā ca ye maghavāno junanti. Vasvī ṣu te jaritre astu śaktiryūyaṁ pāta svastibhiḥ sadā naḥ.*

Indra, lord of life and majesty, hold us all, sustain us all, all the blessed souls who by their sincere devotion enjoy the glory of your favour and grace so that we may continue to enjoy the strength and success granted by you. May your power and grace be the source of wealth and excellence for the celebrant. All you divinities of nature and humanity, protect and promote

us for all time with all freedom and security.

Mandala 7/Sukta 22

Indra Devata, Vasishtha Maitravaruni Rshi

पि॒बा॒ सा॒म॒मि॒न्द्र॒ म॒न्द॒तु॒ त्वा॒ यं तं सु॒षा॒व॒ ह॒य॒श्वा॒दिः ।

सा॒तु॒बा॒हु॒भ्यां॒ सु॒य॒ता॒ ना॒वा ॥ १ ॥

1. *Pibā somamindra mandtu tvā yaṁ te suṣāva haryaśvādriḥ. Soturbāhubyām suyato nārvā.*

Indra, lord ruler and controller of the dynamic forces of the world, drink this soma of ecstasy which, I am sure, would exhilarate you. The cloud, generative power of nature, has distilled it and showered on you. And just as a horse well controlled by the hands and reins of the driver moves to the right destination, so is this soma generated by the hands of the creator meant to exhort you to take the dominion to its destination.

यस्त॒ मदा॒ यु॒ज्य॒श्चा॒रुर॒स्ति॒ यनं॑ वृ॒त्राणि॑ ह॒यश्च॑ हंसि॑ ।

स त्वा॒मि॒न्द्र॒ प॒भू॒वसा॑ म॒मत्तु॑ ॥ २ ॥

2. *Yaste mado yujyaścārurasti yena vṛtrāṇi haryaśva haṁsi. Sa tvāmindra prabhūvaso mamattu.*

That beauty and joy of the governance of your dominion which is agreeable, inspiring and worthy of support and participation, and by which joy, O controller of the dynamic forces of the people, you break the negative forces of darkness, sin and crime, want and ignorance like the sun breaking dark clouds for showers, may that joy, O sovereign lord of power for settlement and prosperity, give you the real pleasure of creative governance and administration.

बाधा सु मं मघवन्वाचममां यां त वसिष्ठा अचति पशस्तिम ।
इमा ब्रह्म सधमाद जुषस्व ॥ ३ ॥

3. *Bodhā su me maghavan vācamemāṁ yāṁ te vasi-
ṣṭho arcati praśastim. Imā brahma sadhamāde
juṣasva.*

O lord of honour, power and magnificence, pray know well this voice of mine which the sage well settled at peace offers you in adoration of your glory. And accept, honour and apply these holy words of vision and wisdom in practice in the assembly house of the wise for governance and administration.

श्रुधी हवं विपिपानस्यादुबाधा विपस्याचता मनीषाम ।
कृष्वा दुवांस्यन्तमा सचमा ॥ ४ ॥

4. *Śrudhī havāṁ vipipānasyādrerbodhā vipras-
yārcato manīṣām. Kṛṣvā duvāṁsyantamā sacemā.*

Listen to the cloud shower of exhortation from the vibrant sage, joyous participant in the congregation, know the thought and will of the wise scholar in adoration of your honour, and honour these prayers, most sincere and intimate, in action.

न त गिरा अपि मृष्य तुरस्य न सुष्टुतिर्मसुर्यस्य विद्वान ।
सदा त नाम स्वयशा विवक्मि ॥ ५ ॥

5. *Na te giro api mṛṣye turasya na suṣṭutima-
suryasya vidvān. Sadā te nāma svayaśo vivakmi.*

Never shall I forget your words, instant and mighty of action as you are, nor shall I, knowing your power and potential, ever neglect your appreciation and adoration. I value and appreciate the significance of your

name and your innate honour and excellence.

भूरि हित॒ सर्व॑ना॒ मानु॑ष॒षु भूरि॑ मनी॒षी ह॑वत॒ त्वामि॑त ।
मार॒ अ॒स्मन्म॑ध॒वज्ज्या॑वक्कः ॥ ६ ॥

6. *Bhūri hi te savanā mānuṣeṣu bhūri manīṣī havate tvāmit. Māre asmanmaghavañjyok kaḥ.*

O lord of honour and excellence, many are your acts of generosity and magnificence in the world of humanity. Many are the acts of adoration the dedicated wise offer to you. O lord, never let these be alienated from us.

तुभ्य॑दि॒मा सर्व॑ना॒ शूर॒ विश्वा॑ तुभ्यं॒ ब्रह्मा॑णि॒ वध॑ना॒
कृ॒णामि॑ । त्वं नृ॒भि॒हव्य॑ विश्व॒धासि॑ ॥ ७ ॥

7. *Tubhyedimā savanā śūra viśvā tubhyaṁ brahmāṇi vardhanā kṛṇomi. Tvam nṛbhirhavyo viśvadhāsi.*

O lord of honour and excellence, wise and brave, all these yajnic acts of service and adoration are for you. All these acts of holy creation and development for progress I do, are for your honour and majesty. You are the ruler and sustainer of the world, accepted and adorable for the leading people of the world.

नू चि॒ उ॒ त॒ मन्य॑मानस्य॒ द॒स्माद॑श्नुवन्ति॒ महि॑मान॒मुग॑ ।
न वी॒र्य॑मिन्द॒ त॒ न रा॑र्धः ॥ ८ ॥

8. *Nū cinnū te manyamānasya dasmodaśnuvanti mahimānamugra. Na vīryamindra te na rādhaḥ.*

Indra, lord of blazing splendour, destroyer of suffering and darkness, adored by the world, the people of the world acknowledge your grandeur but they comprehend it not, much less equal and surpass. Nor

can they surpass, equal or even comprehend your power and potential or your munificence.

य च पूव ऋषया य च नूत्ना इन्द्र ब्रह्माणि जनयन्त विपाः ।
अस्म त सन्तु सख्या शिवानि यूयं पात स्वस्तिभिः सदा
नः ॥ ९ ॥

9. *Ye ca pūrva ṛṣayo ye ca nūtnā indra brahmāṇi janayanta viprāḥ. Asme te santu sakhyā śivāni yūyaṁ pāta svastibhiḥ sadā naḥ.*

All the songs of adoration and acts of homage and worship which the veteran seers of ancient wisdom and new scholars of modern vision and wisdom create and offer to you, mighty ruler of the world, may they all be friendly and blissful for us all. O seers and scholars, O lord Indra, pray always protect and promote us with all modes of protection, promotion and all round well-being.

Mandala 7/Sukta 23

Indra Devata, Vasishtha Maitravaruni Rshi

उदु ब्रह्माण्यरत श्रवस्यन्दं समय महया वसिष्ठ । आ या
विश्वानि शवसा ततान पश्रता म इवता वचांसि ॥ १ ॥

1. *Udu brahmānyairata śravasyendram samarye mahayā vasiṣṭha. Ā yo viśvāni śavasā tatānopa-śrotā ma īvato vacāṁsi.*

O brilliant sage of divine vision settled in peace, raise your voice and sing songs of celebration in honour of Indra, mighty ruler of the world. In the battle business of life, glorify him who pervades the wide worlds by his might, and as I approach him he listens close by so

that my words of prayer reverberate across the spaces.

अयामि॒ घा॒ष इ॒न्द द॒वजामि॒रि॒रि॒ज्यन्त॒ यच्छु॒रु॒धा वि॒वाचि॑ ।
न॒हि स्वमा॒युश्चि॒कित॒ जन॑षु तानीदं॒ह्यस्यति॑ प॒ष्यस्मान् ॥ २ ॥

2. *Ayāmi ghoṣa indra devajāmirirajyanta pacchurudho vivāci. Nahi svamāyūścikite janeṣu tānī-dānhānsyati parśyasmān.*

I come, lord Indra, the sound of prayer rises like a battle cry with the divine waves of nature, charming, mastering, the notes resounding in the tumultuous roar. No one knows the thread of his span of life in humanity. O lord, cleanse us of those sins which pollute us to darkness.

यु॒ज रथं॑ ग॒व॒षणं॑ ह॒रि॒भ्यामु॒प ब॒ह्याणि॑ जु॒जुषा॑णम॒स्थुः । वि॒
बा॒धिष्ट॒ स्य रा॒द॒सी म॒हित्व॒न्द' वृ॒त्राण्य॑प॒ती जघ॑न्वान ॥ ३ ॥

3. *Yuje ratham gaveṣaṇam haribhyāmupa brahmāṇi jujuṣāṇamasthuḥ. Vi bādhiṣṭa sya rodasī mahitve-ndro vṛtrāṇyapratī jaghanvān.*

I ride the chariot of worship in pursuit of the light of truth harnessing the two carriers of mind and intellect alongwith the senses. My prayers reach the lord of love who accepts the supplicant with grace. The lord pervades both heaven and earth with his might, prevents evil, and destroys the demons of sin and darkness which we cannot even perceive with our human eyes of ordinary vision.

आप॑श्चि॒त्पि॒प्युः स्त॒या॒३ न गा॒वा न † तृ॒तं ज॒रि॒तार॑स्त इ॒न्द ।
या॒हि वा॒युन॑ नि॒युत॑' ना॒ अ॒च्छ॒ त्वं हि धी॒भिद॑य॒सु वि॒
वा॒जा॒न ॥ ४ ॥

4. *Āpaścīt pipyuḥ staryo na gāvo nakṣannṛtaṁ jaritārasta indra. Yāhi vāyurna niyuto no acchā tvam hi dhībhirdayase vi vājān.*

Indra, lord of light and action, just as waters flow and rays of light radiate over darkness, so let your celebrants, men of holy action, rise and attain to the light of truth. O lord of the cosmic chariot, come like the wind to your servants of action with grace since you bless us with mercy and with gifts of intelligence, vision and the light of divinity.

त त्वा मदी इन्द्र मादयन्तु शुष्मिणं तुविराधसं जरित्र ।

एक' दवत्रा दयस् हि मर्तानस्मिञ्छूर सर्व न मादयस्व ॥ ५ ॥

5. *Te tvā madā indra mādayantu śuṣmiṇaṁ tuvirādhasaṁ jaritre. Eko devatrā dayase hi martān-asmiñchūra savane mādayasva.*

Indra, lord of might, mercy, magnanimity and giver of all round success, may the devotees blest with joy and vision of action win your pleasure and favour for the gift of strength and power, sure success and excellence in all fields to bless the celebrant. You, the one adorable lord, bless the mortals with love and mercy. Come and share our celebrations of yajnic ecstasy with us in this session.

एवदिन्द्रं वृषणं वज्रबाहुं वसिष्ठासा अभ्यचन्त्यकः । स नः
स्तुता वीरवद्भातु गामद्युयं पात स्वस्तिभिः सदा नः ॥ ६ ॥

6. *Evedindram vṛṣaṇaṁ vajrabāhuṁ vasiṣṭhāso abhyarcantyarkaiḥ. Sa naḥ stuto vīravād dhātu gomad yūyaṁ pāta svastibhiḥ sadā naḥ.*

Thus do the brilliant poets of vision and heroes

of action settled and settlers at peace with homage and adorations celebrate Indra, lord ruler and commander of world forces, giver of showers of joy and wielder of thunder arms for the world order. The lord commands forces of the youthful brave and prosperity of the world's commonwealth. Praised and celebrated thus, may the lord protect and promote us. O lord, and O men of vision and potent action, protect and promote us all time with all modes of happiness and well being.

Mandala 7/Sukta 24

Indra Devata, Vasishtha Maitravaruni Rshi

यानिष्ट इन्द्र सदन अकारि तमा नृभिः पुरुहूत प याहि।
असा यथा ना विता वृध च ददा वसूनि ममदश्च
सामः ॥ १ ॥

1. *Yoniṣṭa indra sadane akāri tamā nṛbhiḥ puruhūta pra yāhi. Aso yathā no'vitā vṛdhe ca dado vasūni mamadaśca somaiḥ.*

Indra, lord ruler and commander of the world, the holy seat for you is created and reserved in the house of nations. Elected and invited by all equally, pray come and take it with the leading lights of humanity in the manner that you may be our saviour and protector for advancement, receive and disburse the means and materials of life's wealth and comfort, and be happy and celebrate the joy of life with the soma of the world's excellence.

गृभीतं त मन इन्द्र द्विबर्हाः सुतः सामः परिषिक्ता मधूनि ।
विसृष्टधना भरत सुवृत्तिरियमिन्द्रं जाहुवती मनीषा ॥ २ ॥

2. *Gr̥bhītaṁ te mana indra dvibārḥāḥ sutaḥ somah
pariṣiktā madhūni. Viśṛṣṭadhenā bharate suvr̥kti-
riyamindram̐ johuvatī manīṣā.*

Indra, brilliant lord, accepted is your mind wholly, both wish and will, ideas and intentions, philosophy and policy, ethics and action. The soma of joy and celebration is distilled and ready. The honey sweets are exuberant and overflowing. The general will, single voice and enthusiastic resolution of this generous land initiates, invites and anoints you in your seat.

आ न॑ दि॒व आ पृ॑थि॒व्या ऋ॒जीषि॑ति॒दं ब॒हिः स॑ म॒पया॑य
याहि॑ । वह॑न्तु त्वा॒ हर॑या म॒दय॑ञ्चमाङ्गू॒षम॑च्छा॒ तव॑सं
मदा॑य ॥ ३ ॥

3. *Ā no diva ā pr̥thivyā ṛjīṣinnidam̐ barhiḥ somape-
yāya yāhi. Vahantu tvā harayo madryaṅcam-
āṅgūṣamacchā tavaśam̐ madāya.*

Indra, mighty lord of natural simplicity and grace, lover of joy, come to this holy seat of ours from wherever you are, from the regions of heavenly light or the dark green earth to drink of the soma of celebration for the land. May the leading personalities of the nation well conduct you to receive our felicitations with us here.

आ ना॒ वि॒श्व॑भि॒रू॒तिभिः॑ स॒जाषा॑ ब॒ह्य जु॑षा॒णा ह॑य॒श्व
याहि॑ । वरी॑वृ॒ज॒त्स्थवि॑रभिः सु॒शिपा॑ स्म दध॒द वृ॑ष॒णं
शु॒ष्ममि॑न्द ॥ ४ ॥

4. *Ā no viśvābhir-ūtibhiḥ sajoṣā brahma juṣāṇo
haryaśva yāhi. Varīvr̥jat sthavirebhiḥ suśiprā'-
sme dadhad vr̥ṣaṇam̐ śuśmamindra.*

Indra, friendly ruler, lover of divinity and the best things of life, commanding the best of assistants, blest with a gracious personality, come to us with all the means of protection and progress for us, bringing showers of strength, honour and excellence for the nation and warding off all opponent forces, come supported by the wisest veterans of the land.

एष स्ताम' मह उगाय वाह धुरी३वात्या न वाजय॑ । धायि ।
इन्द्र॑ त्वा॒यम॒क इ॒ष्ट वसू॑नां दि॒वीव॒ द्यामधि॑ नः श्राम॑तं
धाः ॥ ५ ॥

5. *Eṣa stomo maha ugrāya vāhe dhurīvātyo na vājayannadhāyi. Indra tvāyamarka īṭṭe vasūnām divīva dyāmadhi naḥ śromataṁ dhāḥ.*

This inspiring song of felicitation and this vibrant institution of governance is created and offered to Indra, great and brilliant lord ruler and sustainer of the world, like the leading power of the nation's chariot. O lord Indra, this supplicant and celebrant prays to you for the gift of wealth, honour and excellence for the nation. Pray raise our honour and fame to the regions of bliss over the sky and light of the sun.

ए॒वा न॑ इन्द्र॑ वा॒यस्य॑ पू॒धि प॒ त॒ म॒हीं सु॑म॒तिं व॑वि॒दाम॑ । इ॒षं
पि॒न्व म॒घव॑द्भ्यः सु॒वीरां॑ यू॒यं पा॑त स्व॒स्तिभिः॑ सदा॑ नः ॥ ६ ॥

6. *Evā na indra vāryasya pūrdhi pra te mahīm sumatiṁ vevidāma. Iṣaṁ pinva maghavad-bhyaḥ suvīrāṁ yūyaṁ pāta svastibhiḥ sadā naḥ.*

Likewise O lord of excellence, Indra, destroyer of suffering, bless us with abundant good fortune of the choicest order. Grant us the great favour of your love

and good will. Protect and promote the honour, energy and sustenance of the nation blest with youthful brave for the noble people. O lord and veterans of the world, protect and advance us with the peace, prosperity and all round well being for all time.

Mandala 7/Sukta 25

Indra Devata, Vasishtha Maitravaruni Rshi

आ तं मह इन्द्रात्युगं समन्यवा यत्समरन्त सनाः । पताति
दिद्यु त्वस्य बाह्वामा त मन विष्वद्व्यग्वि चारीत ॥ १ ॥

1. *Ā te maha indrotyugra samanyavo yat samaranta senāḥ. Patāti didyunnaryasya bāhvormā te mano viṣvadryagvi cārīt.*

Indra, blazing lord of glory and illustrious commander of the forces of defence and protection, when your armies impassioned by ardent zeal march forward, the thunderbolt in your hands, O magnificent leader of humanity, flashing and blazing, falls upon the enemy. O lord, your mind instantly traversing over spaces otherwise, would never ramble from us but hit the target.

नि दुर्ग इन्द्र शनथिह्यमित्रानभि य न्ना मर्तासा अमन्ति । आर
तं शंसं कृणुहि निनित्सारा न भर संभरणं वसूनाम ॥ २ ॥

2. *Ni durga indra śnathihiyamitrānabhi ye no martāso amanti. Āre taṁ śaṁsaṁ kṛṇuhi ninitso-rā no bhara sambharaṇaṁ vasūnām.*

Indra, lord destroyer of want and suffering, strike upon the strongholds of the enemies and break down the hostilities of mortals that afflict us with

violence and disease. Throw out far off that curse and calumny of the malevolent and bring us fulfilment with abundance of health, wealth, honour and excellence of life.

श॒तं तं शि॒पि॒ तू॒तयः॑ सु॒दास॑ स॒हस्रं॑ शं॒सा उ॒त रा॒तिर॑स्तु ।

ज॒हि व॒ध्व॒नुषा॑ म॒त्य॒स्या॒ स्म द्यु॒न्मम॑धि॒ रत्नं॑ च ध॒हि ॥ ३ ॥

3. *Śataṁ te śiprinnūṭayaḥ sudāse sahasraṁ śamsā uta rātirastu. Jahi vadharvanuṣo martyasyā'sme dymnamadhi ratnaṁ ca dhehi.*

O lord of golden helmet, hundreds be your favours and protections for the man of generosity, thousands your blessings and gifts of grace. Destroy the weapons of death in the hands of the violent mortal and vest us with that wealth, honour and excellence of life which is the supreme jewel of existence.

त्वाव॑ता ही॒न्द्र क॒त्वा अ॒स्मि त्वाव॑ता वि॒तुः शू॒र रा॒ता ।

वि॒श्वद॑हानि॒ तवि॑षीव उ॒ग्राँ आ॒कः कृ॒णुष्व॑ ह॒रिवा॒ न म॑धीः ॥ ४ ॥

4. *Tvāvato hīndra kratve asmi tvāvato'vituḥ śūra rātau. Viśvedahāni taviṣīva ugraṁ okaḥ kṛṇuṣva harivo na mardhīh.*

Indra, mighty lord beyond fear, in submission to your will, I abide in holy action and pray for the gift of your protection and grace. O lord illustrious of blazing power, pray dwell in my heart for ever. Forsake us not, O lord of tempestuous forces.

कु॒त्सा ए॒त ह॒य॑श्वाय॒ शू॒षमि॑न्द्र स॒ह॑ द॒वजू॑तमि॒या॒नाः । स॒त्रा कृ॑धि सु॒ह॒ना शू॒र वृ॒त्रा व॒यं तरु॑त्राः स॒नुयाम॑ वा॒ज॒म ॥ ५ ॥

5. *Kutsā ete haryaśvāya śūṣamindre saho devajū-tamiyānāḥ. Satrā kṛdhi suhanā śūra vṛtrā vayan tarutrāḥ sanuyāma vājam.*

All these arms and armaments of thunder power, all the sagely people who have come to peace and power, patience and fortitude inspired by divinities for the attainment of honour and excellence: all these are dedicated to Indra, lord ruler of vibrant powers and people of the world. O lord giver of freedom from fear and violence, make it easy for us to dispel the evil and darkness of life. Let us be victors of light over ignorance and darkness and cross over the seas to the realms of bliss.

एवा न इन्द्र वायस्य पूधि प त महीं सुमतिं वविदाम । इषं
पिन्व मघवद्भ्यः सुवीरीं यूयं पात स्वस्तिभिः सदा नः ॥ ६ ॥

6. *Evā na indra vāryasya pūrdhi pra te mahīm sumatiṁ vevidāma. Iṣaṁ pinva maghavadbhyaḥ suvīrām yūyam pāta svastibhiḥ sadā naḥ.*

Thus O lord Indra, bless us with honour and excellence of our choice in abundance. Let us have the divine bliss of your love and good will. Sustain and promote food, energy and knowledge for the noble people blest with youthful and brave warriors of freedom. O lord, O noble people, O saints and sages, O youthful brave, protect and promote us with all modes of good fortune and well being for ever.

Mandala 7/Sukta 26

Indra Devata, Vasishtha Maitravaruni Rshi

न साम इन्द्रमसुता ममाद् नाब्रह्मणा मघवानं सुतासः ।
तस्मा उक्थं जनय यज्जुष ष इव वीयः शृण्वद्यथा
नः ॥ १ ॥

1. *Na soma indramasuto mamāda nābrahmāṇo maghavānaṁ sutāsaḥ. Tasmā ukthaṁ janaye yajjujoṣan-nrvannavīyaḥ śṛṇavad yathā naḥ.*

Undistilled soma does not please Indra, lord of humanity. Nor do distillations of soma unsanctified by divine chants of Veda satisfy the lord of power and divinity. Therefore I create and compose the latest song of adoration with Vedic vision with the distillation so that the lord may listen and accept our homage of soma with pleasure.

उक्थउक्थ साम इन्द्रं ममाद नीथनीथ मघवानं सुतासः ।
यदीं सुबाधः पितरं न पुत्राः समानद ॥ अवस हवन्त ॥ २ ॥

2. *Uktha-ukthe soma indram mamāda nīthenīthe maghavānaṁ sutāsaḥ. Yādīm sabādhaḥ pitaraṁ na putrāḥ samānadakṣā avase havante.*

With every chant of song divine, the soma pleases Indra. At every stage of adoration, at every step of the song, the draughts of soma exhilarate the lord. For this reason, surely, eager supplicants, equally proficient, invoke and offer homage to the lord for protection and progress like children approaching parents with love to have their blessings.

चकार ता कृण्वतु नमन्या यानि बुवन्ति वधसः सुतषु ।
जनीरिष पतिरकः समाना नि मामृज पुर इन्द्रः सु सवाः ॥ ३ ॥

3. *Cakāra tā kṛṇavannūnamanyā yāni bruvanti vedhasaḥ suteṣu. Janīriva patirekaḥ samāno ni māmrje pura indraḥ su sarvāḥ.*

What the sages and scholars say and proclaim in matters of science and development of soma, let the pursuant follow and do even more, and just as the ruler protector and sustainer looks after the people and the father looks after the children by himself equally well, so should Indra first and foremost look after and refine the development of knowledge and all the pursuers.

एवा तमाहुरुत शृण्व इन्द्र एक 'विभक्ता तरणिमृधानाम ।
मिथस्तुर' ऊतया यस्य पूवीरस्म भृदाणि सश्चत
पियाणि ॥ ४ ॥

4. *Evā tamāhuruta śṛṇva indra eko vibhaktā taraṇirmaghānām. Mithastura Ūtayo yasya pūrvīrasme bhadraṇi saścata priyāṇi.*

Only Indra they celebrate in holy words. Only of him do we hear, that he is the giver of all power, progress, honour and excellence and he alone is the saviour and protector. Instant and unfailing are his powers and forces of protection and defence, unbreakable as ever. May all dear and cherished good things of life come to us by the lord's kindness and grace.

एवा वसिष्ठ इन्द्रमृतय नृन्कृष्टीनां वृषभं सुत गृणाति ।
सहस्रिण उप ना माहि वाजान्यूयं पात स्वस्तिभिः सदा
नः ॥ ५ ॥

5. *Evā vasiṣṭha indramūtaye nṛṇ kṛṣṭīnām vṛṣabham sute gṛṇāti. Sahasriṇa upa no māhi vājān yūyam pāta svastibhiḥ sadā naḥ.*

Thus does the ardent sage settled in peace and wisdom celebrate Indra, the soul and generous ruler of the world and leading lights of humanity for the sake of defence and protection in the social order of the lord's creation. May the lord bring us a thousand fold honour and excellence in food, sustenance and knowledge. O lord and leaders, protect and promote us with all your gifts of good fortune and all round well being as ever.

Mandala 7/Sukta 27

Indra Devata, Vasishtha Maitravaruni Rshi

इन्द्रं नर' नमधिता हवन्त यत्पाया युनजत धियस्ताः । शूरा
नृषाता शवसश्चक्रान आ गामति वज भजा त्वं नः ॥ १ ॥

1. *Indram naro nemadhitā havante yat pāryā
yunajate dhiyastāḥ. Śūro nṛṣātā śavasaścakāna
ā gomati vraje bhajā tvaṁ naḥ.*

Leading people call upon Indra, lord ruler of the world, in their serious struggles of life and pray for those concentrative faculties of mind and intelligence by which they can join the divine presence and win their goal. The lord is the brave, generous and fearless leader of humanity in their corporate life, lover of strength and inspirer of heroic souls. O lord, give us the grace of your divine presence and lead us in our development of lands and cows and in our plans of education, enlightenment and our vision of the divine Word.

य इन्द्र शुष्म' मघवन्त अस्ति शि ॥ सखिभ्यः पुरुहूत
नृभ्यः । त्वं हि दृ हा मघवन्विचता अपा वृद्धि परिवृतं न
राधः ॥ २ ॥

2. *Ya indra śuṣmo maghavan te asti śikṣā sakhibhyaḥ puruhūta nṛbhyaḥ. Tam hi dṛḷhā maghavan vicetā apā vṛdhi parivṛtaṁ na rādhaḥ.*

Indra, lord of power, honour and excellence, that strength and power of yours for which you are invoked by all humanity, pray give us, your friends and leaders of a free world. O lord of honour and majesty, unshakable lord of universal vision and knowledge, remove the cover of darkness and open out our potential like a hidden treasure revealed.

इन्द्रा राजा जगतश्चषणीनामधि । मि विषुरूपं यदस्ति ।
तत' ददाति दाशुष वसूनि चाददाध उपस्तुतश्चिद-
वाक ॥ ३ ॥

3. *Indro rājā jagataścarṣaṇīnāmadhi kṣami viṣurūpaṁ yadasti. Tato dadāti dāśuṣe vasūni codad rādha upastutaścidarvāk.*

Indra is the sovereign ruler of the moving world and her people on the earth. Whatever various and manifold wealth there is on the earth, he alone is the master ruler. And therefrom he gives profusely of wealth, honour and excellence to the generous man of charity, inspires our potential strength and success, and when he is closely adored in meditation, he reveals his presence to our direct vision and experience.

नू चि' । इन्द्र' मघवा सहृती दाना वाजं नि यमत न ऊती ।
अनूना यस्य दि णा पीपाय वामं नृभ्य' अभिवीता
सखिभ्यः ॥ ४ ॥

4. *Nū cinna indro maghavā sahūtī dāno vājaṁ ni yamate na ūtī. Anūnā yasya dakṣiṇā pīpāya vāmaṁ nṛbhyo abhivītā sakhibhyaḥ.*

Surely Indra, lord of honour and glory, is the generous and instant giver on invocation and prayer. He gives sustenance, protection and progress, and he controls and guides our advance to victory in life. Boundless is his grace which ever inspires and promotes our will and action, and it is freely available to people who seek his love and friendship.

नू इन्द्र राय वरिवस्कृधी न आ त मन' ववृत्याम मघाय ।
गामदश्वावदथवद व्यन्त' यूयं पात स्वस्तिभिः सदा
नः ॥ ५ ॥

5. *Nū indra rāye varivaskṛdhī na ā te mano vavṛ-
tyāma maghāya. Gomadaśvāvad rathavad vyanto
yūyam pāta svastibhiḥ sadā naḥ.*

Indra, generous lord of munificence, we turn ourselves to you seeking your love and kindness to achieve the honour and treasures of life. Pray open the paths of advancement for us to wealth and victory of lands and cows, horses and chariots of the good life. O lord, O leading lights, be gracious and protect and promote us with all good fortune and well being for ever.

Mandala 7/Sukta 28

Indra Devata, Vasishtha Maitravaruni Rshi

ब्रह्मा ण इन्द्राय याहि विद्वान्वाञ्चस्तु हरयः सन्तु युक्ताः ।
विश्वं चिद्धि त्वा विहवन्तु मता अस्माकमिच्छृणुहि
विश्वमिन्व ॥ १ ॥

1. *Brahmā ṇa indropa yāhi vidvān-arvāñcaste
harayaḥ santu yuktāḥ. Viśve ciddhi tvā vihavanta
martā asmākamicchṛṇuhi viśvaminva.*

Indra, lord omniscient, all pervasive in the world, come, listen to our prayer, let the horses harnessed to your chariot be directed hitherward to us. All people of the world without exception invoke you. Pray listen to our prayer and bring us the gifts of Divinity.

हवं त इन्द्र महिमा व्यान॒ड ब॒ह्य यत्पा॒सिं शव॒सि॒ णी॒णाम ।
आ यद्व॒जं द॒धिष॒ हस्त॑ उ॒ग घा॒रः स॒न्क॒त्वा॒ जनि॒ष्ठा॒
अ॒षा हः ॥ २ ॥

2. *Havaṁ ta indra mahimā vyānaḍ brahma yat pāsi śavasinn-ṛṣṇām. Ā yad vajrṁ dadhiṣe hasta ugra ghorah san kratvā janiṣṭhā aṣālhaḥ.*

O lord of might, since you protect and preserve the voice of the seers of divine vision, your grandeur vests in the holy voice and holy projects of humanity. Awful lord of blazing lustre, when you wield the thunderbolt in hand in a state of divine passion for action you rise invincible for any power of the world.

तव॒ प॒णी॒ती॒न्द्र जा॒हु॒वा॒ना॒न्त्सं य ॥ १ ॥ रा॒द॒सी नि॒न॒थ ।
म॒ह ॥ त्रा॒य श॒व॒स॒ हि ज॒ज्ञ तू॒तु॒जिं चि॒त्तू॒तु॒जिर॒शि॒श्न॒त ॥ ३ ॥

3. *Tava praṇītīndra johuvānāntsaṁ yannṛṇ na rodasī ninetha. Mahe kṣatrāya śavase hi jajñe'tūtujim cit tūtujiraśiśnat.*

Indra, by your ethics and policy you guide the leading lights of humanity and those called upon to duty as you light up the earth and space, and thus surely by nature and character you rise to the mighty power of the governance of the great social order. Truly the mighty and the dynamic govern and guide the weak who need

protection.

ए॒भिन' इ॒न्द्रा॒ह॒भि॒द॒श॒स्य॒ दु॒मि॒त्रा॒सा॒ हि॒ ि॒त॒यः॒ प॒व॒न्त । प॒ति॒
य॒च्चष्ट॒ अ॒नृत॑म॒न॒ना॒ अव॑ द्वि॒ता वरु॑णा मा॒यी नः॑ सा॒त ॥ ४ ॥

4. *Ebhirna indrāhabhir-daśasya durmitrāso hi kṣitayaḥ pavante. Prati yaccaṣṭe anṛtamanenā ava dvitā varuṇo māyī naḥ sāt.*

Indra, lord ruler of the world, in these few days bless us that the evil in friends be purged and they become good citizens. O lord, if the man of judgement and discrimination were to see untruth and false conduct, then he, Varuna, with justice and power, may cause it to be reduced to half and then purged off.

वा॒चम॑दि॒न्दं म॒घवा॑नम॒नं म॒हा रा॒या रा॒ध॒सा॒ यद्द॑द॒तः । या॒
अ॒च॒ता॒ ब॒ह्व॑कृ॒तिम॑वि॒ष्टा यू॒यं पा॑त स्व॒स्तिभिः॒ सदा॑ नः ॥ ५ ॥

5. *Vocemedindram maghavānamenam maho rāyo rādhaso yad dadannaḥ. Yo arcato brahma-kṛtima-viṣṭho yūyam pāta svastibhiḥ sadā naḥ.*

We speak and sing, thus, of Indra, this lord of power, honour and excellence who gives us great wealth and further capacity for success and victory and who accepts homage as the most loving protector of the worshipper. O lord, may you and your divine forces protect and promote us with all gifts of good fortune and well being for all time.

Mandala 7/Sukta 29

Indra Devata, Vasishtha Maitravaruni Rshi

अ॒यं सा॒म' इ॒न्द्र॒ तु॒भ्यं॑ सु॒न्व॒ आ तु॒ प या॑हि ह॒रि॒व॒स्तद॑ 'काः ।
पि॒बा॒ त्व'स्य॑ सु॒षु॒तस्य॑ चा॒रा॒दद॑ 'म॒घानि॑ म॒घवा॑ ि॒यानः॑ ॥ १ ॥

1. *Ayam soma indra tubhyam sunva ā tu pra yāhi harivastadokāḥ. Pibā tvasya suṣutasya cārordado maghāni maghavannīyānaḥ.*

I extract and distil this soma juice for you, Indra, lord of honour and power. Commander of the dynamic forces of the world, abiding in that house of majesty, come and drink of this juice distilled and seasoned delightfully, and while coming bring us the wealth, honour and excellence of life.

ब॒ह्व॒न्वी॒र् ब॒ह्व॒कृ॒तिं जु॒षा॒ण' वा॒ची॒ना ह॒रि॒भिर्या॒हि तू॒र्य॒म ।
अ॒स्मि ॒षु स॒र्व॒न मा॒दय॒स्वाप॒ ब॒ह्वा॒णि शृ॒णव॒ इ॒मा नः ॥ २ ॥

2. *Brahman vīra brahmakṛtiṁ juṣāṇo'rvācīno hari-bhīryāhi tūyam. Asminnū ṣu savane mādayasvopa brahmāni śṛṇava imā naḥ.*

O mighty Indra, ruler of the world and master of universal knowledge, lover of the lord's creation, come here straight to us driven fast by dynamic forces, join this yajnic programme of our life, be happy and rejoice with us, and listen to those celebrative chants and prayers of ours.

का त॑ अ॒स्त्यरं॑ कृ॒तिः सू॒क्तः क॒दा नू॒नं त॑ म॒घव॒न्दा॒शम॑ ।
वि॒श्व॒ा म॒तीरा॑ त॒तन॑ त्वा॒या धा॑ म॒ इ॒न्द शृ॒णवा॒ हव॒मा ॥ ३ ॥

3. *Kā te astyaramkṛtiḥ sūktaiḥ kadā nūnam te maghavan dāśema. Viśvā matīrā tatane tvayā'dhāma indra śṛṇavo havemā.*

What is the honour and pleasure we can do by our songs of adoration to your grace? O lord of glory, what can we offer and when in homage to you? All thoughts, imagination and songs we offer are but an

extension of your grace in adoration of your honour. So, O lord, only listen to these songs of adoration and be pleased.

उ॒ता घा॒ त पु॒रु॒ष्या॒॑ इ॒दा॒स॒न्य॒षां॒ पू॒र्व॒षा॒मशृ॑णा॒ऋ॒षी॑णाम ।
अ॒धा॒हं त्वा॑ म॒घव॑ज्जाह॒वीमि॒ त्वं न॑ इ॒न्द्रा॒सि॒ प॒म॒तिः॒
पि॒त॒व ॥ ४ ॥

4. *Uto ghā te puruṣyā idāsan yeṣāṁ pūrveṣām-
aśṛnor-ṛṣīṇām. Adhāham tvā maghavañ-johavīmi
tvam na indrāsi pramatih piteva.*

And all songs and adorations of the seers of all time which you graciously listen and accept are but human adorations of the visionaries in your honour. I too, O lord of universal knowledge, vision and glory, offer the same song of invocation and adoration. O lord and master, Indra, you are our teacher, protector and provider like the father.

वा॒चम॒दि॒न्द्रं म॒घवा॑नम॒नं म॒हा रा॒या रा॒ध॒सा॒ यद्द॑द॒तः । या
अ॒च॒ता ब॒ह्म॑कृ॒तिम॒वि॒ष्टा यू॒यं पा॑त स्व॒स्ति॒भिः सदा॑ नः ॥ ५ ॥

5. *Vocemedindram maghavānamenam maho rāyo
rādhaso yad dadannaḥ. Yo arcato brahma-
kṛtimaviṣṭho yūyam pāta svastibhiḥ sadā naḥ.*

Such is Indra, glorious lord of knowledge and power whom we celebrate in song. He gives us the grandeur and abundance of wealth, honour and excellence and the competence for higher and higher success. And he loves and accepts the homage and adorations of the celebrant supplicant of divinity. O lord, O visionaries, poets and teachers, protect and promote us with all modes of honour and well being for all time.

Mandala 7/Sukta 30*Indra Devata, Vasishtha Maitravaruni Rshi*

आ न' दव॒ शर्व॑सा याहि शु॒ष्मिन्भवा॑ वृ॒ध इ॒न्द रा॒य अ॒स्य ।
म॒ह नृ॒म्याय॑ नृप॒त सुव॑ज॒ महि॑ । त्रा॒य प॑स्या॒य शूर॑ ॥ १ ॥

1. *Ā no deva śavasā yāhi śuṣmin bhavā vṛdha indra rāyo asya. Mahe nṛmṇāya nṛpate suvajra mahi kṣatrāya paumsyāya śūra.*

Indra, lord divine, generous and most potent ruler, come to us with strength and power and be the promoter of this commonwealth. O lord ordainer of humanity, heroic wielder of the thunderbolt of defence and order of law and justice, come for the rise of this great social order, for wealth and splendour and for the manly character, courage and vigour of the nation.

हव॑न्त उ त्वा॒ हव्यं॑ विवा॒चि त॒नूषु॑ शू॒राः सू॒यस्य॑ सा॒ता ।

त्वं वि॒श्वेषु॑ स॒न्या ज॑न॒षु त्वं॑ वृ॒त्राणि॑ रन्ध॒या सु॒हन्तु॑ ॥ २ ॥

2. *Havanta u tvā havyaṁ vivāci tanūṣu śūrāḥ sūryasya sātau. Tvaṁ viśveṣu senyo janeṣu tvaṁ vṛtrāṇi randhayā suhantu.*

In their discussions, debates or differences of opinion, in matters of language and education, in their heart of hearts and in all organisational bodies of the common wealth, and in their struggles for light, enlightenment and brilliance of the order, brave and fearless leaders of the nation call upon you, the real adorable leader. You are the leader and commander among all powers and forces of humanity. O leader and commander, Indra, expose all strongholds of darkness and negation, eliminate all evil and wickedness, for there

is no evil too difficult for you to destroy.

अहा यदिन्द सुदिना व्युच्छन्दधा यत्कतुमुपमं समत्सु ।
न्यग्निः सीददसुरा न हाता हुवाना अत्र सुभगाय
द्वान ॥ ३ ॥

3. *Ahā yadindra sudinā vyucchān dadho yat ketum-upamaṁ samatsu. Nyagniḥ sīdadasuro na hotā huvāno atra subhagāya devān.*

Indra, lord ruler, leader and commander of the nation, when the days of enlightenment and good fortune shine and you bear the banner of light and victory in battles of progress, symbol of the nation's excellence, then Agni, brilliant leader and light giver, having called up the wise and brave, sits at peace among them at the head of yajna as the priest giving life and energy for further good fortune and higher progress.

वयं त त इन्द्र य च देव स्तवन्त शूर ददता मघानि ।
यच्छा सूरिभ्य उपमं वरूथं स्वाभुव जरणामश्नवन्त ॥ ४ ॥

4. *Vayaṁ te ta indra ye ca deva stavanta śūra dadato maghāni. Yacchā sūribhya upamaṁ varūthaṁ svābhuvo jaraṇāmaśnavanta.*

Indra, generous lord ruler of glory, brave and fearless leader of the nation, we are yours and we stand for you, and so are all those who praise and celebrate the giver and creator of wealth and excellence for all. Pray give to the learned and the wise a good home, sustenance and security worthy of them, noble seniors they are in their own right, moving on forward to a whole fulfilled life.

वा॒चमदि॒न्दं म॒घवा॑नम॒नं म॒हा रा॒या राध॑सा॒ यद्द॑ १ः । या
अच॑ता॒ ब॒ह्मकृ॑तिमवि॒ष्टा यू॒यं पा॑त स्व॒स्तिभिः॑ सदा॑ नः ॥ ५ ॥

5. *Vocemedindram maghavānam-enam maho rāyo rādhaso yad dadannah. Yo arcato brahmakṛti-maviṣṭho yūyam pāta svastibhiḥ sadā naḥ.*

We sing and celebrate the honour and glory of this Indra, lord of magnificence, leader and ruler of the nation, who creates and gives us great wealth and honour and all means and materials of success and victory for life's fulfilment, and who loves and accepts, protects and promotes the homage and adoration of the devotee. O lord, O learned and wise leaders, protect and promote us with all good fortune and all modes of well being for all time.

Mandala 7/Sukta 31

Indra Devata, Vasishtha Maitravaruni Rshi

प व॒ इन्द्रा॑य॒ माद॑नं॒ हय॑श्वाय॒ गाय॑त ।
सखा॑यः॒ साम॒पाव॑ ॥ १ ॥

1. *Pra va indrāya mādanam haryaśvāya gāyata. Sakhāyaḥ somapāve.*

O friends, sing exciting songs of celebration in honour of Indra, your leader, commander of dynamic forces who loves the nation's honour and excellence and thirsts to celebrate the grandeur of it.

शंस॑दुक्थं सु॒दान॑व॒ उत॑ ह्यु॒ ऽ यथा॑ नरः॒ ।
च॒क्र॒मा स॒त्यरा॑धस ॥ २ ॥

2. *Śamseduktham sudānava uta dyukṣam yathā naraḥ. Cakṛmā satyarādhase.*

Say adorable words of praise for Indra, generous giver, and sing heavenly songs for him as leading lights of the nation do. Let us too do the same honour to him, the great accomplisher of truth.

त्वं न इन्द्र वाज॒युस्त्वं ग॒व्युः श॑तक॒ता ।

त्वं हिर॑ण्ययु॒वसा ॥ ३ ॥

3. *Tvaṁ na indra vājayustvaṁ gavyuḥ śatakrato.*
Tvaṁ hiraṇyayurvaso.

Indra, glorious ruler, you are giver of peace and settlement, you are accomplisher of a hundred yajnic acts of truth, you are giver of victory and progress to us, you are lover of the land and culture and you are creator of golden wealth, honour and excellence.

व॒यमिन्द्र त्वा॒यवा॒ भि॒ प॒ ण॑नु॒मा वृ॑ष॒न ।

वि॒द्धी॒ त्व॑स्य न॑ वसा ॥ ४ ॥

4. *Vayamindra tvāyavo'bhi pra ṇonumo vṛṣan.*
Viddhī tvasya no vaso.

Indra, generous and valorous lord ruler, giver of settlement, peace and progress, we are your admirers, and we stand for you. O lord, know this of us, for us and for the nation.

मा न॑ नि॒द च॒ वक्त॑व॒ या र॑न्धी॒ररा॑व॒ण ।

त्व॒ अपि॒ क॒तुम॑म॒ ॥ ५ ॥

5. *Mā no nide ca vaktave'ryo randhīrarāvṇe.*
Tve api kraturmama.

O lord ruler of the nation, leave us not to the reviler, malignant scandaliser, and the selfish miser. My

strength, intelligence and action sustains in you and flows from there.

त्वं वर्मासि सपथः पुरायाधश्च वृत्रहन ।

त्वया पतिं ब्रुव युजा ॥ ६ ॥

6. *Tvaṁ varmāsi saprathaḥ puroyodhaśca vṛtrahan.*
Tvayā prati bruve yujā.

You are the celebrated armour of defence and all round protection, front rank warrior, destroyer of evil, darkness and want: committed to you in covenant, I say so and bind myself.

मह्यं उतासि यस्य त नु स्वधावरी सहः ।

ममनात इन्द्र रादसी ॥ ७ ॥

7. *Mahāñ utāsi yasya te'nu svadhāvarī sahaḥ.*
Mamnāte indra rodasī.

You are great and glorious, Indra, and accordingly your courage and fortitude is great. The abundant heaven and fertile earth both acknowledge your grandeur.

तं त्वा मरुत्वती परि भुवद्वाणी स्यावरी ।

न माणा सह द्युभिः ॥ ८ ॥

8. *Taṁ tvā marutvatī pari bhuvad vāṇī sayāvarī.*
Nakṣamāṇā saha dyubhiḥ.

The voice of admiration, expression of your essential nature and power, raised by vibrant humanity, reaching you incessantly with the light and truth of your power and performance, may ever abide around you.

ऊर्ध्वासुस्त्वान्विन्दवा भुवन्दस्ममुप द्यवि ।

सं तं नमन्त कृष्टयः ॥ ९ ॥

9. *Ūrdhvāśastvānvindavo bhuvan dasmamupa dyavi. saṁ te namanta kṛṣṭayaḥ.*

People of the world together in unison bow to you in homage and subsequently joyous voices of admiration rise for you, mighty lord destroyer of enemies, like mists of soma unto the heights of heaven.

प व' म॒ह म॒हिवृ॒धं भ॒रध्वं॑ प॒चत॑स॒ प सु॒म॒तिं कृ॑णुध्वम ।
वि॒शः पू॒वीः प च॑रा च॒षणि॒पाः ॥ १० ॥

10. *Pra vo mahe mahivṛdhe bharadhvaṁ pracetase pra sumatiṁ kṛṇudhvam. Viśaḥ pūrvīḥ pra carā carṣaṇiprāḥ.*

Bear and bring homage, assistance and cooperation and offer positive thoughts and advice to Indra, your leader and ruler. Great is he, promoter of great people and the common wealth, and a leader wide-awake with deep and distant foresight. O leader and ruler of the land, be good to the settled ancient people and take care of the farming communities and other professionals so that all feel happy and fulfilled without frustration.

उ॒रुव्य॑च॒स म॒हि॒नं सु॒वृ॒क्तिमि॒न्दाय॑ ब॒ह्यं ज॒नय॑न्त॒ वि॒पाः ।
तस्य॑ व्र॒तानि॑ न मि॒नन्ति॑ धी॒राः ॥ ११ ॥

11. *Uruvyacase mahine suvṛktim-indrāya brahma janayanta viprāḥ. Tasya vratāni na minanti dhīrāḥ.*

To the great Indra, the ruler widely perceptive and all aware, vibrant people of the land, the learned and the wise with a sense of dynamism, all offer homage, rooting out dead wood, planting new saplings,

generating new forms of sustenance and energy, and creating new forms of appreciating and realising the eternal spirit. And they, people of constancy and settled mind, never violate the laws and discipline of the lord's Eternal Law.

इन्द्रं वाणीरनुत्तमन्युमव सत्रा राजानं दधिर् सहृध्य ।
हयश्वाय बहया समापीन ॥ १२ ॥

12. *Indraṁ vāṇīr-anuttamanyum-eva satrā rājānaṁ dadhire sahadhyai. Haryaśvāya barhayā samāpīn.*

All voices of the people, all sessions of yajnic programmes of action, uphold and support only the brilliant ruler, Indra of constant vision and passion, in order to maintain the social order of governance without obstruction. O friends and citizens of the land, exhort your people in support of Indra, leader of the dynamic nation of humanity.

Mandala 7/Sukta 32

Indra Devata, Vasishtha Maitravaruni Rshi

मा षु त्वा वाघतश्चना र अस्मि रीरमन ।
आरात्ताच्चित्सधमादं न आ गहीह वा स गुप श्रुधि ॥ १ ॥

1. *Mo ṣu tvā vāghataścanā're asmanni rīraman. Ārāttāccit sadhamādaṁ na ā gahīha vā sannupaśrudhi.*

Let not your worshippers be far away from us, nor let them detain you. Come to our house of celebration from the farthest distance even, and when you are here, listen to our songs of celebration and divine

adoration.

इम हि तं ब्रह्मकृतः सुत सचा मधा न म ॥ आसत ।

इन्द्र कामं जरितार' वसूयवा रथ न पादमा दधुः ॥ २ ॥

2. *Ime hi te brahmakṛtaḥ sute sacā madhau na makṣa āsate. Indre kāmam jaritāro vasūyāvo rathe na pādama dadhuḥ.*

When the celebrants have distilled and seasoned the soma of homage and worship for Indra, ruler of the social order of governance, they sit together like bees clustering round honey. The celebrants dedicated to the honour and prosperity of the ruling order place their trust and faith in Indra, the ruler and the law of governance, like travellers who place their foot on the step and ride the chariot to reach their goal.

रायस्कीमा वज्रहस्तं सुदक्षिणं पुत्रा न पितरं हुव ॥ ३ ॥

3. *Rāyaskāmo vajrahastaṁ sudakṣiṇaṁ putro na pitarāṁ huve.*

Dedicated to the honour and prosperity of the human nation, and keen to realise the excellence of life for myself too, I invoke generous Indra, lord ruler of the world, wielder of the thunderbolt of defence and protection in hand as keeper of the law and justice of the order of governance. I invoke him like a child yearning for the father for his generosity.

इम इन्द्राय सुन्विर् सामासा दध्याशिरः ।

तां आ मदाय वज्रहस्त पीतय हरिभ्यां याह्याक् आ ॥ ४ ॥

4. *Ima indrāya sunvire somāso dadhyāśiraḥ. Tāñ ā madāya vajrahasta pītaye haribhyām yāhyoka ā.*

These somas of the nation's honour and excellence energised by the ferment of inspiration and enthusiasm have been distilled to celebrate the dignity and majesty of the land and the ruler Indra. O lord wielder of the thunderbolt, come to our hall of fame for the joy of a drink of them. Come fast by the chariot drawn by horses of the winds.

श्रवच्छ्रुत्कण इयत् वसूनां नू चि ॥ मधिषद गिरः ।

सद्यश्चिद्यः स्रह्स्त्राणि शता दद् किदित्सन्तमा मिनत ॥ ५ ॥

5. *Śravac-chrutkarṇa īyate vasūnām nū cinno mardhiṣad girah. Sadyaścid yaḥ sahasrāṇi śatā dadan-nakir-ditsantam-ā minat.*

The lord has a keen ear to listen to the supplicant. He listens, therefore he is approached for the gift of wealth, honour and excellence. May the lord never ignore our prayers, may he, instead, soften and sanctify our supplications. Indeed, instant giver of a hundred thousand gifts of good fortune as he is, no one can withhold him when he extends his hand of generosity.

स वीरा अपतिष्कुत इन्द्रेण शूशुव नृभिः ।

यस्त गभीरा सर्वानि वृत्रहन्त्सुनात्या च धावति ॥ ६ ॥

6. *Sa vīro apratiṣkuta indreṇa śūśuve nr̥bhiḥ. Yaste gabhīrā savanāni vṛtrahant-sunotyā ca dhāvati.*

He who approaches you, does your behest and performs the serious assignments given by you, O destroyer of evil, he goes forward bold and unshaken, and, exhorted by leading men, rises under the protection of Indra.

भवा वरूथं मघवन्मघानां यत्समजासि शध'तः ।

वि त्वाहतस्य वदनं भजमह्या दूणाश' भरा गयम ॥ ७ ॥

7. *Bhavā varūtham maghavan maghonām yat samajāsi śardhataḥ. Vi tvāhatasya vedanam bhajemahyā dūṇāśo bharā gayam.*

O lord of power and glory, be the shelter home and all round protector of those who wield, control and rule the wealth and honour of the nation — you who impel and inspire the bold and daring, and humble the defiant. Let us share the knowledge and learn from the painful experience of those who have been punished by you. O lord indestructible, bless our home and give us fulfilment.

सुनाता सामपात्र साममिन्दीय वज्रिण' । पचता पक्तीरवस
कृणुध्वमितृणितृणत मयः ॥ ८ ॥

8. *Sunotā somapāvne somam-indrāya vajriṇe. Pacatā paktīravase kṛṇudhvamit pṛṇannit pṛṇate mayah.*

Extract, mature and prepare the nectar of life for the lord, Indra, wielder of the thunderbolt of justice and punishment and destroyer of evil, who loves the soma spirit of life's beauty and joy. Ripen and perfect the drinks and drugs for health care and protection of life, and create the state of comfort and well being, giving success and fulfilment for those who work for the joy and fulfilment of all in general.

मा स्रधत सामिना द ता मह कृणुध्वं राय आतुज ।

तरणिरिज्जयति तति पुष्यति न दवासः कवन्नव ॥ ९ ॥

9. *Mā sredhata somino dakṣatā mahe kṛṇudhvaṁ rāya ātuje. Taraṇir-ijjayati kṣeti puṣyati na devāsaḥ kavatnave.*

Relent not, O makers of soma. Hurt not the lovers of soma. Perfect the nectar for life's grandeur, strengthen the makers for the beauty and glory of life. Work on and on for the growth of life and for the strong defence of life's vitality. The one that runs wins the race, lives in peace as well as provides for peace and security, grows and contributes to growth. The brilliant and generous are not for the lazy, the miser and the selfish.

नकिः सुदासा रथं पयास न रीरमत ।

इन्द्रा यस्यविता यस्य मरुता गमत्स गामति व्रज ॥ १० ॥

10. *Nakiḥ sudāso rathaṁ paryāsa na rīramat. Indro yasyāvitā yasya maruto gamat sa gomati vraje.*

No one can counter turn the chariot of the generous nor stop it for rest or entertainment. The rider whose patron is Indra, destroyer of obstructions, and Maruts, vibrant defenders of life, stops not until he reaches the goal where abides the treasure of his love and ambition.

गमद्वाजं वाजयिन्द्र मत्या यस्य त्वमविता भुवः ।

अस्माकं बाध्यविता रथानामस्माकं शूर नृणाम ॥ ११ ॥

11. *Gamad vājaṁ vājayann-indra martyo yasya tvam-avitā bhuvaḥ. Asmākaṁ bodhyavitā rathānām-asmākaṁ śūra nṛṇām.*

Indra, lord of light and life, the mortal whose guardian protector you are runs the race and reaches the victory post of enlightenment. O lord of might and

fearlessness, take care of us too, enlighten us and be the guardian protector of our chariots and our people.

उदि वस्य रिच्यतं शा धनं न जिग्युषः ।

य इन्द्रा हरिवा । दभन्ति तं रिषा द इन्द्राति सामिनि ॥ १२ ॥

12. *Udinnvasya ricyateñ'so dhanam na jigyuṣaḥ. Ya indro harivān na dabhanti taṁ ripo dakṣaṁ dadhāti somini.*

High rises the victor's share of excellence as his wealth of life increases when Indra, guardian protector of the brave, vests his love of victory and soma-sublimity with the will and expertise of yajnic living. And then no enemies can ever defeat and destroy him.

मन्त्रमखर्व सुधितं सुपशंसं दधात यज्ञियष्वा ।

पूवीश्चन पसितयस्तरन्ति तं य इन्द्र कमणा भुवन्ति ॥ १३ ॥

13. *Mantram-akharvaṁ sudhitaṁ supeśasaṁ dadhāta yajñiyeṣvā. Pūrvīścana prasitayas-taranti taṁ ya indre karmanā bhuvat.*

Offer perfect, well structured and graceful mantric thoughts, adorations and actions to the divinities in yajnic programmes of creativity and development. Then even the oldest bounds of will and passion take the yajaka across the seas who dedicates his actions to the service of Indra.

कस्तमिन्द्र त्वावसुमा मत्या दधषति ।

श्रद्धा इत्त मघवन्पाय दिवि वाजी वाजं सिषासति ॥ १४ ॥

14. *Kastamindra tvāvasumā martyo dadharṣati. Śraddhā it te maghavan pārye divi vājī vājaṁ siṣāsati.*

Indra, lord ruler of the world, who can assail that mortal who wholly lives under the shade and shelter of your protection? O lord of the wealth and power of existence, whoever reposes his faith and dynamism in you as the sole saviour and pilot while he is in action receives his share of victory in the light of divinity.

म॒घानः॑ स्म वृ॒त्रह॑त्य॒षु चाद॑य॒ य द॑दति पि॒या वसु॑ ।

तव॒ प॒णी॑ती ह॒यश्च॑ सू॒रि॒भि॒र्वि॒श्वी॑ तर॒म दुरि॑ता ॥ १५ ॥

15. *Maghonaḥ sma vṛtrahatyēṣu codaya ye dadati priyā vasu. Tava praṇīti haryaśva sūribhirviśvā tarema duritā.*

O lord commander of world forces, in the battles against darkness, want and evil, inspire those leaders of wealth, honour and power who contribute to world service in the manner dear to you. O ruler of the dynamics of nations, we pray, may we, along with the wise and the fearless, cross over all evils of the world under the guidance of your ethics, morals and policy in matters of universal values.

तवदि॒न्द्राव॑मं वसु॒ त्वं पु॑ष्यसि मध्य॒मम॑ । स॒त्रा वि॑श्वस्य

पर॒मस्य॑ रा॒जसि॑ नकि॒ष्ट्वा गा॑र्षु वृ॒ण्वत॑ ॥ १६ ॥

16. *Tavedindrāvamam vasu tvaṁ puṣyasi madhyamam. Satrā viśvasya paramasya rājasi nakiṣṭvā goṣu vṛṇvate.*

Indra, you protect, promote and rule over the lower orders of wealth of the world. You promote and rule over the middle order of the world's wealth. And you rule and shine over wealth of the highest order of the world. You are the true and the eternal power. No

one can resist you among the lands and lights of the world. Who would not accept you?

त्वं विश्वस्य धन॒दा असि॑ श्रु॒ता य ई॑ भव॒न्त्याज॑यः ।

तवा॒यं विश्वः॑ पु॒रुहू॑त पा॒थि॒वा व॒स्युना॑म॒भि त॑ ॥ १७ ॥

17. *Tvaṁ viśvasya dhanadā asi śruto ya īm bhavantyājayah. Tavāyaṁ viśvaḥ puruhūta pārthivo 'vasyurnāma bhikṣate.*

You are the wealth giver of the world, universally heard and acclaimed, universally invoked in all battles of the world that there are, since the whole humanity on earth in search of protection looks up to you and prays for sustenance and progress.

यदि॑न्द् याव॑त॒स्त्वम॒ताव॑द॒हमी॑शी॒य । स्ता॒तार॒मिदि॑धिष॒य
रदा॑वसा॒ न पा॑प॒त्वाय॑ रासी॒य ॥ १८ ॥

18. *Yadindra yāvatas-tvametāvad-ahamīśīya. Stotāramid didhiṣeya radāvaso na pāpatvāya rāsiya.*

Indra, lord ruler of the world, giver of wealth and excellence, as much as you grant, so much I wish I should control and rule. I would hold it only to support the devotees of divinity and would not spend it away for those who indulge in sin and evil.

शि 'य॒मिन्म॑ह॒यत॑ दि॒वदि॑व रा॒य आ कु॑ह॒चिद्वि॑द ।

न॒हि त्वद॒न्यन्म॑घव॒ । आ॒प्यं व॒स्य अ॒स्ति पि॒ता च॒न ॥ १९ ॥

19. *Śikṣeyaminmahayate divedive rāya ā kuhacid-vide. Nahi tvadanyanmaghavan na āpyaṁ vasyo asti pitā cana.*

Every day I would wish to give wealth and

support for the person who seeks to rise for enlightenment wherever he be. O lord of wealth, power and honour, there is none other than you worthy of love and attainment as our own, as father indeed.

तरणिरित्सिषासति वाजं पुरन्ध्या युजा ।

आ व इन्द्रं पुरुहूतं नम गिरा नमिं तष्ट्व सुद्रवम् ॥ २० ॥

20. *Taraṇirit siṣāsati vājaṁ purandhyā yujā. Ā va indraṁ puruhūtaṁ name girā nemiṁ taṣṭeva sudrvam.*

Only the saviour, a person of dynamic will and action joined in the soul with a controlled and dedicated mind, would share wealth and knowledge with the people and distribute it over the deserving. With words of prayer I bow to Indra, the ruler invoked by you all and draw his attention to you just like the carpenter bending flexible wood round as felly of the wheel. (The lord is flexible too, his heart melts with sympathy for the people.)

न दुष्टुती मत्या' विन्दतु वसु न स्रधन्तं रयिन'शत ।

सुशक्तिरिन्मघवन्तुभ्यं मावत दृष्णं यत्पाय' दिवि ॥ २१ ॥

21. *Na duṣṭutī martyo vindate vasu na sredhantaṁ rayirnaśat. Suśaktirinmaghavan tubhyaṁ māvate deṣṇaṁ yat pārye divi.*

By protest and violence the mortal does not win the wealth of life. Nor does wealth oblige the inactive and malevolent. O lord of honour and excellence, right competence dedicated to Divinity is your gift for a person like me which is good on the day of the cross over.

अ॒भि त्वा॑ शू॒र ना॒नु॒मा दु॑ग्धा॒इव ध॒नवः॑ । इ॒शा॒नम॒स्य जग॑तः
स्व॒दृ॒श॒मी॒शा॒नमि॒न्द त॒स्थुषः॑ ॥ २२ ॥

22. *Abhi tvā śūra nonumo'dugdhā iva dhenavaḥ.
Īśānam-asya jagataḥ svardr̥śam-īśānam-indra
tasthuṣaḥ.*

O lord almighty, we adore you and wait for your blessings as lowing cows not yet milked wait for the master. Indra, lord of glory, you are ruler of the moving world and you are ruler of the unmoving world and your vision is bliss.

न त्वा॒वाँ अ॒न्या दि॒व्या न पा॒थि॒वा न जा॒ता न ज॒निष्य॑त ।
अ॒श्व॒ाय॒न्त॑ म॒घव॑नि॒न्द वा॒जिन॑ ग॒व्यन्त॑स्त्वा ह॒वाम॑ह ॥ २३ ॥

23. *Na tvāvāñ anyo divyo na pārthivo na jāto na
janiṣyate. Aśvāyanto maghavann-inda vājino
gavyantas-tvā havāmahe.*

There is none other like you, neither heavenly nor earthly, neither born nor yet to be born. O lord of power and glory, we invoke you and pray for veteran scholars, dynamic scientists and technologists and the light of the divine Word of knowledge.

अ॒भी ष॒तस्त॑दा भ॒रन्द् ज्या॒युः क॒नी॒यसः॑ ।
पु॒रु॒व॒सु॒हि म॒घव॑न्त॒सना॑दसि॒ भर॑भर च॒ हव्यः॑ ॥ २४ ॥

24. *Abhī ṣatastadā bharendra jyāyaḥ kanīyasaḥ.
Purūvasurhi maghavant-sanādasi bharebhare ca
havyaḥ.*

Indra, lord of honour, power and excellence, you are the eternal lord of universal wealth and shelter home of all existence, invoked and worshipped in all

challenging situations. Pray bring us the knowledge and experience of that essence of ultimate reality which is smaller than the smallest and greater than the greatest.

परा णुदस्व मघव मित्रान्त्सुवदा न वसू कृधि ।

अस्माकं बाध्यविता महाधन भवा वृधः सखीनाम ॥ २५ ॥

25. *Parā ṇudasva maghavann-amitrānt-suvedā no vasū kṛdhi. Asmākaṁ bodhyavitā mahādhane bhavā vṛdhaḥ sakhīnām.*

Lord of wealth, honour, power and excellence, treasure home of glory and grandeur, throw off the enemies far away. Give us the wealth of life. Give us the knowledge and awakenment for good living. Be our saviour and protector in the strife of existence which is otherwise too great for us. Be the promoter of all friendly forces.

इन्द्र कतुं न आ भर पिता पुत्रभ्या यथा । शि त णा
अस्मिन्पुरुहूत यामनि जीवा ज्यातिरशीमहि ॥ २६ ॥

26. *Indra kratum na ā bhara pitā putrebhyo yathā. Śikṣā ṇo asmin puruhūta yāmani jīvā jyotiraśī-mahi.*

Bring us the divine vision, will and intelligence as father does for his children. O lord universally invoked and worshipped, instruct us as a teacher at this present time so that we, ordinary souls, may have the new light of life and living experience of Divinity.

मा ना अज्ञाता वृजना दुराध्याइ माशिवासा अव कमुः ।
त्वया वयं पवतः शश्वतीरपा ति शूर तरामसि ॥ २७ ॥

27. *Mā no ajñātā vṛjanā durādhyo māśivāso ava kramuḥ. Tvayā vayanṁ pravataḥ śaśvatīrapo 'ti śūra tarāmasi.*

O lord almighty beyond fear, let not the ignorant and unknown, crooked intriguers, evil designers, and malevolent opponents in ambush attack us on way to you. May we, guided, directed and protected by you, cross the universal streams of life rushing down the slopes of time.

Mandala 7/Sukta 33

Indra, Vasishtha Devata, Vasishtha Maitravaruni & Vasishtha Putrah Rshis

श्रित्यञ्च' मा दि णत्स्क्पदा धियंजिन्वास' अभि हि
पमन्दुः । उत्तिष्ठन्वाच परि' बहिषा नृ । म' दूरादवितव
वसिष्ठाः ॥ १ ॥

1. *Śvityañco mā dakṣiṇatas-kapardā dhiyañjin-vāso abhi hi pramanduh. Uttiṣṭhan voce pari barhiṣo nṛn na me dūrādavitate vasiṣṭhāḥ.*

Celibate disciples of the first order of scholars wearing locks of hair on the right side, settled for studies to collect knowledge for intellectual advancement come from far to study under my care and give me delight. I arise from my seat of grass, speak to them and speak of them as leading lights of the future.

दूरादिन्दमनय ॥ सुतन तिरा वशन्तमति पान्तमुगम ।
पाशद्युम्नस्य वायुतस्य सामात्सुतादिन्द' वृणीता
वसिष्ठान ॥ २ ॥

2. *Dūrād-indram-anayannā sutena tiro vaiśan-tamati pāntam-ugram. Pāsadyumnasya vāyatas-ya somāt sutādindro'vr̥ṇītā vasiṣṭhān.*

From far off and in view of their achievement in preference to others', they invite and bring over Indra, pioneer of knowledge and power and strong supporter of people settled in peace, and Indra agrees and accepts the invitation of the aspiring scholars in recognition of the progress and prosperity of the producers of wealth, scholarship of the learned and the governance and justice of the organisers.

(The mantra points to the free movement of scholars and specialists across the globe for advancement of knowledge and culture on the international level.)

एव ऽ कुं सिन्धुमभिस्ततार्व ऽ कुं भुदर्मभिजघान । एव ऽ कुं दाशराज्ञ सुदासं पावदिन्दा ब्रह्मणा वा वसिष्ठाः ॥ ३ ॥

3. *Evannu kaṁ sindhumbhistatārevenu kaṁ bhedamebhirjaghāna. Evennu kaṁ dāśarājñe sudāsaṁ prāvadindro brahmaṇā vo vasiṣṭhāḥ.*

This way, for sure, Indra, leader of knowledge and power, crosses with ease any river of difficulty by virtue of these scholars. This way too he easily overcomes difference, division and disunity. This way, again, O scholars and leaders settled at peace, by your vision, wisdom and mantric formulae, he defends and promotes generous rules for the advancement of good government and administration.

जुष्टीं नरा ब्रह्मणा वः पितृणाम ऽमव्ययं न किला रिषाथ ।
यच्छक्वरीषु बृहता र्वणन्द शुष्मदधाता वसिष्ठाः ॥ ४ ॥

4. *Juṣṭī naro brahmaṇā vaḥ pitṛṇāmakṣam-avyayaṁ na kilā riṣātha. Yacchakvarīṣu br̥hatā ravenendre śuṣmamadadhātā vasiṣṭhāh.*

O leading lights of the nation, by your vision, wisdom and active homage, the tradition of the ancients is preserved and happily advanced. Therefore, never for any reason, obstruct the relentless wheel of the nation and never disturb the inviolable equilibrium of forces which, O leading lovers of peace, by your reverberating words and heroic action in the great battles of humanity, you vested in the nation and its governance as the centre of stability.

उद्व्यामिवत्तृष्णज' नाथितासा दीधयुदाशराज्ञ वृतासः ।
वसिष्ठस्य स्तुवत इन्द्र' अश्रादुरुं तृत्सुभ्या अकृणादु
लोकम ॥ ५ ॥

5. *Ud dyāmivet tṛṣṇajo nāthitāso'dīdhayur-dāśa-rājñe vṛtāsaḥ. Vasiṣṭhasya stuvata indro aśrodrum tṛtsubhyo akr̥ṇodu lokam.*

The leading lights of the nation, selected and duly appointed, thirsting to cross over the hurdles of life, shine and glorify the generous ruler like the sun for the advancement of the liberal order for the people. Let Indra, enlightened ruler, listen to the leading lights and scholars and create vast and brilliant channels and possibilities for the defence and developmental forces of the nation.

दण्डाद्भवद्वाअजनास आसन्परिच्छि ॥ भरता अभकासः ।
अभवच्च पुराता वसिष्ठ आदितृत्सूनां विश' अपथन्त ॥ ६ ॥

6. *Daṇḍā ived go-ajanāsa āsan paricchinnā bharatā arbhakāsaḥ. Abhavacca pura-etā vasiṣṭha ādit tṛtsūnām viśo aprathanta.*

Let the pioneers and bearers of the burdens of social order be straight and strong like the sceptre of authority, eloquent and progressive in language, education and culture, definite and judicious in law and policy and youthful in energy. Let the leader of these, wise and stable in mind, be ever first and foremost in the advance specially of the people and of the defence and development forces.

त्रयः कृण्वन्ति भुवनषु रतस्त्रिः पञ्चा आया ज्यातिरगाः ।
त्रय'घमास' उषसं सचन्त सवाँ इत्ताँ अनु विदुवसिष्ठाः ॥ ७ ॥

7. *Trayaḥ kṛṇvanti bhuvaneṣu retastisraḥ prajā āryā jytiragrāḥ. Trayo gharmāsa uṣasaṁ sacante sarvāṁ it tāṁ anu vidurvasiṣṭhāḥ.*

Three vital fires, of earth, sky and the sun, generate life energy in world regions and life forms. Three are the people's classes dynamic and enlightened. Three vital fires, heat, light and electricity, serve the dawn, and the enlightened scholars know all of them.

सूर्यस्यैव व तथा ज्यातिरषां समुद्रस्यैव महिमा गभीरः ।
वातस्यैव पञ्चवा नान्यनु स्ताम'वसिष्ठा अन्वतव वः ॥ ८ ॥

8. *Sūryasyeva vakṣaṭho jyotireṣāṁ samudrasyeva mahāmā gabhīraḥ. Vātasyeva prajavo nānyena stomo vasiṣṭhā anvetave vaḥ.*

Let the rise of these leading lights be like the splendour of the sun, their grandeur as profound as the depth of the sea, their drive like the wind, and let their

organisation and its magnitude be impossible for anyone else to follow or rival.

त इ िण्यं हृदयस्य पकृतः सहस्रवल्शमभि सं चरन्ति ।

यमनं ततं परिधिं वयन्ता प्सरस उप सदुवसिष्ठाः ॥ ९ ॥

9. *Ta inniṇyaṁ hṛdayasya praketaiḥ sahasravalśa-mabhi saṁ cananti. Yamena tataṁ paridhiṁ vayanto 'psarasa upa sedurvasiṣṭhāḥ.*

Leading scholars and sages by the reflections of divine light of their heart sojourn over the mystery of the thousand branched tree of existence, going round and round across, and by the bounds of this web of life woven by the cosmic law giver and by their imagination rise up to the wonders of heaven in the clouds.

विद्युता ज्यातिः परि संजिहानं मित्रावरुणा यदपश्यतां त्वा ।

तत् जन्मातकं वसिष्ठा गस्त्या यत्त्वा विश आजभारं ॥ १० ॥

10. *Vidyuto jyotiḥ pari saṁjihānaṁ mitrāvaruṇā yadapaśyatāṁ tvā. Tat te janmotaikaṁ vasiṣṭhā-'gastyo yat tvā viśa ājabhāra.*

O holy sage of knowledge, peace and power, sun and moon, heat and air, virility and fertility, pranic energies, receive and bear you when, as light of life you leave your sojourn in nature. That is one birth of yours. Then Agastya, the teacher scholar free from sin and stain brings you back to the community of people (as a complete and finished human being, i.e., dvija).

उतासि मत्रावरुणा वसिष्ठावश्या बहून्मनसा धिं जातः ।

दुप्सं स्कृ ँ बह्वणा दव्यं विश्वं द्वाः पुष्कर त्वाद-
दन्त ॥ ११ ॥

11. *Utāsi maitrāvaruṇo vasiṣṭhorvaśyā brahman manaso'dhi jātaḥ. Drapsaṁ skannaṁ brahmaṇā daivylene viṣve devāḥ puṣkare tvādadanta.*

Vasishtha, sage and scholar, living soul, you are a child of sun and moon, born of the heart of Mother Nature nurtured by mother knowledge. Like a drop of distilled soma, all divine powers of the world nourish you in the lotus cradle on celestial wealth of food for vitality and light for knowledge.

स प॑क॒त उ॒भय॑स्य प॒वि॒द्वान्त्स॒हस्र॑दान उ॒त वा॒ सदा॑नः ।

य॒मन॑ त॒तं प॑रि॒धिं व॑यि॒ष्य ।प्सर॑सः प॑रि॒ जज्ञ॑ वसि॒ष्ठः ॥ १२ ॥

12. *Sa praketa ubhayasya pravidvān tsahasradāna uta vā sadānaḥ. Yamena tataṁ paridhiṁ vayiṣya-nnapsarasah pari jajñe vasiṣṭhaḥ.*

Vasishtha, man of enlightenment, scholar of both heaven and earth, blest with a thousand gifts, and giver of a thousand gifts traverses the very bounds of the web of life woven by the mover and law giver of the world and rises over the winds and clouds.

स॒त्र ह॑ जा॒तावि॑षि॒ता नम॑भिः कु॒म्भ रतः॑ सि॒षिच॑तुः

समा॑नम । तत॑ ह॒ मान् उ॑दि॒याय॒ मध्या॑त्तत॑ जा॒तमृषि॑-
माहु॑वसि॒ष्ठम् ॥ १३ ॥

13. *Satre ha jātāviṣitā namobhiḥ kumbhe retah siṣi-catuḥ samānam. Tato ha māna udiyāya madhyā-ttato jātam-ṛṣim-āhur-vasiṣṭham.*

Inspired teachers and scholars risen to eminence over yajnic sessions of teaching relentlessly feed the disciples with gifts of vital knowledge, and from that rises the faithful scholar and sage whom they call

Vasishtha, brilliant seer and visionary.

उक्थभृतं सामभृतं बिभर्ति गावाणं बिभृत्य वदात्यगं ।
उपनमाध्वं सुमनस्यमाना आ व' गच्छति पतृदा
वसिष्ठः ॥ १४ ॥

14. *Ukthabhṛtaṁ sāmabhṛtaṁ bibharti grāvāṇaṁ bibhrat pra vadātyagre. Upainamādhvaṁ sumanasyamānā ā vo gacchāti pratṛdo vasiṣṭhaḥ.*

O men of noble mind and heart, the brilliant sage who bears the knowledge of Rgveda and Samaveda and who commands the secrets of yajna relating to the clouds and mountains for rain, and who proclaims the knowledge to dispel the darkness of ignorance, comes to you. Receive him, and welcome him for your good.

Mandala 7/Sukta 34

*Vishvedevah, Ahi, Ahirbudhnya Devatah, Vasishtha
Maitravaruni Rshi*

प शुक्रतु द्रवी मनीषा अस्मत्सुतष्टा रथा न वाजी ॥ १ ॥

1. *Pra śukraitu devī manīṣā asmat sutaṣṭo ratho na vājī.*

May divine intelligence of pure and brilliant order come to us like the dawn riding a wonderfully crafted chariot drawn by flying horses.

विदुः पृथिव्या दिवा जनित्रं शृण्वन्त्यापो अध् रन्तीः ॥ २ ॥

2. *Viduḥ pṛthivyā divo janitraṁ śṛṇvantyāpo adha kṣarantīḥ.*

Those who listen to words of knowledge as earth receives the showers of rain know the cause and creator

of heaven and earth.

आप॑श्चिदस्म॒ पिन्व॑न्त पृ॒थ्वीवृ॑त्र॒षु शूरा॑ मंस॑न्त उ॒गाः ॥ ३ ॥

3. *Āpaścidasmai pinvanta pṛthvīrvṛtreṣu śūrā maṁsanta ugrāḥ.*

The showers of rain nourish the earth and her progeny for this Indra, social order of humanity, and in the battles of life the blazing brave bow down in honour to it.

आ धूर्ष्व॑स्म॒ दधा॑ताश्वा॒निन्दा॒ न व॒जी हि॑र॒ण्यबा॑हुः ॥ ४ ॥

4. *Ā dhūrṣvasmai dadhātāśvānindro na vajrī hiraṇyabāhuḥ.*

Like Indra of the thunderbolt and golden hands of charity, rally the fastest forces and harness them to the centre pole of the earthly order in the service of Indra, the ruler.

अ॒भि प॒ स्था॒ताह॑व॒ य॒ज्ञं या॑त॒व॒ प॒त्न॒न्त॒मना॑ हि॒नात॑ ॥ ५ ॥

5. *Abhi prasthātāheva yajñam yāteva patman tmanā hinota.*

Like the dawn go forward to the yajna of the day and, like the pilgrim of divinity, advance on the way with self-confidence and enthusiasm.

त॒मना॑ स॒मत्सु॑ हि॒नात॑ य॒ज्ञं दधा॑त॒ क॒तुं ज॑ना॒य वी॒र॒म ॥ ६ ॥

6. *Tmanā samatsu hinota yajñam dadhāta ketuṁ janāya vīram.*

Advance the yajna in the battles of life conscientiously and keep the flag of victory flying high in the service of humanity.

उदस्य शुष्माद्भानुनात् बिभर्ति भारं पृथिवी न भूम ॥ ७ ॥

7. *Uadasya śuṣmād bhānurnārta bibharti bhāraṁ pr̥thivī na bhūma.*

And the sun rises by its own essential power and bears the burden of the earth, so does the earth bear the burden of her children, so let us be like the sun and the earth.

ह्वयामि द्वाँ अयातुरग्न साधं तूतन् धियं दधामि ॥ ८ ॥

8. *Hvayāmi devāñ ayāturagne sādhanṛtena dhiyaṁ dadhāmi.*

Agni, lord of light and life, I invoke the divinities of nature and humanity, living life by the practice of truth and eternal law, and I acquire the wisdom of life and action from the teacher dedicated to peace and non-violence.

अभि व' द्वाँ धियं दधिध्वं प व' दवत्रा वाचं कृणु-
ध्वम ॥ ९ ॥

9. *Abhi vo devīm dhiyaṁ dadhidhvaṁ pra vo devatrā vācaṁ kṛṇudhvaṁ.*

Acquire and maintain your intelligence and wisdom of the order of divinities and speak the language worthy of noble sages.

आ चष्ट आसां पाथ' नदीनां वरुण उगः सहस्रच ॥ १० ॥

10. *Ā caṣṭa āsāṁ pātho nadīnām varuṇa ugraḥ sahasracakṣāḥ.*

Just as the refulgent sun, lord of a thousand eyes, watches and reveals the course of the streams of water,

so does the brilliant sage of the Word and wisdom commanding a thousand streams of speech oversee the flow of holy speech and communication.

राजा राष्ट्रानां पश' नदीनामनुत्तमस्म त्रं विश्वायु ॥ ११ ॥

11. *Rājā rāṣṭrānām peṣo nadīnām-anuttam-asmai kṣatram viśvāyu.*

If the ruler of nations, Varuna, of a thousand eyes, be of the form of flowing streams, dynamic and fluent in speech, policy and action, his order of governance would be better than the best, i.e., permanent, of universal sway over the world.

अविष्टा अस्मान्विश्वासु वि वद्युं कृणातु शंसं
निनित्साः ॥ १२ ॥

12. *Aviṣṭo asmān viśvāsu vikṣvadyuṁ kṛṇota śamsaṁ ninitsoḥ.*

Give us safety and security among people of the world, black out the envy and malignity of scandal mongers, and turn criticism into appreciation.

व्यतु दिद्युद द्विषामश्वा युयातु विष्वगपस्तनूनाम ॥ १३ ॥

13. *Vyetu didyud dviṣāmaśevā yuyota viṣvagr-apaśtanūnām.*

Let the flaming arrow and pernicious ill will of the jealous be thrown off far away. Eliminate all the ailments, ill health and infirmities of our body.

अवीं ढ अग्रिहव्या तम'भिः पष्ठ' अस्मा अधायि स्तामः ॥ १४ ॥

14. *Avīno agnir-havyān-namobhiḥ preṣṭho asmā adhāyi stomah.*

May Agni, light of life, dearest ruler, consume and eliminate negativities, protect and preserve us with good food and health care, and accept our song of praise and prayer in appreciation.

स॒जू॒द्व॒भिर्पां॑ न॒पातं॑ स॒खायं॑ कृ॒ध्वं शि॒वा न॑ अस्तु ॥ १५ ॥

15. *Sajūr-devebhir-apām napātaṁ sakhāyaṁ kṛdhvaṁ śivo no astu.*

Be friends with Agni, fire and the sun, which creates the indestructible waters of space and the firmament, along with other nature's divinities, so that there may be happiness and well being in our life.

अ॒ब्जामु॒क्थर॑हिं गृ॒णीष॑ बु॒ध्न न॒दीनां॑ रजः॒सु षी॑दन ॥ १६ ॥

16. *Abjāmukthairahim grṇīṣe budhne nadīnām rajahsu śidan.*

With songs of praise adore the sun which creates the cloud born of waters and which, while abiding in high space, also abides in every particle of river waters.

मा ना हि॒बु॒ध्न्य॑ रि॒ष धा॒न्मा य॒ज्ञा अस्य॑ स्त्रि॒ध॒दृता॒याः ॥ १७ ॥

17. *Mā no'hirbudhnyo riṣe dhānmā yajño asya sridhadṛtāyoh.*

May the yajnic governance and administration of this ruler dedicated to truth and eternal law never rule us with the motive of hurt and exploitation. So may also the cloud in the firmament never hurt us by excess or drought of rain.

उ॒त न॑ ए॒षु नृ॒षु श्रव॑ धुः प॒राय॑ य॒न्तु श॒ध॒न्ता अ॒यः ॥ १८ ॥

18. *Uta na eṣu nṛṣu śravo dhuḥ pra rāye yantu śar-dhanto ayaḥ.*

And may the ruler and governors generate and consolidate food, sustenance and prosperity among these noble people and move forward on way to honour and excellence, strengthening the devoted faithfuls and overcoming the envious rivals and hostile forces of opposition.

तपन्ति शत्रुं स्वर्ण भूमा महासनासा अर्माभिरषाम ॥ १९ ॥

19. *Tapanti śatruṃ svarṇa bhūmā mahāsenāsa amebhīreṣām.*

Leaders and commanders of mighty forces, they mortify and purge or defeat and destroy the enemies by these forces. Let us then be happy as in heaven on earth.

आ यः पत्नीगमन्त्यच्छा त्वष्टा सुपाणिदधातु वीरान ॥ २० ॥

20. *Ā yannaḥ patnīr-gamantyaḥchā tvaṣṭā supāṇir-dadhātu vīrān.*

And when wives come and meet us, may Tvashta, lord destroyer of suffering and dexterous maker of graceful forms, bless us with brave and handsome children.

पति नः स्तामं त्वष्टा जुषत स्यादस्म अरमतिवसूयुः ॥ २१ ॥

21. *Prati naḥ stomaṃ tvaṣṭā juṣeta syādasme aramatirvasūyuh.*

May Tvashta, creator and ruler of world forms and institutions, accept our praise and prayer and, lord of vision and intelligence as he is, may he be the giver of wealth, honour and excellence for us.

ता न' रासनातिषाच्चा वसून्त्या रादसी वरुणानी शृणातु ।
वरून्त्रीभिः सुशरणा न' अस्तु त्वष्टा सुदत्रा वि दधातु
रायः ॥ २२ ॥

22. *Tā no rāsan rātiṣāco vasūnyā rodasī varuṇānī śṛṇotu. Varūtrībhiḥ suśaraṇo no astu tvaṣṭā sudatro vi dadhātu rāyaḥ.*

May the heaven and earth, generous and judicious givers of gifts, overflowing with liquid wealth and energy, listen to our prayer and give us peace and comfort in a settled state of life. May Tvashta, creator and maker of forms, with all modes of protection and promotion be our shelter home, and may he, generous giver of the best things of life, bring us wealth, honour and excellence.

त ॥ रायः पवतास्त ॥ आपस्तदातिषाच्च आर्षधीरुत द्याः ।
वनस्पतिभिः पृथिवी सजाषा उभ रादसी परि पासता
नः ॥ २३ ॥

23. *Tanno rāyaḥ parvatāstanna āpastad rātiṣāca oṣadhīruta dyauḥ. Vanaspatibhiḥ pṛthivī sajoṣā ubhe rodasī pari pāsato naḥ.*

That wealth, honour and excellence of ours, the clouds and mountains, the waters, the liberal givers, the herbs, the solar region, the dear motherly earth with her trees and forests and both heaven and earth protect, preserve and promote for us all round.

अनु तदुवी रादसी जिहातामनु द्यु ॥ वरुण इन्दसखा । अनु
विश्व मरुता य सहास' रायः स्याम धरुणं धियध्य ॥ २४ ॥

21. *Anu tadurvī rodasī jihātāmanu dyukṣo varuṇa indrasakhā. Anu viśve maruto ye sahāso rāyaḥ syāma dharuṇam dhiyadhyai.*

May the wide earth and heaven be kind and favourable to us and procure for us the wealth, honour and excellence of life we pray for. May the refulgent sun, the ocean, the friendly powers of the ruling lord Indra, and all the winds of space and vibrant heroes of the world who command both challenging force and fortitude be favourable so that we may be able to hold and manage the wealth, honour and excellence of life which the divinities of nature and humanity have given us.

त॒ । इ॒न्द्रा॒ वरु॑णा मि॒त्रा अ॒ग्निरा॒प आ॒षधी॒व॒निन॑ ' जुष॒न्त ।
श॒म॑'न्त्स्या॒म म॒रुता॑मु॒पस्थ॑ यू॒यं पा॑त स्व॒स्तिभिः॑ सदा॒
नः ॥ २५ ॥

25. *Tanna indro varuṇo mitro agnirāpa oṣadhīrvanino juṣanta. Śarmantsyāma marutāmupasthe yūyam pāta svastibhiḥ sadā naḥ.*

May Indra, ruling lord of the world, Varuna, the ocean and the world's powers of judgement and discrimination, Mitra, the sun and our brilliant friends, Agni, cosmic fire and the leaders, Apah, spatial waters and our people of holy action, and the herbs and trees of the earth, all brilliant and inspiring, be favourable and generous. May we, we pray, live close under the protection of the best of human world and nature. O divine powers of nature and humanity, protect, preserve and promote us with all good fortune and well being of life all round, all ways, all time.

Mandala 7/Sukta 35

Vishvedevah Devatah, Vasishtha Maitravaruni Rshi

शं न इन्द्राग्नी भवतामव'भिः शं न इन्द्रावरुणा रातहव्या ।
शमिन्दासामी सुविताय शं याः शं न इन्द्रापूषणा
वार्जसाता ॥ १ ॥

1. *Śaṁ na indrāgnī bhavatāmavobhiḥ śaṁ na indrā-varuṇā rātahavyā. Śamindrāsomā suvitāya śaṁ yoh śaṁ na indrāpūṣaṇā vājasātau.*

May cosmic energy and fire with all means of protection and advancement be for our peace and happiness for the good life. May solar energy and waters, givers of all good things of life be for our peace and joy. May life energy and the herbs be for our peace and honour for well being. May pranic energy and vital nourishment be for our peace and joy in our striving for the ultimate victory.

शं ना भगः शमु नः शंस' अस्तु शं नः पुरन्धिः शमु सन्तु
रायः । शं नः सत्यस्य सुयमस्य शंसः शं न' अयमा पुरुजाता
अस्तु ॥ २ ॥

2. *Śaṁ no bhagaḥ śamu naḥ śaṁso astu śaṁ naḥ purandhiḥ śamu santu rāyah. Śaṁ naḥ satyasya suyamasya śaṁsaḥ śaṁ no aryamā purujāto astu.*

May our honour and glory and our praise and approbation prevailing around be for our good and well being. May our law and order for social sustenance and our wealth and honour be for peace and well being. May our honour and respect for true Dharma and law and for the proper pursuit of Dharma and law in effective governance and administration be for our joy and

prosperity for the good life. And may our law and justice of universal value and fair application be for our good and well being in peace.

शं न' धा॒ता श॒मु ध॒ता न' अस्तु॒ शं न' उरू॒ची भ॑वतु
स्व॒धाभिः॑ । शं राद॑सी बृ॒हती शं ना॒ अदिः॑ शं न' द॒वानां
सु॒ह॒वा॒नि सन्तु॑ ॥ ३ ॥

3. *Śaṁ no dhātā śamu dhartā no astu śaṁ na urūcī bhavatu svadhābhiḥ. Śaṁ rodasī brhatī śaṁ no adriḥ śaṁ no devānaṁ suhavāni santu.*

May the lord creator, ruler and sustainer be good and gracious and give us peace and joy of well being. May the extensive space and the wide earth be good with gifts of sustenance for our peace and well being. May the great firmament, and the regions of light and the cloud and the mountain be for our good, peace and joy. And may our invocations and adorations of the divinities of nature and humanity be good and bring us peace and joy.

शं न' अ॒ग्नि॒ज्याति॑रनी॒का अस्तु॒ शं न' मि॒त्रावरु॑णाव॒श्विना॒
श॒म । शं नः॑ सु॒कृतां सु॒कृता॑नि सन्तु॒ शं न' इ॒षि॒रा अ॒भि वा॑तु
वा॒तः ॥ ४ ॥

4. *Śaṁ no agnirjyotiranīko astu śaṁ no mitrāva-ruṇāvaśvinā śam. Śaṁ naḥ sukṛtāṁ sukṛtāni santu śaṁ na iṣiro abhi vātu vātaḥ.*

May the fire and the light and splendour of life be good for our peace and well being. May the prana and udana energies and the circuitous dynamics of nature be for our good and joy of well being. May the noble works of good artists and great men be for peace

and happiness for us, and the ever blowing winds blow and inspire us for peace and joy.

शं न॒ द्यावा॑पृथि॒वी पू॒र्वहू॑ता शम॒न्तरि॑ ऽ दृ॒शय॑ ना अस्तु ।
शं न॒ आ॒ष॒धीव॒निन॑ भवन्तु शं न॒ रज॑स॒स्पति॑रस्तु
जिष्णुः ॥ ५ ॥

5. *Śaṁ no dyāvāpṛthivī pūrvahūtau śamantarikṣaṁ
dṛśaye no astu. Śaṁ na oṣadhīrvanino bhavantu
śaṁ no rajasaspatirastu jiṣṇuḥ.*

May the heaven and earth invoked since eternity in the first yajna, and the middle regions so charming to see be good for our peace and joy. May the herbs instilled with the vitality of sun rays be for our peace and joy of good health, and may the victorious lord of life on earth and in distant regions be good and bring us peace, prosperity and happiness.

शं न॒ इन्द्रा॑ वसु॒भिर्दे॒वा अस्तु॑ शमा॒दित्य॑भि॒वरु॑णः सु॒शंसः॑ ।
शं न॑ रु॒द्रा रु॒द्रभि॒जला॑षः शं न॒स्त्वष्टा॑ ग्रा॒भिर्हि॒ह शृ॑णातु ॥ ६ ॥

6. *Śaṁ na indro vasubhirdevo astu śamāditye-
bhirvaruṇaḥ suśaṁsaḥ. Śaṁ no rudro rudre-
bhirjalāṣaḥ śaṁ nastvaṣṭā gnābhiriha śṛṇotu.*

May the self-refulgent sun with life sustaining planets be good for peace and happiness in our life. May the ocean so adorable be good for our peace and joy all the year round with the sun in Zodiacs. May the lord of nature's life energy, Rudra, with pranic energies warding off pain and suffering be good for our peace and well being, and may the lord maker of forms, Tvashta, with his fires of evolution and new structures be good and gracious for our peace and happiness and

listen to us here itself.

शं नः साम' भवतु ब्रह्म शं नः शं ना गावाणः शमु सन्तु
यज्ञाः । शं नः स्वरूपां मितय' भवन्तु शं नः पस्वः शम्बस्तु
वदिः ॥ ७ ॥

6. *Śaṁ na samo bhavatu brahma śaṁ naḥ śaṁ no
grāvāṇaḥ śamu santu yajñāḥ. Śaṁ naḥ svarūṇām
mitayo bhavantu śaṁ naḥ prasvaḥ śamvastu
vedih.*

May the moon give us peace and joy. May the lord supreme with gifts of sustenance bless us with peace. May the clouds bring us peace. May the yajnas give us peace. May the pillars of the vedi and Vedic chants structured to sensitive measure bring us peace. May the vedi bring us peace. May the newly sprouting herbs bring us peace.

शं नः सूर्य' उरुच ॥ उदतु शं नश्चतस्रः पदिश' भवन्तु ।
शं नः पर्वता ध्रुवय' भवन्तु शं नः सिन्धवः शमु
सन्त्वापः ॥ ८ ॥

8. *Śaṁ naḥ sūrya urucakṣā udetu śaṁ naścataśraḥ
pradiśo bhavantu. Śaṁ naḥ parvatā dhruvayo
bhavantu śaṁ naḥ sindhavaḥ śamu santvāpaḥ.*

May the sun of universal eye rise for our peace and joy. May the four directions with their subdirections be for our peace and joy. May the mountains be stable and undisturbed to give us peace. Let the seas be calm and peaceful, and let all forms of water be for us and our peace and joy.

शं न॒ अदि॒तिभ॒वतु॒ व॒तभिः॑ शं न' भ॒वन्तु॒ म॒रुतः॑ स्व॒काः ।
 शं न॒ विष्णुः॑ श॒मु पू॒षा न' अस्तु॒ शं न' भ॒वित्रं॑ श॒म्वस्तु॒
 वा॒युः ॥ ९ ॥

9. *Śaṁ no aditirbhavatu vratabhiḥ śaṁ no bhavantu marutaḥ svarkāḥ. Śaṁ no viṣṇuḥ śamu pūṣā no astu śaṁ no bhavitraṁ śamvastu vāyuh.*

May the indestructible nature mother with her laws and mother earth be peaceful for us. May the holy and adorable winds and vibrant humanity of brilliant virtues be for peace and joy for us. May Vishnu, lord omnipresent, be gracious and give us peace and joy. May nature's nourishment be for our peace and happiness. Let the future possibilities be for our good and happiness of well being. Let the air be for our peace and happiness. Let all laws and disciplines be for peace.

शं न' द॒वः स॒वि॒ता त्रा॒यमा॑णः॒ शं न' भ॒वन्तू॒षस' वि॒भ्रा॒तीः ।
 शं नः॑ प॒जन्य' भ॒वतु॒ प॒जाभ्यः॑ शं नः॑ त्र॒स्य प॒तिर॑स्तु
 शंभुः॑ ॥ १० ॥

10. *Śaṁ no devaḥ savitā trāyamāṇaḥ śaṁ no bhavantūṣaso vibhātīḥ. Śaṁ naḥ parjanya bhavatu prajābhyaḥ śaṁ naḥ kṣetrasya patirastu śambhuḥ.*

May lord creator Savita, generous saviour and refulgent giver of guidance, grant us peace and happiness. May the glorious dawns shower us with peace and joy. May the cloud of rain be harbinger of peace and joy for the people. And may the lord of peace, sustainer of the world, master of our field of action and cultivation, be gracious and give us peace and happiness.

शं न' द्वा विश्वदेवा भवन्तु शं सरस्वती सह धीभिस्तु ।
 शमभिषाचः शमु रतिषाचः शं न' दिव्याः पार्थिवाः शं
 ना अप्याः ॥ ११ ॥

11. *Śaṁ no devā viśvadevā bhavantu śaṁ sarasvatī
 saha dhībhirastu. Śamabhiṣācaḥ śamu rātiṣācaḥ
 śaṁ no divyāḥ pārthivāḥ śaṁ no apyāḥ.*

May the generous divines of the world be good and gracious to us at peace. May Sarasvati, eternal mother knowledge and divine speech with universal intelligence, be for our peace and well being. May the overpowering yajnic energies and all generous tendencies be for our good and peace of well being. And may all the divinities of heaven, earth and ocean give us peace and joy.

शं नः सत्यस्य पतया भवन्तु शं ना अवन्तः शमु सन्तु
 गावः । शं न ऋभवः सुकृतः सुहस्ताः शं न' भवन्तु पितरा
 हवेषु ॥ १२ ॥

12. *Śaṁ naḥ satyasya patayo bhavantu śaṁ no
 arvantaḥ śamu santu gāvaḥ. Śaṁ na ṛbhavaḥ
 sukr̥taḥ suhastāḥ śaṁ no bhavantu pitaro haveṣu.*

May the keepers and observers of truth be at peace for our good and well being. May our horses and transports be at peace, may our lands and cows be at peace for our peace and well being. May our wise veterans, noble artists and expert craftsmen, be at peace for happiness and comfort for us. And may our seniors be at peace and give us peace at our programmes of holy action when we call upon them.

शं न' अज एकपाद्वा अस्तु शं ना हिबुध्न्यः॑ शं समुदः ।
 शं न' अपां नपात्परुस्तु शं नः पृश्निभवतु देवग'पा ॥ १३ ॥

13. *Śaṁ no aja ekapād devo astu śaṁ no'hirbudhnyah śaṁ samudrah. Śaṁ no apām napāt perurastu śaṁ naḥ prśnirbhavatu devagopā.*

May the generous and self-refulgent lord unborn and eternal, sole sustainer of the universe, be gracious and give us peace. May the cloud floating in the sky be at peace and give us peace. May the ocean be at peace. May the boats and ships to cross the seas be at peace for us, and may the space and colourful sky sustaining divine generosities be at peace and give us peace and happiness.

आदित्या रुद्रा वसवा जुषन्तदं ब्रह्म क्रियमाणं नवीयः ।
 शृण्वन्तु ना दिव्याः पार्थिवासा गाजाता उत य यज्ञि-
 यासः ॥ १४ ॥

14. *Ādityā rudrā vasavo juṣantedaṁ brahma kriyamāṇaṁ navīyah. Śṛṇvantu no divyāḥ pārthi-vāso gojātā uta ye yajñiyāsah.*

May the Adityas, cosmic lights, Rudras, catalytic agents of nature, and the Vasus, sustaining abodes of life, receive this song divine of homage being sung at the latest and be at peace for us, and may the divinities of heaven and earth born of nature and the holy Word sung in divine voice, and those who are venerable sages dedicated to yajna be at peace and give us peace and happiness.

य द्वानां यज्ञिया यज्ञियानां मनायजत्रा अमृता ऋतज्ञाः ।
 त न' रासन्तामुरुगायमद्य यूयं पात स्वस्तिभिः सदा नः ॥ १५ ॥

15. *Ye devānām yajñiyā yajñiyānām manoryajatrā amṛtā ṛtajñāḥ. Te no rāsantām-urugāyam-adya yūyam pāta svastibhiḥ sadā naḥ.*

Those who are most venerable of the venerable divines of brilliance honoured by the wise, immortal knowers of truth and divine law, may bless us with knowledge universally celebrated. May you all, O divine sages and natural powers of divinity, protect and promote us with peace and joy for happiness and well being for all time.

Mandala 7/Sukta 36

Vishvedevah Devatah, Vasishtha Maitravaruni Rshi

प ब्रह्म॑तु॒ सद॑नादृतस्य॒ वि र॒श्मिभिः॑ ससृज॒ सूया॒ गाः ।

वि सानु॑ना पृथि॒वी सं॒स्त्र उ॒वी पृथु॑ पती॒कम॑ध्यध॒ अ॒ग्निः ॥ १ ॥

1. *Pra brahmaṭa sadanādṛtasya vi raśmibhiḥ sasṛje sūryo gāḥ. Vi sānunā pṛthivī sasra urvī pṛthu pratīkam-adhyedhe agniḥ.*

Let the knowledge of existence arise from the divine centre of universal truth : the sun radiates light with its rays and illuminates the earths, the wide earth moves on with her peaks of mountains, and fire rises and blazes over the vedi, symbol of cosmic yajna.

इ॒मां वां॑ मि॒त्रावरु॑णा सुवृ॒क्तिमि॑षं न कृ॒ण्व॒ असुरा॑ नवी॒यः ।

इ॒ना वा॑म॒न्यः प॒दवी॑रद॒ब्धा ज॑नं च मि॒त्रा य॑तति बु॒वाणः॑ ॥ २ ॥

2. *Imām vām mitrāvaruṇā suvṛktimiṣaṁ na kṛṇve asurā navīyaḥ. Ino vāmanyāḥ padavīradabdhō janam ca mitro yatati bruvāṇaḥ.*

O Mitra and Varuna, sun and cosmic energy and

intelligence, both givers of life energy to the living world, I offer this new song of adoration as homage to you. One of you, Varuna, is resistless, all pervasive and coexistent with every stage of life's evolution, and the other, Mitra, the sun, as a friend enjoins humanity to the life of activity proclaiming its rise as direct presence.

आ वातस्य धर्जता रन्त इत्या अपीपयन्त धनवा न सूदाः ।
महा दिवः सदन् जायमाना चिकदद वृषभः सस्मि ।
धन ॥ ३ ॥

3. *Ā vātasya dhrajato ranta ityā apīpayanta dhenava na sūdāḥ. Maho devaḥ sadane jāyamāno' - cikradad vṛṣabhaḥ sasminnūdhan.*

The currents of sportive wind play around like abundant cows yielding milk, and the mighty cloud laden with vapour, born of the great regions of heaven, roars in its house of mid skies.

गिरा य एता युनजद्धरी त इन्द्र प्रिया सुरथा शूर धायू ।
प या मन्थुं रिरि ता मिनात्या सुकतुमयमणं ववृत्याम ॥ ४ ॥

4. *Girā ya etā yunajaddharī ta indra priyā surathā śūra dhāyū. Pra yo manyam ririkṣato minātyā sukratum-aryamaṇam vavṛtyām.*

Indra, all powerful ruler of the world, I pray, let me come to have the benefit of the power and presence of Aryama, chief power of justice, holy in action, who, with his order and invitation deploys the noble and efficient forces that run the chariot of your social order, who controls and punishes the violent deeds and corrects the violent attitudes of the negative and destructive forces.

यजन्त अस्य सख्यं वयश्च नमस्विनः स्व ऋतस्य धामन ।
वि पृ त' बाबध नृभिः स्तवान इदं नम' रुदाय पष्ठम ॥ ५ ॥

5. *Yajante asya sakhyam vayaśca namasvinah sva
ṛtasya dhāman. Vi prkṣo bābadhe nṛbhiḥ stavāna
idaṁ namo rudrāya preṣṭham.*

In their own house of truth, justice and yajna, devotees with reverence and homage pray for life energy and the friendship and company of this Rudra, destroyer of suffering and injustice, and giver of pranic energy. Loved and adored by the people, he releases for them nourishment and energy in abundance. This cherished homage and adoration is offered to Rudra.

आ यत्साकं यशस' वावशानाः सरस्वती सप्तथी
सिन्धुमाता । याः सुष्वयन्त सुदुघाः सुधारा अभि स्वन पर्यसा
पीप्यानाः ॥ ६ ॥

6. *Ā yat sākam yaśaso vāvaśānāḥ sarasvatī saptathī
sindhumātā. Yāḥ suṣvayanta sudughāḥ sudhārā
abhi svena payasā pīpyānāḥ.*

Sarasvati, the eternal stream of life, of cosmic waters, and of speech and sacred knowledge, the seventh over the streams flowing through five senses and the mind, through five elements and the stuff of mind and intelligence, and through the poetic streams of the Veda, all these streams which flow abundantly, exuberant, magnificent, roaring with splendour, all of them ever growing and rising with their own flood of water: may all these continue to flow together gloriously for us.

उत त्य न' मरुत' मन्दसाना धियं ताकं च वाजिन' वन्तु ।
मा नः परि ख्यद रा चरन्त्यवीवृधन्युज्यं त रयिं नः ॥ ७ ॥

7. *Uta tye no maruto mandasānā dhiyaṁ tokam ca vājino'vantu. Mā naḥ pari khyadakṣarā carantyavīrddhan yujaṁ te rayiṁ naḥ.*

And those happy and joyous Maruts, vibrant scholars and sages, leaders of the nation, pioneers of science, manners and traditions, protect and advance our rising generation and our knowledge, intellect, imagination and culture. May the eternal mother stream of light and knowledge continuously flow for us and never forsake us. And may the Maruts augment and consolidate our wealth, honour and excellence for use and future progress.

प व' म॒हीम॒रम॒तिं कृ॒णु॒ध्वं प॒ पू॒षणं॑ वि॒द॒थ्यं॑ न वी॒रम॑ ।
भगं॑ धि॒य' वि॒तारं॑ ना अ॒स्याः सा॒ता वाजं॑ रा॒तिषा॑चं
पु॒र॒न्धि॒म ॥ ८ ॥

8. *Pra vo mahīmaramatiṁ kṛṇudhvaṁ pra pūṣaṇam vidathyam na vīram. Bhagaṁ dhiyo'vitāraṁ no asyāḥ sātau vājaṁ rātiṣācam purandhim.*

O Vishvedevas, divinities of nature and brilliant scholars, sages and leaders of humanity, create, cultivate, increase and consolidate a high order of intelligence, nutrition and health care, a force of the brave to face the warlike business of life, a high standard of honour and excellence, protection for our order of knowledge, culture and tradition, and a generous and abundant state of this stable polity equipped with instant powers of defence and advancement.

अ॒च्छा॒यं व' मरु॒तः श॒लाकं॑ ए॒त्वच्छ॑ वि॒ष्णुं नि॒षिक्त॑पाम॒-
व॒भिः । उ॒त प॒जाय॑ गृ॒णत॑ वय' धु॒यूयं॑ पा॒त स्व॒स्तिभिः॑
सदा॑ नः ॥ ९ ॥

9. *Acchāyaṃ vo marutaḥ śloka etvacchā viṣṇuṃ niṣikṭapā mavobhiḥ. Uta prajāyai gṛṇate vayo dhuryūyaṃ pāta svastibhiḥ sadā naḥ.*

O Maruts, vibrant forces of divinity in nature and humanity, may this song of celebration reach you well and gracefully. And so may it reach Vishnu, protector of the initiated dedicated to Dharma, who protects us with all methods of protection and advancement. We pray bring us life energy and a full span of good health and age for the celebrant and the people. O divinities, protect us always with all means of protection and advancement for our well being all round.

Mandala 7/Sukta 37

Vishvedevah Devatah, Vasishtha Maitravaruni Rshi

आ वा वाहि॑ष्ठा वह॒तु स्त॒व॒ध्नु॒ रथ॑' वा॒जा ऋ॒भु॒ णा॒ अमृ॑क्तः ।
अ॒भि त्रि॑पृ॒ष्ठः स॒र्व॒न॒षु॒ साम॑म॒द॒ सु॒शि॒पा म॒ह॒भिः॑ पृ॒ण॒ध्व॒म ॥ १ ॥

1. *Ā vo vāhiṣṭho vahatu stavadhyai ratho vājā ṛbhukṣaṇo amṛktaḥ. Abhi triprṣṭhaiḥ savaneṣu somairmade suśiprā mahabhiḥ pṛṇadhvam.*

O Rbhus, high spiritual experts of science and technology, equipped with noble visor and helmet, come and join this celebration of ours to enjoy yourselves on abundant thrice distilled and seasoned drinks of soma in our yajnic meets. Let your strongest, fastest and unbreakable chariot transport you here. Regale yourselves and refine the yajna to perfection.

यूयं ह॒ रत्नं म॒घवत्सु॒ धत्थ॒ स्व॒दृ॒शं ऋ॒भु॒ णा॒ अमृ॑क्तम । सं
य॒ज्ञ॒षु॒ स्वधा॒वन्तः॒ पिब॑ध्वं॒ वि न॒ राधांसि॒ म॒तिभि॑र्दय-
ध्वम ॥ २ ॥

2. *Yūyam ha ratnaṁ maghavatsu dhattha svaḍṛśa
ṛbhukṣaṇo amṛktam. Śaṁ yajñeṣu svadhāvantaḥ
pibadhvaṁ vi no rādhānsi matibhirdayadhvam.*

O scholars of science and technology, visionaries of light, you bring jewels of imperishable wealth for men of power and excellence. O commanders of food, sustenance and power, drink the soma of success in the yajnas of corporate programmes, and with your research and intelligence create the infrastructure for the development and success of our nation.

उ॒वाचि॑थ॒ हि म॒घवन्द्द॒ष्णं म॒हा अ॒भ॒स्य॒ वसु॑ना विभा॒ग ।
उ॒भा त॒ पू॒णा वसु॑ना॒ ग॒भ॒स्ती॒ न स॒नृ॒ता नि य॑मत वस॒-
व्या ॥ ३ ॥

3. *Uvocitha hi maghavan deṣṇaṁ maho arbhasya
vasuno vibhāge. Ubhā te pūrṇā vasunā gabhasṭī
na sūnṛtā ni yamate vasavyā.*

Lord and master of wealth, you take delight in charity and love to give and share, whether the giving and distribution involves a large or a small amount. Both your hands are full of plenty, your voice of truth from the heart overflows with generosity and nothing ever restrains your hands from giving.

त्वमि॑न्द॒ स्वयं॑शा ऋ॒भु॒ ण॒ वाजा॒ न सा॒धुर॑स्त॒म॒ष्य॒क्वा । व॒यं
नु त॒ दा॒श॒वांसः॑ स्याम॒ ब॒ह्व॑ कृ॒ण्वन्त॑' हरि॒वा॒ वसि॑ष्ठाः ॥ ४ ॥

4. *Tvamindra svayaśā ṛbhukṣā vājo na sādthurā-stameṣyṛkvā. Vayaṁ nu te dāśvāṁsaḥ syāma brahma kṛṇvanto harivo vasiṣṭhāḥ.*

Indra, enlightened and generous ruler and commander of wealth, innate honour and wisdom, manager of experts and manpower in general, you are good, versatile and efficient in function like food, energy, speed and success itself, you come home to people like the sun on the day's completion. We pray let us be beneficiaries of your grace, generous like yourself, creator of food and wealth in the spirit of piety and well established in charity.

सनितसि प्रवत' दशुष चिद्याभिविवषा हयश्व धीभिः ।
ववन्मा नु त युज्याभिरूती कदा न इन्द्र राय आ दश-
स्यः ॥ ५ ॥

5. *Sanitāsi pravato dāśuṣe cid yābhirviveṣo har-yaśva dhībhiḥ. vavanmā nu te yujyābhirūti kadā na indra rāya ā daśasyeḥ.*

Indra, lord commander of manpower, speed and success, you are the giver of overflowing wealth to the generous man of charity. O lord, we pray, when would you bless us with that wealth, honour and excellence, that practical intelligence and expertise, and that security and protection by which you prevail over the world of nature and humanity.

वासयसीव वधसस्त्वं नः कदा न इन्द्र वचसा बुबाधः ।
अस्तं तात्या धिया रयिं सुवीरं पृ ॥ ना अवा न्युहीत
वाजी ॥ ६ ॥

6. *Vāsayasīva vedhasastvaṃ naḥ kadā na indra vacaso bubodhaḥ. Astaṃ tātṙā dhiyā rayiṃ suvīraṃ prkṣo no arvā nyuhīta vājī.*

Indra, giver of settled security and peace, intelligent and dedicated devotees as we are, when would you listen to our voice of prayer as to people settled in peaceful homes? O lord of dynamic forces, commander of speed, power and success, visit our home, bless us with divine vision and wisdom and bring us wealth, honour and excellence, food and energy and a noble progeny.

अ॒भि यं द॒वी नि॒र॒ति॒श्चि॒दी॒श॒ न न्त॒ इ॒दं श॒रदः॑ सु॒पृ॒तः ।
उ॒प॒ त्रि॒ब॒न्धु॒ज॒रद॑ष्टि॒म॒त्य॒स्व॒व॒शं॑ यं कृ॒णव॑न्त॒ म॒ताः ॥ ७ ॥

7. *Abhi yaṃ devī nirṛtiścidiśe nakṣanta indram śaradaḥ suprkṣaḥ. Upa tribandhurjaradaṣṭime-tyasvaveśaṃ yaṃ kṛṇavanta martāḥ.*

The lord whom the divine earth glorifies from the depth of her being, to whom the seasons of the year abundant with food and flowers look up and resort, to whom the friend and brother in bond with three worlds and humanities attains, to that lord and spirit of unending age without his own essential form comprehended in matter, thought or time, the mortals look up and pray.

आ ना॒ राधांसि॑ स॒वितः॑ स्त॒व॒ध्या आ रा॒य॑ य॒न्तु प॒व॑त॒स्य रा॒ता । सदा॑ ना दि॒व्यः पा॒युः सि॒षक्तु॑ यू॒यं पा॑त स्व॒स्तिभिः॑
सदा॑ नः ॥ ८ ॥

8. *Ā no rādhāṃsi savitaḥ stavadhyā ā rāyo yantu parvatasya rātau. Sadā no divyaḥ pāyuh siṣaktu yūyaṃ pāta svastibhiḥ sadā naḥ.*

O Savita, glorious lord of generation, sustenance and resolution, may all means and materials of life come to us for success and self-fulfilment, may all forms of wealth, honour and excellence come to us so that we adore and amply glorify you through the gifts of the clouds of abundance. O Vishvedevas, divines of the world, pray you protect and promote us with all modes of peace and security for all time.

Mandala 7/Sukta 38

Savita, Vajinah, Devata, Vasishtha Maitravaruni Rshi

उदु ष्य द्रवः सविता ययाम हिरण्ययीममतिं यामशिश्नत ।
नूनं भगा हव्या मानुषभिवि या रत्ना पुरुवसुदधाति ॥ १ ॥

1. *Udu śya devaḥ savitā yayāma hiraṇyayīm-amatiṁ yāmaśisret. Nūnaṁ bhago havyo mānuṣebhirvi yo ratnā puruvasūrdadhāti.*

Let us rise and attain to that golden glory of divinity which the self-refulgent Savita radiates — Savita, lord of splendour and treasure-hold of universal wealth who truly rules and gives the jewel glories of existence. The lord alone is to be worshipped by humanity.

उदु तिष्ठ सवितः श्रुध्यस्य हिरण्यपाण पभृतावृतस्य ।
व्युर्वी पृथ्वीममतिं सृजान आ नृभ्य मत्भाजनं
सुवानः ॥ २ ॥

2. *Udu tiṣṭha savitaḥ śrudhyasya hiraṇyapāṇe prabhṛtāvṛtasya. Vyurvīm prṥhvīm-amatiṁ sṛjāna ā nṛbhyo martabhojanaṁ suvānaḥ.*

O Savita, lord creator of the world and giver of

light with golden hands of infinite generosity, arise and shine at the dawn of the light of truth in the heart and listen to the prayer of this soul in mortal body. You create the wide wide earth of golden beauty and you generate the food for mortals for the sake of living humanity on earth.

अ॒पि॒ षु॒तः स॒वि॒ता द॒वा अ॒स्तु॒ यमा॒ चि॒द्वि॒श्व॒ वस॑वा गृणन्ति ।
स नः॑ स्ता॒मा॒ म॒स्य॑श्चन॑ धा॒द्वि॒श्व॒भिः पा॒तु पा॒यु॒भि॒नि
सू॒री॒न ॥ ३ ॥

3. *Api śṭutaḥ savitā devo astu yamā cid viśve vasavo grṇanti. Sa naḥ stomān namasyaścāno dhād viśvebhiḥ pātu pāyubhirni sūrīn.*

May Savita, lord refulgent and generous, be praised and celebrated, the lord whom all learned saints and sages worship and adore. May he, worthy of homage and obedience, accept our songs of celebration and prayer and protect and promote the learned brave with all modes of protection and advancement.

अ॒भि॒ यं द॒व्य॒दि॒ति॒गृ॒णा॒ति॒ स॒वं द॒व॒स्य॑ स॒वि॒तु॒जु॑षा॒णा । अ॒भि॒
स॒मा॒जा॒ वरु॑णा गृणन्त्य॒भि मि॒त्रा॒स॑ अ॒य॒मा स॒जा॒षाः ॥ ४ ॥

4. *Abhi yaṁ devyaditigrṇāti savam devasya savi-turjuṣāṇā. Abhi samrājo varuṇo grṇantyaabhi mitrāso aryamā sajoṣāḥ.*

The holy mother, divine earth and indestructible nature, all adore lord Savita, enjoying and celebrating the generous lord's creation. So also do brilliant rulers, men of choice merit, friends of life and humanity, and the lord of justice and dispensation, Varuna, all enjoying and appreciating the lord's creation, adore and worship

him.

अ॒भि य मि॒था व॒नुषः॑ स॒प॒न्त रा॒तिं दि॒वा रा॒ति॒षाचः॑
पृ॒थि॒व्याः । अ॒हि॒बु॒ध्न्य उ॒त नः॑ शृ॒णातु॑ वरू॒त्र्यक॑धनु॒भिनि॑
पा॒तु ॥ ५ ॥

5. *Abhi ye mitho vanuṣaḥ sapante rātiṁ divo rātiṣā-
caḥ pṛthivyāḥ. Ahirbudhnya uta naḥ śṛṇotu varū-
tryekadhenubhirni pātu.*

We are the supplicants all together who seek and pray for the grace and gifts of generous heaven and earth. May the lord creator, original cause of the universe all pervasive in space, listen, and may the divine mother protector and giver of vision protect us with all those virtues which converge and focus on a single thought, voice and decisive action.

अनु॒ त ॥ जा॒स्पति॑र्मसीष्ट॒ रत्नं॑ द॒वस्य॑ स॒वितु॑रि॒यानः॑ ।

भग॑मु॒गा व॑स॒ जाह॑वीति॒ भग॑मनु॒गा अ॒ध या॑ति॒ रत्न॑म ॥ ६ ॥

6. *Anu tanno jāspatirmaṁsīṣṭa ratnaṁ devasya savi-
turiyānāḥ. Bhagamugro'vase johavīti bhagama-
nugro adha yāti ratnam.*

Let the ruler and protector of the people know and believe that whatever the jewel wealth for life he receives from Savita, self-refulgent lord giver of light and life, all that is for the people, for all of us, so that whatever honour and prosperity the man of passion and ambition invokes and achieves, the same after all, the man of peace and dispassion who receives in consequence.

शं न' भवन्तु वा॒जिना॒ हव॑षु द॒वता॑ता मि॒तदे॒वः स्व॒काः ।

ज॒म्भय॑न्ता हिं वृ॒कं र गांसि॑ स॒न॒म्यस्मद्बु॑यव॒ मी॒वाः ॥ ७ ॥

7. *Śaṁ no bhavantu vājino haveṣu devatātā mita-dravaḥ svarkāḥ. Jambhayanto'hiṁ vṛkaṁ rakṣāṁsi sanemyasmad yuyavannamīvāḥ.*

Let the war-like leaders of knowledge, arms and creativity, brilliant, balanced and dedicated to divine service in action, be for our peace and prosperity in the battles of life, crushing the surreptitious, thievish and demoniac forces of society and removing all ill health and evils from us.

वार्जवाज वत वाजिना न धनषु विषा अमृता ऋतज्ञाः ।
अस्य मध्वः पिबत मादयध्वं तृप्ता यात पथिभिर्दवयानः ॥ ८ ॥

8. *Vājevāje'vata vājino no dhaneṣu viprā amṛtā ṛtajñāḥ. Asya madhvaḥ pibata mādayadhvaṁ trptā yāta pathibhirdevayānaiḥ.*

O immortal heroes commanding knowledge, strength of arms and production in matters of eternal truth and law and the science of yajna, protect and promote us at every stage in the battles of life. Drink of the honey sweets of this celebration of the organised system of life, celebrate joyously and, self-fulfilled here, go forward by the paths of divines.

Mandala 7/Sukta 39

Vishvedevah Devatah, Vasishtha Maitravaruni Rshi

ऊध्वा अग्निः सुमतिं वस्व' अश्रत्पतीची जृणिद्वतातिमति ।
भजात अदी रथ्येव पन्थामृतं हाता न इषिता यजाति ॥ १ ॥

1. *Ūrdhvo agniḥ sumatiṁ vasvo āśret pratīcī jūrñir-devatātimeti. Bhejāte adrī rathyeva panthāmṛtaṁ hotā na iṣito yajāti.*

The fire on high radiates light inspiring pleasure and enlightenment. The dawn as veteran lady of the house goes forward to offer homage to the divinities. The yajamana and his wife together move forward as by chariot on way to yajna to adore the lord, and the priest offers to join the yajna like one inspired.

प वावृज सुपया ब॒हिर॑षामा वि॒श्वती॑व बीरि॒ट इया॑त ।
वि॒शाम॑क्ता॒रुष॑सः पू॒वहू॑ता वा॒युः पू॒षा स्व॒स्तय॑ नि॒यु-
त्वा॑न ॥ २ ॥

2. *Pra vāvṛje suprayā barhiresāmā viśpatīva bīṛiṭa iyāte. Viśāmaktoruṣasaḥ pūrvahūtau vāyuh pūṣā svastaye niyutvān.*

The yajna of these people proceeds, richly provided with holy materials. Vayu and Pusha, wind and life-giving sun, like guardian rulers and protectors of the people, move across the skies as if riding a chariot drawn by horses at the sacred call of night and dawn to yajna early for the good of humanity.

ज॒म्या अ॒त्र व॑स॒वा र॑न्त द॒वा उ॒राव॑न्त॒रि । म॒जय॑न्त शु॒भाः ।
अ॒वाक्प॑थ उ॒रुज॑यः कृ॒णुध्वं॑ श्रा॒ता दू॒तस्य॑ ज॒ग्मुष॑' ना
अ॒स्य ॥ ३ ॥

3. *Jmayā atra vasavo ranta devā urāvantarikṣe marjayanta śubhrāḥ. Arvāk patha urūjrayaḥ kṛṇudhvaṁ śrotā dūtasya jagmuṣo no asya.*

Let the Vasus, life giving energies of nature, and enlightened people settled at peace in learning, abound and rejoice here on earth. Let radiant purities of divine refulgence from yajna rise to the vast sky and purify the atmosphere. Let divine energies of vast extension

receive and respond to this yajnic code of our participation in nature's dynamics and converge on this way to our earth.

त हि यज्ञेषु यज्ञियास ऊमाः सधस्थं विश्वं अभि सन्ति
दवाः । ताँ अध्वर उशता य यग्र श्रुष्टी भगं नासत्या
पुरन्धिम ॥ ४ ॥

4. *Te hi yajñeṣu yajñiyāsa ūmāḥ sadhasthaṁ viśve
abhi santi devāḥ. Tāñ adhvara uśato yakṣyagne
śruṣṭī bhagaṁ nāsatyā purandhim.*

All those divinities of the world, adorable and conjoined in nature's dynamics of cosmic yajna, are catalytic agents of protection and promotion keenly concentrative toward life's evolution and advancement. O generous yajamana, O bright fire, keen and passionate as they are in yajna, join them in yajna right away: join Bhaga, universal treasure of wealth, honour and excellence, Nasatya, constant complementarities of nature and natural law, and Purandhi, keeper and protector of habitations and institutions.

आग्र गिर' दिव आ पृथिव्या मित्रं वह वरुणमिन्द्रमग्निम् ।
आयमणमदितिं विष्णुमेषां सरस्वती मरुत' माद-
यन्ताम् ॥ ५ ॥

5. *Āgne giro diva ā prthivyā mitraṁ vaha varuṇa-
mindramagnim. Āryamaṇamaditiṁ viṣṇum-eṣāṁ
sarasvatī maruto mādayantām.*

O sage and scholar, bring us the knowledge and the language of the knowledge of heaven and earth. Bring us the gifts of Mitra, sun and pranic energy, Varuna, water and air, Indra, electric energy, and Agni,

fire and light, of Aryaman, cosmic gravitation, Aditi, nature's constancy, Vishnu, omnipresent cosmic intelligence, so that Sarasvati, corresponding language of their expression may grow and children of the earth may rejoice with enlightenment.

र॒र ह॒व्यं म॒तिभि॒र्य॒ज्ञिया॒नां न॒ । त्कामं॑ म॒त्याना॑म॒सिन्व॑न ।

धा॒ता र॒यिम॑विद॒स्यं स॒दासां॑ स॒ । गी॒महि॑ यु॒ज्य॒भि॒नु द॒वः ॥ ६ ॥

6. *Rare havyaṁ matibhir-yajñiyanāṁ nakṣat kāmāṁ martyānām-asinvan. Dhātā rayim-avidasyaṁ sadāsām sakṣīmahi yujyebhirnu devaiḥ.*

Let us offer oblations of holy materials to Agni with the thoughts and words of adorable sages so that the desires of mortals bound in love may be fulfilled. May the lord ruler of the world bring us imperishable wealth of universal value, and may we join with brilliant people worthy of association.

नू॒ रा॒द॒सी अ॒भिष्टु॑त॒ वसि॑ष्ठ॒ऋता॒वाना॑ वरु॒णा मि॒त्रा अ॒ग्निः ।

यच्छ॑न्तु च॒न्द्रा उ॒पमं॑ न॒ । अ॒र्कं यू॒यं पा॑त स्व॒स्तिभिः॑ सदा॒ नः ॥ ७ ॥

7. *Nū rodasī abhiṣṭute vasiṣṭhairs-ṛtāvāno varuṇo mitro agniḥ. Yacchantu candrā upamaṁ no arkam yūyaṁ pāta svastibhiḥ sadā naḥ.*

Thus heaven and earth are adored and celebrated by brilliant sages. May Varuna, Mitra and Agni, lords of truth and law, justice, love and light, grant us gifts of exemplary beauty, bliss and brilliance. O Vishvedevas, pray always protect and promote us with all modes of peace, progress and all round well being.

Mandala 7/Sukta 40

Vishvedevah Devatah, Vasishtha Maitravaruni Rshi

आ श्रुष्टिविदुथ्या३ समेतु पति स्तामं दधीमहितुराणाम ।
यदद्य दवः सविता सुवाति स्यामास्य रत्निन' विभाग ॥ १ ॥

1. *O śruṣṭirvidathyā sametu prati stomam dadhī-mahi turāṇām. Yadadya devaḥ savitā suvāti syāmāsyā ratnino vibhāge.*

Let instant perception and active response worthy of our yajnic social system come to us in peace for every group and class of people, vibrant and really fast, and let us internalise it in every detail so that whatever the refulgent creator and ruler, Savita, inspires and creates today, right now we may share and, in participation together, be beneficiaries of this lord's jewel gifts of life.

मित्रस्त ॥ वरुणा रादसी च द्युभक्तमिन्द' अयमा ददातु ।
दिदष्टु दव्यदिती रक्ण' वायुश्च ययियुवत् भगश्च ॥ २ ॥

2. *Mitrastanno varuṇo rodasī ca dyubhaktamindro aryamā dadātu. Dideṣṭu devyaditī rekṇo vāyuśca yanniyuvaite bhagaśca.*

May Mitra, lord dear as friend, Varuna, oceans of earth and space, the heaven and the earth and sky, Indra, lord ruler of energy, power and excellence, and Aryama, lord of justice, give us heavenly gifts of divinity. And may Aditi, imperishable generous Mother Nature, Vayu, the wind, and Bhaga, lord of power and glory, bestow upon us what they produce, promote and preserve for us.

सदु॒गा अ॑स्तु मरु॒तः स शु॒ष्मी यं म॑र्त्यं पृषद॑श्वा अवा॑थ ।
उ॒तम॑ग्निः सर॑स्वती जु॒नन्ति॑ न तस्य॑ रा॒यः प॑य॒तास्ति॑ ॥ ३ ॥

3. *Sedugro astu marutaḥ sa śuṣmī yaṁ martyaṁ
pṛśadaśvā avātha. Utemagniḥ sarasvatī junanti
na tasya rāyaḥ paryetāsti.*

Surely that person would be strong and brilliant whom the Maruts, great commanders of the power of fire, wind and water, protect and promote. Indeed, none would be able to counter his power and prosperity whom Agni, brilliant leader of divinities, and Sarasvati, spirit of knowledge and speech, inspire, energise and motivate.

अ॒यं हि॒ न॒ता वरु॑ण ऋ॒तस्य॑ मि॒त्रा राजा॑ना अ॒य॒मापा॑ धुः ।
सु॒हवा॑ द॒व्यदि॑तिर॒न॒वा त न॒ अ॒ह्ना अ॑ति॒ प॒ष ऋ॑ष्टा॒न ॥ ४ ॥

4. *Ayaṁ hi netā varuṇa ṛtasya mitro rājāno aya-
māpo dhuḥ. Suhavā devyaditir-anarvā te no anho
ati parṣann-ariṣṭān.*

And this leader of the yajnic social order of truth and dynamism of society and supportive ruling powers, judicious Varuna, friendly Mitra, far seeing guiding force Aryama, and self-directive brilliant and indestructible spirit and policy, Aditi, all adorable powers faithfully invoked and invited, may, we pray, guide and direct our actions and purge us of evil, sin and crime without hurt or violence.

अ॒स्य द॒वस्य॑ मी॒ हुष॑ व॒या वि॑ष्ण 'र॒षस्य॑ प॒भृथ॑ ह॒विभिः॑ ।
वि॒द हि रु॒दा रु॒दियं॑ म॒हित्वं॑ या॒सिष्टं॑ व॒तिर॑श्विना॒वि-
रा॑वत ॥ ५ ॥

5. *Asya devasya mīlhuṣo vayā viṣnoreṣasya prabhṛthe havirbhiḥ. Vide hi rudro rudriyaṁ mahitvaṁ yāsiṣṭaṁ vartir-aśvināv-irāvat.*

Of this generous, self-refulgent, creative and omnipresent lord Vishnu, all divinities and varieties of existence are extensive manifestations like branches of a tree, in this well sustained system of the universe by virtue of the homage they offer and the sustenance they receive. Rudra, lord sustainer of the good and scourage of evil, alone knows the mighty majesty I adore, and I pray may the Ashvins, sun and moon and twin divine complementarities of nature's energy, come by the paths of divine bounties and bless us.

मात्रं पूष णघृण इरस्या वरूत्रि यदातिषाचश्च रासन ।
मयाभुव' ना अवन्ता नि पान्तु वृष्टिं परिज्मा वात'
ददातु ॥ ६ ॥

6. *Mātra pūṣannāghṛṇa irasyo varūtrī yad rāti-ṣācaśca rāsan. Mayobhuvo no arvanto ni pāntu vṛṣṭim parijmā vāto dadātu.*

O Pushan, refulgent lord giver of health and sustained growth, worthy of attainment as you are, pray sustain me here and sustain all that what Mother Nature and divine speech and generous givers of society give us. May the universal givers of peace and well being protect and promote us. May the winds blowing all round for all alike bring us showers of rain and bliss.

नू रादसी अभिष्टुत वसिष्ठऋतावान् वरुणा मित्रा अग्निः ।
यच्छन्तु चन्दा उपमं न' अर्कं यूयं पात स्वस्तिभिः सदा
नः ॥ ७ ॥

7. *Nū rodasī abhiṣṭute vasiṣṭhair-ṛtāvāno varuṇo mitro agniḥ. Yacchantu candrā upamaṁ no arkaṁ yūyaṁ pāta svastibhiḥ sadā naḥ.*

Thus are the heaven and earth adored and celebrated by sages of enlightenment settled at peace in divine bliss. May Varuna, lord of justice and universal choice, Mitra, lord of universal love and light, and Agni, lord of leadership and enlightenment, all sustainers of truth and law, shower us with exemplary gifts of beauty, bliss and enlightenment for maintenance of piety. O Vishvedevas, divinities of nature and humanity, pray protect and promote us with all modes and means of progress and well being for all time.

Mandala 7/Sukta 41

Agni and others. Bhaga, Usha Devataḥ, Vasishtha Maitravaruni Rshi

पा॒तर॒ग्निं पा॒तरि॒न्दं ह॒वाम॒ह पा॒तमि॒त्राव॒रुणा पा॒तर॒श्विना ।
पा॒तभ॒गं पू॒षणं ब॒ह्मण॒स्पतिं पा॒तः सा॒ममु॒त रु॒दं हु॒वम ॥ १ ॥

1. *Prātaragniṁ prātarindram havāmahe prātar-mitrāvaruṇā prātarāśvinā. Prātarbhagaṁ pūṣaṇam brahmaṇaspatiṁ prātaḥ somamuta rudraṁ huvema.*

We invoke Agni, the holy fire, early morning. We invoke Indra, cosmic energy, early morning. We invoke Mitra and Varuna, sun and ocean, early morning. We invoke the Ashvins, twin divines of nature's energies of prana and udana, early morning. We invoke Bhaga, spirit of grandeur and glory, Pusha, spirit of nourishment and vitality, and Brahmanaspati, lord supreme of the universe and the Divine Word early morning, and we

invoke Soma, herbal energy, and Rudra, lord of justice and freedom from evil and ailment in the early morning as we begin the day.

प्रा॒त॒जितं॑ भ॒गमु॑गं हु॒वम॑ व॒यं पु॒त्रमदि॑त॒या वि॒धृता॑ । आ॒ध॒-
श्चि॒द्व्यं म॒न्य॒मा॒नस्तु॑रश्चि॒दाजा॑ चि॒द्व्यं भ॒गं भू॒ ती-त्याह॑ ॥ २ ॥

2. *Prātarjitam bhagamugram huvema vayan putramaditeryo vidhartā. Ādhraścid yaṁ manyamāna-
sturaścid rājā cid yaṁ bhagam bhakṣītyāha.*

Early morning we invoke Bhaga, all victorious lord and spirit of glory, child of indestructible mother Infinity and sustainer of all regions of the universe, universally acknowledged and adored, to whom the weakest as well as the most powerful and brilliant ruler prays and rays: O lord, give me the glory and the grace I need.

भ॒ग॒ पण॑ 'त॒भ॒ग॒ स॒त्य॒रा॒धा॒ भ॒ग॒मां धि॒य॒मुद॑वा॒ दद॑ । १ ।

भ॒ग॒ प॒ण॑ 'ज॒नय॑ गा॒भिर॑श्च॒भ॒ग॒ प॒ नृ॒भि॒नृ॒वन्तः॑ स्याम ॥ ३ ॥

3. *Bhaga praṇetar-bhaga satyarādho bhagemām dhiyamudavā dadannaḥ. Bhaga pra ṇo janaya gobhir-aśair-bhaga pra nṛbhir-nrvantaḥ syāma.*

Bhaga, lord of power and glory, you are the leader. Lord of light, you are the giver of victory in the field of truth. Lord omniscient, protect and promote this wisdom and intelligence of ours, giving us more and ever more of it. Lord of universal prosperity, promote us with lands, cows and the light of knowledge and with speed and success in the field of transport, communication and achievement. O lord of life and humanity, let us be blest with leaders and manpower of

exceptional order.

उ॒तदा॒नीं॒ भ॒गव॒न्तः॒ स्या॒मा॒त प॑पि॒त्व उ॒त म॒ध्य अ॒ह्ना॒म ।

उ॒तादि॑ता म॒घव॒न्तसू॒यस्य॑ व॒यं द॒वानां॑ सु॒म॒ता स्या॑म ॥ ४ ॥

4. *Utedānīm bhagavantah syāmota prapitva uta madhye ahnām. Utoditā maghavant-sūryasya vayan devānām sumatau syāma.*

And let us be happy and prosperous now at this very time and at the end of the day, and also at the middle of the day through the seasons. And also, O lord of power and glory, let us enjoy the good will and kindness of the divinities at the rise of the sun.

भ॒ग ए॒व भ॒गवाँ॑ अ॒स्तु द॒वा॒स्तन॑ व॒यं भ॒गव॒न्तः॒ स्या॑म ।

तं त्वा॑ भ॒ग स॒व इ॒ज्ज 'ह॒वीति॑ स न' भ॒ग पु॒र॒ए॒ता भ॑व॒ह ॥ ५ ॥

5. *Bhaga eva bhagavāṁ astu devāstena vayan bhagavantah syāma. Tam tvā bhaga sarva ijjoḥa-vīti sa no bhaga pura etā bhaveha.*

Bhaga, lord of glory, is really the lord of glory. By virtue of his grace, let us too be masters of power, prosperity and excellence, brilliant and generous. O lord of universal power and grace, all life and humanity does you homage and obeisance. O lord of power, prosperity and excellence, you alone be our guide, pioneer and leader here in life.

स॒म॒ध्व॒रा॒या॒षस॑' न॒मन्त॑ द॒धि॒का॒व॒व शु॒च॒य प॒दा॒य । अ॒वा॒ची॒नं॑
व॒सु॒वि॒दं॑ भ॒गं न॒ रा॒थमि॒वा॒श॒वा वा॒जि॒न आ॑ व॒हन्तु॑ ॥ ६ ॥

6. *Samadhvarāyoṣaso namanta dadhikrāveva śucaye padāya. Arvācīnam vasuvidam bhagam no rathamivāsvā vājina ā vahantu.*

As the dawns arise and bless our morning yajna with holiness, as the sun inspires us to rise to the highest and purest divine attainment, as the motive forces of energy drive the chariot and lead the master to the desired destination, so may the Vajins, scholars, sages and warlike leaders lead us and thus bring us the latest and highest honour and excellence overflowing with the wealth and values of life.

अश्वावतीगामतीन उषास' वीरवतीः सदमुच्छन्तु भद्राः ।
घृतं दुहाना विश्वतः पपीता यूयं पात स्वस्तिभिः सदा
नः ॥ ७ ॥

7. *Aśvāvātīr-gomatīrna uṣāso vīravatīḥ sadamu-
cchantu bhadrāḥ. Ghr̥taṁ duhānā viśvataḥ pra-
pītā yūyaṁ pāta svastibhiḥ sadā naḥ.*

May the blessed and blissful dawns, vibrant with energy and light of the sun, full of inspiration for the bright and brave youth, showering milk and honey all round with hands overflowing with generosity, arise and bless our home with light and prosperity. O dawns of light and knowledge, O youthful ladies of the home bright as dawn, pray you all protect, promote and advance us with all life's modes of peace, progress and protection for all time.

Mandala 7/Sukta 42

Vishvedevah Devatah, Vasishtah Maitravaruni Rshi

प ब्रह्माणा अङ्गिरसा न तन्त प कन्दनुन'भन्यस्य वतु ।
प धनव उदपुत' नवन्त युज्यातामदी' अध्वरस्य पशः ॥ १ ॥

1. *Pra brahmāṇo aṅgirasō nakṣanta pra kranda-
nurnabhanyasya vetu. Pra dhenava udapruto
navanta yujyātāmadrī adhvarasya peṣaḥ.*

Let the sagely scholars of Veda and the vibrant scientists dear as life breath come and join the yajna all round, let the chant of hymns and fragrance of yajna rise to the skies, let the fertile cows, overflowing streams and vaulting voices celebrate divine generosity, and let the clouds and mountains take the blessed form of yajna full of peace and prosperity.

सुगस्त अग्र सनवित्ता अध्वा यु वा सुत हरित' रहितश्च ।
य वा सद्म' रुषा वीर'वाह' हुव द्वानां जनिमानि सत्तः ॥ २ ॥

2. *Sugaste agne sanavitto adhvā yukṣvā sute harito rohitaśca. Ye vā sadmannaruṣā vīravāho huve devānām janimāni sattah.*

Agni, lord of light and fire, master of divine knowledge, simple and straight is your path of motion and radiation, ancient, known, pursued and followed in this world of the lord's creation. Join the forces of nature and divinity wide as quarters of space, fluent as streams of water and passionate as flames of fire, which lead the brave to the house of yajna wherein, sitting and meditating, I sing and celebrate the origins of the divinities of nature and humanity.

समु वा यज्ञं महय तम'भिः प हाता मन्दा रिरिच उपाक ।
यजस्व सु पुवणीक द्वाना यज्ञियामरमतिं ववृत्याः ॥ ३ ॥

3. *Samu vo yajñam mahayan namobhiḥ pra hotā mandro ririca upāke. Yajasva su purvaṇīka devāna yajñīyām-aramatiṁ vavrtyāḥ.*

Together and holily they sing, celebrate and glorify your yajna with reverence and homage while close at hand the happy and meditative yajaka and

generous priest excels in faith and generosity. O lord of manifold forces, Agni, join the divinities of nature and humanity and keep on the holy and yajnic vision and wisdom of the life divine for us without relent.

यदा वीरस्य र्वत' दुराण स्य नृशीरतिथिराचिकेतत । सुपीता
अग्निः सुधिता दम आ स विश दाति वायमियत्य ॥ ४ ॥

4. *Yadā vīrasya revato duroṇe syonaśīratithirāci-
ketat. Suprīto agniḥ sudhito dama ā sa viśe dāti
vāryamiyatyai.*

When Agni, brilliant and blissful honoured guest, is welcomed in the house of the brave and prosperous host, then Agni, happy, well provided and comfortably rested at home, gives to the host and his people the gifts of knowledge and wealth they desire.

इमं न' अग्र अध्वरं जुषस्व मरुत्स्विन्द यशसं कृधी नः ।
आ नक्ता बहिः सदतामुषासाशन्ता मित्रावरुणा यजह ॥ ५ ॥

5. *Imaṁ no agne adhvaram juṣasva marutsvindre
yaśasaṁ kṛdhī naḥ. Ā naktā barhiḥ sadatāmu-
ṣāsośantā mitrāvaruṇā yajeha.*

Agni, venerable and brilliant guest of the house, accept and enjoy this yajnic hospitality of ours for the sake of the people and our social order and thereby enhance our honour and virtue. For the night and day, grace the yajnic seat and join the people who respect you, for the advancement of love, friendship and sense of justice in society.

एवाग्निं सहस्यं॑ वसिष्ठा रायस्कांमा विश्वप्स्यस्य स्तात ।
इषं रयिं पपथद्वाजमस्म यूयं पात स्वस्तिभिः सदा नः ॥ ६ ॥

6. *Evāgniṁ sahasyaṁ vasiṣṭho rāyaskāmo viśvapsn-
yasya staut. Iṣaṁ rayiṁ paprathad vājamasme
yūyaṁ pāta svastibhiḥ sadā naḥ.*

Thus does Vasishtha, the brilliant sage settled at peace in love with the pursuit of life's wealth and excellence, adore Agni, omnipresent inspirer of life forms with fire and passion alongwith moral stability and spiritual constancy, Agni that creates, expands and gives us food and energy, wealth and honour, and speed, success and progress in social and cultural life. O divinities, protect and promote us with all round good fortune all time.

Mandala 7/Sukta 43

Vishvedevah Devatah, Vasishtha Maitravaruni Rshi

प व' यज्ञषु दव्यन्त' अचन्द्रावा नम'भिः पृथिवी इषध्य ।
यषां ब्रह्माण्यसमानि विषा विष्वग्वियन्ति वनिना न
शाखाः ॥ १ ॥

1. *Pra vo yajñeṣu devayanto arcan dyāvā namobhiḥ
pr̥thivī iṣadhyai. Yeṣāṁ brahmāṇyas-amāni viprā
viṣvagviyanti vanino na śākhāḥ.*

In your yajnas of science and research, let vibrant scholars dedicated to the pursuit of divinity study heaven and earth with reverence and homage for self fulfilment so that their exceptional adorations of universal knowledge rise and spread all round like branches of the universal tree.

प यज्ञ एतु हत्वा न सप्तिरुद्यच्छ्वं समनसा घृताचीः ।
स्तृणीत बहिरध्वराय साधूध्वा शाचींषि दव्यून्यस्थुः ॥ २ ॥

2. *Pra yajña etu hetvo na saptir-udiyacchadhvaṁ samanaso ghṛtācīḥ. Strṇīta barhir-adhvarāya sādihūrdhvā śocīmṣi devayūnyasthuḥ.*

Let the yajna expand and rise like a tempestuous flying horse, and you, altogether of one mind, fill the ladle full, raise it and offer the oblation into the yajna of love, peace and non-violence to cover the sky with fragrance. Let the bright and blissful flames rise high to the divinities.

आ पुत्रासा न मातरं विभृत्राः साना' द्वास' बहिषः सदन्तु ।
आ विश्वाची' विदुथ्यामनक्त्वग्र मा न' दुवताता मृध-
स्कः ॥ ३ ॥

3. *Ā putrāso na mātaraṁ vibhṛtrāḥ sānau devāso barhiṣaḥ sadantu. Ā viśvācī vidathyāmanaktva-gne mā no devatātā mṛdhaskaḥ.*

Just as children in the mother's lap rest blissfully, so let the conductors and organisers of yajna, all noble and brilliant souls, rise and reach the heights of skies. And then let universality of values adorn and sanctify our yajnic policy of governance and administration so that, O lord of light, fire and power, Agni, no one may violate us in our divine programme of development and progress.

त सीषपन्तु जाषमा यजत्रा ऋतस्य धाराः सुदुघा दुहानाः ।
ज्यष्ठं वा अद्य मह आ वसूनामा गन्तन् समनसा यति ष्ठा ॥ ४ ॥

4. *Te sīṣapanta joṣamā yajatrā ṛtasya dhārāḥ sudughā duhānāḥ. Jyeṣṭham vo adya maha ā vasūnāmā gantana samanaso yati ṣṭha.*

And let those divinities of nature committed in

love and accord with you, all of them abundant and adorable, harbingers of rain and revelations of nature's truth, come and bless you. O people of the land, thus may the first and highest of the wealth of existence come to you, and thus may you abide, all with one mind, in your common programme and yajnic commitment.

ए॒वा न॑ अ॒ग्न॒ वि॒ वा द॑शस्य॒ त्वया॑ व॒यं स॑हसा॒व गा॑स्काः ।
 रा॒या यु॒जा स॑ध॒मादा॒ अरि॑ष्टा यू॒यं पा॑त स्व॒स्तिभिः॑ सदा॒
 नः ॥ ५ ॥

5. *Evā no agne vikṣvā daśasya tvayā vayaṁ saha-sāvannāskrāḥ. Rāyā yujā sadhamādo ariṣṭā yūyaṁ pāta svastibhiḥ sadā naḥ.*

Thus O lord of light, fire, power and constancy, Agni, bless us along with all peoples of the earth so that, O lord of challenge, patience and fortitude, committed as one with you and blest with wealth, honour and excellence, we may live happy and abide healthy and unhurt in the land and her yajnic order. O divinities of nature and humanity, pray protect and promote us all round with all good fortune for all time.

Mandala 7/Sukta 44

Mantrawise Devatah, Vasishtha Maitravaruni Rshi

द॒धिकां॑ वः प॒थ॒मम॑श्विना॒षस॑म॒ग्निं स॑मि॒द्धं भ॑ग॒मूत॑य॒ हुव॑ ।
 इ॒न्द्रं वि॑ष्णुं पू॒षणं॑ ब॒ह्मण॑स्पति॒मादि॑त्यान्द्वा॒वापृ॑थि॒वी अ॒पः
 स्वः ॥ १ ॥

1. *Dadhikrām vaḥ prathamam-aśvinoṣasam-agnim samiddham bhagamūtaye huve. Indraṁ viṣṇuṁ pūṣaṇaṁ brahmaṇaspatim-ādityān dyāvāpṛthivī apāḥ svah.*

For your protection and progress, I invoke and adore Dadhikra, original divine energy which moves, sustains and energises all movers and sustainers of existential forms, Ashvins, the sun and moon, the dawn, the burning fire, and Bhaga, honour and glory of life, Indra, electrical energy, Vishnu, cosmic wind energy, Pushan, cosmic vitality and nourishment, Brahmanaspati, cosmic Soul, Adityas, Zodiacs of the sun, heaven and earth, the cosmic waters, and eternal happiness and well being.

दधिकामु नमसा ब॒धयन्त॒ उ॒दीरा॑णा य॒ज्ञमु॑प॒यन्तः॑ । इळां
द॒वीं ब॒हिषि॑ स॒दयन्ता॒ श्विना॒ वि॒षा सु॒हवा॑ हुवम ॥ २ ॥

2. *Dadhikrāmu namasā bodhayanta udīrāṇā yajñam-upaprayantaḥ. Ilām devīm barhiṣi sādawayanto 'śvinā viprā suhavā huvema.*

Awakening cosmic motive energy with reverence and homage, rising and moving to the yajna with full knowledge, sanctifying the holy grass on the vedi with holy speech, we invoke and invite the ready and instant moving Ashvins like the sagely teacher and the preacher to guide and conduct our yajnic business of life.

द॒धिका॒वा॒णं॑ बु॒बुधा॒ना अ॒ग्निमु॑प॒ ब्रुव॑ उ॒षसं॑ सूर्य॒ गाम॑ । ब॒ध्नं
मं॑श्च॒ताव॑रुणस्य ब॒भुं॑ त वि॒श्वा॒स्मद्दु॑रि॒ता या॑वयन्तु ॥ ३ ॥

3. *Dadhikrāvāṇaṁ bubudhāno agnimupa bruva uṣasaṁ sūryaṁ gām. Bradhnaṁ maṁścatorva-ruṇasya babhruṁ te viśvāsmad duritā yāvayantu.*

Knowing full well the all-motive cosmic energy, I specifically speak of fire power, and I celebrate the

dawn, the sun and the earth, and I speak of the great integrative and sustaining power of the cosmic oceans of waters, and I pray that these natural energies may ward off all evils and ailments away from us.

दधिकावा पथमा वाज्यवा ग रथानां भवति पजानन ।

संविदान उषसा सूयणा दित्यभिवसुभिरङ्गिराभिः ॥ ४ ॥

4. *Dadhikrāvā prathamō vājyavā'gre rathānām bhavati prajānan. Saṁvidāna uṣasā sūryeṇā-'dityebhir-vasubhir-aṅgirobhiḥ.*

That cosmic energy is the primary intelligent dynamic force which moves at the fastest velocity, and that energy is basically the first motive and transportive power of everything in motion, like a horse in front of a chariot, whether it is in relation to the dawn or the sun or motion of the sun in orbit through the Zodiacs or the abodes of life such as earth or the pranic energy forms of nature and life.

आ न' दधिकाः पथ्यामनक्त्वृतस्य पन्थामन्वतवा उ ।
शृणातु न दव्यं शधा' अग्निः शृण्वन्तु विश्व महिषा
अमूराः ॥ ५ ॥

5. *Ā no dadhikrāḥ pathyāmanaktvṛtasya panthā-manvetavā u. Śṛṇotu no daivyaṁ śardho agniḥ śṛṇvantu viśve mahiṣā amūrāḥ.*

May the cosmic forms of energy and may the supreme mover of cosmic energy adorn, illuminate and sanctify our path and our movement over the path of truth and eternal law so that we may safely tread the holy paths of living. May Agni, lord omniscient, listen to our prayer and be favourable to our brilliance and

divine gift of strength and power. May the mighty sages of the world listen to us and favour us with gifts of wisdom.

Mandala 7/Sukta 45

Savita Devata, Vasishtha Maitravaruni Rshi

आ द्वा यातु सविता सुरत्न' न्तरि ऽपा वहमाना अश्वः ।
हस्त दधाना नया पुरुणि निवशयञ्च पसुवञ्च भूम ॥ १ ॥

1. *Ā devo yātu savitā suratno 'ntarikṣaprā vhamāno aśvaiḥ. Haste dadhāno naryā purūṇi niveśayañca prasuvañca bhūma.*

May the self-refulgent Savita, giver of light and life, come and bless, bearing jewels of life, radiating through the sky, carried by light rays, bearing in hands manifold treasures for humanity, suffusing and fertilising the earth with life and vitality. We pray we too may be brilliant and generous like the sun.

उदस्य बाहू शिथिरा बृहन्ता हिरण्यया दिवा अन्ताँ अनष्टाम ।
नूनं सा अस्य महिमा पणिष्ट सूरश्चिदस्मा अनु दादप-
स्याम ॥ २ ॥

2. *Udasya bāhū śithirā brhantā hiraṇyayā divo antāñ anaṣṭām. Nūnaṁ so asya mahimā paṇiṣṭa sūraścidadsmā anu dādapasyām.*

Mighty are his hands and arms, vast and extensive, golden generous, reaching unto the bounds of heaven. Truly that grandeur of his is adorable. May the brave refulgent sun inspire us with will and passion for initiative and action.

स॒घा॒ना॒द्वः स॒वि॒ता स॒हा॒वा सा॒वि॒ष॒द्वसु॒पति॒वसू॒नि ।

वि॒श्रय॑माणा अ॒मति॑मु॒रूचीं म॑त॒भाज॑न॒मध॑ रासत नः ॥ ३ ॥

3. *Sa ghā no devaḥ savitā sahāvā'' sāvīṣad vasupa-tirvasūni. Viśrayamāṇo amatim-urūcīm marta-bhojanam-adha rāsate naḥ.*

May that refulgent creator and inspirer Savita, mighty and friendly, lord and master of wealth, radiating his wide expansive glory, provide vital food and energy for the mortals.

इ॒मा गिरः॑ स॒वि॒तारं सु॒जिह्वं॑ पू॒णग॑भ॒स्तिमी॒ळत सु॒पा॒णिम ।
चि॒त्रं वय॑ बृ॒हद॒स्म द॑धातु यू॒यं पा॑त स्व॒स्तिभिः॑ सदा॑
नः ॥ ४ ॥

4. *Imā girah savitāram sujihvaṁ pūrṇagabhastim-īlate supāṇim. Citraṁ vayo bṛhadasme dadhātu yūyaṁ pāta svastibhiḥ sadā naḥ.*

These celebrant voices adore and glorify Savita, life giver and inspirer, bright and benedictive of light and flame, generous of hands full of blessings. May the lord bear and bring us universal health and life full of wonderful wealth and value. O lord Savita, O brilliancies of nature and humanity, protect and promote us with all modes of good fortune and well being for all time.

Mandala 7/Sukta 46

Rudra Devata, Vasishtha Maitravaruni Rshi

इ॒मा रु॒दाय॑ स्त्रि॒रध॑न्वन् गिरः॑ ि॒प॒षव॑ द॒वाय॑ स्व॒धाव्र॑ ।
अ॒षा हा॒य स॒हमा॑नाय व॒धस॑ त्रि॒गमा॑यु॒धाय॑ भ॒रता॑ शृ॒णातु॑
नः ॥ १ ॥

1. *Imā rudrāya sthiradhanvane girāḥ kṣipreṣave devāya svadhāvne. Aṣaḥhāya sahamānāya vedhase tigmāyudhāya bharatā śṛṇotu naḥ.*

Offer these words of adoration and prayer to Rudra, brilliant destroyer of evil and injustice, wielder of the unshakable bow, shooting flying arrows of lightning speed. He bears his own essential power and sense of justice, irresistible is he, unconquerable, a challenger with unfailing fortitude, all knowing and equipped with blazing arms and armour. May the lord listen to us and accept our call.

स हि त्र्यण॒ त्म्यस्य॒ जन्म॑नः॒ सामा॑ज्येन दि॒व्यस्य॒ च॒त॒ति ।
अ॒व॒ त्वन्ती॑रुप॒ ना॒ दुर॑श्चरा॒ नमी॑वा रु॒द्र जा॑सु॒ ना भ॒व ॥ २ ॥

2. *Sa hi kṣayeṇa kṣamyasya janmanah sāmrajyena divyasya cetati. Avannavantīrupa no duraścarā-
'namīvo rudra jāsu no bhava.*

He is known by his own divine refulgence and, by the same exceptional brilliance and by close proximity of his presence and residence among the peace loving people of his blessed dominion, he proclaims himself and enlightens the people while he is perceived and glorified by them. O Rudra, protecting, sustaining and promoting our defence forces, be at the doors of our settlements by your presence and power among our people, and ever be giver of freedom from ailments and evil.

या त॑ दि॒द्युद॑व॒सृष्टा॑ दि॒वस्प॑रि॒ म॒या च॑र॒ति॒ परि॑ सा वृ॒णक्तु॑
नः । स॒हस्रं॑ त॒ स्वपि॑वात॒ भ॒ष॒जा मा॑ न॒स्ता॒क॒षु त॑न॒य॒षु
री॒रिषः॑ ॥ ३ ॥

3. *Yā te didyudavasṛṣṭā divaspari kṣmayā carati pari sā vṛṇaktu naḥ. Sahasraṁ te svapivāta bheṣajā mā nastokeṣu tanayeṣu rīriṣaḥ.*

The blaze of your lightning power released from heaven prevails over earth which may, we pray, spare us and not uproot us. O lord of refreshing winds, thousands are your rejuvenations and medicaments. Pray strike not upon our children and grand children, refresh, nourish and strengthen them to full maturity.

मा न' वधी रुद्र मा परा दा मा त भूम पसिता हीळितस्य ।
आ न' भज बहिषि जीवशंस यूयं पात स्वस्तिभिः सदा
नः ॥ ४ ॥

4. *Mā no vadhī rudra mā parā dā mā te bhūma prasitau hīḷitasya. Ā no bhaja barhiṣi jīvaśamse yūyaṁ pāta svastibhiḥ sadā naḥ.*

O lord of justice, punishment and good health, strike us not, forsake us not to alienation. Let us not fall into the snares of your anger. Be with us on the vedi over earth and spaces for the joyous celebration of life. O lord ruler and physician of health, protect and promote us with all good fortunes of well being for all time.

Mandala 7/Sukta 47

Apah Devataḥ, Vasishtha Maitravaruni Rshi

आपा यं वः पथमं दव्यन्त इन्द्रपानमूमिमकृण्वतळः ।

तं व' वयं शुचिमरिपमद्य घृतपुषं मधुमन्तं वनम ॥ १ ॥

1. *Āpo yaṁ vaḥ prathamam devayantaṁ indrapānam-ūrmim-akṛṇvatelaḥ. Taṁ vo vayaṁ śucimari-ripram-adya ghṛtapruṣaṁ madhuman-taṁ vanema.*

O cosmic waters, seers and sages in pursuit of divinity, we love and yearn for that pure, divine, delicious and honey sweet primordial thrill of the ecstasy drink of yours which you distilled from the Cosmic Word, original nature and the earth for the taste of Indra, the human soul, at the dawn of creation.

त॒मू॒मि॒मा॒पा॒ म॒धु॒म॒त्त॒मं॒ वा॒ पां॒ न॒पा॒द॒व॒त्वा॒शु॒ह॒मा॒ ।
य॒स्मि॒न् इ॒न्द्रा॒ व॒सु॒भि॒मा॒द॒या॒त॒ त॒म॒श्या॒म॒ द॒व॒य॒न्त॒' वा॒
अ॒द्य ॥ २ ॥

2. *Tamūrmim-āpo madhumattamaṁ vo'pām napād-
avatvāśuhemā. Yasminn-indro vasubhirmādayāte
tamaśyāma devayanto vo adya.*

That sweetest of honey thrill of joyous ecstasy of existence in which Indra rejoices with the wealth, honours and excellences of life may, we pray, the holy fire, infallible extension of cosmic waters, protect and promote. That same thrill and ecstasy, we pray, may we too in our pursuit of divine joy attain here and now.

श॒त॒प॒वि॒त्राः॒ स्व॒ध॒या॒ म॒द॒न्ती॒द्वी॒द्वाना॒मपि॒ य॒न्ति॒ पा॒थः॒ ।
ता॒ इ॒न्द्र॒स्य॒ न॒ मि॒न॒न्ति॒ व॒तानि॒ सि॒न्धु॒भ्या॒ ह॒व्यं॒ घृ॒त॒व॒ज्जु॒-
हा॒त ॥ ३ ॥

3. *Śatapavitrāḥ svadhayā madantīr-devīr-devā-
nāmapi yanti pāthaḥ. Tā indrasya na minanti
vratāni sindhubhyo havyaṁ ghrtavaj-juhota.*

The holy and ecstatic waters, hundred ways pure and flowing with their innate inspiring vitality, move on and converge to the divinities, centre yajna of the cosmos. They do not violate the divine laws of Indra, lord of existence. O men and women, offer oblations

with ghrta for augmenting the rivers and the seas.

याः सूया' रश्मिभिरात॒तान् याभ्य॒ इन्द्रा॒ अर॑दद्वा॒तुमृ॑मिम ।
त सि॒न्धवा॒ वरि॑वा धातना ना यू॒यं पा॑त स्व॒स्तिभिः॑ सदा॒
नः ॥ ४ ॥

4. *Yāḥ sūryo raśmibhir-ātatāna yābhya indro aradad gātumūrmim. Te sindhavo varivo dhātana no yūyaṁ pāta svastibhiḥ sadā naḥ.*

The vapours and waters which the sun expands with its rays in space, the showers of rain for which Indra, cosmic electricity, breaks the clouds of vapour to fall and flow, and the currents of water which dig out the river beds on earth, may all those oceans, seas and rivers bear and bring us treasurefuls of choice food, energy and wealth to sustain and support us. O cosmic waters, sun and showers, rivers and seas, protect and promote us with the best of good fortune for well being for all time.

Mandala 7/Sukta 48

Rbhavah Vishvedevah Devatah,

Vasishtha Maitravaruni Rshi

ऋ॒भु॒ णा॒ वा॒जा मा॒दय॑ध्वम॒स्म न॑रा मघ॒वानः॑ सु॒तस्य॑ । आ
वा॒ वा॒चः क॑त॒वा न॒ या॒तां वि॒भ्वा रथं॑ न॒र्यं॑ वत॒यन्तु॑ ॥ १ ॥

1. *Rbhukṣaṇo vājā mādayadhvamasme nara maghavānaḥ sutasya. Ā vo'rvācaḥ kratavo na yātām vibhvo ratham naryam vartayantu.*

O great scientists, leaders of humanity commanding power and excellence, rejoice and let us rejoice in the excellence of our science, power and

culture. Come to us and let the Kratus, expert workers of holy will and resolution, as the Vibhus, artists and technologists, turn your chariot worthy of the human nation towards us.

ऋभुऋभुभिर्भि वः स्याम विभ्व' विभुभिः शवसा
शवांसि । वाज' अस्माँ अवतु वाजसाताविन्द्रेण युजा तरुषम
वृत्रम ॥ २ ॥

2. *R̥bhur-ṛbhubhir-abhi vaḥ syāma vibhvo vibhubhiḥ śavasā śavāṁsi. Vājo asmāñ avatu vājasātā-vindreṇa yujā taruṣema vṛtram.*

Let us be scientists with the great scientists, let us be experts with the experts and command powers and forces with the power and knowledge of the scientists and technologists. May the warriors of power and speed protect you and us in the battles of life's freedom and success in excellence. And let us join Indra, lord of power and excellence and cross over evil, darkness and want to light, freedom and prosperity.

त चिद्धि पूवीर्भि सन्ति शासा विश्वाँ अय उ॒पर॒ताति
वन्वन । इन्द्रा विभ्वाँ ऋभु ॥ वाज' अयः शत्र' मिथ॒त्या
कृणव॒न्वि नृ॒म्णम ॥ ३ ॥

3. *Te ciddhi pūrvīrabhi santi śāsā viśvāñ arya uparatāti vanvan. Indro vibhvāñ ṛbhuḥśā vājo aryaḥ śator-mithatyā kṛṇavan vi nṛmṇam.*

They, the Rblus, eternal presences, surely excel and advance the borders of knowledge and power by discipline, being attached to their master with loyalty in all battles for progress. And Indra, the ruler vested with power, having settled eminent scientists, artists and

craftsmen, and, having scattered out all enmities in conflicts, they develop new wealth and prosperity for the nation.

नू द॒वासा॒ वरि॑वः कतना ना भू॒त ना॒ विश्व॒ वस॒ स॒जाषाः ।
सम॒स्म इषं॒ वस॑वा ददीरन्यूयं पा॒त स्व॒स्तिभिः॒ सदा॑ नः ॥ ४ ॥

4. *Nū devāso varivaḥ kartanā no bhūta no viṣve'vase sajoṣāḥ. Samasme iṣaṁ vasavo dadīran yūyaṁ pāta svastibhiḥ sadā naḥ.*

O divine brilliant Rbhus, wondrous scientists, artists and craftsmen of the world, creators of wealth and providers of settlement at peace, create the best of comfort and prosperity for us. Loving and cooperative all, be for our safety, security and progress. Eminent masters of knowledge and expertise, provide the best of food, energy and sustenance for us. O Rbhus, O Vasus, pray always protect and promote us with all the good fortune for life's well being all round, all time.

Mandala 7/Sukta 49

Apah Devatah, Vasishtha Maitravaruni Rshi

स॒मु॒द॒ज्य॑ष्ठाः स॒लिल॑स्य॒ म॒ध्या॑त्पुना॒ना य॒न्त्यनि॑विशमानाः ।
इन्द्रा॒ या व॒ज्री वृष॑भा र॒राद॒ ता आप॑' द॒वीरि॑ह माम॒वन्तु ॥ १ ॥

1. *Samudrajyēṣṭhāḥ salilasya madhyāt punānā yantyaniviśamānāḥ. Indro yā vajrī vṛṣabho rarāda tā āpo devīriha māmavantu.*

The divine waters, chief of which is the ocean, arise from the heart of cosmic energy as a surge of liquidity and ceaselessly flow, purifying, sanctifying everything they suffuse. Indra, the sun and electric

energy of the firmament, power of thunder and generosity, creates the channels for their flow. May those streams of waters inspire and impel me too with the initiative and drive of life for initiative and action here in the world and protect me against evil and sloth.

या आप' दिव्या उत वा स्रवन्ति खनित्रिमा उत वा याः
स्वयंजाः । समुद्राथा याः शुचयः पावकास्ता आप' दवीरिह
मामवन्तु ॥ २ ॥

2. *Yā āpo divyā uta vā sravanti khanitrimā uta vā yāḥ svayamjāḥ. Samudrārthā yāḥ śucayaḥ pāvakāstā āpo devīriha māmavantu.*

May those divine streams of water and cosmic energy which flow in channels made by man and those which flow their own way and rush to join the sea, all of which are pure and sacred, purifying and sanctifying, may all those streams protect and promote me onward here in the world of dynamic activity.

यासां राजा वरुणा याति मध्यं सत्यानृत अवपश्यञ्ज-
नानाम । मधुश्चुतः शुचया याः पावकास्ता आप' दवीरिह
मामवन्तु ॥ ३ ॥

3. *Yāsām rājā varuṇo yāti madhye satyānṛte avapaśyañ-janānām. Madhuścutaḥ śucayo yāḥ pāvakāstā āpo devīriha māmavantu.*

Those liquid streams of waters and divine energy in the currents of which the cosmic ruler of universal law, Varuna, vibrates with universal judgement and omnipotence, watching the truth and untruth of the people's actions within the rules of divine law, the streams which are replete with the honey sweets of life's

joy, pure and purifying, may all these streams of divinity protect, inspire and promote me here in this world of action.

यासु राजा वरुणा यासु सामा विश्वं द्वा यासूर्जं मदन्ति ।
वश्वा नरा यास्वग्निः पविष्टस्ता आप' द्वीरिह माम-
वन्तु ॥ ४ ॥

4. *Yāsu rājā varuṇo yāsu somo viśve devā yāsūrjaṁ madanti. Vaiśvānaro yāsvagniḥ praviṣṭastā āpo devīriha māmavantu.*

Those streams of water and cosmic energy in which Varuna, self-refulgent ruler, pervades, in which Soma, peace and life's vitality and joy, resides, in which all divinities of nature and brilliancies of humanity find their breath of life and rejoice, in which Vaishvanara, vital heat of earth life, resides and inspires her children, may those divine streams of the waters of existence inspire, protect and promote me here in this world.

Mandala 7/Sukta 50

*Mitra, Varuna, Agni, Vishvedevah, Nadyah
Devatah, Vasishtha Maitravaruni Rshi*

आ मां मित्रावरुणहरं तं कुलाययद्विश्वयन्मा न आ गन ।
अजकावं दुद्रशीकं तिरा दध मा मां पद्येन रपसा विद-
त्सरुः ॥ १ ॥

1. *Ā mām mitrāvaruṇeha rakṣataṁ kulāyayaḍ viśvayanmā na ā gan. Ajakāvaṁ durdrśīkaṁ tiro dadhe mā mām padyena rapasā vidat tsaruḥ.*

May the sun and waters, curative and preventive health care, protect me here. Let no bodily infirmity, no

insidious or infectious disease come to me. Let me keep off all diseases that spread through animals and insects, all those that spread through germs and viruses difficult to see with naked eye. Let all those ailments be off which arise from external contact or from internal weakness such as lack of resistance, depression or self-guilt.

यद्विजामन्परुषि वन्दनं भुवदष्टीवन्ता परि कुल्फा च दहत ।
अग्निष्टच्छाच त्वं बाधतामिता मा मां पद्यन् रपसा
विदुत्सरुः ॥ २ ॥

2. *Yad vijāman paruṣi vandanam bhuvad-aṣṭhīv-
antau pari kulphau ca dehat. Agniṣṭacchocann-
apa bādhatāmito mā mām padyena rapasā vidat
tsaruḥ.*

Let Agni, heat treatment and fire element, burn away and keep off all tumours or rheumatic disease corresponding to the joints and bone density, pain which swells and burns ankles and knees and reaches up to the hips and stomach. Let no surreptitious disease beginning with the feet and creeping up by infection touch me.

यच्छल्मला भवति यदीषु यदाषधीभ्यः परि जायत
विषम । विश्वं द्वा निरितस्तत्सुवन्तु मा मां पद्यन् रपसा
विदुत्सरुः ॥ ३ ॥

3. *Yacchalmalau bhavati yannadoṣu yadiṣadhī-
bhyah pari jāyate viṣam. Viśve devā niritastat
suvantu mā mām padyena rapasā vidat tsaruḥ.*

Whatever poison there be in the cotton plant or silk tree or in the streams of water or what is produced by herbs and trees, let the scholars of science and

medicine of the world isolate and eliminate from there as antibiotic. Let no surreptitious ailment from external or internal causes come and afflict me.

याः प॒वत' नि॒वत' उ॒द्वत' उद॒न्वती॑रनु॒दका॑श्च॒ याः । ता
अ॒स्मभ्यं॑ प॒यसा॑ पि॒न्वमा॑नाः शि॒वा द॒वीर॑शि॒पदा॑ भ॒वन्तु॑
स॒र्वा न॒द्य' अ॑शि॒मिदा॑ भ॒वन्तु॑ ॥ ४ ॥

4. *Yāḥ pravato nivata udvata udanvatīr-anudakāśca yāḥ. Tā asmabhyam payasā pinvamānāḥ śivā devīr-aśipadā bhavantu sarvā nadyo aśimidā bhavantu.*

All streams of water, wind and energy, rushing, flowing, rising, on mountains, slopes and valleys or plains with abundant or lean content, may be for us full of nourishment, health giving, blissful and sparkling generous. May they ward off all disease, may they never be destructive.

Mandala 7/Sukta 51

Adityah Devata, Vasishtha Maitravaruni Rshi

आ॒दि॒त्याना॑म॒वसा॑ नू॒तन॑न स गि॒महि॑ श॒म'णा॑ श॒न्त'म॑न ।
अ॒ना॒गा॒स्त्व अ॑दि॒तित्व॑ तु॒रास॑ इ॒मं य॒ज्ञं द॑धतु॒ श्राव॑-
मा॒णाः ॥ १ ॥

1. *Ādityānāmavasā nūtanena sakṣīmahi śarmaṇā śāntamena. Anāgāstve adititve turāsa imam yajñam dadhatu śroṣamāṇāḥ.*

May we join the Adityas, eminent sagely scholars of knowledge and science, and benefit from their latest modes of protection and promotion and from the peace of a blessed home. May they, swift and

powerful of action, listen to our prayer and conduct this social yajna of ours in a state of sinlessness and invincibility.

आदित्यासा अदितिमादयन्तां मित्रा अयमा वरुणा रजिष्ठाः ।
अस्माकं सन्तु भुवनस्य गापाः पिबन्तु साममवस ना
अद्य ॥ २ ॥

2. *Ādityāso aditir-mādayantām mitro aryamā varuṇo rajiṣṭhāḥ. Asmākaṁ santu bhuvanasya gopāḥ pibantu somam-avase no adya.*

We pray, may the Adityas, brilliant sages and the seasonal phases of the sun, Aditi, mother nature and the ethics and policy of universal values, Mitra, the sun and the friendly ruler, Aryama, leader and pioneer, Varuna, chief of law and justice, all straight powers of rectitude, rejoice, be protectors of our social system and give us a life of joy. May they too join us today and share the taste of life's ecstasy and excellence for further progress.

आदित्या विश्वं मरुतश्च विश्वं द्वाश्च विश्वं ऋभवश्च
विश्वं । इन्द्र' अग्रिर्श्विना तुष्टुवाना यूयं पात स्वस्तिभिः
सदा नः ॥ ३ ॥

3. *Ādityā viśve marutaśca viśve devāśca viśva ṛbha-vaśca viśve. Indro agniraśvinā tuṣṭuvānā yūyaṁ pāta svastibhiḥ sadā naḥ.*

All the Adityas, refulgent powers of nature and humanity, all the Maruts, winds and heroic men, all devas, brilliancies of nature and humanity, Rbhus, all artists and craftsmen, Indra, ruling power and electricity, Agni, fire and the brilliant leader, Ashvins,

complementary currents of natural energy and teachers and preachers, all happy, adorable and appraising, may protect and promote us with all good fortune and well being for all time.

Mandala 7/Sukta 52

Adityah Devatah, Vasishtha Maitravaruni Rshi

आ॒दि॒त्यास् अ॒दि॒तयः॑ स्याम॒ पू॒द्व॒त्रा व॑स॒वा म॒त्य॒त्रा । स॒न॒म॒
मि॒त्राव॑रुणा॒ स॒न॒न्ता॒ भव॑म॒ द्या॒वापृ॑थि॒वी भ॑व॒न्तः ॥ १ ॥

1. *Ādityāso aditayah syāma pūrdevatrā vasavo martyatrā. Sanema mitrāvaruṇā sananto bhavema dyāvāprthivī bhavantah.*

O Adityas, dynamic unassailable lights of the world, may we too be brilliant and unassailable. O Vasus, shelter homes of life, let us be servants of divinity and servants of humanity, shelter and comfort for all, holy as the city. O Mitra and Varuna, sun and ocean, joining and serving you, let us acquire depth and brilliance. O earth and heaven, trying to be like you, let us be generous and free and blest beyond all bonds of lower existence.

मि॒त्रस्त॑ ॥ व॒रु॒णा मा॒म॒ह॒न्त॒ श॒म' ता॒का॒य॒ त॒न॒या॒य॒ गा॒पाः ।
मा॒ व' भु॒ज॒मा॒न्य॒जा॒त॒म॒ना॒ मा॒ त॒त्क॑म॒ व॒स॒वा॒ य॒च्च॒य॒ध्व॑ ॥ २ ॥

2. *Mitrastanno varuṇo māmahanta śarma tokāya tanayāya gopāḥ. Mā vo bhujemānyajātameno mā tat karma vasavo yaccayadhve.*

May Mitra and Varuna, protectors like friends, the sun and the vast ocean, promote the peace and joy of our hearth and home to honour and glory for our children and grand children. O Vasus, shelter homes of life, let us not suffer afflictions born of sin committed

by others, nor should that, O children of the earth, affect you, and may the karma you do and accumulate never be that sinful.

तुर्ण्यवा ङ्गिरसा नान्तरत्नं देवस्य सवितुरियाः ।

पिता च तन्महान्यजत्रा विश्वं देवाः समनसा जुषन्त ॥ ३ ॥

3. *Turanyavo'ngiraso nakṣanta ratnaṁ devasya savituriyānāḥ. Pitā ca tanno mahān yajatro viśve devāḥ samanaso juṣanta.*

Men of initiative, swift in thought and action, zealous as life energy, study, meditate on and attain the jewel gifts of Savita, refulgent and generous lord creator and inspirer. That adorable lord creator, our father and sustainer, and all brilliant sages and scholars of the world working together with one united mind may, we pray, give us that bliss of divine gifts and grandeur.

Mandala 7/Sukta 53

Dyava-prthivya Devate, Vasishtha Maitravaruni Rshi

पद्यावा यज्ञः पृथिवी नमोभिः सबाध इळ बृहती यजत्र ।

तच्चिद्धि पूव कवय गृणन्तः पुरा मही दधिर देवपुत्र ॥ १ ॥

1. *Pra dyāvā yajñaiḥ pṛthivī namobhiḥ sabādha īḷe brhatī yajatre. Te ciddhi pūrve kavayo gṛṇantaḥ puro mahī dadhire devaput্রে.*

Challenged by difficulties on the way forward, I invoke high heaven and mother earth with offers of homage and adoration. Vast and abundant they are, close friends and generous givers, divine sources of hope and energy, whom noble men serve and exalt with songs. To these, for sure, celebrant poets and visionaries of all

time look up and these they adore for inspiration with offers of homage and adoration.

प पू॒वज पि॒तरा नव्य॑सीभिगी॒भिः कृ॑णुध्वं॒ सद॑न ऋ॒तस्य॑ ।
आ न॑ द्यावापृथिवी॒ दव्य॑न॒ जन॑न यातं॒ महि॑ वां वरू॒-
थम ॥ २ ॥

2. *Pra pūrvaje pitarā navyasībhir-gīrbhiḥ kṛṇudhvaṁ sadane ṛtasya. Ā no dyāvāpṛthivī daivyena janena yātaṁ mahi vāṁ varūtham.*

O noble men and women of the world, in the house of the yajnic study of the laws of nature and advancement of light and waters, flow, adore the ancient fatherly sun and motherly earth with the latest words of research and knowledge, and let the highest light of heaven and the great abundance of the earth come to your homes with the holiest and most brilliant people.

उ॒ता हि वां रत्न॑धया॒नि सन्ति॑ पु॒रुणि॑ द्यावापृथिवी सु॒दास॑ ।
अ॒स्म ध॑त्तं॒ यदस॑दस्कृ॒धायु॑ यू॒यं पा॑त स्व॒स्तिभिः॒ सदा॑
नः ॥ ३ ॥

3. *Uto hi vāṁ ratnadheyāni santi puruṇi dyāvāpṛthivī sudāse. Asme dhattam yadasadas-kṛdhoyu yūyam pāta svastibhiḥ sadā naḥ.*

O sun and nature, fatherly sun and mother earth, generous givers of all time, yours are the jewel treasures of life for the generous giver, whatever they are. Bear and bring us whatever be the finest and most abundant gifts of your eternal jewels. Pray preserve, protect and promote us for all time with peace, happiness and well being.

Mandala 7/Sukta 54

Vastoshpati Devata, Vasishtha Maitravaruni Rshi

वास्त'ष्यत् पतिं जानीह्यस्मान्त्स्वावशा अनमीवा भवा नः ।
यत्त्वम'ह पतिं त १' जुषस्व शं न' भव द्विपद् शं
चतुष्पद ॥ १ ॥

1. *Vāstoṣpate prati jānīhyasmāntsvāveśo anamīvo bhavā naḥ. Yat tvemahe prati tanno juṣasva śaṁ no bhava dvipade śaṁ catuspade.*

O Vastupati, master architect and guardian of the home, know us for certain and approve what we want, be for us the provider of a happy and comfortable home free from pollution and disease. Be pleased to give us the facilities we ask you to provide, and let there be peace and well being for humans and for animals.

वास्त'ष्यत् पतर'णा न एधि गयस्फाना गाभिरश्व'भिरिन्दा ।
अजरासस्त सख्य स्याम पितरं पुत्रान्पतिं ना जुषस्व ॥ २ ॥

2. *Vāstoṣpate pratarāṇo na edhi gayasphāno gobhir-aśvebhir-into. Ajarāsaste sakhye syāma piteva putrān prati no juṣasva.*

O master and guardian of the home, giver of peace and bliss, be our saviour and protector all round, promote the homestead and the inmates along with the cows and horses. In love and friendship with you, let us be free from disease and ravages of age. Pray love and protect us and promote us as father for the children.

वास्त'ष्यत् शुग्मया संसदा त स गीमहि रण्वया गातुमत्या ।
पाहि त्वं उत याग वरं ना यूयं पीत स्वस्तिभिः सदा
नः ॥ ३ ॥

3. *Vāstoṣpate śagmayā saṁsadā te sakṣīmahī
raṇvayā gātumatyā. Pāhi kṣema uta yoge varam
no yūyam pāta svastibhiḥ sadā naḥ.*

Master architect, maker and guardian of the home, the family and the nation, may we, by your kindness and favour enjoy a settled home in peace, comfort, joy and good fellowship and prosperity with you and the nation's assembly. Pray protect and promote us in the preservation, acquisition and advancement of our wealth and excellence in the best manner. O guardians and protectors of the human nation, all time protect and promote us with the best of happiness and all round well being.

Mandala 7/Sukta 55

*Vastoshpati and Indra Devate,
Vasishtha Maitravaruni Rshi*

अमीवहा वास्ताष्यत् विश्वा रूपाण्याविशान ।
सखा सुशवे एधि नः ॥ १ ॥

1. *Amīvahā vāstoṣpate viśvā rūpāṇyāviśan.
Sakhā suśeva edhi naḥ.*

Vastoshpati, father and guardian of the abode of life (in body, family and the nation), destroyer of pain, suffering and disease, in all forms of life and its organisation your power and presence is reflected. Pray be our friend and saviour, giver of peace and bliss free from strain.

यदजुन सारमय दतः पिशङ्ग यच्छस । वीव भाजन्त ऋष्टय
उप स्रक्वषु बप्सता नि षु स्वप ॥ २ ॥

2. *Yadarjuna sārameya dataḥ piśaṅga yacchase.
Vīva bhrājanta ṛṣṭaya upa srakveṣu bapsato ni
ṣu svapa.*

Lord of purity and blazing power, creator and controller of values and the essence of things and institutions, handsome and versatile in form and performance, you raise, wield and control your weapons of defence and offence, devouring missiles target oriented in readiness in defence labs beaming like a trail of light in the sky, and thus you may rest in peace and security in the state of readiness.

स्तनं राय सारमय तस्करं वा पुनःसर । स्तातृनिन्दस्य रायसि
किमस्मान्दुच्छुनायस नि षु स्वप ॥ ३ ॥

3. *Stenam rāya sārameya taskaram vā punaḥ sara.
Stotṛn-indrasya rāyasi kimasmān ducchunāyase
ni ṣu svapa.*

Lord of wealth and glory, lover of values and essence of things in life, keep on pursuing the thief and the smuggler and bring them to book. And don't you appreciate and encourage those who support and augment the wealth of the nation and the ruling order and assure that we are safe against evil and the negationists? You do. If so, you may thus rest in peace and security in the state of readiness.

त्वं सूकरस्य ददृहि तव ददतु सूकरः । स्तातृनिन्दस्य रायसि
किमस्मान्दुच्छुनायस नि षु स्वप ॥ ४ ॥

4. *Tvam sūkarasya dardṛhi tava dardartu sūkarah.
Stotṛn-indrasya rāyasi kimasmān ducchunāyase
ni ṣu svapa.*

Promote with incentive the forces of positive action and let the forces of good action promote you and the social order. You advance the supporters and admirers of the order and you protect us against saboteurs and evil doers for sure. In such a state of vigilance and readiness you may rest in peace and security.

सस्तु माता सस्तु पिता सस्तु श्वा सस्तु विश्पतिः ।

ससन्तु सव' ज्ञातयः सस्त्वयमभिता जनः ॥ ५ ॥

5. *Sastu mātā sastu pitā sastu śvā sastu viśpatiḥ.*
Sasantu sarve jñātayaḥ sastvayam-abhito janah.

In the ideal state of order, let the mother sleep in peace, let the father rest at peace, let the watch guard be sure of peace and security, let the head of the community rest at peace. And let this nation of humanity be at peace all round all ways.

य आस्त यश्च चरति यश्च पश्यति ना जनः ।

तषां सं हन्मा अ गणि यथदं हर्म्य तथो ॥ ६ ॥

6. *Ya āste yaśca carati yaśca paśyati na janah.*
Teṣāṁ saṁ hanmo akṣāṇi yathedaṁ harmyam
tathā.

The person who sits and works in an appointed place, the one who is always on the move on tours, and the one who is appointed to watch us all round, of all these we centralise the orbits of movement and activity as this house is, which is the centre and capital of the social order.

सहस्रशृङ्गा वृषभा यः समुदादुदाचरत ।

तना सहस्यना वयं नि जनान्त्स्वापयामसि ॥ ७ ॥

7. *Sahasraśṛṅgo vṛṣabho yaḥ samudrādudācarat.
Tenā sahasyenā vayanā ni janānt-svāpayāmasi.*

Thousands are his rays of light and peaks of achievement, profuse his showers of peace and generous favours, as he, ruler of the order like the sun, rises and rules over earth, sea and the sky. By virtue of his might and courage, patience and fortitude, we provide for the peace and comfort of the people.

पा॒ष्ट॒श्या॒ ब॒ह्य॒श्या॒ नारी॒यास्त॒ल्प॒शीव॒रीः ।

स्त्रि॒या॒ याः पु॒ण्य॒गन्धा॒स्ताः सर्वाः॑ स्वा॒पया॒मसि॑ ॥ ८ ॥

8. *Proṣṭheśayā vahyeśayā nārīryāstalpaśīvarīḥ.
Striyo yāḥ puṇyagandhāstāḥ sarvāḥ svāpayāmasi.*

The women who sleep in large homes and open court yards, who sleep while on the move in travel, who sleep in comfortable beds and those who are fragrantly dressed with perfumes, for all these we provide for peace and safety to sleep in security.

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क॒ ई॒ व्य॒क्ता॒ नरः॑ स॒नीळा॒ रु॒द्रस्य॒ मया॒ अधा॒ स्व॒श्वाः॑ ॥ १ ॥

1. *Ka īm vyaktā naraḥ sanīlā rudrasya maryā adhā
svaśvāḥ.*

What for sure are these individual, specified, kindred, mortal and human life forces of Rudra, cosmic vitality, the soul, the commander, the destroyer of suffering, forces which ride noble steeds like currents of wind?

नकि॒ह्य॑षां ज॒नूंषि॒ वद् त अ॒ङ्ग वि॒द मि॒था ज॒नित्र॑म ॥ २ ॥

2. *Nakirhyoṣāṁ janūṁṣi veda te aṅga vidre mitho janitram.*

O dear seeker, no one really knows their origin and places of birth except that they together manifest in action and reveal their origin and generative power.

अभि स्वपूभिर्मिथा वपन्तु वातस्वनसः श्युना अस्पृधन ॥ ३ ॥

3. *Abhi svapūbhirmitho vapanta vātasvanasaḥ śyenā asprdhraṇ.*

Roaring like winds, flying like eagles, together they rival each other and generate energy and vitality of life by their essential purity of character and action.

एतानि धीर' निण्या चिकेत पृश्नियदूध' मही जभार' ॥ ४ ॥

4. *Etāni dhīro niṇyā ciketa prśnir-yadūdho mahī jabhāra.*

The wise and resolute scholar knows these mysterious forces, he who knows how the sun and the starry sky hold the earth, and the earth, like the cow, holds the milky food for life.

सा विट सुवीर मरुद्भिरस्तु सनात्सहन्ती पुष्यन्ती नृम्णम ॥ ५ ॥

5. *Sā viṭ suvīrā marudbhirastu sanāt sahaṁtī puṣyaṁtī nṛmṇam.*

That nation commands the brave which maintains its stout and vibrant people by its constant values and policy of action, which observes hard discipline patiently to challenge the enemies, and which strengthens and sustains its manliness of character.

यामं यष्टाः शुभा शाभिष्टाः श्रिया संमिश्ला आज'-
भिरुगाः ॥ ६ ॥

6. *Yāmaṁ yeṣṭhāḥ śubhā śobhiṣṭhāḥ śriyā saṁmiślā
ojobhirugrāḥ.*

The Maruts, warriors of the nation, are unfailing marksmen shooting to the target straight, most decent of manners and courtesy, graceful with culture and chivalry, and blazing with heroic splendour.

उगं व आजः स्थिरा शवांस्यधा मरुद्भिर्गणस्तुविष्मान ॥ ७ ॥

7. *Ugraṁ va ojaḥ sthirā śavāṁsyadhā marudbhir-
gaṇastuviṣmān.*

Your vigour is bright and passionate, your courage and valour is constant and inviolable, and your republic is strong and invulnerable by virtue of the vibrant warriors.

शुभा वः शुष्मः कुध्मी मनांसि धुनिमुनिरिव
शधस्य धृष्णाः ॥ ८ ॥

8. *Śubhro vaḥ śuṣmaḥ krudhmī manāṁsi dhunir-
muniriva śardhasya dhṛṣṇoḥ.*

O nation of Maruts, redoubtable challengers of the enemy, blazing white and pure is your strength and courage, righteous and passionate, your minds are alert, agile and thoughtful like that of a sage and your power is invulnerable.

सनम्यस्मद्युयात दिद्युं मा व' दुमतिरिह पण्ड नः ॥ ९ ॥

9. *Sanemyasmad yuyota didyūṁ mā vo durmatiriha
praṇaṇ nah.*

Reject the outmoded weapons, always take to the bright and blazing ones. Keep off from us, citizens,

the old as well as the new and bright ones. Let not evil thought and intention ever vitiate and damage you or us.

प्रिया वा नाम हुव तुराणामा यत्तृपन्मरुता वावशानाः ॥ १० ॥

10. *Priyā vo nāma huve turāṇāmā yat tṛpanmaruto vāvaśānāḥ.*

O Maruts, bright and instant warriors, fast workers, noble leaders and eminent scholars of the nation of humanity, dear and lovable is your name and title which I admire and invoke, the name which is elevating and deeply satisfying, keen and dedicated as you are to the targets of action.

स्वायुधास इष्मिणः सुनिष्का उत स्वयं तन्वः शुम्भ-
मानाः ॥ ११ ॥

11. *Śvāyudhāsa iṣmiṇaḥ suniṣkā uta svayaṁ tanvaḥ śumbhamānāḥ.*

Wielders of wondrous weapons, anxious creators of food and energy, noble and meticulous in matters of wealth and vitality, and keeping your form and personality in top condition of dignity and grace, that's what you are.

शुची वा हव्या मरुतः शुचीनां शुचिं हिनाम्यध्वरं
शुचिभ्यः । ऋतन सत्यमृतसाप आयञ्छुचिजन्मानः
शुचयः पावकाः ॥ १२ ॥

12. *Śucī vo havyā marutaḥ śucīnām śuciṁ hino-
myadhvaraṁ śucibhyaḥ. Ṛtena satyam-ṛtasāpa
āyañchucijanmānaḥ śucayaḥ pāvakāḥ.*

O Maruts, mortals, pure are your yajnic

transactions, clean your gifts, receipts and dispensations. I invoke and augment the pure and non-violent yajna of and love and creativity of the pure for the sake of pure and sacred people who, committed to truth, advance the truth by observance of truth and divine law of rectitude. Bright and pure is your birth and origin, pure you are and sanctifying.

अंसुष्वा मरुतः खादय' वा व तः सु रुक्मा उपशिश्रियाणाः ।
वि विद्युता न वृष्टिभी रुचाना अनु स्वधामायुधयच्छ-
मानाः ॥ १३ ॥

13. *Aṁseṣvā marutaḥ khādayo vo vakṣaḥsu rukmā upaśiśriyāṇāḥ. Vi vidyuto na vṛṣṭibhī rucānā anu svadhām-āyudhair-yacchamānāḥ.*

O Maruts, warriors vibrant as winds, on your shoulders you wear deadly weapons which, bright and blazing, decorate your chest. Thus wielding and whirling your weapons in keeping with your innate strength and chivalry, in your yajnic endeavours of development and progress, you shine like flashes of lightning with showers of rain.

प बुध्न्या व इरतु महंसि प नामानि पयज्यवस्तिरध्वम ।
सहस्त्रियं दम्यं भागमतं गृहमधीयं मरुता जुषध्वम ॥ १४ ॥

14. *Pra budhnyā va īrate mahāṁsi pra nāmāni prayajyavas-tiradhvam. Sahasriyaṁ damyaṁ bhāgametaṁ grhamedhīyaṁ maruto juṣa-dhvam.*

Adorable Maruts, admirable advancers of the bounds of progress, your fame and glory rises to clouds over the vast skies. Go forward and win the battles. Play this part of yours with love and faith worthy of the home

like a fragrant yajna of thousand possibilities.

यदि स्तुतस्य मरुता अधीथत्था विपस्य वाजिना हवीमन ।
मू रायः सुवीर्यस्य दात नू चिद्यमन्य आदभदरावा ॥ १५ ॥

15. *Yadi stutasya maruto adhīthetthā viprasya vājino havīman. Makṣū rāyaḥ suvīryasya dāta nū cid yamanya ādabhadarāvā.*

O Maruts, vibrant workers and vibrant yajakas, if thus you know and remember the holy yajnic programmes of positive value enacted by dynamic and progressive people, then create and give us abundant wealth of highly productive and progressive order at the earliest lest others and uncreative forces take over and sabotage the plans and programmes.

अत्यासा न य मरुतः स्वञ्च य इदृशा न शुभयन्त मर्याः ।
त हर्म्यष्टाः शिर्षावा न शुभा वत्सासा न पक्वीलिनः
पयाधाः ॥ १६ ॥

16. *Atyāso na ye marutaḥ svañco yakṣadṛśo na śubhayanta maryāḥ. Te harmyeṣṭhāḥ śīśavo na śubhrā vatsāso na prakrīlinah payodhāḥ.*

The Maruts ever on the move by themselves like never resting forces of nature, mortals pure and graceful like those who go to meet the divines, they are ever bright and happy like innocent children of the palace of majesty and playful like sucklings of the cow.

दृशस्यन्त ना मरुत मृळन्तु वरिवस्यन्ता रादसी सुमर्क ।
आर गाहा नृहा वधा व अस्तु सुम्नभिरस्म वसवा
नमध्वम ॥ १७ ॥

17. *Daśasyanto no maruto mṛlantu varivasyanto rodasī sumeke. Āre gohā nṛhā vadho vo astu sumnebhirasme vasavo namadhvam.*

May the Maruts, leaders and pioneers serving and replenishing the beautiful heaven and earth, be kind and gracious and bring us peace and joy. May the butcher and the murderer be far from us. May the weapon of death be far from you and from us. O givers of peace and settlement in joy and prosperity turn to us with happiness and well-being.

आ वा हाता जाहवीति सूतः सुत्राचीं रतिं मरुता गृणानः ।
य इवता वृषणा अस्ति गापाः सा अद्वयावी हवत व
उक्थः ॥ १८ ॥

18. *Ā vo hotā johavīti sattah satrācīm rātiṁ maruto grṇānaḥ. Ya īvato vṛṣaṇo asti gopāḥ so advayāvi havate va ukthaiḥ.*

The yajaka settled on the vedi invokes you, O Maruts, praising and praying for your blissful generosity which is the harbinger of truth and life of real value. He is the protector of the dynamic and the generous. He is free from double dealing and he invokes and celebrates you with the right works of truth and sincerity.

इम तुरं मरुत' रामयन्तीम सहः सहस्र आ नमन्ति ।
इम शंसं वनुष्यता नि पान्ति गुरु द्वा अरुरुष दधन्ति ॥ १९ ॥

19. *Ime turaṁ maruto rāmayantīme sahaḥ sahasa ā namanti. Ime śaṁsaṁ vanusyato ni pānti guru dveṣo araruṣe dadhanti.*

They sustain and strengthen the fast moving

progressive forces and bend the might of the mighty. They protect the prayer of the supplicant and advance the song of the celebrant against the violent and they bear and maintain deep opposition to the jealous and the wicked.

इम र॒धं चिन्म॒रुत॑ जुनन्ति भृमि॑ चिद्यथा॒ वस॑वा जुषन्त ।
अप॑ बाधध्वं वृषण॒स्तमांसि धृ॒त्त विश्वं॑ तनयं॒ ताक॒-
म॒स्म ॥ २० ॥

20. *Ime radhram cinmaruto junanti bhṛmim cid yathā vasavo juṣanta. Apa bādhadhvaṁ vṛṣaṇastamānsi dhatta viśvaṁ tanayaṁ tokamasme.*

These vibrant Maruts, leading lights of wealth and settlement, inspire the settled prosperous as they encourage the migrant seeker and explorer on the move since they command the sources of wealth and production. O generous powers, shut off all forms of darkness and sloth, bear and bring us dynamic children and grand children ranging over the vast world of possibilities and achievement.

मा व॑ दा॒त्रान्म॒रुता॒ निर॑राम॒ मा प॒श्चाद्द॑ध्म रथ्या विभा॒ग ।
आ नः॑ स्या॒ह भ॑जतना वस॒व्य॒इ॒ यदी॑ सुजा॒तं वृष॑णा वा
अस्ति॑ ॥ २१ ॥

21. *Mā vo dātrān-maruto nirarāma mā paścād dadhma rathyo vibhāge. Ā naḥ spārhe bhajanā vasavye yaḍīm sujātaṁ vṛṣaṇo vo asti.*

O Maruts, dynamic explorers, creators and distributors, masters of the chariot, never shall we stop you from giving and never must we be left behind in sharing and distribution. O generous powers, whatever

your wealth of desirable value worthy of life and settled peace, let us share it with you.

सं यद्धनन्त म॒न्युभि॒जना॑सुः शू॒रा य॒ह्वीष्वा॑षधीषु वि॒ ऽ। अ॒ध
स्मा ना मरु॒ता रु॒दिया॑सस्त्रा॒तार' भू॒त पृ॒तना॑स्वयः ॥ २२ ॥

22. *Sam yaddhananta manyubhir-janāsaḥ śūrā yahvīṣvoṣadhīṣu vikṣu. Adha smā no maruto rudriyāsas-trātāro bhūta pṛtanāsvaryaḥ.*

If people with rage and passions join together and strike and kill, then O Maruts, brave heroes of the line of Rudra, saviour with drugs and medicaments and with justice and punishment, you be our saviours and defenders and defend the ruler and master of the land in the strifes and contests of life extending to the people and great herbs and forests.

भूरि॑ च॒क्र मरु॒तः पि॒त्र्या॑ण्यु॒क्थानि॒ या वः॑ श॒स्यन्त॑ पु॒रा
चित॑ । म॒रुद्भि॑रु॒गः पृ॒तना॑सु सा हा म॒रुद्भि॑रि॒त्सनि॑ता वा॒ज-
मवा॑ ॥ २३ ॥

23. *Bhūri cakra marutaḥ pitryāṇyukthāni yā vaḥ śasyante purā cit. Marudbhir-ugraḥ pṛtanāsu sālḥā marudbhirit sanitā vājamarvā.*

O Maruts, vibrant leaders and pioneers of humanity, many are your deeds and songs in honour of the forefathers which have been sung and celebrated since times immemorial. It is by virtue of the Maruts that the haughty warrior wins the battles, and it is by the Maruts that the sharer gets his food and the contesting horse wins the race.

अ॒स्म वी॒रा म॑रुतः शु॒ष्य॑स्तु ज॒नानां॑ या अ॒सुरा वि॒धृता ।
 अ॒पा य॑न॒ सु॒तय॑ त॒र॒मा ध॒ स्व॒माक॑' अ॒भि वः
 स्याम ॥ २४ ॥

24. *Asme vīro marutaḥ śuṣmyastu janānām yo asuro vidhartā. Apo yena sukṣitaye taremā'dha svamoko abhi vaḥ syāma.*

O Maruts, let our young hero be strong and powerful who, vibrant as energy itself, may defend and sustain the people, and by virtue of whom we may cross the seas of life for the achievement of success on earth and live free in our own home as friends with you.

त॒ इ॒न्द्रा व॑रु॒णा मि॒त्रा अ॒ग्निरा॑प॒ आ॒ष॒धीव॑निन॒' जु॒षन्त॑ ।
 श॒म॒न्त॒स्याम॑ म॒रुता॑मु॒पस्थ॑' यू॒यं पा॑त स्व॒स्तिभिः॑ सदा
 नः ॥ २५ ॥

25. *Tanna indro varuṇo mitro agnirāpa oṣadhīr-vanino juṣanta. Śarmantsyāma marutāmupasthe yūyam pāta svastibhiḥ sadā naḥ.*

May that success, freedom and happiness, Indra, power and energy, Varuna, night and peace, Mitra, sun and the day, Agni, light and fire, Apah, waters and dynamic progress, Oshadhis, greenery of nature and good health, vanins, herbs and forests, may, we wish and pray, support, augment and share our happy home which may be in close vicinity with the Maruts, vibrant heroes and energising winds. O divinities of nature and humanity, protect and promote us always with all happiness and well being all time.

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Maruts Devata, Vasishtha Maitravaruni Rshi

मध्व'वा नाम मारुतं यजत्राः प यज्ञेषु शर्वसा मदन्ति ।
य रजयन्ति रादसी चिदुवी पिन्वन्त्युत्सं यदयासुरुगाः ॥ १ ॥

1. *Madhvo vo nāma mārutaṁ yajatrāḥ pra yajñeṣu śavasā madanti. Ye rejayanti rodasī cidurvī pinvantyutsaṁ yadayāsurugrāḥ.*

O Maruts, cosmic winds of vitality, admirable is your name and action worthy of the life force and humanity which worshipful yajakas invoke and celebrate with strength and enthusiasm in yajnic programmes. When the raging winds blow they shake the heaven and earth, swell the cloud and shower the earth with life giving waters.

निचतारा हि मरुत'गृणन्तं पणतारा यजमानस्य मन्म ।
अस्माकमद्य विदथेषु बहिरा वीतय सदत पिपियाणाः ॥ २ ॥

2. *Nicetāro hi maruto gṛṇantaṁ praṇetāro yajamānasya manma. Asmākamadya vidatheṣu barhira vītaye sadata pipriyāṇāḥ.*

You are inspiring guardians of the celebrant and leading lights for the mind and vision of the yajamana devotee. Come today right now for our good and grace our seats in our yajnas rising to the skies, happy, rejoicing, and inspiring us with joy and enthusiasm.

नतावदन्य मरुता यथम भाजन्त रुक्मरायुधस्तनूभिः । आ
रादसी विश्वपिशीः पिशानाः समानमञ्ज्यञ्जत शुभ
कम ॥ ३ ॥

3. *Naitāvadanye maruto yatheme bhrājante rukmairāyudhais-tanūbhiḥ. Ā rodasī viśvapiśaḥ piśānāḥ samānam-añjyañjate śubhe kam.*

No other powers are like them, nor can anyone else do as much as they do, shining in body with weapons of golden radiance, pervading heaven and earth, wearing blessed brilliance and soothing comeliness equal with the beauty and grandeur of nature to enhance their innate grace.

ऋध्वक्सा व' मरुता दिद्युदस्तु यद्व आगः पुरुषता कराम ।
मा वस्तस्यामपि भूमा यजत्रा अस्म व' अस्तु सुमतिश्च-
निष्ठा ॥ ४ ॥

4. *Ṛdhak sā vo maruto didyudastu yad va āgaḥ puruṣatā karāma. Mā vastasyāmapī bhūmā yajatrā asme vo astu sumatiś-caniṣṭhā.*

O Maruts, best of the human world powers, may that beauty and brilliance of your policy and performance be ever distinguished and true. Even though out of our human frailty we may transgress your law or commit sin, O venerable heroes of the yajnic social order, let us not fall out of favour with you. Let that goodwill of yours still stay constant for us with love and grace.

कृत चिदत्र मरुत'रणन्ता नवद्यासः शुचयः पावकाः । प
ण' वत सुमतिभिर्यजत्राः प वाज'भिस्तिरत पुष्यस'
नः ॥ ५ ॥

5. *Kṛte cidatra maruto raṇantā'navadyāsaḥ śuca-yaḥ pāvakāḥ. Pra ṇo'vata sumatibhir-yajatrāḥ pra vājebhis-tirata puṣyase naḥ.*

O Maruts, irreproachable, pure and sanctifying powers of nature and humanity, heroic in action, in this yajnic order of positive action, abide in joy. O friendly powers of joint yajnic creativity, protect and promote us with love and good will and noble laws and policy in the company of noble people and, for the sake of good health and all round progress, lead us across the world of action to perfection.

उ॒त स्तु॒तास॑ 'म॒रुत॑' व्य॒न्तु॒ वि॒श्व॑भि॒नाम॑भि॒नर॑' ह॒वींषि॑ ।

ददा॑त ना अ॒मृत॑स्य प॒जाय॑ जि॒गृत॑ रा॒यः सू॒नृता॑ म॒घानि॑ ॥ ६ ॥

6. *Uta stutāso maruto vyantu viśvebhir-nāmabhir-naro havīm̐ṣi. Dadāta no amṛtasya prajāyai jigṛta rāyaḥ sūnṛtā maghāni.*

O Maruts, leaders and pioneers of humanity, sung and celebrated with all words of praise and appreciation, receive the best of honours and presentations of the social order. Give us wealths of the immortal order for the people and create the values and prosperity of the highest order of truth and Dharma.

आ स्तु॒तास॑ 'म॒रुत॑' वि॒श्व॑ ऊ॒ती अ॒च्छा॑ सू॒रीन्त्स॒वता॑ता
जिगा॑त । य न॒स्मना॑ श॒तिन॑' व॒धय॑न्ति यू॒यं पा॑त स्व॒स्तिभिः॑
सदा॑ नः ॥ ७ ॥

7. *Ā stutāso maruto viśva ūtī acchā sūrīntsarvatātā jigāta. Ye nastmanā śatino vardhayanti yūyam pāta svastibhiḥ sadā naḥ.*

O Maruts, vibrant powers of nature's energy and admirable leading lights of the world, come well with all your powers and methods of protection and promotion and, in the universal service of life and

humanity, go and exhort those brave pioneers of knowledge and action who sincerely work for our advancement in a hundred ways. O Maruts, O brave scholars, teachers and scientists, producers and administrators, pray you all protect and promote us for all time with the best of happiness and well being in life.

Mandala 7/Sukta 58

Maruts Devata, Vasishtha Maitravaruni Rshi

प साक्मु ' अचता गुणाय या दव्यस्य धाम्नस्तुविष्मान ।
उत १ दन्ति रादसी महित्वा न न्त नाक् निऋतर-
वंशात ॥ १ ॥

1. *Pra sākamukṣe arcatā gaṇāya yo daivyasya dhāmnas-tuviṣmān. Uta kṣodanti rodasī mahitvā nakṣnte nākam nirṛteravamśāt.*

Honour the group of vibrant forces and leading heroes which arises mighty from the very light of heaven, creatively works together for progress, and reaches unto the very heights of divinity. Heaven and earth reverberate with the music of their honour and fame and they rise to celestial bliss of the spirit even across a state of adversity and denial of familial continuance.

जनूश्चिद्वा मरुतस्त्वर्ष्येण भीमासस्तुविमन्यवा यासः । प
य मह भिराजसात सन्ति विश्व वा यामन्भयत स्वदृक् ॥ २ ॥

2. *Janūścīd vo marutas-tveṣyeṇa bhīmāsas-tuvimanyavo'yāsaḥ. Pra ye mahobhir-ojasota santi viśvo vo yāman bhayate svaḍṛk.*

O vital energies, mighty heroes, your very birth and nature is vested with splendour. Fearsome of mien, overwhelming in passion, you are like dynamites in action. You are instantly proclaimed by your grandeur and majesty, and the world that looks up to the sun and the skies looks at you with awe on way to the higher life.

बृहद्वय' मघवद्भ्या दधात जुज'षान्मरुतः सुष्टुतिं नः ।
गता नाध्वा वि तिराति जन्तुं प णः स्पाहाभिरूतिभि-
स्तिरत ॥ ३ ॥

3. *Brhad vayo maghavadbhyo dadhāta jujoṣannimmarutaḥ suṣṭutiṁ naḥ. Gato nādhvā vi tirāti jantum pra ṇaḥ spārhābhir-ūtibhis-tireta.*

O Maruts, leading lights of life, accept our homage and praise and bring us long life and vast possibilities of achievement for the noble people. The path you follow and show hurts no one living, help us to go forward in life with the ways of protection, and advancement worthy of the noble ones' love and desire.

युष्माता विप'मरुतः शतस्वी युष्माता अवा सहुरिः सहस्री ।
युष्मातः समाळुत हन्ति वृत्रं प तद्व' अस्तु धूतया दृष्णम ॥ ४ ॥

4. *Yuṣmoto vipro marutaḥ śatasvī yuṣmoto arvā sahurīḥ sahasrī. Yuṣmotaḥ samrāluta hanti vṛtram pra tad vo astu dhūtayo dṛṣṇam.*

O Maruts, vibrant powers of nature and humanity for action, the sage and scholar under your patronage rises to a hundred achievements. The dynamic leader and pioneer protected by you wins a thousand races, victories with patience and fortitude. The noble

ruler under your aegis destroys enemies and dispels forces of darkness and ignorance. O mighty movers and shakers, may that gift of yours, of that protection and advancement be ours.

ताँ आ रुदस्य मी हुष' विवास कुवि ण्सन्त मरुतः पुननः ।
यत्सस्वता जिहीळिर यदाविरव तदन इमह तुराणाम ॥ ५ ॥

5. *Tāñ ā rudrasya mīlhuṣo vivāse kuvinnamsante marutaḥ punarnaḥ. Yat sasvartā jihīḷire yadāvirava tadena īmahe turāṇām.*

I honour and adore those Maruts, offsprings of Rudra, lord of the showers of success, power and justice, who come and inspire us again and again in many ways. And if for reasons of discourtesy, overt or covert, they feel angry we shall expiate for that displeasure of the dynamic powers of instant punishment for correction.

प सा वाचि सुष्टुतिमघानामिदं सूक्तं मरुत' जुषन्त ।
आराच्छिद द्वष' वृषणा युयात यूयं पात स्वस्तिभिः सदा
नः ॥ ६ ॥

6. *Pra sā vāci suṣṭutir-maghaṇām-idaṁ sūktaṁ maruto juṣanta. Ārāccid dveṣo vṛṣaṇo yuyota yūyaṁ pāta svastibhiḥ sadā naḥ.*

This song of adoration of the mighty glorious powers is expressed in holy words. May the Maruts accept it with pleasure. O generous benefactors and protectors, cast off far from us all hate, anger and jealousy. O scholars and sages, dynamic Maruts, pray protect and promote us with all good and well being of life without relent for all time.

Mandala 7/Sukta 59

Maruts and Rudra Devata, Vasishtha Maitravaruni Rshi

यं त्रायध्व इदमिदं दवासा यं च नयथ । तस्मा अग्न वरुण
मित्रायमन्मरुतः शर्म यच्छत ॥ १ ॥

1. *Yam trāyadhva idamidam devāso yaṁ ca nayatha.
Tasmā agne varuṇa mitrāryaman marutaḥ śarma
yacchata.*

O divine Maruts, vibrant, brilliant and generous leading lights, givers of enlightenment, whosoever you protect, defend and save and whosoever you lead at every step in every way by word and deed, for him, you all and, O Agni, sage and scholar giver of light, Varuna, man of judgement and discrimination, Mitra, enlightened friend, and Aryaman, man of justice and rectitude on the paths of life, you give a happy home, firm settlement and peace of mind.

युष्माकं दवा अवसाहनि प्रिय इजानस्तरति द्विषः ।
प स तयं तिरत् वि महीरिषा या वा वराय दाशति ॥ २ ॥

2. *Yuṣmākaṁ devā avasāhani priya ījānastarati
dviṣaḥ. Pra sa kṣayaṁ tirate vi mahīriṣo yo vo
varāya dāśati.*

O vibrant powers of light and justice, by virtue of your patronage and protections, the man of yajnic action, who works for the growth and progress of society and performs holy acts of creativity in good time, overcomes all adversaries. The generous man who gives abundantly in terms of lands, food and energy in word and kind to people in your honour for the good of all expands his house and dominion and rules out all waste,

impairment and decay.

न॒हि व॑श्चर॒मं च॒न वसि॑ष्ठः प॒रि॒मंस॑त । अ॒स्माक॑म॒द्य म॑रुतः
सु॒त स॒चा वि॒श्वं पि॒बत क॒मि॒नः ॥ ३ ॥

3. *Nahi vaścaramaṁ cana vasiṣṭhaḥ parimaṁsate. Asmākamadya marutaḥ sute sacā viśve pibata kāmīnaḥ.*

O Maruts, vibrant givers of light and energy, leading lights of humanity, the celebrated sage best settled and giver of settlement mentally and spiritually does not ignore or neglect even the last of you but honours you all. O lovers and benefactors of the nation, come today now itself, join and enjoy the delicious taste of our achievement in your honour in the structure and order of a great society.

न॒हि व॑ ऊ॒तिः पृ॒त॒नासु॑ म॒र्ध॑ति॒ यस्मा॑ अ॒रा॒ध्वं न॑रः ।
अ॒भि व॑ आ॒व॒त्सुम॑ति॒नवी॑यसी॒ तूयं॑ या॒त पि॒पी॒षवः॑ ॥ ४ ॥

4. *Nahi va ūtiḥ pṛtanāsu mardhati yasmā arādhvaṁ naraḥ. Abhi va āvart-sumatir-navīyasī tūyaṁ yāta pipīṣavaḥ.*

Never does your protection and patronage in the battles of life forsake the man whom you, O leading lights of humanity, favour, mature and protect. Let the latest and most developed vision and noble policy of yours be on the move constantly while, O leaders, thirsting for defence, protection and progress, you hasten to wherever the nation calls upon you.

आ षु घृ॒ष्टि॒राध॑सा या॒त॒नान्धांसि॑ पी॒तय॑ । इ॒मा व॑ ह॒व्या
म॑रु॒ता र॒र हि॑ कं॒ मा ष्व॑न्यत्र॒ गन्त॑न ॥ ५ ॥

5. *O ṣu ghr̥ṣvirādhaso yātanāndhāmsi pītaye. Imā vo havyā maruto rare hi kaṁ mo ṣvanyatra gantana.*

O Maruts, mighty and munificent accomplishers of the means and materials of achievement in life, go forward to enjoy the taste of success and prosperity of society. I offer these gifts of homage and song of success to you. Pray neglect us not, go not elsewhere.

आ च॑ ना ब॒हिः स॒दता॒वि॒ता च॑ नः स्या॒हाणि॑ दा॒तव॑ वसु ।
अ॒स्त्र॒धन्ता॑ मरुतः सा॒म्य म॒धा स्वा॒हृह मा॑दयाध्व ॥ ६ ॥

6. *Ā ca no barhiḥ sadatāvitā ca naḥ spārḥāṇi dātave vasu. Asredhanto marutaḥ someye madhau svāheha mādayādhvai.*

O Maruts, leading lights of the nation, come and sit on the holy seats of our house to protect us and, without hurting and destroying anything, to give us the wealth and honours we love and desire. Come and enjoy the honey sweets of the most soothing soma of life offered with sincerest word and deed.

स॒स्व॒श्चि॒द्धि त॒न्वः॑ शु॒म्भ॒मा॒ना आ॒ हंसा॒सा नी॒लपृ॒ष्ठा
अ॒प॒प्त॒न । वि॒श्वं॑ श॒धा अ॒भित॑ मा॒ नि ष॑द् नरा॒ न र॒ण्वाः
स॒र्व॒न् म॑दन्तः ॥ ७ ॥

7. *Sasvaściddhi tanvaḥ śumbhamānā ā haṁsāso nīlapr̥ṣṭhā apaptan. viśvaṁ śardho abhito mā ni ṣeda naro na raṇvāḥ savane madantaḥ.*

Gracious in body and bearing yet unrevealed in modesty, the Maruts, leading lights of the nation like hansa birds of blue beauty of the plume, rejoicing in unison like leaders of the congregation, they descend

with dignity and sit around me, the very strength and power of the world.

या न' मरुता अ॒भि दु॑ह॒णा॒यु॒स्तिर॒श्चि॒त्तानि॑ वस॒वा
जिघांस॑ति । दु॒हः पाशा॑न्पति॒ स मु॑चीष्ट॒ तपि॑ष्ठन् ह॒न्म॒ना
हन्त॑ना॒ तम ॥ ८ ॥

8. *Yo no maruto abhi durhrṇāyustiraścittāni vasavo
jighāmsati. Druhaḥ pāśān prati sa mucīṣṭa
tapiṣṭhena hanmanā hantanā tam.*

O Maruts, leading lights and givers of wealth, honour and peaceful settlement, whoever is evil at heart toward us and seeks to damage our dignity and identity, let him be forced to withdraw his snares of hate and enmity back to himself and strike him with an unfailing weapon of punishment which scorches his enmity to smoke and naught.

सान्त॑प॒ना इ॒दं ह॒विम॑रु॒तस्त॑ज्जु॒ष्ट॒न ।
युष्मा॑का॒ती रि॑शाद॒सः ॥ ९ ॥

9. *Sāntapanā idam havir-marutas-tajjujūṣṭana.
Yuṣmākoṭī riśādasah.*

O Maruts, leaders of the world and vibrant energisers, chastened in the fire of discipline and subduers of the violent by your methods of law, protection and defence, accept our homage and cooperation offered in obedience to law and discipline of peace.

गृह्म॑धासु॒ आ ग॑न्तु॒ मरु॑ता॒ माप॑ भू॒तन ।
युष्मा॑का॒ती सु॑दान॒वः ॥ १० ॥

10. *Gr̥hamedhāsa ā gata maruto māpa bhūtana.
Yuṣmākoṭī sudānavah.*

O Maruts, guardians of the home and family as a sacred institution of social yajna, come, stay not away, forsake us not. Let your divine protection remain constant, O generous givers of prosperity, joy and domestic bliss.

इ॒हह॑ वः स्व॒तव॑सः क॒वयः॑ सू॒यत्व॑चः ।

य॒ज्ञं म॑रु॒त आ वृ॑ण ॥ ११ ॥

11. *Iheha vah svatavasah kavayah sūryatvacah.
Yajñam maruta ā vr̥ṇe.*

O Maruts, commanders of innate strength and power, creative visionaries of the highest order, illustrious as the refulgent sun, come here right now, I invoke you and choose you as the high priests of my yajna in the programme of social cohesion, creative production and universal benediction.

त्र्य॑म्ब॒कं य॒जाम॑ह सु॒गन्धिं॑ पु॒ष्टि॒वध॑नम ।

उ॒वा॒रु॒कमि॑व॒ बन्ध॑नान्मृ॒त्यामु॑ गी॒य मा॑मृ॒तात॑ ॥ १२ ॥

12. *Tryambakam yajāmahe sugandhim puṣṭivar-
dhanam. Urvārukamiva bandhanān-mṛtyor-
mukṣīya māmṛtāt.*

We invoke and do homage to lord Tryambaka, creator and protector of the three worlds, whose immanent fragrance of energy and bliss enhances the life and joy of existence all three times. O Rudra, destroyer of evil and suffering, giver of bliss, release me from the bonds of mortality like the ripe fruit falling off from the stalk and redeem me into the infinite

presence of Immortality.

Mandala 7/Sukta 60

*Surya, Mitra-Varuna Devatah, Vasishtha
Maitravaruni Rshi*

यद्दद्य सू॒र्य ब॒वा ना॒गा उ॒द्यन्मि॒त्राय॒ वरु॑णाय स॒त्यम् ।

व॒यं दे॒व॒त्रादि॑त स्याम॒ तव॑ पि॒यास॑' अ॒यम॑न्गृणन्तः ॥ १ ॥

1. *Yadadya sūrya bravo'nāgā udyan mitrāya varuṇāya satyam. Vayaṁ devatrādite syāma tava priyāso aryaman grṇantah.*

O sun, while you arise today, purify us and proclaim to Mitra and Varuna, presiding powers of day and night and upholders of earth, sky and heaven, that we are free from sin. O Aditi, immortal mother earth and Infinity, O Aryaman, lord of justice and the paths of rectitude, dedicated as we are to the divinities, celebrating and glorifying them, hold us dear as dedicated to you.

ए॒ष स्य॑ मि॒त्रावरु॑णा नृ॒च ता॑ उ॒भ उ॒देति॑ सू॒र्या' अ॒भि ज्य॑न ।

वि॒श्वस्य॑ स्था॒तुज॑ग॒तश्च॑ गा॒पा ऋ॒जु म॒त'षु॑ वृ॒जिना॑ च॒ पश्य॑न् ॥ २ ॥

2. *Eṣa sya mitrāvaruṇā nṛcakṣā ubhe udeti sūryo abhi jman. Viśvasya sthāturjagataśca gopā rju marteṣu vṛjinā ca paśyan.*

Mitra and Varuna, this is the sun that pervades both gross and subtle worlds, watcher and light giver of humanity, which rises across the sky over the earth and witnesses both the simple and the crooked ways of action among the mortals. It is the protector, life giver

and promoter of the moving and the unmoving world.

अयुक्त सप्त हरितः सधस्थाद्या ई वहन्ति सूर्यं घृताचीः ।
धामानि मित्रावरुणा युवाकुः सं या यूथव जनिमानि
चष्ट ॥ ३ ॥

3. *Ayukta sapta haritaḥ sadhasthād yā im vahanti
sūryam ghr̥tācīḥ. Dhāmāni mitrāvaruṇā yuvākuḥ
saṁ yo yūtheva janimāni caṣṭe.*

The sun, like a charioteer harnessing his horses, radiates seven rays of light which from the solar region carry the energy of light and cosmic waters and bring about the nights as they withdraw. The sun, also, joining and pervading various regions, the prana and udana energies of life and the origins of causal entities, proclaims them all as one multitudinous living system of which it is the centre.

उद्वां पृ णसा मधुमन्ता अस्थुरा सूया अरुहच्छुकमणः ।
यस्मा आदित्या अध्वना रदन्ति मित्रा अयमा वरुणः
सजाषाः ॥ ४ ॥

4. *Ud vām pr̥kṣāso madhumanto asthurā sūryo
aruhacchukramarṇaḥ. Yasmā ādityā adhvano
radanti mitro aryamā varuṇaḥ sajoṣāḥ.*

For you, O men and women, the friendly cloud and the vast skies replete with honey sweets abide on high and the sun raises vitalising oceans of vapour, the sun for which the Adityas, months of the year, Varuna and Aryama, Adityas all together, prepare the paths across the zodiacs, Mitra.

इम चतारा अनृतस्य भूरमित्रा अयमा वरुणा हिसन्ति ।
इम ऋतस्य वावृधुदुराण शग्मासः पुत्रा अदितरदब्धाः ॥ ५ ॥

5. *Ime cetāro anṛtasya bhūrermitro aryamā varuṇo hi santi. Ima ṛtasya vāvṛdhurdurōṇe śagmāsaḥ putrā aditer-adabdhāḥ.*

These Adityas, Mitra, Varuna and Aryama, loving friend, discriminative judge, and the path maker of rectitude, give us the sense and awareness of right and wrong, of falsehood as distinct from truth and correctness, in all varieties of situations. And they persist, and they augment the order of truth and right in the house of divine law, children of mother Infinity as they are, happy at peace, loving and kind, yet dauntless and unchallengeable.

इम मित्रा वरुणा दूळभासा चतसं चिच्चितयन्ति द १ ।
अपि कर्तुं सुचतसं वर्तन्तस्तिरश्चिदंहः सुपथा नयन्ति ॥ ६ ॥

6. *Ime mitro varuṇo dūḷabhāso 'cetasam ciccitayanti dakṣaiḥ. Api kṛtuṁ sucetasam vatantastiraści-damhaḥ supathā nayanti.*

These powers of love and friendship, judgement and rectitude and universal truth and law are rare and undaunted, and with their intelligence and expertise of method, they awaken even the stupid and ignorant to sensitivity and wisdom. Further, inspiring the man of noble mind and holy action, they protect him from crookedness and sin and lead him on by the path of truth, goodness and beauty to higher attainment.

इम दिवा अनिमिषा पृथिव्याश्चिकित्वांस' अचतसं नयन्ति ।
पवाज चिद्व' गाधर्मस्ति पारं न' अस्य विष्पितस्य
पषन ॥ ७ ॥

7. *Ime divo animiṣā pṛthivyāścikitvāṁso acetasaṁ nayanti. Pravrāje cinnadyo gādhamasti pāraṁ no asya viṣpitasya parṣan.*

The ever vigilant powers of light and love, judgement and discrimination of right knowledge and right action, know of heaven and earth and constantly guide the ignorant to wake up and move on the right path. Even in the depth of rivers in flood, there is ground to stand on, a ford to cross. May Mitra, Varuna and Aryama take us across the deep seas of existence by our karma.

यद्वापावददितिः शम' भदं मित्रा यच्छन्ति वरुणः सुदास ।
तस्मि ॥ ताकं तनयं दधाना मा कम् दवहळनं तुरासः ॥ ८ ॥

8. *Yad gopāvadaditih śarma bhadraṁ mitro yacchanti varuṇaḥ sudāse. Tasminnā tokaṁ tana-yaṁ dadhānā mā karma devaheḷanaṁ turāsaḥ.*

When, like the lord ruler of the earth and protector of her children, Aditi, Mitra and Varuna, mother nature and her law, and divine powers of love, friendship and judgement provide a blessed home of peace, plenty and joy for the generous man of noble action and charity, then in that state of good fortune we, all dynamic and enthusiastic fast achievers, in the joyous company of our children and grand children must not do anything to affront our sages, seniors and scholars or to violate the sanctity of the divinities of nature and suffer their anger.

अव वदिं हात्राभियजत् रिपुः काश्चिद्वरुणधुतः सः ।

परि द्वष भिरयमा वृणक्तूरुं सुदास वृषणा उ लाकम् ॥ ९ ॥

9. *Ava vedīm hotrābhīryajeta ripaḥ kāścid varuṇa-dhrutaḥ saḥ. Pari dveṣobhir-aryamā vṛṇaktūrum sudāse vṛṣaṇā u lokam.*

One who dishonours and desecrates the vedi of yajna with unholy chant and stingy insulting libation of holy offerings suffers. What sin and suffering does he not face when he is shaken by Varuna, power of justice and discrimination? May Aryama, divine guide and path maker, keep him away along with the jealous and the hostile, and may Mitra and Varuna, liberal givers, create and award the generous yajaka with a happy home and vast freedom of spirit in an age and environment of bliss.

स॒स्वश्चि॒द्धि॒ समृ॑तिस्त्व॒ष्य॒षाम॑पी॒च्यन् स॒हसा॒ स॒हन्त॑ ।
यु॒ष्मद्भि॒या वृ॑षणा॒ रज॑माना॒ द॒स्य चि॒न्महि॑ना मृ॒ळता॑
नः ॥ १० ॥

10. *Sasvaściddhi samṛtis-tveṣyeṣām-apīcyena sahasā sahante. Yuṣmad bhiyā vṛṣaṇo rejamānā dakṣa-sya cinmahinā mṛlatā naḥ.*

The nature, character and policy of these divine powers of love and friendship, justice and discrimination, and thought and action in rectitude is mysteriously integrated, brilliant and blazing. They move and act with patience, fortitude and irresistible force. O generous powers, shakers of the jealous and the enemies with fear, save us and let us prosper in peace and joy with the grandeur of your power and force.

या ब॒ह्म॑ण सु॒मृ॒तिमा॑यजा॒त् वा॒जस्य॑ सा॒ता प॑र॒मस्य॑
रा॒यः । सी॑ न्त म॒न्युं म॒घवा॑ना अ॒य उ॒रु । या॑य चकि॒र
सु॒धातु॑ ॥ ११ ॥

11. *Yo brahmaṇe sumatim-āyajāte vājasya sātau paramasya rāyaḥ. Śikṣanta manyuṃ magha-vāno ariya uru kṣayāya cakrire sudhātu.*

Whoever applies his holy and faithful mind for the vision of Divinity and for the achievement of food and energy and supreme wealth, honour and excellence of life, the generous divine powers energise his righteous passion and bless his action, and they create a vast house of joy and prosperity for him and award him golden wealth and irresistible vitality.

इयं देव पुराहितियुवभ्यां यज्ञेषु मित्रावरुणावकारि ।
विश्वानि दुगा पिपृतं तिरा न' यूयं पात स्वस्तिभिः सदा
नः ॥ १२ ॥

12. *Iyaṃ deva purohitiryuvabhyāṃ yajñeṣu mitrāvaruṇāvakāri. Viśvāni durgā pipṛtaṃ tiro no yūyaṃ pāta svastibhiḥ sadā naḥ.*

O divine Mitra and Varuna, powers of love and judgement of nature and humanity, this homage of reverence is created and offered in your honour in the congregations of academic and socio-economic yajna. Pray protect us, promote us, help us cross the hurdles of life with action and bless us with complete fulfilment. O generous powers, save us, defend us and let us advance with all round peace and security for all time.

Mandala 7/Sukta 61

Mitra- Varuna Devate, Vasishtha Maitravaruni Rshi

उद्गां च ऽवुरुण सुपतीकं द्रव्यं 'रति सूर्य'स्तत्तन्वान । अ॒भि
या विश्वा भुव॑नानि चष्ट॒ स म॒न्युं म॒त्य॒ष्वा चि॑कत ॥ १ ॥

1. *Ud vām cakṣurvaruṇa supratīkaṁ devayoreti sūryas-tatanvān. Abhi yo viśvā bhuvanāni caṣṭe sa manyuṁ martyeṣvā ciketa.*

O Varuna, up rises the sun, bright and beautiful eye of you both, Mitra and Varuna, divine pranic energies of the universe, spreading the light far and wide over spaces. It illuminates and reveals all regions of the world, and awakens and inspires all mortals' love for life and living.

प वां स मित्रावरुणावृतावा विप्रा मन्मानि दीघश्रुदियति ।
यस्य ब्रह्माणि सुकतु अवाथ आ यत्कत्वा न शरदः
पृणथ ॥ २ ॥

2. *Pra vām sa mitrāvaruṇāvṛtāvā vipro manmāni dīrghaśrud-iyarti. Yasya brahmāṇi sukratū avātha ā yat kratvā na śaradaḥ pṛṇaithe.*

O Mitra and Varuna, divinities of nature and humanity, your hymns of knowledge and power, that vibrant sage and scholar, a veteran reader and long time listener dedicated to truth and the laws of nature, studies, proclaims and extends by application. O powers of divine action, inspire, strengthen and protect his studies and fulfil his mission with intelligence and revelations as you fulfil the seasons of the year with natural evolution of their spirits.

पारामित्रावरुणा पृथिव्याः प दिव ऋष्याद बृहतः सुदानू ।
स्पश' दधाथ आषधीषु वि वृधग्यता अनिमिषं र ि-
माणा ॥ ३ ॥

3. *Prorormitrāvaruṇā pṛthivyāḥ pra diva ṛṣvād bṛhataḥ sudānū. Spaśo dadhāthe oṣadhīṣu vikṣyrdhagyato animiṣaṁ rakṣamāṇā.*

O Mitra and Varuna, light and life of the universe, generous love and intelligence of nature and humanity, you transcend the wide earth and the vast heaven by your dynamic power and sublimity. You vest life energy and distinct form in herbs and trees and specific identity in people and their communities while you preserve and protect the truth of law and the pursuers of truth with relentless vigil.

शंसी मित्रस्य वरुणस्य धाम शुष्मा रादसी बद्ध महित्वा ।
अयन्मासा अयज्वनामवीराः प यज्ञमन्मा वृजनं तिरात ॥ ४ ॥

4. *Śamsā mitrasya varuṇasya dhāma śuṣmo rodasī badbadhe mahitvā. Ayan māsā ayajvan-ānavīrah pra yajñamanmā vṛjanam tirāte.*

Study and meditate on the origin and abode of Mitra and Varuna, pranic energies of nature and human virtue of love and friendship, light and enlightenment, and justice and discrimination. By virtue of their great universal power and force they hold and sustain the earth and heaven together and yet apart. The time, months and years of those who do not perform yajna, corporate acts of social and environmental value, pass by without the joy of children. On the other hand, those who serve Divinity, nature and humanity with their heart and soul cross the paths of life and reach the ultimate freedom of Moksha.

अमूरा विश्वा वृषणाविमा वां न यासु चित्रं ददृश न
य ।म । दुहः सचन्त अनृता जनानां न वां निण्यान्यचित
अभूवन ॥ ५ ॥

5. *Amūrā viśvā vṛṣaṇāvimā vām na yāsu citraṁ dadṛśe na yakṣam. Druhaḥ sacante anṛtā janānām na vām niṇyānyacite abhūvan.*

O wise and generous powers of the world, Mitra and Varuna, these words of adoration are for you and your divine gifts to humanity, in which there is nothing that is not marvellous and nothing that is not divinely consecrated. Only the jealous and hostile among humanity indulge in scandal and falsehood, and even your smallest favours are too deep for the ignorant to perceive and appreciate.

समु॑ वां य॒ज्ञं म॒हयं॑ नम॑ भि॒हुव॑ वां मि॒त्रावरु॑णा स॒बाधः॑ ।

प वां॑ मन्मा॒न्यृच॑स॒ नवा॑नि कृ॒तानि॑ ब॒ह्व जु॑जुषा॒मानि॑ ॥ ६ ॥

6. *Samu vām yajñam mahayaṁ namobhirhuve vām mitrāvaruṇā sabādhaḥ. Pra vām manmā-nyṛcase navāni kṛtāni brahma jujuṣānimāni.*

O Mitra and Varuna, I invoke and join your great yajna of universal grandeur with homage especially when I am faced with challenges and limitations. Your latest thoughts, visions and revelations are created, structured and gifted to us for the advancement of knowledge and wisdom in relation to the highest reality of existence.

इ॒यं द॑व पु॒राहि॑तियु॒वभ्यां॑ य॒ज्ञेषु॑ मि॒त्रावरु॑णाव॒कारि॑ ।
वि॒श्वानि॑ दु॒गा पि॑पृ॒तं ति॒रा न॑ यू॒यं पा॑त स्व॒स्तिभिः॑ सदा॑
नः ॥ ७ ॥

7. *Iyaṁ deva purohitir-yuvabhyām yajñeṣu mitrā-varuṇāvakāri. Viśvāni durgā pipṛtaṁ tiro no yūyaṁ pāta svastibhiḥ sadā naḥ.*

O divines, Mitra and Varuna, this song of adoration is offered to you in your holy congregations of yajnic creation. Pray reduce our difficulties and help

us cross them to success and fulfilment. O saints and sages, scholars and teachers, come you all and all time protect and promote us with all happiness and well being.

Mandala 7/Sukta 62

*Surya, Mitra - Varuna Devatah, Vasishtha
Maitravaruni Rshi*

उत्सूया' बृहदूर्चीष्यश्रत्पुरु विश्वा जनिम् मानुषाणाम । समा
दिवा ददृश राचमानः कत्वा कृतः सुकृतः कर्तृभिभूत ॥ १ ॥

1. *Ut sūryo br̥hadarcīṣyaśret puru viśvā janima mānuṣāṇām. Samo divā dadṛṣe rocamānaḥ kratvā kṛtaḥ sukṛtaḥ kartṛbhirbhūt.*

The cosmic Sun, self refulgent life of the universe, rises and radiates his vast and mighty abundant rays of light, constantly shining day and night and revealing the birth and evolution of all people of the world. Sung and celebrated, adored and worshipped by holy performers of yajna, he himself is the cosmic yajna by virtue of his manifestive creation, the supreme yajamana as well as the presiding Deity.

स सूय पति पुरा न उद्गा एभिः स्तामभिरतशभिरवः । प न'
मित्राय वरुणाय वाचा नागसा अयम्ण अग्रय च ॥ २ ॥

2. *Sa sūrya prati puro na ud gā ebhiḥ stomebhir-etaśebhirevaiḥ. Pra no mitrāya varuṇāya voco'-nāgaso aryamṇe agnaye ca.*

O Sun, self refulgent lord giver of light and life, come in response to these songs of adoration and specified waves of thought energy stimulated by our

songs. Let the light arise in our heart and mind, and speak to Mitra, Varuna, Aryama and Agni, powers of love and friendship, judgement, discrimination and integration, guidance and leadership with rectitude, and energy and enlightenment in our human community. Speak to us so that we may maintain a state of purity and freedom from sin and crime.

वि नः सहस्रं शुरुध' रदन्त्वृतावाना वरुणा मित्रा अग्निः ।
यच्छन्तु चन्द्रा उपमं न' अकमा नः कामं पूपुरन्तु स्त-
वानाः ॥ ३ ॥

3. *Vi naḥ sahasraṁ śurudho radantvṛtāvāno varuṇo mitro agniḥ. Yacchantu candrā upamaṁ no arkamā naḥ kāmam pūpurantu stavānāḥ.*

May they, Varuna, Mitra and Agni, happy and beneficent, healers and destroyers of suffering, keepers of divine laws of truth and nature in word and deed, when properly celebrated and appreciated in nature and character, give us a thousand forms of peace, power and joy, bless us with unique light of knowledge, and grant us complete fulfilment of our desire and ambition.

द्यावाभूमी अदित त्रासीथां ना य वां जज्ञुः सुजनिमान
ऋष्व । मा हळ भूम वरुणस्य वायामा मित्रस्य प्रियतमस्य
नृणाम ॥ ४ ॥

4. *Dyāvābhūmī adite trāsīthām no ye vām jajñuḥ sujanimāna ṛṣve. Mā heḷe bhūma varuṇasya vāyormā mitrasya priyatamasya nr̥ṇām.*

O sun in high heaven and noble earth, both dynamic, inviolable and sublime life giving powers, protect us with your creative and rejuvenating powers.

Fortunately born and educated as humans, we know your energy and efficacy. Give us the energy and resistance so that we may never suffer the disorder of prana and aparna vitalities of wind and respiration, dearest to humans in the health system.

प बा॒हवा॑ सि॒सृतं जी॒वस॑ न॒ आ ना॒ गव्य॑तिमु॒ ततं घृ॑तन॒ ।

आ ना॒ जन॑ श्रवय॒तं यु॒वाना॑ श्रु॒तं म॑ मि॒त्रावरु॑णा॒ हव॑मा ॥ ५ ॥

5. *Pra bāhavā sisṛtaṁ jīvase na ā no gavyūtim-ukṣataṁ ghṛtena. Ā no jane śravayataṁ yuvānā śrutaṁ me mitrāvanuṇā havemā.*

O Mitra and Varuna, loving and discriminative pranic vitalities of our health system, extend your power and energy like helping hands for our life and health and sprinkle the vital movement of our senses and mind with liquid rejuvenation and replenishment of energy. O youthful powers of rejuvenation, vest our people with the glow of health and light of intelligence in response to my invocation and input of pranayamic exercise for the pranic energy system.

नू मि॒त्रा वरु॑णा अ॒य॒मा न॒स्मन॑ ता॒काय॑ वरि॒वा दध॑न्तु ।

सु॒गा ना॒ वि॒श्वं सु॒प॒थानि॑ सन्तु॒ यू॒यं पा॑त स्व॒स्तिभिः॑ सदा॒ नः ॥ ६ ॥

6. *Nū mitro varuṇo ayaṁ nāstmane tokāya varivo dadhantu. Sugā no viśvā supathāni santu yūyaṁ pāta svastibhiḥ sadā naḥ.*

Thus O Mitra, Varuna and Aryama, powers of cosmic as well as earthly love and friendship, reason and discrimination, justice and advancement in order, guiding everything from the smallest particle to the

cosmos and from the individual human to the world community, bless us with the best of life's gifts for the enlightenment of our soul and the continuation of our race. Let all our paths of life and living be simple and straight, noble and easy to follow. O powers of health and enlightenment, protect and promote us on our way onward with all modes and means of happiness and well being all round for all time.

Mandala 7/Sukta 63

*Surya, Mitra-Varuna Devatah, Vasishtha
Maitravaruni Rshi*

उद्वति सुभग' विश्वच' ऽः साधारणः सूया मानुषाणाम ।
च ऽमित्रस्य वरुणस्य द्वश्चम'व यः समविव्यक्तमांसि ॥ १ ॥

1. *Udveti subhago viśvacakṣāḥ sādharmaṇaḥ sūryo mānuṣāṇām. Cakṣurmitrasya varuṇasya deva-ścarmeva yaḥ samavivyak tamāmsi.*

The glorious Sun, self-refulgent sovereign lord of the universe, rises high and higher, watching the world, giving light and intelligence to humanity in general. The lord that gives light to the day and depth to the ocean dispels all darkness and confusion as the storm disperses leaves of dry grass. (The mantra refers to the rise of the light of Divinity in the soul of the individual human being during meditation. The Light blesses any one who practices meditation under the instructions of a teacher and continues the practice with unquestionable faith.)

उद्वति पसवीता जनानां महान्कतुरणवः सूयस्य ।
समानं चक्रं पयाविवृत्स्यन्दतशा वहति धृषु युक्तः ॥ २ ॥

2. *Udveti prasavītā janānām mahān keturarṇavaḥ sūryasya. Samānaṁ cakram paryāvivṛtsan yadetaśo vahati dhūrṣu yuktaḥ.*

High rises the progenitor and inspirer of humanity, supreme light of omniscience, inexhaustible ocean of omnificence, keeping the chariot of the sun and the wheel of time constantly moving, omnipotent motive force at the centre of the moving universe.

विभाजमान उषसामुपस्थाद्भरुदत्यनुमद्यमानः । एष म द्रवः
सविता चच्छन्द यः समानं न पमिनाति धाम ॥ ३ ॥

3. *Vibhrājamāna uṣasām-upasthād rebhair-ude-tyanumadyamānaḥ. Eṣa me devaḥ savitā cacchanda yaḥ samānaṁ na pramināti dhāma.*

Self-refulgent and all illuminative since the origin of eternal dawns, the light of Divinity rises, inspiring and enlightening, when sung and celebrated by worshipful devotees. May this lord of cosmic light bless me with spiritual fulfilment, the lord who never frustrates his loved celebrant and never remisses on his own majesty nor compromises with his own generosity.

दिवा रुक्म उरुच ॥ उदति दूरअथस्तरणिभाजमानः ।
नूनं जनाः सूयण पसूता अय तथानि कृणव त्पांसि ॥ ४ ॥

4. *Divo rukma urucakṣā udeti dūrearthas-taraṇir-bhrājamānaḥ. Nūnaṁ janāḥ sūryeṇa prasūtā ayannarthāni kṛṇavann-apāṁsi.*

The self-refulgent lord of heavenly light all-watching, all-saviour, present far and wide everywhere, emerges and shines in the heart of people when they, inspired and reborn into self-consciousness by the light

of divinity, follow the meaningful paths of life and perform their karmic acts with piety.

यत्रा चक्रुर्मृता गातुमस्म श्यना न दीयन्वति पाथः ।

पति वां सूर उदित विधम् नम भिमित्रावरुण त हव्यः ॥ ५ ॥

5. *Yatrā cakruramṛtā gātumasmai śyeno na dīyann-anveti pāthah. Prati vām sūra udite vidhema namobhir-mitrāvaruṇota havyaiḥ.*

Where the immortals have carved and shown the path for this mortal humanity to reach this divine source of eternal light, to that lord giver of immortal bliss the same path leads as by the speed of light. O Mitra and Varuna, light of day and peace of night, sun and cosmic ocean, sage and scholar, giver of knowledge and leader to judgement and rectitude, when the rising light emerges and the mind is awake, we honour and serve you with homage and reverence and with presentations of yajnic fragrance.

नू मित्रा वरुणा अयमा नस्मन ताकाय वरिवा दधन्तु ।
सुगा ना विश्वा सुपथानि सन्तु यूयं पात स्वस्तिभिः सदा
नः ॥ ६ ॥

6. *Nū mitro varuṇo aryamā nastmane tokāya varivo dadhantu. Sugā no viśvā supathāni santu yūyam pāta svastibhiḥ sadā nah.*

Thus the loving light of life, the leading light of judgement and discrimination, and the path maker to the divine destination of eternal truth and bliss may, we pray, bless us with the best gifts of life for our soul and the continuance of our race. May all our paths of life and progress be simple, straight and easy to follow. O

saints and sages, scholars and teachers, protect and promote us by the paths of rectitude with all modes and means of happiness and well being for all time without relent.

Mandala 7/Sukta 64

Mitra-Varuna Devate, Vasishtha Maitravaruni Rshi

दिवि ऀयन्ता रजसः पृथिव्यां प वां घृतस्य निणिज' ददीरन ।
हव्यं न' मित्रा अयमा सुजाता राजा सु त्रा वरुणा
जुषन्त ॥ १ ॥

1. *Divi kṣayantā rajasah pr̥thivyām pra vām ghṛtasya nirṇijo dadīran. Havyam no mitro aryamā sujāto rājā sukṣatro varuṇo juṣanta.*

O Mitra and Varuna, sun and ocean, the vapours of your potential waters of soma abiding in the solar region and the mists and vapours abiding in the earthly atmosphere and the sky form into clouds and give us showers of purifying and vitalising waters. May Mitra, the sun, Aryama, the carrier wind, Varuna, cosmic vitality, and the ruler of the social order nobly born and justly appointed join and share our offers of holy materials into the rain yajna for well being of the social order and bring us life giving waters and peace and progress.

आ राजाना मह ऋतस्य गापा सिन्धुपती त्रिया यात-
मवाक । इळां ना मित्रावरुणात वृष्टिमव दिव इन्वतं
जीरदानू ॥ २ ॥

2. *Ā rājānā maha ṛtasya gopā sindupatī kṣatriyā yātamavāk. Ilām no mitrāvaruṇota vr̥ṣṭimava diva invataṁ jīradānū.*

O rulers and keepers of the law of truth of the great social order, O controllers and protectors of the rivers and the seas, O defenders and ordainers of the people and the land, come forward and join us, offer homage and oblations with us so that Mitra and Varuna, sun and the cosmic ocean, both liberal givers in instant response, may bring rain, protection and nourishment to the earth from the high regions of light.

मित्रस्त ऽ वरुणा द्वा अयः प साधिष्ठभिः पृथिभिन्नयन्तु ।
बवद्यथा न आदरिः सुदास इषा मदम सह द्रवग पाः ॥ ३ ॥

1. *Mitrastanno varuṇo devo aryah pra sādhiṣṭhebhīḥ pathibhir-nayantu. Bravad yathā na ādariḥ sudāsa iṣā madema saha devagopāḥ.*

May the teacher, Mitra, giver of light, the discriminative judge, Varuna, and the brilliant ruler, Aryama, all lead us by the paths of rectitude with all good means of life and living, just as the lord supreme, self-refulgent and generous, would speak and illuminate the path of progress for the man of generosity so that, under the protection of the lord supreme and the brilliant leaders, we may enjoy and celebrate the gifts of life all together with plenty and prosperity.

या वां गर्तं मनसा त दितमूर्ध्वा धीतिं कृणवद्धारयच्च ।
उ तथा मित्रावरुणा घृतं ता राजाना सुतीस्तपय-
थाम ॥ ४ ॥

4. *Yo vām gartam manasā takṣadetam-ūrdhvāṁ dhītiṁ kṛṇavad dhārayacca. Ukṣethām mitrā-varuṇā ghr̥tena tā rājānā suksītis-tarpayethām.*

O Mitra and Varuna, lord of light and love, lord

of judgement, discretion and discrimination, whoever may, with meditative mind and soul, realise your profound revelation and define the meaning and purpose for the self, raising his intelligence and imagination high to heaven and stabilising it there, pray bless him with showers of peace and bliss. O rulers and ordainers of life on earth, let them, all such, have complete fulfilment in a happy home in a land of freedom and joy.

एष स्ताम' वरुण मित्र तुभ्यं सामः शुक्रा न वायव' यामि ।
अविष्टं धिय' जिगृतं पुरन्धीयूयं पात स्वस्तिभिः सदा
नः ॥ ५ ॥

5. *Eṣa stoma varuṇa mitra tubhyaṁ somaḥ śukro na vāyave'yāmi. Aviṣṭaṁ dhiyo jigṛtaṁ pura-ndhīr-yūyaṁ pāta svastibhiḥ sadā naḥ.*

This song of homage and adoration I offer to you, O Varuna, lord of profound judgement and generosity, and to you Mitra, lord of infinite love and light, the song pure and exhilarating as soma, and it is for Vayu too, the dynamic force of cosmic order. Pray inspire our mind and will and enlighten our rulers and intelligentsia. O generous and refulgent lords, protect and promote us with all modes and means of happiness and all round well being all time.

Mandala 7/Sukta 65

Mitra-Varuna Devate, Vasishtha Maitravaruni Rshi

पतिं वां सूर उदित सूक्तमित्रं हुव वरुणं पूतदं तम ।
यय'रसुय'मि तं ज्यष्टं विश्वस्य याम' अचिता जिगत्तु ॥ १ ॥

1. *Prati vāṁ sūra udite sūktair-mitraṁ huve varuṇaṁ pūதாக্ষam. Yayor-asuryam-akṣitaṁ jye-ṣṭhaṁ viśvasya yāmannācitā jigatnu.*

Early at the dawn of sun rise, with songs of adoration, I invoke and worship Mitra, lord of infinite love and universal friendship, Varuna, lord of omniscient wisdom, judgement and justice, lords of pure omnipotence whose life giving energy and power is boundless and imperishable, first, foremost and highest, and when invoked and realised, it is all victorious in the battles of life.

ता हि द॒वाना॒मसू॒रा ताव॒या ता नः॑ ि॒तीः क॑रत॒मूज॑यन्तीः ।
अ॒श्याम॑ मि॒त्रावरु॑णा व॒यं वां द्यावा॑ च॒ यत्र॑ पी॒पय॑ हा
च ॥ २ ॥

2. *Tā hi devānām-asurā tāvaryā tā naḥ kṣitīḥ karatam-ūrjayantīḥ. Aśyāma mitrāvaruṇā vayam vāṁ dyāvā ca yatra pīpayann-ahā ca.*

Mitra and Varuna, manifestations of the Supreme Lord's generous love and justice, are the best and highest of nature's bounties. They strengthen and energise our lands and people and make them fertile and creative. O Mitra and Varuna, may we receive your favours whereby the earth and heaven, both exuberant, may promote us day and night.

ता भू॒रिपा॑शा॒वनृ॑तस्य॒ सतू॑ दु॒रत्य॑तू॒ रिप॑व॒ म॒त्याय॑ ।
ऋ॒तस्य॑ मि॒त्रावरु॑णा प॒था वा॑म॒पा न ना॒वा दु॑रि॒ता त॑रम ॥ ३ ॥

3. *Tā bhūripāśāvanṛtasya setū duratyetū ripave martyāya. Ṛtasya mitrāvaruṇā pathā vāmapo na nāvā duritā tarema.*

Many are their bonds and chains, bridges to cross over untruth and sin, which are difficult to approach and cross for the mortal man of enmity and

jealousy. O Mitra and Varuna, we pray, let us cross over sin and evil by your divine path of truth and law just as we cross the seas by the boat.

आ न' मित्रावरुणा हव्यजुष्टिं घृतगव्यूतिमु तमिळाभिः ।
पति वामत्र वरमा जनाय पृणीतमुद्र दिव्यस्य चारः' ॥ ४ ॥

4. *Ā no mitrāvaruṇā havyajuṣṭim ghr̥tair-gavyū-tim-ukṣatam-iḷābhiḥ. Prati vāmatra varamā janāya pr̥ṇītamudno divyasya cāroh.*

O Mitra and Varuna, Supreme Lord's manifestations of cosmic love and justice in the integrative and analytical forces of nature's bounties working in the centripetal and centrifugal operations of world, enforce and energise our yajnic inputs of creative production and let our programmes of land, language and knowledge development soar high by the vitalities of liquid energies and inspirations of new visions of divinity and faith in action, ethics and policies, and may you, in response to our yajnic performance, grant us the best of your gifts of blissful light and dynamic energy for our people.

एष स्ताम' वरुण मित्र तुभ्यं सामः शुक्रा न वायव यामि ।
अविष्टं धिय' जिगृतं पुरन्धीयूयं पात स्वस्तिभिः सदा
नः ॥ ५ ॥

5. *Eṣa stoma varuṇa mitra tubhyaṁ somaḥ śukro na vāyave'yāmi. Aviṣṭam dhiyo jigṛtaṁ puran-dhīr-yūyaṁ pāta svastibhiḥ sadā naḥ.*

This yajnic homage and song of celebration, O Mitra and Varuna, is for you, pure and exhilarating as soma, and I offer it for the divine energy of Vayu too,

the dynamic force of cosmic order. Pray protect and promote our mind and will, and enlighten our rulers and intelligentsia. O generous and brilliant powers of nature and humanity, protect and promote us with all modes of happiness and all round well being all time.

Mandala 7/Sukta 66

*Devatah: Mitra - Varuna (1-3, 17-19), Adityah (4-13),
Surya (14-16), Vasishtha Maitravaruni Rshi*

प मित्रयावरुणयाः स्ताम' न एतु शूष्यः ।

नमस्वान्तुविजातयः ॥ १ ॥

1. *Pra mitrayor-varuṇayoḥ stomo na etu śūṣyaḥ.
Namasvān tuvijātayoḥ.*

May this peaceful yet powerful song and yajna of ours in praise of Mitra and Varuna, unborn and distinctive yet integrated manifestations of the Lord Divine's potent love and justice vested in nature, go forward full of energy and reverential gratitude and stimulate the consequential process in nature for the prosperity of humanity and the environment.

या धारयन्त दवाः सुद ऽ द पितरा ।

असुर्याय पमहसा ॥ २ ॥

2. *Yā dhārayanta devāḥ sudakṣā dakṣapitarā.
Asuryāya pramahasā.*

Generous saints and sages, brilliant scholars and teachers, hold on to Mitra and Varuna, love and justice of the Supreme Lord, omniscient, omnipotent and father protector of the wise experts and scientists, for the attainment of knowledge, power and courage.

ता नः स्तिपा तनूपा वरुण जरितृणाम ।

मित्र साधयतं धियः ॥ ३ ॥

3. *Tā naḥ stipā tanūpā varuṇa jaritṛṇām.
Mitra sādhayataṁ dhiyaḥ.*

O Mitra and Varuna, love and justice of the omnipotent lord of our choice, protectors, promoters and sanctifiers of the health and home of grateful celebrants and all mortal humanity, pray inspire, promote and accomplish our mind, intellect and will to the state of perfection.

यदद्य सूर उदित नागा मित्रा अयमा ।

सुवाति सविता भगः ॥ ४ ॥

4. *Yadadya sūra udite'nāgā mitro aryamā.
Suvāti savitā bhagaḥ.*

Whatever wealth of energy and blessed light of wisdom today at the dawn of sunrise the lord immaculate and sinless Mitra, universal love and friendship, Aryama, guide and judge on the path of rectitude, Savita, inspirer and generator, and Bhaga, omnipotent and glorious, generate and radiate, that we pray may come and bless us.

सुपावीरस्तु स तयः प नु यामन्त्सुदानवः ।

य ना अंह तिपिपति ॥ ५ ॥

5. *Suprāvīrastu sa kṣayaḥ pra nu yāmantsudānavah.
Ye no aṁho'tipirati.*

O self-refulgent Adityas, immortal powers of light, generous givers of wisdom and vision, who protect us from sin and darkness, may that home, homeland

and dominion of ours be protected, protective and full of peace throughout our paths of onward progress.

उ॒त स्व॒राज॑ अ॒दि॒तिर॒द॒ब्धस्य॑ व॒तस्य॑ य ।

म॒हा रा॒जा॒न इ॒शत ॥ ६ ॥

6. *Uta svarājo aditiradabdhasya vratasya ye.
Maho rājāna īśate.*

And the self-refulgent Adityas, self-governing and great imperishable ruling powers of nature, and mother Infinity, who observe and maintain the great law of existence and disciplines of life, may guide us and protect us over the paths of progress.

प॒तिं वा॑ सूर॒ उ॒दि॒त मि॒त्रं गृ॑णीष॒ वरु॑णम ।

अ॒य॒मणं॑ रि॒शा॒द॒सम ॥ ७ ॥

7. *Prati vām sūra udite mitram grṇīṣe varuṇam.
Aryamaṇam riśādasam.*

O self-refulgent and self-governing protectors and light givers, in grateful response to your light and protection, at the dawn of sunrise I praise and celebrate Mitra, Varuna and Aryama, lord Infinite's love, justice and divine light of guidance, all destroyers of sin and darkness.

रा॒या हि॒र॒ण्य॒या म॒तिरि॒यम॑वृ॒काय॑ श॒र्वस॑ ।

इ॒यं वि॒षा म॒धसा॑तय ॥ ८ ॥

8. *Rāyā hiraṇyayā matir-iyam-avrkāya śavase.
Iyaṁ viprā medhasātaye.*

O saints and sages of dynamic will and wisdom, let this golden wealth of divinity, this intelligence and the song of praise be for the growth of holy strength

free from sin, and for the accomplishment of yajnic acts for human progress and prosperity.

त स्याम दव वरुण त मित्र सूरिभिः सह ।
इषं स्वश्च धीमहि ॥ ९ ॥

9. *Te syāma deva varuṇa te mitra sūribhiḥ saha.*
Iṣaṁ svaśca dhīmahi.

O lord self-refulgent Varuna, lord of justice, Mitra, just friend of humanity, give us the will and wisdom that with all our wise and brave we be dear and dedicated to you and we meditate to achieve the strength and bliss of Divinity.

बहवः सूरच त्सा गिजिह्वा ऋतावृधः । त्रीणि य यमुविद-
थानि धीतिभिविश्वा नि परिभूतिभिः ॥ १० ॥

10. *Bahavaḥ sūracakṣaso 'gnijihvā ṛtāvṛdhaḥ. Trīṇi*
ye yemur-vidathāni dhītibhir-viśvāni paribhūti-
bhiḥ.

Many are the leaders and pioneers, with vision bright and pure as light of the sun and speech as flames of fire, who extend the bounds of truth, law and selfless service of life through yajnic creativity and, with their wisdom, will and commanding action, lead and conduct the three basic institutions of research and education, governance and economy, and human culture and values of life through beauty, goodness and truth with gratitude to Divinity for the world.

वि य दधुः शरदं मासमादहयज्ञमक्तुं चादृचम ।
अनाप्यं वरुणा मित्रा अयमा त्रं राजान आशत ॥ ११ ॥

11. *Vi ye dadhuḥ śaradaṁ māsam-ād-aharyajñam-aktum cādr̥cam. Anāpyaṁ varuṇo mitro aryamā kṣatraṁ rājāna āśata.*

They, Varuna, Mitra and Aryama, brilliant leaders and rulers with dedication to Dharma and justice, love and friendship, and the right sense of action and direction in the light of universal knowledge and eternal values, conduct the yajnic governance and administration of the social order through years and months, days and nights, relentlessly holding on to the Vedic vision of eternity. They achieve what has not yet been achieved and thus extend the possibilities of the good and happy life in the united world order.

तद्व' अद्य मनामह सूक्तः सूर उदित । यदाहृत वरुणा मित्रा
अयमा यूयमृतस्य रथ्यः ॥ १२ ॥

12. *Tad vo adya manāmahe sūktaiḥ sūra udite. Yadohate varuṇo mitro aryamā yūyam-ṛtasya rathyah.*

Today at the rise of dawn, with Vedic hymns and meditation, we think and deliberate upon that social order which is desired and which is to be achieved. For that we call upon Varuna, Mitra and Aryama, leaders of justice and order, love and light and the universal laws of rectitude and direction. That we pray for, O lords, since you command the chariot of the laws of truth, action and progress on the right path.

ऋतावान ऋतजाता ऋतावृध' घारास' अनृतद्विषः ।

तषां वः सुम्न सुच्छुदिष्टम नरः स्याम य च सूर्यः ॥ १३ ॥

13. *Ṛtāvāna ṛtajātā ṛtāvṛdho ghorāso anṛtadviṣaḥ.
Teṣāṁ vaḥ sumne succhardiṣṭame naraḥ syāma
ye ca sūrayaḥ.*

O brilliant scholars, rulers and all those who are redoubtable leaders, lovers and seekers of truth by knowledge and action, born in truth and extending the bounds of the values of truth in the social order, terrible in action with no tolerance for untruth and social evil, let us abide in law in your good will and in the felicity of a happy home in peace and security.

उदु त्यद्दृशतं वपुर्दिव एति पतिह्वर ।

यदीमाशुवहति द्व एतशा विश्वस्म च ऽसु अरम ॥ १४ ॥

14. *Udu tyad darṣataṁ vapurdiva eti pratihvare.
Yadīmāśurvahati deva etaśo viśvasmai cakṣase
aram.*

And now (when we are at peace), the glorious vision of Divinity arises on the horizon of consciousness when the divine frequency of the illuminative mind with the divine communicates it to the consciousness instantly in response to meditative concentration for the man of universal vision.

शीष्णः शीष्णा जगतस्तस्थुषस्पतिं समया विश्वमा रजः ।

सप्त स्वसारः सुविताय सूर्यं वहन्ति हरिता रथ ॥ १५ ॥

15. *Śīrṣṇaḥ śīrṣṇo jagatas-tasthuṣas-patiṁ samayā
viśvamā rajah. Sapta svasāraḥ suvitāya sūryaṁ
vahanti harito rathe.*

By virtue of the highest human intelligence in respect of person and practice, seven dynamic faculties, i.e., five senses, mind and intellect, carry the light of

Divinity to the soul at the right time for its good during its meditative sojourn in the vehicle of this beautiful body. This is the light of the self-refulgent Sun, creator, sustainer and ordainer of the moving and non-moving world from the particle to the entire universe through eternity.

तच्च पुद्वहितं शुक्रमुच्चरत ।

पश्यम श्रदः शतं जीवम श्रदः शतम ॥ १६ ॥

16. *Taccakṣur-devahitaṁ śukram-uccarat.*

Paśyema śaradaḥ śataṁ jīvema śaradaḥ śatam.

That Light Divine, pure and potent, universal eye that watches all and blesses noble humanity, rises and radiates for all time. May the Lord bless us that we may live a hundred years watching it full for all the hundred years.

काव्यभिरदाभ्या यातं वरुण द्युमत ।

मित्रश्च सामपीतय ॥ १७ ॥

17. *Kāvyebhir-adābhyā'yātaṁ varuṇa dyumat.*

Mitraśca somapītaye.

May Varuna, blazing lord of fearless justice, and Mitra, fearless, loving and enlightened friend, come with saints and sages to protect and promote our soma yajna and join the celebration.

दिवा धामभिवरुण मित्रश्चा यातमदुह ।

पिबतुं साममातुजी ॥ १८ ॥

18. *Devo dhāmabhir-varuṇa mitraścā yātam-adruhā.*

Pibatam somamātuji.

O Varuna and Mitra, powers of love and judgement free from hate, malice and jealousy, come and drink of the soothing and exhilarating soma at the yajna.

आ यातं मित्रावरुणा जुषाणावाहुतिं नरा ।

पातं साममृतावृधा ॥ १९ ॥

19. *Ā yātaṁ mitrāvaruṇā juṣāṇāvāhutim narā.
Pātaṁ somam-ṛtāvṛdhā.*

Come Mitra and Varuna, leaders and pioneers of light and judgement, delighting in our yajna and oblations of soma, protect our yajna, drink of soma and advance the law of truth and rectitude.

Mandala 7/Sukta 67

Ashvins Devate, Vasishtha Maitravaruni Rshi

पतिं वां रथं नृपती जरध्यं हविष्मता मनसा यज्ञियन् । या
वां दूता न धिष्यावजीगरच्छी सूनुन पितरौ विवक्मि ॥ १ ॥

1. *Prati vāṁ rathaṁ nṛpatī jaradhyai haviṣmatā
manasā yajñiyena. Yo vāṁ dūto na dhiṣṇyāvājīga-
racchā sūnurna pitarā vivakmi.*

O rulers and protectors of the people, wise and bold, harbingers of light to the inauguration of the morning yajna, to celebrate your chariot of the ruling order and do honour to your yajnic rule with a mind dedicated in homage to the order, like a son doing honour and reverence to the father, I compose and offer a song of celebration which would reach you as a messenger and stimulate your love and favour.

अश 'च्यग्रिः समिधाना अस्म उप' अदृश्रन्तर्मसश्चिदन्ताः ।
अर्चति कतुरुषसः पुरस्ताच्छिय दिवा दुहितुजायमानः ॥ २ ॥

2. *Aśocyagniḥ samidhāno asme upo adṛśran tamasaścidentāḥ. Aceti keturuṣasaḥ purastācchriye divo duhiturjāyamānaḥ.*

The fire of morning yajna is kindled and shines for us, and the end of darkness is seen close at hand. The sun is rising in the east like an honour flag of the glory of the dawn, daughter of heaven.

अभि वां नूनमश्विना सुह'ता स्तामः सिषक्ति नासत्या
विवक्वान । पूवीभिःयातं पथ्याभिरवाक्स्वविदा वसुमता
रथेन ॥ ३ ॥

3. *Abhi vām nūnam-aśvinā suhotā stomaiḥ siṣakti nāsatyā vivakvān. Pūrvībhir-yātaṁ pathyābhirarvāk svarvidā vasumatā rathena.*

Ashvins, twin harbingers of light dedicated to truth of the ruling order, for sure the host and performer of the inaugural session of the yajna of social order, speaking words of truth and piety celebrates you and your light in songs of adoration. O prophets of the light of heaven commanding the wealth, honour and excellence of the world, ascend your chariot and come by the eternal paths of universal truth and rectitude.

अवार्वी नूनमश्विना युवाकुहुव यद्वां सुत माध्वी वसूयुः ।
आ वां वहन्तु स्थविरासा अश्वाः पिबाथा अस्म सुषुता
मधूनि ॥ ४ ॥

4. *Avorvām nūnamaśvinā yuvākuruve yad vām sute mādhwī vasūyuh. Ā vām vahantu sthavirāso aśvāḥ pibātho asme suṣutā madhūni.*

O sweet and kind twin divine powers of nature and humanity, Ashvins, harbingers of a new dawn for the social order of the world, dedicated to your means and modes of preservation, defence and progress, and desirous of advancement in the wealth, honour and excellence of the nation, I invite you to take over the conduct of this great yajna of the ruling order. May seasoned and strong sages, scholars and experts of the nation lead you hither. Come, share and promote for us all the honey sweets of our yajnic planning and achievement.

पाचीमु दवाश्विना धियं म मृधां सातय कृतं वसूयुम ।
विश्वा अविष्टं वाज आ पुरन्धीस्ता नः शक्तं शचीपती
शचीभिः ॥ ५ ॥

5. *Prācīmu devāśvinā dhiyaṁ me 'mṛdhrāṁ sātaye kṛtaṁ vasūyum. Viśvā aviṣṭaṁ vāja ā purandhī-stā naḥ śaktaṁ śacīpatī śacībhiḥ.*

O brilliant and generous Ashvins, commanders of the twin powers of nature and humanity, inspire my simple, ancient and progressive intelligence and will, strengthen it and make it inviolable in the pursuit of higher wealth, honour and excellence. In all our battles of life, protect our mind and will and, with all the powers and potential at your command, strengthen us to move forward and rise higher and higher.

अविष्टं धीष्वश्विना न आसु प्रजावदता अह्यं ना अस्तु ।
आ वां ताक तनय तूतुजानाः सुरत्नासा द्ववीतिं गमम ॥ ६ ॥

6. *Aviṣṭaṁ dhīṣvaśvinā na āsu prajāvad reto ahra-yaṁ no astu. Ā vāṁ toke tanaye tūtujānāḥ surat-nāso devavītiṁ gamema.*

Ashvins, divine powers of creation, preservation, recuperation and procreation, protect us in all our acts of thought, will and action for achievement. May our creative and procreative vitality remain intact and inviolable for our posterity. By virtue of your inspiration and invigoration for the sake of children and grand children, let us be blest with jewels of posterity and let us rise to the company of the divines.

एष स्य वां पूव॒गत्वं॒व सख्यं॑ नि॒धिहि॒ता मा॒ध्वी रा॒ता अ॒स्म ।
अह॑ळता॒ मन॒सा या॑तम॒वाग॑श्नन्ता॒ हव्यं॑ मानु॒षीषु॑ वि ॥ ७ ॥

7. *Eṣa sya vām pūrvagatveva sakhye nidhirhito mādhvī rāto asme. Ahelatā manasā yātamavāgaśnantā havyam mānuṣīṣu vikṣu.*

Ashvins who command the honey sweets of knowledge and culture, this gift of homage as a treasure trove already committed to you is offered for the sake of company and friendship with you. Come forward, join us here with a joyful mind free from hate and anger, be among the human community of the earth and share with us the sweets of good fellowship in faith and love.

एक॑स्मि॒न्यागं॑ भुर॒णा स॒मान॑ परि॒ वां सप्त॑ स्र॒वता॒ रथ॑' गात ।
न वा॑यन्ति सु॒भ्व' द॒वयु॑क्ता॒ य वां धू॒षु तर॑ण॒या वह॑न्ति ॥ ८ ॥

8. *Ekasmin yoge bhuraṇā samāne pari vām sapta sravato ratho gāt. Na vāyanti subhvo devayuktā ye vām dhūrṣu taraṇayo vahanti.*

Ashvins, responsive givers of fulfilment, pranic energies of nature and mind, dedicated to a common purpose with humanity, the radiant inspiration of your spiritual power as a carrier of vision goes past the

fluctuations of the five senses, mind and intellect. The seven, which otherwise involve the soul with fluctuations of the mind, when converted, inverted and converged on to the spirit of your vision at the centres of consciousness, no longer distract the soul, instead they become the carriers of consciousness to the divine goal of spiritual bliss.

अ॒सृ॒श्च॒ता म॒घव॑ब्द्भ्या॒ हि भू॒तं य रा॒या म॑घ॒दयं॑ जु॒नन्ति॑ । प
य ब॒न्धुं सू॒नृता॑भि॒स्तिर॑न्त॒ गव्या॑ पृ॒ञ्चन्ता॑ अ॒श्व्या
म॒घानि॑ ॥ ९ ॥

9. *Asaścatā maghavadbhyo hi bhūtaṁ ye rāyā maghadeyaṁ junanti. Pra ye bandhuṁ sūnṛtā-bhistirante gavyā pṛñcanto aśvyā maghāni.*

Never forsake the generous : Be inexhaustible sources of incentive and encouragement for those who support charity with means and materials, those who help out friends and relatives in distress, and those who give liberal gifts of lands, cows and knowledge and things the needy love and desire.

नू म॒ हव॑मा शृ॒णुतं॑ यु॒वाना॑ यासि॒ष्टं व॒तिर॑श्विना॒विरा॑वत ।
धृ॒त्तं रत्ना॑नि॒ जर॑तं च सू॒रीन्यू॒यं पा॑त स्व॒स्तिभिः॑ सदा॒
नः ॥ १० ॥

10. *Nū me havamā śṛṇutaṁ yuvānā yāsiṣṭaṁ vartiraśvināvirāvat. Dhattaṁ ratnāni jarataṁ ca sūrīn yūyaṁ pāta svastibhiḥ sadā naḥ.*

O youthful Ashvins, complementarities of nature and humanity, listen to my prayer and invocation: come home to the house of liberal donor in yajna, bear and bring the jewels of life for the givers, honour and

appreciate the wise and bold, and thus protect and promote us all time with all happiness and well being.

Mandala 7/Sukta 68

Ashvinau Devata, Vasishtha Maitravaruni Rshi

आ शुभा यातमश्विना स्वश्वा गिर' दस्रा जुजुषाणा
युवाक': । हव्यानि च प्रतिभृता वीतं नः ॥ १ ॥

1. *Ā śubhrā yātamaśvinā svaśvā giro dasrā jujuṣāṇā
yuvākoḥ. Havyāni ca pratibhṛtā vītaṁ naḥ.*

O riders of noble steeds, Ashvins, youthful heroes of the human nation, illustrious warriors and marvellous achievers, listen to the voices of your friends and admirers, come, join us and enjoy the sweets and delicacies of our yajnic hospitality.

प वामन्धांसि मद्यान्यस्थुररं गन्तं हविष' वीतय म ।
तिरा अया हवनानि श्रुतं नः ॥ २ ॥

2. *Pra vāmandhāṁsi madyānyasthuraram gantaṁ
haviṣo vītaye me. Tiro aryo havanāni śrutaṁ naḥ.*

Delightful delicacies are here laid out for you. Come straight to partake of our holy offerings. Throw off the enemies, root out distress, listen to our call and prayers.

प वां रथा मन'जवा इयति तिरा रजांस्यश्विना श्रुतातिः ।
अस्मभ्यं सूयावसू इयानः ॥ ३ ॥

3. *Pra vāṁ ratho manojavā iyarti tiro rajāṁs-
yaśvinā śatotiḥ. Asmabhyam sūryāvasū iyānaḥ.*

Fast moves your chariot at the speed of mind across the spaces, it is equipped with a hundred means

of defence and victory whereon you ride with the dawn of a new day for us.

अ॒यं ह॒ यद्वां द॒व्या उ॒ अ॒दि॒रू॒ध्वा वि॒वक्ति॑ सा॒म॒सु॒द्यु॒व॒भ्याम॑ ।
आ व॒ल्गू वि॒प' व॒वृती॑त ह॒व्यः ॥ ४ ॥

4. *Ayam ha yad vām devayā u adrirūrdhvo vivakti somasud yuvabhyām. Ā valgū vipro vavṛtita havyaiḥ.*

When this divine chariot of yours, dedicated to the moon for peace and joy roars over mountains and clouds, then the eminent scholar and the yajnic scientist turns it for you with new inputs.

चि॒त्रं ह॒ यद्वां भा॒र्जनं॑ न्व॒स्ति न्य॒त्रय॑ म॒हिष्व॑न्तं यु॒यात॑म ।
या वा॒मा॒मानं॑ द॒धत॑ पि॒यः स॒न ॥ ५ ॥

5. *Citraṁ ha yad vām bhojanam nvasti nyatraye mahiṣvantaṁ yuyotam. Yo vāmomānam dadhate priyaḥ san.*

Whatever your food that may be special or surplus, keep that in reserve exclusively for people for the time of distress. They would love you for that because they honour the protector dear to them.

उ॒त त्य॑द्वां जु॒रत॑ अ॒श्विना॑ भू॒च्यवा॑नाय प॒तीत्यं॑ ह॒वि॒द ।
अ॒धि य॑द्वप' इ॒त ऊ॑ति ध॒त्थः ॥ ६ ॥

6. *Uta tyad vām jurate aśvinā bhūccyavānāya pratītyaṁ havirde. Adhi yad varpa itaūti dhatthaḥ.*

And let that insight, incentive and experiment of your help for people in need be for the weak and elderly, for those on the move such as the deprived, the

fallen, uprooted and refugees, and let it be for those who give in charity for the sake of charity. That is the philanthropic role you take on for the protection of people.

उत त्वं भुज्युमश्विना सखाया मध्यं जहुदु रवासः समुद ।
निरीं पषदरावा या युवाकुः ॥ ७ ॥

7. *Uta tyaṁ bhujyumaśvinā sakhāyo madhye jahurdurevāsaḥ samudre. Nirīm parṣadarāvā yo yuvākūḥ.*

And be friends with the man who was once affluent but now is in distress since jealous friends and associates deserted him and cast him insolvent into the sea of misfortune. Save him, take him across the sea, he is loyal and looks up to you for help.

वृकाय चिज्जसमानाय शक्तमुत श्रुतं शयव हूयमाना ।
यावघ्न्यामपिन्वतमपा न स्तर्यं चिच्छक्त्यश्विना
शचीभिः ॥ ८ ॥

8. *Vṛkāya cijjasamānāya śaktamuta śrutam śayave hūyamānā. Yāvaghnyām-apinvatam-apo na staryam cicchaktyaśvinā śacībhiḥ.*

Ashvins, harbingers of light and energy of a new day, against the wolfish thief and the aggressor, for the powers of law and punishment against exploitation, and for the lazy and the backward, bring force and counsel whenever the situation calls on you to act. You who command the competence for correction and rejuvenation with your powers can revitalise old cows and waste lands and make them overflow with milk and honey like abundant streams of water.

एष स्य कारुज'रत सूक्तरग' बुधान उ॒षसां सुमन्मा ।

इषा तं व॑धद॒घ्न्या पय॑'भियूयं पात स्व॒स्तिभिः सदा॑ नः ॥ ९ ॥

9. *Eṣa sya kārur-jarate sūktair-agre budhāna uṣasāṁ sumanmā. Iṣā taṁ vardhadaghnya payobhir-yūyaṁ pāta svastibhiḥ sadā naḥ.*

Thus does the divine poet, wakeful in advance of the rise of dawn, with holy mind and faithful intelligence, celebrate in song the divine Ashvins, twin harbingers of new life to nature and humanity. May the inviolable Mother Nature and Infinity advance him in life with vision, will and energy. O saints and scholars, ruler and administrators, O Ashvins, protect and promote us with peace, happiness and all time well being in life.

Mandala 7/Sukta 69

Ashvinau Devate, Vasishtha Maitravaruni Rshi

आ वां रथा॑ राद॒सी ब॒द्धधा॒ना हि॒र॒ण्यया॑ वृष॑भिया॒त्वश्वः॑ ।
घृ॒तव॑र्तनिः प॒विर्भी॑ रुचा॒न इ॒षां वा॑ हा नृ॒पति॑वा॒जिनी॑-
वान ॥ १ ॥

1. *Ā vām ratho rodasī badbadhāno hiraṇyayo vṛṣabhir-yātvaśvaiḥ. Ghṛtavartaniḥ pavibhīrucāna iṣāṁ volhā nṛpatir-vājinīvān.*

O harbingers of light and fresh life for the dawn of a new day, let your golden chariot traversing heaven, earth and the skies by powerful forces on blazing wheels across the cosmic waters come to us loaded with nourishments and inspiring energies and be the guide and protector of humanity for higher victories. (The mantra is an address to the brilliant powers of social governance and management for the protection and

progress of the people. These powers should act as harbingers of fresh life and energy with the light of a new sun at the rise of a new dawn every day.)

स पपथाना अभि पञ्च भूमा त्रिबन्धुरा मनसा यातु युक्तः ।
विशा यन् गच्छथा दव्यन्तीः कुत्रा चिद्याममश्विना
दधाना ॥ २ ॥

2. *Sa paprathāno abhi pañca bhūmā tribandhuro manasā yātu yuktaḥ. Viśo yena gacchatho devayanīḥ kutrā cid yāmamaśvinā dadhānā.*

Let this chariot structured on five-fold body bound by three bonds come to us evolving day by day. It is structured on a five-fold chassis fixed by three bonds in an ascending order and it moves forward as controlled by the mind. By this, O Ashvins, you come to the people and radiate light and energy to those who are in search of divinity. On way, you choose your own stages of rest and travel for further progress.

(This mantra is a metaphor of the human body in which the ruler is soul, the controller is mind, and motive forces for perception and volition are senses. The body is made up of five elements: earth, water, fire, air and space, and characterised by three conditioning qualities of nature: sattva, rajas and tamas which are intellectual, sensual and material qualities of personality. It is through this body-chariot that the Ashvins, circuitous complementarities of divine nature radiate and inspire light and energy to the human being and to humanity too as one personality.)

स्वश्वा यशसा यातमवाग्दस्त्रा निधिं मधुमन्तं पिबाथः ।
वि वां रथ' वध्वा३ यादमाना न्तान्दिवा बाधत वतुनि-
भ्याम ॥ ३ ॥

3. *Svaśvā yaśasā yātamārvāg dasrā nidhiṃ madhumantaṃ pibāthaḥ. Vi vāṃ ratho vadhvā yādamāno'ntān divo bādgate vartanibhyām.*

O mighty honourable heroes commanding speedy motive forces, destroyers of jealousy, enmity and suffering, come hither to us and share the honey sweets of the human world. Let your chariot heading to the destination with your associates reach the bounds of heavenly space by its whirling wheels.

युवाः श्रियं परि याषावृणीत सूर' दुहिता परितक्म्यायाम ।
यद्दवयन्तमवथः शचीभिः परि घंसमामना वां वय'
गात ॥ ४ ॥

4. *Yuvoḥ śriyaṃ pari yoṣāvṛṇīta sūro duhitā paritakmyāyām. Yad devayantam-avathaḥ śacībhiḥ pari ghraṃsamomanā vāṃ vayo gāt.*

The youthful dawn, daughter of the mighty sun, by choice takes on to your grace and splendour as her mate over and across the soothing night, since while you protect and promote the devout with your energies, your power with its potential circumambulates the light of the sun.

या ह स्य वां रथिरा वस्त उस्त्रा रथ' युजानः परियाति
वतिः । तन नः शं यारुषसा व्युष्टा न्यश्विना वहतं यज्ञ
अस्मिन् ॥ ५ ॥

5. *Yo ha sya vāṃ rathirā vasta usrā ratho yujānaḥ pariyāti vartiḥ. Tena naḥ śaṃ yoruṣaso vyuṣtau nyaśvinā vahataṃ yajñe asmin.*

And that which is the master of your chariot

and, wearing the splendour of the sun, rides it and goes about on the ways of life over the paths of existence and comes home to human habitations, by that very divine light and grace, O charioteers of Divinity, at the rise of dawn, bring in the peace and bliss of life to this our universal yajna of the world's social order.

नरा गार्व विद्युतं तृषाणा स्मार्कमद्य सवनाप यातम । पुरुत्रा
हि वां मतिभिर्हवन्त मा वामन्य नि यमन्दवयन्तः ॥ ६ ॥

6. *Narā gaureva vidyutam trṣāṇā'smākamadya savanopa yātam. Purutrā hi vām matirbhirhavante mā vāmany ni yaman devayantaḥ.*

O leaders of humanity, pioneers of light, eager like a planet drawn by the sun, come today to our yajnic social order and bring in the dawn of a new day. The all time seekers of Divinity through eternity have invoked you with the best of their thought, will and action. Let not anyone stop you on way.

युवं भुज्युमवविद्धं समुद्र उदूहथुरणसा अस्त्रिधानः ।
पतत्रिभिरश्रमरव्यथिभिर्दसनाभिरश्विना पारयन्ता ॥ ७ ॥

7. *Yuvaṁ bhujyum-avavidddham samudra udūhathurarṇaso asridhānaiḥ. Patatribhiraśr-amaira-vyathibhir-damsanābhir-aśvinā pārayantā.*

O leaders and pioneers of the world, harbingers of light and power, you retrieve the ruling powers sunk in distress, recover the resources of wealth and joy hidden in the oceans, and you take them across the oceans of water and space to the shore to the wanted destination by unfailing, indefatigable and inviolable floating and flying machines created by your marvellous

knowledge, power and skill.

नू म हवमा शृणुतं युवाना यासिष्टं वतिरश्विनाविरावत ।
धत्तं रत्नानि जरतं च सूरीन्यूयं पात स्वस्तिभिः सदा नः ॥ ८ ॥

8. *Nū me havamā śṛṇutam yuvānā yāsiṣṭam vartira-
śvināvirāvat. Dhattam ratnāni jarataṃ ca sūrīn
yūyam pāta svastibhiḥ sadā naḥ.*

Listen to my call, O youthful Ashvins, twin powers of nature and humanity, leading lights of the nation, go to the basic sources of wealth and knowledge over land and sea and across the skies, bear and bring the jewels of life, appreciate, honour and admire the brilliant and the brave, and protect and promote us with all time peace and prosperity of well being.

Mandala 7/Sukta 70

Ashvins Devath, Vasishtha Maitravaruni Rshi

आ विश्ववाराश्विना गतं नः प तत्स्थानमवाचि वां
पृथिव्याम् । अश्वा न वाजी शुनपृष्ठा अस्थादा यत्सदधुवस
न यानिम ॥ १ ॥

1. *Ā viśvavārāśvinā gataṃ naḥ pra tat sthānam-
avāci vām prthivyām. Ásvo na vājī śunaprṣṭho
asthādā yat sedathur-dhruvase na yonim.*

Ashvins, world heroes of universal choice, come to our yajna. The seat on the earth vedi is fixed, reserved and proclaimed for you and stays like a war horse at rest after victory. That you would occupy without disturbance as in your own home and there be firm as the pole star.

सिषक्ति सा वां सुमतिश्चनिष्ठा तापि घृमा मनुषा दुराण ।
या वां समुदान्त्सरितः पिपत्यतग्वा चि । सुयुजा युजानः ॥ २ ॥

2. *Siṣakti sā vām sumatiścaniṣṭhā'tāpi gharmo manuṣo duroṇe. Yo vām samudrānt-saritaḥ pipartyetagvā cinna suyujā yujānaḥ.*

Ashvins, O complementary currents of nature, the yajnic process in song and action with holy offerings of fragrant havi reaches you and serves you. The fire of yajna is burning in the house of the yajamana, which, like the radiations of sunlight, activates the catalysis of heat and water in nature and fills up the streams and seas with rain.

यानि स्थानान्यश्विना दधार्थ दिवा यद्द्विष्वाषधीषु वि ।
नि पवतस्य मूधनि सदन्तषं जनाय दाशुष वहन्ता ॥ ३ ॥

3. *Yāni sthānānyaśvinā dadhāthe divo yahvīṣvaṣadhiṣu vikṣu. Ni parvatasya mūrdhani sadante-ṣaṁ janāya dāśuṣe vahantā.*

Whichever places, Ashvins, you occupy, abiding on top of mountains or clouds, you carry food and energy from the regions of light and vest it in great forests, herbs and trees and communicate it among people of the world for the man of yajnic generosity.

चनिष्टं देवा आषधीष्वप्सु यद्याग्या अश्नवश्च ऋषीणाम ।
पुरूणि रत्ना दधता न्यस्म अनु पूर्वाणि चख्यथुयुगानि ॥ ४ ॥

4. *Canīṣṭam devā oṣadhiṣvapsu yad yogyā aśna-vaithe ṛṣīṇām. Purūṇi ratnā dadhatau nyasme-anu pūrvāṇi cakhyathur-yugāni.*

Divine Ashvins, life giving powers of natural

and human complementarities, whatever appropriate gifts of food and energy worthy of the sages you radiate and vest into herbs and waters, bearing jewels of eternal value, give us too in continuance at the present time as you have been doing for ages immemorial, as you yourself have revealed.

शुश्रुवांसी चिदश्विना पुरुष्यभि ब्रह्माणि च गच्छ
ऋषीणाम् । पति प यातं वर्मा जनाया स्म वामस्तु सुमति-
श्चनिष्ठा ॥ ५ ॥

5. *Śuśruvāṁsā cidaśvinā puruṣyabhi brahmāṇi cakṣāthe ṛṣīṇām. Prati pra yātaṁ varamā janāyā-
'sme vāmastu sumatiścaniṣṭhā.*

Ashvins, learned scholars of knowledge and practical application of knowledge, speak to us of the earlier and eternal knowledge and formulations of the seers of Divinity and nature. Come and grace our yajna, and may your knowledge and wisdom be appropriately good and beneficial for our people.

या वां यज्ञा नासत्या हविष्मान्कृतब्रह्मा समयाऽऽ भवति ।
उप प यातं वर्मा वसिष्ठमिमा ब्रह्माण्यृच्यन्त युव-
भ्याम् ॥ ६ ॥

6. *Yo vāṁ yajña nāsatyā haviṣmān kṛtabrahmā samaryo bhavāti. Upa pra yātaṁ varamā vasi-
ṣṭhamimā brahmāṇyṛcyante yuvabhyām.*

Ashvins, observers of truth and law in theory and practice, this yajna of adoration and liberal havi presided over by Vedic scholars and conducted with Vedic hymns for you in honour of Divinity is dedicated to the unity and victory of humanity over want and

suffering. Come and join this holy programme of brilliance, peace and settlement for all. These words of song are chanted for you and radiate for you in living vibrations.

इयं मनीषा इयमश्विना गीरिमां सुवृक्तिं वृषणा जुषथाम ।
इमा ब्रह्माणि युवयून्यग्मन्यूयं पात स्वस्तिभिः सदा
नः ॥ ७ ॥

7. *Iyaṁ manīṣā iyamaśvinā gīrimāṁ suvr̥ktiṁ vṛṣaṇā juṣethām. Imā brahmāṇi yuvayūnyagmanyūyaṁ pāta svastibhiḥ sadā naḥ.*

O generous and brilliant Ashvins, divine and human givers of success and fulfilment, come and join this thoughtful programme of yajna, this song of adoration, this divine praise and prayer. These sacred words of adoration and acts of homage are offered in your honour. O saints and scholars, divine powers of nature and humanity, listen, and protect and promote us with all time peace, prosperity, happiness and well being all round.

Mandala 7/Sukta 71

Ashvinau Devate, Vasishtha Maitravaruni Rshi

अप स्वसुरुषसा नग्जिहीत रिणक्ति कृष्णीररुषाय पन्थाम ।
अश्वामघा गामघा वां हुवम दिवा नक्तं शरुमस्मद्युया-
तम ॥ १ ॥

1. *Apa svasuruṣaso nagjihīte riṇakti kṛṣṇīraruṣāya panthām. Áśvāmaghā gomaghā vām huvema divā naktam śarumasmad yuyotam.*

The night takes leave of her sister dawn,

darkness departs and clears the path for the light of day. O harbingers of light and wisdom, pioneers of action and achievement, masters of plenty and prosperity, Ashvins, we invoke you at this hour of the dawn, pray come and bless us, and dispel all sin and evil, darkness and ignorance, inaction and poverty far off from us day and night relentlessly.

उपायातं दाशुष मर्त्याय रथेन वाममश्विना वहन्ता ।

युयुतमस्मदनिराममीवां दिवा नक्तं माध्वी त्रासीथां नः ॥ २ ॥

2. *Upāyātaṁ dāśuṣe martyāya rathena vāma-maśvinā vahantā. Yuyutam-asma-danirām-amīvāṁ divā naktam mādhvī trāsīthāṁ naḥ.*

Ashvins, harbingers of a new dawn of sweetness and light of culture and prosperity, come by your chariot laden with riches of beauty and bliss for generous mortals, ward off from us sufferance and disease, and protect and promote us day and night relentlessly.

आ वां रथमवमस्यां व्युष्टा सुम्नायवा वृषणा वतयन्तु ।

स्यूमगभस्तिमृतयुग्भिरश्वराश्विना वसुमन्तं वहथाम ॥ ३ ॥

3. *Ā vāṁ ratham-avamasyāṁ vyuṣṭau sumnāyavo vṛṣaṇo vartayantu. Syūmagabhas-tim-ṛtayugbhir-aśvairāśvinā vasumantaṁ vahethām.*

On the rise of the new dawn when darkness is cleared, O devout, generous, gracious and powerful pioneers of light and wisdom, turn and guide your chariot towards us. Ashvins, harbingers of light and joy, steer your chariot laden with wealth, controlled by reins of sun rays and powered by the wise dedicated to the truth of divine laws, come to us and bless all.

या वां रथ' नृपती अस्ति वा हा त्रिवन्धुरा वसुमाँ उस्त्रयामा ।
आ न एना नासत्याप यातमभि यद्वां विश्वप्स्य
जिगाति ॥ ४ ॥

4. *Yo vām ratho nṛpatī asti volhā tribandhuro
vasumāñ usrayāmā. Ā na enā nāsatyopa yāta-
mabhi yad vām viśvapsnyo jigāti.*

Ashvins, protectors of humanity dedicated to the truth and law of nature and Divinity, may your chariot laden with wealth and wisdom, inbuilt with three-fold bonds of physical, mental and spiritual discipline, going by the light of sun, transport you hither to us. Come by this chariot to us following the paths which the lord of universal vision and eternal wisdom reveals to you.

युवं च्यवानं जरस' मुमुक्तं नि पदव ऊहथुराशुमश्वम ।
निरंहसस्तमसः स्पतमत्रिं नि जाहुषं शिथिर धातमन्तः ॥ ५ ॥

5. *Yuvaṁ cyavānaṁ jaraso'mumuktaṁ ni pedava
ūhathurāśumaśvam. Niramhasas-tamasah
spartamatriṁ ni jāhuṣaṁ śithire dhātamantaḥ.*

You exempt the active and dynamic from the decay of age, raise the relentlessly progressive commonwealth to higher achievements in no time, you save the man of threefold freedom of body, mind and soul from sin and ignorance, and you rejuvenate the optimist back to inner light and strength when he feels exhausted.

इयं मनीषा इयमश्विना गीरिमां सुवृक्तिं वृषणा जुषथाम ।
इमा बर्ह्याणि युवयून्यग्मन्यूयं पात स्वस्तिभिः सदा
नः ॥ ६ ॥

6. *Iyaṁ maṇīṣā iyamaśvinā gīrimām suvrktiṁ
vṛṣaṇā juṣethām. Imā brahmāṇi yuvayūnyag-man
yūyam pāta svastibhiḥ sadā naḥ.*

Ashvins, leaders of light and action, generous givers of fulfilment, this reflection and prayer, these words of adoration, this act and song of homage offered to you, pray accept with pleasure. May these holy tributes reach you. May you, saints and scholars, leaders and pioneers, harbingers of light, freedom and progress, protect and promote us with happiness and well being all round all time.

Mandala 7/Sukta 72

Ashvinau Devate, Vasishtha Maitravaruni Rshi

आ गाम॑ता नासत्या॒ रथ॑ना श्वा॒वता॑ पु॒रुश्च॑न्द्र॒ण या॑तम ।
अ॒भि वां॑ वि॒श्वा नि॒युतः॑ सच॒न्त स्पा॒हया॑ श्रि॒या त॒न्वा
शु॒भाना॑ ॥ १ ॥

1. *Ā gomatā nāsatyā rathenā'śvāvatā puruś-
candreṇa yātam. Abhi vām viśvā nuyutaḥ sacante
spārhayā śriyā tanvā śubhānā.*

O saints, scholars and scientists, dedicated to truth and the law of nature and divinity, handsome of form and person with enviable grace and splendour, come to our yajna by your swift, scientific and brilliant chariot. All your admirers and allied cooperative powers wait for you.

आ न' द॒वभि॒रुप॑ या॒तम॒वाक्स॒जाष॑सा नासत्या॒ रथ॑न । यु॒वाहि॑
नः स॒ख्या पि॒त्र्याणि॑ स॒माना॑ ब॒न्धुरु॑त तस्य॑ वि॒त्तम॑ ॥ २ ॥

2. *Ā no devebhirupa yātamavāk sajoṣasā nāsatyā rathena. Yuvorhi naḥ sakhyā pitryāṇi samāno bandhuruta tasya vittam.*

Ashvins, harbingers of the light of knowledge and wealth of the world, dedicated to truth and law of nature and divinity, come to our yajna by your chariot in the company of divine sages and brilliant scholars, with all your strength of mind and soul. Your friendship and ours and our ancestral traditions and also our fraternity, pray know of this and give us the benefit of this commonalty.

उदु स्तामासा अश्विन'रबुधञ्जामि बह्माण्युषसंश्च
दुवीः । आविवांसनादसी धिष्यम अच्छ विपा नासत्या
विवक्ति ॥ ३ ॥

3. *Udu stomāso aśvinor-abudhrañ-jāmi brahmāṇyusaśca devīḥ. Āvivāsan rodasī dhiṣṇyeme acchā vipro nāsatyā vivakti.*

And the songs of praise in honour of the Ashvins and the hymns of adoration in honour of their sister dawn awake, inspire and arouse all, and they reverberate and fill the vast heaven and earth. O brilliant Ashvins, the vibrant devotee chants these well in faith with love for the brilliant lights of truth.

वि चदुच्छन्त्याश्विना उषासः प वां बह्माणि कारव' भरन्त ।
ऊर्ध्व भानुं सविता द्वा अश्रद बृहदग्रयः समिधा जरन्त ॥ ४ ॥

4. *Vi ceducchantyaśvinā uṣāsaḥ pra vām brahmāṇi kāravo bharante. Urdhvaṁ bhānuṁ savitā devo aśred bṛhadagnayaḥ samidhā jarante.*

Ashvins, harbingers of light, wisdom and wealth

of life, when the dawns arise and shine, poets and priests sing hymns of praise in your honour, the lord creator Savita in the glory of self-refulgence sends up the orb of sun for the day, and the fires of yajna fed on holy fuel rise in flames to glorify the light of Divinity.

आ प॒श्चात्ता॑ ग॒स॒त्या प॒र॒स्ता॒दा॒श्वि॒ना या॒तम॒ध॒रादु॒द॒क्तात् ।
आ वि॒श्वतः॑ पा॒ञ्च॒ज॒न्य॒न रा॒या यू॒यं पा॑त स्व॒स्तिभिः॑ सदा॑
नः ॥ ५ ॥

5. *Ā paścātānnāsatyā purastādāśvinā yātama-dharā-dudaktāt. Ā viśvataḥ pāñcajanyaena rāyā yūyaṁ pāta svastibhiḥ sadā naḥ.*

Ashvins, holy harbingers of the light of truth and law of eternity and permanent values, pray come from behind, come from front, come from below, come from above, come all round from all directions of the world with the wealth of life for all the people of the earth. O holy powers of light and wealth of excellence, protect and promote us with all time peace and well being for all people.

Mandala 7/Sukta 73

Ashvinau Devate, Vasishtha Maitravaruni Rshi

अ॒त॒रि॒ष्म॒ तम॑स॒स्पार॒मु॒स्य प॒ति स्ता॑मं द॒व्य॒न्ता द॒धा॒नाः ।
पु॒रु॒दं॒सा पु॒रु॒त॒मा पु॒रा॒जा म॑त्या ह॒वत॑ अ॒श्वि॒ना गीः॑ ॥ १ ॥

1. *Atāriṣma tamasas-pāramasya prati stomam devayanto dadhānāḥ. Purudamśa purutamā purājā'martyā havate āśvinā gīḥ.*

The voice of the worshipper invokes and celebrates the Ashvins, harbingers of the light and bliss

of divinity, most versatile in generous action, most ancient, original and immortal. Offering songs of praise in homage to divinity in meditative search for the life divine, we cross over this darkness and ignorance of our existence.

न्यु॒ पि॒या म॒नु॒षः सा॒दि हा॒ता ना॒स॒त्या या यज॑त॒ वन्द॑त॒ च ।
अ॒श्व॒नीतं॑ म॒ध्व' अ॒श्वि॒ना उपा॒क आ वां वाच॑ वि॒दथ॑षु
पय॑स्वान ॥ २ ॥

2. *Nyu priyo manuṣaḥ sādi hotā nāsatyā yo yajate vandate ca. Aśnītaṁ madhvo aśvinā upāka ā vāṁ voce vidatheṣu prayasvān.*

O light and love of life divine, Ashvins, harbingers of bliss, the person who joins the divine consciousness in concentration, worships the lord of bliss and surrenders his carnal self in communion, gets settled in the peace of samadhi. Come close into the heart, O light of divinity and radiations of super life, suffuse this spirit in the honey sweets of bliss, so says the yajamana in union to you in the sessions of yoga yajna.

अ॒ह॒म॒ य॒ज्ञं प॒थामु॑रा॒णा इ॒मां सु॒वृ॒क्तिं वृ॒षणा॑ जुष॒थाम॑ ।
श्रु॒ष्टी॒व॒व प॒षि॒ता वा॒मबा॑धि॒ पति॑ स्ता॒म॒ज॒र॒मा॒णा
वसि॑ष्ठः ॥ ३ ॥

3. *Ahema yajñam pathāmuraṇā imāṁ suvr̥kṭim vṛṣaṇā juṣethām. śruṣṭīveva preṣito vāmabodhi prati stomair-jaramāṇo vasiṣṭhaḥ.*

O mighty generous powers of the divine circuit of light, harbingers of energy and enlightenment, we extend the possibilities of yajna and follow the path of

achievement wider and wider from the individual to society on the physical, mental and spiritual level. Listen and accept this homage and invitation to join us. The most enlightened high priest celebrating divinity with hymns of adoration is awake and, as on the waves of thought, comes and exhorts you.

उ॒प॒ त्या॒ वह्नीं॑ ग॒मता॒ विशं॑ ना र॒ ग॒हणा॒ संभृ॑ता वी॒ळुपा॑णी ।
स॒मन्धा॑स्य॒ग॒मत॒ मत्स॒राणि॑ मा न॑ म॒धिष्ट॒मा ग॑तं शि॒वन् ॥ ४ ॥

4. *Upa tyā vahnī gamato viśam no rakṣohaṇā sambhṛtā vīḷupāṇī. Samandhāṁsyagmata matsarāṇi mā no mardhiṣṭamā gataṁ śivena.*

You are destroyers of evil and negativities, you are abundant and open minded, and strong of hand in charity. You are harbingers of joy and energy for all. Exhilarating delicacies abound all round. Come and join our people with all possibilities of peace and fulfilment. Pray neglect us not.

आ प॒श्चा॒ता॒ ग॒स॒त्या प॒ुरस्ता॑दा॒श्वि॒ना या॑त॒मध्रा॑दु॒दक्ता॑त ।
आ वि॒श्वतः॑ पा॒ञ्च॒जन्य॑न रा॒या यू॒यं पा॑त स्व॒स्तिभिः॑ सदा॑
नः ॥ ५ ॥

5. *Ā paścātānnāsatyā purastādāśvinā yātam-adharādudaktāt. Ā ivśvataḥ pāñcajanyaena rāyā yūyam pāta svastibhiḥ sadā naḥ.*

O mighty generous powers of divinity in nature and humanity, dedicated to truth, come from the back, come from front, come from below, come from above, come from all quarters of the world and bring the wealth of life for all our people, whatever their class or social status. O saints and sages, scholars and scientists,

divinities of nature and humanity, protect and promote us all time with all round peace and fulfilment.

Mandala 7/Sukta 74

Ashvinau Devate, Vasishtha Maitravaruni Rshi

इ॒मा उ॒ वां दि॒विष्ट॑य उ॒स्रा ह॑वन्त अ॒श्विना ।

अ॒यं वा॒म॒ह व॑स श॒चीव॑सू वि॒शंवि॑शं हि ग॒च्छ॑थः ॥ १ ॥

1. *Imā u vāṁ diviṣṭaya usrā havante aśvinā. Ayam vāmahve'vase śacīvasū viśamviśam hi gacchathah.*

Brilliant Ashvins, these yajakas dedicated to life divine invoke and call upon you for light, and I too, O versatile commanders of the wealth of knowledge, power and vision, invite you and pray for protection and advancement since you visit and bless every individual and every community.

यु॒वं चि॒त्रं द॑दथु॒भाज॑नं नरा॒ चाद॑थां सू॒नृता॑वत ।

अ॒वाग॑थं स॒मन॑सा॒ नि य॑च्छ॒तं पि॑ब॒तं सा॒म्यं म॑धु ॥ २ ॥

2. *Yuvam citram dadathurbhojanam narā codethām sūnṛtāvate. Arvāgratham samanasa ni yacchataṁ pibataṁ somyam madhu.*

O leading lights of humanity, you provide wonderful food for the body, mind and soul, provide inspiration and incentive for the man of truth and rectitude. With an equal mind with us all, bring up your chariot, add to the joy of the community and share the honey sweets of peace and pleasure.

आ या॒त॒मु॒प॒ भू॑ष॒तं म॑ध्वः पि॒ब॒तम॑श्विना ।

दु॒ग्धं प॑य' वृ॒षणा॑ ज॒न्याव॑सू मा न' म॒धिष्ट॒मा ग॑तम ॥ ३ ॥

3. *Ā yātamupa bhūṣataṁ madhvaḥ pibata-maśvinā.
Dugdhaṁ payo vṛṣaṇā jenyāvasū mā no mar-
dhiṣṭamā gatam.*

Ashvins, creators as well as harbingers of light and inspiration, come hither to us, add to the power and grace of our corporate programme and share the honey sweets of our achievement. O creators and winners of wealth, honour and excellence, brave and generous, enjoy the showers of milk and nectar. Pray come, do not neglect us.

अश्वासा य वामुप दाशुष' गृहं युवां दीयन्ति बिभ्रतः ।

म युभिर्नरा हर्यभिरश्विना दवा यातमस्मयू ॥ ४ ॥

4. *Aśvāso ye vāmupa dāśuṣo gr̥haṁ yuvāṁ dīyanti
bibhrataḥ. Makṣūyubhirnarā hayebhiraśvinā''-
devā yātamasmayū.*

Ashvins, leading lights of nature and humanity, the transports which bear you to the house of the generous yajamana radiate and shine and illuminate the hall of yajna. O brilliant and powerful lights of humanity, twin divines, come by the fastest powers of sun rays and grace our yajna.

अधा ह यन्त' अश्विना पृ ः सचन्त सूरयः ।

ता यंसता मघवद्भ्या ध्रुवं यशश्छदिरस्मभ्यं नासत्या ॥ ५ ॥

5. *Adhā ha yanto aśvinā pr̥kṣaḥ sacanta sūrayaḥ.
Tā yaṁsato maghavadbhyo dhruvaṁ yaśa-
śchardirasmabhyaṁ nāsatyā.*

And now, Ashvins, leading lights of the truth and law of nature and humanity, brilliant sages and scholars are on the move and come to join you in pursuit

of knowledge. To them, grant honour and fame with the wealth of achievement, and bless us with a happy and peaceful home.

प य ययुरवृकासा रथाइव नृपातारा जनानाम ।

उत स्वन शवसा शूशुवुनर उत ियन्ति सुतिम ॥ ६ ॥

6. *Pra ye yayur-avṛkāso rathā iva nṛpātāro janā-nām. Uta svena śavasā śūśuvurnara uta kṣiyanti suksitim.*

Those who are simple, honest and non-violent saviours and protectors of the people go forward shining as by royal chariots. They, leaders and pioneers, rise by their own strength and find a happy home in the promised land of their own choice.

Mandala 7/Sukta 75

Usha Devata, Vasishtha Maitravaruni Rshi

व्युषा आवा दिविजा ऋतना विष्कृण्वाना महि-
मानमार्गात । अप दुहस्तम आवरजुष्टमङ्गिरस्तमा पथ्या
अजीगः ॥ १ ॥

1. *Vyuṣā āvo divijā ṛtenā''viṣkṛṇvānā mahimāna-māgāt. Apa druhastama āvarajuṣṭamaṅgirastamā pathyā ajīgaḥ.*

The dawn arises from the light of heaven, revealing the awful splendour and majesty of Divinity by the law of eternity, dispelling the odious darkness, hate and jealousy, and illuminates the paths of daily activity with inspirations of highest freshness of life energy for humanity.

म॒ह न' अ॒द्य सु॒वि॒ताय॑ बा॒ध्युष' म॒ह सा॒भगा॒य प य॑न्धि ।

चि॒त्रं र॒यिं य॒शसं॑ ध॒ह्यस्म॑ द॒वि म॒त॑षु मा॒नुषि॑ श्रव॒स्युम॑ ॥ २ ॥

2. *Mahe no adya suvitāya bodhyūṣo mahe saubha-gāya pra yandhi. Citraṁ rayiṁ yaśasaṁ dhehya-sme devi marteṣu mānuṣi śravasyum.*

O dawn, light of divinity, at the rise of this new day inspire us to rise to higher faith and greater good fortune and lead us forward to achieve greater happiness and well being. O divine harbinger of new life and vision, bless us with wondrous wealth, honour and excellence and awaken mortal humanity to self-recognition and the human condition with gratitude to Divinity.

ए॒त त॒य भ॒ानव' द॒श॒ताया॑श्चि॒त्रा उ॒षस' अ॒मृता॑स् आ॒गुः ।

ज॒नय॑न्ता॒ द॒व्यानि॑ व॒तान्या॑पृणन्त' अ॒न्तरि॑ ॥ व्य॒स्थुः ॥ ३ ॥

3. *Ete tye bhānavo darśatāyāścitrā uṣaso amṛtāsa āguḥ. Janayanto daivyāni vratānyāpṛṇanto antarikṣā vyasthuḥ.*

These are radiations of light divine at the break of dawn, wonderful, sublime and immortal that come and inspire, creating a deep sense of awareness of the ways and disciplines of life divine. They radiate through the cosmic spaces out and vibrate in the space within in the heart and abide in the soul.

ए॒षा स्या॑ यु॒जा॒ना प॑रा॒का॒त्यज्ज्वं॑ ि॒तीः प॑रि॒ स॒द्या जि॑गाति ।

अ॒भि॒प॒श्य॑न्ती व॒युना॑ ज॒नानां॑ दि॒वा दु॑हि॒ता भुव॑नस्य॒ पत्नी॑ ॥ ४ ॥

4. *Eṣā syā yujānā parākāt pañca kṣitīḥ pari sadyo jigāti. Abhipaśyantī vayunā janānāṃ divo duhitā bhuvanasya patnī.*

This is that light divine, child of heaven arising at dawn from afar, which instantly and always awakens and illuminates all children of the earth, whatever their class or status, and unites the human soul with the divine. It watches the ways and karmas of people and sustains and inspires life across the universe.

वाजिनीवती सूर्यस्य याषा चित्रामघा राय इश वसूनाम ।
ऋषिष्टुता जरयन्ती मघान्युषा उच्छति वह्निभिर्गृणान् ॥ ५ ॥

5. *Vājinīvatī sūryasya yoṣā citrāmaghā rāya īśe vasūnām. Rṣiṣṭutā jarayantī maghonyuṣā ucchati vahnibhirgrṇānā.*

The youthful light of the rising sun, inspiring and energising sustainer of life, commands the wealths of the world and rules the life and homes of people on earth. Studied and celebrated by sages and seers, seeing the devout rise in age and experience, the magnificent dawn shines on, adored by the yajakas when the fires of yajna are kindled early morning.

पति द्युतानामरुषासा अश्वश्चित्रा अदृश्र गुषसं वहन्तः ।
याति शुभा विश्वपिशा रथेन दधाति रत्नं विधत् जनाय ॥ ६ ॥

6. *Prati dyutānām-aruṣāso aśvāścitrā adrśrannu-ṣasaṃ vahantaḥ. Yāti śubhrā viśvapīṣā rathena dadhāti ratnaṃ vidhate janāya.*

The radiations of light carrying the glorious dawn shine in splendour of various and wondrous rays and appear like steeds of the celestial chariot by which

the heavenly maiden goes forward on her journey of light dispelling darkness of the world and bears and brings the jewels of wealth for the people.

स॒त्या स॒त्यभि॑म॒हती॑ म॒हद्भि॑र्द॒वी द॒वभि॑यज॒ता यज॑त्रः । रु॒जद॑
दृ॒ हानि॑ द॒ददु॑स्त्रियाणां॒ पति॑ गाव॒ उ॒षसं॑ वाव॒शन्त॑ ॥ ७ ॥

7. *Satyā satyebhir-mahatī mahadbhir-devī devebhir-yajatā yajatraiḥ. Rujad dṛḥhāni dadadu-sriyāṇāṃ prati gāva uṣasāṃ vāvaśanta.*

Ever true, served by the truthful, ever great honoured by the great, ever glorious adored by the brilliant sages and devout yajakas, the dawn destroys strongholds of darkness and gives freedom and energy of morning radiations to those who love and wait for the rise of a new day of divine awareness.

नू॒ ना॒ गाम॑द्दी॒रव॑द्भि॒रहि॑ रत्न॒मुषा॑ अ॒शवा॑वत्पु॒रुभाज॑' अ॒स्म ।
मा न' ब॒हिः पु॑रु॒षता॑ नि॒द क॑यू॒यं पा॑त स्व॒स्तिभिः॑ सदा॑
नः ॥ ८ ॥

8. *Nū no gomad vīravad dhehi ratnamuṣo aśvāvat purubhojo asme. Mā no barhiḥ puruṣatā nide ka-ryūyaṃ pāta svastibhiḥ sadā naḥ.*

O light divine, give us jewels of the wealth of lands and cows and brilliance of speech and knowledge, swiftness of transport and achievement, food and prosperity for all, and a heroic line of descendants. Let none malign our manliness and house of yajna. O saints and sages, protect and promote us all ways all time with all happiness and well being.

Mandala 7/Sukta 76*Usha Devata, Vasishtha Maitravaruni Rshi*

उदु ज्यातिरुमृतं विश्वजन्यं विश्वानरः सविता द्वा अश्रत ।
 कत्वा द्वानामजनिष्ट च पुराविरक्भुवनं विश्वमुषाः ॥ १ ॥

1. *Udu jyotiramṛtaṁ viśvajanyaṁ viśvānaraḥ savitā devo aśret. kratvā devānāmajaniṣṭa cakṣurāvira-karbhuvanāṁ viśvamuṣāḥ.*

Self-refulgent Savita, leading light of the world and inspirer of life, radiates universal and immortal light for the benefit of humanity. The sun, eye of the divinities of nature and humanity, is risen by the cosmic yajna of divinity and the light of dawn illuminates and reveals the entire world to view.

प म पन्था दवयाना अदृश्र मधन्ता वसुभिरिष्कृतासः ।
 अभूदु कतुरुषसः पुरस्तात्पतीच्यागादधि हृम्यभ्यः ॥ २ ॥

2. *Pra me panthā devayānā adrśrann-amardhanto vasubhiriṣkṛtāsaḥ. Abhūdu keturuṣasaḥ purastāt pratīcyāgādadhi harmyebhyaḥ.*

The paths of divinity are clearly visible for me, blissful, unobstructed and unobstructing, showing the order of stars and planets. The morning light of dawn, symbol of divinity, is risen in the east and spreads westward dispelling darkness over high altitudes.

तानीदहानि बहुलान्यासन्या पाचीनमुदिता सूर्यस्य ।
 यतः परि जारइवाचरन्त्युष' ददृ १ न पुनयतीव ॥ ३ ॥

3. *Tānīdahāni bahulānyāsan yā prācīnamuditā sūryasya. Yataḥ pari jāra ivācarantyauso dadṛkṣe na punaryatīva.*

Many and intense are those resplendent lights of the divine sun arisen long before antiquity from where the dawns are seen rising like fire but never seen returning, deserted or deserting or forsaken.

त इद्दवानां सध्रमाद आस तृतावानः कवयः पूव्यासः । गू हं
ज्यातिः पितरा अन्वविन्दन्त्सत्यमन्त्रा अजनय पुषा-
सम ॥ ४ ॥

4. *Ta id devānām sadhamāda āsannṛtāvānaḥ kavayaḥ pūrvyāsaḥ. Gūḥm jyoṭiḥ pitaro anva-vindant-satyamantrā ajanayann-uṣāsam.*

They alone share communion and union with divinities in the house of meditative yajna who, dedicated to divine truth and law, are veteran visionaries and creative poets, who are sagely father figures and realise the mysterious sublimity of light divine, and who, having realised and mastered the activating mantra, recreate and reveal the light of divinity in spiritual vision.

समान ऊव अधि संगतासुः सं जानतु न यतन्त मिथस्त ।

त दवानां न मिनन्ति व्रतान्यमधन्ता वसुभियादमानाः ॥ ५ ॥

5. *Samāna ūrve adhi saṁgatāsaḥ saṁ jānate na yatante mithaste. Te devānām na minanti vratā-nyamardhanto vasubhir-yādamānāḥ.*

Men of vision dedicated to common and equal programmes of vast significance join together not only in mutual covenant but also in absolute union, and together endeavour to realise their divine aim without ever contending against one another. They do not break the laws and disciplines of truth and divinities, nor do

they violate the conventions and traditions of the wise and, marching forward by the light of stars and wealth of Vedic knowledge without violence to any one, they attain their aim.

पतिं त्वा स्तामरीळत् वसिष्ठा उषबुधः सुभग तुष्टुवांसः ।

गवां नत्री वाजपत्नी न उच्छ षः सुजात पथमा जरस्व ॥ ६ ॥

6. *Prati tvā stomairīlate vasiṣṭhā uṣarbudhaḥ subhage tuṣṭuvāṁsaḥ. Gavāṁ netrī vājapantī na ucchoṣaḥ sujāte prathamā jarasva.*

O dawn, lady of light and good fortune, nobly born of the sun divine, generous sustainer and giver of inspiration and energy, harbinger of light and controller of mind and senses, brilliant and celebrant sages of highest faith and intelligence awake at dawn offer you homage with songs of adoration: Come, first born, light of divinity, shine and bring us too the life divine.

एषा नत्री राधसः सूनृतानामुषा उच्छन्ती रिभ्यत् वसिष्ठः ।

दीद्यश्रुतं रयिमस्म दधाना यूयं पात स्वस्तिभिः सदा नः ॥ ७ ॥

7. *Eṣā netrī rādhasaḥ sūnṛtānāmuṣā ucchantī ribh-yate vasiṣṭhaiḥ. Dīrghaśrutam rayimasme dadhānā yūyam pāta svastibhiḥ sadā naḥ.*

This light divine of eternal life that arises at dawn shines and dispels the darkness of the external and internal world of humanity. It illuminates the mind and soul of the people dedicated to holy truth and the divine law of eternity, perfects their faculties and guides them over the paths and ways of divine pursuits to the accomplishment of success and glory. It bears and brings

us the wealth, honour and excellence of life we have heard of since time immemorial and leads us to the eternal light of divinity. Thus is it celebrated by the most brilliant sages of knowledge and wisdom. Pray save us, protect us and advance us with the means and modes of peace and fulfilment all ways, all time.

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Usha Devata, Vasishtha Maitravaruni Rshi

उप'रुरुच युवतिन याषा विश्वं जीवं पसुवन्ती चराय ।
अभूद्गिः समिध मानुषाणामकज्यातिबार्धमाना
तमांसि ॥ १ ॥

1. *Upo ruruce yuvatirna yoṣā viśvaṁ jīvaṁ prasuvantī carāyai. Abhūd-agniḥ samidhe mānuṣā-ṇām-akarjyotir-bādhamānā tamānsi.*

Lo, there arises the dawn and shines like a youthful maiden breathing, radiating and inspiring life energy and light for the moving world. Let the holy fire be kindled. When it is kindled, it creates the light and dispels the darkness of humanity. This too is the holy fire kindled at the dawn of creation which radiates light and life for the living beings and dispels the darkness of the pre-creation state.

विश्वं पतीची सपथा उदस्थादुशद्वासा बिभ्रती शुक्रमश्वत ।
हिरण्यवणा सुदृशीकसंदृग्गवां माता नत्र्यह्नमराचि ॥ २ ॥

2. *Viśvaṁ pratīcī saprathā udasthād ruśad vāso bibhratī śukramaśvait. Hiraṇyavarṇā sudr̥śīka-saṁdṛg gavāṁ mātā netryahnāmaroci.*

It rises, advancing, expanding, shining, wearing

the light of glory, bearing the power and purity of divinity, and thus it beams forth over the world in golden majesty and blissful beauty as the mother of light and holy speech and shines as harbinger of days, each anew every morning.

द्वानां च ॥ सुभगा वहन्ती श्वतं नयन्ती सुदृशी-
कमश्वम । उषा अदशि रश्मिभिव्यक्ता चित्रामघा
विश्वमनु प्रभूता ॥ ३ ॥

3. *Devānām cakṣuḥ subhagā vahanṭī śvetaṁ nayanṭī sudṛśīkamaśvam. Uṣā adarṣi raśmibhir-vyaktā citrāmaghā viśvamanu prabhūtā.*

It is the eye of divinities, revealing and radiating the glory of divinity, bearing light and good fortune, leading the glorious sun like the white horse of the universal chariot of existence. Thus appears the dawn manifested in rays of light in wondrous majesty prevailing all over the world.

अन्तिवामा दूर अमित्रमुच्छर्वी गव्यूतिमभयं कृधी नः ।

यावय द्वेष आ भरा वसूनि चादय राध' गृणत मघानि ॥ ४ ॥

4. *Antivāmā dūre amitramucchorvīm gavyūtimabhayaṁ kṛdhīḥ naḥ. Yāvaya dveṣa ā bharaḥ vasūni codaya rādho grṇate maghani.*

O lady of light, O dawn of a new day, be close at hand with wealth and loveliness, let the unfriendly be far off, pray shine and illuminate the wide world, and let all our paths of progress be free from fear and violence. Ward off hate, jealousy and enmity, bring us the wealth, honour and excellence of life, and inspire and energise the power, prosperity and generosity of

the celebrant, you who command the wealth, power and majesty of the world.

अ॒स्म श्र॑ष्ट॒भिभा॒नुभि॒वि भा॒ह्युष॑' दवि पति॒रन्ती॑ न॒ आयुः॑ ।
इषं॑ च ना॒ दध॑ती वि॒श्ववार्॑ गाम॒दश्वा॑व॒दथ॑वच्च॒ राधः॑ ॥ ५ ॥

5. *Asme śreṣṭhebhīr-bhānubhir-vi bhāhyuṣo devi pratirantī na āyuh. Iṣam ca no dadhatī viśvavāre gomadaśvāvad rathavacca rādhaḥ.*

O brilliant dawn, blissful light of Divinity, shine for us with the best and highest values of existence by the lights of the sun, giving us good health and longevity. O cherished benefactor of the world, bear and bring for us food and energy, intelligence and all wealth of life abundant with lands, cows and brilliant thought and speech, horses and advancement, and an efficient progressive social order for our success and fulfilment.

यां त्वा॑ दिवा दु॒हित॑व॒धय॑न्त्युषः॑ सुजात॑ म॒तिभि॒वसि॑ष्ठाः ।
सा॒स्मासु॑ धा र॒यिमृ॑च्छं बृ॒हन्तं॑ यू॒यं पा॑त स्व॒स्तिभिः॑ सदा॑
नः ॥ ६ ॥

6. *Yām tvā divo duhitar-vardhayantyuṣaḥ sujāte matibhir-vasiṣṭhāḥ. Sāsamāsu dhā rayimṛṣvaṁ brhantaṁ yūyaṁ pāta svastibhiḥ sadā naḥ.*

O dawn, nobly born of the sun, child of Divinity, brilliant sages, poets and scholars adore and glorify you with holy words, thoughts and actions. O light divine, bear and bring to bless us excellent wealth, honour and glory rising and ever rising. O saints, sages and heroes of humanity, protect and promote us with peace, progress and all round well being all time.

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Usha Devata, Vasishtha Rshi

पति॑ कृतवः॑ पथ॒मा अ॒दृश्र॑ ङ्॒ध्वा अ॒स्या अ॒ञ्जया॑ वि श्र॒यन्त॑ ।
उष॑' अ॒वाचा॑ बृ॒हता रथे॑न॒ ज्याति॑ष्मता वा॒मम॒स्मभ्यं॑
वति॑ ॥ १ ॥

1. *Prati ketavaḥ prathamā adṛśrann-ūrdhvā asyā añjāyo vi śrayanto. Uṣo arvācā brhatā rathena jyotiṣmatā vāmamasmaḥbyam vakṣi.*

The first flames of the dawn are visible, the rays of its light rise and radiate upward on the firmament. O dawn, light of divinity, come hither to us and bring us the beauty and glory of the wealth of the world by your great and grand chariot of light.

पति॑ षीम॒ग्निज॑रत॒ समि॑द्धः पति॒ विप॑सा म॒तिभि॑गृणन्तः ।
उ॒षा याति॑ ज्याति॑षा॒ बाध॑माना॒ विश्वा॑ तमांसि॒ दुरि॑ताप॒
द्वी ॥ २ ॥

2. *Prati śimagnir-jarate samiddhaḥ prati viprāso matibhir-grṇantaḥ. Uṣā yāti jyotiṣā bādhamānā viśvā tamāṁsi duritāpa devī.*

In response, the kindled fire of yajna honours the rising dawn while the vibrant priests adore the light divine with holy thoughts, actions and words of song. The dawn, brilliant light of divinity, rises higher in flames and expands with light, dispelling all darkness of the world and warding off all evil, sin and crime.

ए॒ता उ॒ त्याः प॒त्य॑दृश्रन्पु॒रस्ता॒ज्याति॑यच्छ॒न्तीरु॒षस॑'
विभा॒तीः । अ॒जी॒जन॑न्तसू॒र्य॑ य॒ज्ञम॒ग्निम॑पा॒चीनं॑ तम॑ अगा॒द-
जु॒ष्टम॑ ॥ ३ ॥

3. *Utā u tyāḥ pratyadṛṣṣran purastājyotir-yacchan-tīruṣaso vibhātīḥ. Ajījanantsūryam yajñamgnim-apācīnam tamo agādajuṣṭam.*

And there in front yonder are seen those higher radiations of the dawn, lights of flame shining and illuminating the world. Up rises the sun, the fire of yajna grows and the flames of the holy fire expand, and thus all disagreeable darkness goes out, dispelled by the light divine.

अ॒र्चति॑ दि॒वा दु॒हिता॑ म॒घानी॑ वि॒श्वं प॑श्यन्त्यु॒षसं॑ वि॒भा॒तीम॑ ।
आ॒स्था॒दथं॑ स्व॒धया॑ यु॒ज्यमा॑न॒मा यम॑श्वा॒सः सु॒युजा॑
व॒हन्ति॑ ॥ ४ ॥

4. *Aceti divo duhitā maghonī viśve paśyan-tyuṣasaṁ vibhātīm. Āsthād ratham svadhayā yujyamānamā yamaśvāsaḥ suyujō vahanti.*

The resplendent and munificent dawn, child of heaven, is perceived rising on the horizon, riding her chariot efficient in service, powered by her own energy and drawn by efficient, well trained and well directed horses. All people of the world see this brilliant dawn and feel blest.

पति॑ त्वा॒द्य सु॒मन॑सा बु॒धन्ता॑ स्माका॑सा म॒घवा॑ना व॒यं च॑ ।
ति॒ल्विला॒यध्व॑मु॒षसा॑ वि॒भा॒तीयू॑यं पा॒त स्व॒स्तिभिः॑ सदा॑
नः ॥ ५ ॥

5. *Prati tvādya sumanaso budhantā'smākāso maghavāno vayam ca. Tilvilāyadhvam-uṣaso vibhātīr-yūyam pāta svastibhiḥ sadā naḥ.*

You, O Dawn today, people of noble mind, our

own, wealthy, honourable and excellent, and we all, invoke, admire and adore. O resplendent and magnificent lights of dawn, inspire us with love and refinement. O lights of divinity, saints and sages, protect and promote us with all peace, prosperity and happiness all ways, all time.

Mandala 7/Sukta 79

Usha Devata, Vasishtha Maitravaruni Rshi

व्यु॑षा आवः प॒थ्या॑रु॒ जनानां॑ पञ्च॒ िती॑मानु॒षीबा॒धय॑न्ती ।
सुस॑न्दृग्भि॒रु॒ भि॒भानु॑म॒श्चद्वि॑ सू॒या राद॑सी च॒ सावः॑ ॥ १ ॥

1. *Vyuṣā āvaḥ pathyā janānāṁ pañca kṣitirmānu-ṣīrbodhayantī. Susaṁdṛgbhir-ukṣabhirbhān-umaśred vi sūryo rodasī cakṣasāvaḥ.*

The lights of the dawn arise, rejuvenating, revealing the paths of life for the day and awakening all five communities of the people for their daily chores. She reveals the birth of the sun by beatific radiations and as the sun rises it illuminates heaven and earth and fills them with light.

व्य॑ञ्जत दि॒वा अन्त॑ष्व॒कून्वि॑शा॒ न यु॒क्ता उ॒षस॑ यतन्त ।
सं त॒ गाव॑स्तम॒ आ व॑तयन्ति॒ ज्याति॑यच्छन्ति सवि॒तव॑
बा॒हू ॥ २ ॥

2. *Vyañjate divo anteṣvaktūn viśo na yuktā uṣaso yatante. Saṁ te gāvastama ā vartayanti jyotir-yacchanti saviteva bāhū.*

The lights of the dawn radiate their rays and fill the space from earth to the bounds of heaven. Together they radiate in succession and act like a divine force in

unison. Constantly those radiations turn out the darkness and, like the circuitous operations of solar radiation, they give light and life to the world in sequence.

अभूदुषा इन्द्रतमा मघान्यजीजनत्सुविताय श्रवांसि ।

वि दिवा दूवी दुहिता दधात्यङ्गिरस्तमा सुकृत वसूनि ॥ ३ ॥

3. *Abhūduṣā indratamā maghonyajījanat suvītāya śravāṁsi. Vi divo devī duhitā dadhātyaṅgirastamā sukṛate vasūni.*

The dawn arises, most potent and regenerative, wealthy and munificent, and creates and recreates food, energy, wealth, honour and excellence for the goodness and well being of humanity. May the divine dawn, child born of the eternal light of life, bring us the most inspiring and rejuvenating wealths of life for the good life and well being of noble humanity.

तावदुषा राध' अस्मभ्यं रास्व यावत्स्तातृभ्या अरदा गृणाना ।
यां त्वा जजुवृषभस्या रवण वि दू हस्य दुरा अद-
राणाः ॥ ४ ॥

4. *Tāvaduṣo rādho asmabhyam rāsva yāvat stotṛbhyo arado gṛṇānā. Yām tvā jajñurvṛṣabhasyā raveṇa vi dṛḷhasya duro adreraurṇoḥ.*

O dawn of the light of divinity, give us ample wealth and competence for the good life, as much as you grant to the devout celebrants who have adored you since eternity and known you by the roar of thunder, the shower of clouds, and the bellowing of the bull, when you open the caves of mighty mountains and clouds and unveil the folds of darkness from over the light of the sun.

द्वंद्वं राधस चादयन्त्यस्मदयक्सूनृता इरयन्ती । व्युच्छन्ती
नः सनय धिय' धा यूयं पात स्वस्तिभिः सदा नः ॥ ५ ॥

5. *Devamdevam rādhase codayantyaasmadryak
sūnṛtā irayanī. Vyucchantī naḥ sanaye dhiyo dhā
yūyaṁ pāta svastibhiḥ sadā naḥ.*

Inspiring every noble person for the attainment of wealth and competence for the good life, radiating the light of divinity and holy intelligence for us, enlightening our thought and will with the original message of divinity for advancement in generosity, O lights of the dawn, protect and promote us with all modes and means of success for peace, progress and the good life all ways all time.

Mandala 7/Sukta 80

Usha Devata, Vasishtha Maitravaruni Rshi

पति स्तामभिरुषसं वसिष्ठा गीभिविपांसः पथमा अबुधन ।
विवृतयन्तीं रजसी समन्त आविष्कृण्वतीं भुवनानि
विश्वा ॥ १ ॥

1. *Prati stomebhir-uṣasaṁ vasiṣṭhā gīrbhiviprāsaḥ
prathamā abudhran. Vivartayanīm rajasī sama-
nte āviṣṛṇvatīm bhuvanāni viśvā.*

Brilliant saints and vibrant sages at the very first dawn of life receive the light of divinity in revelation, celebrate the dawn of light in inspired songs of adoration, the same light of dawn that illuminates and enlightens all regions of the universe within the bounds of heaven and earth every revolution of the day.

एषा स्या नव्यमायुदधाना गूढी तमा ज्यातिषाषा अबाधि ।
अगं एति युवतिरह्याणा पाचिकित्सूर्यं यज्ञमग्निम् ॥ २ ॥

2. *Eṣā syā navyamāyurdadhānā gūḍhvī tamo jyotiṣoṣā abodhi. Agra eti yuvatirahrayāṇā prācikitat sūryaṁ yajñmagnim.*

This is the dawn bearing and bringing new life and energy, that deep and sublime light of divinity which enlightens ignorance with knowledge and informs even darkness with light. It goes forward first before sunrise, youthful, bold, enlightened, unrestrained and free, and gives light to the sun and life to the yajna fire.

अश्वावतीगामतीन उषास' वीरवतीः सदमुच्छन्तु भद्राः ।
घृतं दुहाना विश्वतः पपीता यूयं पात स्वस्तिभिः सदा
नः ॥ ३ ॥

3. *Aśvāvatīr-gomatīrna uṣāso vīravatīḥ sadamucchantu bhadraḥ. Ghr̥taṁ duhānā viśvataḥ prapītā yūyaṁ pāta svastibhiḥ sadā naḥ.*

May the blissful dawns every morning, abounding in light and dynamism, energy, fertility and procreation of the race in heroic generations, illuminate and energise our home and family, give us showers of water, milk and honey, and bless us with total fulfilment from all quarters of the world. O lights of dawn, protect and promote us with all peace, progress and happiness of the good life always all time.

Mandala 7/Sukta 81

Usha Devata, Vasishtha Maitravaruni Rshi

पत्यु अदश्यायत्युच्छन्ती दुहिता दिवः ।

अपा महि व्ययति च स तमा ज्यातिष्कृणाति सूनरी ॥ १ ॥

1. *Pratyu adarśyātyucchantī duhitā divaḥ. Apomahi vyayati cakṣase tamo jyotiṣkṛṇoti sūnarī.*

The great and glorious dawn, child of the light of divinity, is seen rising, dispelling mists and darkness, and illuminates with light the world of our actions, brilliant guide as she is for the day.

उदुस्त्रियाः सृजत सूयः सचाँ उद्य । त्रिमच्चिवत ।

तवदुषा व्युषि सूयस्य च सं भुक्तनं गममहि ॥ २ ॥

2. *Udusriyāḥ sṛjate sūryaḥ sacāñ udyannakṣatramarcivat. Taveduṣo vyuṣi sūryasya ca saṁ bhaktana gamemahi.*

And then the sun, friend and associate together, takes over and, blazing with splendour, sends forth radiations of light and illuminates the planet earth. O dawn, in your original revelation of light divine and in the solar radiations, we pray, let us abide and act with faith and delightful experience of the illumination.

पति त्वा दुहितदिव उष' जीरा अभुत्स्महि । या वहसि पुरु
स्पार्ह वनन्वति रत्नं न दाशुष मयः ॥ ३ ॥

3. *Prati tvā duhirardiva uṣo jīrā abhutsmahi. Yā vahasi puru spārham vananvati ratnaṁ na dāśuṣe mayah.*

O dawn, daughter of heaven, receiver of divine light and giver of inspiring radiations, who bring us cherished gifts of eternal and infinite blessings like the jewels of life for the generous man of charity, we pray, may we be instant and faithful recipients of your light divine, peace and joy, every morning.

उच्छन्ती या कृणाषि मंहना महि पृथ्व्य दवि स्वदृश ।

तस्यास्त रत्नभाज इमह वयं स्याम मातुन सूनवः ॥ ४ ॥

4. *Ucchantī yā kṛṇoṣi māṁhanā mahi prakhyai devi swardṛṣe. Tasyāste ratnabhāja īmahe vyaṁ syāma māturna sūnavah.*

Generous and divine dawn, great and glorious, who with your splendour enlighten the world to have the vision and awareness of divinity, we pray that we too may experience that vision and share those jewels of life, and thus abide in life like favourite children of the divine mother.

तच्चित्रं राध आ भराषा यद्दीघश्रुत्तमम् ।

यत् दिवा दुहितमतभाजनं तदास्व भुनजामह ॥ ५ ॥

5. *Taccitraṁ rādha ā bharoṣo yad dīrghasruttamam. Yat te divo duhitar-martabhojanam tad rāsva bhunajāmahai.*

O light of dawn, bear and bring for us that vision, wealth and competence of life, wonderful, various, versatile and infinite, heard over the longest time and widest space which, O light of self-refulgent heaven, is your gift to mortal humanity as food for the body, mind and soul. Give us that wealth of food for our benefit and enlightenment.

श्रवः सूरिभ्य' अमृतं वसुत्वनं वाजौ अस्मभ्यं गार्मतः ।

चादयित्री मघानः सूनृतावत्युषा उच्छदप स्त्रिधः ॥ ६ ॥

6. *Śravaḥ sūribhyo amṛtaṁ vasutvanaṁ vājāñ asma-bhyaṁ gomataḥ. codayitrī maghonaḥ sṇṛtāvatyuśā ucchadapa sridhaḥ.*

O dawn, inspirer of the wealthy and powerful, commanding the light and truth of existence in action, bring immortal food and wealth, honour and fame to

the wise and brave. Bring food and energy and the wealth of lands and cows for us all, and ward off all sin, error and enmity from us, shine and give us settlement in peace.

Mandala 7/Sukta 82

Indra-Varunau Devate, Vasishtha Maitravaruni Rshi

इन्द्रावरुणा युवमध्वराय॑ ना विश॑ जनाय॑ महि॑ शम॑
यच्छतम॑ । दी॒घप॑यज्युमति॑ या व॑नुष्यति॑ व॒यं ज॑यम॑ प॒र्तना॑सु
दू॒ढ्यः ॥ १ ॥

1. *Indrāvaruṇā yuvamadhvarāya no viśe janāya mahi śarma yacchatam. Dīrghaprayajyumati yo vanuṣyati vayan̄ jayema prtanāsu dudhyah.*

Indra, lord of ruling power, and Varuna, lord of justice, you both together for our people in general provide a very home and comfortable security of life so that they may do their creative and productive work in peace without fear and violence and, in our joint ventures for the nation, we may defeat, better win over, the person who out of hate and malevolence injures or violates the peace of a citizen engaged in continuous work for the nation.

स॒माळ॒न्यः स्व॒राळ॒न्य उ॑च्यत वां म॒हान्त॑वि॒न्द्रावरु॑णा
म॒हाव॑सू । वि॒श्व द्वा॑सः प॒र्म व्य॑ म॒नि सं वा॒माज॑ वृष॒णा
सं ब॒लं द॑धुः ॥ २ ॥

2. *Samrālanyaḥ svarālanya ucyate vāṁ mahāntā-vindrāvaruṇā mahāvasū. Viśve devāsaḥ parame vyomani saṁ vāmojo vṛṣaṇā saṁ balaṁ dadhuḥ.*

O Indra, lord ruler, and Varuna, lord of justice,

grand powers of the common wealth, one of you is called 'Samrat, sovereign ruler of the nation as one collected person', the other is called 'Swarat, autonomous ruler of the judiciary as a sub-system of the sovereign state'. O brave and generous lords, may all the brilliant sages and scholars of the nation and all the divinities of nature in this vast sovereign common wealth of humanity vest you with dignity and power.

(This mantra may also be interpreted as pointing to the two extreme ends, though both mutually balanced, of the sovereign social order, whether the order is a nation or the entire human world on earth. One is 'Samrat' the total sovereign system with one supreme head, the other is 'swarat', the autonomous individual, the citizen with his or her freedoms and loyalty to the national law, and the balance of rights and duties of the 'swarat' individual.)

अन्व॒पां खा॒न्य॒तृ॒न्त॒माज॒सा सू॒य॑म॒रय॑तं दि॒वि प॒भुम॑ ।
इन्द्रा॑वरु॒णा म॒द॑ अ॒स्य मा॒यि॒ना पि॒न्वत॑म॒पि॒तः पि॒न्व॑तं
धि॒यः ॥ ३ ॥

3. *Anvapāṁ khānyatr̥ntam-ojasā sūryam-airayataṁ divi prabhum. Indrāvaruṇā made asya māyino'-pinvataṁ-apitaḥ pinvataṁ dhiyaḥ.*

With your light and lustre, O Indra and Varuna, sovereign ruler and lord of independent judgement, state and the individual, general will and collective power and individual will and autonomous judgement, together you break open the flood gates of waters and national energy in social dynamics. You raise the social brilliance in the regions of culture and enlightenment to the highest

degrees of freedom and sovereignty.

O lords of power and judgement, together in the joy of this wonderful ruling order, you replenish the dry streams of life to flow with fresh energy and energise our bored will and intellect with new vision, ambition and resolution all round.

युवामिद्युत्सु पृतनासु वह्नया युवां तमस्य पसव मितज्ञवः ।
इशाना वस्व उभयस्य कारव इन्द्रावरुणा सुहवा हवा-
मह ॥ ४ ॥

4. *Yuvāmid yutsu pṛtanāsu vahnayo yuvām kṣema-
sya prasave mitajñavaḥ. Īśānā vasva ubhayasya
kārava indrāvaruṇā suhavā havāmahe.*

Indra and Varuna, ruler and preserver of both the citizen and the state for earthly as well as for higher values, men of fiery passion and action call upon you in their joint struggles for advancement and fresh acquisitions. Men of settled vision and judgement seated on firm ground call upon you in their efforts for peace, preservation and stability. Creators of the wealth of the nation thus, we all call upon you in our battles for both yoga and kshema, progress and preservation in balance, constant watchers and instantly responsive as you are.

इन्द्रावरुणा यदिमानि चक्रथुविश्वी ज्ञातानि भुवनस्य
मज्मना । तमण मित्रा वरुणं दुवस्यति मरुद्भिरुगः शुभमन्य
इयत ॥ ५ ॥

5. *Indrāvaruṇā yadimāni cakrathurviśvā jātāni
bhuvanasya majmanā. Kṣemeṇa mitro varuṇam
duvasyati marudbhirugraḥ śubhamanya īyate.*

Indra and Varuna, with your strength and vision

you rule and advance and thus serve all these children of the earth. Mitra, power of love and friendship with warmth of passion for peace and stability serves and supports Varuna, judgement and discrimination for the collective good, and the other, Indra, power and passion for advancement, with all his storm troopers fast as winds fights for the defence and advancement of the good of all.

म॒ह शु॒ल्काय॒ वरु॑णस्य॒ नु त्वि॒ष आज॑' मिमात ध्रुवम॑स्य
यत्स्वम॑ । अजा॑मिम॒न्यः श्न॒थय॑न्त॒माति॑र॒द्भभि॑र॒न्यः प
वृ॒णाति॒ भूय॑सः ॥ ६ ॥

6. *Mahe śulkāya varuṇasya nu tviṣa ojo mimāte dhruvam-asya yat svam. Ajāmim-anyaḥ śnathayantam-ātirad dabhrebhir-anyaḥ pra vṛṇoti bhūyasah.*

For the greatness and rising prosperity of the social order of peace and progress, Indra and Varuna augment its power and lustre and preserve and increase what its basic and consolidated national asset is. One of them, Indra, overthrows its unfriendly and hostile opponents who try to sabotage and arrest its progress, and the other, Varuna, even with minimum but convincing power, subdues many devastating critics.

न तमं॑हा न दु॒रितानि॒ म॒त्यमि॒न्दाव॑रुणा॒ न तपः॑ कुतश्च॒न ।
यस्य॑ द॒वा गच्छ॑था वी॒था अध्व॑रं न तं म॒तस्य॑ न॒शत॑
परि॑हृतिः ॥ ७ ॥

7. *Na tamamho na durityāni martyam-idrāvaruṇā na tapaḥ kutaścana. Yasya devā gacchatho vītho adhvaraṁ na taṁ martasya naśate parihvṛtiḥ.*

No sin, no evils, no suffering, nor any man's crookedness can ever touch or disturb that mortal man, that ruler of the social order, whose yajna of individual freedom of action and loyalty to the social order and its laws, O Indra and Varuna, lord of omnipotence and lord of justice and mercy, glorious and generous rulers of the universe, you bless, visit, lead and guide.

अ॒वाङ् न॑रा द॒व्यना॒वसा॒ गतं॑ शृणु॒तं ह॒वं यदि॑ म॒ जुज॑ ष॒थः ।
यु॒वाहि॑ स॒ख्यमु॒त वा॒ यदा॒प्यं मा॒ङ्गीक॑मि॒न्दाव॑रुणा॒ नि
य॑च्छ॒तम ॥ ८ ॥

8. *Arvāṇ narā daivyenāvasā gataṁ śṛṇutaṁ havāṁ yadi me jujoṣathaḥ. Yuvorhi sakhyamuta vā yadāpyaṁ mārḍīkamindrāvaruṇā ni yacchatam.*

O Indra and Varuna, leading lights of nature and humanity, lords of power, justice and mercy of the social and natural order, since I enjoy your love and friendship, come hither to me with protection and promotion, listen to my call, and bear, bring and give me the benefit of your friendship and whatever is peaceful, blissful and attainable.

अ॒स्माक॑मि॒न्दाव॑रुणा॒ भर॑भर पु॒राया॒धा भ॑वतं कृ॒ष्ट्याज॑सा ।
य॒द्वां ह॑वन्त उ॒भय॑ अ॒ध स्पृ॑धि नर॑स्ता॒कस्य॑ तन॑यस्य
सा॒तिषु॑ ॥ ९ ॥

9. *Asmākam-indrāvaruṇā bharebhare puroyodhā bhavataṁ kṛṣṭyojasā. Yad vāṁ havanta ubhaye adha sprdhi narastokasya tanayasya sātiṣu.*

Indra and Varuna, ruling powers of the people and the social order, be the front leaders and warriors in every battle of ours since the leading lights of both

the people and the ruling services invite you in their struggles for the progress of their children and grand children.

अ॒स्म इन्द्रा॑ वरु॒णा मि॒त्रा अ॒र्य॒मा द्यु॒म्नं य॑च्छन्तु॒ महि॑ शम'
स॒प॒थः । अ॒व॒धं ज्योति॑रदि॒त॒ऋता॑वृ॒ध' द॒वस्य॑ श॒लाकं॑
सवि॒तुम॑नामह ॥ १० ॥

10. *Asme indro varuṇo mitro aryamā dyumnā ya-
cchantu mahi śarma saprathaḥ. Avadhram jyotir-
aditer-ṛtāvṛdho devasya ślokaṁ saviturmanā-
mahe.*

May Indra, Varuna, Mitra and Aryama, lord of power, justice and generosity, love and friendship, and guide and lord ruler of the world order, bless us with honour and excellence and give us great good peace and prosperity ever increasing. We pray for the kind and beneficial light of mother Infinity and celebrate the glory of the self-refulgent Savita, lord creator, inspirer of life and protector of the truth and law of this expansive universe.

Mandala 7/Sukta 83

Indra-Varunau Devate, Vasishtha Maitravaruni Rshi

यु॒वां न॑रा पश्य॑मानासु॒ आप्यं॑ पा॒चा ग॒व्यन्तः॑ पृथु॒पश॑वा
ययुः । दा॒सा च वृ॒त्रा ह॑तमा॒र्याणि॑ च सु॒दास॑मिन्द्राव॒रुणाव॑-
साव॑तम ॥ १ ॥

1. *Yuvāṁ narā paśyamānāsa āpyam prācā gavyan-
taḥ pṛthuparśavo yayuḥ. Dāsā ca vṛtrā hatamār-
yāṇi ca sudāsamindrāvaruṇā-vasāvatam.*

Indra and Varuna, O warrior and tactician of the

commanding order, the bold and brave front rank leaders, seeing your power and performance, march forward and join you with large axes in hand and reach you as leaders with an open door. O fighters, having destroyed the forces of darkness and sabotage, with all your forces protect and promote the noble, the generous and the dedicated people of society.

यत्रा॒ नरः॑ स॒मयन्त॑ कृ॒तध्व॑जा॒ यस्मि॑ ाजा भवति॒ किं च॑ न
पि॒यम॑ । यत्रा॒ भयन्त॑ भुव॒ना स्व॑दृ॒शस्त॑त्रा॒ न इन्द्रा॑वरु॒णाधि॑
वाच॑तम ॥ २ ॥

2. *Yatrā narah samayante kṛtadhvajo yasminnājā bhavati kiṃ ca na priyam. Yatrā bhayante bhuvanā swardṛśastatrā na indrāvaruṇādhi vocatam.*

Where the leading brave of the nation meet with banners in hand, where there would be but little good in battle or in contest, where the people of the earth quake with fear though they see the light and joy of heaven otherwise, of that, O Indra and, Varuna, speak to us.

सं भू॒म्या॒ अन्ता॑ ध्व॒सिरा॑ अ॒दृ॒त॒न्द्रा॑वरु॒णा दि॒वि घा॑ष
आरु॑हत । अ॒स्थुज॑ना॒नामु॒प॒ माम॑रा॒तया॑ वा॒गव॑सा ह॒वनश्रु॑ता
ग॑तम ॥ ३ ॥

3. *Sam bhūmyā antā dhvasirā adrṣatendr-āvaruṇā divi ghoṣa āruhat. Asthur-janānāmupa māmaraṭayo'rvāgavasā havanaśrutā gatam.*

Indra and Varuna, destroyers of the evil and the violent, look to the ends of the earth, let the clang of arms and roar of battle rise to the sky, let the people's enemies stand at the door and face me, and in any crisis,

as you hear the signal and the clarion call, come forward with all the defence forces.

इन्द्रावरुणा वधनाभिरपति भुदं वन्वन्ता प सुदासमावतम ।
ब्रह्माण्येषां शृणुतं हवीमनि सत्या तृत्सूनामभवत्पुरा-
हितः ॥ ४ ॥

4. *Indrāvaruṇā vadhanābhirapraṭi bhedaṁ van-
vantā pra sudāsamāvatam. Brahmāṇyeṣāṁ śṛṇu-
taṁ havīmani satyā trtsūnām-abhavat purohitiḥ.*

Indra and Varuna, leading warrior and enemy destroyer and saviour and rebuilder, facing and breaking the difficult enemy lines of offence with fatal weapons, protect the generous ruler of the land. In this strife of battle, listen to the earnest voices of the priests engaged in yajnic development of the nation, and let the priest-like prophecy and expectations of the people seeking peace and freedom come true.

इन्द्रावरुणावभ्या तपन्ति माघान्यया वनुषामरातयः । युवं
हि वस्व उभयस्य राजथा धस्मा ना वतं पाय दिवि ॥ ५ ॥

5. *Indrāvaruṇāvabhyā tapanti māghānyaryo vanu-
ṣamarāṭayaḥ. Yuvaṁ hi vasva ubhayasya rāja-
tho'dha smā no'vataṁ pārye divi.*

Indra, lord of power, Varuna, lord of justice and mercy, the evil deeds of the violent and the adversities caused by the saboteurs torment me all round. You alone rule and order the power and prosperity of both terrestrial and celestial worlds. Protect us on the earth and lead us to the light and joy of freedom beyond the bounds of earth.

युवां हवन्त उभयास आजिष्विन्दं च वस्वा वरुणं च सातय ।
यत्र राजभिदशभिनिबाधितं प सुदासमार्वतं तृत्सुभिः
सह ॥ ६ ॥

6. *Yuvām havanta ubhayāsa ājiṣvindraṁ ca vasvo varuṇaṁ ca sātaye. Yatra rājabhir-daśabhir-nibādhitam pra sudāsamāvataṁ tṛtsubhiḥ saha.*

Both the people and the leaders call upon you in battles, O Indra and Varuna, for victory in battle and regaining of success and prosperity. They call upon you in battle where you defend the generous ruler against tens of tormenting dictators and, alongwith the ruler, you save three orders of scholars and sages in three fields of arts, sciences and universal values of Dharma and justice.

दश राजानः समिता अयज्यवः सुदासमिन्दावरुणा न
युयुधुः । सत्या नृणामद्मसदामुपस्तुतिद्वा एषामभवन्द्व-
हूतिषु ॥ ७ ॥

7. *Daśa rājānaḥ samitā ayajvayah sudāsamindrā-varuṇā na yuyudhuḥ. Satyā nṛṇām-admasadām-upastutir-devā eṣām-abhavan devahūtiṣu.*

Indra and Varuna, spirit of life and sense of judgement victorious over evil and impiety, even ten brilliant but impious and impulsive forces together cannot fight against the versatile and generous ruler of the self and society. The prayers of holy men dedicated to divinity in the house of yajna and charity come true and the divinities of humanity and nature both join the invocations of these holy men in their acts of piety and divine service.

दा॒श्रा॒ज्ञ परिय॑त्ताय वि॒श्वतः॑ सु॒दास॑ इन्द्रावरुणावशि॒ तम ।
 श्वित्य॑ञ्चा यत्र नम॑सा कप॒दिन॑ धि॒या धीव॑न्ता अ॒सप॑न्त
 तृत्स॑वः ॥ ८ ॥

8. *Dāśarājñe pariyattāya viśvataḥ sudāsa indrā-varuṇāvaśikṣatam. Śvityañco yatra namasā kapardino dhiyā dhīvanto asapanta trtsavaḥ.*

Indra and Varuna, you come to the help of the liberal man of charity and the benevolent ruler surrounded by hostilities all round, and you join his house of yajnic discipline and ruling order where intelligent and pious sages help the priestly performers with offers of oblations and thoughts of wisdom.

वृ॒त्राण्य॒न्यः स॑मि॒थषु॑ जिघ्न॑त व॒तान्य॒न्या अ॒भि र॑ त॒ सदा॑ ।
 ह॒वाम॑ह वां वृष॑णा सुवृ॒क्तिभि॑र॒स्म इन्द्रा॑वरुणा॒ शम॑
 यच्छ॑तम ॥ ९ ॥

9. *Vṛtrāṇyanyāḥ samitheṣu jighnate vratānyanyo abhi rakṣate sadā. Havāmahe vāṁ vṛṣṇā suvr-ktibhirasme indrāvaruṇā śarma yacchatam.*

Of Indra and Varuna, one destroys evil and darkness in the battles of life, the other always protects the laws and observances of pious people's holy disciplines. O generous and divine lords of power and wisdom, we invoke you and offer you homage with adorations and holy presentations. May Indra and Varuna give us a happy home of peace and prosperity.

अ॒स्म इन्द्रा॑ वरु॒णा मि॒त्रा अ॒य॒मा द्यु॒मं य॑च्छन्तु म॒हि श॑म'
 स॒पथः॑ । अ॒व॒धं ज्या॑तिरदि॒तऋ॒तावृ॑ध' द॒वस्य॑ श्ला॒कं
 स॒वितु॑म॒नाम॑ह ॥ १० ॥

10. *Asme indro varuṇo mitro aryamā dyumnāṁ yacchantu mahi śarma saprathaḥ. Avadhram jyotir-aditer-ṛtāvṛdho devasya ślokaṁ savitur-manāmahe.*

May Indra, Varuna, Mitra and Aryama bless us with power, justice, love and friendship, and passion for progress, honour and excellence with settlement in a happy home wherein, ever advancing, we may live a life of truth, observing the eternal law of Dharma operative in nature and humanity. We pray for the blissful light of mother Infinity and celebrate in song the glory of Savita, lord giver of the light of life and inspiration for the True, the Good and the Beautiful in existence.

Mandala 7/Sukta 84

Indra- Varunau Devate, Vasishtha Maitravaruni Rshi

आ वां राजानावध्वर ववृत्यां हव्यभिरिन्दावरुणा
नमभिः । प वां घृताचीं बाह्वदधाना परि त्मना विष्टुरूपा
जिगाति ॥ १ ॥

1. *Ā vām rājānāvadhvare vavṛtyām havyebhir-indrā-varuṇā namobhiḥ. Pra vām ghṛtācī bāhvor-dadhānā pari tamanā viṣurūpā jigāti.*

Indra-Varuna, self-refulgent rulers of life, Supreme Lord's power and justice, light and rectitude, law and freedom, reward and punishment, I pray, let me turn to you and abide there. I invoke you with salutations and homage worthy for divinity in this yajna of life full of love and free from violence. The ladle in all universal forms overflowing with ghrta held in hands

spontaneously moves to you to make the offer of total surrender to the sacred fire.

युवा राष्ट्रं बृहदिन्वति द्याया सतृभिरर्जुभिः सिनीथः । परि
ना हळा वरुणस्य वृज्या उरुं न इन्द्रः कृणवदु लाकम ॥ २ ॥

2. *Yuvo rāṣṭraṁ bṛhadinvati dyauryau setṛbhir-arajjubhiḥ sīnithaḥ. Pari no heḷo varuṇasya vṛjyā uruṁ na indraḥ kṛṇavadu lokam.*

The mighty heaven of light feeds the vast social order under your rule. You join, you bind, with bonds without snares. May the displeasure of Varuna and consequent suffering be far off from us. May Indra bless us and create a vast expansive world of light for us.

कृतं न' यज्ञं विदथेषु चारुं कृतं ब्रह्माणि सूरिषु पशस्ता ।
उप' रयिद्वज्रूता न एतु प णः स्याहाभिरूतिभिस्ति-
रतम ॥ ३ ॥

3. *Kṛtaṁ no yajñaṁ vidatheṣu cāruṁ kṛtaṁ brahmāṇi sūriṣu praśastā. Upo rayirdevajūto na etu pra ṇaḥ spārḥābhir-ūtibhis-tiretam.*

Indra-Varuna, pray raise our yajnic acts in the business of life to beauty and grace. May you vest our songs of adoration and gratitude with love and faith among the wise and brave of the community. May wealth, honour and excellence of life inspired by divinities come to us. May you, Indra-Varuna, help us cross the seas of life with cherished means of protection and progress.

अस्म इन्दावरुणा विश्ववारं रयिं धत्तं वसुमन्तं पुरु उम ।
प य आदित्या अनृता मिनात्यमिता शूर' दयत वसूनि ॥ ४ ॥

4. *Asme indrāvaruṇā viśvavāraṁ rayim dhattam vasumantaṁ puruṣum. Pra ya ādityo anṛtā minātyamitā śūro dayate vasūni.*

Indra-Varuna, pray bear and bring for all of us wealth, honour and excellence of universal order in plenty, full of the world's riches. The lord of light that frustrates and destroys untruth is the lord of power and gives boundless forms of wealth, joy and peaceful settlement on earth.

इयमिन्द्रं वरुणमष्टम गीः पार्वत्ताक तनय तूतुजाना ।

सुरत्नासा द्ववीतिं गमम यूयं पात स्वस्तिभिः सदा नः ॥ ५ ॥

5. *Iyamindraṁ varuṇamaṣṭa me gīḥ prāvat toke tanaye tūtujānā. Suratnāso devavītiṁ gamema yūyaṁ pāta svastibhiḥ sadā naḥ.*

Let my voice of adoration reach Indra and Varuna at the earliest and bring protection and progress for our children and grand children at the fastest. Let us all blest with the jewels of life reach the house of yajna and attain the blessings of Indra and Varuna. O divinities of nature and humanity, saints and sages, protect and promote us with all modes and means of safety, security and all round well being of life for all time.

Mandala 7/Sukta 85

Indra-Varuna Devate, Vasishtha Maitravaruni Rshi

पुनीष वामर् असं मनीषां साममिन्द्राय वरुणाय जुह्वत ।

घृतपतीकामुषसं न द्वीं ता न्ना याम् गुरुष्यतामभीक ॥ १ ॥

1. *Punīṣe vām-arakṣasaṁ manīṣāṁ somam-idrāya varuṇāya juhvat. Ghṛtapratīkām-uṣasaṁ na devīm tā no yāmann-uruṣyatām-abhīke.*

I dedicate and sanctify the song of adoration free from evil, enmity and malice, and offer it to Indra and Varuna, having made a presentation of holy soma to the ruler warrior and the chief of justice. It is soft and sweet and brilliant, full of power like the divine dawn. May Indra and Varuna come and inspire us to shine in our battle of life against evil with full divine protection.

स्पधन्त वा उ दवहूय अत्र यषु ध्वजषु दिद्यवः पतन्ति ।

युवं ताँ इन्द्रावरुणावमित्रान्हृतं पराचः शवा विषूचः ॥ २ ॥

2. *Spardhante vā u devahūye atra yeṣu dhvajeṣu didyavaḥ patanti. Yuvaṁ tāñ indrāvaruṇāva-mitrān hataṁ parācaḥ śarvā viṣūcaḥ.*

And those who fight and oppose us in this struggle of the social order, and in those battles in which the enemy weapons fall upon our flags of honour, all those enemies and crooked adversaries, O Indra and Varuna, pray frustrate and destroy with the force and justice of the social order.

आपश्चिद्धि स्वयशसः सदःसु द्वीरिन्दं वरुणं दवता धुः ।
कृष्टीरन्या धारयति पविक्ता वृत्राण्यन्या अपतीनि
हन्ति ॥ ३ ॥

3. *Āpaściddhi svayaśasaḥ sadaḥsu devīrindraṁ varuṇaṁ devātā dhuḥ. Kṛṣṭīranyo dhārayati praviktā vṛtrāṇyanyo apratīni hanti.*

Intelligent and brilliant people in their own right of quality and social prestige select, appoint and consecrate Indra and Varuna, brilliant and noble authorities, in their offices and assemblies. One of them, Varuna, manages the different orders of people, the

other, Indra, destroys forces of darkness and enmity who refuse to be managed otherwise.

स सुक्रतु॑ऋत॒चिद॑स्तु हाता॒ य आ॑दित्य॒ शर्वसा॒ वां नम॑स्वान ।
आ॒ववत॑दर्वस॒ वां ह॒विष्मान॑स॒दित्स॒ सुवि॑ताय॒ पर्य॑स्वान ॥ ४ ॥

4. *Sa sukratur-ṛtaacid-astu hotā ya āditya śavasā vān namasvān. Āvavartad-avase vām haviṣmān-asadit sa suvitāya prayasvān.*

Surely that individual is a good citizen of noble action, a true yajaka, dedicated to universal values of truth and law, who, of his own free will, with his power and potential and high degree of endeavour and application, turns to you, O brilliant Indra and Varuna, with sincere loyalty and homage for the sake of protection and advancement. And surely he deserves all round happiness and well being.

इ॒यमि॒न्द्रं वरु॑णमष्ट॒म गीः॒ पाव॑त्ता॒क तन॑य॒ तूतु॑जाना ।

सु॒रत्ना॑सा द॒ववी॑तिं गमम॒ यूयं॒ पात॑ स्व॒स्तिभिः॒ सदा॑ नः ॥ ५ ॥

5. *Iyamindram varuṇamaṣṭa me gīḥ prāvat toke tanaye tūtujānā. Suratnāso devavītiṁ gamema yūyaṁ pāta svastibhiḥ sadā naḥ.*

May this earnest and vibrating voice of homage and prayer reach Indra and Varuna for the protection and progress of our children and grand children. May we, blest with the jewels of life, reach and join the noble assembly of the enlightened and participate in the yajnic business of the nation. O Indra and Varuna, O enlightened citizens and leaders of humanity, protect and promote us with all safeguards and securities and all modes of happiness and well being all ways all time.

Mandala 7/Sukta 86

Varuna Devata, Vasishtha Maitravaruni Rshi

धीरा॒ त्वस्य॑ महिना॒ ज॒नूंषि॑ वि यस्त॒स्तम्भ॑ राद॒सी चिदु॑वी ।
प नाक॑मृष्वं नुनुद बृहन्तं॑ द्विता न त्रिं प॒प॒थ॒च्च भू॑मं ॥ १ ॥

1. *Dhīrā tvasya mahinā janūṁṣi vi yastastambha rodasī cidurvī. Pra nākamṛṣvaṁ nunude bṛhan-taṁ dvitā nakṣatraṁ paprathacca bhūma.*

Firm in balance are the creations of this Varuna, light of the universe, by virtue of his greatness as he holds and stabilises the heaven and earth and indeed the expanding universe. He energises and impels the high heavens of bliss and the distant stars and lights them both day and night, pervading the vast world of existence. Only the wise and brave know this.

उ॒त स्वया॑ त॒न्वा॒रे॒ सं व॑द॒ तत्क॒दा न्व॑न्त॒वरु॑ण भु॒वानि॑ ।
किं म॑ ह॒व्यम॑ह॒णाना॑ जुष॒त क॒दा मृ॒ळीकं॑ सु॒मना॑ अ॒भि
ख्य॑म ॥ २ ॥

2. *Uta svayā tanvā saṁ vade tat kadā nvantarvaruṇe bhuvāni. Kiṁ me havyam-ahrṇāno juṣeta kadā mṛṭikam sumanā abhi khyam.*

And when would I, by my own individual self, commune with the lord? When would I join the innermost presence of Varuna? Would he accept my homage and prayer with pleasure? When would I, with peace in the mind, experience the bliss of that presence and power?

पृ॒च्छ॒तदन॑'वरु॒ण दि॒दृ पू॑'ए॒मि चि॒कि॒तुष॑'वि॒पृ॒च्छ॒म ।
स॒मा॒नमि॑न्म॒ क्व॒यश्चि॑दाहु॒र्यं ह॒ तुभ्यं॑ वरु॒णा ह॑णीत ॥ ३ ॥

3. *Ṁṛcche tadeno varuṇa didrkṣūpo emi cikituṣo vipṛccham. Samānaminme kavayaścidāhur-
ayaṁ ha tubhyaṁ varuṇo hr̥ṇīte.*

O Varuna, I ask myself what sin is. Keen for the vision of divinity, I go and meet the wise, and freely I ask what sin is. And the wise sages all say the same thing to me : This Varuna feels displeased only for your sake, to save you from sin.

किमाग॑ आस वरुण॑ ज्येष्ठं॑ यत्स्त॒तारं॑ जिघांस॑सि सखा॒यम॑ ।
प तन्म॑ वाच॒ दूळ॑भ स्वधा॒वा व॑ त्वान॒ना नम॑सा तुर॒
इ॒याम॑ ॥ ४ ॥

4. *Kimāga āsa varuṇa jyeṣṭhaṁ yat stotāraṁ
jighāṁsasi sakhāyam. Pra tanme voco dūlabha
svadhāvo 'va tvānenā namasā tura iyām.*

Varuna, what is the greatest sin or crime for which you punish your friend and celebrant? Speak of that to me, O lord rare to be attained, self-refulgent and self-omnipotent. Save me, lord. A sinless innocent soul, post haste I come to you with homage, prayer and surrender.

अव॑ दुग्धानि॒ पित्र्या॑ सृजा॒ ना व॒ या व॒यं च॑कृमा त॒नूभिः॑ ।
अव॑ राजन्पशु॒तृपं॑ न ता॒युं सृजा॑ व॒त्सं न॑ दा॒म्ना व॑सिष्ठम॑ ॥ ५ ॥

5. *Ava drugdhāni pitryā sṛjā no'va yā vayaṁ cakṛmā
tanūbhiḥ. Ava rājan paśutrpaṁ na tāyuṁ sṛjā
vatsaṁ na dāmno vasiṣṭham.*

Loosen and free us from weaknesses inherited from the forefathers. Save us from the sins and evils committed by ourselves in person. O sovereign ruler,

free us from animal passions, like the thief from jail, and relieve the earnest celebrant from passions and slavery, like the calf set free from bonds of the tether.

न स स्वा द १' वरुण धृतिः सा सुरा मन्युविभीदका
अर्चित्तिः । अस्ति ज्यायान्कनीयस उपार स्वप्नश्चनदनृतस्य
पयाता ॥ ६ ॥

6. *Na sa svo dakṣo varuṇa dhrutiḥ sā surā manyur-vibhīdako acittiḥ. Asti jyāyān kanīyasa upāre svapnaśchandanārtasya prayotā.*

It is not our own essential virtue, competence and expertise that is the cause of evil and the fall. It is liquor, anger, gambling and infatuation, ignorance and loss of good sense that is the cause of evil. It is also the company of the wrong senior with the junior and the dreams of unrealistic ambition that tempt a person to fall a victim to falsehood and evil.

अरं दासा न मी हुषं कराण्यहं द्वाय भूणय नागाः ।
अर्चतयदचित् १' द्वा अया गृत्सं राय क्वितरा जुनाति ॥ ७ ॥

7. *Araṁ dāso na mīḥuṣe karāṇyahaṁ devāya bhūrṇaye'nāgāḥ. Acetayad-acito devo aryo grtsaṁ rāye kavitaro jūnāti.*

Let me, an innocent person free from evil, do unreserved service and offer sincere prayers like a dedicated servant to Varuna, refulgent and generous lord giver of sure and complete fulfilment. He, brilliant and generous lord of all, wiser than any one else, omniscient master, enlightens the ignorant and inspires the holy and intelligent, and leads them to honour and prosperity.

अ॒यं सु॒ तु॒भ्यं वरु॑ण स्व॒धावा हृ॒दि स्ता॒म॒ उ॒र्प॒श्रित॒श्चि॒दस्तु॑ ।
 शं नः॒ । त॒म॒ श॒मु॒ या॒गं ना अस्तु॑ यू॒यं पा॑त स्व॒स्तिभिः॒ सदा॑
 नः ॥ ८ ॥

8. *Ayaṁ su tubhyaṁ varuṇa svadhāvo hṛdi stoma upaśritaścidastu. Śaṁ naḥ kṣeme śamu yoge no astu yūyaṁ pāta svastibhiḥ sadā naḥ.*

Varuna, self-existent lord of omniscience and omnipotence, may this song of adoration reach your heart and be graciously accepted. Let there be all good and full protection for what we have achieved, and all good grace and advancement for what we may further achieve. O lord, O divinities of nature and humanity, pray protect and promote us with all happiness and well being all ways all time, bless us with yoga and kshema in peace.

Mandala 7/Sukta 87

Varuna Devata, Vasishtha Maitravaruni Rshi

रद॑त्प॒था वरु॑णः॒ सू॒याय॒ पा॒र्णांसि॑ समु॒दिया॑ न॒दीना॑म ।
 स॒गा न सृ॑ष्टा अव॑ती॒त्र॒हता॒यञ्च॒कार॑ म॒हीर् वनी॑र॒हभ्यः॑ ॥ १ ॥

1. *Radat patho varuṇaḥ sūryāya prārṇānsi samu-driyā nadīnām. Sargo na sṛṣṭo arvatīr-ṛtāyañ-cakāra mahīr-avanīr-ahabhyah.*

The universe is a mighty explosion of thought, energy and matter let free like a cosmic horse on course: Varuna, lord of supreme power, intelligence and imagination, carving out orbits for the self-refulgent stars, setting cosmic oceans into floods of rivers heading for the sea, structuring mighty moving galaxies and great planets and satellites from the stars, all moving in

observance of the cosmic law.

आत्मा त॒ वाता॒ रज्ज॒ आ न॑वीनात्प॒शुन॒ भूणि॒यव॑स
सस॒वान॑ । अ॒न्तम॒ही बृ॒हती॒ राद॑सी॒म वि॒श्वा त॒ धाम॑ वरुण
पि॒याणि॑ ॥ २ ॥

2. *Ātmā te vāto raja ā navīnot paśurna bhūrṇirya-
vase sasavān. Antarmahī brhaṭī rodasīme viśvā
te dhāma varuṇa priyāṇi.*

Your spirit, O Varuna, sets the currents of energy in motion like winds and energises the cosmic particles anew, once asleep all, now rushing restless for food for existence like a horse moving for grass. O lord immanent and transcendent, all this great expansive universe of heaven and earth, all these abodes of existence, are homes of life dear to you, dear to the living forms.

परि॒ स्पशा॒ वरु॑णस्य॒ स्मदि॑ष्टा उ॒भ प॑श्यन्ति॒ राद॑सी॒ सुम॑क ।
ऋ॒तावा॑नः क॒वय॑ 'य॒ज्ञधी॑राः प॒चत॑सा॒ य इ॒षय॑न्त॒ मन्म॑ ॥ ३ ॥

3. *Pari spaśo varuṇasya smadiṣṭā ubhe paśyanti
rodasī sumeke. Rtāvānaḥ kavayo yajñadhīrāḥ
pracetaso ya iṣayanta manma.*

Currents of cosmic intelligence which are observant forces of Varuna appointed to their task, together watch both heaven and earth and they also observe and inspire to thought and imaginative creation, poets, intellectuals and devotees constantly dedicated to yajna all of whom observe the laws of eternal truth and Dharma and celebrate the divinity of Varuna.

उ॒वाच॑ म॒ वरु॑ण॒ मधि॑राय॒ त्रिः स॒प्त ना॑मा॒घ्न्या बि॑भति ।
वि॒द्वान्प॒दस्य॒ गुह्या॑ न व॒ च॒द्युगा॑य॒ विप॑ उ॒परा॑य॒ शि॒ न ॥ ४ ॥

4. *Uvāca me varuṇo medhirāya triḥ sapta nāmā-ghnyā bibharti. Vidvān padasya guhyā na vocad yugāya vipra uparāya śikṣan.*

Varuna, vibrant lord of cosmic intelligence, supreme teacher, spoke to me, dedicated faithful disciple, that divine nature, divine speech, divine earth and sacred cow, each inviolable, bears thrice seven names. Enlightening the scholar approaching the teacher with homage and reverence, the omniscient lord speaks of the supreme state of freedom and bliss as the mystery of existence.

तिस्रा द्यावा निहिता अन्तरस्मिन्तिस्त्रा भूमिरुपराः षड्वि-
धानाः । गृत्सा राजा वरुणश्चक एतं दिवि पृच्छं हिरण्ययं
शुभ कम ॥ ५ ॥

5. *Tisro dyāvo nihitā antarasmin tisro bhūmīru-parāḥ ṣaḍvidhānāḥ. Gṛtso rājā varuṇaścakra etaṁ divi preṅkham hiraṇyayaṁ śubhe kam.*

Three heavens of light are contained in the presence of this lord Varuna and there are three orders of the earthly globe over which there are six variations. The all - wise refulgent omnipotent ruler Varuna created all this universe including the vibrant and glorious sun in the blissful heaven high up for light of the world.

अव सिन्धुं वरुणा द्यारिव स्थाद द्रप्सा न श्वता
मृगस्तुविष्मान । गम्भीरशंसा रजसा विमानः सुपात्रित्रः सता
अस्य राजा ॥ ६ ॥

6. *Ava sindhum varuṇo dyauriva sthād drapso na śveto mṛgas-tuviṣmān. Gambhīraśaṁso rajaso vimānaḥ supāraḥ sato asya rājā.*

Varuna places the sea below as the heaven above, the lord immaculate who, as a drop of crystal, is mighty powerful as the lion, supreme adorable, creator of space and stars, sovereign of the mighty universal order, sole ruler and law giver of this world of reality.

या मृळयाति चकुषं चिदागं वयं स्याम वरुण अनगाः ।
अनु व्रतान्यदितरुधन्त यूयं पात स्वस्तिभिः सदा नः ॥ ७ ॥

7. *Yo mṛṣayāti cakruṣe cidāgo vyaṁ syāma varuṇe anāgāḥ. Anu vratānyaditer-ṛdhanto yūyaṁ pāta svastibhiḥ sadā naḥ.*

O Varuna, lord who save even the sinner, bless us that we may be sinless, observing the laws of mother Infinity's discipline. O lord, O saints and sages, teachers and rulers, protect and promote us with peace, progress and all round well being all ways all time.

Mandala 7/Sukta 88

Varuna Devata, Vasishtha Maitravaruni Rshi

प शुन्ध्युवं वरुणाय पष्ठां मतिं वसिष्ठमी हुषं भरस्व ।
य इमवाज्चं करत यजत्रं स्रहस्त्रामघं वृषणं बृहन्तम ॥ १ ॥

1. *Pra śundhyuvaṁ varuṇāya preṣṭhām matim vasiṣṭha mīlhuṣe bharasva. Ya īmarvāñcam karate yajatram sahasrāmāgham vṛṣaṇam bṛhantam.*

Holiest sage and brilliant scholar, develop pure, purifying and transparent intelligence of the dearest order and offer reverence and yajnic homage to Varuna, potent and generous lord inspirer of life, who creates, energises and brings us the great adorable sun and the

expansive and deepening cloud of showers bearing a thousandfold wealth of life.

अधा न्वस्य संदृशं जगन्वानग्रनीकं वरुणस्य मंसि ।
स्वयदश्मं अधिपा उ अन्धा भि मा वपुदृश्यं निनीयात् ॥ २ ॥

2. *Adhā nvasya saṁdrśaṁ jaganvān-agneranīkaṁ varuṇasya maṁsi. Svaryadaśmann-adhipā u andho'bhi mā vapurdrśaye ninīyāt.*

Meditating on the blissful presence of Varuna, lord of light and wisdom, when I feel the flames of fire and divine exhilaration, then, I pray, the lord of bliss and sovereign of the world may reveal to me his divine presence as it is so that I may experience it in the inner being and live the ecstasy of life divine.

आ यदुहाव वरुणश्च नावं प यत्समुदमीरयाव मध्यम ।
अधि यदपां स्नुभिश्चराव प पङ्कइङ्खावह शुभ कम ॥ ३ ॥

3. *Ā yad ruhāva varuṇaśca nāvaṁ pra yat samudra-mīrayāva madhyam. Adhi yadapāṁ snubhi-ścarava pra preṅkha īṅkhayāvahai śubhe kam.*

And when I ride on the wings of Ananda samadhi with the presence of divine Varuna, I float through the boundless ocean of his infinite omnipresence, and when I fly over the world of karmic existence and all that goes with it, I transcend it with the divine presence and roll in the infinite ecstasy of pure bliss above the world of existence.

वसिष्ठं ह वरुणा नाव्याधादृषिं चकार स्वपा महभिः ।
स्तातारं विषः सुदिनत्व अह्नां या उ द्यावस्ततन्यादु-
षासः ॥ ४ ॥

4. *Vasiṣṭhaṁ ha varuṇo nāvyādhādr̥ṣim cakāra svapā mahobhiḥ. Stotāraṁ vipraḥ sudinatve ahnām yānnu dyāvastatanan yāduṣasah.*

Varuna, lord of love and omniscience, helps the man of vision and enlightenment to rise to the plane of bliss and salvation with great good actions, leads the dedicated celebrant through the holy light of his days of meditative actions to the dawn of light divine, and extends the dawn to the continuous light of a heaven of infinite bliss.

क्व॑ त्यानि॑ ना सु॒ख्या ब॑भूवुः सचा॑वह यद॑वृकं पु॒रा चि॑त ।
बृ॒हन्तं॑ मानं वरुण स्वधावः सु॒हस्त्र॑द्वारं जगमा गृ॒हं त ॥ ५ ॥

5. *Kva tyāni nau sakhyā babhūvuḥ sacāvahe yadavṛkaṁ purā cit. Brhantaṁ mānaṁ varuṇa svadhāvaḥ sahasradvāraṁ jagamā gṛhaṁ te.*

O lord, where are those days of dawn, that flight of bliss, that friendship and intimacy we lived together ever before without violation? What happened? O Varuna, lord of absolute power and bliss, let us come home with you, to that very state of bliss open a thousand ways, that grace abounding and infinite.

य आ॒पि॒नित्य॑' वरुण पि॒यः स॒न्त्वामागा॑ंसि कृ॒णव॑त्सखा
त । मा त॒ ए॒नस्व॑न्ता यि॒न्भुज॑म य॒न्धि ष्मा॒ विपः॑ स्तुव॑त
व॒रूथ॑म ॥ ६ ॥

6. *Ya āpirnityo varuṇa priyaḥ san tvāmāgāmsi kṛṇavat sakhā te. Mā ta enasvanto yakṣin bhujema yandhi śmā vipraḥ stuvate varūtham.*

Varuna, lord of judgement and love, if some one who is always your devotee, ever a friend dear to you,

by remiss indulges in sin, let him not do so. O lord adorable let us not live this life in sin. O lord of love, omniscient power, bring a home of peace, the bliss of light for the devoted celebrant.

धुवासु त्वासु ितिषु ियन्ता व्यस्मत्पाशं वरुणा
मुमाचत । अव वन्वाना अदितरूपस्थाद्ययं पात स्वस्तिभिः
सदा नः ॥ ७ ॥

7. *Dhruvāsu tvāsu kṣitiṣu ksiyanto vyasmat pāśaṁ varuṇo mumocat. Avo vanvānā aditerupasthād yūyaṁ pāta svastibhiḥ sadā naḥ.*

Living in these settled homes in these peaceful lands of mother earth, we pray, may Varuna release us from the bonds of sin and sinful existence. Enjoying peace and protection received from the lap of inviolable earth and mother Infinity, O saints and sages, protect and promote us with all modes of peace and well being always without relent.

Mandala 7/Sukta 89

Varuna Devata, Vasishtha Maitravaruni Rshi

मा षु वरुण मृन्मयं गृहं राज इहं गमम ।
मृळा सु । त्र मृळय ॥ १ ॥

1. *Mo ṣu varuṇa mṛnmayam gṛhaṁ rājannahaṁ gamam. Mṛlā suḥ sukṣatra mṛlaya.*

Varuna, refulgent ruling lord of the world, just and merciful, let me not be destined to go to the house of clay. Be gracious, O holy lord of the world order, give me peace and joy.

यदमि पस्फुरतिव दृतिन ध्माता अदिवः ।

मृळा सु त्र मृळय ॥ २ ॥

2. *Yademi prasphuranniva dṛtirna dhmāto adrivaḥ.
Mṛlā sukṣatra mṛlaya.*

If at all I go blown about as a leaf or floating around as a cloud of dust in mere existence, even then, O gracious ruler of the order of existence, be kind, save me and give me joy.

कत्वः समह दीनता पतीपं जगमा शुच ।

मृळा सु त्र मृळय ॥ ३ ॥

3. *Kratvaḥ samaha dīnatā pratīpaṁ jagamā śuce.
Mṛlā sukṣatra mṛlaya.*

O lord of holy action and magnanimity, if by weakness or error I go astray or move into the opposite direction, then, O noble ruler, be gracious and kind and save me.

अपां मध्यं तस्थिवांसं तृष्णाविदज्जरितारम ।

मृळा सु त्र मृळय ॥ ४ ॥

4. *Apāṁ madhye tasthivāṁsaṁ tṛṣṇāvidaj-jaritā-
ram. Mṛlā sukṣatra mṛlaya.*

I stand stranded in the midst of waters, but still thirst torments me, the celebrant. I stand rooted in the heart of karma, yet ambition overwhelms me, the devotee. O lord of magnanimous order, save me, bless me.

यत्किं चदं वरुण दव्य जन भिदाहं मनुष्याश्चरामसि ।
अचित्ती यत्तव धर्मा युयापिम मा नस्तस्मादनसा दव
रीरिषः ॥ ५ ॥

5. *Yat kiṁ cedam varuṇa daivye jane'bhidrohaṁ manusyāś-carāmasi. Acittī yat tava dharmā yuyopima mā nas-tasmād-enaso deva rīriṣaḥ.*

O Varuna, in the midst of noble humanity whatever wrong we commit as humans against divinity out of ignorance or negligence, whatever code of Dharma we violate, be not angry because of that trespass. O lord of grace, save us, bless us.

Mandala 7/Sukta 90

Vayu, Indra-Vayu Devataḥ, Vasishtha Maitravaruni Rshi

पवीर्या शुच्या ददिर वामध्वयुभिमधुमन्तः सुतासः ।

वहवाया नियुत' याह्यच्छा पिबा सुतस्यान्धसा मदाय ॥ १ ॥

1. *Pra vīrayā śucayo dadrire vām-adhvaryu-bhir-madhumantaḥ sutāsaḥ. Vaha vāyo niyuto yāhy-cchā pibā sutastyāndhaso madāya.*

Vayu, vibrant source giver of wind energy, come hither, bring all the appointed forces, pure honey sweets of food and drink distilled by specialists of the art are prepared and offered for you. Come and taste of the purest foods for the inspiration and motivation of the brave.

इशानाय पहुतिं यस्त आनट शुचिं सामं शुचिपास्तुभ्यं
वाया । कृणाषि तं मत्येषु पशस्तं जाताजाता जायत
वाज्यस्य ॥ २ ॥

2. *Īśānāya prahutiṁ yasta ānaṭ śuciṁ somam śucipāstubhyaṁ vāyo. Kṛṇoṣi taṁ martyeṣu praśastaṁ jātojāto jāyate vājyasya.*

Vayu, ruler, controller and giver of energy,

whoever the person makes an offering to you with yajna for energy and serves you with pure soma of delight, you raise him to honour and fame among mortals and, O protector, promoter and lover of purity and energy, he grows stronger and more powerful as he emerges in one manifestation and birth after another.

रा॒य नु॒ यं ज॒ज्ञतू॒ राद॑सी॒म रा॒य द॒वी धि॒षणा॑ धाति॒ द॒वम ।
अध॑ वा॒युं नि॒युतः॑ स॒श्चत॒ स्वा उ॒त श्व॒तं वसु॑धितिं
नि॒र॒क् ॥ ३ ॥

3. *Rāye nu yaṁ jajñatū rodasīme rāye devī dhiṣaṇā dhāti devam. Adha vāyurṇ niyutaḥ saścata svā uta śvetarṇ vasudhitirṇ nireke.*

Vayu is the brilliant and generous power of energy which the heaven and earth generate for the production of wealth, the light of which the divine voice of omniscience, Veda, holds and bears for the knowledge of humanity. This pure and brilliant power, treasure hold of wealth and prosperity, Vayu, its own companion forces serve, and bear it to fight out want and poverty where they prevail.

उ॒च्छ॒ णु॒षसः॑ सु॒दिना॑ अ॒रि॒षा उ॒रु ज्योति॑विविदु॒दीध्या॑नाः ।
गव्यं॑ चिदू॒वमु॒शिजा॑ वि ववु॒स्तषा॑मनु॒ पदि॑वः स॒स्रुरा॑पः ॥ ४ ॥

4. *Ucchannuṣasaḥ sudinā ariprā uru jyotir-vividur-dīdhyānāḥ. Gavyaṁ cidūrvamuṣijo vi vavru-steṣāmanu pradivaḥ sasrurāpaḥ.*

Pure and immaculate lights of dawn arise and shine to bring in the happy day. Shining they collect and radiate vast light for the world, and, brilliant with beauty and living energy, they uncover and reveal the

wealth of the earth and vast sky. Consequently the lights of dawn lead to radiations of light from the sun and the day's activities follow and proceed.

त सत्यन् मनसा दीध्यानाः स्वन युक्तासः कर्तुना वहन्ति ।
इन्द्रवायू वीरवाहंरथं वामीशानय रभि पृ तः सचन्त ॥ ५ ॥

5. *Te satyena manasā dīdhyānāḥ svena yuktāsaḥ kratunā vahanti. Indravāyū vīravāhaṁ ratham vā-mīśānayaorabhi prkṣaḥ sacante.*

They, Indra and Vayu, electric and wind energies, kindled, energised and developed by sincere application of the scholar's mind and, together augmented with homogeneous means and materials, give power, by yajnic combustion, to the chariot for transport of the brave. O scientists of wind and electricity, ruling the field of energy, all friends, associates and colleagues in the field join you in kindred programmes.

इशानासा य दधत् स्वर्ण गाभिरश्वभिवसुभिहिरण्यः ।
इन्द्रवायू सूरया विश्वमायुरवद्विवीरः पृतनासु सद्युः ॥ ६ ॥

6. *Īśānāso ye dadhate svarṇo gobhir-aśvebhir-vasubhirhiranyaiḥ. Indravāyū sūrayo viśvam-āyur-arva-dbhirvīraiḥ pṛtanāsu sahyuḥ.*

Indra and Vayu, scholars and scientists of wind and electric energy, those leaders, pioneers and rulers, who bear and bring us peace, prosperity and joy with lands, cows and holy speech, horses and other means of transport, and golden wealths of the world, are brave heroes. They attain full health and longevity in the world for themselves and others, and win in the battles of life

over enemies and negativities by virtue of warriors provided with fast and efficient means of transport and communication.

अवन्ता न श्रवसा भि माणा इन्द्रवायू सुष्टुतिभिवसिष्ठाः ।
वाजयन्तः स्ववस हुवम यूयं पात स्वस्तिभिः सदा नः ॥ ७ ॥

7. *Arvanto na śravaso bhikṣamāṇā indravāyū suṣṭutibhirvasiṣṭhāḥ. Vājayantaḥ svavase huvema yūyaṁ pāta svastibhiḥ sadā naḥ.*

Noble and brilliant scholars, fast and dynamic in their search for honour, fame and prosperity, warriors fighting for victory and success in the battles of life, and citizens for the sake of peace, protection and progress in life, all of us with songs of praise and appreciation call upon scientists and engineers of energy and power of wind and electricity with the exhortation: you all protect and promote us with all means and modes of happiness and well being all ways all time.

Mandala 7/Sukta 91

Vayu, Indra-Vayu Devataḥ, Vasishtha Maitravaruni Rshi

कुविदङ्ग नमसा य वृधासः पुरा द्वा अनवद्यास आसन ।
त वायव मनव बाधिताया वासय णुषसं सूयण ॥ १ ॥

1. *Kuvidaṅga namasā ye vṛdhāsaḥ purā devā anavadyāsa āsan. Te vāyave manave bādhitāyā- 'vāsayann-uṣasaṁ sūryeṇa.*

Often indeed the veteran scholars of old who were brilliant and admirable beyond reproach and question, working with reverence and dedication for the advancement of knowledge and for giving new

inspiration and vibrant motivation to humanity in crisis, kindled the yajnic fire at dawn and ushered in a new era with the rise of the sun.

उ॒शन्ता॑ दू॒ता न द॑भाय गा॒पा मा॒सश्च॑ पा॒थः श॒रद॑श्च पू॒र्वीः ।
इ॒न्द्रवा॒यू सु॒ष्टुति॑र्वा॒मिया॒ना मा॒ङ्गीक॑मी॒ष्टु सु॒वि॒तं च॒ नव्य॑म ॥ २ ॥

2. *Uśantā dūtā na dabhāya gopā māsaśca pāthaḥ śaradaśca pūrvīḥ. Indravāyū suṣṭutir-vāmiyānā mārḍīkamīṣṭe suvitam ca navyam.*

Indra and Vayu, leaders of power and vibrancy of passion motivated like prophets, you are not for oppression but for the defeat of oppression. You are protectors of humanity and pioneers over paths of progress for many many months, seasons and years. O harbingers of power and progress, our song of adoration addressed to you seeks compassion and prays for a new rise in wealth and well being.

पी॒व'अ॑ ताँ रयि॒वृ॒धः सु॒म॒धाः श्व॒तः सि॒षक्ति॑ नि॒युता॑म॒भि॒श्रीः ।
त वा॒यव॑ स॒मन॑सा॒ वि त॑स्थु॒विश्व॑ रः स्व॒प॒त्यानि॑ च॒कृः ॥ ३ ॥

3. *Pīvo-annān rayivṛdhaḥ sumedhāḥ śvetaḥ siṣakti niyutāmabhiśrīḥ. Te vāyave samanaso vi tasthur-viśvannaraḥ svapatyāni cakruḥ.*

Leaders and pioneers of holy intelligence and yajna augment foods, they augment wealth, which the sun like a white orb of heaven favours as it energises the grace and power of the yajnic acts of pioneers with the light of its rays. The Dedicated Scholars together of one mind and resolution for the inspiration and motivation of the people stay strong and, being leaders of the world, they execute holy programmes leading to

nobler generations of the future.

यावत्तरस्तन्वा॑३ यावदाजा॑ याव॑ रश्च॑ सा दी॒र्घ्यानाः ।
शुचिं॑ सामं शुचि॑षा पातम॒स्म इन्द्र॑वायू॒ सद॑तं ब॒हिर॑दम ॥ ४ ॥

4. *Yāvat tarastanvo yāvadojo yāvannaraścakṣasā dīdhyānāḥ. Śuciṁ somaṁ śucipā pātamasme indravāyū sadataṁ barhiredam.*

Indra and Vayu, leaders of light and power, as long as life and health continues, as long as honour and lustre lasts, as long as leading lights retain their vision and intelligence, so long abide by this house of advancement in knowledge and power and, O protectors of truth and purity, participate and promote our soma yajna of peace, purity and prosperity in holiness.

नियु॒वा॒ना नियु॑तः॒ स्या॒हवी॑रा॒ इन्द्र॑वायू॒ सर॑थं यातम॒वाक॑ ।
इदं॑ हि वां प॒भृ॑तं म॒ध्वा अ॒ग॒म॒ध पी॒णा॒ना वि मु॑मु॒क्त॒म॒स्म ॥ ५ ॥

5. *Niyuvānā niyutaḥ spārhavīrā indravāyū saratham yātamavāk. Idam hi vāṁ prabhṛtaṁ madhvo agramadha prīṇānā vi mumukta-masme.*

Indra, universal power and presence of all human action, Vayu, universal inspiration and motivation for progress, loved and revered heroes of universal life, users and supporters of all human energy, the entire humanity takes recourse to you. Come hither to us with your wealth of knowledge, action and advancement. This best of the honey sweets of our yajnic achievement is reserved and first offered to you. Pray take it and, pleased and loving, release us from the snares of sin and evil.

या वां शतं नियुता याः सहस्रमिन्दवायू विश्ववाराः
सचन्त । आभियातं सुविदत्राभिर्वाक्पातं नरा पति-
भृतस्य मध्वः ॥ ६ ॥

6. *Yā vām śataṁ niyuto yāḥ sahasram-indravāyū
viśvavārāḥ sacante. Ābhiryātaṁ suvidatrā-
bhirarvāk pātaṁ narā pratibhṛtasya madhvah.*

Indra and Vayu, leading lights of knowledge and action, heroes of universal faith and choice, hundreds are your supporters, thousands indeed, who join and support you. With these, come hither to us by propitious paths with blissful gifts and, O leaders and pioneers, accept the honey sweets of our homage of abundant soma.

अवन्ता न श्रवसा भि माणा इन्दवायू सुष्टुतिभिवसिष्ठाः ।
वाजयन्तः स्ववस हुवम यूयं पात स्वस्तिभिः सदा नः ॥ ७ ॥

7. *Arvanto na śravaso bhikṣamāṇā indravāyū
suṣṭutibhir-vasiṣṭhāḥ. Vājayantaḥ svavase
huvema yūyaṁ pāta svastibhi sadā naḥ.*

Flying on the wings of vision and imagination like riders of the skies, motivated and ambitious for honour and fame, aspiring for power and victory, brilliant sages and scholars and all of us invoke and invite you, Indra and Vayu, lords of knowledge and power, inspiration and motivation, with songs of admiration for the sake of protection and progress. O saints and sages, Indra and Vayu, pray bless us and advance us with all means and modes of peace, prosperity and all round well being all ways all time.

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Vayu, Indra-Vayu Devatah, Vasishtha Maitravaruni Rshi

आ वा॒या भूष॑ शुचि॒पा॒ उप॑ नः स॒हस्रं॑ त नि॒युत॑ विश्व॒वार ।

उप॑ त॒ अन्धा॑ मद्य॒मयामि॑ यस्य॒ देव॑ दधि॒ष पू॒र्वप॑र्यम ॥ १ ॥

Ā vāyo bhūṣa śucipā upa naḥ sahasraṁ te niyuto viśvavāra. Upo te andho madyamayāmi yasya deva dadhiṣe pūrvapeyam.

1. Vayu, lord of inspiration, motivation, action and achievement, lover and protector of truth and purity, commanding love, reverence and choice of the world, come and grace our house of yajnic action where your supportive devotees await in thousands. I bring you inspiring food for presentation which you, O lord divine, you regard as your first priority and which, pray, please to accept.

प सा॒ता जी॒रा अ॒ध्व॒रष्व॒स्था॒त्सामि॒न्दा॒य वा॒यव॑ पिब॒ध्य ।

प यद्वा॑ म॒ध्व॑ अ॒गि॒यं भ॒रन्त्य॑ध्व॒यव॑ द॒व॒यन्तः॑

श॒ची॒भिः ॥ २ ॥

Pra sotā jīro adhvařeṣvathāt somamidrāya vāyave pibadhyai. Pra yad vām madhvo agriyam bharantya dhvaryavo devayantaḥ śacībhiḥ.

2. The active press and the soma maker stand ready in holy yajnas of love and non-violence to offer hospitality to Indra and Vayu, masters of knowledge and enlightenment and action and advancement. O Indra and Vayu, holy yajakas seeking the favour of divinity with their best and holiest actions prepare the best and sweetest soma and keep it for you as homage with reverence.

प याभियासिं दाश्वांसमच्छा नियुद्धिवायविष्टय दुराण ।
नि न' रयिं सुभाजसं युवस्व नि वीरं गव्यमश्व्यं च
राधः ॥ ३ ॥

3. *Pra yābhiryāsi dāśvāṁsamacchā niyudbhirvā-
yaviṣṭaye duroṇe. Ni no rayiṁ subhojasam yuva-
sva ni vīraṁ gavyamaśvyam ca rādhaḥ.*

Vayu, lord of knowledge and motivation, come by superfast transport with supportive knowledge and expertise with which you proceed to the house of the liberal host of yajna for the fulfilment of his desired aim. Bless us with delicious food and wealth for comfortable life, brave generation of youth, plenty of lands and cows, horses and transport, and the success mantra to attain what is possible further on.

य वायव इन्द्रमार्दनास आदवासा निताशनासा अयः । घ्नन्त'
वृत्राणि सूरिभिः प्याम सासह्वास' युधा नृभिर्मित्रान् ॥ ४ ॥

4. *Ye vāyava indramādanāsa ādevāso nitośanāso
aryaḥ. Ghnanto vṛtrāṇi sūribhiḥ śyāma sāsa-
hvāṁso yudhā nṛbhīramitrān.*

Those who offer reverence and homage in honour of Vayu, who admire and celebrate Indra, respect the noble and brilliant people and destroy the enemies of the generous and brilliant, with all such brave and far sighted people, heroic warriors and leaders, let us take up the challenges and destroy the enemies and wipe out the demons of darkness, ignorance, injustice and poverty.

आ न' नियुद्धिः श्रुतिनीभिरध्वरं सहस्रिणीभिरुप याहि
यज्ञम । वाय' अस्मिन्त्सर्वं न मादयस्व यूयं पात स्वस्तिभिः
सदा नः ॥ ५ ॥

5. *Ā no niyudbhiḥ śatinībhiradhvaram sahasriṇī-
bhirupa yāhi yajñam. Vāyo asmintsavane māda-
yasva yūyam pāta svastibhiḥ sadā nah.*

O Vayu, leader and giver of stormy inspiration and motivation, come with your forces of a hundredfold and thousandfold calibre to our yajna of non-violent production and progress and celebrate the glory of the social order in this session. O Indra, O Vayu, O heroic wise, protect and promote us with all means and modes of happiness and all round well being all ways all time.

Mandala 7/Sukta 93

Indra-Agni Devate, Vasishtha Maitravaruni Rshi

शुचिं नु स्तामं नवजातमद्यन्द्राग्नी वृत्रहणा जुषथाम ।

उभा हि वां सुहवा जाहवीमि ता वाजं सद्य उश्त धष्टा ॥ १ ॥

1. *Śuciṁ nu stomam navajātamadyendrāgnī vṛtra-
haṇā juṣethām. Ubhā hi vām suhavā jōhavāmi tā
vājam sadya ūśate dheṣṭhā.*

Indra and Agni, leaders of power and enlightenment, destroyers of darkness, ignorance, injustice and poverty, accept this song of purity newly created in your honour and come to our yajna session. I invoke you both, who, readily responsive to the call, instantly grant food, energy and success to the faithful devotee inspired for action.

ता सान्सी शवसाना हि भूतं साक्वृधा शवसा शूशुवांसा ।

त्यन्ता राया यवसस्य भूरः पृङ्गं वाजस्य स्थविरस्य
घृष्वः ॥ २ ॥

2. *Tā sānasī śavasānā hi bhūtaṁ sākāṁ vṛdhā śavasā śūśuvāmsā. Kṣayantau rāyo yavasasya bhūreḥ prñktaṁ vājasya sthavirasya ghr̥ṣveḥ.*

Universally adored and victorious, you rise together, mighty with force and power. You command treasures of boundless wealth and grandeur. Pray grant us abundance of stable strength, sustenance and inviolable power for success and victory.

उप'हृयद्विदथं वाजिना गुधीभिविपाः पमतिमिच्छमानाः ।
अवन्ता न काष्ठां न त्माणा इन्द्राग्नी जाहुवता नरस्त ॥ ३ ॥

3. *Upo ha yad vidatham vājino gur-dhībhir-viprāḥ pramatim-icchamānāḥ. Arvanto na kāṣṭhām nakṣamānā indrāgnī johuvato naraste.*

When men of vision, courage and faith proceed to join the yajna of social order, and vibrant sages desiring super intelligence and wisdom proceed with lightning speed to reach the climax of their ambition, then they invoke you, Indra and Agni, and they rise to be the leaders of humanity with their intelligence, will and actions.

गीभिविपः पमतिमिच्छमान इट्टं रयिं यशसं पूवभाजम् ।
इन्द्राग्नी वृत्रहणा सुवजा प ना नव्यभिस्तिरतं दुष्णाः ॥ ४ ॥

4. *Gīrbhir-vipraḥ pramatim-icchamāna īṭṭe rayim yaśasaṁ pūrvabhājam. Indrāgnī vṛtrahaṇā suvajrā pra no navyebhis-tirataṁ deṣṇaiḥ.*

The vibrant visionary, the poet, seeking super intelligence and wisdom, celebrates you, Indra and Agni, with songs of adoration and prays for wealth and honour of the first and universal order. Indra and Agni, lords of

light and action, destroyers of darkness with thunderbolt in hand, grant us the latest gifts of light, wealth and honour and help us cross the seas of life.

सं यन्मही मिथती स्पध'मान तनूरुचा शूरसाता यतत ।

अदवयुं विदथ दवयुभिः सत्रा हतं सामसुता जनन ॥ ५ ॥

5. *Sam yanmahī mithatī spardhamāne tanūrucā śūrasātā yataite. Adevayum vidathe devayubhiḥ satrā hataṁ somasutā janena.*

When two great forces, contesting against each other in the battle of the brave, fight with their bodily might and lustre, then, O warrior, devoted joining with the forces dedicated to divinity in the strife, destroy the impious power with righteous arms. Save the devotees of soma and divinity with your knowledge and application of knowledge in action.

इमामु षु सामसुतिमुप न एन्दाग्री सामनसाय यातम । नू
चिद्धि परिमन्नाथ अस्माना वां शश्वद्विववृतीय वाजः ॥ ६ ॥

6. *Imāmu ṣu somasutimupa na endrāgnī saumanasāya yātam. Nū ciddhi parimamnāthe asmānā vām śasvadbhir-vavṛtīya vājaih.*

Indra and Agni, lords of action and light of knowledge, come and grace this soma yajna of ours for the joy and fulfilment of our heart. After all you accept us as your own and never neglect us. Therefore I constantly invoke and invite you with homage and yajnic gifts of never failing order and value.

सा अग्र एना नमसा समिद्धा च्छ मित्रं वरुणमिन्दं वाचः ।
यत्सीमागश्चकृमा तत्सु मृळ तदयमादितिः शिश्रथन्तु ॥ ७ ॥

7. *So agna enā namasā samiddho 'cchā mitraṁ varuṇam-indraṁ voceḥ. Yat sīm-āgaś-cakṛmā tat su mṛḷa tadaryamāditiḥ śīsrathantu.*

Agni, lord of light and knowledge, thus adored and kindled, pray speak to Mitra, Varuna and Indra, friend, judge and ruler, that whatever trespass we have committed, they be gracious and ward off with sympathy, and may Aryama, lord of rectitude, and Aditi, mother nature, loosen the bonds of negative snares.

एता अग्र आशुषाणास इष्टीयुवाः सचाभ्यश्याम वाजान ।
मन्द' ना विष्णुमरुतः परि ख्यन्युयं पात स्वस्तिभिः सदा
नः ॥ ८ ॥

8. *Etā agna āśuṣāṇāsa iṣṭīryuvoḥ sacābhyaśyāma vājān. Mendro no viṣṇurmarutaḥ pari khyan yūyam pāta svastibhiḥ sadā naḥ .*

Agni, lord of light and knowledge, we, your devotees, reaching you in earnest with ardent desire, pray that we may have the favour of fulfilment with knowledge and power and win strength and success in our battles of life, and may Indra, lord omnipotent, Vishnu, lord omnipresent, and Maruts, energies and inspirations of all moving Vayu, never forsake us. O lords of light, power and inspiration, O saints and scholars, pray you all protect and promote us with all means and modes of well being and fulfilment all ways all time.

Mandala 7/Sukta 94

Indra-Agni Devate, Vasishtha Maitravaruni Rshi

इयं वामस्य मन्मन् इन्दाग्नी पूव्यस्तुतिः ।
अभाद वृष्टिर्वाजनि ॥ १ ॥

1. *Iyaṁ vāmasya manmana indrāgnī pūrvyastutiḥ.
Abhrād vṛṣṭirivājani.*

Indra and Agni, lords of action and enlightenment, this principal and ancient song of adoration for you from the celebrant flows spontaneously like rain from the cloud.

शृणुतं जरितुहवमिन्दाग्नी वनतं गिरः ।

इशाना पिप्यतं धियः ॥ २ ॥

2. *Śṛṇutaṁ jaritur-havam-indrāgnī vanataṁ girah.
Īśānā pipyataṁ dhiyaḥ.*

Indragni, lords of action and enlightenment, listen to the celebrant's song of adoration, accept and appreciate the words, O sovereign lords, and refine and energise his thought and imagination to flow into expression and action.

मा पापत्वाय ना नरन्दाग्नी माभिर्शस्तय ।

मा न' रीरधतं निद ॥ ३ ॥

3. *Mā pāpatvāya no narendrāgnī mābhiśastaye.
Mā no rīradhataṁ nide.*

Indragni, leaders of humanity, pioneers of progress and enlightenment, deliver us not to the sinner, not to the tyrant, not to the reviler. Let us be free.

इन्द अग्रा नम' बृहत्सुवृक्तिमरयामह ।

धिया धना अवस्यवः ॥ ४ ॥

4. *Indre agnā namo bṛhat suvṛktim-erayāmahe.
Dhiyā dhenā avasyavaḥ.*

Salutations and high honour to Indra and Agni,

leading lights of action and advancement with enlightenment. Let us offer them high praise and gratitude in the best of words with the best of thoughts. We need protection, and they are protectors and guides in our course of progress.

ता हि शश्वन्त॒ इळत॑ इ॒त्था वि॒पास॑ ऊ॒तय॑ ।

स॒बाधा॒ वाज॑सातय ॥ ५ ॥

5. *Tā hi śaśvanta īlata itthā vipāsa ūtaye.*
Sabādhō vājasātaye.

Beset with difficulties, saints and sages, scholars and pioneers always look up to them and thus pray for protection and guidance to move further and win their goal.

ता वां गी॒भिवि॑प॒न्यवः॑ पय॒स्वन्ता॑ हवामह ।

मु॒धसा॑ता स॒निष्य॑वः ॥ ६ ॥

6. *Tā vām gīrbhir-vipanyavaḥ prayasvanto havāmahe. Medhasātā sanīṣyavaḥ.*

With songs of praise, bearing homage and havi for the holy fire, we invoke and invite you to our yajna in search of higher initiative and further self advancement.

इ॒न्द्रा॒ग्नी॒ अव॑सा॒गत॑म॒स्मभ्यं॑ च॒षणी॑सहा ।

मा न॑ दुःशंस॑ इ॒शत॑ ॥ ७ ॥

Indrāgnī avasāgatam-asmabhyam carṣaṇīśahā.
Mā no duḥśaṁsa īśata.

O lords of light and action, Indra and Agni, leaders of the people with patience and spirit of

challenge, destroyers of hostilities, come to us with protection, guidance and the prize of victory. Let no evil, no malicious or disreputable forces rule over us.

मा कस्य॑ ना॒ अर॑रुषा धृ॒तिः पण॑ड॒मत्य॑स्य ।
इन्द्रा॑ग्नी श॒म॑ यच्छतम ॥ ८ ॥

8. *Mā kasya no araruṣo dhūrtiḥ praṇaṁmartyasya.*
Indrāgnī śarma yacchatam.

Let no violent man's evil design ever touch and injure us. Indra and Agni, pray give us the peace and felicity of a happy home.

ग मु॒द्धिर॑ण्यव॒द्वसु॑ यद्वा॒मश्वा॑व॒दीम॑ह ।
इन्द्रा॑ग्नी तद्व॒नम॑हि ॥ ९ ॥

9. *Gomaddhiranyavad vasu yad vāmaśvāv-adīmahe.*
Indrāgnī tad vanemahi.

Indra and Agni, whatever gifts of lands, cows and the language of enlightenment, whatever wealth of gold and gracious manners and culture, horses, transport, initiative and achievement we ask of you and pray for, help and guide us that we may win the desired goal.

यत्साम् आ सु॒त नर॑ इन्द्रा॒ग्नी अज॑हवुः ।
ससी॑वन्ता सप॒यवः॑ ॥ १० ॥

10. *Yat soma ā sute nara indrāgnī ajohavuh.*
Saptīvantā saparyavaḥ.

When the soma is pressed out and distilled in yajna and the leading performers with full faith offer it to you in homage, then O Indra and Agni, guides and

pioneers of light and action for success, pray accept the call and come post haste to join and enjoy the celebrations.

उक्थभिर्वृत्रहन्तमा या मन्दाना चिदा गिरा ।

आङ्गूषराविवांसतः ॥ ११ ॥

11. *Ukthebhir-vṛtrahantamā yā mandānā cidā girā.
Āṅgūṣair-āvivāsatah.*

O greatest destroyers of evil and darkness, when with the holy chant of Vedic hymns and songs of adoration in words of faith and sincerity you are invoked and invited, then come rejoicing and enlighten the yajna with grace.

ताविदुःशंसं मर्त्यं दुविद्वांसं रस्विनम् ।

आभागं हन्मना हतमुदधिं हन्मना हतम् ॥ १२ ॥

12. *Tāvid duḥśaṁsam martyam durvidvāṁsam
rakṣasvinam. Ābhogaṁ hanmanā hatam-udadhim
hanmanā hatam.*

Destroy with a fatal blow the despicable and disreputable mortal, the negative scholar who abuses knowledge, the demonic destroyer and the rapacious ogre. Churn the sea of evil with heat and burn it up with a single fatal blow.

Mandala 7/Sukta 95

Sarasvati, Sarasvan Devata, Vasishtha Maitravaruni Rshi

प ादसा धारसा सस्त्र एषा सरस्वती धरुणमार्यसी पूः ।
पुबाबधाना रथ्यव याति विश्वा अपा महिना सिन्धु-
रन्याः ॥ १ ॥

1. *Pra kṣodasā dhāyasā sasra eṣā sarasvatī dharuṇamāyasī pūḥ. Prabābadhānā rathyeva yāti viśvā apo mahīnā sindhuranyāḥ.*

This Sarasvati, perennial stream of living waters and dynamic knowledge, is a treasure fortress of gold that holds all wealth of the world of knowledge. It is a constantly running stream that flows with waters, ever rushing and ever refreshing, towards the infinite ocean of omniscience wherefrom it arises and where it terminates. It goes on and on like a chariot on course in race, collecting and comprehending all other streams of world knowledge by virtue of its all inclusive majesty of character.

एकाचतत्सरस्वती नदीनां शुचियती गिरिभ्य आ समुदात ।
रायश्चतन्ती भुवनस्य भूरधृतं पय दुदुह नहुषाय ॥ २ ॥

2. *Ekācetat sarasvatī nadīnām śuciryatī giribhya ā samudrāt. Rāyaścetantī bhuvanasya bhūrer-ghṛtaṁ payo duduhe nāhuṣāya.*

Sarasvati is the one stream of streams which is crystalline pure, receives her content from the eternal ocean, emerges from the mountains and flows to the ocean, collecting on way reflecting and revealing the wealths of this great existential world and yielding water, milk, honey and the cream of enlightenment for humanity.

स वावृध नया याषणासु वृषा शिशुवृषभा यज्ञियासु । स
वाजिनं मघवद्भ्या दधाति वि सातय तन्वं मामृजीत ॥ ३ ॥

3. *Sa vāvṛdhe naryo yoṣaṇāsu vṛṣā śīśurvṛṣabho yajñiyāsu. Sa vājinam maghavadbhyo dadhāti vi sātaye tanvaṁ māmṛjīta.*

That human wealth of knowledge revealed by the eternal stream grows for humanity. It is inspiration in the divine hymns of the Veda, holy fire in the yajna vedis, destroyer of ignorance, and the shower of rains for the yajnic priests of the world of business. It bears and brings passion and ambition for the people of honour and excellence and strengthens and refines the body, mind and spirit for success and victory in the battles of life.

उ॒त स्या॒ नः सर॑स्वती जुषा॒णाप॑ श्रवत्सु॒भगा॑ य॒ज्ञ अ॒स्मिन् ।
मि॒त॒ज्ञु॒भिन॒म॒स्य॒रिया॒ना रा॒या यु॒जा चि॒दु॒त्तरा॑ सखि॒भ्यः ॥ ४ ॥

4. *Uta syā naḥ sarasvatī juṣāṇopa śravat subhagā yajñe asmin. Mitajñubhir-namasyair-iyānā rāyā yujā ciduttarā sakhibhyaḥ.*

And that perennial living stream, Sarasvati, loving and gracious, overflowing with wealth, honour and excellence, may come, we pray, and listen to us in this yajna of life. When approached by the yajnic discipline with reverence and homage, she showers her favours full of wealth higher and ever more on her devoted friends.

इ॒मा जु॒ह्वाना॑ यु॒ष्मदा॑ नम॒भिः प॒ति॒ स्तामं॑ सर॒स्वति॑ जुष॒स्व ।
तव॒ श॒र्म॒न्प्रि॒यत॑म॒ दधा॑ना॒ उप॑ स्थ॒याम॑ श॒र॒णं न वृ॑ ण्म ॥ ५ ॥

5. *Imā juhvānā yuṣmadā namobhiḥ prati stomam sarasvati juṣasva. Tava śarman priyatame dadhānā upa stheyāma śaraṇam na vrkṣam.*

Sarasvati, eternal stream of the waters of life, these adorations presented to you with homage and reverence, we pray, accept and cherish at every yajna.

Enjoying your gift of peace and a happy home, let us abide under your divine shelter and sustenance as birds nestle on the tree.

अ॒यमु॑ त सरस्वति॒ वसि॑ष्ठा॒ द्वा॒रावृ॑तस्य॒ सुभ॑ग॒ व्या॒वः । वध॑
शु॒भ स्तु॒वत॒ रसि॒ वाजा॑न्यूयं॒ पात॑ स्व॒स्तिभिः॒ सदा॑ नः ॥ ६ ॥

6. *Ayamu te sarasvati vasiṣṭho dvārāvṛtasya su-bhago vyāvaḥ. Vardha śubhre stuvate rāsi vājān yūyam pāta svastibhiḥ sadā naḥ.*

Sarasvati, crystalline stream of the life and light of eternity, this sagely scholar in search of brilliance opens the double doors of truth, Rtam, the eternal law of the dynamics of existence, and Satyam, the world of existence living constant under the law at the levels of matter, energy and mind enveloping the spirit. O divinity of purity, power and excellence, grow and rise to manifest in the mind and spirit for the celebrant. You give the ultimate wealths and victories of the world. Pray come, arise and bless with the perennial flow. O Mother stream, O saints and sages, teachers and preachers, protect and promote us with all means and modes of happiness and well being all ways all time.

Mandala7/Sukta 96

Sarasvati, Sarasvan Devata, Vasishtha Maitravaruni Rshi

बृ॒हदु॑ गा॒यिष॒ वच॑ सु॒यो न॒दीना॑म । सर॒स्वती॒मिन्म॑हया
सु॒वृ॒क्तिभिः॒ स्ताम॑वसिष्ठ॒ राद॑सी ॥ १ ॥

1. *Bṛhadu gāyiṣe vaco 'suryā nadīnām. Sarasvatī-minmahayā suvr̥ktibhiḥ stomair-vasiṣṭha rodasī.*

O brilliant sage, sing and celebrate in lofty song

Sarasvati, most powerful stream of heaven and earth among streams of life, glorify her in holy poems by homage and reverence in yajnas.

उ॒भ॒ यत्त॑ म॒हिना शु॒भ॒ अ॒न्ध॒सी अधि॑त्यन्ति पू॒र्वः ।

सा न॑ बा॒ध्यवि॒त्री म॒रुत्स॑खा चा॒द् राध॑ म॒घा॒नाम॑ ॥ २ ॥

2. *Ubhe yat te mahinā śubhre andhasī adhikṣiyanti pūravaḥ. Sā no bodhyavitṛī marutsakhā coda rādho maghonām.*

O divine stream of crystalline power and purity, by the grandeur of your light of knowledge devoted celebrants of all time receive both material nourishment and spiritual enlightenment, and thereby achieve both worldly honour and ultimate freedom. O saving spirit, protective mother, companion of the vibrations of divinity, awaken us and inspire in us the power and potential of eternal wealth and grandeur implicit in us and raise it to realisation and perfection.

भ॒दमि॒द्भ॒दा कृ॒णव॑त्सर॒स्वत्य॑क॒वारी च॑त॒ति वा॒जिनी॑वती ।

गृ॒णा॒ना ज॑मद॒ग्नि॒वत्स्तु॑वा॒ना च॑ वसि॒ष्ठव॑त् ॥ ३ ॥

3. *Bhadramid bhadṛā kṛṇavat sarasvatyakavārī cetati vājīnīvātī. Grṇānā jamadagnivat stuvānā ca vasiṣṭhavat.*

Gracious Sarasvati does good, opposes the evil, and, radiant as light celebrated by the fiery sage and celebrated by the brilliant poet, she enlightens all for success and victory.

ज॒नी॒यन्ता॒ न्वग॑वः पु॒त्री॒यन्तः॑ सु॒दान॑वः ।

सर॑स्वन्तं हवाम॒ह ॥ ४ ॥

4. *Janīyanto nvagravaḥ putrīyantaḥ sudānavaḥ.
Sarasvantam havāmahe.*

Wishing for marriage, or looking forward to good progeny, liberally giving in charity, or meditating to realise the light of divinity, we pray for the living flow of the waters of Sarasvati, radiating light of divinity, the eternal ocean whence flow the light and the waters of life.

य त सरस्व ऊमया मधुमन्ता घृतश्चुतः ।
तभिना विता भव ॥ ५ ॥

5. *Ye te sarasva ūrmayo madhumanto ghr̥taścutaḥ.
Tebhirno'vitā bhava.*

O divine ocean of the eternal flow of existence and the cosmic light of omniscience, be our light giver and saviour with waves of the honey sweets of nectar and the radiance of light divine.

पीपिवांसं सरस्वतः स्तनं या विश्वदशतः ।
भ गीमहि प्रजामिषम ॥ ६ ॥

6. *Pīpivāṁsam sarasvataḥ stanam yo viśvadarśataḥ.
Bhakṣīmahi prajāmiṣam.*

O lord, let us live and enjoy life with food, energy, knowledge and enlightenment unto the ultimate freedom, drinking the divine nectar at the overflowing ocean source of eternal life, the sovereign who watches and governs everyone, everything, of the universe.

Mandala7/Sukta 97

Indra, Brhaspati, Indra-Brahmanaspati, Indra-Brhaspati Devatah, Vasishtha Maitravaruni Rshi

य॒ज्ञ दि॒वा नृ॒षद॑न पृ॒थि॒व्या नरा॒ यत्र॑ द॒व॒यवा॒ मद॑न्ति ।

इ॒न्दाय॑ यत्र॒ सर्व॑नानि सु॒न्व ग॒म॒न्मदा॑य प॒थ॒मं वय॑श्च ॥ १ ॥

1. *Yajñe divo nṛṣadane pṛthivyā naro yatra deva-yavo madanti. Indrāya yatra savanāni sunve gamanmadāya prathamam vayaśca.*

Where in the yajna in the house of assembly, leading lights of humanity from the earth and leading lights of life from heaven join and rejoice in pursuit of divinity, and where the exhilarating essences of soma are distilled for celebration in honour of Indra, lord of the world, there let us join and pray, and may the lord arrive in the first and foremost manifestations of divinity for young and old.

आ द॒व्या वृ॒णीम॒ह वा॑सि बृ॒ह॒स्पति॑ना म॒ह आ स॑खायः ।
य॒था भ॒व॑म॒मी हु॒ष अ॒नागा॑ या न॒ दा॒ता प॑रा॒वतः॑
पि॒त॒व ॥ २ ॥

2. *Ā daivyā vṛṇīmahe'vāmsi brhaspatirno maha ā sakhāyaḥ. Yathā bhavema mīlhuṣe anāgā yo no dātā parāvataḥ piteva.*

And there, O friends, let us pray for the protection and blessings of divinity, and may Brhaspati, lord of the mighty universe, exalt us in the spirit so that we grow sinless in the eyes of the generous lord of life and vitality who alone is our generous giver and supreme saviour as father for children.

तमु॒ ज्येष्ठं॑ नमसा॒ ह॒विभिः॑ सुश॒वं ब॒र्हण॒स्पतिं॑ गृणीष । इन्द्रं॑
श्लाका॒ महि॑ द॒व्यः सिष॑क्तु॒ या ब॒र्हणा॒ द॒वकृ॑तस्य
राजा ॥ ३ ॥

3. *Tamu jyeṣṭham namasā havirbhiḥ suśevam brahmaṇaspatiṁ grṇīṣe. Indram śloko mahi daivyaḥ siṣaktu yo brahmaṇo devakṛtasya rājā.*

The same lord supreme of the universe, merciful protector and saviour, I adore with humility, reverence and offers of homage, and may this song of divine adoration reach the great lord Indra who rules this world of divine creation and reveals the divine Word of the Veda, universal knowledge.

स आ ना॒ यानि॑ सदतु॒ प॒ष्ट बृ॒हस्पति॑वि॒श्ववार॒ य अस्ति॑ ।
काम॑ रा॒यः सु॒वीर्य॑स्य॒ तं दा॒त्प॒ष ॥ अति॑ स॒श्च॒ता
अ॒रि॒ष्टान ॥ ४ ॥

4. *Sa ā no yoniṁ sadatu preṣṭho bṛhaspatirviśvavāro yo asti . Kāmo rāyaḥ suvīryasya taṁ dāt parṣanno ati saścato ariṣṭān.*

May that dearest lord of supreme love, creator and ruler of the mighty universe and giver of eternal knowledge of the Veda, who is the universal choice and sole object of adoration and prayer for the world, bless our house of yajna and manifest in our heart, give us fulfilment of our heart's desire for wealth, virility and noble progeny, and wash off our sins and ailments which pollute us, and thus may the lord cleanse us of our existential dirt.

तमा॑ न' अ॒कम॑मृताय॒ जुष्ट॑मि॒म धा॑सु॒रमृता॑सः पु॒राजाः ।
शुचि॑क॒न्दं य॒ज॒तं प॒स्त्यानां॑ बृ॒हस्पति॑म॒नुवा॑णं हु॒वम ॥ ५ ॥

5. *Tamā no arkamamṛtāya juṣṭamime dhāsura-mṛtāsaḥ purājāḥ. Śucikrandam yajataṁ pastyā-nām brhaspatim-anarvāṇaṁ huvema.*

That self-refulgent adorable Brhaspati, lord sustainer and ruler of the vast world, loved and worshipped for the attainment of the immortal state of bliss, may these Sages of primeval and original vision reveal to us and bring us close to it. That same Brhaspati, incomprehensible supreme lord all loving and enemy to none, celebrated in the purity of divine hymns of the Veda, sole object of the worship and yajnic homage of our citizens in our homes, we invoke and adore.

तं शुग्मास' अरुषासा अश्वा बृहस्पतिं' सहवाह' वहन्ति ।
सहश्चिद्यस्य नीलवत्सुधस्थं नभा न रूपमरुषं वसानाः ॥ ६ ॥

6. *Tam śagmāso aruṣāso aśvā brhaspatim sahaavāho vahanti. Sahaścid yasya nīlavat sadhastham nabho na rūpamaruṣaṁ vasānāḥ.*

The powerful red rays of the rising sun in their united majesty, wearing the glorious mantle of his sublime form expansive as space, and bearing at heart the message of his omnipotence immanent in the universe like the treasure of Infinity, reveal, express and communicate the presence of Brhaspati, sustainer and ruler of the world of existence.

स हि शुचिः शतपत्रः स शुन्ध्युहिरण्यवाशीरिषिरः स्वषाः ।
बृहस्पतिः स स्वावश ऋष्वः पुरु सखिभ्य आसुतिं
करिष्ठः ॥ ७ ॥

7. *Sa hi śuciḥ śatapatraḥ sa śundhyur-hiraṇyavā-śiṛiṣiraḥ svarṣāḥ. Brhaspatiḥ sa svāveśa ṛṣvaḥ purū sakhibhya āsutim kariṣṭhaḥ.*

That lord, Brhaspati, is pure, purifying and sanctifying, infinitely manifest in the countless leaves of the cosmic tree, golden sweet of word and voice in the Veda, ever dynamic in nature and ever rejoicing in the self. He is easy of access, being immanent in the universe and beatific, creating abundant peace, prosperity and joy for the devotees.

द्वी द्वस्य रादसी जनित्री बृहस्पतिं वावृधतुमहित्वा ।
द ण्याय द ता सखायः कर्द बह्मण सुतरा सुगाधा ॥ ८ ॥

8. *Devī devasya rodasī janitrī brhaspatiṁ vāvṛdha-
tur-mahitvā. Dakṣāyāya dakṣatā sakhāyaḥ karad
brahmaṇe sutarā sugādhā.*

Divine earth and heaven manifest Brhaspati and glorify him by the revelation of his greater glory. O friends, glorify the boundless lord of omnipotence who reveals the Veda for our knowledge of the vast reality of existence and makes the path to divinity through the ocean easy to follow.

इयं वां बह्मणस्पत सुवृक्तिब्रह्मन्दाय वज्रिण' अकारि ।
अविष्टं धिय' जिगृतं पुरन्धीजजस्तमया वनुषामरातीः ॥ ९ ॥

9. *Iyaṁ vāṁ brahmaṇaspate suvrktir-brahmendrāya
vajriṇe akāri. Aviṣṭaṁ dhiyo jīgṛtaṁ purandhīr-
jajastamaryo vanuṣāmarātīḥ.*

O Brahmanaspati, lord sustainer and protector of the vast reality of existence and its law and divine knowledge, this holy song of adoration is addressed to you and Indra in honour of the might and majesty of your glory and divine protection against darkness and evil. Pray listen, and protect our mind and action,

awaken the rulers and protectors of our social order, fight out and destroy the enemies and oppositions of the devotees.

बृहस्पत युवमिन्द्रश्च वस्व 'दिव्यस्य'शाथ उत पाथि'वस्य ।
धृत्तं रयिं स्तुवत कीरय चिद्वयं पात स्वस्तिभिः सदा
नः ॥ १० ॥

10. *Brhaspate yuvamindraśca vasvo divyasyeśāthe
uta pārthivasya. Dhattam rayim stuvate kīraye
cid yūyam pāta svastibhiḥ sadā naḥ.*

Brhaspati, lord of this vast universe, and Indra, you are lords omnipotent of the glory and majesty of the world, you rule and order the light of heaven and the wealths of the earth. Pray bear and bring the light of divinity and wealth of the world to bless the celebrant and the worshipper. O lords and divinities of nature and humanity, protect and promote us with all modes and means of peace, prosperity and excellence all ways all time.

Mandala7/Sukta 98

*Indra, Indra-Brhaspati Devate, Vasishtha
Maitravaruni Rshi*

अध्वयवा रुणं दुग्धमंशुं जुहातन वृषभाय 'ितीनाम ।
गाराद्वदीयाँ अवपान्मिन्द्र' विश्वाहद्याति सुतस 'म-
मिच्छन ॥ १ ॥

1. *Adhvaryavo 'ruṇam dugdhamamśum juhotana
vṛṣabhāya kṣitīnām. Gaurād vedīyāñ avapāna-
mindro viśvāhed yāti sutasomamicchan.*

O devotees of creative yajna, at the dawn of the

fiery sun, offer refined and energised soma and milk into the fire of yajna in honour of Indra, generous omnipotent ruler of the worlds. Having received exhilarating soma inspiration from the sacred vedi of light, Indra, the ruler, the scholar, the human soul, proceeds to the day's activity with passion for consecrated action every new day.

यद्दधिष पदिवि चाव ऽ दिवदिव पीतिमिदस्य व ॥ १ ॥ उत
हृदात मनसा जुषाण उशान्दि पस्थितान्पाहि सामान ॥ २ ॥

2. *Yad dadhiṣe pradivi cārvannaṁ divedive pītimidasya vakṣi. Uta hr̥dota manasā juṣāṇa uśanni-ndra prasthitān pāhi somān.*

Indra, since you have received and internalised the exhilarating soma of the mission of life at the vedi in earlier days, and love to live the taste and message of it every day, then, loving the soma by heart and soul and passionately anxious for action, take the soma offered, and inspire and exhort these yajakas for the appointed tasks of the day.

जज्ञानः सामं सहस पपाथ प त माता महिमानमुवाच ।
एन्द पपाथावन्तरि ऽ युधा द्वभ्या वरिवश्चकथ ॥ ३ ॥

3. *Jajñānaḥ somaṁ sahase papātha pra te mātā mahimānam-uvāca. Endra paprathor-vantrikṣaṁ yudhā devebhyo varivaścakartha.*

Aware of the self, knowing your tasks in life, recognising your powers and potential, dedicated to your yajna and your yajnic performers, you drank the soma of initiation for the realisation of your power, patience and passion, and Mother Nature spoke to you and

dedicated you to the Infinite and Omnipotent. You fought with courage and fortitude, achieved wondrous peace and prosperity with your warriors for noble humanity, and rose to the skies with honour and fame.

यद्याध्या महता मन्यमानान्त्सा णिम् तान्बाहुभिः शाश-
दानान । यद्वा नृभिवृत् इन्द्राभियुध्यास्तं त्वयाजिं साश्रवसं
जयम् ॥ ४ ॥

4. *Yad yodhayā mahato manyamānānt-sākṣāma tān
bāhubhiḥ śāśadānān. Yad vā nṛbhivṛta indra-
bhiyudhyāstaṁ tvayājim sauśravasaṁ jayema.*

When you fight against those who attack, believing they are great, we shall fight out those violent enemies with arms even in hand to hand fight. And when in formation with your warring heroes around, you engage in contests, then with you we shall win that contest with honour and fame.

पन्दस्य वाचं पथमा कृतानि प नूतना मघवा या चकार ।
यदददवीरसहिष्टमाया अथाभवत्कवलः साम' अस्य ॥ ५ ॥

5. *Prendrasya vocaṁ prathamā kṛtāni pra nūtanā
maghavā ya cakāra. Yadedadevīrasahiṣṭa māyā
athābhavat kevalaḥ somo asya.*

Let me thus proclaim and celebrate the exploits of Indra, those accomplished earlier and the latest which the illustrious hero has achieved when he challenged and frustrated the evil designs of the crafty enemies and became the sole winner of the soma of honour and fame.

तवदं विश्वमभितः पश्व्यं यत्पश्यसि च णिम् सूयस्य ।
गवामसि गार्पतिरक् इन्द्र भ णिमहि त पर्यतस्य वस्वः ॥ ६ ॥

6. *Tavedaṁ viśvamabhitaḥ paśavyaṁ yat paśyasi cakṣasā sūryasya. Gavāmasi gopatireka indra bhakṣīmahi te prayatasya vasvaḥ.*

Indra, yours is all this living wealth around which you see under the light of sun. You are the sole master, possessor, ruler, protector and promoter of lands and cows and the lights of knowledge and culture of this earth. We ask of you and solicit wealths of the world for ourselves, because you are the giver.

बृहस्पत युवमिन्द्रश्च वस्व' दिव्यस्यशाथ उत पाथि'वस्य ।
धृत्तं रयिं स्तुवत कीरय' चिद्भूयं पात स्वस्तिभिः सदा
नः ॥ ७ ॥

7. *Brhaspate yuvamindraśca vasvo divyasyeśathe uta pāṛthivasya. Dhattaṁ rayiṁ stuvate kīraye cid yūyaṁ pāta svastibhiḥ sadā naḥ.*

Brhaspati, lord of the vast universe, Indra, omnipotent and illustrious ruler, you are the lord of the beauty and majesty of the light of heaven and wealths of the earth. You alone rule and order these. Pray bear and bring light and wealth to bless the celebrant and the worshipper. O lord and divinities of nature and humanity, protect and promote us with all modes and means of peace, prosperity and excellence all ways all time.

Mandala7/Sukta 99

*Vishnu, Indra-Vishnu Devate, Vasishtha
Maitravaruni Rshi*

परा मात्रया तन्वा वृधान न तं महित्वमन्वश्नुवन्ति । उभ तं
विद्म रजसी पृथिव्या विष्ण' दत् त्वं परमस्य वित्स ॥ १ ॥

1. *Paro mātrayā tanvā vṛdhāna na te mahitvam-anvaśnuvanti. Ubhe te vidma rajasī prṥhivyā viṣṇo deva tvaṁ paramasya vitse.*

Vishnu, omnipresent lord supreme, manifesting by the expansive world forms of mother nature, no one comprehends your greatness and majesty. We apprehend both your worlds from earth to heaven but, O lord self-refulgent, you know and are the ultimate beyond these too. (You are immanent and transcendent.)

न तं विष्णुं जायमाना न जाता ददं महिम्नः परमन्तमाप ।
उदस्तभ्ना नाकमृष्वं बृहन्तं दाधथ पाचीं ककुभं
पृथिव्याः ॥ २ ॥

2. *Na te viṣṇo jāyamāno na jāto deva mahimnaḥ paramantamāpa. Udastabhna nākamṛṣvaṁ bṛhantaṁ dādhartha prācīm kakubhaṁ prṥhivyāḥ.*

Vishnu, self-refulgent lord immanent and transcendent, no one born either in the past or at present can reach the ultimate bounds of your grandeur and majesty. You uphold the high heaven of boundless glory and divine beauty and joy, and you hold the expanse of the directions of universal space.

इरावती धनुमती हि भूतं सूयवसिनी मनुष दशस्या ।
व्यस्तभ्ना रादसी विष्णवत दाधथ पृथिवीमभित'
मयूखः ॥ ३ ॥

3. *Irāvati dhenumatī hi bhūtaṁ sūyavasiniṁ manuṣe daśasyā. Vyastabhna rodasī viṣṇavete dādhartha prṥhivīmabhito mayūkhaiḥ.*

O heaven and earth full of food and energy, milk

and honey, herbs and rejuvenation, givers of food, energy and light of knowledge, both of you are generous for humanity. Vishnu, omnipresent and omnipotent, upholds these heaven and earth worlds and stabilises the earth all round by solar radiations of cosmic energy.

उरुं यज्ञाय चक्रथुरु लोकं जनयन्ता सूर्यमुषासमग्निम् ।

दासस्य चिद वृषशिपस्य माया जघ्नथुनरा पृतनाज्येषु ॥ ४ ॥

4. *Uruṁ yajñāya cakrathuru lokam janayantā sūryam-uṣāsam-agnim. Dāsasya cid vṛṣaśiprasya māyā jaghnathurnarā pṛtanājyeṣu.*

Indra-Vishnu, lord omnipotent and omnipresent, leader and maker of the world, creating the sun, dawn and fire you make up this vast world for yajna, evolution and expansion of things at the level of nature and humanity. You also destroy the wiles and crookedness of negative powers even though they be strong and well armed, in close battles among human forces.

इन्द्राविष्णू दृंहिताः शम्बरस्य नव पुर' नवतिं च श्नथिष्ठम् ।

शतं वचिनः सहस्रं च साकं हृथा अपत्यसुरस्य वीरान् ॥ ५ ॥

5. *Indrāviṣṇū dṛaṁhitāḥ śambarasya nava puro navatiṁ ca śnathiṣṭam. Śataṁ varcinaḥ sahasraṁ ca sākaṁ hatho apratyasurasya vīrān.*

Indra-Vishnu, lord of unrivalled might and universal presence, you break through the nine and ninety fortified strongholds of the dark and expansive citadels of hoarded treasure and destroy a hundred, even thousand, of the brave warriors together even before the unique evil power is up for defence and offence.

इ॒यं म॑नी॒षा बृ॑हती बृ॒हन्त॑ रु॒क्मा त॒वसा॑ व॒धय॑न्ती ।
र॒र वां॑ स्तामं वि॒दथ॑षु वि॒ष्णा पि॒न्व॑त॒मिष॑ वृ॒जन॑ष्विन्द ॥ ६ ॥

6. *Iyam manīṣā bṛhatī bṛhantorukramā tavaśā vardhayantī. Rare vām stomaṁ vidatheṣu viṣṇo pinvatamiṣo vrjaneṣvindra.*

This resounding song of thoughtful and conscientious adoration exalting the grand, versatile and mighty Indra-Vishnu, I offer in honour of the lord. Indra-Vishnu, pray exhort our power and exalt our honour and excellence in our yajnic battles of life on the paths of progress.

व॒षट॑ त वि॒ष्णावा॑स आ कृ॒णामि॑ तन्म॑ जु॒षस्व॑ शि॒पिवि॑ष्ट
ह॒व्यम॑ । व॒ध॑न्तु त्वा सु॒ष्टु॒तया॑ गिर॑ म॒ यूयं॑ पा॒त स्व॒स्तिभिः॑
स॒दा नः॑ ॥ ७ ॥

7. *Vaśaṭ te viṣṇavāsa ā kṛṇomi tanme juṣasva śipiviṣṭa havyam. Vardhantu tvā suṣṭutayo giro me yūyaṁ pāta svastibhiḥ sadā naḥ.*

Vishnu, lord omnipresent of unbounded power, this holy song of adoration I sing and offer to you directly. O lord of blazing lustre, pray accept this homage of mine. May the holy words of my adoration please and exalt you. O lord, O divine powers of nature and humanity, protect and promote us with all modes and means of happiness, prosperity and well being all ways all time.

Mandala7/Sukta 100

Vishnu Devata, Vasishtha Maitravaruni Rshi

नू म॒ता' द॒यत॑ स॒निष्य॑न्या वि॒ष्णाव॑ उरु॒गा॒याय॑ दा॒श॒त । प
यः स॒त्रा॒च्चा म॑न॒सा य॒जा॒त ए॒ताव॑न्तं न॒य'मा॒वि॒र्वा॒सात ॥ १ ॥

1. *Nū marto dayate saniṣyan yo viṣnava urugāyāya dāśat. Pra yaḥ satrācā manasā yajāta etāvantam naryamāvivāsāt.*

That mortal for sure finds success and fulfilment who, while he loves Vishnu, lord omnipresent, gives in charity in service to the lord, and who, with concentrated mind, meditates, worships and exalts the lord of such universal love of infinite measure.

त्वं वि॒ष्णा सु॒म॒तिं वि॒श्वज॑न्याम॒प॒युता॑मव॒यावा म॒तिं दा॑ः ।
प॒चा य॒था नः सु॒वि॒तस्य॑ भू॒र॒श्वा॒वतः॑ पु॒रु॒श्च॒न्द्रस्य॑
रा॒यः ॥ २ ॥

2. *Tvaṁ viṣno sumatiṁ viśvajanyām-aprayu-tām-evayāvo matiṁ dāḥ. Parco yathā naḥ suvitasya bhūrer-aśvāvataḥ puruścandrasya rāyaḥ.*

Vishnu, lord omnipresent and omnificient, who fulfil the aspirations of all humanity, bless us with such intelligence, understanding and faith in values of pure and universal character by which we may achieve our target of untarnished happiness and plenty of universal wealth of honour, beauty and complete fulfilment of earthly ambition.

त्रि॒द॒वः पृ॒थि॒वीम॑ष ए॒तां वि च॑क॒म श॒तच॑सं म॒हि॒त्वा ।
प वि॒ष्णुर॑स्तु त॒वस॑स्तवी॒यान्त्व॑षं ह्य॒स्य स्थ॑वि॒रस्य॑ नाम ॥ ३ ॥

3. *Trirdevaḥ pṛthivīmeṣa etāṁ vi cakrame śatar-casaṁ mahitvā. Pra viṣṇurastu tavasastavīyān tveṣaṁ hyasya sthavirasya nāma.*

This self-refulgent and self-potent generous lord Vishnu has made and set in motion the three dimensional world of matter, energy and mind by virtue of his own essential power and has vested it with the light of countless stars. Immanent in the world, mighty Vishnu manifests mightier and mightier. The very name of this lord beyond motion is 'Lord of Light.'

वि चक्रम पृथिवीमे॒ष ए॒तां त्रा॒य विष्णुमनु॑ष द॒शस्य॑न ।
ध्रु॒वास॑' अस्य की॒र्या ज॒नास॑ उरु॒ति॒ सुज॑नि॒मा च॒कार ॥ ४ ॥

4. *Vi cakrame pṛthivīmeṣa etāṁ kṣetrāya viṣṇur-manuṣe daśasyan. Dhruvāso asya kīrayo janāsa urukṣitiṁ sujanimā cakāra.*

Vishnu, this lord omnipresent, with the desire to give humanity a place of birth and a home for dwelling and sphere of action, made this wide earth and set it in motion. Poet celebrants of this lord, men with constant mind, celebrate the glorious manifested maker and sing that he it is that made the wide earth for their dwelling and place of action.

प तत्' अ॒द्य शि॑पिविष्ट॒ नामा॒ यः शंस॑मि व॒युना॑नि
वि॒द्वान् । तं त्वा॑ गृणामि त॒वस॑म॒तव्या॑न् । त॒यन्त॑म॒स्य रज॑सः
परा॒क ॥ ५ ॥

5. *Pra tat te adya śipiviṣṭa nāmā'ryaḥ śamsāmi vayunāni vidvān. Taṁ tvā gṛṇāmi tavasamata-vyān kṣayantamasya rajasah parāke.*

O lord self-refulgent, you that have made this

wide world, I adore today, celebrate and glorify your name: You are the master, lord omniscient of the ways and laws of existence. You are the mighty power, all pervasive far and wide in the moving world, and you are transcendent even beyond.

किमि॒त्' वि॒ष्णा प॒रि॒च यं भू॒त्प यद्व॑व । शि॒पिवि॒ष्टा अ॒स्मि ।
मा वपा॑' अ॒स्मदप॑ गू॒ह ए॒तद्य॑द॒न्यरू॑पः स॒मि॒थ ब॒भूथ॑ ॥ ६ ॥

6. *Kimit te viṣṇo paricakṣyaṁ bhūt pra yad vavakṣe śipiviṣṭo asmi. Mā varpo asmadapa gūha etad yadanyarūpaḥ samithe babhūtha.*

Vishnu, can that manifestive form of your presence be described or ignored? You yourself reveal in the Veda that you are self - refulgent. Pray do not hide off that form of yours from me, nor the other one which manifests in the divine wrath and punishment in the existential battle between good and evil.

व॒षट॑ त वि॒ष्णावा॒स आ कृ॑णामि॒ तन्म॑ जुष॒स्व शि॒पिवि॒ष्ट
ह॒व्यम॑ । व॒ध॑न्तु॒ त्वा सु॒ष्टु॒तया॒ गिर॑' म यू॒यं पा॑त स्व॒स्तिभिः॒
सदा॑ नः ॥ ७ ॥

7. *Vaṣaṭ te viṣṇavāsa ā kṛṇomi tanme juṣasva śipiviṣṭa havyam. Vardhantu tvā suṣṭutayo giro me yūyaṁ pāta svastibhiḥ sadā naḥ.*

Vishnu, lord omnipresent, I do honour to your presence in song and offer it to you as homage in words. O lord of universal light of life, pray accept this offer of homage. May my words of celebration exalt your presence in manifestation. O lord, O divinities of nature and humanity, pray protect and promote us with all means and modes of peace, prosperity and all round

well being all ways all time.

Mandala7/Sukta 101

*Parjanya Devata, Vasishtha or Kumara Agneya
Maitravaruni Rshi*

तिस्त्रा वाचः प वद ज्यातिरगा या एतदुह मधुदाघमूर्धः ।
स वत्सं कृण्वन्गर्भमाषधीनां सद्या जाता वृषभा
ररवीति ॥ १ ॥

1. *Tisro vācaḥ pra vada vyotiragrā yā etad duhre
madhudogham-ūdhah. Sa vatsam kṛṇvan
garbhamoṣadhīnām sadyo jāto vṛṣabho roravīti.*

Chant aloud three voices of the divine Word, Rk, Sama and Yajush verses of the four Vedas headed by the light of Divinity symbolised by the eternal Name: AUM. (They comprise the knowledge, action and prayerful gratitude of total human endeavour, the three being 'jnana, karma and upasana.) With yajna they distil from the cosmic ocean the milky essence of liquid vitality, soma, elementary form of the cloud, parjanya. That parjanya produces the fiery electric current (here-in called the calf) which then gives rise to the seed of vegetation in the form of cloud laden with living rain waters. 'The calf' then full grown as 'the virile bull' i.e., the cloud, upon the instant roars and thunders, rains and fertilises the earth with the seed of vegetation.

Note: An extension of this knowledge of the evolution of life on earth is found in the science of 'Panchagni', five fires, in Chhandogya Upanishad 5, 4-9, and in Brhadaranyaka Upanishad 6, 2, 9-14. Chhandogya Upanishad is an explanatory extension of parts of Sama Veda, and Brhadaranyaka Upanishad is a

similar work on parts of Yajur Veda. An indication of this science is given in Kathopanishad 1, 1, 12-19. Kathopanishad is an explanatory footnote to Yajur-Veda.

या वधन् आर्षधीनां या अपां या विश्वस्य जगता द्व
इश' । स त्रिधातु शरणं शम' यंसत्रिवतु ज्यातिः स्वभिष्ट्यु-
स्म ॥ २ ॥

2. *Yo vardhana oṣadhīnām yo apām yo viśvasya jagato deva īṣe. Sa tridhātu śaraṇam śarma yaṁsat-trivartu jyotiḥ svabhiṣṭyasme.*

He that generates and augments the vegetation and generates the waters and the power that orders and rules over the entire moving universe may, we pray, give us three fold health and peace of body, mind and soul and bless us with threefold shelter against heat, cold and rain, and give us threefold light of earth, heaven and the middle regions for our well being all round.

स्तरीरु त्वद्भवति सूत उ त्वद्यथावशं तन्वं चक एषः । पितुः
पयः पतिं गृभ्णाति माता तनं पिता वधत तनं पुत्रः ॥ ३ ॥

3. *Starīru tvad bhavati sūta u tvad yathāvaśam tanvaṁ cakra eṣaḥ. Pituḥ payaḥ prati gr̥bhṇāti mātā tena pitā vardhate tena putraḥ.*

By virtue of you the heifer becomes fertilized, from you this soul assumes the body form it takes according to its latencies, the mother receives the shower of fertility from the father, by which, again, the father receives extension of the self and the off spring grows in body.

यस्मिन्विश्वानि भुवनानि तस्थुस्तिस्त्रा द्यावस्त्रधा सस्त्रुरापः ।
 त्रयः काशास उपसचनासा मध्वः श्चातन्त्यभित' विर-
 ष्णम ॥ ४ ॥

4. *Yasmin viśvāni bhuvanāni tasthustisro dyāvastredhā sasrurāpaḥ. Trayāḥ kośāsa upa-secanāso madhvaḥ ścotantyaabhito virapṣam.*

(What is the ultimate parjanya, source of life and its joy?) That in whom abide all regions of the universe, all three heavens, i.e., highest, middle and the lower, or the earth, the sky and the heaven of light, in whom the three currents of air, light and water energy flow, or the three grades of karma operate, i.e., sanchit (past), kriyamana (present) and prarabdha (conditional) rule the soul, and in whom three body-forms of the soul, i.e., karana sharira (causal body), sukshma sharira (subtle body) and sthula sharira (gross body) overflow with energy and shower the honey sweets of pleasure, enlightenment and the ecstasy of ananda upon the soul in abundance: that is the ultimate cloud from whom life flows.

इदं वचः पजन्याय स्वराज हृदा अस्त्वन्तरं तज्जुजाषत ।
 मयाभुव' वृष्टयः सन्त्वस्म सुपिप्पला आर्षधीद्वग'पाः ॥ ५ ॥

5. *Idaṁ vacaḥ parjanyaāya svarāje hṛdo astvantaram tajjujoṣat. Mayobhuvo vṛṣṭyaḥ santvasme supippalā oṣadhīr-devagopāḥ.*

This song of adoration, spontaneous flow of love from the heart, in honour of the self - refulgent sovereign cloud, lord infinite, supreme source of life, may the lord accept and cherish to the very core of divine being, and

may the imprint abide in our heart too. May the showers of rain be full of peace and abundance for us. May the herbs and trees be profuse in fruit, give life and protective health to noble humanity and be protected and promoted by noble humanity.

स रताधा वृषभः शश्वतीनां तस्मिँ ण्मा जगतस्तस्थुषश्च ।
तन्म ऋतं पातु शतशारदाय यूयं पात स्वस्तिभिः सदा
नः ॥ ६ ॥

6. *Sa retodhā vṛṣabhaḥ śaśvatīnām tasminnātmā jagatas-tasthuṣaśca. Tanma ṛtaṁ pātu śataśāradāya yūyaṁ pāta svastibhiḥ sadā naḥ.*

That lord is the infinite reservoir of the seeds of existence, mighty abundant and generous, from whom flows the eternal cycle of life. Therein abides the very soul of existence in motion and stabilised in motion. May the lord sustain, protect and promote the abundant flow of truthful life in action for me for a full span of hundred years. O lord, O clouds, O showers of rain, protect and promote us by all modes and means of happiness and well being all round all ways all time.

Mandala7/Sukta 102

*Parjanya Devata, Vasishtha or Kumara Agneya
Maitravaruni Rshi*

पजन्याय प गायत दिवस्पुत्राय मी हुष ।
स ना यवसमिच्छतु ॥ १ ॥

1. *Parjanyaāya pra gāyata divasputrāya mīlhuṣe. Sa na yavasamicchatu.*

Sing in praise of the mighty generous and virile

Parjanya, the cloud that gives us showers of life and joy. It is the child of light and saviour of the brilliant. May the cloud, that bearer and harbinger of life and joy, give us lovely food for body, mind and soul.

या ग॒र्भमा॑ष॒धीनां॑ ग॒वां कृ॑णात्यव॒ताम ।

प॒ज॒न्यः पु॒रु॒षी॒णां ॥ २ ॥

2. *Yo garbham-oṣadhīnām gavām kṛṇotyarvatām.
Parjanyaḥ puruṣīṇām.*

Celebrate the Parjanya, cloud of the showers of life and existence, who generates the Golden Egg, Hiranyagarbha, the seed of moving stars and revolving planets, herbs and trees, cows and horses and the humans, and the cloud which then brings the showers of living waters and vests the seeds of life in earth for vegetation and all that moves and achieves and all the human race for the continuance of life in existence.

तस्मा॑ इ॒दा॒स्य॑ ह॒वि॒जु॒हाता॑ म॒धु॒म॒त्तम॑म ।

इ॒ळीं नः॑ स॒ंय॒तं क॑र॒त ॥ ३ ॥

3. *Tasmā idāsyē havirjuhātā madhumattamam.
Ilām naḥ saṁyataṁ karat.*

To him, the omnipotent omnificient Parjanya, life bearing cloud, offer the sweetest oblations into the fiery mouth of the yajna vedi with selfless surrender of love and non-violence so that he may keep and help us keep the unity and integrity of the earth and environment well in order and maintain the integrity and harmony of humanity and culture in a state of creativity and progressive continuity of a familial order.

Mandala7/Sukta 103

*Mandukah (Parjanya) Devata, Vasishtha
Maitravaruni Rshi*

संवत्सरं शशयाना ब्राह्मणा वतचारिणः ।

वाचं पजन्यजिन्वितां प मण्डूकां अवादिषुः ॥ १ ॥

1. *Samvatsaram śaśayānā brāhmaṇā vratacār-iṇaḥ.
Vācam parjanyaajinvitām pra maṇḍūkā avādiṣuḥ.*

Devoted Brahmanas dedicated to Brahma, supreme spirit of the universe, observing the sacred vows of discipline in silence for a yearly session, spontaneously burst into the chant of divine hymns, inspired by the cloud of divine showers and celebrate the divine spirit, the divine voice and the divine shower with enthusiasm.

दिव्या आप' अभि यदनमायन्दृतिं न शुष्कं सरसी शयानम ।

गवामह न मायुवत्सिनीनां मण्डूकानां वग्नुरत्रा समति ॥ २ ॥

2. *Divyā āpo abhi yadenamāyan dṛtiṁ na śuṣkaṁ
sarasī śayānam. Gavāmaha na māyurvatsinī-nām
maṇḍūkānām vagnuratrā sameti.*

When the heavenly waters shower upon these celebrants, like rain on frogs who have been hybernating in a dry pond like empty leather bags, they revive with exhilaration, they burst into chant, and the chant of these celebrants seems like the eager lowing of mother cows for their calves or like the excitement of the heart on the reflection of a new revelation on the imagination.

यदीमनाँ उशता अभ्यवषीतृष्यावतः पावृष्यागतायाम ।

अखब्रुलीकृत्या पितरं न पुत्रा अन्या अन्यमुप वदन्त-
मति ॥ ३ ॥

3. *Yadīmenāñ uśato abhyavarṣīt trṣyāvataḥ prāvṛṣyāgatāyām. Akhkhālīkrtyā pitaraṁ na putro anyo anyamupa vadantameti.*

And when the rainy season has set in, then, if the cloud showers rain upon these longing celebrants of life, thirsting for the divine waters of life, one goes to meet another, chanting and shouting hilariously like the child going to meet the father.

अ॒न्या अ॒न्यम॒नु गृ॒भ्णात्य॒नार॒पां प॒स॒ग यद॒म॒न्दि॒षाता॒म ।
म॒ण्डू॒का यद॒भिवृ॑ष्टः क॒निष्क॒न्पृ॒श्निः संपृ॑ङ्ग ह॒रि॑त॒न॒
वाच॑म ॥ ४ ॥

4. *Anyo anyamanu gr̥bhñātyenorapām prasarge yadamandiṣātām. Maṇḍūko yadabhivṛṣṭaḥ kaniṣkan pṛśniḥ saṁpṛṅkte haritena vācam.*

On the fall of divine showers they seize upon each other while both experience the ecstasy of meeting and the rain. When the celebrant is soaked in the rain, the spotted versatile one springs forward and communicates with the green one in concentration in the language of intimacy.

यद॒षाम॒न्या अ॒न्यस्य॒ वाचं॒ शा॒क्तस्य॑व॒ वद॑ति॒ शि॒ माणः॑ ।
सर्वं॒ तद॑षां स॒मृध॑व॒ पव॒ यत्सु॑वाचा॒ वद॑थ॒नाध्य॑प्सु ॥ ५ ॥

5. *Yadeṣāmanyō anyasya vācam śāktasyeva vadati śikṣamāṇaḥ. Sarvaṁ tadeṣāṁ samṛdheva parva yat suvāco vadathanādhyapsu.*

When one of these speaks to the other, they seem to repeat each other's language like pupils repeating the words of the teacher. While communicating like this they jump and play on the water, their bodies swell with

joy and the pride of being.

गामायुरक्' अजमायुरक्ः पृश्निरक् हरित एक एषाम ।
समानं नाम बिभ्रता विरूपाः पुरुत्रा वाचं पिपिशुवदन्तः ॥ ६ ॥

6. *Gomāyureko ajamāyurekaḥ pṛśnireko harita eka eṣām. Samānaṁ nāma bibhrato virūpāḥ purū-trā vācaṁ pipiśurvadantaḥ.*

One of them croaks like a cow, another like a goat, one of them is spotted, another is green. Of different voice and colour, they bear the same one name, the “manduka”, the celebrant, but they seem to communicate in many different languages.

बाह्यणास' अतिरात्र न साम सरा न पूणमभिता वदन्तः ।
संवत्सरस्य तदहः परिष्ठयन्मण्डूकाः पावृषीणं बभूव ॥ ७ ॥

7. *Brāhmaṇāso atirātre na some saro na pūrṇa-mabhito vadantaḥ. Saṁvatsarasya tadahaḥ pariṣṭha yanmaṇḍūkāḥ prāvṛṣīṇaṁ babhūva.*

O Brahmanas, devotees of supreme Brahman, at the end of the annual session when the last night is over, then, at the time before dawn, abide as in meditation and yajnic celebration just like the frogs who play, rejoice and celebrate around the overflowing lake when the showers of the season begin.

बाह्यणासः सामिना वाचमकत बह्व कृण्वन्तः परिवत्स-
रीर्णम् । अध्वयव' घृमिणः सिष्विदाना आविभवन्ति गुह्या
न क चित ॥ ८ ॥

8. *Brāhmaṇāsaḥ somino vācamakrata brahma kṛṇvantāḥ parivatsarīṇam. Adhvaryavo ghar-miṇaḥ siṣvidānā āvirbhavanti guhyā na ke cit.*

Brahmanas engaged in the yearly soma yajna for peace and harmony conduct the yajna in honour of the Supreme Brahman and chant the Vedic mantras at the end of the first year. The priests facing the fire and soaked in sweat emerge as if from seclusion in the cave.

द्वहि॑तिं जुगु॒पुद्वा॒दश॑स्य ऋ॒तुं नरा॑ न प॒मि॒नन्त्यु॒त ।

सं॒वत्स॒र पा॒वृष्या॑गतायां त॒प्ता घ॒मा अ॑श्नुवत विसृ॒गम ॥ ९ ॥

9. *Devahitiṃ jugupurdvādaśasya ṛtuṃ nara na praminantye. Samvatsare prāvṛṣyāgatāyām taptā ghamā aśnuvate visargam.*

These Brahmanas, leading lights of the yajnic order, do not neglect, never violate, but strictly abide by the divinely ordained twelve month seasons and the discipline and observances prescribed. At the end of the year when the rains set in they emerge seasoned and tempered in the heat of yajnic fire and attain their freedom.

गामा॑युरदा॒दज॑मा॒युरदा॑त्पृ॒श्नि॒रदा॑द्धरि॒ता ना॒ वसू॑नि । गवां॑
म॒ण्डूका॑ द॒दतः॑ श॒तानि॑ स॒हस्र॑सा॒व प ति॑रन्त॒ आयुः॑ ॥ १० ॥

10. *Gomāyuradādajamāyuradāt pṛśniradāddharito no vasūni. Gavāṃ maṇḍūkā dadataḥ śatāni sahasrasāve pra tiranta āyuh.*

All those that speak and sound like nature in motion give us something; all those that speak and sound like nature and spirit unborn and eternal give us something; all those that speak and sound like the spectrum of colours in various forms give us something; all those that speak and sound like the dark and green in life and nature give us something; all these give us

wealths of the world. Indeed all that speak and sound and celebrate nature and the eternal spirit of nature give us hundreds of wealths and values of existence on the move, advance us and give us full health and age in the thousandfold business of creative living and lead us to fulfilment and ultimate freedom. (Such is the gift of nature in the rainy season.)

Mandala7/Sukta 104

*Indra-Somau, Indra, Soma, Agni, Devah, Gravana,
Marutah, Vasishtha, Prthirvi-Antarikshe, Devatah,
Vasishtha Maitravaruni Rshi.*

इन्द्रासामा तप॑तं र † उ॒ब्जतं॑ न्य॒पय॑तं वृष॒णा तमा॒वृधः॑ ।
परा॑ शृणी॒तम॒चि॒ता न्य॑ष॒तं ह॒तं नु॒दथां॑ नि शि॒शीत॑म॒-
त्रि॒णः ॥ १ ॥

1. *Indrāsomā tapataṁ rakṣa ubjataṁ nyarp-ayataṁ
vr̥ṣaṇā tamovṛdhah. Parā śṛṇītam-acito nyoṣataṁ
hataṁ nudethām ni śīśītam-atrīṇah.*

Indra-Soma, O lord and commander of power, peace and justice, O lord and master keeper of love, peace and harmony, subject the evil and wicked to the heat of discipline and correction or punish and reduce them to nullity. O generous and virile lord and ruler, let not the forces of darkness grow, keep them down, let not the misguided rise and spread out, shut these down and far off. Let the hoarders, grabbers, ogres and devourers be subjected to law and punishment, destroy the exploiters, stop them and let their fangs be blunted and rooted out.

इन्द्रासामा समघशंसमभ्युघं तपुययस्तु चरुराग्निराँइव ।
ब्रह्मद्विष कव्याद घारच स द्वष धत्तमनवायं किमी-
दिन ॥ २ ॥

2. *Indrāsomā samaghaśaṁsam-abhyghaṁ tapur-
yayastu carur-agnivāñ iva. Brahmadviṣe kra-
vyāde ghoracakṣase dveṣo dhattam-anavāyaṁ
kimīdine.*

Indra-Soma, lord and master of peace and power, love and justice, let the sinner and the criminal, the supporter and admirer of sin and crime along with the sin and crime, and the tormentor of the good and innocent go to the fire of discipline, punishment, or elimination like a handful of dirt meant for the fire. Never compromise with the enemy of nature, divinity, humanity and the wisdom of humanity. Rule out the cannibal and the carrion eater, the man of hate and evil eye, the sceptic, the cynic and the negationist. For them, have the disdain they deserve and either correct them or eliminate them.

इन्द्रासामा दुष्कृतं वव अन्तरानारम्भण तमसि प विध्यतम ।
यथा नातः पुनरकश्चनादयत्तद्वामस्तु सहस मन्युम-
च्छवः ॥ ३ ॥

3. *Indrāsomā duṣkṛto vavre antar-anārambhaṇe
tamasi pra vidhyatam. Yathā nātaḥ punareka-
ścanodayat tad vāmastu sahase manyum-
acchavaḥ.*

Indra-Soma, fix the evil doer and throw him into a deep dungeon of darkness without remission so that by reason of that punishment no one again may raise

his head for evil doing. That power of yours full of patience, fortitude and courage, that righteous passion of yours be for the destruction of evil and sabotage against life and social harmony.

इन्द्रासामा व्रतयतं दिवा व्रधं सं पृथिव्या अघशंसाय
तहणम । उक्तं तं स्वर्यं पवतभ्या यन् र १ वावृधानं
निजूवथः ॥ ४ ॥

4. *Indrāsomā vartayataṁ divo vadhaṁ saṁ pṛthivyā aghaśaṁsāya tarhaṇam. Ut takṣataṁ svaryaṁ parvatebhyo yena rakṣo vāvṛdhānaṁ nijūrvathaḥ.*

Indra-Soma, from heaven and earth, from thunder and lightning and the showers of clouds, from the light of idealism, love and generosity and down to earth realism, bring unfailing laws of punishment and correction against sin and crime, acts and policies against poverty, disease, unemployment and wilful sloth, and against the supporters of sin and crime as well as against compromisers with negativities and negationists of evil. Enact law of incentive and encouragement for the generous, and blazing prohibitions for the adamant evil so that you nip and burn off rising crime and evil in the bud.

इन्द्रासामा व्रतयतं दिवस्पयग्नि॑तप्त॒भिर्यु॒वम॑श्म॒हन्म॑भिः ।
तपु॑वध॒भिर॒ज॒र॒भिर॒त्रिणा॑ नि प॒शान॑ वि॒ध्यतं॑ यन्तु॒ निस्व॒-
रम॑ ॥ ५ ॥

5. *Indrāsomā vartayataṁ divas-paryagnit-aptē-bhir-ryuvam-aśmahanmabhiḥ. Tapurvadhebhira-jare-bhiratṛiṇo ni parśāne vidhyataṁ yantu nisvaram.*

Indra-Soma, lord of power and force, lord of peace and harmony, turn all round, revolve your search lights and from the skies shoot out your weapons of defence and offence, and with fiery, thunder-tipped, fatally destructive, irresistible and inviolable weapons fix the voracious ogres, strike them on the precipice and throw them into the abyss, running off into silence and oblivion without uttering a sigh of pain or voice of protest.

इन्दासामा परि वां भूतु विश्वत इयं मतिः क् याश्वव
वाजिना । यां वां हात्रां परिहिनामि मध्यमा ब्रह्माणि नृपतीव
जिन्वतम ॥ ६ ॥

6. *Indrāsomā pari vāṁ bhūtu viśvata iyam matiḥ
kākṣyāśveva vājinā. Yām vām hotrām parihin-omi
medhayemā brahmāṇi nṛpatīva jinvatam.*

Indra-Soma, leading powers of governance and peace, like mighty forces in harness ruling the nation, may this prayer of mine, which, with the best of my intention and understanding I address to you as an exhortation, reach you and inspire you and guide you all round, and may you, like the protector and ruler of the nation as you are, make these words of prayer, exhortation and adoration fruitful.

पति स्मरथां तुजयद्भिरवहतं दुहा र्त्तस' भङ्गुरावतः ।
इन्दासामा दुष्कृत मा सुगं भूद्या नः कदा चिदभिदासति
दुहा ॥ ७ ॥

7. *Prati smarethām tujayabdhir-evairhataṁ druho
rakṣaso bhaṅgurāvataḥ. Indrāsomā duṣkṛte mā
sugam bhūd yo naḥ kadā cidabhidāsati druhā.*

And remember, be watchful and alert against the malignant, evil and treacherous forces, ward them off and eliminate them with the fastest interceptors and destroyers at the very outset. Indra-Soma, let there be no peace, nothing easy, for the evil doer whoever any time may try to injure, sabotage or enslave us out of jealousy, malignity or enmity.

या मा पाकेन मनसा चरन्तमभिचष्ट अनृतभिवच'भिः ।
आपइव काशिना संगृभीता असंस्त्वासत इन्द्र वक्ता ॥ ८ ॥

8. *Yo mā pākena manasā carantam-abhicaṣṭe anṛtebhir-vacobhiḥ. Āpa iva kāśinā saṁgrbhītā asannas-tvāsata indra vaktā.*

And while I live and act and behave with a mature mind of purity and truth, if someone malign me with false words, let him be caught up like water in the hand grip and evaporate in the heat and, O lord Indra, ruler and law giver of power, let him be reduced to nothing because he speaks nothing but falsehood.

य पाकशंसं विहरन्त एवय वा भदं दूषयन्ति स्वधाभिः ।
अहय वा तान्प्रददातु साम आ वा दधातु निर्रतरुपस्थ ॥ ९ ॥

9. *Ye pākaśamsaṁ viharanta evairye vā bhadraṁ dūṣayanti svadhābhiḥ. Ahaye vā tān pradadātu soma ā vā dadhātu nirṛterupasthe.*

O Soma, lord of peace and justice, if there are those who with their smartness and fast actions malign, lacerate and deprive the man of purity, truth and immaculate honour and spotless reputation, or with their powers and prestige denigrate the man of goodness and charitable action and bring disgrace upon him, deliver

such men to the sufferance of darkness and the pain of remorse or let them suffer the fangs of deprivation themselves.

या ना रसं दिप्सति पित्वा अग्र या अश्वानां या गवां
यस्तनूनाम । रिपुः स्तनः स्तयकृद्भ्रमतु नि ष हीयतां तन्वा॒ऽ
तना च ॥ १० ॥

10. *Yo no rasam dipsati pitvo agne yo aśvānām yo gavām yastanūnām. Ripuḥ stenaḥ steyakṛd dabhrametu ni ṣa hīyatām tanvā tanā ca.*

Whoever pollutes the flavour, taste and vitality of our food and injures or impairs the vigour and power of our horses, cows and our bodies, let such an enemy, the thief, the robber and saboteur, O lord of light and vitality, Agni, be reduced to nullity and himself suffer debility of body and even deprivation from self-extension and further growth.

परः सा अस्तु तन्वा॒ऽ तना च तिस्रः पृथिवीरधा अस्तु
विश्वाः । पति शुष्यतु यश' अस्य दवा या ना दिवा दिप्सति
यश्च नक्तम ॥ ११ ॥

11. *Paraḥ so astu tanvā tanā ca tisraḥ pṛthivīradho astu viśvāḥ. Prati śuṣyatu yaśo asya devā yo no divā dipsati yaśca naktam.*

O divinities of nature and humanity, he who wants to injure and destroy us in the day and in the night, must stay far off by his personal presence and also by the progeny of his evil tendencies and even fall lower than all the three orders of earthly existence, i.e., lower far than the good, the bad and the indifferent. His honour and reputation would dry up and evaporate to

zero and there would be none even to remember him after. Let it be so with such a person.

सुविज्ञानं चिकितुष जनाय सच्चासच्च वचसी पस्पृधात ।
तयायत्सत्यं यतरदृजीयस्तदित्साम' वति हन्त्यासत ॥ १२ ॥

12. *Suvijñānaṁ cikituṣe janāya saccāsacca vacasī paspr̥dhāte. Tayoryat satyaṁ yataradr̥jīyastadit somo'vati hantyaśat.*

Words of truth and words of untruth rival and contend with each other. Of these, the one that is true to the extent it is true and that which is simple and natural, this Soma, lord of peace, harmony and the goodness of life, preserves and protects, and the untrue, he destroys. This simple and straight natural knowledge, the lord reveals for the man who has the desire and ambition to know the truth and reality of life.

न वा उ साम' वृजिनं हिनाति न ऽत्रियं मिथुया धारयन्तम ।
हन्ति र ऽ हन्त्यासद्वदन्तमुभाविन्दस्य पसिता शयात ॥ १३ ॥

13. *Na vā u somo vṛjinam hinoti na kṣatriyaṁ mithuyā dhārayantam. Hanti rakṣo hantyaśad vadantam-ubhāvindrasya prasitau śayāte.*

Soma, lord of truth, peace and harmony, does not call forth the crooked to the distinction between truth and untruth, nor does he impel the selfish kshatriya, ruler administrator, who parades his power and valour in a false manner, nor does he incite the two toward the untrue. But he does destroy the evil and the wicked and also the one who speaks the untruth, since both the evil and the liar end up in the bonds of Indra, lord of justice and power.

यदि वा॒हम॒नृत॒दव॒ आ॒सु मा॒घं वा द॒वाँ अ॒प्यू॒ह अ॒ग्र ।
कि॒म॒स्मभ्यं॑ जा॒तव॒दा ह॒णीष॑ द॒घ्वाच॑स्त॒ नि॒ऋ॒थं संच॑-
न्ता॒म ॥ १४ ॥

14. *Yadi vāhamanṛtadeva āsa moghaṁ vā devāñ apyūhe agne. Kimasmabhyaṁ jātavedo hrñīṣe droghavācaste nirṛthaṁ sacantām.*

If I were a worshipper of falsehood as my divine ideal, or if I adore the lord and divinities falsely, deceiving them as if, then O lord of light and truth, Agni, you would be angry with me. But I have not been thus, then why would you, knowing everything born in existence, feel angry with us? Not at all, because only the speakers of falsehood would suffer your wrath and punishment.

अ॒द्या मु॒रीय॑ यदि॒ यातु॑धाना॒ अ॒स्मि यदि॒ वायु॑स्त॒तप॑ पू॒रुष॑स्य ।
अ॒धा स वी॒रद॒शभि॒वि यू॒या या मा॒ माघं॑ यातु॑धा॒न-
त्याह॑ ॥ १५ ॥

15. *Adyā murīya yadi yātudhāno asmi yadi vāyusta-tapa pūruṣasya. Adhā sa vīrairdaśabhirvi yūyā yo mā moghaṁ yātudhānetyāha.*

If I were a demon on the move, and if I tormented any person in life, then let me suffer death today just now. But I am not such, nor have I done so. Then let that man be forsaken of all his ten faculties of power and prana who falsely proclaims that I am a demonic tormentor of others.

या मा॒यातुं॑ यातु॑धा॒नत्या॒ह या वा॒ र॒ ः शुचि॑र॒स्मीत्या॒ह ।
इ॒न्द्रस्तं॑ ह॒न्तु म॒हता॑ व॒धन॑ वि॒श्वस्य॑ ज॒न्तार॑ध॒मस्प॑दीष्ट ॥ १६ ॥

16. *Yo māyātum̐ yātudhānetyāha yo vā rakṣāḥ śucirasmītyāha. Indrastam̐ hantu mahatā vadhena viśvasya jantor-adhamas-paḍiṣṭa.*

Whoever says that I am a devil even though I am not a devil, and whoever says that he is innocent and immaculate even though he is a devil, may Indra, lord of power and justice, punish such a person with his mighty thunderbolt. May such a falsifier fall to the abyss as the worst of all living beings.

प या जिगीति खृगलव नक्तमप दुहा तन्वं॑ गूहमाना ।
ववाँ अ॒न॒न्ताँ अव॒ सा पदीष्ट॒ गावाणा घ्नन्तु र॒ स
उप॒ब्दः ॥ १७ ॥

17. *Pra yā jigāti khargaleva naktamapa druḥā tanvaṁ gūhamānā. Vavrāñ anantāñ ava sā paḍiṣṭa grāvāṇo ghnantu rakṣasa upabdaiḥ.*

And she that goes about at night, hiding her person like the spirit of hate and violence, as she owl as if, let her fall into the bottomless deep of darkness where the stones of evil and darkness itself would destroy her with a clang.

वि तिष्ठध्वं मरुता वि॒वि॑च्छत॒ गृभा॒यत॒ र॒ सः सं
पि॒नष्ट॒न । वया॒ य भू॒त्वी प॒तर्य॑न्ति न॒क्तभि॒य वा रिप॑ दधि॒र
द्व॒व अ॑ध्व॒र ॥ १८ ॥

18. *Vi tiṣṭhadhvaṁ maruto vikṣvicchata gr̥bhāyata rakṣasaḥ saṁ pinaṣṭana. Vayo ye bhūtvī patayanti naktabhirye vā ripo dadhire deve adhware.*

O Maruts, vibrant social powers of vigilance and action, stay among the people, keenly watch for the

forces of evil and violence, and there, grab them and crush them all that fly about like birds over the nights and cause disturbance and violence in the divine morning yajnas of love and non-violence for creative production and advancement.

प वतय दिवा अश्मानमिन्दु सामशितं मघवन्त्सं शिशाधि ।
पाक्तादपाक्तादधरादुदक्तादभिर्जहिर्ऋतः पवतन ॥ १९ ॥

19. *Pra vartaya divo aśmānamindra somaśitam maghavantsam śiśādhi. Prāktād-apāktādadharādudaktād-abhi jahi rakṣasaḥ parvatena.*

Indra, lord of power and justice, from the light of heaven and wisdom of the sages, bring up and strike the thunderbolt of justice and correction tempered and sharpened with soma for peace and progress, and refine and enlighten the noble people dedicated to peace and happiness. From front and back, up and down, seize the wicked and the destroyers and punish them with the bolt.

एत उ त्व पतयन्ति श्वयातव इन्द्रं दिप्सन्ति दिप्सवा -
दाभ्यम । शिशीत शूकः पिशुनभ्या वधं नूनं सृजदृशनिं
यातुमद्भ्यः ॥ २० ॥

20. *Eta u tye patayanti śvayātava indram dipsanti dipsavo'dābhyam. Śiśīte śakraḥ piśunebhyo vadham nūnam sṛajadaśaniṁ yātumadbhyaḥ.*

These miscreants with the mentality of street curs roam around, pull people down, and try to damage Indra, the ruler, who is otherwise indomitable. Indra then, commander of power and force, sharpens the

thunderbolt, the edge of justice and punishment, for these crafty saboteurs on the prowl and strikes the fatal blow upon them.

इन्द्र'यातूनामभवत्पराशरा हविमथीनामभ्या३विवासताम ।
अभीदु शक्रः परशुयथा वनं पात्रव भिन्दन्त्सत एति
र ऽसः ॥ २१ ॥

21. *Indro yātūnām-abhavat parāśaro havirmathī-nām-abhyāvivāsatām. Abhīdu śakraḥ paraśurya-thā vanam pātreva bhindantsata eti rakṣasaḥ.*

Indra is the lordly power that throws off the upcoming saboteurs who damage the inputs and infrastructure of yajnic development, he does so for the peace and progress of the human community. He is mighty powerful just like what the axe is for the wood, breaking down the evil and wicked destroyers like pots of clay whenever they raise their head.

उलूकयातुं शुशुलूकयातुं जहि श्वयातुमुत काकयातुम ।
सुपणयातुमुत गृध्रयातुं दूषदव प मृण र ऽ इन्द्र ॥ २२ ॥

22. *Ulūkayātuṁ śuśulūkayātuṁ jahi śvayātumuta kokayātuṁ. Suparṇayātumuta grdhrayātuṁ dṛṣa-deva pra mṛṇa rakṣa indra.*

Indra, refulgent and potent ruler of the world, crush the evil and the wicked like pieces of clay with a stone: the fiend in the garb of an owl or an owlet or a dog or a wolf or a hawk or a vulture. They are covert, stealthy, clever, jealous and growling, cruel destroyers, cunning and voracious.

मा न॒ र १' अ॒भि न॑ड्यातु॒माव॑ता॒मप॑'च्छतु मिथुना या
किं॒मी॒दिना॑ । पृ॒थि॒वी नः॑ पाथि॑वा॒त्पा॒त्वंह॑सा॒ न्तरि॑ १
दि॒व्यात्पा॑त्व॒स्मान् ॥ २३ ॥

23. *Mā no rakṣo abhi naḍyātumāvatāmapocchatu
mithunā yā kimīdinā. Pṛthivī naḥ pārthivāt
pātvaṁhaso'ntarikṣaṁ divyāt pātvasmān.*

Let no wicked demonic forces harm and destroy us. Let the darkness of tormentors harming us either by joint force or by doubt and scepticism be off. May the earth protect us against earthly sin and crime. Let the sky protect us against dangers from above.

इ॒न्द्र ज॒हि पु॒मांसं॑ यातु॒धान॑मु॒त स्त्रि॒यं मा॒यया॑ शा॒श॒दाना॑म ।
वि॒गी॒वासा॑ मू॒र॒दवा॑ ऋदन्तु॒ मा त दृ॑श॒न्त्सू॒य'मु॒च्छ॒र॒न्तम॑ ॥ २४ ॥

24. *Indra jahi pumāṁsaṁ yātudhānamuta striyaṁ
māyayā śāśadānām. Vigrīvāso mūradevā ṛdantu
mā te drśant-sūryam-uccarantam.*

Indra, punish and eliminate the man demon. Punish and eliminate the woman demon who destroys by deception and crafty design. Let the stranglers of life who play with life and death lose their own throat and let them never see the rising sun.

प॒ति च॒ व॒ वि च॒ व॒न्द॑श्च॒ साम॑ जा॒गृ॒तम॑ ।

र १'भ्या॑ व॒ध॒म॒स्य॑त॒म॒श॒निं॑ यातु॒म॒द्भ्यः॑ ॥ २५ ॥

25. *Prati cakṣva vi cakṣvendraśca soma jāgrtam.
Rakṣobhyo vadhamasyatamaśaniṁ yātumad-
bhyah.*

Indra and Soma, lord of power and peace, justice

and governance, love and majesty, watch everything that happens and enlighten us too. Shine, reveal and proclaim what is happening and warn us too. Keep awake and let us rise too into awakenment. Shoot the arrow upon the demon destroyers, strike the thunderbolt upon the covert saboteurs.

॥ इति सप्तमं मण्डलम् ॥

MANDALA 8

Mandala 8/Sukta 1

*Indra, Danastuti, Asanga Devatah, Pragatha Ghaura
Kanva, Medhatithi Medhyatithi Kanvas, Asanga Playogi,
Shashvati Angirasi Rshis*

मा चिद॑न्यद्वि शंस॑त॒ सखा॑या॒ मा रि॑षण्यत ।

इ॒न्द्रमि॑त्स्त॒ताता॒ वृष॑णं॒ सचा॑ सु॒त मुहु॑रु॒क्था च॑ शंस॑त ॥ १ ॥

1. *Mā cidanyad vi śamsata sakhāya mā riṣanyata.
Indramit stotā vṛṣaṇaṁ sacā sute muhurukthā ca
śamsata.*

O friends, do not worship any other but One, be firm, never remiss, worship only Indra, sole lord absolute, omnipotent and infinitely generous, and when you have realised the bliss of the lord's presence, sing songs of divine adoration spontaneously, profusely, again and again.

अ॒व॒क्र॒णि॒णं॒ वृष॑भं॒ यथा॑जु॒रं गां॒ न च॑षणी॒सह॑म ।

वि॒द्व॒ष॒णं॒ सं॒वन॑नाभयं॒करं॒ मंहि॑ष्ठमु॒भया॑वि॒नम॑ ॥ २ ॥

2. *Avakrakṣiṇaṁ vṛṣabhaṁ yathājuraṁ gāṁ na carṣaṇīśaham. Vidveṣaṇaṁ saṁvananobha-yam-karaṁ maṁhiṣṭham-ubhayāvinam.*

Worship Indra only, who most spontaneously rushes to the devotee for protection and upon the evil for punishment, correction or destruction. He is profusely and potently generous, free from age and

decay, patient and forbearing giver of peace and nourishment to people like the meek cow and motherly earth, saviour from hate and jealousy, most adorable, giver of both material well being (abhyudaya) and spiritual freedom (nihshreyas), most munificent and majestic, and lord ruler and protector of both nature and the soul.

यच्चिद्धि त्वा जना इम नाना हवन्त ऊतय ।

अस्माकं ब्रह्मदमिन्द भूतु त हा विश्वा च वधनम ॥ ३ ॥

3. *Yacciddhi tvā janā ime nānā havanta ūtaye. Asmākaṁ brahmedam-indra bhūtu te'hā viśava ca vardhanam.*

Although these many people invoke you and pray for protection and progress for themselves in many different ways, yet, we pray, our adoration and prayers and all this wealth, honour and excellence bestowed upon us by you be dedicated to you and always, day and night, exalt your munificence and glory.

वि ततूयन्त मघवन्विपश्चिता या विपा जनानाम ।

उप कमस्व पुरुरूपमा भर वाजं नदिष्ठमूतय ॥ ४ ॥

4. *Vi tartūryante maghavan vipaścito'ryo vipo janā-nām. Upa kramasva pururūpamā bhara vājaṁ nediṣṭham-ūtaye.*

O lord of might and majesty, the wise, the noble and the vibrant leaders of the people, by your grace, cross over all obstacles of their struggle for life and success, whenever they face any. Pray, come lord and give us instant energy of versatile form for our protection and victory at the earliest.

मह च॒न त्वाम॑दि॒वः परा॑ शुल्काय॑ दयाम ।

न स॒हस्रा॑य॒ नायु॑ताय॒ वजि॒वा न श॑ताय॒ शता॑मघ ॥ ५ ॥

5. *Mahe cana tvām-adrivaḥ parā śulkāya deyām. Na sahasrāya nāyutāya vajrivo na śatāya śatāmagha.*

O lord of infinite wealth, power and majesty, wielder of the thunderbolt of justice and punishment, breaker of the clouds and mountains, bless me that I may never give up my devotion to you for the greatest material return, not for a thousand, not for a million, not even for the boundless wealth of the world.

वस्यँ॑ इ॒न्दासि॑ म पि॒तुरु॒त भा॑तु॒रभु॑ञ्जतः ।

मा॒ता च॑ म छदय॑थः स॒मा व॑सा वसु॒त्वना॑य॒ राध॑स ॥ ६ ॥

6. *Vasyāñ indrāsi me pituruta bhrātur-abhuñjataḥ. Mātā ca me chadayathaḥ samā vaso vasutva-nāya rādhase.*

You command greater wealth, power and prestigious settlement for me than my father, you are closer to me than my indifferent brother. Only my mother and you are equal to provide me solace and protection, O shelter of the universe, for my wealth and celebrity in success (my mother as individual mother and you as universal mother).

क्र॑य॒थ क्व॑द॒सि पु॒रुत्रा॑ चि॒द्धि त॒ मनः॑ ।

अ॒ल॒षि यु॑ध्म खज॑कृ॒त्पु॒रन्द॑र् प गा॒य॒त्रा अ॑गा॒सिषुः॑ ॥ ७ ॥

7. *Kveyatha kvedasi purutrā ciddhi te manaḥ. Alarṣi yudhma khajakṛt purandara pra gāyatrā agā-siṣuḥ.*

Where do you move and reach? Where do you

reside and abide? No one can say. Your mind and presence is everywhere, universal. O lord of the warlike dynamics of existence, pivot and churner of the universe, breaker of the citadels of darkness and ignorance, come and bless us, the celebrants and singers of Gayatri hymns invoke and adore you.

पास्म॑ गा॒य॒त्रम॑च॒त वा॒वा॒तु॒यः पु॒रन्द॑रः ।

याभिः॑ का॒ण्वस्या॑प॒ ब॒हि॒रा॒सदं॑ यास॑द्वृ॒जि भि॒नत्पु॑रः ॥ ८ ॥

8. *Prāsmāi gāyātram-arcata vāvāturyaḥ purandaraḥ. Yābhiḥ kāṇvasyopa barhīrāsadam yāsad vajrī bhinat puraḥ.*

O celebrants of Indra, lord of the thunderbolt, sing hymns of adoration in Gayatri music in honour of Indra who is breaker of the strongholds of darkness which oppose and oppress the lord's devotees, so that, pleased by these adorations, the lord may reveal his presence and grace the mind and vedi of the enlightened sages and break through the citadels of darkness to bless the devotees.

य त॒ सन्ति॑ द॒श॒ग्वि॒नः श॒ति॒ना॒ य स॑ह॒स्त्रि॒णः ।

अ॒श्व॒ासा॒ य त॒ वृ॒ष॒णा र॒घु॒दु॒व॒स्त॒भि॒न॒स्तू॒य॒मा ग॑हि ॥ ९ ॥

9. *Ye te santi daśagvinaḥ śatino ye sahasriṇaḥ. Āśvāso ye te vṛṣaṇo raghudruvas-tebhir-nastūyamā gahi.*

Indra, breaker of the citadels of darkness and ignorance to light, come post haste to us with all those lightning powers and forces of yours which are vigorous and generous, radiating into all the ten directions in a hundred and a thousand ways.

आ त्व॑द्य स॒ब॒दु॒घां हु॒व गा॒य॒त्रव॑पसम ।

इ॒न्द्रं ध॒नुं सु॒दु॒घा॒म॒न्या॒मिष॑मु॒रुधा॑राम॒र॒कृत॑म ॥ १० ॥

10. *Ā tvadya sabardughām huve gāyatravepasam. Indram dhenum sudughām-anyām-iṣamur-udhārām-aramkṛtam.*

Today I invoke Indra, I invoke the motherly spirit of the universe, giver of total fulfilment of the heart's desire, pleased and stirred by the chant of Gayatri songs of adoration, omnipotent and omnificent, generous as Mother Nature, giver of ample gifts beyond the earth and the earthly cow, harbinger of showers of the cherished nectar milk of life, all blissful and gracious.

य॒त्तु॒दत्सू॒र ए॒त॒शं व॒ड॒कू वा॒त॒स्य प॒णि॒ना ।

व॒ह॒त्कु॒त्स॒माजु॒न॒यं श॒त॒क॒तुः त्स॒र॒द्र॒न्ध॒वम॑स्तृतम ॥ ११ ॥

11. *Yat tudat sūra etaśam vaṅkū vātasya paṇinā. Vahat kutsam-ārjuneyam śatakratuḥ tsarad gandharvam-astr̥tam.*

Indra, lord immanent, omnipresent and all energiser, gives the initial stroke of motion to everything on the move such as the sun and the cloud by the waves of cosmic energy. Thus the lord of countless actions of cosmic yajna brings the thunderstroke of cosmic energy to move the sun, wielder of the earth, and he brings the thunder stroke of lightning to break the cloud into rain. (Indra thus is the unmoved, all immanent, original mover of the universe.)

य ऋ॒त चि॒द॒भि॒श्रिषः॑ पु॒रा ज॒त्रु॒भ्य आ॒तृदः॑ ।

स॒न्धा॒ता स॒न्धिं म॒घवा॑ पु॒रु॒वसु॑रिष्क॒ता वि॒हु॒तं पुनः॑ ॥ १२ ॥

12. *Ya rte cidabhiśriṣaḥ purā jatrubhya ātrdaḥ. Saṁdhātā saṁdhiṁ maghavā purūvasur-iṣkartā vihrutaṁ punaḥ.*

Indra is that vibrant immanent lord of unbounded natural health and assertive life energy who, without piercing and without ligatures, provides for the original jointure of the series of separate vertebrae and collar bones and then, later, heals and sets the same back into healthy order if they get dislocated or fractured.

मा भूम निष्ठ्याड्वन्द्व त्वदरणाड्व ।

वनानि न पञ्जहितान्यदिवा दुराषासा अमन्महि ॥ १३ ॥

13. *Mā bhūma niṣṭyā ivendra tvadaraṇā iva. Vanāni na prajahitānyadrivo duroṣāso amanmahī.*

Indra, lord almighty, maker and breaker of clouds and mountains, free from anger and fear we adore you and pray: Give us the grace that we may never be like the lowest of human species with nothing to be proud of, let us never be like the indifferent and the depressed, let us never be reduced to the state of forsaken thickets of dead wood.

अमन्महीदनाशवा नुगासश्च वृत्रहन ।

सकृत्सु ते महता शूर राधसा नु स्तामं मुदीमहि ॥ १४ ॥

14. *Amanmahīdanāśavo'nugrāsaśca vṛtrahan. Sakṛt su te mahatā śūra rādhasā 'nu stomaṁ mudīmahī.*

Indra, omnipotent lord, destroyer of darkness and ignorance, we pray that, gently and at peace without anger or impatience, we always worship and meditate on you and, by virtue of your grandeur and glory, we should celebrate and exalt your honour and rejoice with

exciting songs and yajnic sessions.

यदि स्तामं मम श्रवदस्माकमिन्दमिन्दवः ।

तिरः पवित्रं ससृवांसं आशवा मन्दन्तु तुग्यावृधः ॥ १५ ॥

15. *Yadi stomaṁ mama śravad-asmākam-indramin-davaḥ. Tirah pavitraṁ sasṛvāṁsa āśavo mandantu tugryāvṛdhah.*

And if the lord omnipotent, Indra, listen to my song of divine celebration, then may the offers of homage and oblations of soma, quick and fast, augmented by holy waters, reaching the pure and immaculate lord, please and exalt him and delight us with success.

आ त्वद्य सधस्तुतिं वावातुः सख्युरा गहि।

उपस्तुतिमघानां प त्वावत्वधा त वस्मि सुष्टुतिम ॥ १६ ॥

16. *Ā tvadya sadhastutiṁ vāvātuḥ sakhyurā gahi. Upastutir-maghaṇāṁ pra tvāvatvadhā te vaśmi suṣṭutim.*

O lord, pray come and accept the joint praise and adorations of your friends and devotees. And may the spontaneous and heart felt prayers and adorations of the wealthy and powerful also reach you today. And now it is my time and desire to offer my song of adoration.

साता हि साममदिभिरमनमप्सु धावत ।

गव्या वस्त्रं व वासयन्त इ रा निधु' न्व णाभ्यः ॥ १७ ॥

17. *Sotā hi somam-adribhir-emenam-apsu dhāvata. Gavyā vastreva vāsayanta innaro nirdhukṣan vakṣaṇābhyah.*

O friends and celebrants of Indra, lord omnipotent, extract the soma with grinders, mix and stir it in waters. Then leading lights of yajna, refining it like the concentration of sun rays, offer it into the fire and milk out waters in showers from space for the flowing streams.

Note: This mantra is a metaphor of meditation and spiritual realisation also. When you churn the world of your sense experiences, thought and memory, extract the essential value and offer it into the fire of meditation, then the light of divinity descends on you and your life is changed. It is then that the light of divinity flows into the channels of your thought and action.

अध॒ ज्या अ॒स्व त॒न्वा गि॒रा म॒मा जा॒ता सु॒क॒ता पृ॒ण ॥ १८ ॥

18. *Adha jmo adha vā divo brhato rocanādadhi. Ayā vardhasva tanvā girā mamā'' jātā sukrato prṇa.*

O lord refulgent and omnipotent, whether on earth or in the regions of light or even beyond the expansive light of heaven, be pleased and exalted by this refined and radiating voice of adoration and, O lord presiding spirit of yajna, bless us and our children with perfect fulfilment.

इन्द्रा॒य सु म॒दि॒न्त॒मं सा॒मं सा॒ता व॒र॒ण्य॒म ।

श॒क्र ए॒णं पी॒प॒य॒द्वि॒श्व॒या धि॒या हि॒न्वा॒नं न वा॒ज॒यु॒म ॥ १९ ॥

19. *Indrāya su madintamaṁ somaṁ sotā vareṇyam. Śakra eṇaṁ pīpayad viśvayā dhiyā hinvānaṁ na vājayum.*

O celebrants of Indra, seekers of spiritual perfection, for the attainment of holiness of thought,

karma and vision, extract the choicest, most exhilarating soma from life and offer it to Indra, spirit of the universe, and the lord omnipotent would bless this seeker of fulfilment calling upon the lord with universal intelligence and will for a life of perfect action.

मा त्वा॒ साम॑स्य॒ गल्द॑या॒ सदा॒ याच॑ ॥हं गिरा॑ ।

भू॒र्णि॑ मृ॒गं न॒ सर्व॑न॒षु चु॒कु॒धं क॒ इ॒शानं॑ न॒ याचि॑षत ॥ २० ॥

20. *Mā tvā somasya galdayā sadā yācannahaṁ girā.
Bhūrṇiṁ mṛgaṁ na savaneṣu cukrudhaṁ ka
īśānaṁ na yāciṣat.*

O lord, always beseeching you for one thing or another with my words of prayer as with each drop of soma offered to you, I pray, I may not provoke you to anger in yajna, you who are infinite giver and sole ruler of the universe like a lion of the forest. Listen, O lord, who doesn't ask of the ruler and the munificent?

मद॑न॒षितं॑ मद॑मु॒गमु॒गण॑ शव॑सा ।

वि॒श्व॑षां तरु॒तारं॑ मद॒च्युतं॑ मद॒ हि ष्मा॑ ददा॒ति नः॑ ॥ २१ ॥

21. *Madeneṣitaṁ madam-ugram-ugreṇa śavasā.
Viśveṣāṁ tarutāraṁ madacyutaṁ made hi śmā
dadāti naḥ.*

When the lord is pleased with our devotion, then he grants us the most exciting joy along with brilliant strength and power which we love and pray for with enthusiasm and which eliminates all pride of the ego and helps us cross over all challenges of life.

शवा॑र् वा॒या पु॒रु द्वा॒ मता॑य द॒शुष॑ ।

स सु॑न्व॒त च॑ स्तु॒वत च॑ रा॒सत॑ वि॒श्व॒गूता॑ अ॒रिष्टु॑तः ॥ २२ ॥

22. *Śevāre vāryā puru devo martāya dāśuṣe. Sa sunvate ca stuvate ca rāsate viśvagūrto ariṣṭutah.*

In the treasure hold of yajna, the self-refulgent lord universally adored keeps wealth and excellence of choice for the generous mortal which he, acknowledged and adored even by adversaries, gives to the celebrant and the worshipful lover of soma for homage to the lord.

ए॒न्द्र॒ याहि॑ म॒त्स्व॒ चि॒त्र॒णं द॒व॒ राध॑सा ।

स॒रा न प॑स्युद॒रं स॒पी॒ति॒भिरा॑ सा॒म॒भि॒रु॒रु स्फि॑रम ॥ २३ ॥

23. *Endra yāhi matsva citreṇa deva rādhasā. Saro na prāsyudaram sapītibhirā somebhiruru sphiram.*

Indra, lord of glory, come with various wondrous forms of wealths of the world and let us rejoice in the bliss of your presence. Like the universal reservoir, fill our vast world of existence with exciting and soothing wealth, honour and excellence for complete self-fulfilment.

आ त्वा॑ स॒हस्र॑मा श॒तं यु॒क्ता रथ॑ हिर॒ण्यय॑ ।

ब्र॒ह्म॒युजा॑ हर॒य इन्द्र॑ क॒शिना॑ वह॒न्तु॒ साम॑पीतय ॥ २४ ॥

24. *Ā tvā sahasramā śataṁ yuktā rathe hirṇyaye. Brahmayujo haraya indra keṣīno vahantu somapītaye.*

May the hundreds and thousands of forces of nature and humanity harnessed to the golden chariot of the universe, radiant with light and dedicated to divinity, invoke and invite you hither into the heart so that we may experience the bliss of divine presence.

आ त्वा रथं हिरण्यय हरीं मयूरशय्या ।

शितिपृष्ठा वहतां मध्वा अन्धसा विव णस्य पीतय ॥ २५ ॥

25. *Ā tvā rathe hiraṇyaye harī mayūraśepyā. Śiti-prṣṭhā vahatām madhvo andhaso vivakṣaṇasya pītaye.*

May the vibrant forces of divine energy, joined to your golden chariot of the universe with rhythmic majesty like the peacock's feather tail and mighty power with circuitous motion of energy currents, radiate your presence here so that you may acknowledge and accept our love and homage and we experience the bliss of divine presence.

पिबा त्वस्य गिवणः सुतस्य पूर्वपाईव ।

परिष्कृतस्य रसिन इयमासुतिश्चारुमदाय पत्यत ॥ २६ ॥

26. *Pibā tvasya girvaṇaḥ sutasya pūrvapā iva. Pariṣkṛtasya rasina iyam-āsutiś-cārur-madāya patyate.*

Like the eternal lord of love fond of the celebrant's homage, come and accept the devotee's love and faith distilled from life's experience. The flow of the ecstatic celebrant's clairvoyance pure and sweet is full of ananda and radiates from the heart for spiritual bliss.

य एका अस्ति दंसना मह्यं उगा अभि व्रतः ।

गमत्स शिपी न स याषदा गमद्धवं न परि व्रजति ॥ २७ ॥

27. *Ya eko asti daṁsanā mahāṇ ugro abhi vṛtaiḥ. Gamat sa śiprī na sa hoṣadā gamaddhavaṁ na pari varjati.*

He is one, unique and incomparable, great by his omnipotence and action, refulgent and supreme by his laws and observance. May the lord, like the light of grace, descend on us, may he never be away, may be ever respond to our call and come to our yajna and never forsake us.

त्वं पुरं चरिष्वं वृधः शुष्णस्य सं पिणक ।

त्वं भा अनु चरा अध द्विता यदिन्द्र हव्या भुवः ॥ २८ ॥

28. *Tvaṃ puram carishvam vadhaiḥ śuṣṇasya saṃ piṇak. Tvaṃ bhā anu caro adha dvitā yadindra havyo bhuvah.*

With fatal strokes of arms, you destroy the forces of evil and exploitation on the rampant, you are the light of life and bless the lights of life in action, and thus you are doubly adorable and worshipped in two complementary aspects, as destroyer and as preserver, O lord omnipotent and self-refulgent.

मम त्वा सूर उदित मम मध्यन्दिन दिवः ।

मम पिपित्व अपिशवर वसवा स्तामासा अवृत्सत ॥ २९ ॥

29. *Mama tvā sūra udite mama madhyandine divaḥ. Mama prapitve apishavare vasavā stomāso avṛt-sata.*

O lord of the universe, shelter of life and existence, at the dawn of sunrise let my prayers and songs of exaltation reach you. At the middle of the day when the sun is on the high, let my prayers and songs of adoration reach you. And when the day is over and night is fallen and the stars shine, let my songs of prayer and peace reach you.

स्तुहि स्तुहीदत घा त मंहिष्ठासा मघानाम ।

निन्दिताश्वः पपथी परमज्या मघस्य मध्यातिथ ॥ ३० ॥

30. *Stuhi stuhīdete ghā te maṁhiṣṭhāso maghonām. ninditāśvaḥ prapathī paramajyā maghasya medhyātithē.*

O Medhyatithi, venerable traveller on life's highway, O guest, O host, pray to Indra, adore him, and these too around you, all richest of the rich and mightiest of the mighty, should adore him: omnipresent, faster than the fastest, instantly moving all round over paths of infinity, commanding the rule and dispensation of the highest wealth and power of existence.

आ यदश्वान्वन्वतः श्रद्धयाहं रथं रुहम ।

उत वामस्य वसुनश्चिकतति या अस्ति याद्वः पशुः ॥ ३१ ॥

31. *Ā yadaśvān vananvataḥ śraddhayāham rathe ruham. Uta vāmasya vasunaściketati yo asti yādvah paśuḥ.*

When I control the outgoing senses and mind and look within riding as if the body chariot with faith, then in that state of experience whoever is refined and watchful knows the inner secrets of this beautiful world of existence.

य ऋजा मह्यं मामह सह त्वचा हिरण्यया ।

एष विश्वान्यभ्यस्तु साभगा सङ्गस्य स्वनदथः ॥ ३२ ॥

32. *Ya ṛjā mahyam māmāhe saha tvacā hiraṇyayā. Eṣa viśvānyabhyastu saubhagā'saṁgasya svanadrathaḥ.*

Who gives me dynamic and powerful gifts of

life with a golden cover and thus does me honour may be blest with the highest good fortunes of the world and may this devoted man go forward in life by a resounding chariot.

अध॒ प्ला॒यागि॒रति॑ दा॒सद॒न्याना॑स॒ङ्गा अ॒ग्र द॒शभिः॑ स॒हस्रः॑ ।
अध॒ा णा॒ दश॑ म॒ह्यं रु॒शन्ता॑ न॒ळाइ॒व सर॑सा॒ निर॑तिष्ठन ॥ ३३ ॥

33. *Adha plāyogirati dāsadanyānāsaṅgo agne daśa-bhiḥ sahasraiḥ. Adhokṣaṇo daśa mahyaṁ ruśanto naḷā iva saraso niratiṣṭhan.*

Agni, omnipresent light of life, the dedicated man of charity conducting yajnic and spiritual projects in science and spirituality exceeds others by tens and thousands especially when he gives to me ten highly brilliant and creative gifts rising like lotus from a lake.

अ॒न्व॒स्य स्त॒थूरं॑ द॒दृश॑ पु॒रस्ता॑द॒न॒स्थ ऊ॒रुर॑व॒रम्ब॑माणः ।
श॒श्व॑ती॒ नाय॑भि॒च या॑ह॒ सु॒भ॒दम॑य॒ भा॒जनं॑ बि॒भ॒षि ॥ ३४ ॥

34. *Anvasya sthūram dadṛśe purastād-anastha ūruravarambamāṇaḥ. Śaśvatī nāryabhi-cakṣyāha subhadram-arya bhojanam bibharṣi.*

The gross form of the universe is seen emerging from the infinite transphysical spiritual reality. The eternal Mother Nature watches and says: O lord of gracious charity, you alone hold the blessed food for the life of mortal humanity.

Mandala 8/Sukta 2

*Indra (1-40) Danastuti (41-42) Devata, Medhatithi
Kanva and Priyamedha Angirasa (1-40), Medhatithi
Kanva (41-42) Rshis*

इदं वसा सुतमन्धः पिबा सुपूणमुदरम् ।

अनाभयिनरिमा त ॥ १ ॥

1. *Idaṁ vaso sutam-andhaḥ pibā supūrṇam-udaram.
Anābhayin rarimā te.*

O lord of the world's treasure of wealth, honour and excellence, here is this exhilarating soma nectar of love and devotion distilled from the heart and soul. Pray drink of it to your heart's content. We offer it to you, lord beyond fear.

नृभिधूतः सुता अश्नुरव्या वारः परिपूतः ।

अश्वा न निक्ता नदीषु ॥ २ ॥

2. *Nṛbhirdhūtaḥ suto aśnairavyo vāraiḥ paripūtaḥ.
Āśvo na nikto nadīṣu.*

Stirred by best of men, crushed and filtered by men of adamant character, purified and guarded by best of the brave, it is sparkling like sun rays reflected on the river waters.

तं त यव यथा गाभिः स्वादुर्मकम श्रीणन्तः ।

इन्द त्वास्मिन्त्सधमाद ॥ ३ ॥

3. *Taṁ te yavaṁ yathā gobhiḥ svādumakarma
śrīṇantaḥ. Indra tvāsmint-sadhamāde.*

That sparkling soma drink of devotion seasoned with barley, mixed with milk and cream, we, blenders,

having prepared it, offer to you in this house of celebration.

इन्द्र इत्सामपा एक इन्द्रः सुतपा विश्वायुः ।

अन्तद्वान्मर्त्याश्च ॥ ४ ॥

4. *Indra it somapā eka indrah sutapā viśvāyuh.*
Antardevān martyāṁśca.

Among ordinary mortals and among divines of wisdom and vision, Indra, the karmayogi, alone is the protector of soma, Indra, the man of knowledge and dedication, alone is the valuer of the worshipper's devotion and homage as he alone has the world vision.

न यं शुका न दुराशीन तृपा उरुव्यचसम ।

अप्रस्पृण्वत सुहादम ॥ ५ ॥

5. *Na yaṁ śukro na durāśīrna tṛpā uruvyacasam.*
Apasprṇvate suhārdam.

Neither the most sparkling soma of devotion nor the most sophisticated and aromatic, nor the most delightful, ever satiate the lord infinite of the holiest heart and love.

गाभियदीमन्य अस्मन्मृगं न वा मृगयन्त ।

अभित्सरन्ति धनुभिः ॥ ६ ॥

6. *Gobhir-yadīmanye asmanmṛgaṁ na vrā mṛga-yante. Abhitsaranti dhenubhiḥ.*

Multitudes of people other than us approved him and try to inveigle him with creamy entertainment and sweet flattering words of adoration just like a hunter baiting a lion (but they fail).

त्रय॒ इन्द्र॑स्य॒ सामाः॑ सु॒तासः॑ सन्तु॒ द्वस्य॑ ।

स्व॒ त्व॑ सु॒तपा॑न्नः ॥ ७ ॥

7. *Traya indrasya somāḥ sutāsaḥ santu devasya.*
Sve kṣaye sutapāvnaḥ.

For self-refulgent and generous Indra who is fond of the soma dedication of devotees, there are three sessions of soma distilled and offered in homage in the devotee's own home of yajna and prayer, at dawn, at mid-day and in the evening before night fall.

त्रयः॑ काशासः॑ श्चातन्ति॒ तिस्रश्च॑म्व॒ः सु॒पूणाः॑ ।

स॒मान॑ अधि॒ भाम॑न ॥ ८ ॥

8. *Trayaḥ kośāsaḥ ścotanti tisraścamaḥ supūrṇāḥ.*
Samāne adhi bhārman.

In the same one session of yajna, there are three vessels of soma dripping with the nectar and three ladles of ghrta overflowing with homage for the fire in honour of the lord.

शुचि॑रसि॒ पुरु॑निः॒ष्ठाः॑ गिर॒म॑ध्य॒त आशी॑तः ।

द॒ध्ना म॑न्दि॒ष्ठः॑ शूर॒स्य ॥ ९ ॥

9. *Śucirasi puruniḥṣṭhāḥ kṣīrair-madhyata āśīrtaḥ.*
Daghnā mandīṣṭhaḥ śūrasya.

Celestial soma, divine devotion of the dedicated, you are pure and potent, dedicated to the joy of many and the lord eternal, and seasoned in the process with milk, cream and curds. Surely you are the most delightful love of the heroic brave.

इ॒म त॑ इन्द्र॒ सामा॑स्ती॒वा अ॒स्म सु॒तासः॑ ।

शु॒का आ॒शिरं॑ याचन्त ॥ १० ॥

10. *Ime ta indra somāstīvrā asme sutāsaḥ.
Śukrā āśiraṁ yācante.*

These are for you, Indra, soma oblations of the most potent order distilled by us. Pure and powerful they are, offered in homage with prayer and hope for a share of the celestial bliss of faith and love.

ताँ आ॒शिरं॑ पु॒राळा॑श्मिन्दु॒मं सामं॑ श्रीणीहि ।
र॒वन्तं॑ हि त्वा॒ शृ॒णामि॑ ॥ ११ ॥

11. *Tāñ āśiraṁ puroḷāśam-indremaṁ somaṁ śrīṇīhi.
Revantaṁ hi tvā śṛṇomi.*

Indra, lord of glory, come and join this soma celebration of milk and barley delicacies with joy. You command the wealth, honour, excellence and glory of the world, I hear. I believe, I share and celebrate.

हृ॒त्सु पी॒तासा॑ यु॒ध्यन्त॑ दु॒मदा॑सा॒ न सु॒रायाम॑ ।
ऊ॒ध्न न॒ग्रा ज॑रन्त ॥ १२ ॥

12. *Hṛtsu pītāso yudhyante durmadāso na surāyām.
Udharna nagnā jarante.*

Draughts of soma create exhilarations in the heart unlike intoxication and illusions of wine, and the celebrants adore the spirit divine as the ocean of ecstasy.

र॒वाँ इ॒द्वतः॑ स्ता॒ता स्या॒त्त्वाव॑ता म॒घानः॑ ।
पदु॑ हरि॒वः श्रु॑तस्य ॥ १३ ॥

13. *Revāñ id revataḥ stotā syāt tvāvato maghonaḥ.
Predu harivaḥ śrutasya.*

Indra, master and commander of dynamic forces, may the celebrant of the brilliant, bountiful and

renowned like you be brilliant, prosperous and celebrated. That is but natural.

उक्थं च॒न श॒स्यमा॒नमगा॒रिरा चि॒कत ।

न गा॒य॒त्रं गी॒यमा॒नम ॥ १४ ॥

14. *Uktham cana śasyamānam-agorarirā ciketa.
Na gāyatrām gīyamānam.*

Indra, lord of power and piety, the man attached to divinity in faith and opposed to doubt and disloyalty knows the words of praise spoken by a man of doubtful faith as much as he knows the songs of adoration sung by a man of faith (and makes a distinction between the two).

मा न॑ इ॒न्द्र पी॒य॒त्नव॒ मा श॒र्ध॒त॒ परा॑ दाः ।

शि॒ त श॒ची॒वः श॒ची॒भिः ॥ १५ ॥

15. *Mā na indra pīyatnave mā śardhate parā dāḥ.
Śikṣā śacīvaḥ śacībhiḥ.*

Indra, lord of refulgent power, give us not away to the scornful abuser nor to the wild tyrant. With your laws and powers, pray discipline, rule, instruct and enlighten us.

व॒यमु॑ त्वा त॒दि॒द॒र्था इ॒न्द्र त्वा॒य॒न्तः स॒खायः॑ ।

क॒ण्वा उ॒क्थ॒भिर्ज॒रन्त॑ ॥ १६ ॥

16. *Vayamu tvā radidarthā indra tvāyantaḥ sakhāyaḥ.
Kaṇvā ukthebhir-jarante.*

Indra, we too have the same aims and objectives as you. We are your friends and admirers. We know and wish to achieve, and with all words of praise and

appreciation, we adore you as others, wise devotees, do.

न घ॒म॒न्यदा प॑प॒न् वजि॑ ऽप॒सा नवि॑ष्टा ।

तव॒दु स्तामं॑ चि॒कत ॥ १७ ॥

17. *Na ghemanyadā papana vajrinnapasō naviṣṭau.*
Tavedu stomaṁ ciketa.

Indra, lord of thunder and justice, in the beginning of a new plan, action or programme of holiness, I adore none else but only you. I know only one song of adoration and that is for you alone.

इ॒च्छन्ति॑ द॒वाः सु॒न्वन्तं॑ न स्वप्ना॒य स्पृ॑हयन्ति ।

यन्ति॑ प॒मादु॑म॒र्तन्दाः ॥ १८ ॥

18. *Ichchānti devāḥ sunvantam na svapnāya sprhāyanti.* *Yanti pramādam-atandrāḥ.*

Divines of brilliance and holy action love those engaged in creative actions of piety. They care not for dreams and love no dreamers. Active, wakeful and realistic beyond illusion, they achieve the joy of success in life.

आ षु प या॑हि वाज॒भि॒मा हृ॑णीथा अ॒भ्य॑स्मान् ।

म॒हाँइ॑व॒ युव॑जानिः ॥ १९ ॥

19. *O ṣu pra yāhi vājebhirmā hr̥ṇīthā abhyasmān.*
Mahāñ iva yuvajāniḥ.

Come along with us with all your strength and enthusiasm without hesitation or embarrassment, and go forward like a great hero inspired by a youthful maiden.

मा ष्व॑द्य दुह॑णावान्त्सा॒यं क॑रदार अ॒स्मत ।

अ॒श्रीर॒इव॒ जामा॑ता ॥ २० ॥

20. *Mo śvadya durhaṇāvāntsāyaṁ karadāre asmat.
Aśrīra iva jāmātā.*

Invincible and unconquerable, come to our yajnic celebrations today, delay not till the last hour, of evening, hesitating like an indigent son-in-law.

वि॒द्या ह्य॑स्य वी॒रस्य॑ भूरि॒दाव॑रीं सु॒म॒तिम॑ ।

त्रि॒षु जा॒तस्य॑ मनांसि ॥ २१ ॥

21. *Vidmā hyasya vīrasya bhūridāvarīm sumatim.
Triṣu jātasya manāṁsi.*

We know the mind, noble intentions and generous liberty of this brave hero, Indra, who is risen high in life's three active fields of thought, energy and stability.

आ तू षि॑ञ्च कण्वमन्तं॑ न घा॑ वि॒द्य शव॑सानात ।

य॒शस्तरं॑ श॒तमू॑तः ॥ २२ ॥

22. *Ā tū ṣiñca kaṇvamantaṁ na ghā vidma śavasānāt.
Yaśastaraṁ śatamūteḥ.*

O man, with the nectar of soma, regale Indra, who commands wisdom and the wise and a hundred ways of defence, protection and progress. Indeed for reasons of his heroism and grandeur we know no one else more honourable and renowned than he.

ज्य॑ष्ठेन सा॒तरि॒न्दाय॑ सामं वी॒राय॑ श॒काय॑ ।

भरा॑ पिब॒ त्राय॑ ॥ २३ ॥

23. *Jyeṣṭhena sotarindrāya somam vīrāya śakrāya.
Bharā pibannaryāya.*

O maker of soma, bring and serve a drink of prime soma first for Indra, brave, brilliant and manly leader of men, and see that the lord accepts.

या वदि॑ष्ठा अव्य॒थिष्व॑श्वावन्तं जरि॑तृभ्यः ।

वाजं स्ता॒तृभ्या॒ गाम॑न्तम ॥ २४ ॥

24. *Yo vediṣṭho avyathiṣvaśvāvantam jaritrbhyaḥ.
Vājam stotrbhyo gomantam.*

Among men of yajnic love and non-violence, he is the most venerable on the vedi, harbinger of wealth and success for the celebrants and giver of nourishing food and energy full of milk and honey of the land for the singers of hymns.

पन्यं॑पन्य॒मित्सा॑तार॒ आ धा॑वत॒ मद्या॑य ।

सामं वी॒राय॒ शूरा॑य ॥ २५ ॥

25. *Panyampanyamit sotāra ā dhāvata madyāya.
Somam vīrāya śūrāya.*

O makers of soma, to Indra, offer the drink of soma, brave, ecstatic and heroic, and let each draught be more and more delicious and adorable.

पाता॑ वृ॒त्रहा॒ सुत॑मा घा॒ गम॒ णर॒ अ॒स्मत् ।

नि य॑मत॒ श्र॒तमू॑तिः ॥ २६ ॥

26. *Pātā vṛtrahā sutamā ghā gamannāre asmat.
Ni yamate śatamūtiḥ.*

May the connoisseur of distilled soma, destroyer of darkness, dishonour and destitution, come and never

be far away from us. The lord who commands a hundred forces of defence, protection and progress rules all, friends and foes.

एह हरी॑ ब॒ह्म॒युजा॑ श॒ग्मा व॑ त॒तः स॒खाय॑म ।

गी॒भिः श्रु॑तं गि॒व॑ण॒सम ॥ २७ ॥

27. *Eha harī brahmayujā śagmā vakṣataḥ sakhāyam. Gīrbhiḥ śrutam girvaṇasam.*

Let the brave veterans of knowledge and yajnic karma, dedicated to Veda Brahma and humanity, with holy songs of divinity, invoke the most venerable and celebrated lord here on the vedi as our friend and companion.

स्वा॒दवः॑ सा॒मा आ॒ या॒हि श्री॒ताः सा॒मा आ॒ या॒हि ।

शि॒षि॒ तृषी॑वः॒ शची॑वा॒ नाय॑मच्छा॒ सध॒माद॑म ॥ २८ ॥

28. *Svādavaḥ somā ā yāhi śrītāḥ somā ā yāhi. Śipinnṛṣīvaḥ śacīvo nāyamacchā sadha-mādam.*

Indra, hero of the visor, commander of wisdom and powers of nature and humanity, patron of poets and sages, come and have a drink of delicious soma, come and enjoy the seasoned and matured soma with the celebrant's devotion. We invoke and invite the leader, friend of the hall of celebration.

स्तु॒तश्च॑ या॒स्त्वा व॒धा॑न्ति म॒ह रा॒धस॑ नृ॒म्णाय॑ ।

इ॒न्द का॒रिणं॑ वृ॒धन्तः॑ ॥ २९ ॥

29. *Stutaśca yāstvā vardhanti mahe rādhase nṛmnāya. Indra kāriṇam vṛdhantaḥ.*

Indra, adoring and exhilarating you as the great

achiever, honoured by songs of praise, the devotees celebrate and exalt you for the sake of greatness, wealth and excellence of life and their songs glorify you.

गिरश्च यास्तं गिवाह उक्था च तुभ्यं तानि ।

सत्रा दधिरे शवांसि ॥ ३० ॥

30. *Giraśca yāste girvāha ukthā ca tubhyaṁ tāni.*
Satrā dadhire śavāṁsi.

O lord of voice divine and lover of holy song, your words of the holy Veda and the songs sung in your honour, all these together inspire and exalt the grandeur and glory of life divine.

एवदृष तुविकूमिवाजाँ एका वज्रहस्तः ।

सनादमृक्ता दयत ॥ ३१ ॥

31. *Evedeṣa tuvikūrmir-vājāñ eko vajrahastah.*
Sanādamṛkto dayate.

Only this lord omnipotent of universal karma, the one lord of thunder and justice in hand, inviolable and imperishable, gives us food and energy, success and victory since eternity.

हन्ता वृत्रं दक्षिणन्दः पुरू पुरुहूतः ।

महान्महीभिः शचीभिः ॥ ३२ ॥

32. *Hantā vṛtram dakṣiṇenendrah purū puruhūtaḥ.*
Mahān mahībhiḥ śacībhiḥ.

Destroyer of darkness and evil by his power and versatility, Indra is universal and universally adored and celebrated. great is he by his glorious majesty, sublime by infinite possibilities.

यस्मिन्विश्वाश्चषणय उत च्यात्रा जयांसि च ।

अनु घन्मन्दी मघानः ॥ ३३ ॥

33. *Yasmin viśvāś-carṣaṇaya uta cyautnā jrayāmsi ca. Anu ghenmandī maghonaḥ.*

He in whom entire humanity of the world, and all powers and forces and expansive victories abide and are sustained, surely he is the giver of happiness and competence to humanity for wealth, honour and excellence.

एष एतानि चकारन्दा विश्वा या ति शृण्व ।

वाज्रदावा मघानाम ॥ ३४ ॥

34. *Eṣa etāni cakārendro viśvā yo'ti śṛṇve. Vājadāvā maghonām.*

This Indra does all these wonders, the lord who is celebrated all over the world and who is the giver of power and prosperity to men of honour and excellence.

पभता रथं गव्यन्तमपाकाच्छिद्यमवति ।

इना वसु स हि वा ही ॥ ३५ ॥

35. *Prabhartā ratham gavyantam-apākāccid yamavati. Ino vasu sa hi volhā.*

The one who sustains and supports all and protects the chariot of life moving on course from the unforeseen is the lord who is also the bearer and harbinger of the world's wealth.

सनिता विपा अवद्भिहन्ता वृत्रं नृभिः शूरः ।

सत्या विता विधन्तम ॥ ३६ ॥

36. *Sanitā vipro arvadbhir-hantā vrtram nrbhiḥ śūrah. Satyo'vitā vidhantam.*

The one that commands knowledge, power and energy with commitment is the generator and harbinger of wealth by dynamic forces. He is the destroyer of darkness and harbinger of light. He is brave and commands the brave. He is ever true to himself and the world and he is the protector of those who are dedicated to work.

यज॑ध्वनं॒ पियम॑धा॒ इन्द्रं॑ स॒त्राचा॑ मन॒सा ।

या भू॑त्सामः॒ सत्य॑म॒द्वा ॥ ३७ ॥

37. *Yajadhvainam priyamedhā indram satrācā manasā. Yo bhūt somaiḥ satyamadvā.*

O lovers and performers of yajna, honour and serve this Indra by homage and yajnic devotion together with heart and soul, he really feels honoured and exalted by the soma of love, devotion and commitment.

गा॒थश्र॑वसं॒ सत्प॑तिं॒ श्रव॑स्कामं॒ पुरु॑त्मान॒म ।

कण्वा॑सा गा॒त व॒जिन॑म ॥ ३८ ॥

38. *Gāthaśravasaṁ satpatiṁ śravaskāmaṁ purut-mānam. Kaṇvāso gāta vājinam.*

O men of knowledge and wisdom, sing in praise of the lord celebrated in song, defender of truth and the truthful, lover of honour and excellence, versatile in form and spirit and instantly victorious in action.

य ऋ॒त चि॒द्रास्प॑द॒भ्या दा॑त्सखा॒ नृभ्यः॑ शची॒वान ।

य अ॑स्मिन्काम॒मश्रि॑यन् ॥ ३९ ॥

39. *Ya ṛte cid gāspadebhyo dāt sakhā nṛbhyaḥ śacī-vān. Ye asmin kāmamaśriyan.*

Indra is a friend and mighty commander of forces and, without visible motion or lure of office, gives the gift of speech and powers of perception and intelligence to people who surrender their desires and ambitions to him and act selflessly, depending on him for success.

इत्था धीवन्तमदिवः काण्वं मध्यातिथिम ।

मृषा भूता३ भि य तयः ॥ ४० ॥

40. *Itthā dhīvantam-adriyaḥ kāṇvaṁ medhyātithim. Meṣo bhūto'bhiyannayaḥ.*

Thus, O lord commander of the clouds and mountains, do you reach and guide the celebrant sage of the line of the wise and bless the honoured guest, being a very shower of peace and pleasure of soma.

शि णि विभिन्दा अस्म चत्वाययुता ददत ।

अष्टा परः सहस्रा ॥ ४१ ॥

41. *Śikṣā vibhindo asmai catvāryayutā dadat. Aṣṭā paraḥ sahasrā.*

Indra, destroyer of the fortresses of evil, enmity and poverty, thus teaches and gives his celebrant forty and eight thousand powers and potentials to fight his battles and win.

उत सु त्य पयावृधा माकी रणस्य नृप्या ।

जानित्वनाय मामह ॥ ४२ ॥

42. *Uta su tye payovṛdhā māki raṇasya nṛptyā. janitvanāya māmaha.*

O heaven and earth, givers of the liquid energies of life, sustainers of the excitement of the battle of existence, I pray for your favour of generating those powers of sustenance and advancement.

Mandala 8/Sukta 3

*Indra (1-20), Danastuti (21-24) Devata, Medhyatithi
Kanva Rshi*

पिबा सुतस्य रसिना मत्स्वा न इन्द्र गामतः ।
आपिना बाधि सधमाद्या वृधे स्माँ अवन्तु त धियः ॥ १ ॥

1. *Pibā sutasya rasino matsvā na indra gomataḥ.
Āpirino bodhi sadhamādyo vṛdhe'smāñ avantu te
dhiyaḥ.*

Indra, resplendent and mighty, karma yogi, great performer, come and have a drink of our delicious festive soma distilled and mixed with milk and cream, share the ecstasy, enlighten us, your own people, for progress and prosperity, and may your thoughts and wisdom protect, promote and guide us in life.

भूयाम त सुमता वाजिना वयं मा नः स्तरभिमातय ।
अस्माञ्चित्राभिरवतादभिष्टिभिरा नः सुमन्षु यामय ॥ २ ॥

2. *Bhūyāma te sumatau vājino vayaṁ mā naḥ
starabhimātaye. Asmāñ-citrābhir-avatād-
abhiṣṭibhirā naḥ sumneṣu yāmaya.*

In your guidance and goodwill may we be prosperous and progressive with vibrancy. Hurt us not lest we fall a prey to an enemy. Protect us and advance us to all kinds of success with fulfilment of our aspirations, and lead us in a life of happiness, refinement

and grace.

इ॒मा उ॑ त्वा पु॒रू॒वसा॒ गिरा॑ वधन्तु या म॒म ।

पा॒व॒क॒व॒णाः शु॒च॒या वि॒प॒श्चि॒ता भि॒स्ताम॑र॒नूष॑त ॥ ३ ॥

3. *Imā u tvā purūvaso giro vardhantu ya mama. Pāvakavarṇāḥ śucayo vipāścito'bhi stomaira-nūṣata.*

O lord of universal wealth, O shelter home of the world, may these words of my divine adoration please you and exalt you. The saints and sages of vision and wisdom and fiery heat and purity of light adore you with songs of celebration.

अ॒यं स॒हस्र॑मृ॒षिभिः॑ सह॒स्कृतः॑ समु॒दइ॑व प॒पथ॑ ।

स॒त्यः सा अ॑स्य म॒हिमा॑ गृ॒ण श॒वा य॒ज्ञ॒षु वि॒प॒राज्य॑ ॥ ४ ॥

4. *Ayam sahasram-rṣibhiḥ sahaskr̥taḥ samudra iva paprathe. Satyaḥ so asya mahimā gr̥ṇe śavo yajñeṣu viprarājye.*

This Indra, adored and exalted by poets and sages a thousand ways to power and glory, rises like the sea. Ever true and inviolable is he, and I celebrate his might and grandeur expanding in the yajnic programmes of the dominion of the wise.

इ॒न्द्रमि॒हृव॑ता॒तय॑ इन्द्रं प॒य॒त्य॒ध्व॒र ।

इ॒न्द्रं स॒मी॒क व॒निना॑ ह॒वाम॒ह इन्द्रं॑ ध॒नस्य॑ सा॒तय॑ ॥ ५ ॥

5. *Indramid devatātaya indram prayatyadhvare. Indram samīke vanino havāmaha indram dhana-sya sātaye.*

We invoke Indra for our programmes of natural

and environmental development. We invite Indra when the yajna of development is inaugurated. Lovers and admirers dedicated to him, we pray for his grace in our struggles of life, and we solicit his favour and guidance for the achievement of wealth, honour and excellence.

इन्दा म॒ह्ना रा॒दसी प॒पथ॑च्छ॒व इन्द्रः॑ सू॒यम॑राचयत ।

इन्द्र॑ ह॒ विश्वा॑ भुव॒नानि॑ यमि॒र इन्द्र॑ सुवा॒नास॑ इन्द्र॑वः ॥ ६ ॥

Indro mahnā rodasī paprathac-chava indrah sūryam-arocayat. Indre ha viśvā bhuvanāni yemira indre suvānāsa indavaḥ.

6. Indra, by the power and abundance of his omnipotence, expands and pervades heaven and earth. Indra gives the radiance of light to the sun. All regions of the universe and her children are sustained in life and order in Indra, and in the infinite power, presence and abundance of Indra flow all liquid energies of life's evolution to their perfection and fulfilment.

अ॒भि त्वा॑ पू॒वपी॑तय॒ इन्द्र॑ स्ताम॑भिरा॒यवः॑ ।

स॒मी॒ची॒नास॑ ऋ॒भवः॑ स॒मस्वर॑नु॒दा गृ॑णन्त॒ पू॒र्व्यम॑ ॥ ७ ॥

Abhi tvā pūrvapītaya indra stomebhir-āyavaḥ. Samīcīnāsa ṛbhavaḥ samasvaran rudrā grṇanta pūrvyam.

7. Indra, men in general, learned experts of vision and wisdom, illustrious powers of law and order, and fighting warriors of defence and protection all together, raising a united voice of praise, prayer and appreciation, with songs of holiness and acts of piety, invoke and invite you, ancient, nearest and most excellent lord of power and lustre, to inaugurate their

yajnic celebration of the soma session of peaceful and exciting programme of development.

अस्यदिन्दा वावृध वृष्णयं शवा मद सुतस्य विष्णवि ।

अद्या तमस्य महिमानमायवा नु ष्टुवन्ति पूवथा ॥ ८ ॥

8. *Asyedindro vāvṛdhe vṛṣṇyaṁ śavo made sutasya viṣṇavi. Adyā tamasya mahim-ānamāyavo 'nu ṣṭuvanti pūrvathā.*

In the ecstasy of this soma success of achievement through the yajnic programme, Indra augments the strength and enthusiasm of this host and master of the programme, while now as ever before, the people appropriately adore and exalt the greatness of this lord.

तत्त्वा यामि सुवीर्यं तद ब्रह्म पूवचित्तय ।

यना यतिभ्या भृगव धन हित यन पस्कण्वमाविथ ॥ ९ ॥

9. *Tat tvā yāmi suvīryaṁ tad brahama pūrvacittaye. Yenā yatibhyo bhr̥gave dhane hite yena praskaṇvamāvitha.*

O lord resplendent, I come to you and ask for that vigour and wisdom, that knowledge of reality and divinity, that prime acquisition and awareness of values by which, when the battle rages and money and materials are called for, you provide for the retired holy men, scientists, technologists and the inventors and by which you protect the man of advanced special knowledge.

यना समुदमसृजा महीरपस्तदिन्द वृष्णि त शवः ।

सद्यः सा अस्य महिमा न संनश यं णीरनुचक्रद ॥ १० ॥

10. *Yenā samudram-asṛjo mahīrapas-tadindra vṛṣṇi te śavaḥ. Sadyaḥ so asya mahimā na saṁnaśe yaṁ kṣoṇīranucakrade.*

Indra, lord omnipotent of creation, I pray for the knowledge and experience of that overwhelming power and potential of yours by which you create the mighty waters and the oceans to roll and flow. That mighty power of this lord is not easily to be realised, the heaven and earth obey it, and when they move they celebrate it in the roaring and resounding music of stars and spheres.

शुग्धी न इन्द्र यत्त्वा रयिं यामि सुवीर्यम् ।

शुग्धि वाजाय पथमं सिषासत शुग्धि स्तामाय पूव्य ॥ ११ ॥

11. *Śagdhī na indra yat tvā rayim yāmi suvīryam. Śagdhī vājāya prathamam siṣāsate śagdhī stomāya pūrvya.*

Indra, first and leading power of the world, give us the vigour, wealth and power we ask for. Give us the strength of the first order for the advancement and victory of the dedicated and law abiding, and bless him who celebrates your glory in song.

शुग्धी ना अस्य यद्ध पारमाविशु धिय इन्द्र सिषासतः ।

शुग्धि यथा रुशमं श्यावकं कृपमिन्द्र पावः स्वर्णरम् ॥ १२ ॥

12. *Śagdhī no asya yaddha pauramāvitha dhiya indra siṣāsataḥ. Śagdhī yathā ruśamam śyāvakaṁ kṛpamindra prāvaḥ svarṇaram.*

Give us the strength and power by which you protect the citizen for this yajamana, the intelligentsia, and the obedient workers, the strength and power by

which you protect and promote for advancement the brilliant, the poor, the weak and disabled and the leading men of the nation on way to common joy and prosperity.

क ऽव्या॑ अत॒सीनां॑ तुरा गृणीत॒ मर्त्यः॑ ।

न॒ही न्व॑स्य महि॒मानमिन्द्रि॑यं स्व॒गृणन्त॑ आ॒न॒शुः ॥ १३ ॥

13. *Kannavyo atasīnāṁ turo grṇīta martyaḥ. Nahī nvasya mahimānam-indriyaṁ svargṇanta ānaśuḥ.*

Who among mortals, even the most ardent of constant celebrants, can offer a new song of homage and adoration? Even those who have been singing in praise of Indra have not been able to comprehend his sublime majesty.

कदु॑ स्तुवन्त॑ ऋ॒तयन्त॑ द॒वत॑ ऋ॒षिः का वि॑प आ॒हत ।

क॒दा ह॒वं म॒घव॑न्दि॒ सु॒न्वतः॑ कदु॑ स्तुव॒त आ ग॑मः ॥ १४ ॥

14. *Kadu stuvanta ṛtayanta devata ṛṣiḥ ko vipra oḥate. Kadā havam maghavannindra sunvataḥ kadu stuvata ā gamah.*

Who is the seer and scholar among those who adore you, honour you by yajna, or do homage to your refulgence, that can deliberate on you and understand you? When would you, O lord of honour and glory, Indra, respond to the call of the sage who presses the soma for you? When would you grace the yajnic home of the celebrant?

उदु॑ त्य म॒धुम॑त्त॒मा गि॒रः स्ता॒मास॑ इ॒रत ।

स॒त्रा॒जिता॑ ध॒न॒सा अ॑ ति॒तया॑ वा॒जय॑न्ता॒ रथा॑इव ॥ १५ ॥

15. *Udu tye madhumattamā girah stomāsa īrate. Satrājito dhanasā akṣitotayo vājayanto rathā iva.*

The sweetest of honeyed songs of praise and vibrations of homage rise to you flying like victorious, unviolated and invincible chariots laden with gold heading for higher destinations.

कण्वाइव भृगवः सूर्याइव विश्वमिद्धीतमानशुः ।

इन्द्रं स्तामभिमह्यन्त आयवः प्रियमधासा अस्वरन ॥ १६ ॥

16. *Kaṇvā iva bhr̥gavaḥ sūryā iva viśvamid dhītam-ānaśuḥ. Indram stomebhir-mahayanta āyavaḥ priyamedhāso asvaran.*

Brilliant scholars and sages as well as brave heroes of the human nation and loving and intelligent citizens of the land, praising and exalting Indra in one vaulting voice, rise and reach the presence of the lord in a world their own like rays of the sun filling the world of space they know.

यु वा हि वृत्रहन्तम हरीं इन्द्र परावतः ।

अवाचीना मघवन्त्सामपीतय उग्र ऋष्वभिरा गहि ॥ १७ ॥

17. *Yukṣvā hi vṛtrahantama harī indra parāvataḥ. Arvācīno maghavant-somapītaya ugra ṛṣvebhirā gahi.*

O greatest destroyer of darkness, Indra, omnipotent lord of glory and majesty, blazing ruler and controller of the world, take to the chariot, harness the fastest vital forces of radiance and come from the farthest to us right here and now, with brilliant and indefatigable powers of light, wisdom and bravery, to join us in the soma celebrations of our yajnic victory.

इम हि त कर्वा वावशुधिया विपासा मधसातय ।

स त्वं ना मघव इन्द्र गिवणा वना न शृणुधी हवम ॥ १८ ॥

18. *Ime hi te kāravo vāvaśurdhiyā viprāso medha-sātaye. Sa tvaṁ no maghavannindra ghirvaṇo veno na śṛṇudhī havam.*

Indra, lord of power and glory, these scientists, designers and workers, vibrant and intelligent all, love and honour you and shine with their intellect and expertise. O lord adorable of all, listen to our prayer like a lover and admirer of your own celebrants and receive their homage on the success of their yajnic endeavour.

निरिन्द बृहतीभ्या वृत्रं धनुभ्या अस्फुरः ।

निरबुदस्य मृगयस्य मायिना निः पवतस्य गा आजः ॥ १९ ॥

19. *Nirindra brhaṭībhyo vṛtram dhanubhyo asphuraḥ. Nirarbudasya mṛgayasya māyino niḥ parvatasya gā ājah.*

Indra, even from far and wide regions you destroy the forces of darkness and evil, free helpless victims of the mighty violent and crafty demon, set in motion showers of the cloud and open out treasures of the mountain.

निरग्र्या रुरुचुनिरु सूया निः साम इन्दिया रसः ।

निरन्तरि णदधमा महामहिं कृष तदिन्द्र पस्यम ॥ २० ॥

20. *Niragnayo rurucurniru sūryo niḥ soma indriyo rasaḥ. Nirantarikṣādadhama mahāmahim kṛṣe tadindra paumsyam.*

When you broke the mighty cloud in showers from the sky and destroyed the evil from earth, the fires of earth shone and rose bright, the sun shone in glory and the soma juices for the celebration of Indra, lord of

might and majesty, flowed from the herbs. That was a great deed of prowess worthy of the lord.

(Similarly when Indra, lord almighty, and also the individual soul, throws out the evil from the heart and mind, then the inner light shines bright, the fire of good life is kindled and rises, and the soma spirit of divine joy flows and rolls in the heart. That indeed is a mighty deed of the lord's prowess, and of the individual soul too.)

यं म॒ दु॒रि॒न्दा॑ म॒रु॒तः पा॒क॒स्था॒मा का॒र॒या॒णः ।

वि॒श्व॒ष्वां त्म॒ना शा॒भि॒ष्ठ॒मु॒प॒व दि॒वि धा॒व॒मा॒न॒म ॥ २१ ॥

21. *Yaṁ me durindro marutaḥ pākasthāmā kaurayāṇaḥ. Viśveṣāṁ tmanā śobhiṣṭhamupeva divi dhāvamānam.*

The light of knowledge and spiritual enlightenment which Indra, self-refulgent lord, and vibrant saints and sages have given me is stable, mature and universally dynamic, it is the brightest of all wealths of the world in the spiritual essence, and it shines within like the sun coursing in the spaces of light as a divine horse.

रा॒हि॒तं म॒ पा॒क॒स्था॒मा सु॒धु॒रं क॒ य॒पाम॑ ।

अ॒दा॒द्या॒या वि॒बा॒र्ध॒न॒म ॥ २२ ॥

22. *Rohitaṁ me pākasthāmā sudhuraṁ kakṣya-prām. Ādād rāyo vibodhanam.*

Indra, lord of divine and inviolable power, has given me a chestnut horse, a rising sun of crimson hue, the mind, and a smooth axled and strongly built chariot, the body, and wealths of the world, intelligence,

awareness and enlightenment.

यस्मा॑ अ॒न्य द॒श प॒ति धु॒रं व॒हन्ति॑ व॒ह्नयः॑ ।

अस्तं॑ व॒या न तु॒ग्र्यम॑ ॥ २३ ॥

23. *Yasmā anye daśa prati dhuraṁ vahanti vahnayaḥ.
Astaṁ vayo na tugryam.*

And to me he has given ten others, carriers which carry me forward like birds or sun-rays bearing a mighty king to his royal home. These are ten senses of perception and volition, and the ten pranic energies.

आ॒त्मा पि॒तुस्त॒नूवा॒स आ॒जा॒दा अ॒भ्य॒ञ्ज॒नम॑ ।

तु॒रीय॑मि॒दाहि॑तस्य॒ पा॒क॒स्था॒मानं॑ भ॒जं द॒ातारं॑म॒ब्रव॑म ॥ २४ ॥

24. *Ātmā pitustanūrvāsa ojodā abhyañjanam. Turīya-
mid rohitasya pākasthāmānaṁ bhojaṁ dātāram-
abravam.*

The individual self is but filial manifestation in reflection of the father, giver of the soul's dwelling in body, giver of light and lustre, purifier and sanctifier, divine destroyer of evil, giver and cleanser of mind and its colourful fluctuations. I celebrate the holy father of purity and sanctity, giver of food and energy for the world of stability.

Mandala 8/Sukta 4

*Indra (1-14), Indra or Pusha (15-18), Danastuti (19-21)
Devatah, Devatithi Kanva Rshi*

यदि॑न्द्र॒ पा॒गपा॒गुद॒ङ न्य॑ग्वा हू॒यस॑ नृ॒भिः॑ ।

सि॒मा पु॒रू नृ॒षूता॑ अ॒स्यान॒व सि॑ प॒शध॑ तु॒वश॑ ॥ १ ॥

1. *Yadindra prāgapāgudaṁ nyagvā hūyase nṛbhiḥ.
Simā purū nṛṣūto asyānave'si praśardha turvaśe.*

Indra, illustrious lord of the world, ruler and commander of human forces, karmayogi, when you are invoked by people anywhere east or west, north or south, up or down, then, O lord of excellence, you feel highly impelled by those many and come and act as the destroyer of many evils for the people of reverence and exceptional strength.

यद्वा रुम रुशम श्यावक कृप इन्द मादयस् सचा ।
कण्वासस्त्वा बह्वभिः स्तामवाहस् इन्दा यच्छन्त्या
गहि ॥ २ ॥

2. *Yad vā rume ruśame śyāvake kṛpa indra māda-
yase sacā. Kaṇvāsastvā brahmabhiḥ stomavā-
hasa indrā yacchantyā gahi.*

And since, O lord Indra, you go to the celebrants, illustrious, child-like innocent and the humble and kind alike, sit with them, socialise and enjoy, so the dedicated admirers and learned men of vision and wisdom offer homage and reverence, exalt you with sacred hymns and say : Come, O lord, and accept our tributes and homage.

यथा गा॒रा अ॒पा कृतं तृष्य॒ त्वरि॑णम ।
आ॒पित्व॒ नः प॒पित्व॒ तूय॑मा गहि कण्वेषु सु सचा पिब ॥ ३ ॥

3. *Yathā gauro apā kṛtaṁ tṛṣyannetyaveriṇam.
Āpitve naḥ prapitve tūyamā gahi kaṇveṣu su sacā
piba.*

Just as a thirsty stag in the desert rushes to a pool full of water so, O friend in family of the wise, come morning, come evening, come fast and drink the soma of love and reverence in joy.

मन्दन्तु त्वा मघव॑न्दि॒न्द॒वा राधा॒दया॑य सु॒न्व॒त ।

आ॒मुष्या॒ साम॑मपिब॒श्च॒मू सु॒तं ज्य॑ष्ठं तद द॒धिष॒ सहः ॥ ४ ॥

4. *Mandantu tvā maghavann-indrendavo rādhodeyāya sunvate. Āmuṣyā somamapibaścamū sutam jyeṣṭham tad dadhiṣe sahaḥ.*

Indra, lord of power and glory, may these soma drinks exhilarate you for the bestowal of wealth and honour upon the dedicated lover of the soma of honour and enlightenment. Having won over the soma of victory prize in the contests of competing parties, you drank of the soma of ecstasy of the highest order and for that reason you command the courage and confidence of the victor.

प च॑क॒ सह॑सा॒ सहा॑ ब॒भज्ज॑ म॒न्युमा॑जसा ।

वि॒श्वं त इ॒न्द्र पृ॒तना॑यवा॒ यहा॒ नि वृ॒ ण॒इव॑ यमिर ॥ ५ ॥

5. *Pra cakre sahasā saho babhañja manyumojasā. Viśve ta indra pṛtanāyavo yaho ni vrkṣā iva yemire.*

Indra, with courage and confidence you fight out challenges and win victories. With your light and lustre you break down anger and arrogance. O mighty one, all your contestants and adversaries stand motionless against you, fixed as trees.

स॒हस्र॑णव सच॒त यवी॑युधा॒ यस्त॒ आन॑ळुप॒स्तुति॑म ।

पु॒त्रं पा॑व॒र्ग कृ॑णुत सु॒वीय॑ द॒ाश॒नाति॑ नम॒उक्ति॑भिः ॥ ६ ॥

6. *Sahasreṇeva sacate yavīyudhā yasta ānaḷu-pastutim. Putram prāvargam kṛṇute suvīrye dāś-noti nama-uktibhiḥ.*

The youthful warrior who pays you homage and does honour and reverence to you, and the one who gives in charity, in service to you, with holy chants and humility receives the strength of a thousand heroes and, under the guidance and care of the lord, renders his progeny unconquerable and exclusive in merit and prowess.

मा भ॑म॒ मा श्र॑मिष्मा॒गस्य॑ सु॒ख्य तव॑ ।

म॒हत्त॒ वृष्णा॑ अ॒भिच॑ यं कृ॒तं प॑श्य॒म तु॒वशं॑ यदु॒म ॥ ७ ॥

7. *Mā bhema mā śramiṣmograsya sakhye tava. Mahat te vṛṣṇo abhicaṣyaṁ kṛtaṁ paśyema turvaśaṁ yadum.*

Let us never feel afraid, let us never tire or feel depressed under your kind care and friendship, commander of blazing lustre. Admirable is your action and prowess, mighty generous lord. We celebrate you and pray we may see that our people and our progeny be industrious and high achievers.

स॒व्याम॑नु॒ स्फि॒ग्यं वा॒वस॒ वृषा॑ न दा॒ना अ॑स्य रा॒षति॑ ।

म॒ध्वा संपृ॑क्ताः सा॒रघ॑णा ध॒नव॑स्तू॒यम॒हि द॒वा पि॒ब ॥ ८ ॥

8. *Savyāmanu sphigyaṁ vāvase vṛṣā na dāno asya roṣati. Madhvā saṁpṛktāḥ sāragheṇa dhenava-stūyamehi dravā piba.*

The joyous world of soma in relation to the earth, you illuminate and rule with a fraction of your prowess. Whoever plays his part well and renders his share to the refulgent ruler never regrets nor displeases the ruler ever. Come fast, O lord, rush in and drink the soma mixed with sweets of honey and seasoned with milk.

अ॒श्वी र॒थी सु॒रूप॑ इ॒द्रामाँ॑ इ॒दिन्द्र॑ त॒ सखा॑ ।

श्वा॒त्र॒भाजा॑ वय॒सा सच॑त॒ सदा॑ च॒न्दा या॑ति स॒भामुप॑ ॥ ९ ॥

9. *Aśvī rathī surūpa id gomāñ idindra te sakhā. Śvātrabhājā vayasā sacate sadā candro yāti sabhāmupa.*

Indra, lord of light and ruling power, your devoted friend ever blest with the powers of life's progress onwards like a chariot hero of war, enjoying grace of person and culture, wealth of knowledge and riches of the earth, has his full share of good health, full age and gifts of existence, and he goes forward to the assembly of people like the full moon among stars.

ऋ॒श्या न॑ तृ॒ष्य॑ त्व॒पान॑मा ग॒हि पि॒बा॒ सामं॑ व॒शाँ अनु॑ ।

नि॒म॒र्घमा॑ना म॒घव॑न्दि॒वदि॑व॒ आजि॑ष्ठं द॒धिष॑ सहः ॥ १० ॥

10. *Ṛśyo na tṛṣyannavapānamā gahi pibā somam vaśāñ anu. Nimeghamāno maghavan divediva ojiṣṭham dadhiṣe sahaḥ.*

Just like a white antelope thirsting for water, come to our yajna and have a drink of soma to your heart's content. O lord of power, prosperity and blessings of grace, like a cloud of showers you bear and bring the most lustrous courage, patience and fortitude day by day to face the challenges of life.

अध्व॑या द्रा॒वया॑ त्वं सा॒ममि॑न्द्रः पि॒पास॑ति ।

उप॑ नूनं यु॒युज॑ वृष॒णा ह॒री आ च॑ जगाम वृ॒त्रहा॑ ॥ ११ ॥

11. *Adhvaryo drāvayā tvam somamindrah pipāsati. Upa nūnam yuyute vṛṣaṇā harī ā ca jagāma vṛtrahā.*

Hasten, O master of ceremonies, let the soma be prepared and flow forth for service. Indra is thirsty, he has harnessed his mighty chariot forces, indeed the thunderous breaker of clouds has arrived.

स्वयं चित्स मन्यत दाशुरिजना यत्रा सामस्य तृप्सि ।

इदं त अ ऽ युज्यं समुत्तं तस्यहि प द्वा पिब ॥ १२ ॥

12. *Svayaṁ cit sa manyate dāśurirjano yatrā somasya trmpasi. Idaṁ te annaṁ yujaṁ samukṣitaṁ tasyehi pra dravā piba.*

Indra, the devout yajamana regards himself as divinely blest when you visit and drink the soma of hospitality. Here is the soma fit for you, matured and poured, pray accept it and drink.

रथ्थायाध्वयवः साममिन्दाय सातन ।

अधि ब्रध्नस्यादया वि च त सुन्वन्ता दाश्वध्वरम ॥ १३ ॥

13. *Ratheṣṭhāyādhvaryavaḥ somamindrāya sotana. Adhi bradhnasyādrayo vi cakṣate sunvanto dāśva-dhvaram.*

O performers of the yajna of love, loyalty and non-violence, prepare the soma offering of devotion for Indra, lord of the chariot of the world. On the heights of space, the mighty lord's thunder and clouds of rain are seen pouring forth showers of bliss on the devout yajamana's love and loyalty of yajnic service.

उप ब्रध्नं वावाता वृषणा हरी इन्द्रमपसु व ततः ।

अवाञ्चं त्वा सप्तया ध्वरश्रिया वहन्तु सवनदुप ॥ १४ ॥

14. *Upa bradhnāṁ vāvātā vṛṣaṇā harī indram-apasu vakṣataḥ. Arvāñcaṁ tvā saptayo'dhvar-aśriyo vahantu savanedupa.*

Across heights of the firmament, mighty currents of divine energy transport Indra, love and power of the spirit of divinity. O lord, may the swift currents of divinity radiating your light and love to the fire of yajna bring you hither to us and bless us in the act of homage.

प पूषणं वृणीमह युज्याय पुरुवसुम् ।

स शक्र शि १ पुरुहूत ना धिया तुज राय विमाचन ॥ १५ ॥

15. *Pra pūṣaṇaṁ vṛṇīmahe yujyāya purūvasum. Sa śakra śikṣa puruhūta no dhiyā tuje rāye vimocana.*

For our loyalty and the lord's favour of friendship, we choose to do homage to the lord of universal wealth and bliss of health and nourishment. May the lord almighty, giver of freedom from fear and sin, universally invoked and solicited, enlighten us with intelligence and bless us with the spirit of action for the attainment of freedom, victory and prosperity.

सं नः शिशीहि भुरिजारिव १ुरं रास्व राया विमाचन ।

त्व त १ः सुवदमुस्त्रियं वसु यं त्वं हिनाषि मत्यम ॥ १६ ॥

16. *Sam naḥ śīśīhi bhurijoriva kṣuram rāsva rāyo vimocana. Tve tannaḥ suvedamusriyaṁ vasu yaṁ tvam hinoṣi martyam.*

Timely sharpen us and temper us, our intellect, will and action, like the sword in the hands of a warrior, give us the freedom and wealths of life, O lord deliverer from sin and slavery. In you lies all that well-known easily and freely available radiant wealth of life which you set in motion for humanity to achieve.

वमि॒ त्वा पू॒ष णृ॒ज्जस॒ वमि॒ स्तात॑व आघृ॒ण ।
न तस्य॑ व॒म्यर॑णं॒ हि तद्व॑सा स्तु॒ष प॒जाय॒ साम्न॑ ॥ १७ ॥

17. *Vemi tvā pūṣannṛñjase vemi stotava āghṛṇe. Na tasya vemyaraṇaṁ hi tad vaso stuṣe pajrāya sāmne.*

I know you, lord giver of health and nourishment, for the sake of favour and success. I know you, lord adorable, for the sake of worship and brilliance. I know no one else, none else delights me. O lord of world's wealth, shelter of the universe, I offer homage to the divinity, adorable, omnipotent and blissful.

परा॒ गावा॒ यव॑सं॒ कच्चि॑दाघृ॒ण नित्यं॑ र॒क्णा अ॑मत्य ।
अ॒स्माकं॑ पू॒ष वि॒ता शि॒वा भ॑व॒ मंहि॑ष्ठा॒ वाज॑सातय ॥ १८ ॥

18. *Parā gāvo yavasam kaccidāghṛṇe nityam rekṇo amartya. Asmākaṁ pūṣannavitā śivo bhava maṁhiṣṭho vājasātaye.*

O lord of light and immortality, our cows go far and wide for pasture, let that wealth of ours be always constant and imperishable. O lord most potent giver of health and generous nourishment, be our protector and saviour, and our source of peace and well being for the sake of ultimate victory.

स्थू॒रं रा॒धः श॒ताश्वं॑ कुरु॒ङ्गस्य॑ दि॒विष्टि॑षु ।
रा॒ज्ञस्त्व॑षस्य॒ सुभ॑गस्य॒ रा॒तिषु॑ तुव॒शष्व॑मन्महि ॥ १९ ॥

19. *Sthūraṁ rādhaḥ śatāśvaṁ kuruṅgasya diviṣṭiṣu. Rājñastveṣasya subhagasya rātiṣu turvaśe-ṣvama-nmahi.*

In our love of flight into the regions of light for success of the distinguished man of scientific ambition in his brilliant plans and programmes, and among the most generous gifts of the refulgent and powerful ruler of the earth, one unique among men of ardent action, we acknowledge the strongly built and perfected hundred horse power flying chariot as the object of fulfilment.

धीभिः सा॒तानि॑ का॒ण्वस्य॑ वा॒जिनः॑ पि॒यम॑ध॒र्भिद्यु॑भिः ।
ष॒ष्टिं स॒हस्रा॑नु नि॒म॑जाम॒ज॒ न॒यू॒थानि॑ गवा॒मृषिः॑ ॥ २० ॥

20. *Dhībhiḥ sātāni kāṇvasya vājinaḥ priyamedhai-rabhidnyubhiḥ. Ṣaṣṭim sahasrānu nirmajāmajā niryūthāni gavāmṛṣiḥ.*

By virtue of the achievements of the intellectual pursuits of the vibrant man of exceptional intelligence and by the visions and conceptional imagination and reflections of the lovers of united programmes of yajnic research, the sage received sixty thousand streams of pure knowledge of life into his awareness and consolidated memory.

वृ॒ ण॒श्चि॒न्म॒ अभि॑पि॒त्व अ॒रा॒रणुः॑ ।
गां॑ भ॒जन्त॑ मु॒हना॑ श्वं॒ भजन्त॑ मु॒हना॑ ॥ २१ ॥

21. *Vṛkṣāścinme abhipitve arāraṇuḥ.*
Gām bhajanta mehanā'svaṁ bhajanta mehanā.

On my attainment of the streams of knowledge, the selective, the indifferent, even the critics, burst into applause. Abundent are the streams of knowledge they have got, abundant the body of technology they have achieved!

Mandala 8/Sukta 5

*Ashvinau (1-37), Danastuti (37-39) Devatah,
Brahmatithi Kanva Rshi*

दूरादिहव॒ यत्स॒त्यरु॒णप्सु॒रशि॒श्वित॑त ।

वि भानुं॑ वि॒श्वधा॑तनत ॥ १ ॥

1. *Dūrādiheva yat satyaruṇapsur-aśiśvitat.
Vi bhānuṁ visvadhātanat.*

The bright red dawn from far off, which yet appears so close, wraps the world in crimson glory and then spreads it over with the light of the sun.

नृ॒वद्स्त्रा॑ म॒नायु॒जा रथे॑न पृथु॒पाज॑सा ।

सच॑थ अ॒श्विना॒षस॑म ॥ २ ॥

2. *Nṛvad dasrā manoyujā rathena pr̥thupājasā.
Sacethe aśvinoṣasam.*

The Ashvins, wondrous charming divine currents of complementary energies, the yajamana and the participants, the yogi dedicated to knowledge and karma, devout men and women arise and move by the vast and strong chariot of the mind and spiritual energies and go forward to share the divine glory of the dawn like world leaders.

यु॒वाभ्यां॑ वाजिनीवसू॒ पति॑ स्तामा॒ अद् त॑ ।

वाचं॑ दू॒ता यथा॑हिष ॥ ३ ॥

3. *Yuvābhyāṁ vājinīvasū prati stomā adṛkṣata.
Vācam dūto yathohiṣe.*

O Ashvins, commanders of wealth and energy on way, the chants of adoration in your honour you seem

to hear, and I, too, like an appointed messenger, send up my voice of adoration to you and the dawn and I wait to hear the divine voice in response.

पुरु॒पि॒या ण॑ ऊ॒तय॑ पुरु॒म॒न्दा पु॒रू॒वसू॑ ।
स्तु॒ष क॒ण्व॑सा अ॒श्वि॒ना ॥ ४ ॥

4. *Purupriyā ṇa ūtaye purumandrā purūvasū.*
Stuṣe kaṇvāso aśvinā.

Ashvins, dear and favourite with many, givers of joy to many, commanding great wealth of the world, we of the family of the learned and the wise admire and praise you for the sake of our protection and advancement.

मं॒हि॒ष्ठा वा॒ज॒सा॒त॒म॒षय॑न्ता शु॒भस्प॑ती ।
गन्ता॑रा दा॒शु॒षा गृ॑हम ॥ ५ ॥

5. *Manhiṣṭhā vājasātameṣayantā śubhaspatī.*
gantārā dāśuṣo grham.

Ashvins, you are great and generous, givers of nourishment and energy, loving and inspiring, promoters and protectors of good, you visit and bless the homes of the generous yajakas. As such, we adore you.

ता सु॒द॒वाय॑ दा॒शु॒ष सु॒म॒धाम॑वितारिणीम ।
घृ॒तग॑व्यूतिमु॒ तम ॥ ६ ॥

6. *Tā sudevāya dāśuṣe sumedhām-avitāriṇīm.*
Ghṛtair-gavyūtim-ukṣatam.

For the generous yajaka dedicated to divinity, we pray, bring noble intelligence of the saving order and sprinkle and energise his path of progress with

inspiring waters and sparkling ghrta.

आ नुः स्ताममुषं द्रवत्तूयं श्यनभिराशुभिः ।

यातमश्वभिरश्विना ॥ ७ ॥

7. *Ā naḥ stomamupa dravat tūyaṁ śyenebhir-āśubhiḥ. Yātam-aśvebhir-aśvinā.*

Ashvins, fly to our congregation of yajna and divine adoration at the earliest on the wings of celestial eagles upon the instant, hasten to us by flying horses.

यभिस्तिस्त्रः परावता दिवा विश्वानि राचना ।

त्रीरक्तून्परिदीयथः ॥ ८ ॥

8. *Yebhistisraḥ parāvato divo viśvāni rocanā. Trīṇraktūn paridīyathaḥ.*

Come by those eagles and horses by which in three days and three nights you traverse over the farthest regions of light and beauty across the universe.

उत ना गामतीरिष उत सातीरहविदा ।

वि पथः सातय सितम ॥ ९ ॥

9. *Uta no gomatīriṣa uta sātīraharvidā. Vi pathaḥ sātaye sitam.*

And bring us food and energy and inspiration with lands and cows and the light of knowledge, and bring us possibilities of victory, and clear our paths of progress free from difficulties.

आ ना गामन्तमश्विना सुवीरं सुरथं रयिम ।

वा हमश्वावतीरिषः ॥ १० ॥

10. *Ā no gomantam-aśvinā suvīraṁ surathaṁ rayim. Volham-aśvāvatīr-iṣaḥ.*

Ashvins, bring us wealth of lands and cows, brave progeny, fast chariots and progress, and bring us nourishment, energy and advancement with motive forces of the highest order of attainment.

वावृ॒धा॒ना शु॒भस्प॒ती द॒स्रा हिर॑ण्यव॒तनी ।

पि॒बतं॑ सा॒म्यं म॒धु ॥ ११ ॥

11. *Vāvṛdhāna śubhaspatī dasrā hiraṇyavartanī.
Pibatam somyam madhu.*

Rising and exalting, protectors and promoters of good, destroyers of enmity, moving by golden paths of advancement to victory, drink and enjoy the honey sweets of soma, peace and progress.

अ॒स्मभ्यं॑ वा॒जिनी॑वसू म॒घव॑द्भ्यश्च स॒प॒थः ।

छु॒दिय॑न्त॒मदा॑भ्यम ॥ १२ ॥

12. *Asmabhyam vājinīvasū maghavadbhyaśa sapra-
thaḥ. Chardir-yantam-adābhyam.*

And, O harbingers of wealth, victory and progress, bring for us and for the leading lights of power, honour and excellence spacious and peaceful homes free from fear and pressure.

नि षु ब॒ह्म ज॒नानां॑ या॒विष्टं॑ तू॒य॒मा ग॑तम ।

मा च्व॑न्याँ उ॒पा॒रत॑म ॥ १३ ॥

13. *Ni ṣu brahma janānām yāviṣṭam tūyamā gatam.
Mo śvanyāñ upāratam.*

Come soon to the yajna of the people and protect and promote their creative development, but please neglect not the others too, nor offend and grieve them.

अस्य पिबतमश्विना युवं मदस्य चारुणः ।

मध्वा रातस्य धिष्ण्या ॥ १४ ॥

14. *Asya pibatam-aśvanā yuvaṁ madasya cāruṇaḥ.*
Madhvo rātasya dhiṣṇyā.

Adorable Ashvins, bold and resolute harbingers of a new dawn, drink of this charming, exciting and honey sweet soma offered by us as a tribute of love and gratitude.

अस्म आ वहतं रयिं शतवन्तं सहस्रिणम ।

पुरु ँ विश्वधायसम ॥ १५ ॥

15. *Asme ā vahataṁ rayiṁ śatavantaṁ sahasriṇam.*
Puruṣum viśvadhāyasam.

Bring us a hundredfold and a thousandfold wealth of universal value in abundance for all humanity which would sustain the world in a stable state of peace and progress.

पुरुत्रा चिद्धि वां नरा विह्वयन्त मनीषिणः ।

वाघद्भिरश्विना गतम ॥ १६ ॥

16. *Purutrā ciddhi vāṁ narā vihvayante manīṣiṇaḥ.*
Vāghadbhir-aśvinā gatam.

Learned men, thinkers and leading lights of humanity all over the world invoke and invite you many times in many ways. Ashvins, pray come by supersonic transports at the earliest.

जनासा वृक्तबहिषा हविष्मन्ता अरंकृतः ।

युवां हवन्त अश्विना ॥ १७ ॥

17. *Janāso vr̥ktabarhiṣo haviṣmanto aram̐kṛtaḥ.
Yuvām havante aśvinā.*

Ashvins, the people in top form of readiness, having prepared the hall of yajnic reception in top gear with provisions of homage, invoke you and call upon you to come.

अ॒स्माक॑म॒द्य वा॑म॒यं स्ता॒मा वा॒हि॒ष्ठा अ॒न्त॑मः ।
यु॒वाभ्यां॑ भू॒त्व॒श्वि॒ना ॥ १८ ॥

18. *Asmākamadya vāmayaṁ stoma vāhiṣṭho anta-
maḥ. Yuvābhyām bhūtvaśvinā.*

Ashvins, may this song of our invocation, adoration and yajnic prayer be most touching for you at heart and impel you to respond and come.

या॒ ह॒ वां म॒धु॒ना दृ॒ति॒रा॒हि॒ता रथ॑च॒षण॑ ।
ततः॑ पि॒बत॑म॒श्वि॒ना ॥ १९ ॥

19. *Yo ha vām madhuno dṛtirāhito rathacarṣaṇe.
Tataḥ pibatam-aśvinā.*

Ashvins, the soma cask of honey sweets installed in the chariot and the pathway is full. Therefrom drink as you come.

त॒न॒ ना वा॒जि॒नीव॑सू प॒श्व॒ ता॒का॒य॒ शं ग॒व॒ ।
व॒ह॒तं पी॒व॒री॒रि॒षः ॥ २० ॥

20. *Tena no vājinīvasū paśve tokāya śaṁ gave.
Vahataṁ pīvarīriṣaḥ.*

And thereby, O lords of power and wealth, bring us abundant and ever growing food, energy, wealth and peace for our children, our animals, our lands and cows,

and for our knowledge and culture, and let all that grow higher.

उ॒त ना॑ दि॒व्या इ॒ष उ॒त सि॒न्धू॒र॒ह॒वि॒दा ।

अ॒प॒ द्वा॒रे॒व व॒ष॒थः ॥ २१ ॥

21. *Uta no divyā iṣa uta sindhūñraharvidā.
Apa dvāreva varṣathah.*

And, O harbingers of a new day, while you bring us heavenly food and energy in plenty, open the floods of streams and rivers and control the flow as by doors.

क॒दा वां ता॒ग्या वि॒धत्स॑मु॒द ज॒हि॒ता न॑रा ।

य॒द्वां र॒था वि॒भि॒ष्प॒ता॒त ॥ २२ ॥

22. *Kadā vāṁ taugrya vidhat samudre jahito narā.
Yad vāṁ ratho vibhiṣpatāt.*

O leading lights of life, some day the powers jettisoned or installed on the sea would glorify you when your chariot flying by wings would rescue them or take off from there.

यु॒वं क॒ण्वा॑य ना॒स॒त्या पि॑रि॒साय॑ ह॒म्य ।

श॒श्व॑दू॒तीद॑श॒स्य॒थः ॥ २३ ॥

23. *Yuvaṁ kaṇvāya nāsatyā'piriptāya harmye.
Śaśvad-ūtīr-daśasyathah.*

Ashvins, observers and protectors of truth without fail, you always provide protection for the oppressed man of knowledge and wisdom in his home.

ता॒भि॒रा या॑त॒मृ॒तिभि॒न॒व्य॒सी॒भिः सु॒श॒स्ति॒भिः ।

य॒द्वां वृ॒ष॒ण्व॒सू हु॒व ॥ २४ ॥

24. *Tābhirā yātam-ūtibhir-navyasībhiḥ suśastibhiḥ.
Yad vām vṛṣaṇvasū huve.*

O generous lords of wealth and power, come to us with those most modern and most admirable means and methods of protection whenever we call upon you.

यथा चित्कण्वमावतं प्रियमधमुपस्तुतम् ।
अत्रिं शिञ्जारमश्विना ॥ २५ ॥

25. *Yathā cit kaṇvam-āvataṁ priyamedham-upastu-
tam. Atriṁ śiñjāram-aśvinā.*

Come the same way as you protect and save the man of knowledge and wisdom, the celebrated intellectual and the sage loud and bold who has broken off all his three snares of body, mind and soul.

यथात कृत्य धनं शुं गाघ्वगस्त्यम् ।
यथा वाजेषु साभरिम ॥ २६ ॥

26. *Yathota kṛtye dhanem'śum goṣvagastyam.
Yathā vājeṣu sobharim.*

Come the way you protect and promote the earnest beginner in matters of possible success in business, the man of moral values in matters of self-control, and the man of charity and social awareness in matters of social success.

एतावद्वा वृषण्वसू अता वा भूया अश्विना ।
गृणन्तः सुम्नमीमह ॥ २७ ॥

17. *Etāvad vām vṛṣaṇvasū ato vā bhuyo aśvinā.
Grṇantaḥ sumnamīmahe.*

O virile and generous harbingers of wealth and

power, Ashvins, thus do we so far and even more, celebrating your glory, pray for your favour and good will.

रथं हिरण्यवन्धुरं हिरण्याभीशुमश्विना ।
आ हि स्थाथा दिविस्पृशम ॥ २८ ॥

28. *Ratham hiraṇyavandhuram hiraṇyābhīśumaśvinā. Ā hi sthātho diviṣpṛśam.*

Ashvins, you ride a chariot of golden structure and golden control which flies and touches the borders of the regions of light on high.

हिरण्ययीं वां रभिरिषा अ तं हिरण्ययः ।
उभा चक्रा हिरण्यया ॥ २९ ॥

29. *Hiraṇyayī vāṁ rabhirīṣā akṣo hiraṇyayah. Ubhā cakrā hiraṇyayā.*

O travellers of the skies, golden is the chassis of your chariot, golden the axle, and both the wheels are golden too.

तनं ना वाजिनीवसू परावर्तश्चिदा गतम ।
उपमां सुष्टुतिं मम ॥ ३० ॥

30. *Tena no vājinīvasū paravataścidā gatam. Upemāṁ suṣṭutiṁ mama.*

O winners of wealth and victory, by that golden chariot come from far, from the farthest wherever you be, and accept this holy song of mine in praise of you.

आ वहथ पराकात्पूवीरश्नन्तावश्विना ।
इषा दासीरमत्या ॥ ३१ ॥

31. *Ā vahethe parākāt pūrvīraśnantāvaśvinā.
Iṣo dāsīramartyā.*

Immortal Ashvins, winners and harbingers of ancient sources of wealth, you bring us food, energies and wealths of tremendous positive value from farthest places and since times beyond memory.

आ ना द्युम्नरा श्रवाभिरा राया यातमश्विना ।
पुरुश्चन्द्रा नासत्या ॥ ३२ ॥

32. *Ā no dyumnairā śravobhirā rāyā yātamaśvinā.
Puruścandrā nāsatyā.*

Ashvins, observers and protectors of truth, blest with grace and glory of universal character, come to us with lights of knowledge, honour and wealth of imperishable value.

एह वां पुषितप्सवा वया वहन्तु पणिनः ।
अच्छा स्वध्वरं जनम ॥ ३३ ॥

33. *Eha vām prūṣitapsavo vayo vahantu parṇinah.
Acchā svadhvaram janam.*

May carriers consuming combustible fuel for energy transport you here on flying wings and you join the holy man at his yajna of love and non-violence.

रथं वामनुगायसं य इषा वतत सह ।
न चक्रमभि बाधत ॥ ३४ ॥

34. *Ratham vāmanugāyasam ya iṣā vartate saha.
Na cakramabhih bādgate.*

Your chariot which moves on fuel and energy and the wheel of your progress thereby, no one can

obstruct on course.

हिरण्ययनं रथेन द्रवत्पाणिभिरश्वः ।

धीजवना नासत्या ॥ ३५ ॥

35. *Hiranyayena rathena dravat-pāṇibhir-aśvaiḥ.*
Dhījavanā nāsatyā.

Ashvins, ever truthful and imperishable powers, flying at the speed of thought by a golden chariot running by the power of revolving hands (like pistons, cranks or turbines and motors), no one can obstruct your course of progress.

युवं मृगं जागृवांसं स्वदथा वा वृषण्वसू ।

ता नः पृङ्गमिषा रयिम ॥ ३६ ॥

36. *Yuvaṁ mṛgaṁ jāgrvāṁsaṁ svadatho vā vṛṣaṇ-vasū. Tā naḥ pṛṅktamiṣā rayim.*

O generous and virile leading lights of the day, you take delight in hunting the hunter on the wake (not in ambush). Similarly join the wealth of victory with the taste of food and season it with the sweets of honey.

ता म अश्विना सनीनां विद्यातुं नवानाम । यथा चिच्छद्यः

कशुः शतमुष्टानां ददत्सहस्रा दश गानाम ॥ ३७ ॥

37. *Tā me aśvinā sanīnāṁ vidyātāṁ navānām. Yathā ciccaidyah kaśuḥ śatamuṣṭrānām dadat sahasrā daśa gonām.*

Such as you are, Ashvins, harbingers of the sweets of life, please know the newest and most favourite gifts I love just as the perceptive ruler knew when he granted me a hundred camels and ten thousand cows.

या म॒ हिर॑ण्यस॒ंदृ॒शा द॒श रा॒ज्ञा अम॑ंहत ।

अ॒ध॒स्प॒दा इ॒च्छ॒द्यस्य॑ कृ॒ष्टय॑श्चम॒म्ना अ॒भि॒ता ज॒नाः ॥ ३८ ॥

38. *Yo me hiraṇyasaṁdr̥śo daśa rājño amāṁhata.
Adhaspadā iccaidyasya kṛṣṭayaścarmamnā
abhito janāḥ.*

Similarly that ruler knew who gave me ten estates of real beauty and value like gold. All people are under control of the wise ruler and men in armour stand round in readiness to serve and obey.

माकि॑र॒ना प॒था गा॒द्यन॒म यन्ति॑ च॒दयः॑ ।

अ॒न्या न॒त्सूरि॑राह॒त भूरि॑दाव॒त्तरा॑ ज॒नः ॥ ३९ ॥

39. *Mākirenā pathā gād yeneme yanti cedayah.
Anyo net sūrīrohate bhūridāvattaro janah.*

No one else goes by the path by which the wise people go. And no one else is as brave as they, no one excels them in charity and generosity.

Mandala 8/Sukta 6

Indra (1-45), Dana-stuti (46-48) Devata,

Vatsa Kanva Rshi

म॒हाँ इ॒न्द्रा य॑ आ॒जसा॑ प॒जन्या॑ वृ॒ष्टि॒माँ इ॒व ।

स्ताम॑व॒त्सस्य॑ वावृ॒ध ॥ १ ॥

1. *Mahāñ indro ya ojasā parjanya vṛṣṭimāñ iva.
Stomairvatsasya vāvṛdhe.*

Great is Indra by his power and splendour like the cloud charged with rain and waxes with pleasure in the dear devotee's awareness by his child like hymns of adoration.

प॒जामृ॑तस्य॒ पिप॑तः॒ प यद्भर॑न्त॒ वह्न॑यः ।

विप॑ा ऋ॒तस्य॒ वाह॑सा ॥ २ ॥

2. *Prajāmṛtasya piprataḥ pra yad bharanta vahnayah. Viprā ṛtasya vāhasā.*

When the forces of nature carry on the laws of divinity and sustain the children of creation through evolution, and the enlightened sages too carry on the yajna of divine law of truth in their adorations, Indra, immanent divinity, waxes with pleasure.

कण्वा॒ इन्द्रं॒ यद॑क॒त॒ स्ताम॑य॒ज्ञस्य॒ साध॑नम॒ जामि॑ बु॒वत्
आयु॑धम ॥ ३ ॥

3. *Kaṇvā indram yadakrata stomairyajñasya sādhanam. Jāmi bruvata āyudham.*

When the wise sages with their adorations rise to Indra and surrender to him as their yajnic destination, they exclaim: Verily the lord of thunder is our brother, father, mother, sister, everything.

सम॑स्य म॒न्यव॒ विशा॑ विश्वा॑ नमन्त॒ कृष्ट॑यः ।

स॒मुदा॑र्य॒व॒ सिन्ध॑वः ॥ ४ ॥

4. *Samasya manyave viśo viśvā namanta kṛṣṭayah. Samudrāyeva sindhavaḥ.*

The people, in fact the entire humanity, bow in homage and surrender to this lord of passion, power and splendour just as rivers flow on down and join into the sea.

आज॒स्तद॑स्य॒ तित्वि॑ष॒ उ॒भ यत्स॒मव॑तयत ॥

इन्द्र॑श्चम॒व॒ राद॑सी ॥ ५ ॥

5. *Ojastadasya titviṣa ubhe yat samavartayat.*
Indraścarmeṇa rodasī.

When Indra, lord almighty, pervades and envelops both heaven and earth in the cover of light, the light that shines is only the lord's divine splendour that blazes with glory.

वि चिद वृत्रस्य दार्धता वज्रेण शतपवणा ।
 शिरा बिभद वृष्णिना ॥ ६ ॥

6. *Vi cid vṛtrasya dodhato vajreṇa śataparvaṇā.*
Śiro bibheda vṛṣṇinā.

And when the lord of might and munificence with his thunderbolt of a hundred potentials shatters the head of Vṛtra, terror striking demon of darkness, drought and despair, the bolt is nothing but the blazing omnipotence of the lord.

इमा अभि प णानुमा विषामग्नेषु धीतयः ।
 अग्रः शाचिन दिद्युतः ॥ ७ ॥

7. *Imā abhi pra ṇonumo vipāmagreṣu dhītayaḥ.*
Agneḥ śocirna didyutaḥ.

These hymns of ardent adoration like rising flames of radiant fire, we among the front ranks of vibrant sages offer are homage and surrender to the lord omnipotent, Indra.

गुहा सतीरुप त्मना प यच्छाचन्त धीतयः ।
 कण्वा ऋतस्य धारया ॥ ८ ॥

8. *Guhā satīrupa tmanā pra yacchocanta dhītayaḥ.*
Kaṇvā ṛtasya dhārayā.

Hymns of adoration which abide in the depths of the heart, wise sages let flow and shine forth spontaneously with the overflowing streams of natural truth and law divinely embedded in the soul.

प तमिन्दु नशीमहि रयिं गामन्तमृश्विनम् ।

प ब्रह्म पूर्वचित्तय ॥ ९ ॥

9. *Pra tamindra naśīmahi rayiṁ gomantamaśvinam.*
Pra brahma pūrvacittaye.

Indra, lord of light and power, pray let us realise that wealth and honour of earthly character overflowing with motherly generosity and superfast achievement which is the prologue to perfect realisation of the nature and divinity of the ultimate reality of Brahman.

अहमिद्धि पितुष्परि मधामृतस्य जगभम् ।

अहं सूर्यइवाजनि ॥ १० ॥

10. *Ahamiddhi pituṣpari medhāmṛtasya jagrabha.*
Ahaṁ sūrya ivājani.

I have received from my father super intelligence of the universal mind and law, I have realise it too in the soul, and I feel reborn like the refulgent sun.

अहं प्रतन मनमना गिरः शुम्भामि कण्ववत ।

यनन्दः शुष्ममिदध ॥ ११ ॥

11. *Ahaṁ pratnena manmanā giraḥ śumbhāmi kaṇvavat.*
Yenendraḥ śuṣmamid dadhe.

With the realisation of ancient and eternal knowledge I sanctify and adorn my words and voice in song like a wise sage, and by that, Indra, lord of light

and power, vests me with strength and excellence.

य त्वामिन्द न तुष्टुवुऋषया य च तुष्टुवुः ।

ममद्वधस्व सुष्टुतः ॥ १२ ॥

12. *Ye tvāmindra na tuṣṭuvur-ṛṣayo ye ca tuṣṭuvuḥ.*
Mamed vardhasva suṣṭutah.

There are men who do not adore you, and there are sages who adore you, (both ways you are acknowledged and adored by praise or protest). O lord thus adored by me and pleased, pray accept my adoration and let us rise.

यदस्य मन्युरध्वनीद्वि वृत्रं पवशा रुजन ।

अपः समुदमरयत ॥ १३ ॥

13. *Yadasya manyur-adhvanīd vi vṛtram parvaśo rujan.* *Apah samudramairayat.*

When the lord's passion rises and roars, breaking the dark cloud stage by stage, showers rain and rivers flow to the sea.

नि शुष्णा इन्द धणसिं वजं जघन्थ दस्यवि ।

वृषा ह्युग शृण्विष ॥ १४ ॥

14. *Ni śuṣṇa indra dharaṇasim vajraṁ jaghantha dasyavi.* *Vṛṣā hyugra śṛṇviṣe.*

Indra, when you strike the mighty thunderbolt on the devil of drought and cloud of denial, then you are celebrated as the lord of showers and divine passion.

न द्याव इन्दुमाजसा नान्तरि णि वजिणम ।

न विव्यचन्त भूमयः ॥ १५ ॥

15. *Na dyāva indramojasā nāntarikṣāṇi vajriṇam.
Na vivyacanta bhūmayah.*

Neither heavens nor the middle regions nor earths with all their lustre and power can violate, comprehend or even contain Indra, lord of the thunderbolt of omnipotence, justice and punishment.

यस्त इन्द्र महीरुपः स्तभूयमान आशयत ।
नि तं पद्यासु शिश्नथः ॥ १६ ॥

16. *Yasta indra mahīrapaḥ stabhūyamāna āśayat.
Ni taṁ padyāsu śisṇathah.*

Whoever chooses to hold up and stand in the way of the mighty flow of your waters, will and action, you pierce and break open like the dark cloud and make him flow with the flow into the channels of nature, the universal flow.

य इम रादसी मही समीची समजगभीत ।
तमाभिरिन्द्र तं गुहः ॥ १७ ॥

17. *Ya ime rodasī mahī samīcī samajagrabhīt.
Tamobhir-indra taṁ guhah.*

That nature, Prakṛti, which comprehends these great heavens and earths together, that same you cover and hide in deep darkness when this universe is withdrawn into zero during Pralaya, annihilation.

य इन्द्र यतयस्त्वा भृगवा य च तुष्टुवुः ।
ममदुग श्रुधी हवम ॥ १८ ॥

18. *Ya indra yatayastvā bhṛgavo ye ca tuṣṭuvuḥ.
Mamedugra śrudhī havam.*

Indra, those self-controlled sages, those veteran scholars of disseminative knowledge who cleanse themselves of negativities, all who adore and celebrate you, while you listen to all, among them, O lord of blazing resplendence, listen to my invocation, adoration and prayer.

इमास्तं इन्द्र पृश्नया घृतं दुहत आशिरम ।
एनामृतस्य पिप्युषीः ॥ १९ ॥

19. *Imāsta indra prśnayo ghr̥taṁ duhata āśiram.*
Enāmṛtasya pipyuṣīḥ.

Indra, these spotted cows of yours, various earths, starry skies which yield and shower honey sweets of milk and life giving soma are augmenters of the divine yajna of universal evolution.

या इन्द्र पस्वस्त्वा सा गभमचकिरन ।
परि धमव सूयम ॥ २० ॥

20. *Yā indra prasvastvā''sā garbham-acakriran.*
Pari dharmeva sūryam.

All these stars and planets are fertile and creative, and all round, like the nature and action of the sun, they suck up vitality in by the divine mouth and hold the seed of life for new birth.

त्वामिच्छवसस्पत कण्वा उक्थन वावृधुः ।
त्वां सुतासु इन्द्रवः ॥ २१ ॥

21. *Tvāmic-chavasaspate kaṇvā ukthena vāvṛdhuḥ.*
Tvām sutāsa indavaḥ.

O lord of universal power and potential, wise

sages with their hymns of adoration exalt only you, and so also the distilled soma offers of initiated devotees exhilarate you alone.

तवदिन्द्र पणीतिषूत पशस्तिरदिवः ।

यज्ञा वितन्तसाय्यः ॥ २२ ॥

22. *Tavedindra praṇītiṣūta praśastiradrivaḥ.*
Yajño vitantasāyyaḥ.

Indra, in all matters of right ethics, morals, policy and social conduct in the world, it is your glory only that inspires, it is all a version of your universal yajna, lord mover and ruler of the world.

आ न इन्द्र महीमिषं पुरं न दधि गामतीम ।

उत पजां सुवीयम ॥ २३ ॥

23. *Ā na indra mahīmiṣaṁ puram na darṣi gomatīm.*
Uta prajāṁ suvīryam.

Indra, bestow upon us abundant food and high quality energy as well as a great city for habitation, rich in cows, culture and excellence and bless us with a noble virile progeny.

उत त्यदाश्वश्व्यं यदिन्द्र नाहुषीष्वा ।

अगं वि उ प्रदीदयत ॥ २४ ॥

24. *Uta tyadāśvaśvyaṁ yadindra nāhuṣīṣvā.*
Agne vikṣu pradīdayat.

Indra, lord omniscient and omnipotent, give us that dynamic energy and refulgent power strategy for sure and certain targeted achievement which you bestowed upon earlier people of the world committed

to the pursuit of truth and rectitude in the social struggle between good and evil, positive and negative, and between love and hate.

अ॒भि व॒जं न त॑न्निष॒ सूर॑ उपा॒कच॑ त्सम ।

यदि॑न्द मृ॒ळया॑सि नः ॥ २५ ॥

25. *Abhi vrajaṁ na tatniṣe sūra upākacakṣasam.*
Yadindra mṛḷayāsi naḥ.

For when you are kind, O lord of light and power, you switch on the light for us and reveal the target close at hand in sight and you mark the way too by which we must reach our aim and object of love.

यद॒ङ्ग त॑विषी॒यस् इ॒न्द प॒राज॑सि ि॒तीः ।

म॒ह्यं अ॑पा॒र आ॑ज॒सा ॥ २६ ॥

26. *Yadaṅga taviṣīyasa indra prarājasi kṣitīḥ.*
Mahāñ apāra ojasā.

Indra, lord of life and love, dear as our very breath, when you shine and blaze ruling over lands and people, then you reveal your grandeur, you are incomprehensible by virtue of your self-refulgence.

तं त्वा॑ ह॒विष्म॑ती॒विश॑ उप॒ ब्रुव॑त ऊ॒तय॑ ।

उ॒रु॒जय॑स॒मिन्दु॑भिः ॥ २७ ॥

27. *Taṁ tvā haviṣmatīrviśa upa bruvata ūtaye.*
Urujrayasam-indubhiḥ.

People with most exhilarating offers of soma in hand for homage invoke and adore you for protection and advancement, lord omnipresent and ever vibrant in the expansive universe.

उ॒प॒ह्व॒र गि॒री॒णां॑ सं॒ग॒थ च॑ न॒दीना॑म ।

धि॒या वि॒पा अजा॑यत ॥ २८ ॥

28. *Upahvare girīṇām saṅgathe ca nadīnām.
Dhiyā vipro ajāyata.*

In seclusion over mountain slopes and in the caves and on the confluence of rivers, the vibrant presence of the lord within reveals itself by illumination in the self.

अतः॑ समु॒दमु॒द्व॒तश्चि॒क्त्वाँ अव॑ पश्यति ।

यता॑ वि॒पान॑ एजति ॥ २९ ॥

29. *Ataḥ samudram-udvataścikitvāñ ava paśyati.
Yato vipāna ejati.*

Thence the enlightened devotee rising over the ocean of existence watches how and from where the vibrant omnipresence descends into inner consciousness.

आदि॒त्प॒त्रस्य॑ रत॒सा ज्योति॑ष्पश्यन्ति वास॒रम॑ ।

पु॒रा यद्वि॑ध्यत दि॒वा ॥ ३० ॥

30. *Ādit pratnasya retaso jyotiṣ-paśyanti vāsaram.
Paro yadidhyate divā.*

And then the devotees see like day light the self-refulgence of the eternal lord and source of life who shines above and beyond the day through the night of annihilation too.

क॒ण्वा॒स इ॒न्द त म॒तिं वि॒श्व व॒धन्ति॑ प॒स्य॒म ।

उ॒ता श॑वि॒ष्ट वृ॒ष्ण्य॒म ॥ ३१ ॥

31. *Kaṇvāsa indra te matiṁ viśve vardhanti paurn-
syam. Uto śaviṣṭha vṛṣṇyam.*

Indra, lord most potent, all the learned sages of the world celebrate and exalt your omniscience, creative power and universal generosity.

इमां म इन्द्र सुष्टुतिं जुषस्व प सु मामव ।
उत प वधया मतिम ॥ ३२ ॥

32. *Imām ma indra suṣṭutiṁ juṣasva pra su māmava.
Uta pra vardhayā matim.*

Indra, just and merciful lord, pray accept this hymn of adoration for my sake and protect me from evil, and bless me that my intelligence and awareness may grow and rise in piety.

उत ब्रह्मण्या वयं तुभ्यं पवृद्ध वजिवः ।
विप्रा अत म जीवस ॥ ३३ ॥

33. *Uta brahmanyā vayaṁ tubhyaṁ pravṛddha
vajrivaḥ. Viprā atakṣma jīvase.*

Indra, highest and eternal lord of thunder and justice, we, enlightened sages dedicated to divinity with piety, offer these hymns of prayer and adoration for the sake of our life and advancement.

अभि कण्वा अनूषता पा न प्रवता यतीः ।
इन्द्रं वनन्वती मतिः ॥ ३४ ॥

34. *Abhi kaṇvā anūṣatā''po na pravatā yatīḥ.
Indraṁ vananvatī matiḥ.*

Wise sages offer prayers to Indra and, like streams of water flowing and reaching the sea, the

prayers rise and reach the lord almighty with love and adoration.

इन्द्रमुक्थानि वावृधुः समुद्रमिव सिन्धवः ।

अनुत्तमन्युमजरम ॥ ३५ ॥

35. *Indramukthāni vāvṛdhuḥ samudramiva sindha-
vaḥ. Anuttamanyum-ajaram.*

Hymns of adoration and prayer and yajnic performances exalt Indra, unaging and eternal lord beyond anger and agitation, just as rivers augment the ocean beyond overflowing.

आ ना याहि परावता हरिभ्यां हयताभ्याम ।

इममिन्द्र सुतं पिब ॥ ३६ ॥

36. *Ā no yāhi parāvato haribhyām haryatābyām.
Imamindra sutam piba.*

Indra, come hither to us to join our yajna even from the farthest borders of the universe by brilliant vibrations of natural presence and illuminating rays of light divine and accept this distilled soma of our prayer and adoration.

त्वामिद वृत्रहन्तम् जनासा वृक्तबहिषः ।

हवन्त वाजसातय ॥ ३७ ॥

37. *Tvāmid vṛtrahantama janāso vṛktabarhiṣaḥ.
Havante vājasātaye.*

People, dedicated celebrants, seated on the vedi with homage in hand, invoke and adore you, lord most potent destroyer of darkness and evil, and they pray for victory in their struggle of life for advancement.

अनु त्वा रादसी उभ चक्रं न वत्यतशम ।

अनु सुवानासु इन्दवः ॥ ३८ ॥

38. *Anu tvā rodasī ubhe cakram na vartyetaśam.*
Anu suvānāsa indavaḥ.

Just as a chariot wheel turns and moves in correspondence with the horse so do both heaven and earth and all other soma transactions of life turn and move in obedience to your will and law.

मन्दस्वा सु स्वर्णर उतन्द शयणावति ।

मत्स्वा विवस्वता मती ॥ ३९ ॥

39. *Mandasvā su svarṇara utendra śaryaṇāvati.*
Matsvā vivasvato matī.

And Indra, O lord of love and power, in the regions of the earth and its environment close to the middle regions of space where violence is possible, pray bless the people with joy and feel exalted by the pious thought and will of the yajnic humanity.

वावृधान उप द्यवि वृषा वज्र्यरारवीत ।

वृत्रहा सामपातमः ॥ ४० ॥

40. *Vāvṛdhāna upa dyavi vṛṣā vajryararavīt.*
Vṛtrahā somapātamaḥ.

Exhilarated and exalted, in the heavens over the middle regions of the skies, the virile and munificent wielder of thunder, Indra, roars in response to the yajnic acts of humanity. He is destroyer of darkness and evil, drought and despair, and the greatest lover of peace and the soma of success.

ऋषि॒हि पू॒व॒जा अस्य॑क॒ इशा॑न॒ आज॑सा ।

इ॒न्द चा॑ष्कू॒यस॒ वसु॑ ॥ ४१ ॥

41. *Ṛṣirhi pūrvajā asyeka īśāna ojasā.*
Indra coṣkūyase vasu.

Indra, you are the omniscient poet and visionary of the universe, all seer, eternal and first manifestation of existence in creation, sole one and absolute ruler of the universe by your might and majesty, and you love to give wealth, honour and excellence with highest joy to humanity.

अ॒स्माकं॑ त्वा सु॒ताँ उप॑ वी॒तपृ॑ष्ठा अ॒भि प॒यः ।

श॒तं व॑हन्तु॒ हर॑यः ॥ ४२ ॥

42. *Asmākaṁ tvā sutāñ upa vītaprṣṭhā abhi prayah.*
Śataṁ vahantu harayah.

Indra, may the hundreds of your festive forces travelling like light rays transport you hither to our distilled soma and delicious foods offered in homage.

इ॒मां सु॒ पू॒र्व्या धि॒यं म॒धाघृ॑तस्य॒ पि॒प्यु॒षी॑म ।

क॒ण्वा उ॒क्थ॑न॒ वावृ॑धुः ॥ ४३ ॥

43. *Imāṁ su pūrvyāṁ dhiyaṁ madhaghṛtasya pipyuṣīm. Kaṇvā ukthēna vāvṛdhuḥ.*

Learned sages by chanting hymns and performing yajna exalt the glory and efficacy of this ancient science of yajnic action which augments the honey sweets of water, ghrta and all other delicacies for universal nourishment.

इ॒न्द॒मि॒द्वि॒र्म॒हीनां॑ म॒धं वृ॑णीत॒ म॒त्यः॑ ।

इ॒न्दं स॒नि॒ष्यु॒रू॒तय॑ ॥ ४४ ॥

44. *Indramid vimahīnām medhe vr̥ṇīta martyaḥ.
Indram saniṣyurūtaye.*

Mortals of the highest order of humanity choose Indra for honour in yajna, and the seeker of wealth and power too invokes Indra for protection and advancement.

अवाञ्चं त्वा पुरुष्टुत प्रियमधस्तुता हरी ।
सामपयाय व ततः ॥ ४५ ॥

45. *Arvāñcam tvā puruṣṭuta priyamedhastutā harī.
Somaṣpeyāya vakṣataḥ.*

O lord of universal adoration and worship, natural vibrations of divine energy loved and honoured by the devotees of social yajna transport you hither to the heart to accept the sweets of our love and homage.

शतमहं तिरिन्दिर सहस्रं पशावा दद ।
राधांसि याद्वानाम ॥ ४६ ॥

46. *Śatamaham tirindire sahasram parśāvā dade.
Rādhānsi yādvānām.*

Thousands of gifts of intellectual value and means of practical success I have received from Indra to give away to help others and for the destruction of darkness from humanity.

त्रीणि शतान्यवतां सहस्रा दश गानाम ।
ददुष्पजाय साम्न ॥ ४७ ॥

47. *Trīṇi śatānyarvatām sahasrā daśa gonām.
Daduṣpajrāya sāmne.*

Three hundred horses and ten thousand cows

the lord has given to the celebrant of Sama Veda. (Horses and cows are symbols of achievement and generosity.)

उदान॑ट ककु॒हा दि॒वमु॒ष्टाञ्च॑तु॒युजा॑ दद॑त ।
श्रव॑सा॒ याद्वं॑ ज॒नम॑ ॥ ४८ ॥

48. *Udānaṭ kakuho divam-uṣṭrāñ-caturyujo dadat.*
Śravasā yādvam janam.

Having given four bullocks or camels in charity and raised a class of intellectuals, a prosperous devotee rises to divine heights of honour and fame.

Mandala 8/Sukta 7

Marutah Devata, Punarvatsa Kanva Rshi

प॒ यद्व॑स्त्रि॒ष्टुभ॑मि॒षं मरु॑ता॒ विपा॒ अ॒ र॑त ।
वि॒ पर्व॑त॒षु रा॑जथ ॥ १ ॥

1. *Pra yad vastrīṣṭubham-iṣam maruto vipro akṣarat. Vi parvateṣu rājatha.*

O Maruts, warriors of the nation, when the vibrant controllers of the nation's finances in yajnic management canalise national expenditure into three streams, physical, mental and spiritual, then you rise to the clouds and shine.

यद॒ङ्ग त॑वि॒षीय॑वा॒ यामं॑ शु॒भा अ॒चि॑ध्वम ।
नि॒ पर्व॑ता॒ अहा॑सत ॥ २ ॥

2. *Yadaṅga taviṣīyavo yāmaṁ śubhrā acidhvam.*
Ni parvatā ahāsata.

O dear bright Maruts, blazing bold warriors, when you detail your vehicles on parade for action, then even mountains shake with fear and awe.

उदीरयन्त वायुभिर्वाश्रासः पृश्निमातरः ।

धु न्त पिप्युषीमिषम ॥ ३ ॥

3. *Udīrayanta vāyubhir-vāśrāsaḥ pṛṣṇimātarah.
Dhukṣanta pipyuṣīmiṣam.*

Children of earth and heaven chanting holy songs with the winds, the Maruts bring down streams of food and energy from the skies.

वपन्ति मरुता मिहं प वपयन्ति पर्वतान ।

यद्यामं यान्ति वायुभिः ॥ ४ ॥

4. *Vapanti maruto mihaṁ pra vepayanti parvatān.
Yad yāmam yānti vāyubhiḥ.*

When the Maruts take to their vehicles with the winds, they shoot out showers of rain and shake up mountainous strongholds of energy.

नि यद्यामाय वा गिरिनि सिन्धवा विधमण ।

मह शुष्माय यमिर ॥ ५ ॥

5. *Ni yad yāmāya vo girirni sindhavo vidharmaṇe.
Mahe śuṣmāya yemire.*

Out of fear and awe of your motion and power which is opposed to their strength and character, mountains hold back and rivers pant and flow.

युष्माँ उ नक्तमृतय युष्मान्दिवा हवामह ।

युष्मान्प्रयत्यध्वर ॥ ६ ॥

6. *Yuṣmāñ u naktamūtaye yuṣmān divā havāmahe.
Yuṣmān prayatyadhvare.*

We invoke you at night for peace and protection,

in the day for action and advancement, and in the beginning of yajna for completion and fulfilment.

उदु त्य अरुणप्सवश्चित्रा यामभिरीरत ।

वाश्चा अधि ष्णुना दिवः ॥ ७ ॥

7. *Udu tye aruṇapsavaścitrā yāmebhirirate.
Vāśrā adhi ṣṇunā divaḥ.*

And those ardent red wonderful stormy troops of heroes fly by their chariots roaring over mountain tops and over and across the skies.

सृजन्ति रश्मिमार्जसा पन्थां सूर्याय यातव ।

त भानुभिवि तस्थिर ॥ ८ ॥

8. *Sṛjanti raśmimojasā panthāṁ sūryāya yātave.
Te bhānubhirvi tasthire.*

By their might and lustre they carve bright paths for the radiations of vital energies of the sun and stand guard all over the places by their strength and the beams of light.

इमां म मरुता गिरमिमं स्ताममृभु णः ।

इमं म वनता हवम ॥ ९ ॥

9. *Imāṁ me maruto giram-imaṁ stomamṛbhu-
kṣaṇaḥ. Imaṁ me vanatā havam.*

O Maruts, warriors of exceptional order, listen to this voice of mine, accept this poetic tribute and cherish this invocative call of mine.

त्रीणि सरांसि पृश्नया दुदुह वजिण मधु ।

उत्सं कवन्धमुदिणम ॥ १० ॥

10. *Trīṇi sarāṁsi prśnayo duduhre vajriṇe madhu.
Utsaṁ kabandhamudriṇam.*

Mothers of the Maruts distil the nectar drink of life for them from three reservoirs: the solar region of light or the sattva element of nature, the cloudy sky or the rajas element of nature, and the earth or the tamas element of nature's balance and firmness, and they feed their children on the light of knowledge and culture, energy of the winds and generosity of rain showers, and the sweetness and stability of the earth.

मरुता यद्ध वा दिवः सुम्नायन्ता हवामह ।

आ तू न उप गन्तन ॥ ११ ॥

11. *Maruto yaddha vo divaḥ sumnāyanto havāmahe.
Ā tū na upa gantana.*

Maruts, O tempestuous heroes, as we call upon you for the sake of peace, progress and prosperity, pray come fast from the heavens through the skies close to us on earth.

यूयं हि ष्ठा सुदानवा रुद्री ऋभु णा दम ।

उत पचतसा मद ॥ १२ ॥

12. *Yūyam hi ṣṭhā sudānavo rudrā ṛbhukṣaṇo dame.
Uta pracetaso made.*

You are generous, uncompromising agents of justice and punishment, highly intelligent and scholarly. Stay that in your element in the field of peace and discipline, and in a state of exhilaration keep your soul and your brains about you.

आ ना रयिं मदच्युतं पुरु ँ विश्वधायसम ।

इयता मरुता दिवः ॥ १३ ॥

13. *Ā no rayiṁ madacyutaṁ purukṣuṁ viśvadhāya-sam. Iyartā maruto divaḥ.*

O Maruts, bring us from the light of heaven wealth, honour and excellence full of joy for all and amply sufficient for the sustenance of world life.

अधी॒व॒ यद्गिरी॑णां॒ यामं॑ शु॒भा॒ अचि॑ध्वम ।

सु॒वा॒नम॑न्दध्व॒ इन्दु॑भिः ॥ १४ ॥

14. *Adhīva yad girīṇām yāmaṁ śubhrā acidhvam. Suvānair-mandadhva indubhiḥ.*

Heroes of the wind, radiant and pure, when you harness your chariots to ride over the mountains, then with the showers of soma you rejoice and move the world to rapture.

ए॒ताव॑तश्चि॒दषां॑ सु॒म्नं॑ भि॒ त् म॒त्यः॑ ।

अ॒दा॒भ्यस्य॑ म॒न्म॒भिः॑ ॥ १५ ॥

15. *Etāvataścid-eṣāṁ sumnaṁ bhikṣeta martyaḥ. Adābhyasya manmabhiḥ.*

To these warriors of the winds of this high order of indomitable powers, let mortal man pray for peace and joy with thoughts and words of full awareness of the giver and the supplicant.

य॒ दु॒प्सा॒इव॑ रा॒दसी॑ ध॒म॒न्त्यनु॑ वृ॒ष्टिभिः॑ ।

उ॒त्सं॑ दु॒हन्ता॑ अ॒ति॒म ॥ १६ ॥

16. *Ye drapsā iva rodasī dhamantyanu vṛṣṭibhiḥ. Utsaṁ duhanto akṣitam.*

Milking the imperishable cloud of space oceans like the cow, they sprinkle heaven and earth with rain

like showers of elixir.

उदु॑ स्वा॒नभि॒रीर॑त॒ उदथ॑रुदु॒ वा॒युभिः॑ ।

उत्स्ता॒मः पृ॒श्नि॒मातरः॑ ॥ १७ ॥

17. *Udu svānebhir-īrata ud rathairudu vāyubhiḥ.
Ut stomaiḥ pṛśnimātarah.*

Children of the winds, heavens and the skies emerge and advance from their abode with winds and roars by chariots to the accompaniment of songs of jubilation.

यना॒व तु॒वशं॑ यदुं॒ यन् क॑ण्वं॒ धन॑स्पृ॒तम् ।

रा॒य सु॒ तस्य॑ धीमहि॑ ॥ १८ ॥

18. *Yenāva turvaśaṁ yaduṁ yena kaṇvaṁ dhanas-
pṛtam. Rāye su tasya dhīmahi.*

Of the Maruts, we solicit that wealth and power by which they protect the man fighting against violence and the wise sage who too prays for wealth and honour in the world.

इ॒मा उ॑ वः सु॒दान॑वा घृ॒तं न पि॒प्युषी॑रिषः ।

वधा॑न्का॒ण्वस्य॑ मन्म॒भिः ॥ १९ ॥

19. *Imā u vaḥ sudānavo ghrtaṁ na pipyuṣīriṣaḥ.
Vardhān kāṇvasya manmabhiḥ.*

O warriors of charity and generosity, we pray that these animations, inspirations and exhortations of ours which, like ghrta, feed the fire of life and rise in flames, may, exalt you by the thoughts and prayers of the wise sage.

क्व नूनं सुदानवा मदथा वृक्तबहिषः ।

ब्रह्मा का वः सपयति ॥ २० ॥

20. *Kva nūnaṁ sudānava madathā vṛktabarhiṣaḥ.
Brahmā ko vaḥ saparyati.*

Generous Maruts, where are you now rejoicing, seated on the holy grass? And who is the high priest conducting the yajnic celebration for you?

नहि ष्म यद्ध वः पुरा स्तामभिवृक्तबहिषः ।

शर्धा' ऋतस्य जिन्वथ ॥ २१ ॥

21. *Nahi śma yaddha vaḥ purā stomebhir-vṛktabarhiṣaḥ. Śardhāñ ṛtasya jinvatha.*

O Maruts, isn't it true that seated on the holy grass you have been augmenting the power and efficacy of the yajna of truth by your exhortations ever before?

समु त्य महतीरपः सं ाणी समु सूर्यम ।

सं वजं पवशा दधुः ॥ २२ ॥

22. *Samu tye mahatīrapaḥ saṁ kṣaṇī samu sūryam.
Saṁ vajraṁ parvaśo dadhuḥ.*

Those Maruts support and hold together in cosmic balance the mighty floods of water, the earth, the sun, and the force and power of thunder stage by stage.

वि वृत्रं पवशा ययुवि पवताँ अराजिनः ।

चक्राणा वृष्णि प स्यम ॥ २३ ॥

23. *Vi vṛtraṁ parvaśo yayurvi parvatāñ arājinah.
Cakrāṇā vṛṣṇi paumsyam.*

Doing acts of mighty vigour and splendour they break the clouds of darkness and evil and split open cavernous mountains step by step and bring light and showers of rain.

अनु त्रितस्य युध्यतः शुष्ममाव नुत कतुम ।

अन्विन्दं वृत्रतूय ॥ २४ ॥

24. *Anu tritasya yudhyataḥ śuṣmam-āvannuta kratum. Anvindram vṛtratūrye.*

They reinforce the powers of life struggling for positive forces fighting against three negativities of body, mind and soul, and they support and reinforce the ruler in his battle against evil and darkness.

विद्युद्धस्ता अभिद्यवः शिपाः शीषन्हिर्ण्ययीः ।

शुभा व्यञ्जत श्रिय ॥ २५ ॥

25. *Vidyuddhastā abhidyavaḥ śiprāḥ śīrṣaṇ hiraṇyayīḥ. Śubhrā vyañjata śriye.*

Thunder in hand, all round refulgent, wearing golden helmets on the head, they shine bright and pure for the beauty and glory of life.

उशना यत्परावत उ णा रन्ध्रमयातन ।

द्यान चक्रदद्भिया ॥ २६ ॥

26. *Uśanā yat parāvata ukṣṇo randhramayātana. Dyaurna cakradad bhiyā.*

Impassioned for action when the virile Maruts rush to a region of low pressure in the sky from afar, the cloud, as the higher regions, roars under fear and pressure.

आ ना मखस्य द॒ावन श्व॒हिर॑ण्यपाणिभिः ।

दवा॑सु उप॒ गन्त॑न ॥ २७ ॥

27. *Ā no makhasya dāvane 'śvair-hiraṇyapāṇibhiḥ.*
Devāsa upa gantana.

O divinities of power and generous splendour, to augment and energise our yajna, pray come by motive forces of golden hoof and golden wheel and bless us in person.

यद॑षां पृ॒षती॒ रथ॒ पष्टि॑वहति॒ राहि॑तः ।

यान्ति॑ शु॒भा रि॒ण ऽपः॑ ॥ २८ ॥

28. *Yadeṣām pṛṣatī rathe praṣṭirvahati rohitah.*
Yānti śubhrā riṇannapaḥ.

When the fiery force drives the Maruts in their chariot towards regions of abundant water or to the clouds laden with vapour, then these heroes go forward bright and pure splitting and flying off the vapours and waters.

सु॒षाम॑ शय॒णाव॑त्याजी॒क प॒स्त्या॑वति ।

य॒युनि॑च॒कया॒ नरः॑ ॥ २९ ॥

29. *Suṣome śaryaṇāvatyārjīke pastyāvati. Yayur-nicakrayā narah.*

The leading Marut forces proceed to beautiful regions of peace and joy on higher altitudes and to the simple natural planes without vehicular medium by direct currents of energy.

क॒दा ग॑च्छाथ मरु॒त इ॒त्या वि॒पुं ह॑व॒मान॑म ।

मा॒ङ्गीक॑भि॒नार्ध॑मानम ॥ ३० ॥

30. *Kadā gacchātha maruta itthā vipram havamānam. Mārḍikebhir-nādhamānam.*

O Maruts, when would you thus reach the vibrant scholar who calls you to yajna and awaits, and carry gifts of prosperity to the supplicant?

कब्धं नूनं कधपिया यदिन्द्रमजहातन ।

का वः सखित्व आहत ॥ ३१ ॥

31. *Kaddha nūnam kadhapriyo yadindramajahātana. Ko vaḥ sakhitva ohate.*

Does a friend of constancy ever forsake Indra, the ruler? Who thinks twice on the value of friendship with you? (No one forsakes you, everyone loves to be friends with you.)

सहा षु णा वजहस्तः कण्वासा अग्निं मरुद्भिः ।

स्तुष हिरण्यवाशीभिः ॥ ३२ ॥

32. *Saho ṣu ṇo vajrahastaiḥ kaṇvāso agniṁ marudbhiḥ. Stuṣe hiraṇyavāśībhiḥ.*

O sages and scholars, I praise and celebrate Agni, fiery leader and enlightened ruler along with thunder-handed, golden-armed Maruts, stormy troopers of the nation. Let us all praise and celebrate them.

आ षु वृष्णः परयज्यूना नव्यस सुविताय ।

ववृत्यां चित्रवाजान ॥ ३३ ॥

33. *O ṣu vṛṣṇaḥ prayajyūnā navyase suvitāya. Vavṛtyāṁ citravājān.*

For the sake of latest forms of happiness, prosperity and well being, I turn to the virile and

generous, most adorable and wondrous versatile warriors of the winds and abide by them.

गिरयश्चि ॥ जिहत पशानासा मन्यमानाः ।

पर्वताश्चि ॥ यमिर ॥ ३४ ॥

34. *Girayaścinni jihate parśānāso manyamānāḥ.
Parvatāścinni yemire.*

Mountains give way before them, formidable peaks pant and turn into chasms and clouds change their course under the force of Maruts.

आ णयावाना वहन्त्यन्तरि ण पततः ।

धातारः स्तुवत वयः ॥ ३५ ॥

35. *Ākṣṇayāvāno vahantyantarikṣeṇa patataḥ.
Dhātaraḥ stuvate vayah.*

Chariots flying at the speed of eye-light over the paths of space transport the Maruts, harbingers of food, energy, health and full age for the celebrant.

अग्निहि जानि पूव्यश्छन्दा न सूरौ अचिषा ।

त भानुभिवि तस्थिर ॥ ३६ ॥

36. *Agnirhi jāni pūrvyaśchando na sūro arcīṣā.
Te bhānubhir vi tasthire.*

Agni, earliest ruling light of the world, came into existence with self-refulgence like the sun and the music of Vedic voice, and the Maruts manifested and ever abided by rays of the sun and flames of fire.

Mandala 8/Sukta 8*Ashvinan Devate, Sadhvansa Kanva Rshi*

आ ना विश्वाभिरूतिभिरश्विना गच्छतं युवम् ।
 दस्त्रा हिरण्यवतनी पिबतं साम्यं मधु ॥ १ ॥

1. *Ā no viśvābhir-ūtibhir-aśvinā gacchataṁ yuvam.
 Dasrā hiraṇyavartanī pibataṁ somyaṁ madhu.*

Ashvins, twin powers of natural and human action, destroyers of evil, travellers by paths of light on golden chariots, both of you come to our yajna with all your means and modes of protection and promotion, appreciate our devotion and have a drink of our honey sweets of soma.

आ नूनं यातमश्विना रथेन सूर्यत्वचा ।
 भुजी हिरण्यपशसा कवी गम्भीरचतसा ॥ २ ॥

2. *Ā nūnaṁ yātamaśvinā rathena sūryatvacā.
 Bhuji hiraṇyapeśasā kavī gambhīracetasa.*

Ashvins, lovers of life and living, far sighted, imaginative and creative thinkers and makers, come sure to our yajna by your radiation oriented, gold coated and highly monitored chariot (and bless our programme).

आ यातं नहुषस्पया न्तरि गत्सुवृत्तिभिः ।
 पिबाथा अश्विना मधु कण्वानां सर्वेन सुतम् ॥ ३ ॥

3. *Ā yātaṁ nahuṣasparyā''ntarikṣāt suvṛktibhiḥ.
 Pibātho aśvinā madhu kaṇvānāṁ savane sutam.*

Ashvins, come here from the world of humanity, from the skies, with the best of light, knowledge and technique you have collected, accept and enjoy the soma

sweets of the scholars' creations achieved and perfected in their joint programme, and assess the taste of soma.

आ ना यातं दिवस्पया न्तरि णदधपिया ।

पुत्रः कण्वस्य वामिह सुषाव साम्यं मधु ॥ ४ ॥

4. *Ā no yātaṁ divasparyā'ntarikṣādadhapriyā.
Putraḥ kanvasya vāmiha suṣāva somyaṁ madhu.*

O lovers of the earth and humanity, come to us from the heavens and from the skies. The son and disciple of the scholar has distilled for you the soma sweets of honey. (Pray take that and bless him to proceed further.)

आ ना यातमुपश्रुत्यश्विना सामपीतय ।

स्वाहा स्तामस्य वधना प कवी धीतिभिर्नरा ॥ ५ ॥

5. *Ā no yātamupaśrutyaśvinā somapītaye.
Svāhā stomasya vardhanā pra kavī dhītibhirnarā.*

Ashvins, harbingers of complementary revelations, come and listen closely to what we have conceived and imagine and say. Come to have a taste of this soma of our making. By the truth of your divine reflections, words and actions you extend the possibilities of our holy achievements. O leading lights, visionary creators, come with your thoughts, ideas and imaginations for our advancement.

यच्चिद्धि वां पुर ऋषया जुहूर वस नरा ।

आ यातमश्विना गतमुपमां सुष्टुतिं मम ॥ ६ ॥

6. *Yacciddhi vāṁ pura ṛṣayo juhūre'vase narā.
Ā yātamaśvinā gatamupemāṁ suṣṭutiṁ mama.*

Ashvins, whenever the ancient sages called

upon you for encouragement and advancement, you came and listened. O leading lights of vision and imagination, come and listen to this prayer and adoration of mine too.

द्वि॒श्वि॒दा॒क्ष॒ना॒द॒ध्या॒ ना॑ गन्तं स्ववि॒दा ।

धी॒भि॒व॒त्स॒प॒च॒त॒सा॒ स्ता॒म॒भि॒ह॒व॒न॒श्रु॒ता ॥ ७ ॥

7. *Divaścid rocanādadhyaṅā no gantaṁ svarvidā.
Dhībhir-vatsapracetasā stomebhir-havanaśrutā.*

Visionaries of the light of omniscience, committed in conscious covenant with dear ones, responsive to the devotee's call, come to us from the heights of heaven with refulgence, knowledge, expertise and action.

कि॒म॒न्य॒ प॒या॒स॒त॒ स्म॒त्स्ता॒म॒भि॒र॒श्वि॒ना ।

पु॒त्रः॑ क॒ण्व॒स्य॒ वा॒मृ॒षि॒गी॒भि॒व॒त्सा॒ अ॒वी॒वृ॒ध॒त ॥ ८ ॥

8. *Kimanye paryāsate'smat somebhir-aśvinā.
Putraḥ kaṇvasya vāmṛṣir-gīrbhivatso avīvr̥dhat.*

Ashvins, harbingers of the light of heaven, do people other than us adore you with hymns of prayer? The sagely son and disciple of the wise scholar and devotee, dear as a child, exalts you with hymns of prayer.

आ॒ वां॒ वि॒प॒ इ॒हा॒व॒स॒ ह॒व॒त्स्ता॒म॒भि॒र॒श्वि॒ना ।

अ॒रि॒पा॒ वृ॒त्र॒ह॒न्त॒मा॒ ता॒ ना॑ भू॒तं॒ म॒या॒भु॒वा ॥ ९ ॥

9. *Ā vām vipra ihāvase'hvat stomebhir-aśvinā.
Ariprā vr̥trahantamā tā no bhūtaṁ mayobhuvā.*

Ashvins, twin harbingers of heavenly light, the vibrant devotee invokes you here for protection and

progress with hymns of adoration. O sinless divines, highest dispellers of the clouds of sin and darkness, come here and be for us light givers of universal peace and happiness.

आ यद्वां याषणा रथमतिष्ठद्वाजिनीवसू ।

विश्वान्यश्विना युवं प धीतान्यगच्छतम ॥ १० ॥

10. *Ā yad vām yoṣaṇā rathamatiṣṭhad vājīnīvasū. Viśvānyaśvinā yuvaṁ pra dhītānyagacchatam.*

Ashvins, when the youthful dawn of a new day ascends your chariot with you, then, O divine harbingers of wealth and energy, you reach all that what the world thinks of for self-fulfilment.

अतः सहस्रनिणिजा रथना यातमश्विना ।

वत्सा वां मधुमद्वचा शंसीत्काव्यः कविः ॥ ११ ॥

11. *Ataḥ sahasranirṇijā rathenā yātamaśvinā. Vatso vām madhumad vaco'samsīt kāvyaḥ kaviḥ.*

For this reason, Ashvins, come by the chariot bearing a thousand beauties of wealth and divine bliss. The poet's poet, a darling admirer of yours, adores and glorifies you with honey sweets of his sacred words.

पुरुमन्दा पुरुवसू मनातरा रयीणाम ।

स्तामं म अश्विनीविममभि वह्नीं अनुषाताम ॥ १२ ॥

12. *Purumandrā purūvasū manotarā rayiṇām. Stomaṁ me aśvināvimamabhi vahnī anuṣātām.*

Ashvins, harbingers of universal peace and joy for all, creators and dispensers of wealth, honour and excellence, bless this song of mine with divine grace,

you being the burden bearers and hallowed leaders of the world to higher regions.

आ ना॒ विश्वा॑न्य॒श्विना॒ धृ॒त्तं राधा॑ंस्य॒हया॑ ।

कृ॒तं न॑ ऋ॒त्विया॑वता॒ मा ना॑ रीरध॒तं नि॒द ॥ १३ ॥

13. *Ā no viśvānyaśvinā dhattaṁ rādhāmsyahrayā.
Kṛtaṁ na ṛtviyāvato mā no rīradhataṁ nide.*

Ashvins, lead us to all bold, abundant and creditable honours, wealth and competence of the world, make us yajnic workers and observers of natural laws according to the seasons of time and place, and never let us fall to the violence of scandal, shame and disrepute.

य ता॑सत्या॒ परा॑वति॒ यद्वा॒ स्था॒ अध्य॑म्ब॒र ।

अतः॑ स॒हस्र॑नि॒णिजा॒ रथ॑ना॒ या॑तम॒श्विना॑ ॥ १४ ॥

14. *Yannāsatyā parāvati yad vā stho adhyambare.
Ataḥ sahasranirṇijā rathenā yātamaśvinā.*

Ashvins, ever dedicated to truth and laws of divinity, whether you are in far off space or in the skies, come form there by your chariot of thousandfold beauty and sanctity.

या वा॑ नासत्या॒वृषि॑गी॒भिव॑त्सा॒ अवी॑वृ॒धत॑ ।

तस्मै॑ स॒हस्र॑नि॒णिज॑मिषं॒ धृ॒त्तं घृ॑तश्चु॒तम॑ ॥ १५ ॥

15. *Yo vām nāsatyāvṛṣir-gīrbhivatso avīvr̥dhāt.
Tasmai sahasranirṇijam-iṣaṁ-dhattaṁ ghṛtaścu-
tam.*

Ever true and relentless observers of the laws of divinity, to the poet sage, your darling celebrant who

exalts you with his words of song, bear and bring food, energy and vision of wisdom vibrating with divine illumination and grace.

पास्मा ऊर्जं घृतश्चुतमश्विना यच्छतं युवम ।

या वां सुम्नाय तुष्टवद्वसूयादानुनस्पती ॥ १६ ॥

16. *Prāsmā ūrjaṁ ghr̥taścutam-aśvinā yacchataṁ yuvam. Yo vām sumnāya tuṣṭavad vasūyād dānu-naspatī.*

Ashvins, presiding powers of divine dispensation and charity, whoever adores you for peace and well being and prays for wealth, honour and excellence, to him, pray, give energy and power of will overflowing with inner light and brilliance of grace.

आ ना गन्तं रिशादसुमं स्तामं पुरुभुजा ।

कृतं नः सुश्रिया नरमा दातमभिष्टय ॥ १७ ॥

17. *Ā no gantaṁ riśādasemaṁ stomaṁ purubhujā. Kṛtaṁ naḥ suśriyo narema dātamabhiṣṭaye.*

Leading lights of life and nature, counter powers of violence, and harbingers of universal prosperity, come, listen to our adoration, assess our yajnic achievement, bless us with the beauty and graces of life, and give us all these and competence for the desired peace, progress and self-fulfilment.

आ वां विश्वाभिरूतिभिः प्रियमधा अहूषत ।

राजन्तावध्वराणामश्विना यामहूतिषु ॥ १८ ॥

18. *Ā vām viśvābhirūtibhiḥ priyamedhā ahūṣata. Rājantāvadhvarāṇām-aśvinā yāmahūtiṣu.*

Ashvins, all the ruling lights of yajnic

performances and programmes of creation and production, lovers and devotees of solemn ceremonies, at all stages of their mission, invoke you with all your means and modes of protection and promotion of the holy projects.

आ नां गन्तं मया॒भुवा श्वि॒ना शं॒भुवा युवम ।

या वां विपन्यू धी॒तिभिर्गी॒भिव॒त्सा अवी॑वृधत ॥ १९ ॥

19. *Ā no gantaṁ mayobhuvā 'śvinā śambhuvā yuvam.*
Yo vāṁ vipanyū dhītibhir-gīrbhir-vatso avīvr̥dhat.

Ashvins, harbingers of peace, pleasure and well being in prosperity, lovers and admirers of joyous programmes, come both of you to us who, your darling celebrants, exalt you with our words, thoughts and actions.

याभिः कण्वं मधा॒तिथिं या॒भिव॒शं द॒र्शव॒जम ।

या॒भिगा॒शय॒माव॑तं ताभि॒ना वतं॑ नरा ॥ २० ॥

20. *Yābhiḥ kaṇvaṁ medhātithim yābhirvaśaṁ*
daśavrajam. Yābhir-gośaryam-āvataṁ tābhir-
no'vataṁ narā.

Ashvins, harbingers of health and energy, leading lights of life and nature, come, protect and promote us with all those powers, potentials and efficacies by which you protect the sagely scholar and his wisdom and promote his hospitality and good fellowship, by which you protect and strengthen the body, physical abode of ten senses and ten pranic energies, and by which you rejuvenate and advance the invalid who has lost his sense faculties and suffers from total debility.

याभिर्नरा त्रसदस्युमावतं कृत्व्य धनं ।

ताभिः प्वस्माँ अश्विना पावतं वाजसातय ॥ २१ ॥

21. *Yābhirnarā trasadasyum-āvataṁ kṛtvye dhane.
Tābhiḥ śvasmāñ aśvinā prāvataṁ vājasātaye.*

Ashvins, leading lights of law and defence of humanity, come with all those powers and potentials by which you keep the law and order and shatter the forces of violence and terror for the economic and social advancement of humanity. With those very powers and potentials, protect us too for the achievement of success in our struggles.

पवांस्तामाः सुवृक्तया गिरा वधन्त्वश्विना ।

पुरुत्रा वृत्रहन्तमा ता ना भूतं पुरुस्पृहा ॥ २२ ॥

22. *Pra vāṁ stomāḥ suvr̥ktayo giro vardhantya-śvinā.
Purutrā vṛtrahantamā tā na bhūtaṁ puruspr̥hā.*

Ashvins, protectors and promoters of life and humanity, greatest destroyers of the forces of darkness and destruction, may our hymns of adoration composed in the choicest words, finished in finest form and sung in the sweetest notes and accents, please and exalt you. May you ever be the darling heroes of universal love and admiration of humanity.

त्रीणि पदान्यश्विनारविः सान्ति गुहा परः ।

कवी ऋतस्य पत्मभिर्वाग्जीवभ्यस्परी ॥ २३ ॥

23. *Trīṇi padānyaśvinorāviḥ sānti guhā paraḥ.
Kavī ṛtasya patmabhir-arvāg-jīvebhyaspari.*

Three stages of the Ashvin's advent hidden deep in the cave of mystery, namely, the victory of progressive

forces of good against the negative forces of evil, maintenance of peace against violence, and law and justice against lawlessness are thus revealed. May the Ashvins, harbingers of the light of knowledge, justice, peace and prosperity, come by the paths of rectitude, divine law and the process of yajnic action for the good of living beings all over the world.

Mandala 8/Sukta 9

Ashvinau Devate, Shashakarna Kanva Rshi

आ नूनमश्विना युवं वत्सस्य गन्तमवस ।

पास्म यच्छतमवृकं पृथु च्छदियुतं या अरातयः ॥ १ ॥

1. *Ā nūnamaśvinā yuvaṁ vatsasya gantamavase. Prāsmāi yacchatam-avṛkaṁ pṛthucchardir-yuyutaṁ yā arātayaḥ.*

Ashvins, harbingers of light and peace, for sure now come for the protection and progress of your loved people and provide for them a spacious peaceful home free from violence and insecurity and ward off all forces of malice, adversity and enmity.

यदन्तरि ऽ यद्विवि यत्पञ्च मानुषाँ अनु ।

नृम्णं तद्धतमश्विना ॥ २ ॥

2. *Yadantarikṣe yad divi yat pañca mānuṣāṅ anu. Nṛmṇaṁ tad dhattamaśvinā.*

Whatever manly strength and wealth there be in heaven and mid space worthy of five classes of people, Ashvins, bear and bring for us.

य वां दंसांस्यश्विना विपासः परिमामृशुः ।

एवत्काण्वस्य बाधतम ॥ ३ ॥

3. *Ye vām dañsāñsyaśvinā viprāsaḥ parimāmṛsuḥ.
Evet kāñvasya bodhatam.*

Ashvins, whatever your actions and achievements which the scholars have known and thought over, reveal the same to the modern scholar too.

अ॒यं वां घ॒मा अ॒श्विना॒ स्ताम॑न् परि॒ षि॒च्यत॑ ।

अ॒यं सामा॑ मधु॒मान्वाजि॑नीवसू॒ यन् वृ॒त्रं चि॒क॒तथः॑ ॥ ४ ॥

4. *Ayam vām gharṃ aśvinā stomena pari śicyate.
Ayam somo madhumān vājinīvasū yena vṛtraṃ
ciketathaḥ.*

This is the yajnic fire of the season, Ashvins, which is dedicated and exalted in your honour with the chant of hymns, and this is the soma sweetened and seasoned for you, O heroes of the battle for wealth and victory, by which you would know and dare the enemy, the demon of darkness, ignorance, injustice and poverty.

यद॒प्सु यद्व॑न्स्प॒ता यदा॑ष॒धीषु॒ पुरु॑दंस॒सा कृ॑तम ।

तन् मा॒विष्ट॑मश्विना ॥ ५ ॥

5. *Yadapsu yad vanaspatau yadoṣadhīṣu purudañ-
sasā kṛtam. Tena māviṣṭamaśvinā.*

Ashvins, heroic powers of nature's complementary forces, the power and vitality which you have vested in the waters, herbs and trees is multifarious. Pray, with that same vitality and power, bless and protect me too and let me advance.

य ता॑स॒त्या भु॒र॒ण्यथा॑ यद्व॑ द॒व भि॒ष॒ज्यथः॑ ।

अ॒यं वां व॒त्सा म॒तिभि॑न् वि॒न्धत॑ ह॒विष्म॑न्तं हि गच्छ॑थः ॥ ६ ॥

6. *Yannāsatyā bhuraṇyatho yad vā deva bhiṣa-
jyathaḥ. Ayam vām vatso matibhirna vindhate
haviṣmantam hi gacchathaḥ.*

Ashvins, harbingers of energy, health and replenishment, ever true unfailing agents of natural law and life's growth, when you vibrate, radiate and energise, when you nourish, heal, resuscitate and revive things to live and grow, this conscientious darling seeker of your power and presence understands you not by observation, analysis and thought, in your entirety, because you reveal yourself only to the faithful who come to you with homage. (Life is a mystery. You can know the secret of this mystery only by being what it is, by identifying with it in meditation.)

आ नूनमश्विनाऋषिः स्तामं चिकेत वामया ।

आ सामं मधुमत्तमं घर्मं सिञ्चादथर्वणि ॥ ७ ॥

7. *Ā nūnamaśvinor-ṛṣiḥ somam ciketa vāmayā.
Ā somam madhumattamam gharman siñcād-
atha-rvaṇi.*

In truth, the visionary sage has realised the song and story of the Ashvins, radiations of life energy, in every detail from inception to completion by faithful intention and relentless application of mind, and he has fed the fire of his yajnic search and research with the sweetest and most vibrating soma of his life's passion into the vedi.

आ नूनं रघुवर्तनि रथं तिष्ठाथा अश्विना ।

आ वां स्तामी इम मम नभा न चुच्यवीरत ॥ ८ ॥

8. *Ā nūnam raghuvartanim ratham tiṣṭhātho aśvinā.
Ā vām stomā ime mama nabho na cucyāvīrata.*

8. Ashvins, take to the fastest chariot now and come by the shortest straight path. These hymns of adoration burst forth from me like an explosion in space, reach you like the sun and draw you hither.

यद्दद्य वां नासत्याक्थराचुच्युवीमहि ।

यद्वा वाणीभिर्श्विनवत्काण्वस्य बाधतम ॥ ९ ॥

Yadadya vām nāsatyokthair-ācucyuvīmahi.

Yad vā vāṇībhir-aśvinevet kāṇvasya bodhatam.

9. Ashvins, ever dedicated to the divine truth of nature's law, when we invoke you with hymns of adoration or by yajnic sessions or by words of yajakas today, pray take it that the call is the conscientious voice of the visionary sage in search for the light of his mission.

यद्वां क॒ णीवाँ॑ उ॒त यद्व्य॑श्व॒ ऋषि॑यद्वां दी॒घत॑मा जुहाव ।

पृथी॑ यद्वां व॒न्यः सा॒दन॑ष्व॒वद॑ता अ॒श्विना॑ चतयथाम ॥ १० ॥

Yad vām kakṣīvāṇ uta yad vyaśva ṛṣiryad vām dīrghatamā juhāva. prthī yad vām vainyaḥ sādaneṣvevedato aśvinā cetayethām.

10. Ashvins, when the cavalier or the pedestrian or the sagely seer or the long time plodder or the ruler or the intellectual calls on you to the yajnic session, you listen. Hence, pray listen to our call too and come.

या॒तं छ॒दि॒ष्या उ॒त नः॑ प॒र॒स्या भू॒तं ज॑ग॒त्या उ॒त न॑स्त॒नूपा ।

व॒ति॒स्ता॒काय॑ त॒नया॑य यातम ॥ ११ ॥

Yātām chardispā uta naḥ paraspā bhūtām jagatpā uta natanūpā. Vartistokāya tanayāya yātam.

Come, be protectors of our home and family, be protectors of others too, be protectors of the world and protectors of our body's health and social structure. Come home to us for the sake of our children and grand children.

यदिन्द्रेण स॒रथं या॒था अ॒श्विना॒ यद्वा वा॒युना॒ भव॑थः
समा॑कसा । यदा॑दित्यभि॒ऋभुभिः॑ स॒जाष॑सा॒ यद्वा वि॒ष्णा-
वि॒क्रम॑णषु तिष्ठ॑थः ॥ १२ ॥

12. *Yadindreṇa saratham yātha aśvinā yad vā vāyunā bhavathaḥ samokasā. Yādādityebhir-ṛbhubhiḥ sajaṣasā yad vā virṣṇor-vikramaṇeṣu tiṣṭhathaḥ.*

Whether you move with the cosmic force on the same chariot or abide with the wind in the same region, or you move across the sun's zodiacs or with the cosmic makers, or you move and abide with the vibrance of the omnipresent, wherever you be, pray come to us too.

यद॒द्याश्विना॑व॒हं हु॒वय॒ वाज॑सातय ।
यत्पृ॑त्सु तुव॑ण॒ सह॑स्तच्छ॒ष्ठम॑श्विना॒रवः॑ ॥ १३ ॥

13. *Yadadyāśvināvahaṁ huveya vājasātaye. Yat pṛtsū turvaṇe sahas-tacchreṣṭham-aśvinoravaḥ.*

When I call upon the Ashvins, defenders of humanity and protectors of life, for the sake of victory in our struggle for existence, or I call on them against the enemies in our conflicts with negativities, they would come, because their courage and force for the defence and protection of life is highest and best.

आ नू॒नं या॑तमश्वि॒नमा॒ ह॒व्यानि॑ वां हि॒ता ।
इ॒म सा॑मा॒सा अ॒धि तु॒वश॑ यदा॒विम॑ क॒र्णव॑षु वा॒मथ॑ ॥ १४ ॥

14. *Ā nūnaṁ yātamaśvinemā havyāni vāṁ hitā. Ime somāso adhi turvaśe yadāvime kaṇveṣu vāmatha.*

Come, Ashvins, for sure without fail. These presentations, adorations and offerings of hospitality are reserved for you whether they are in the house of the stormy warrior or dynamic intellectual or artist or citizen or the sagely seer, they are for you and you alone.

य णसत्या पराक अवाक अस्ति भषजम ।

तन नूनं विमदाय पचतसा छदिवत्साय यच्छतम ॥ १५ ॥

15. *Yannāsatyā parāke arvāke asti bheṣajam. Tena nūnaṁ vimadāya pracetasā chardir-vatsāya yacchatam.*

Ashvins, versatile powers of health and longevity, whatever food or sanative or efficacious remedies be there far or near, by that without fail, O masters of knowledge and expertise, provide a home of health and peace for the dear devotee free from the pride and arrogance of drugs and intoxication.

अभुत्स्यु प दव्या साकं वाचाहमश्विनाः ।

व्यावदव्या मतिं वि रातिं मत्यभ्यः ॥ १६ ॥

16. *Abhutsyu pra devyā sākam vācāham-aśvinoh. Vyāvardevyā matiṁ vi rātiṁ martyebhyaḥ.*

I am awake by the divine voice of the Ashvins. O divine dawn of light, open the human mind to the light and freedom of reason and give the gift of wisdom to mortal humanity.

प बाधयाषा अश्विना प दवि सूनृत महि ।

प यज्ञहातरानुषक्य मदाय श्रवा बृहत ॥ १७ ॥

17. *Pra bodhayoṣo aśvinā pra devi sūnṛte mahi.
Pra yajñahotarānuṣak pra madāya sravo br̥hat.*

O divine dawn, great lady of truth and leading light of a new day, awaken the Ashvins, harbingers of new knowledge and awareness, and O inspirer of the day's yajnic activity, relentlessly exhort men and women to work for the joy of life and win great prosperity, honour and fame.

यदुषा॒ यासि॑ भानुना॒ सं सूर्य॑ण राचस ।

आ ह्ययम॒श्विना॒ रथा॑ व॒तिर्या॑ति नृपाय्य॑म ॥ १८ ॥

18. *Yaduṣo yāsi bhānunā saṁ sūryeṇa rocace.
Ā hāyamaśvino ratho vartir-yāti nr̥pāyyam.*

O dawn, harbinger of a new day, when you rise with the first sun-rays and then join the sun and shine together with it, then the Ashvins' chariot rolls on on its usual course of the day which preserves and promotes humanity in life and leads it to advancement.

यदापी॑तासा अ॒ंशवा॒ गावा॒ न दु॒ह ऊ॒र्ध॒भिः ।

यद्वा॒ वाणी॑रनू॒षत॒ प द॑व॒यन्ता॑ अ॒श्विना॑ ॥ १९ ॥

19. *Yadāpītāso amśavo gāvo na duhra ūdhabhiḥ.
Yad vā vāṇīranūṣata pra devayanto aśvinā.*

When the stout stalks of lotus receive their drink of green vitality from the sun as cows draw and receive their milk with the udders from nature, and just when the stalks yield pranic energy as cows yield milk, and when the voices of humanity rise in adoration of the Ashvins in prayer.

प द्यु॒म्नाय॒ प शर्व॑स॒ प नृ॒षाह्या॑य॒ शम॑ण ।

प द॑ ती॒य प॑चतसा ॥ २० ॥

20. *Pra dyumnāya pra śavase pra nr̥ṣāhyāya śar-
maṇe. Pra dakṣāya pracetasā.*

Then for wealth, honour and excellence, for strength and courage and joy and prosperity for the peace and protection of humanity and achievement of dexterity and competence. O harbingers of light and awareness, bless them.

य॒ नूनं॑ धी॒भिर॑श्विना॒ पितु॑यानां॒ निषी॑दथः ।

यद्वा॑ सु॒म्नभि॑रुक्थ्या ॥ २१ ॥

21. *Yannūnam dhībhir-aśvinā pituryonā niṣīdathaḥ.
Yad vā sumnebhīr-ukthyā.*

Adorable Ashvins, when with your thoughts and acts of the day you go back and sit in the parental home with all rest in peace, then come again and bless us with peace and prosperity of an active life.

Mandala 8/Sukta 10

Ashvinau Devate, Pragatha Kanva Rshi

यत्स्था॑ दी॒घप॑सन्नानि॒ यद्वा॑दा रा॒च॒न दि॒वः ।

यद्वा॑ समु॒द्रे अ॒ध्याकृ॑त गृ॒ह त॒ आ या॑तमश्विना ॥ १ ॥

1. *Yat stho dīrghaprasadmani yad vādo rocane
divaḥ. Yad vā samudre adhyākṛte gr̥he 'ta ā yāta-
maśvinā.*

Wherever you abide, in lofty halls or in the light of the high heaven, or rest in the sea or space or in an ornamented palace, wherever you are, come to us, Ashvins, harbingers of light and inspiration.

यद्वा य॒ज्ञं मन॑व॒ संमि॑मि॒ तथु॑र॒वत्का॒ण्वस्य॑ बा॒धत॑म ।
 बृ॒हस्प॑तिं॒ विश्वा॑न्द्वाँ अ॒हं हु॑व॒ इन्द्रा॑विष्णू अ॒श्विना॑-
 वाशु॑हर्षसा ॥ २ ॥

2. *Yad vā yajñam manave saṁmimikṣathurevet kāṇvasya bodhatam. Brhaspatiṁ viśvān devāṇ aham huva indrāviṣṇū aśvinā-vāśuheṣasā.*

If you sprinkle the yajna of the learned man of thought with ghrta and feed it with havi compounds, know, value and sprinkle the yajna of the children of the sages too the same way. Ashvins, I invoke Brhaspati, lord of the cosmos and cosmic knowledge, all learned men of the world, Indra, ruler of world powers, and Vishnu, lord omnipresent.

त्या न्व॑श्विना हु॒व सु॒दंस॑सा गृ॒भ कृ॑ता ।

यया॒रस्ति॑ प णः॑ स॒ख्यं द॒वष्व॑ध्याप्य॑म ॥ ३ ॥

1. *Tyā nvaśvinā huve sudamsasā gr̥bhe kṛtā. Yayorasti pra ṇaḥ sakhyam deveṣvadhyaṇyam.*

I invoke the twin Ashvins, great and generous achievers, who are committed to receive our homage at yajna and whose friendship and love for us is on top of all divine favours we can have.

यया॒रधि॑ प य॒ज्ञा अ॑सू॒र स॑न्ति सू॒रयः॑ । ता य॒ज्ञस्या॑ध्व॒रस्य॑
 पच॑तसा स्व॒धाभि॑या पिब॑तः सा॒म्यं म॑धु ॥ ४ ॥

4. *Yayoradhi pra yajñā asūre santi sūrayaḥ. Tā yajñasyādhvarasya pracetasā svadhābhiryā pibataḥ somyam madhu.*

The Ashvins' yajnas are specially performed even in the lands of the agnostics where they shine

boldly and brilliantly. They are specialists of the yajnic programmes of creation and production without violence and they come in response to invocations and yajnic offerings and drink the sweets of soma.

यद्दद्याश्विन्नावपाग्यत्पाक्स्था वाजिनीवसू ।

यद् दुह्यव्यनवि तुवश् यदा हुव वामथ मा गतम ॥ ५ ॥

5. *Yadadyāśvināvapāg yat prāk stho vājinīvasū. Yad druhyavyanavi turvaśe yadau huve vāmatha mā gatam.*

Ashvins, commanders of the wealth of victorious forces, today whether you are in the west or in the east, in the areas of hate, opposition and conflict, among the fast achievers or ordinary citizens, I invoke and call upon you, pray come to us.

यदन्तरि । पतथः पुरुभुजा यद्वम रादसी अनु ।

यद्वा स्वधाभिरधितिष्ठथा रथमत आ यातमश्विना ॥ ६ ॥

6. *Yadantarikṣe patathaḥ purubhujā yad veme rodasī anu. Yad vā svadhābhir-adhitiṣṭhatho rathamata ā yātamaśvinā.*

Ashvins, commanders of manifold wealth, power and popularity, whether you fly in the firmament or across heaven and earth, or you stay in your chariot with self-contained powers and provisions, from there come in response to our call.

Mandala 8/Sukta 11

Agni Devata, Vatsa Kanva Rshi

त्वमग्र वत्पा असि द्व आ मत्पृष्ठा ।

त्वं यज्ञष्वीड्यः ॥ १ ॥

1. *Tvamagne vratapā asi deva ā martyeṣvā.
Tvam yajñeṣvīdyaḥ.*

Agni, self-refulgent lord giver of light, you are preserver and protector of karmic laws, moral commitments and sacred vows among mortals. Hence you are adored and worshipped in yajnas.

त्वमसि प॒शस्या॑ वि॒दथ॑षु स॒हन्त्य॑ ।
अ॒ग्न॑ र॒थीर॑ध्व॒राणा॑म ॥ २ ॥

2. *Tvamasi praśasyo vidatheṣu sahintya.
Agne rathīradhvarāṇām.*

Agni, you are adorable in sacred congregations, the one patient, challenging and victor power, and pioneer and leader of non-violent yajnic programmes of creation and production in humanity.

स त्वम॒स्मद॒प॒ द्विषा॑ यु॒याधि॑ जा॒तवदः॑ ।
अद॑वीर॒ग्न॒ अरा॑तीः ॥ ३ ॥

3. *Sa tvamasmadapa dviṣo yuyodhi jātavedaḥ.
Adevīragne arātīḥ.*

O jātaveda, omniscient over everything in existence, ward off from us all forces of hate, jealousy and malignity and all impiety and selfish meanness.

अन्ति॑ चि॒त्सन्त॒मह॑ य॒ज्ञं म॒त॑स्य रि॒षाः ।
नाप॑ व॒षि जा॒तवदः॑ ॥ ४ ॥

4. *Anti cit santamaha yajñam martasya ripoḥ.
Nopa veṣi jātavedaḥ.*

O Jātaveda, lord omniscient, you do not join or bless the yajna of an enemy of humanity even if the

yajna and the performer is said to be close to divinity otherwise.

म॒ता अ॒म॒त्यस्य॑ त॒ भू॒रि॒ नाम॑ म॒नाम॑ह ।

वि॒षा॒सा ज्ञा॒तव॑दसः ॥ ५ ॥

5. *Martā amartyasya te bhūri nāma manāmahe.*
Viprāso jātavedasaḥ.

O lord immortal and omniscient, we mortals, dedicated sages, know and adore your many many divine names which describe your multiple roles in the universe, (names such as Agni, Vayu and Aditya and so on).

वि॒पं वि॒षा॒सा व॑स॒ द॒वं म॒ता॑स ऊ॒तय॑ ।

अ॒ग्निं गी॒भि॒हवाम॑ह ॥ ६ ॥

6. *Vipraṁ viprāso'vase devaṁ martāsa ūtaye.*
Agniṁ gīrbhir-havāmahe.

With songs of adoration, we, mortal sages, invoke and exalt Agni, lord all knowing, self-refulgent and generous, for our protection, progress and well being.

आ त॑ व॒त्सा म॒ना॑ य॒मत्प॑र॒माच्चि॑त्स॒धस्था॑त ।

अ॒ग्न॒ त्वा॒का॒मया॑ गि॒रा ॥ ७ ॥

7. *Ā te vatso mano yamat paramāccit sadhasthāt.*
Agne tvāṁ kāmayā girā.

The dear dedicated sage adores you and with words of love and faith prays for your attention from the highest heaven of light.

पुरु॒त्रा हि स॒दृङ्ङ॒सि वि॒शा वि॒श्वा अनु॑ प॒भुः ।

स॒मत्सु॑ त्वा हवामह ॥ ८ ॥

8. *Purutrā hi sadṛṅṅasi viśo viśvā anu prabhuḥ.
Samatsu tvā havāmahe.*

You are the universal eye watching the entire humanity of the world as master and ruler. As such, O lord, we invoke and call upon you in our battles of life.

स॒मत्स्व॒ग्निम॒वस॑ वा॒ज्यन्ता॑ हवामह ।

वा॒ज॒षु चि॒त्ररा॑धसम ॥ ९ ॥

9. *Samatsvagnim-avase vājyanto havāmahe.
Vājeṣu citrarādhasam.*

We, seekers of strength and fighters for victory, invoke and adore Agni, omnipotent power of wondrous munificence and achievement, for protection, defence and advancement in our struggles and contests of life.

प॒त्ना हि क॒मीड्या॑ अध्व॒रेषु॑ स॒नाच्च॑ हा॒ता नव्य॑श्च स॒त्सि ।

स्वां चा॒ग्न त॒न्वं पि॒पय॑स्वा॒ स्मभ्यं॑ च॒ साभ॑ग॒मा य॑जस्व ॥ १० ॥

10. *Pratno hi kamīḍyo adhwareṣu sanācca hotā navyaśca satsi. Svām cāgne tanvaṁ piprayasvā-
'smabhyam ca saubhagamā yajasva.*

Agni, eternal and blissfully adorable lord, worshipped in sacred congregations since time immemorial, presiding over yajnas as the most youthful performer and deity ancient and latest at the newest occasions, carry on the cosmic yajna, nourish and augment the universe as your own physical manifestation, and bring us all good fortune and well being of life.

Mandala 8/Sukta 12

Indra Devata, Parvata Kanva Rshi

य इ॒न्द॒ साम॒पा॒त॒मा॒ म॒दः॑ श॒वि॒ष्ठ॒ च॒त॒ति॑ ।

य॒ना॒ ह॒ंसि॒ न्य॑त्रि॒णं॒ त॒मी॑म॒ह ॥ १ ॥

1. *Ya indra somapātamo madaḥ śaviṣṭha cetati.*
Yenā haṁsi nyatriṇaṁ tamīmahe.

Indra, lord most potent, highest protector and promoter of the beauty and joy of life, that ecstatic passion of yours which universally pervades, manifests and reveals your might and glory and by which you destroy the negative forces of life, we adore and pray for.

य॒ना॒ द॒श॒ग्व॒म॒धि॒गुं॒ वृ॒ष॒य॒न्तं॒ स्व॒ण॒र॒म॑ ।

य॒ना॒ स॒मु॒द॒मा॒वि॒था॒ त॒मी॑म॒ह ॥ २ ॥

2. *Yenā daśagvam-adhriḡuṁ vepayantaṁ svarṇa-ram.*
Yenā samudram-āvithā tamīmahe.

That omnipotent passion and ecstasy of yours by which you protect and promote the individual soul working with ten faculties of perception and volition, the unchallengeable wind and electric energy, the solar radiation which shakes and vibrates, and the ocean of water on earth and in space, that we adore, that we pray for.

य॒न॒ सि॒न्धुं॒ म॒ही॒र॒पा॒ रथौ॑ इ॒व॒ प॒चा॒द॒यः॑ ।

प॒न्था॑मृ॒तस्य॒ या॒त॒व॒ त॒मी॑म॒ह ॥ ३ ॥

3. *Yena sindhuṁ mahīrapo rathāñ iva pracodayaḥ.*
Panthāmṛtasya yātave tamīmahe.

That power and passion of ecstasy by which you

energise and move the river and the sea, the earths and waters like rolling chariots to flow and follow the path of the divine law of nature, that we adore, that we pray for, to follow the path of truth and yajna ourselves too.

इमं स्ताममभिष्टय घृतं न पूतमदिवः ।

यना नु सद्य आर्जसा ववतिथ ॥ ४ ॥

4. *Imam stomam-abhiṣṭaye ghr̥taṁ na pūtama-drivaḥ. Yenā nu sadya ojasā vavakṣitha.*

Lord of clouds and mountains, commander of adamant will and power of ecstasy, pray accept this song of adoration, radiant and pure like sanctified ghr̥ta, by which we adore and pray for that power and ecstasy by which, through your splendour and glory, you reveal yourself in manifestation for ever.

इमं जुषस्व गिवणः समुद्रैव पिन्वत ।

इन्द्र विश्वाभिरूतिभिर्ववतिथ ॥ ५ ॥

5. *Imam juṣasva girvaṇaḥ samudra iva pinvate. Indra viśvābhir-ūtibhir-vavakṣitha.*

O lord adorable and worshipped, accept and cherish this song of homage and celebration which rolls and rises and swells you too like the sea, and you too, O lord omnipotent, manifest in glory higher and higher with all modes of protection and promotion.

या नाद्वः परावतः सखित्वनाय मामह ।

दिवा न वृष्टिं प्रथयन्ववतिथ ॥ ६ ॥

6. *Yo no devaḥ parāvataḥ sakhitvanāya māmāhe. Divo na vṛṣṭim prathayan vavakṣitha.*

The lord self-refulgent, to extend the grace of

his love and friendship to us, waxes from heaven and blesses us like intense showers of abundant rain from the regions of light.

वव॒ गुर॑स्य क॒तव॑ उ॒त वज्रा॑ ग॒र्भस्त्याः ।

यत्सू॒या न॒ राद॑सी॒ अव॑धयत ॥ ७ ॥

7. *Vavakṣurasya ketava uta vajro gabhastyoḥ.*
Yat sūryo na rodasī avardhayat.

The banners of his manifestation and the thunderbolt in his hands exalt his glory as the sun illuminates and glorifies heaven and earth.

यदि॑ प॒वृद्ध॑ स॒त्यत॑ स॒हस्रं॑ म॒हिषाँ॑ अ॒घः ।

आदि॑त्त॒ इन्द्रि॑यं म॒हि प॒ वा॑वृ॒ध ॥ ८ ॥

8. *Yadi pravṛddha satpate sahasraṁ mahiṣāṅ aghaḥ. Ādit ta indriyaṁ mahi pra vāvṛdhe.*

O lord exalted, protector and defender of truth and positive reality, when you strike down hundreds of evils and great calamities, then your glory and the grandeur of your creation rises beyond measure.

इन्द्रः॑ सू॒र्यस्य॑ र॒श्मिभि॑न्य॒शसान॑नमा॒षति॑ ।

अ॒ग्निव॑न॒व सा॒सहिः॑ प॒ वा॑वृ॒ध ॥ ९ ॥

9. *Indraḥ sūryasya raśmibhir-nyarśasānamoṣati.*
Agnirvaneva sāsaḥiḥ pra vāvṛdhe.

When Indra with sun-rays kills antilife agents such as disease carrying bacteria in the atmosphere, he rises victorious and exalted like fire over forests.

इ॒यं तं॑ ऋ॒त्वि॒याव॑ती धी॒तिर॑ति॒ नवी॑यसी ।

स॒प॒यन्ती॑ पु॒रुषि॑या मिमी॒त इ॒त ॥ १० ॥

10. *Iyaṁ ta ṛtviyāvatī dhītireti navīyasī.
Saparyantī purupriyā mimīta it.*

O lord, this ever new divine intelligence of yours constantly operative in nature according to time and seasons is universally sympathetic, loving and honoured, serves life and the environment, and continues to create and cover new forms of life and nature.

गभा' यज्ञस्य दव्युः कतुं पुनीत आनुषक ।
स्ताम्रिन्द'स्य वावृधु मिमीत इत ॥ ११ ॥

11. *Garbho yajñasya devayuh kratum punīta ānuṣak.
Stomair-indrasya vāvṛdhe mimīta it.*

The devotee of Indra and lover of divinities of nature and humanity, enactor of yajna as well as shaped by yajna, continuously performs holy actions with sanctity and faith, creates new forms of holy actions and rises in life by divine songs and tributes in honour of Indra.

सुनिमित्रस्य पपथ इन्द्रः सामस्य पीतय ।
पाची वाशीव सुन्वत मिमीत इत ॥ १२ ॥

12. *Sanir-mitrasya papratha indrah somasya pītaye.
Prācī vāśīva sunvate mimīta it.*

Indra, friend and benefactor of humanity and all loving beings, rises in omnipresent glory to watch and protect the beautiful world of his creation, and, like the prime voice of the Veda, reveals new forms of truth for the dedicated maker of yajnic soma.

यं वि॒पा उ॒क्थवा॑हसा भि॒पम॒न्दुरा॒यवः॑ ।

घृ॒तं न पि॒प्य आ॒स॒न्यृत॑स्य॒ यत ॥ १३ ॥

13. *Yam viprā ukthavāhaso 'bhipramandurāyavaḥ.
Ghṛtaṁ na pipya āsanyrtasya yat.*

Indra is the lord whom vibrant sages and people in general all adore and exalt, singing hymns of worship in his honour, and I too offer songs of adoration while I offer oblations of ghṛta into the vedi of yajna.

उ॒त स्वर॑राज॒ अदि॑तिः स्ताम॒मि॒न्दा॒य जी॑जनत ।

पु॒रु प॒श॒स्तमू॒तय॑ ऋ॒तस्य॒ यत ॥ १४ ॥

14. *Uta svarāje aditiḥ stomam-indrāya jījanat.
Purupraśastam-ūtaya ṛtasya yat.*

And mother Prakṛti, inviolable Nature, too bursts into songs of adoration in honour of self-refulgent Indra, which, being all elevating and inspiring, moves him to protection and advancement of the world of his dynamic creation.

अ॒भि वह्न॑य ऊ॒तय॑ नू॒षत॑ प॒श॒स्तय॑ ।

न दे॒व वि॒व॒ता ह॒रीं ऋ॒तस्य॒ यत ॥ १५ ॥

15. *Abhi vahnaya ūtaye 'nūṣata praśastaye.
Na deva vivratā harī ṛtasya yat.*

O lord, the sages who conduct the yajna of divine adoration, and nature's powers which conduct the yajna of world creation, sing songs for adoration of divinity and for protection of life. O lord divine, let not these conductive powers ever relent in the creative process which is the dynamic course of existence, cosmic yajna.

यत्साममिन्दु विष्णावि यद्वा घ त्रित आप्त्य ।

यद्वा मरुत्सु मन्दसु समिन्दुभिः ॥ १६ ॥

16. *Yat somam-indra viṣṇavi yad vā gha trita āptye.
Yad vā marutsu mandase samindubhiḥ.*

Indra, the soma nectar which you infuse in the sun and in the three worlds of experience, i.e., earth, heaven and firmament and which you infuse in the winds and enjoy to the last drop, we pray for.

यद्वा शक परावति समुद अधि मन्दस ।

अस्माकमित्सुत रणा समिन्दुभिः ॥ १७ ॥

17. *Yad vā śakra parāvati samudre adhi mandase.
Asmākamit sute raṇā samindubhiḥ.*

And which, O lord of power, you infuse and energise in the far off sea and in this soma distilled by us and enjoy to the last drop - we pray for.

यद्वसि सुन्वता वृधा यजमानस्य सत्पत ।

उक्थ वा यस्य रण्यसि समिन्दुभिः ॥ १८ ॥

18. *Yad vāsi sunvato vṛdho yajamānasya satpate.
Ukthe vā yasya raṇyasi samindubhiḥ.*

And you, O lord protector of eternal truth, who lead the yajamana maker of soma to progress in his yajna and songs of adoration and enjoy the soma homage to the last drop, we pray for.

द्वन्द्वं वा वस इन्द्रमिन्दं गृणीषणि ।

अधा यज्ञाय तुवण व्यानशुः ॥ १९ ॥

19. *Devāṁdevaṁ vo'vasa indramindram gṛṇīṣaṇi.
Adhā yajñāya turvaṇe vyānaśuḥ.*

O dedicated performers of yajna, for the sake of your protection and progress in your acts of homage and adoration, may all these soma joys of life reach you to every generous and brilliant yajaka, to every yajaka of power and prominence, for the elimination of all obstructions in the way of corporate action.

य॒ज्ञभि॒य॒ज्ञवा॒हसं॒ साम॑भिः साम॒पात॑मम ।

हा॒त्राभि॒रि॒न्दं वा॒वृधु॑व्या॒नशुः ॥ २० ॥

20. *Yajnebhīr-yajñavāhasaṁ somebhiḥ somapātā-mam. Hotrābhir-indraṁ vāvṛdhur-vyānaśuḥ.*

And may all participants in corporate action join in unison and adore and exalt Indra, greatest protector and promoter of the joy of soma and the united action, with homage, with offers of soma and oblations of havi into the sacred fire of joint and creative living for the common good.

म॒हीर॑स्य॒ पणी॑तयः पू॒र्वीरु॑त प॒शस्त॑यः ।

वि॒श्वा॒ वसू॑नि दा॒शुष॒ व्या॒नशुः ॥ २१ ॥

21. *Mahīrasya praṇītayaḥ pūrvīruta praśastayaḥ. Viśvā vasūni dāśuṣe vyānaśuḥ.*

And may the eternal lights of this lord Indra's splendour and guidance come to bless the generous yajaka with all wealths and honours of the world.

इ॒न्दं वृ॒त्राय॑ ह॒न्तव॑ द॒वासा॑ दधि॒रपु॑रः ।

इ॒न्दं वा॒णीर॑नू॒षता॒ समा॑र्जस ॥ २२ ॥

22. *Indraṁ vrtrāya hantave devāso dadhire puraḥ. Indraṁ vāṇīranūṣatā samojase.*

Saints and sages honour and adore Indra as their

first and foremost leader and guide for the destruction of darkness and evil, and their songs of homage and prayer too adore and glorify Indra for the attainment of light and splendour.

म॒हान्तं॑ म॒हिना व॒यं स्ताम॑भि॒हवन्॑श्रुत॑म ।

अ॒कर्॒भि प णा॑नु॒मः समा॑ज॒सः ॥ २३ ॥

23. *Mahāntaṁ mahinā vayaṁ stomebhir-havana-śrutam. Arkair-abhi pra ṇonumaḥ samojase.*

With highest songs of adoration and offers of homage we worship omnipotent Indra who listens and responds to our call and prayers and we bow to him for the attainment of strength and splendour.

न यं वि॒वि॒क्ता रा॒द॒सी नान्तरि॑ णि व॒जि॒णम॑ ।

अमा॒दि॒द॒स्य ति॒त्विष॑ समा॑ज॒सः ॥ २४ ॥

24. *Na yaṁ vivikto rodasī nāntarikṣāṇi vajriṇam. Amādidasya titviṣe samojasaḥ.*

Neither heaven nor earth nor the middle regions comprehend the lord of thunderous power, nor do they shake or disengage him. Indeed the universe shines and vibrates by the one and sole power of this lord of splendour.

यदि॑न्द्र पृ॒त॒नाज्य॑ द्वा॒स्त्वा दधि॑र पु॒रः ।

आदि॑त्त ह॒य॒ता हरी॑ वव॒ ततुः॑ ॥ २५ ॥

25. *Yadindra pṛtanājye devāstvā dadhire puraḥ. Ādit te haryatā harī vavakṣatuḥ.*

Since the learned sages have accepted and followed you as front leader for the attainment of victory

in their struggles of life, we pray, may your radiant currents of divine energy reveal your presence and bring us the vision of divinity for our illumination.

य॒दा वृ॒त्रं न॑दीवृ॒तं श॑र्वसा वजि॒ त्वधीः ।
आदि॑त्त ह॒य॒ता हरी॑ वव॒ त्तुः ॥ २६ ॥

26. *Yadā vṛtraṁ nadīvṛtaṁ śavasā vajrinn-avadhīḥ.
Ādit te haryatā harī vavakṣatuḥ.*

O lord of the thunderbolt, as with your divine might you destroy the negativities of darkness and drought which obstruct the flow of the waters of life, we pray may your divine currents of light and will reveal your power and presence to us.

य॒दा त॒ विष्णु॑राज॒सा त्री॑णि प॒दा वि॒चक्र॑म ।
आदि॑त्त ह॒य॒ता हरी॑ वव॒ त्तुः ॥ २७ ॥

27. *Yadā te viṣṇurojasā trīṇi padā vicakrame.
Ādit te haryatā harī vavakṣatuḥ.*

Since the sun, by virtue of your might and refulgence reaches and illuminates the three worlds of existence, we pray, your radiations of light reveal your presence and illuminate our soul.

य॒दा त॒ ह॒य॒ता हरी॑ वावृ॒धात॑ दि॒वदि॑व ।
आदि॑त्त॒ विश्वा॒ भुव॑नानि यमि॒र ॥ २८ ॥

28. *Yadā te haryatā harī vāvṛdhāte divedive.
Ādit te viśvā bhuvanāni yemire.*

Since the radiations of your dynamic forces expand day by day, the entire worlds of the expansive universe are sustained in order in obedience to your law.

य॒दा त॒ मा॒रु॒ती॒वि॒श॒स्तु॒भ्य॒मि॒न्द॒ नि॒य॒मि॒र ।

आदि॒त्त॒ वि॒श्व॒ा भुव॑नानि यमि॒र ॥ २९ ॥

19. *Yada te mārutīr-viśas-tubhyamindra niyemire.
Ādit te viśvā bhuvanāni yemire.*

Since the entire world of vibrant winds and humanity bow to you in obedience to the divine law, the entire worlds of existence are sustained in the order of the divine law.

य॒दा सू॒र्य॑म॒मुं दि॒वि शु॒क्रं ज्योति॑र॒धो॒रयः॑ ।

आदि॒त्त॒ वि॒श्व॒ा भुव॑नानि यमि॒र ॥ ३० ॥

30. *Yadā sūryam-amuṃ divi śukraṃ jyotiradhārayaḥ.
Ādit te viśvā bhuvanāni yemire.*

Since you have sustained that sun, radiant light, pure and powerful, the entire worlds of existence observe your divine law.

इ॒मां त॒ इ॒न्द्र सु॒ष्टुतिं॑ वि॒प॒ इ॒यति॑ धी॒तिभिः॑ ।

जा॒मिं प॒दे॒व पि॒प॒तीं पा॒ध्व॒र ॥ ३१ ॥

31. *Imām ta indra suṣṭutiṃ vipra iyarti dhītibhiḥ.
Jāmiṃ padeva pipratīm prādhvare.*

Indra, glorious lord of existence, the vibrant sage raises his voice and directs this joyous hymn of adoration and prayer to you in sincerity of thought, word and deed, which rises as if step by step in Holy Communion of yajna to you as to his own friend and brother.

यद॑स्य॒ धा॒म॒नि पि॒य स॑मी॒चीना॒सा अ॒स्व॒र॒न ।

नाभा॑ य॒ज्ञस्य॑ दा॒हना॒ पा॒ध्व॒र ॥ ३२ ॥

32. *Yadasya dhāmani priye samīcīnāso asvaran.
Nābhā yajñasya dohanā prādhvare.*

When in the favourite hall of this lord Indra, the congregations on the yajna vedi, exuberant with soma and fragrance, raise the voice of adoration and prayer in unison aspiring for the milky gifts of yajna—

सुवीर्यं स्वश्व्यं सुगव्यमिन्द दद्धि नः ।
हातव पूवचित्तय पाध्वर ॥ ३३ ॥

33. *Suvīryaṁ svaśvyaṁ sugavyam-indra daddhi naḥ.
Hoteva pūrvacittaye prādhvare.*

Then O lord omnipotent and self-refulgent, like a generous host of cosmic yajna, bring us the wealth of prosperity and progress and a brave and honourable progeny as the first gift and attainment of the yajna.

Mandala 8/Sukta 13

Indra Devata, Narada Kanva Rshi

इन्दः सुतषु सामेषु कतुं पुनीत उक्थ्यम ।
विद वृधस्य दत्ता महान्हि षः ॥ १ ॥

1. *Indraḥ suteṣu someṣu kratuṁ punīta ukthyam.
Vide vṛdhasya dakṣaso mahān hi ṣaḥ.*

When a special yajnic programme for the realisation of special knowledge, power and expertise in a particular field is completed with hymns of thanks and praise to divinity, then Indra, lord omnipotent and omniscient, sanctifies the joint endeavour of holiness and blesses the programme with success. Great is he.

स पथम व्यामनि दवानां सदन वृधः ।
सुपा॒रः सुश्रव॑स्तमः सम॑प्सुजित ॥ २ ॥

2. *Sa prathame vyomani devānām sadane vṛdhaḥ.
Supāraḥ suśravastamaḥ samapsujit.*

At the first expansive manifestation of space, at the centre of all divine mutations of nature, he is the efficient cause of nature's evolution, supreme pilot, most abundant and most glorious, omnipotent victor over conflicts and negativities in the way of evolution of nature and humanity in relation to will and action.

तमह्वाजसातय इन्द्रं भारीय शुष्मिणम् ।
भवा नः सुम्न अन्तमः सखा वृध ॥ ३ ॥

3. *Tamahve vājasātaya indram bharāya śuṣmīṇam.
Bhavā naḥ sumne antamaḥ sakhā vṛdhe.*

That Indra, potent and abundant, I invoke for victory in the race for life, for growth and fulfilment. O lord, be our friend, our innermost centre of conscience for our progress, peace and all round well being.

इयं त इन्द्र गिवणा रतिः रति सुन्वतः ।
मन्दाना अस्य बहिषा वि रजसि ॥ ४ ॥

4. *Iyam ta indra girvaṇo rātiḥ kṣarati sunvataḥ.
Mandāno asya barhiṣo vi rājasi.*

O lord adorable and adored, Indra, this abundant generosity of yours who create and enact this soma yajna of the universe rains in showers and flows free, in which you rejoice, shine refulgent and rule over the yajnic vedi of nature in evolution.

नूनं तदिन्द्र दद्धि ना यत्त्वा सुन्वन्त इमह ।
रयिं नश्चित्रमा भरा स्वविदम् ॥ ५ ॥

5. *Nūnaṁ tadindra daddhi no yat tvā sunvanta īmahe. Rayiṁ naścitraṁā bharā svarvidam.*

Indra, lord of power and potential, bless us with that wealth and prosperity, abundant and versatile, bear and bring us that power and potential full of strength and light of joy which we ask of you and pray for in our joint yajnic efforts of creation and cooperation.

स्ताता यत्तु विचषणिरतिपशुधयद्गिरः ।

वयाड्वानु राहत जुषन्त यत ॥ ६ ॥

6. *Stotā yat te vicarṣaṇir-atipraśardhayad girah. Vayā ivānu rohate juṣanta yat.*

When the celebrant, perceptive, loud and bold, sings his songs with passion, then, as the songs are accepted and cherished, they rise in response to the acceptance and approval like branches of a tree.

पलवज्जनया गिरः शृणुधी जरितुहवम ।

मदमद ववतिथा सुकृत्वन् ॥ ७ ॥

7. *Pratnavajjanayā girah śṛṇudhī jariturhavam. Mademad vavakṣithā sukṛtvane.*

Indra, listen to the celebrant's call, create and speak in appreciation as before and, with every delightful song, give holy recognition to the man of good word and action.

कीळन्त्यस्य सूनृता आपा न प्रवता यतीः ।

अया धिया य उच्यत पतिदिवः ॥ ८ ॥

8. *Kṛīlantyasya sūnṛtā āpo na pravatā yatīḥ. Ayā dhiyā ya ucyate patirdivah.*

The divine words of this lord, Indra, sparkle and flow like streams down the slopes, Indra who is celebrated as the lord and master of the regions of light and joy.

उता पतिय उच्यत कृष्टीनामक इद्वशी ।

नमावृधरवस्युभिः सुत रण ॥ ९ ॥

9. *Uto patirya ucyate kṛṣṭīnāmekā idvaśī.*
Namovrdhair-avasyubhiḥ sute raṇa.

And lord and master he is called, of the people also, the one and only master, controller and sustainer. O lord, delight in the soma, songs and acts of homage created, sung and performed by devotees who exalt you with homage and obedience and aspire for sustenance and protection.

स्तुहि श्रुतं विप्रश्चितं हरी यस्य पसि णा ।

गन्तारा दाशुषा गृहं नमस्विनः ॥ १० ॥

10. *Stuhi srutaṁ vipaścitaṁ harī yasya prasakṣiṇā.*
Gantārā dāśuṣa grhaṁ namasvinah.

Praise the lord who is wise and all watching and whose glory resounds all over the universe, and whose overwhelming gifts of blessings flow and reach the house of the obedient and generous giver of charity.

तृतुजानामहमत श्वभिः पुषितप्सुभिः ।

आ याहि यज्ञमाशुभिः शमिद्धि त ॥ ११ ॥

11. *Tūtujāno mahemate 'śvebhiḥ pruṣitapsubhiḥ.*
Ā yāhi yajñamāśubhiḥ śamiddhi te.

O lord instant mover and omnipresent, mighty

wise, pray come to our yajna by the fastest radiations of light draped in beauty and majesty. Peace be with all celebrants, that's your gift only.

इ॒न्द॒ श॒वि॒ष्ठ स॒त्प॒त र॒यिं गृ॒णत्सु॑ धा॒रय॑ ।

श्र॒वः सू॒रि॒भ्यः अ॒मृतं॑ व॒सु॒त्व॒नम॑ ॥ १२ ॥

12. *Indra śaviṣṭha satpate rayiṁ grṇatsu dhāraya.*
Śravaḥ sūribhyo amṛtaṁ vasutvanam.

Indra, lord omnipotent, protector of truth and promoter of the truthful, vest the celebrants with wealth and wisdom and bring honour and fame and riches of immortal value for the wise, bold and brilliant intellectuals.

ह॒व॒ त्वा॒ सू॒र उ॒दि॒त ह॒व म॒ध्य॒न्दि॒न दि॒वः ।

जु॒षा॒ण इ॒न्द्र स॒प्ति॒भिन् आ॒ ग॒हि ॥ १३ ॥

13. *Have tvā sūra udite have madhyandine divaḥ.*
Juṣāṇa indra saptibhirna ā gahi.

Indra, lord of refulgence, I invoke you at the rise of the sun, at the middle of day from the heights of heaven. O lord loving and kind, come by instant radiations of light and take us on with divine blessings.

आ तू॒ ग॒हि प॒ त॒ द॒व॒ म॒त्स्वा॒ सु॒तस्य॑ गा॒मतः॑ ।

त॒न्तुं त॒नुष्व॑ पू॒र्व्य य॒था वि॒द ॥ १४ ॥

14. *Ā tū gahi pra tu drava matsvā sutasya gomataḥ.*
Tantum tanuṣva pūrvyaṁ yathā vide.

Come lord instantly, take us on at the yajna, be kind and gracious, let the flames of fire rise with the joyous music of Vedic hymns and oblations of the gifts

of earth. Extend the eternal link of life so that we join you, we join the cosmic yajna, and we join with the life link of our fore-fathers and mother earth, so that we may know that link and live it too with our future generations.

यच्छकासि परावति यदवावति वृत्रहन ।

यद्वा समुद अन्धसा वितदसि ॥ १५ ॥

15. *Yacchakrāsi parāvati yadarvāvati vṛtrahan.*
Yad vā samudre andhaso 'vitedasi.

O lord omnipotent, destroyer of darkness and obstruction, who are far off in space and closest at hand, in the sea and in the skies, wherever and everywhere you are the protector of life and of the food for life.

इन्द्रं वधन्तु ना गिर इन्द्रं सुतासु इन्द्रवः ।

इन्द्रं हविष्मतीविशा अराणिषुः ॥ १६ ॥

16. *Indraṁ vardhantu na gira indraṁ sutāsa indavaḥ.*
Indre haviṣmatīrviśo arāṇiṣuḥ.

Let our songs of adoration exalt the lord omnipotent. Let the soma essences of our yajnic performance in unison do honour to the lord. Let the citizens of the world bearing homage of self sacrifice in hand rejoice in the gifts and glories of Indra.

तमिद्विषा अवस्यवः प्रवत्वतीभिरूतिभिः ।

इन्द्रं णीरवधयन्वयाइव ॥ १७ ॥

17. *Tamid viprā avasyavaḥ pravatvatībhir-ūtibhiḥ.*
Indraṁ kṣoṇīr-avardhayan vayā iva.

Vibrant sages, aspirants for protection and

progress of the world, exalt Indra with abundant songs of praise with gratitude for divine protection. Indeed, the earths and their children all, like growing branches of a tree, do him honour and celebrate his glory.

त्रिकदुक्षु चतनं द्वासा यज्ञमन्नत ।

तमिद्वधन्तु ना गिरः सदावृधम ॥ १८ ॥

18. *Trikadrūkeṣu cetanaṁ devāso yajñamatnata.*
Tamid vardhantu na girah sadāvṛdham.

Brilliant people and divine forces of nature all enact and expand the cosmic yajna of the lord's creation in all the three worlds of heaven, earth and the firmament. Let our voices too celebrate the same omniscient lord of the expansive universe and thereby rise in meaning and value.

स्ताता यत्त अनुवत उक्थान्यृतुथा दध ।

शुचिः पावक उच्यत सा अद्भुतः ॥ १९ ॥

19. *Stotā yat te anuvrata ukthānyṛtuthā dadhe.*
Śuciḥ pāvaka ucyate so adbhutaḥ.

The real celebrant is the person dedicated to the observance of your discipline of divine law , the one who creates and sings songs of adoration according to the seasons of time, songs in which the lord of wonder and majesty is celebrated as radiant and pure who purifies the celebrant too into radiance and sinlessness.

तदिदुदस्य चतति यद्वं पन्नषु धामसु ।

मना यत्रा वि तद्दधुविचतसः ॥ २० ॥

20. *Tadid rudrasya cetati yahvaṁ pratneṣu dhāmasu.*
Mano yatrā vi tad dadhurvicetasah.

That same omnipotence of Indra as Rudra, lord of natural justice, is ever awake and shines in the ancient regions of the universe wherein the wise and wakeful sages concentrate and stabilise their mind through meditation in thought experiments.

यदि म सख्यमावर इमस्य पाह्यन्धसः ।

यन् विश्वा अति द्विष अतारिम ॥ २१ ॥

21. *Yadi me sakhyamāvara imasya pāhyandasah.
Yena viśvā ati dviṣo atārima.*

O lord, if you graciously accept me as a friend, then save this blind-folded world of ignorance, save this soma vitality of life's positivity too by which we may win over all the forces of hate and enmity in the world.

कदा त इन्द्र गिवणः स्त ता भवति शन्तमः ।

कदा ना गव्य अश्व्य वसा दधः ॥ २२ ॥

22. *Kadā ta indra girvaṇaḥ stotā bhavāti śantamaḥ.
Kadā no gavye aśvye vasau dadhaḥ.*

Indra, lord adorable, lord of all adorations, when would your celebrant settle in perfect peace? When would you establish us in the stable wealth of lands, cows and the holy voice, horses, advancement and the ultimate wealth and aim of life?

उत त सुष्टुता हरी वृषणा वहता रथम ।

अजुयस्य मदिन्तमं यमीमह ॥ २३ ॥

23. *Uta te suṣṭutā harī vṛṣaṇā vahato ratham.
Ajuryasya madintamaṁ yamīmahe.*

O lord beyond age and suffering, mighty

adorable forces of nature, gravitation and radiation draw your cosmic chariot. We adore and pray for the favour of such lord of universal joy.

तमीमह पुरुष्टुतं य॒हं प॒त्नाभिरू॒तिभिः ।

नि ब॒हिषि॑ पि॒य स॒द॒दध॑ द्वि॒ता ॥ २४ ॥

24. *Tamīmahe puruṣṭutaṁ yahvaṁ pratnābhir-
ūtibhiḥ. Ni barhiṣi priye sadadadha dvitā.*

We worship that universally adored, omnipotent lord with his universal modes of protection and progress who is both just and merciful, promoter and restrainer and who pervades the beautiful world of cosmic existence and watches over the cosmic yajna.

वध॑स्वा सु पुरुष्टुत॒ ऋषि॑ष्टुताभिरू॒तिभिः ।

धु॒ ऽस्व॑ पि॒प्युषी॑मिष॒मवा॑ च नः ॥ २५ ॥

25. *Vardhasvā su puruṣṭuta ṛṣiṣṭutābhirūtibhiḥ.
Dhukṣasva pipyuṣīm-iṣam-avā ca naḥ.*

Help us advance and prosper, lord universally adored and celebrated by sages, protect us with all help and bless us with abundant nutriments for body and mind.

इन्द्र॑ त्वमवितद॒सीत्था॑ स्तुव॒ता अ॒दिवः॑ ।

ऋ॒तादि॑यमि त॒ धियं॑ मना॒युज॑म ॥ २६ ॥

26. *Indra tvamavitedasīthā stuvato adrivaḥ.
Ṛtādiyarmi te dhiyaṁ manoyujam.*

Indra, lord omnipotent, controller of clouds and mountains, wielder of the thunderbolt of justice and punishment, you are the saviour and protector of the celebrant who thus adores you. I concentrate and direct

my thoughtful intelligence with controlled mind arisen from meditation on the laws of universal truth and divine law to you.

इह त्या सधमाद्या युजानः सामपीतय ।

हरीं इन्द्र पतद्वसू अभि स्वर ॥ २७ ॥

27. *Iha tyā sadhamādyā yujānaḥ somapītaye.
Harī indra pratadvasū abhi svara.*

Indra, lord all gracious, engaging your divine forces of cosmic dynamics working in centrifugal and centripetal complementarity and creating the world's wealth and joy with you, pray come here, shine on top of our joint endeavour of creative production and bless our yajna.

अभि स्वरन्तु य तव रुद्रासः स त श्रियम् ।

उत मरुत्वतीविश' अभि पयः ॥ २८ ॥

28. *Abhi svarantu ye tava rudrāsaḥ sakṣata śriyam.
Uto marutvatīrviśo abhi prayāḥ.*

And let your enlightened celebrants dedicated to the wealth of beauty, grace and culture with love and justice, and all the vibrant communities engaged in creative production come and join this delightful yajnic endeavour for the common good in a state of prosperity and progressive stability.

इमा अस्य पतूतयः पदं जुषन्त यद्विवि ।

नाभा यज्ञस्य सं दधुयथा विद ॥ २९ ॥

29. *Imā asya patūrtayaḥ padam juṣanta yad divi.
Nābhā yajñasya saṁ dadhuryathā vide.*

All these dynamic communities dedicated to this

lord of glory know the highest rung of the existential ladder to attain that state of joy which is in the light of divinity, they join together here on earth on the holy seat of universal yajna and eliminate negativities so that they may attain the state of enlightenment and eternal joy.

अ॒यं दी॒घाय॒ च ऽस पा॒चि प॒यत्य॑ध्व॒र ।

मिमी॑त य॒ज्ञमा॑नु॒षग्वि॒च य ॥ ३० ॥

30. *Ayam dīrghāya cakṣase prāci prayatyadhvare.
Mimīte yajñam-ānuṣag-vicakṣya.*

This power of universal vision and potential in advance of the cosmic yajna of creative evolution instantly and simultaneously measures and projects the cosmic plan so that it can be watched and assessed on a long term basis from the beginning to the end.

वृ॒षा॒यमि॑न्द॒ त रथ॑ उ॒ता त वृ॒षणा॑ ह॒री ।

वृ॒षा त्वं श॑तक॒ता वृ॒षा हवः॑ ॥ ३१ ॥

31. *Vṛṣāyamindra te ratha uto te vṛṣaṇā harī.
Vṛṣā tvaṁ śatakrato vṛṣā havaḥ.*

Indra, this cosmic chariot of yours moving on and on is exuberant and generous, the natural forces which carry it on are mighty, you, lord of infinite actions are generous and inexhaustible, and the homage and prayer offered to you is highly effective and infinitely rewarding.

वृ॒षा गा॒वा वृ॒षा म॒दा वृ॒षा सा॒मा अ॒यं सु॒तः ।

वृ॒षा य॒ज्ञा यमि॑न्व॒सि वृ॒षा हवः॑ ॥ ३२ ॥

32. *Vṛṣā grāvā vṛṣā mado vṛṣā somo ayam sutah.
Vṛṣā yajño yaminvasi vṛṣā havaḥ.*

Abundant and mighty are your clouds of showers, powerful is your excitement and joy, abundant is the beauty and power of this soma you have created in the world of existence, mighty and far reaching is the beauty of the cosmic dynamics you have enacted and energise, and mighty is the order and command of your invitation to life.

वृषा त्वा वृषणं हुव वजिञ्चित्राभिरूतिभिः ।

वावन्थ हि पतिष्ठति वृषा हवः ॥ ३३ ॥

33. *Vṛṣā tvā vṛṣaṇaṁ huve vajriṅ-cirābhir-ūtibhiḥ.
Vāvantha hi pratiṣṭutiṁ vṛṣā havaḥ.*

Indra, I, your celebrant, am vibrant, exuberant and powerful too by your grace. Lord of thunder and clouds, I invoke you who command inexhaustible power and generosity along with your wonderful protections and modes of advancement. You listen and you love and bless the songs of adoration and prayer, and the invocation and prayers addressed to you are powerful and rewarding.

Mandala 8/Sukta 14

Indra Devata, Goshuktyashvasuktinau Kanvayanau Rshis

यदिन्दाहं यथा त्वमीशीय वस्व एक इत ।

स्ताता म गाषखा स्यात् ॥ १ ॥

1. *Yadindrāhaṁ yathā tvamīśīya vasva eka it.
Stotā me goṣakhā syāt.*

Indra, lord of universal knowledge, power and prosperity, if I were, like you, the sole master of wealth, wisdom and power in my field, then pray may my

dependent and celebrant also be blest with wealth and wisdom of the world. (Let all of us together be blest with abundance of wealth and wisdom under the social dispensation of our system of government and administration.)

शि ऽयमस्म॒ दित्स॑यं॒ शची॑पत मनी॒षिण॑ ।

यद्द॒हं गा॑पतिः॒ स्याम॑ ॥ २ ॥

2. *Śikṣeyamasmai ditseyam śavīpate manīṣiṇe.*
Yadahaṁ gopatiḥ syām.

O lord and master of world power and prosperity, Indra, if I were master of knowledge and controller of power, I would love to share and give wealth and knowledge to this noble minded person of vision and wisdom.

ध॒नुष्ट॑ इ॒न्द्र स॒नृता॑ यज॒मानाय॑ सु॒न्वत॑ ।

गाम॑श्वं पि॒प्युषी॑ दुह ॥ ३ ॥

3. *Dhenuṣṭa indra sūnṛtā yajamānāya sunvate.*
Gāmaśvam pipuṣī duhe.

Indra, the divine voice of your omniscience, omnipotence and bliss overflows with universal truth and rectitude of the law of existence and showers the abundance of prosperity and advancement upon the dedicated yajamana who distils and creates the soma of joy for the world.

न त॑ व॒तास्ति॑ राध॒स इ॒न्द्र द॒वा न म॑त्यः ।

यद्वि॒त्ससि॑ स्तु॒ता म॒घम॑ ॥ ४ ॥

4. *Na te vartāsti rādhasa indra devo na martyaḥ.*
Yad ditsasi stuto magham.

Indra, when you are pleased to bless the celebrant with power, prosperity and excellence, then neither mortal nor immortal can restrain the abundant flow of your grace and generosity.

य॒ज्ञ इ॒न्द्रम॒वध॒यद्य॒द्भूमिं॑ व्य॒वत॒यत॑ ।

च॒क्रा॒ण आ॒प॒शं दि॒वि ॥ ५ ॥

5. *Yajña indram-avardhayad yad bhūmim vyavartayat. Cakrāṇa opāśaṁ divi.*

Yajna, joint creative endeavour which protects and replenishes the earth and environment, pleases and elevates Indra, the ruler, and creates a place of bliss in the light of heaven for the doer.

वा॒वृ॒धा॒नस्य॑ त व॒यं वि॒श्वा ध॒ना॒नि जि॒ग्युषः॑ ।

ऊ॒तिमि॒न्दा वृ॒णीम॒ह ॥ ६ ॥

6. *Vāvṛdhānasya te vayaṁ viśvā dhanāni jigyuṣaḥ. Utimindrā vṛṇīmahe.*

Indra, we pray for your power and protection, the lord whose glory rises with the expansive universe and who rule over the entire wealth and power of the worlds of existence.

व्य॑न्त॒रि॒ तमि॒तिर॒न्मद॒ साम॑स्य रा॒क्ष॒ना ।

इ॒न्दा यद॑भि॒नद्बु॒लम॑ ॥ ७ ॥

7. *Vyantarikṣam-atiran-made somasya rocanā. Indro yadabhinad valam.*

When Indra, lord omnipotent and blissful, eliminates all obstructions and negativities from our paths of progress, then we see the entire space in

existence shines with light and overflows with the joy of soma bliss.

उद्गा आजदङ्गिराभ्य आविष्कृण्वन्गुहा सतीः ।

अवाञ्चं नुनुद वलम ॥ ८ ॥

*Ud gā ājad-aṅgirobhya āviṣkṛṇavan guhā satīḥ.
Arvāñcam nunude valam.*

When the lord shakes up our psychic energies to the depths and throws out our darkness and negativities, then he sharpens our senses along with pranic energies and opens out our spiritual potential hidden in the cave of the heart.

इन्द्रेण राक्षना दिवा दृ हानि दृंहितानि च ।

स्थिराणि न पराणुद ॥ ९ ॥

9. *Indreṇa rocanā divo dṛḥhāni dṛmhitāni ca.
Sthirāṇi na parānude.*

The bright and beautiful, blessed and blissful stars and planets of refulgent space, expansive, firm and constant by virtue of the omnipotence of Indra, no one can shake or dislodge from their position of stability.

अपामूर्मिमदं वि स्ताम इन्द्राजिरायत ।

वि त् मदं अराजिषुः ॥ १० ॥

10. *Apām-ūrmir-madanniva stoma indrājirāyate.
Vi te madā arājiṣuḥ.*

Like exulting waves of the sea, this hymn of adoration rises and reaches you, and the vibrations of your joyous response too emanate and pervade everywhere.

त्वं हि स्तामवधन् इन्द्रास्युक्थवधन्ः ।

स्तातृणामुत भद्रकृत ॥ ११ ॥

11. *Tvaṃ hi stomavardhana indrāsyukthavar-dhanaḥ. Stotṛṇāmuta bhadrakṛt.*

By you the songs of praise and adoration thrive and exalt, by you the songs of celebration and prayer vibrate and fructify. Indeed, you do all the good to the celebrants.

इन्द्रमित्कशिना हरी सामपयाय व ततः ।

उप यज्ञं सुरार्धसम ॥ १२ ॥

12. *Indramit keśinā harī somapeyāya vakṣataḥ. Upa yajñam surārdhasam.*

Radiations of light with expansive vibrations, herbs and trees with branches, leaves and filaments carry the spirit of divinity and nature's energy to the creative centres of life's bounty.

अपां फर्नन् नमुचः शिर इन्द्रादवतयः ।

विश्वा यदजयः स्पृधः ॥ १३ ॥

13. *Apāṃ phenena namuceḥ śira indrodavartayaḥ. Viśvā yadajayaḥ sprdhāḥ.*

When you fight out the adversaries of life and humanity, you crush the head of the demon of drought and famine with the sea mist and the cloud.

मायाभिरुत्सिसृप्सत इन्द्र द्यामारुरु ततः ।

अव दस्यूरधूनुथाः ॥ १४ ॥

14. *Māyābhir-utsisṛpsata indra dyām-ārurukṣataḥ. Ava dasyūṇradhūnuthāḥ.*

With your mysterious powers and tactics, you destroy the crafty thieves and saboteurs roaming around even if they have risen to the heights of clouds.

अ॒सु॒न्वामि॒न्द्र सं॒सदं॑ वि॒षू॒चीं व्य॑नाशयः ।

साम॒पा उत्त॑रा भव॒न ॥ १५ ॥

15. *Asunvāmindra saṁsadam viṣūcīm vyanāśayaḥ.*
Somapā uttaro bhavan.

Indra, protector of the creative joy and prosperity of life and humanity in a state of peace, you being the better and higher of all others, you frustrate, dismiss and dissolve the factious assembly which has failed to be creative and cooperative as a corporate body.

Mandala 8/Sukta 15

Indra Devata, Goshuktyashvasuktinau Rshis

त॒म्व॒भि प॑ गा॒यत॑ पुरु॒हूतं॑ पु॒रु॒ष्टुतं॑ ।

इ॒न्द्रं गी॑भिस्त॒विष॑मा वि॒वास॑त ॥ १ ॥

1. *Tamvabhi pra gāyata puruhūtaṁ puruṣtutaṁ.*
Indraṁ gīrbhis-taviṣamā vivāsata.

O celebrants, glorify Indra, universally invoked and praised, the lord who blazes with light and power, serve him with words and actions and let him shine forth in your life and achievement.

यस्य॑ द्वि॒ब॒ह॒सा बृ॒हत्स॑हा द॒धार् रा॑द॒सी ।

गि॒री॒र॒जाँ अ॒पः स्व॑वृष॒त्त्वा ॥ २ ॥

2. *Yasya dvibarhaso br̥hat saho dādhāra rodasī.*
Girīñrajāñ apah svarvṛṣatvanā.

Glorify Indra, who sustains the cosmic yajna in

the two worlds, your life here and hereafter, whose cosmic potential sustains heaven, earth and the middle regions, who moves and controls the mighty gusts of winds and motions of mountainous clouds, and who gives us heavenly showers of rain for joy and vital energies.

स र॑जसि पुरु॒ष्टुतँ॑ ए॒का वृ॒त्राणि॑ जिघ्नस ।

इ॒न्द्र ज॒त्रा श्रव॒स्या च॒ यन्त॑व ॥ ३ ॥

3. *Sa rājasi puruṣṭutaṅ eko vṛtrāṇi jighnase.*
Indra jaitrā śravasyā ca yantave.

Indra, universally praised and celebrated, you rule and shine alone, one, unique, without an equal, to destroy darkness, ignorance and adversities, to control and contain what is won and to manage what is heard and what ought to be heard.

तं त॒ मदं॑ गृ॒णीम॑सि वृ॒षणं॑ पृ॒त्सु सा॑स॒हिम ।

उ॒ ला॒क॒कृ॒त्नुम॑दिवा ह॒रि॒श्रिय॑म ॥ ४ ॥

4. *Tam te madam grṇīmasi vṛṣaṇaṁ pṛtsu sāsaḥim.*
U lokakṛtnum-adrivo hariśriyam.

Indra, lord of adamant will and generous disposition like clouds of rain, we celebrate and glorify that power and heavenly joy of yours which is virile and generous, heroic in battles and steadfast against challenges, creative in the worlds of existence and gracious in advancement and gifts of bliss.

यन् ज्योतीं॑ष्या॒यव॒ मन॑व च वि॒वदि॑थ ।

म॒न्दा॒ना अ॒स्य ब॒हिषा॒ वि र॑जसि ॥ ५ ॥

5. *Yena jyotīṁśyāyave manave ca viveditha.*
Mandāno asya barhiṣo vi rājasi.

We celebrate and adore that power and divine joy of yours by which you reveal the light of life to the mortals from generation to generation and, exalted by which, you shine and rule over the yajnic dynamics of this universe.

तद्द्या चित्त उक्थिना नु ष्टुवन्ति पूर्वथा ।

वृषपत्नीरपा जया दिवदिव ॥ ६ ॥

6. *Tadadyā cit ta ukthino'nu ṣṭuvanti pūrvathā.*
Vṛṣapatnīrapo jayā dive dive.

That divine power and joyous generosity of yours, today, saints and scholars of the holy Word and song sing and celebrate as ever before. O lord, conquer and control the waters of space collected in the mighty clouds and let them flow day by day.

तव त्यदिन्दियं बृहत्तव शुष्ममुत कतुम ।

वजं शिशाति धिषणा वरण्यम ॥ ७ ॥

7. *Tava tyadindriyaṁ brahat tava śuṣmamuta*
kratum. Vajraṁ śīśāti dhiṣaṇā vareṇyam.

That grandeur and majesty of yours, that power and potential, that continuous act of divine generosity, that adamant will and force of natural justice and dispensation of the thunderbolt which overwhelms our will and choice commands our sense of discrimination, and we glorify it, we sharpen it, we accept it with adoration.

तव द्यारिन्द पस्यं पृथिवी वधति श्रवः ।

त्वामापः पवतासश्च हिन्विर ॥ ८ ॥

8. *Tava dyaurindra paumsyaṁ pṛthivī vardhati*
śravaḥ. Tvāmāpaḥ parvatāsaśca hinvire.

The light of heaven glorifies your blazing power, the earth augments your honour and fame, and the rolling floods of water and mighty mountains of majesty do awesome homage to you.

त्वां विष्णुर्बृहन् त्वा मित्रा गृणाति वरुणः ।

त्वां शर्धा मृत्युनु मारुतम् ॥ ९ ॥

9. *Tvām viṣṇur-brhan kṣayo mitro gṛṇāti varuṇaḥ.*
Tvām śardho madatyānu mārutam.

Vishnu, cosmic dynamics of nature's expansive sustenance, Mitra, loving and life giving sun, Varuna, soothing and energising oceans of the universe, and the power and force of the showers of cosmic energy all exalt you and receive their life and exaltation from you.

त्वं वृषा जनानां मंहिष्ठ इन्द्र जज्ञिष ।

सत्रा विश्वा स्वपत्यानि दधिष ॥ १० ॥

10. *Tvaṁ vṛṣā janānām maṁhiṣṭha indra jajñiṣe.*
Satrā viśvā svapatyāni dadhiṣe.

Most generous and omnificent Indra, in the heart of humanity you arise as the greatest and highest paternal power and presence who sustain the worlds of existence as your darling children all together as one family.

सत्रा त्वं पुरुष्टुतं एका वृत्राणि ताशस ।

नान्य इन्द्रात्करं भूय इन्वति ॥ ११ ॥

11. *Satrā tvaṁ puruṣṭutaṁ eko vṛtrāṇi tośase.*
Nānya indrāt karaṇam bhūya invati.

O lord universally adored, you alone dispel and destroy all the strong holds of darkness, ignorance and

evil. There is no one else other than Indra who can exceed your power and performance either now or later.

यदि॒न्द म॒न्म॒शस्त्वा॒ नाना॒ हव॑न्त ऊ॒तय॑ ।

अ॒स्माक॑भि॒नृभि॑र॒त्रा स्व॑जय ॥ १२ ॥

12. *Yadindra manmaśastvā nānā havanta ūtaye. Asmākebhir-nṛbhir-atrā svarjaya.*

Since all people in all their different lands and places invoke and adore you for protection and self fulfilment according to the voice of their own conscience, O lord, be gracious to our people here on earth and let them win the divine gift of eternal joy.

अ॒रं॒ तया॑य ना म॒ह वि॒श्वो रू॒पाण्या॑वि॒शन ।

इ॒न्द्रं॒ जत्रा॑य ह॒षया॒ शची॑प॒तिम॑ ॥ १३ ॥

13. *Araṁ kṣayāya no mahe viśvā rūpāṇyāviśan. Indram jaitrāya harṣayā śacīpatim.*

For peace and settlement of the perfect order, and for honour, dignity and excellence for all of us here on earth, and for our final victory of self fulfilment in ultimate bliss, meditate on the lord's manifestations, identify with his omnipresence, adore him as the lord of omnipotence, and win the pleasure and grace of Indra.

Mandala 8/Sukta 16

Indra Devata, Irimbithi Kanva Rshi

प स॒माजं॑ च॒षणी॒नामि॒न्द्रं स्ता॒ता न॒व्यं गी॒भिः ।

न॒रं नृ॒षाहं॑ मं॒हिष्ठ॑म ॥ १ ॥

1. *Pra samrājaṁ carṣaṇīnām-indram stotā navyaṁ gīrbhiḥ. Naraṁ nṛṣāhaṁ maṁhiṣṭham.*

With songs of celebration glorify Indra, refulgent ruler of humanity, worthy of adoration, leader, destroyer of evil people, the greatest and most munificent.

यस्मिं णुक्थानि रण्यन्ति विश्वानि च श्रवस्यो ।

अपामवा न समुद ॥ २ ॥

*Yasminn-ukthāni raṇyanti viśvāni ca śravasyā.
Apāmavo na samudre.*

Unto him all songs of adoration return, to him all honours and fame of the world reach, in him they rejoice like streams and rivers reaching and rejoicing in the sea.

तं सुष्टुत्या विवास ज्यष्ठराजं भरं कृतुम ।

महा वाजिनं सनिभ्यः ॥ ३ ॥

3. *Taṁ suṣṭutyā vivāse jyeṣṭharājaṁ bharaṁ kṛtnum.
Maho vājinaṁ sanibhyaḥ.*

Him with songs of adoration I glorify as the first and highest ruler, constantly active in cosmic dynamics, and the greatest warrior and winner for the celebrant's good.

यस्यानूना गभीरा मदी उरवस्तरुत्राः ।

हृषुमन्तः शूरसाता ॥ ४ ॥

4. *Yasyānūnā gabhīrā madā uravastarutrāḥ.
Harṣumantaḥ śūrasātau.*

Faultless are his joyous exploits, deep and grave, vast and wide, saviours across the seas of life and givers of victory in the battles of the brave.

तमिद्धनषु हितष्वधिवाकाय हवन्त ।

यषामिन्दस्त जयन्ति ॥ ५ ॥

5. *Tamid dhaneṣu hiteṣvadhivākāya havante.
Yeṣām-indras-te jayanti.*

When the call is given and the battle rages, people invoke him for defence, and they win who enjoy the favour and protection of Indra.

तमिच्छ्यात्त्रायन्ति तं कृतभिश्चषणयः ।

एष इन्दा वरिवस्कृत ॥ ६ ॥

6. *Tamic-cyautnair-āryanti taṁ kṛtebhiś-carṣaṇa-
yah. Eṣa indro varivaskṛt.*

Men of vision and wisdom celebrate him with inspiring songs and noble actions while average people please him with usual performance of their daily duties. This lord Indra is the creator, controller and dispenser of wealth and rewards.

इन्दा ब्रह्मन्द् ऋषिरिन्दः पुरू पुरुहूतः ।

महान्महीभिः शचीभिः ॥ ७ ॥

7. *Indro brahmendra ṛṣirindrah purū puruhūtaḥ.
Mahān mahībhiḥ śacībhiḥ.*

Indra is Brahma, great and omniscient, the all-watching seer, invoked, adored and worshipped by all, universally in many ways. He is really great, magnanimous by virtue of his great actions.

सः स्ताम्यः स हव्यः सत्यः सत्वा तुविकूमिः ।

एकश्चित्सभिभूतिः ॥ ८ ॥

8. *Saḥ stomyaḥ sa havyaḥ satyaḥ satvā tuvikūrmīḥ.
Ekaścīt sannabhibhūtiḥ.*

He is adorable with songs of praise, worthy of invocation and homage, eternal, ever true, and by his essential nature he is omnipotent, all creator, all maker of forms, and all alone by himself, he is the power supreme over all.

तम॒कभि॒स्तं॒ साम॑भि॒स्तं॒ गाय॑त्रश्च॒षण्यः॑ ।

इ॒न्द्रं॒ वध॑न्ति॒ ि॒तयः॑ ॥ ९ ॥

9. *Tamarkebhis-taṁ sāmabhis-taṁ gāyatraiś-
carṣaṇayaḥ. Indram vardhanti kṣitayaḥ.*

All people, all communities, all nations adore and exalt Indra, with inspiring verses of Rgveda, with sweet songs of Samaveda and with the exhilarating gayatri verses.

प॒ण॒तारं॒ वस्या॒ अ॒च्छा॒ क॒तारं॒ ज्योतिः॑ स॒मत्सु॑ ।

सा॒स॒ह्रांसं॑ यु॒धामि॒त्रान॑ ॥ १० ॥

10. *Praṇetāraṁ vasyo acchā kartāraṁ jyotiḥ sama-
tsu. Sāsahvāṁsaṁ yudhāmitrān.*

All people, communities and nations adore and exalt Indra who brings wealth, peace and prosperity to humanity, creates light and hope for their battles of life, and challenges and destroys enemies by fighting them out.

स नः॒ प॒पिः॒ पा॒रया॑ति॒ स्व॒स्ति न॒वा पु॑रु॒हूतः॑ ।

इ॒न्द्रा॒ विश्वा॒ अति॒ द्विषः॑ ॥ ११ ॥

11. *Sa naḥ papriḥ pārayāti svasti nāvā puruhūtaḥ.
Indro viśvā ati dviṣaḥ.*

He, Indra, lord of deliverance and giver of fulfilment, invoked and adored by all, pilots us across the seas of life by the boat of divine guidance and saves us against all jealousies, enmities and negativities of the world.

स त्वं न इन्द्र वार्जभिदशस्या च गातुया च ।

अच्छा च नः सुम्नं नषि ॥ १२ ॥

*Sa tvaṁ na indra vājebhir-daśasyā ca gātuyā ca.
Acchā ca naḥ sumnaṁ neṣi.*

Indra, lord of power and giver of fulfilment, by gifts of science and energy and with noble acts and persistent endeavour, lead us well by noble paths to peace, prosperity and well being.

Mandala 8/Sukta 17

Indra or Vastoshpati Devata, Irimbithi Kanva Rshi

आ याहि सुषुमा हि त इन्द्र सामं पिबा इमम ।

एदं बहिः सदा मम ॥ १ ॥

1. *Ā yāhi suṣumā hi ta indra somaṁ pibā imam.
Edaṁ barhiḥ sado mama.*

Indra, lord omnipotent and omnipresent, we hold the yajna and distil the soma of life in your service. Come, grace this holy seat of my yajna dedicated to you, watch my performance, enjoy the soma, and protect and promote the yajna for the beauty and joy of life.

आ त्वा ब्रह्मयुजा हरी वहतामिन्द्र कृशिन ।

उप ब्रह्माणि नः शृणु ॥ २ ॥

2. *Ā tvā brahmayujā harī vahatāmindra keśinā.
Upa brahmāṇi naḥ śṛṇu.*

Let the radiant waves of cosmic energy engaged in the service of divinity bring you here. Pray listen to our songs of prayer and adoration.

Dedicated to divinity and the divine voice, meditating on the divine presence with concentrated mind and soul, living in truth the beauty of life and expressing the ecstasy of soma, we invoke and wait for Indra, original maker and lover of soma, to come and bless us.

ब्रह्माणस्त्वा वयं युजा सामपामिन्द सामिनः ।
सुतावन्ता हवामह ॥ ३ ॥

3. *Brahmāṇastvā vayaṁ yujā somapāmindra sominaḥ. Sutāvanto havāmahe.*

O lord of cosmic beauty, come to us, listen to our song of adoration and drink of the soma distilled by us with intense love and devotion.

आ नां याहि सुतावता स्माकं सुष्टुतीरुप ।
पिबा सु शिपिन्धसः ॥ ४ ॥

4. *Ā no yāhi sutāvato'smākaṁ suṣṭutīrupa. Pibā su śipinn-andhasaḥ.*

I create and pour the soma into the body spaces of your creation, taste the sweets with your tongue and let the exhilaration of honey radiate to every particle of the cosmic body.

आ तं सिञ्चामि कु यारनु गात्रा वि धावतु ।
ग्रभाय जिह्वया मधु ॥ ५ ॥

5. *Ā te siñcāmi kuṣṣyoranu gātrā vi dhāvatu. Grbhāya jihvayā madhu.*

May the soma be delicious to your taste, O connoisseur of soma, may the honey sweets be exhilarating to your body, and may the soma bring peace and joy to your heart.

स्वादुष्टं अस्तु संसुदं मधुमान्तन्व३ तव ।

सामः शमस्तु त हृद ॥ ६ ॥

6. *Svāduṣṭe astu saṁsude madhumān tanve tava.*
Somaḥ śamastu te hr̥de.

O lord of cosmic vision, let this soma distilled and seasoned, radiate to you from sense to the spirit, inspiring, soothing and beatifying like a bride on top of her beauty and virgin grace.

अयमु॑ त्वा विचषण॑ जनी॑रिवा॒भि संवृ॑तः ।

प साम॑ इन्द्र सपतु ॥ ७ ॥

7. *Ayamu tvā vicarṣaṇe janīrivābhi saṁvṛtaḥ.*
Pra soma indra sarpatu.

In the ecstasy and exhilaration of soma, Indra, lord mighty of head and arms joined at the neck and vast of cosmic belly space, destroys the dark forces of life.

तुवि॒गीवा॑ व॒पाद॑रः सुबा॒हुरन्ध॑सा॒ मद॑ ।

इन्द्रा॑ वृ॒त्राणि॑ जिघ्नत ॥ ८ ॥

8. *Tuvigrīvo vapodaraḥ subāhur-andhaso made.*
Indro vṛtrāṇi jighnate.

Indra, ruler and ordainer of the world by your power and splendour, come to us and, O dispeller of darkness, go forward, destroy the evils and adversities

of ignorance, injustice and poverty.

इन्द्र॒ प॒हिं पुर॒स्त्वं वि॒श्व॒स्य॒शां॒ आ॒र्ज॒सा ।

वृ॒त्राणि॑ वृ॒त्रह॑ञ्जहि ॥ ९ ॥

9. *Indra prehi purastvaṃ viśvasyeshāna ojasā.
Vṛtrāṇi vṛtrahañjahi.*

Indra, ruler and ordainer of the world by your power and splendour, come to us and, O dispeller of darkness, go forward, destroy the evils and adversities of ignorance, injustice and poverty.

दी॒घ॒स्त॒ अस्त्व॑ङ्कु॒शा य॒ना व॒सु प॒यच्छ॑सि ।

यज॑मानाय सु॒न्व॒त ॥ १० ॥

10. *Dīrghaste astvaṅkuśo yenā vasu prayacchasi.
Yajamānāya sunvate.*

Let your arms of law and order be long and far reaching by which you protect and provide peace, prosperity and security for the self-sacrificing performer of yajna who creates soma for the common good.

अ॒यं त॒ इन्द्र॑ सा॒मा नि॒पू॒ता अ॒धि ब॒र्हिषि॑ ।

ए॒ही॒म॒स्य द॒वा पिब॑ ॥ ११ ॥

11. *Ayam ta indra somo nipūto adhi barhiṣi.
Ehīmasya dravā piba.*

Indra, this soma pure and sanctified on the holy grass of yajna vedi, is dedicated to you. Come fast, you would love it, drink and enjoy, and protect and promote it for the good of all.

शाचि॑गा॒ शाचि॑पू॒जना॒ यं र॒णाय॑ त सु॒तः ।

आख॑ण्ड॒ल प॒ हू॒यस॑ ॥ १२ ॥

12. *Śācigo śacipūjanā'yaṁ raṇāya te sutaḥ.
Ākhaṇḍala pra hūyase.*

Lord self-refulgent creator of stars and planets, glorious adorable, this cosmic soma of the universe of your creation is for the joy of life. Therefore, O lord imperishable, you are invoked and adored with love and faith.

यस्तं शृङ्गवृषा नपात्यर्णपात्कुण्डपाय्यः ।
न्यस्मिन्दध आ मनः ॥ १३ ॥

13. *Yaste śṛṅgavṛṣo napāt praṇapāt kuṇḍapāyyaḥ.
Nyasmin dadhra ā manaḥ.*

O lord, the sun on high which neither falls nor allows others, planets and satellites, to fall is your creation and it is the protector and sustainer of the vault of heaven and the firmament. On this we meditate and concentrate our mind.

वास्ताष्पत ध्रुवा स्थूणां सत्रं साम्यानाम ।
दप्सा भत्ता पुरां शश्वतीनामिन्द्रा मुनीनां सखा ॥ १४ ॥

14. *Vāstoṣpate dhruvā sthūṇāṁ'satram somyānām.
Drapso bhattā purāṁ śaśvatīnām-indro munīnām
sakhā.*

O lord of human habitations, creator of the cosmic home of life, may the centre column of our house be firm. May the lord be the protective armour of the makers of soma. May Indra, lover of soma to the last drop, be destroyer of the strongholds of evil which nevertheless persist through time, and may the lord be friends with the sages.

पृदाकुसानुयजता गवर्षण एकः स अभि भूयसः ।

भूणिमश्वं नयत्तुजा पुरा गृभन्दं सामस्य पीतय ॥ १५ ॥

*Prdākusānur-yajato gaveṣaṇa ekaḥ sannabhi
bhūyasaḥ. Bhūrṇim-aśvaṁ nayat tujā puro
gr̥bhendraṁ somasya pītaye.*

Challenger of poisonous negativities, adorable, giver of earthly prosperity and words of vision and wisdom, Indra by himself alone eliminates many evils. Let the devotee with inspired adoration invoke the refulgent omnipresence of Indra before his inner vision to bless his consciousness and to protect and promote it to universal awareness of the divine presence.

Mandala 8/Sukta 18

*Adityah (1-3, 5, 10-22), Aditi (4, 6, 7), Ashvinau (8),
Agni-Surya-Anilah (9) Devatah, Irimbithi Kanva Rshi*

इदं ह नूनमेषां सुम्नं भि त् मत्यः ।

आदित्यानामपूर्व्यं सवीमनि ॥ १ ॥

1. *Idaṁ ha nūnam-eṣāṁ sumnaṁ bhikṣeta martyaḥ.
Ādityānām-apūrvyaṁ savīmani.*

Let mortal humanity ask for unique favours of these Adityas, brilliant children of Mother Nature, that is, nature's powers of light, energy and peace, seek for wealth, honour and excellence of life in a state of peace and progress, and live under the inspiration and guidance of nature, her forces of thought, energy and stability without violating nature's law.

अनुवाणा ह्येषां पन्था आदित्यानाम ।

अदब्धाः सन्ति पायवः सुगवृधः ॥ २ ॥

2. *Anarvāṇo hyeṣāṁ panthā ādityānām.
Adabdhāḥ santi pāyavaḥ sugevṛdhah.*

Irresistible are the paths and laws of these brilliant powers of nature, undaunted are they, protectors and promoters, and they increase the peace and prosperity of life (if you presume not to challenge and violate them).

तत्सु नः सविता भगा वरुणा मित्रा अयमा ।
शम' यच्छन्तु सपथा यदीमह ॥ ३ ॥

3. *Tat su naḥ savitā bhago varuṇo mitro aryamā.
Śarma yacchantu sapratho yadīmahe.*

May Savita, life generating sun, Bhaga, inexhaustible wealth and power of divinity, Varuna, oceans of space and divine generosity, Mitra, divine love and warmth of life, and Aryaman, divine laws of the motions of stars, planets and galaxies, guide and lead us to that peace and prosperity which we pray for and which, we wish, may ever increase.

द्वभिदव्यदित रिष्टभम् ॥ गहि ।
स्मत्सूरिभिः पुरुपिय सुशमभिः ॥ ४ ॥

4. *Devebhir-devyadite' riṣṭabharmannā gahi.
Samt sūribhiḥ purupriye suśarmabhiḥ.*

Imperishable nature, mother Infinity universally loved and adored, self-refulgent divinity, giver of security in prosperity against adversity, pray come and bring us best of life's happiness and well being along with brilliant powers of generosity, intelligence and fearless rectitude.

त हि पुत्रासा॒ अदित॒विदु॒द्वषांसि॒ यात॑व ।

अ॒ह॒शिच॑दुरु॒चक॑या न॒हसः॑ ॥ ५ ॥

5. *Te hi putrāso aditer-vidur-dveṣāṁsi yotave.*
Aṁhoścīd-urucakrayo'nehasaḥ.

Those children of divinity, sages, scholars and redoubtable warriors, pure at heart and great performers of boundless possibilities, know how to remove jealousies, fight out enmities and eliminate sin and crime.

अदिति॒ना दि॒वा प॒शुम॑दिति॒नक्त॑मद्व॒याः ।

अदितिः॑ पा॒त्वंह॑सः स॒दावृ॑धा ॥ ६ ॥

6. *Aditirno divā paśum-aditir-naktamadvayāḥ.*
Aditīḥ pātvamhasaḥ sadāvṛdhā.

May Aditi, Mother Nature, her intelligence, energy and stability, preserve, protect and promote our cattle, property and perception day and night. May the light of divinity, always promotive of positivity, save us from sin.

उ॒त स्या॑ न॒ा दि॒वा म॒तिर॑दि॒तिरू॒त्या ग॑मत ।

सा श॒न्ताति॑ म॒यस्कर॑दप॒ स्त्रि॒धः ॥ ७ ॥

7. *Uta syā no divā matir-aditir-ūtyā gamat.*
Sā śāntāti mayaskaradapa sridhaḥ.

May that beneficent intelligence of the light of divine Mother Nature come to us day by day with her protective faculties, do us good and ward off errors, obstructions, negative values and misbeliefs.

उ॒त त्या द॒व्या भि॒षजा॒ शं नः॑ क॒रता अ॒श्विना॑ ।

यु॒युया॒तामि॒ता र॒पा अ॒प॒ स्त्रि॒धः ॥ ८ ॥

8. *Uta tyā daivyā bhiṣajā śaṁ naḥ karato aśvinā.
Yuyuyātāmito rapo apa sridhaḥ.*

And may nature's complementary powers of all round protection and growth bring us good and peace and keep off all sin and evil of body and mind from us.

श॒म॒ग्नि॒र॒ग्नि॒भिः क॒र्च्छं न॑स्त॒पतु॒ सूर्यः॑ ।

शं वा॒ता वा॒त्वर॒पा अ॒प॒ स्त्रि॒धः ॥ ९ ॥

9. *Śamagniragnibhiḥ karacchaṁ nastapatu sūryaḥ.
Śaṁ vāto vātvarapā apa sridhaḥ.*

May Agni, divine fire of life, with its radiations of heat and light, do us good. May the sun shine warm for the good of all in peace. May the wind blow fragrant and free and bring us the breath of life for all in peace, and may all the divinities of Mother Nature drive away and keep off all negativity and adversities from humanity.

अ॒पामी॒वाम॒प॒ स्त्रि॒धम॒प॒ स॒धत॑ दु॒र्म॒तिम॑ ।

आ॒दि॒त्यासा॑ यु॒या॒त॒ना न॒ अ॒हंसः॑ ॥ १० ॥

10. *Apāmīvāmapa sridhamapa sedhata durmatim.
Ādityāso yuyotanā no anhasaḥ.*

May the Adityas, powers of light and life in nature and humanity, drive away all disease of body and mind and keep off negativities of thought and intelligence from us. May the children of imperishable divinity keep us safe, far away from the onslaughts of sin and adversity.

यु॒याता॒ शरु॑म॒स्मदाँ॑ आ॒दि॒त्यास॒ उ॒ताम॑तिम ।

ऋ॒धृग॒द्वेषः॑ कृ॒णुत॑ वि॒श्वव॑दसः ॥ ११ ॥

11. *Yuyotā śarumasmadāñ ādityāsa utāmatim.
Ṛdhagdveṣaḥ kṛṇuta viśvavedasaḥ.*

May the Adityas, divine harbingers of light and life, drive away from us all forms of violence and enmity. May they ward off all those stupid fools who lack understanding and refuse to think positively. May the pioneers of enlightenment who know the world and all its ways eliminate hate and malignity from the world of humanity.

तत्सु॒ नः॒ शम॑ च्छ॒ता दि॒त्याय॒न्मुमा॑चति ।

ए॒न॒स्वन्तं॑ चि॒दन॑सः सु॒दान॑वः ॥ १२ ॥

12. *Tat su naḥ śarma yacchatā''dityā yanmumocati.
Enasvantam cidenasaḥ sudānavaḥ.*

O Adityas, children of the light of life eternal, holy givers of the best of life, thought and action, bring us that peace and joy which gives us freedom, that freedom which saves and liberates even the worst of sinners from sin and evil.

या॒ नः॒ कश्चि॑दि॒रि॒ति र॒स्त्वन् म॒त्यः॑ ।

स्वः॒ ष ए॒व रिरि॑षीष्ट॒ यु॒जनः॑ ॥ १३ ॥

13. *Yo naḥ kaścid ririkṣati rakṣastvena martyaḥ.
Svaiḥ ṣa evai ririṣīṣṭa yurjanaḥ.*

Let the mortal who of his own evil nature seeks to injure us by his evil design perish in consequence of his own evil actions. Let such a man be off from us.

समित्तमघमश्नवहुःशंसं मर्त्यं रिपुम् ।

या अस्मत्रा दुहणावाँ उप द्वयुः ॥ १४ ॥

14. *Samit tama-ghamaśnavad duḥśamsaṁ martyaṁ ripum. Yo asmatrā durhaṇāvāṅ upa dvayuh.*

Let the sin itself consume and wholly destroy that sinner, evil designer, maligner, mortal enemy of humanity who is a treacherous double dealer and seeks to destroy us.

पाकत्रा स्थन दवा हृत्सु जानीथ मर्त्यम् ।

उप द्वयुं चाद्वयुं च वसवः ॥ १५ ॥

15. *Pākatrā sthana devā hr̥tsu jānītha martyam. Upa dvayum cādvayum ca vasavaḥ.*

O Vasus, brilliant and benevolent providers of peace and settlement for humanity, stand by those who are simple, honest and innocent. In your heart of hearts you know the nature and character of mortal humanity and closely discriminate between the double dealer and the person who is not a double dealer. Stand by the pure at heart, we pray.

आ शम पर्वतानामातापां वृणीमह ।

द्यावाँ तामार अस्मदपस्कृतम् ॥ १६ ॥

16. *Ā śarma parvatānāmotāpāṁ vṛṇīmahe. Dyāvākṣāmāre asmad rapaskṛtam.*

We pray for the peace and protection of the mountains and the clouds. We pray for the peace and protection of the running waters. May heaven and earth, divine intelligence and holy mother, keep off sin and evil, suffering and disease from us. (Our choice and

prayer is freedom from sin and suffering.)

त ना भदणु शमणा युष्माकं नावा वसवः ।

अति विश्वानि दुरिता पिपतन ॥ १७ ॥

17. *Te no bhadreṇa śarmaṇa yuṣmākaṁ nāvā vasavaḥ. Ati viśvāni duritā pipartana.*

O Vasus, providers of settlement, peace and joy, Adityas, holy powers of light and life in nature and humanity, we pray, be our guides and pilots and, by your saving ark of life and destiny, lead us over the sins and sufferings of the world with the peace and felicity of the life divine.

तुच तनाय तत्सु ना दाधीय आयुजीवस ।

आदित्यासः सुमहसः कृणातन ॥ १८ ॥

18. *Tuce tanāya tat su no drāghīya āyurjīvase. Ādityāsaḥ sumahasah kṛṇotana.*

O Adityas, refulgent lords of light and mighty masters of life giving energies, for the joyous living and longevity of our children and their off-spring, create and bring the holy gift of good health and long life of peace and felicity.

यज्ञा हीळा वा अन्तर आदित्या अस्ति मृळत ।

युष्म इद्वा अपि ष्मसि सजात्य ॥ १९ ॥

19. *Yajña hīḷo vo antara ādityā asti mṛḷata. Yuṣme id vo api ṣmasi sajātye.*

O Adityas, mighty masters of refulgence and teachers of the secrets of good health and long life of felicity, the yajna, holy act of creativity, is your love

and inward inspiration. That act we have performed close to you. Pray know, appreciate and be kind and happy with us. We are yours, we abide in your light, and we are of the same order of humanity as you, one with you.

बृहद्वरूथं मरुतां द्रुवं त्रातारमश्विना ।

मित्रमीमह वरुणं स्वस्तये ॥ २० ॥

20. *Bṛhad varūthaṁ marutām devaṁ trātāram-aśvinā. Mitram-īmahe varuṇaṁ svastaye.*

For the sake of a long life of peace and felicity, we approach the brilliant and benevolent lord of the winds of life and life's energy, the protective and saviour forces of life, the Ashvins, complementary forces of the dynamics of development, Mitra, powers of love and friendship, and Varuna, powers of judgement and justice, all in nature as well as in humanity, we pray for inspiration and enact as a holy performance of yajna a vast home of peace and freedom for humanity on the earth and her environment.

अनुहा मित्रायम वृवद्वरुणं शंस्यम ।

त्रिवरूथं मरुता यन्त नश्छुदिः ॥ २१ ॥

21. *Aneho mitrāryaman nṛvad varuṇa śamsyam. Trivarūthaṁ maruto yanta naśchardiḥ.*

O Mitra, powers of universal love and friendship, Aryaman, guides and pioneers of humanity, and Varuna, powers of universal judgement and justice, and all ye peoples of the world, unite, create and give us a happy home on earth blest with threefold freedom from ignorance and darkness, injustice and violence,

and poverty and inequality, admirable as free from sin and evil and the scourge of fear and terror.

य चिद्धि मृत्युबन्धव आदित्या मनवः स्मसि ।

प सू न आयुजीवस तिरतन ॥ २२ ॥

22. *Ye ciddhi mṛtyubandhava ādityā manavaḥ smasi.
Pra sū na āyurjīvase tiretana.*

O Adityas, powers of light and life, givers of enlightenment, human as we are, all kindred of the fact of death, pray give us the longest span of life for the joy of living and then help us cross over to the life beyond death.

Mandala 8/Sukta 19

*Agni (1-33), Adityah (34-35), Trasadasyu'sdana-stuti
(36-37) Devatah, Sobhari Kanva Rshi*

तं गूधया स्वर्णरं द्वासा द्वामर्तिं दधन्विर ।

द्वत्रा हव्यमाहिर ॥ १ ॥

1. *Taṁ gūrdhayā svarṇaraṁ devāso devamaratim
dadhanvire. Devatrā havyamohire.*

Praise the self-refulgent lord giver of heavenly bliss whom the divinities of light and enlightenment hold and reflect in all his glory, Agni, the lord adorable, all pervasive yet uninvolved, whom the noble and learned people perceive, realise and worship as the one worthy of worship.

विभूतरतिं विप चित्रशाचिषमग्निमीळिष्व यन्तुरम ।

अस्य मधस्य साम्यस्य साभर पमध्वराय पूव्यम ॥ २ ॥

2. *Vibhūtarātiṁ vipra citraśociṣam-agnimīliṣva yanturam. Asya medhasya somyasya sobhare premadhvarāya pūrvyam.*

O vibrant scholar, worship Agni, lord of light and enlightenment, infinitely giving, awfully wondrous and self-refulgent, and the sole leader and controller of the world. Worship Him, the lord eternal, O generous man, in order that you may participate in this yajnic system of the lord's universe which is full of love without violence and overflows with the blissful joy of soma, an inspiring invitation to live and act as the child of divinity.

यजिष्ठं त्वा ववृमह द्रवं दवत्रा हातारममत्यम ।

अस्य यज्ञस्य सुकतुम ॥ ३ ॥

3. *Yajīṣṭhaṁ tvā vavṛmahe devaṁ devatrā hotāram-amartyam. Asya yajñasya sukratum.*

We choose to worship you, Agni, most adorable, worthy of worship, self-refulgent lord over the divinities of existence, imperishable and eternal creator of the yajna of this universal order of the world.

ऊजा नपातं सुभगं सुदीदितिमग्निं श्रष्टशाचिषम ।

स ना मित्रस्य वरुणस्य सा अपामा सुम्नं य इत दिवि ॥ ४ ॥

4. *Ūrjo napātaṁ subhagaṁ sudīditimagṇiṁ śreṣṭhaśociṣam. Sa no mitrasya varuṇasya so apā-mā sumnaṁ yakṣate divi.*

We worship Agni, protector and promoter of energy and men of energy, lord of grandeur and glory and the holy refulgence of nature that shines bright with the highest flames of fire and light. In the light and fire

of cosmic yajna, He is the giver of joy in the light of day and the bliss of peace in the night, and He is the giver of the nectar of pleasure in the liquid flow of water and the dynamics of karmic flow.

यः समिधा य आहुती या वदेन ददाश मता अग्रय ।

या नमसा स्वध्वरः ॥ ५ ॥

5. *Yah samidhā ya āhuṭī yo vedena dadāśa marto agnaye. Yo namasā svadhvarah.*

The mortal man who performs yajna, creative activity without violence, and offers homage by giving in honour of Agni with holy fuel or with havi in ghrta and fragrant materials with the chant of Vedic verses enjoys the peace and bliss of life day and night.

तस्यदवन्ता रंहयन्त आशवस्तस्य द्युम्नितमं यशः ।

न तमंहा द्वकृतं कुतश्चन न मत्यकृतं नशत ॥ ६ ॥

6. *Tasyedarvanto ramhayanta āśavastasya dyumnitamam yaśah. Na tamamho devakṛtaṁ kutaścana na martyakṛtaṁ naśat.*

His horses speed on at the fastest and hasten him to victory. His honour and fame shine the brightest. Whatever he does in honour of the divinities or in service to mortal humanity, sin and pride never touch him nor does it pollute his action.

स्वग्रया वा अग्निभिः स्याम सूना सहस ऊर्जा पत ।

सुवीरस्त्वमस्मयुः ॥ ७ ॥

7. *Svagnayo vo agnibhiḥ syāma sūno sahasa ūrjāṁ pate. Suvīras-tvam-asmayuh.*

O lord creator of energy and master controller

of strength and power, let us, by yajnic experimentations of various forms of heat and light, all your gifts, be masters of fire energies and light radiations. You are the bravest holy power. Pray be ours, close to us as master giver and power divine.

प॒शंस॑माना॒ अति॑थि॒न मि॒त्रिया॒ ग्री रथा॒ न वद्यः॑ ।

त्व॒ त्मा॑सा॒ अपि॑ सन्ति सा॒धव॑स्त्वं राजा॑ रयी॒णाम॑ ॥ ८ ॥

8. *Praśamsamāno atithirna mitriyo'gnī ratho na vedyah. Tve kṣemāso api santi sādhas-tvaṁ rājā rayīṇām.*

Agni is worthy of praise and admiration as a friendly guest of honour and worthy to be known as a saviour like a chariot leading to cherished destinations. Abiding in you and strengthened by you, O lord, dedicated practitioners rise to be men of perfect success in peace and bliss since you are the ruler and controller of all forms of the wealth of existence.

सा अ॒द्धा दा॒श्वध्व॑रा॒ गृ म॑तः॑ सु॒भग॒ स प॒शंस्यः॑ ।

स धी॒भिर॑स्तु॒ सनि॑ता ॥ ९ ॥

9. *So addhā dāśvadhavaro'gne martaḥ subhaga sa praśamsyah. Sa dhībhirastu sanita.*

O lord of universal wealth and grandeur, Agni, we pray, may the mortal come to sure success and good fortune who gives in charity and performs acts of yajnic creativity with love and without violence. May such a man be worthy of praise and appreciation with holy acts of intelligence and may he be rich in acquisitions and liberal in dispensations of charity.

यस्य त्वमूर्ध्वा अध्वराय तिष्ठसि ।यद्वीरः स साधत ।
सा अवद्भिः सनिता स विपन्युभिः स शूरः सनिता
कृतम ॥ १० ॥

10. *Yasya tvamūrdhvo adhvarāya tiṣṭhasi kṣayad-vīraḥ sa sādhat. So arvadbhiḥ sanitā sa vipanyubhiḥ sa śūraiḥ sanitā kṛtam.*

The man for whose acts of yajna you rise high and stay constant is blest with brave progeny and achieves all round success in life. He is blest with horses and incoming wealth and honour. Surrounded by the wise, he is blest with praise and high appreciation. Supported by the brave, he achieves fulfilment in whatever he does and whatever he wants to do.

यस्याग्निवपुर्गृह स्तामं चना दधीत विश्वायः ।
हव्या वा वविषद्विषः ॥ ११ ॥

11. *Yasyāgnir-vapurgr̥he stomaṁ cano dadhīta viśvavāryaḥ. Havyā vā veviṣad viṣaḥ.*

Blest is the man in whose house Agni, lord of universal acceptance with faith and reverence, through the divine fire form of yajna, receives oblations of holy food and Vedic songs of praise and the fire sends up yajnic food to nature's divinities. He achieves total fulfilment in every field of life through the bounties of divine nature.

विपस्य वा स्तुवतः सहसा यहा म तूतमस्य रातिषु ।
अवादवमुपरिमर्त्य कृधि वसा विविदुषा वचः ॥ १२ ॥

12. *Viprasya vā stuvataḥ sahaso yaho makṣūt-amasya rātiṣu. Avo-devam-uparimartyaṁ kṛdhi vaso vividuṣa vacaḥ.*

And O child of strength born of yajnic endeavour and sustainer of vitality in human affairs, O Vasu, all pervasive divine fire, living shelter of all, convert the song of the vibrant scholar celebrant to super mortal prayer and raise it to reach the heights of divinity.

या अग्निं हव्यदातिभिर्नमाभिवा सुद ऽमाविवांसति ।

गिरा वाजिरशाचिषम ॥ १३ ॥

13. *Yo agniṁ havyadātibhir-namobhir-vā sudakṣam-āvivāsati. Girā vājira-śociṣam.*

One who lights the versatile yajnic fire and thereby whole heartedly serves the fire divine of imperishable flames with oblations of sacred havis, reverence and holy words of prayer never falls, never fails in life.

समिधा या निशिती दाशददिति धामभिरस्य मत्यः । विश्वत्स
धीभिः सुभगा जनाँ अति द्युम्नरुद्रइव तारिषत ॥ १४ ॥

14. *Samidhā yo niṣiṭi dāśadaditiṁ dhāmabhirasya martyaḥ. Viśvet sa dhībhiḥ subhago janāñ ati dyumnairudga iva tāriṣat.*

The mortal who serves Aditi, immortal fire of mother Infinity, with blazing fuel within the radiance of its own laws is blest with the wealth and splendour of all orders of intelligence, honour and fame and surpasses all people of the other order like a captain on the helm crossing the stormy seas.

तदग्र द्युम्नमा भर यत्सासहृत्सद न कं चिदत्रिणम ।

मन्युं जनस्य दूढ्यः ॥ १५ ॥

15. *Tadagne dyumnamā bhara yat sāhasat sadane kaṁ cidatrinam. Manyuṁ janasya dūḍhyaḥ.*

Agni, lord of light and life, give us that splendour of spirit and intelligence which may challenge and overcome any voracious friend at the door, in the heart and home, and counter the wealth of any evil minded person anywhere in life.

यन् चष्ट वरुणा मित्रा अयमा यन् नासत्या भगः ।

वयं तत्त शर्वसा गातुवित्तमा इन्दत्वाता विधमहि ॥ १६ ॥

16. *Yena caṣṭe varuṇo mitro aryamā yena nāsatyā bhagaḥ. Vyaṁ tat te śavasā gātuvittamā indra tvotā vidhemahi.*

Agni, lord of light and life, we worship, pray for and try to acquire that light of vision and discrimination of intelligence of yours by which Varuna, man of judgement and justice, Mitra, man of love and friendship, Aryaman, guide and pioneer of society, the Ashvins, complementary agents of development and progress, and Bhaga, man of power, fame and honour, envision things in unison, discriminate right from wrong, and declare for all to see and follow the right so that thereby, O Indra, ruling lord and power version of Agni, we all, most keen to know the paths of progress and follow them, may advance with the power of our will and knowledge under your guidance and protection.

त घदग्र स्वाध्याः य त्वा विप निदधिर नृच त्सम ।

विपासा देव सुकतुम ॥ १७ ॥

17. *Te ghedagne svādhya ye tvā vipra nidadhire nṛcakṣasam. Viprāso deva sukratum.*

Agni, self-refulgent lord of life, vibrant presence of the universe, surely they are the wise and holy men

and they are the blessed men of noble thought and study worthy of reverence who hold on to the light of your presence in the heart and meditate on the presence as the lord observant of humanity and as the high priest of the cosmic yajna.

त इद्वदि' सुभग॒ त आहु॑तिं॒ त सातुं॑ चिकिर दि॒वि ।

त इद्वाज॑भिजिग्युम॒हब्ध॑नं॒ य त्व कामं॑ न्यरि॒र ॥ १८ ॥

18. *Ta id vediṁ subhaga ta āhutiṁ te sotuṁ cakrire divi. Ta id vājebyir-jigyur-mahad dhanam ye tve kāmam nyerire.*

Lord of glory and divine grace, Agni, they alone in reality organise the yajna vedi, they really offer the oblations into the sacred fire, they in truth endeavour to distil the soma of joy in the light of divinity, they in ultimate terms win the wealth of life by their struggle of life, who concentrate their hopes and ambitions in you and attribute and dedicate all their success, honour and fame to you.

भ॒दा ना॑ अ॒ग्निराहु॑ता भ॒दा रा॒तिः सु॑भग भ॒दा अध्व॑रः ।

भ॒दा उ॒त प॑श॒स्तयः॑ ॥ १९ ॥

19. *Bhadro no agnirāhuto bhadrā rātiḥ subhaga bhadro adhvaraḥ. Bhadrā uta praśastayaḥ.*

Lord of beauty and glory, may the yajna fire with offers of oblations be auspicious for us. May our charity be auspicious. May our yajna and all other acts of kindness and love free from violence be auspicious. And may all the appreciation and praise of our acts and behaviour be auspicious and fruitful.

भ॒दं म॒नः कृ॒णुष्व वृ॒त्रतू॒य य॒ना स॒मत्सु॑ सा॒सहः॑ ।

अव॑ स्त्वि॒रा त॒नुहि॑ भू॒रि श॒ध॒तां व॒नमा॑ त अ॒भिष्टि॑भिः ॥ २० ॥

20. *Bhadraṁ manah kṛṇuṣva vṛtratūrye yena samatsu sāsahaḥ. Ava sthirā tanuhi bhūri śardhatām vanemā te abhiṣṭibhiḥ.*

Agni, leading light of life, turn the mind by which you challenge the adversary in battles and win for us to gracious goodness in the victory over the forces of darkness. Reduce the many strongholds of the violent adversaries to nullity so that by your kindness and favours we may win what we desire in peace.

इ॒ळं गि॒रा म॒नु॒हितं॑ यं द॒वा दू॒तम॑र॒तिं न्य॑रि॒र ।

यजि॑ष्ठं ह॒व्य॒वा॒ह॒नम॑ ॥ २१ ॥

21. *Īḷe girā manurhitam yaṁ devā dūtam-aratim nyerire. Yajīṣṭhaṁ havyavāhanam.*

With words of praise I celebrate Agni, sacred fire energy, benefactor of humanity whom brilliant scholars honour and elevate as messenger, speedy ministrant, most valuable and adorable, and bearer of oblations to the divinities of nature.

ति॒ग्मज॑म्भा॒य त॑रु॒णाय॑ रा॒ज॒त॒ प॒या॑ गा॒यस्य॑ग्र॒य ।

यः पि॒ंश॑त॒ स॒नृ॒ताभिः॑ सु॒वी॒य॑म॒ग्नि॒घृ॒त॒भि॒राहु॑तः ॥ २२ ॥

22. *Tigmajambhāya taruṇāya rājate prayo gāya-syagnaye. Yaḥ piṁśate sūnṛtābhiḥ suvīryam-agnir-ghṛtebhir-āhutaḥ.*

O yajaka, you sing and celebrate Agni and offer libations of holy food to the flaming, ever youthful and brilliant fire of yajna which, when fed on ghrta and sung

in sacred song, gives you strength and vigour in return for the homage.

यदीं घृतभिराहुता वाशीमग्निभरत उच्चाव च ।
असुर इव निणिजम ॥ २३ ॥

23. *Yadī ghr̥tebhir-āhuto vāśīm-agnir-bharata uccāva ca . Asura iva nirṇijam.*

When the fire of yajna fed on ghr̥ta rises in flames with a crackle up and down, then it displays its form and power like an earthly version of the sun radiating its light.

या हव्यान्यरयता मनुहिता दुव आसा सुगन्धिना ।
विवासत वायाणि स्वध्वरा हाता दुवा अमत्यः ॥ २४ ॥

24. *Yo havyānyairayatā manurhito deva āsā sugandhinā. Vivāsate vāryāṇi svadhvaro hotā devo amartyaḥ.*

Agni is the divine power which receives and carries the holy materials to the divinities by its fragrant vedi-mouth of fire. It is the benefactor of humanity and gives the choicest good things to all. It is the agent of good action and illuminator of the paths of piety. It is the high priest of universal yajna and an immortal divine power.

यदग्र मत्यस्त्वं स्यामहं मित्रमहा अमत्यः ।
सहसः सूनवाहुत ॥ २५ ॥

Yadagne martyastvaṁ syāmaham mitramaho amartyaḥ. Sahasaḥ sūnavāhuta.

Agni, light and life of the world, child of

omnipotence and creator of the mighty cosmos, mortal as I am, if I could worship you and were to become like you, I too would be an immortal, great adorable friend of the world of existence.

न त्वा रासीयाभिर्शस्तय वसा न पापत्वाय सन्त्य ।

न म स्तातामतीवा न दुहितुः स्यादग्र न पापया ॥ २६ ॥

26. *Na tvā rāsīyābhiśastaye vaso na pāpatvāya santya. Na me stotāmatīvā na durhitaḥ syādagne na pāpayā.*

Agni, light of life, haven and home of humanity, let me not worship you for the sake of something despicable. Lord adorable, nor must I pray to you for something evil. Let not my own admirer, say my son or my disciple, be stupid and dull, nor malignant, nor sinful.

पितुन पुत्रः सुभृता दुराण आ द्वाँ एतु प णा हविः ॥ २७ ॥

27. *Piturna putraḥ subhṛto duroṇa ā devāñ etu pra ṇo haviḥ.*

Just as the son is cherished in the father's home and then the son looks after the parents, similarly Agni is cherished in the house of yajna and may Agni carry our oblations to the divinities.

तवाहमग्र ऊतिभिर्नदिष्ठाभिः सचय जाषमा वसा ।

सदा द्वस्य मत्यः ॥ २८ ॥

28. *Tavāhamagna ūtibhir-nediṣṭhābhiḥ saceya joṣamā vaso. Sadā devasya martyaḥ.*

Agni, light of life all pervasive, shelter home of humanity, mortal as I am, I pray, may I, by the closest protections of the power divine always enjoy the love

and favour of the lord.

तव॒ क॒त्वा॒ स॒नयं॑ तव॒ रा॒तिभि॒रग्न॑ तव॒ प॒श॒स्तिभिः॑ ।
त्वा॒मिदा॑हुः प॒म॒तिं व॒सा॒ म॒मा॒ गृ॒ ह॒ष॒स्व॒ दा॒तव॑ ॥ २९ ॥

29. *Tava kratvā saneyam tava rātibhir-agne tava praśastibhiḥ. Tvāmidāhuḥ pramatiṁ vaso mamā'gne harṣasva dātave.*

By virtue of your mercy and grace, let me love you with yajnic life of holy action. By virtue of your acceptance, appreciation and generosity, let me serve you with all that you have given me. The wise say that you are the wisest, most high, and foremost leader and guide, O shelter of humanity. O lord, be pleased and generous to bless me that I may offer and sing praises in honour of your glory.

प॒ सा अ॒ग्न॑ तव॒तिभिः॑ सु॒वी॒राभि॒स्तिर॑त॒ वाज॑भ॒मभिः॑ ।
यस्य॑ त्वं सु॒ख्य॒मा॒वरः॑ ॥ ३० ॥

30. *Pra so agne tavotibhiḥ suvīrābhis-tirate vājabharmabhiḥ. Yasya tvaṁ sakhyamāvaraḥ.*

Agni, lord of universal love and friendship, he whose love and friendship, devotion and dedication, you accept into your kind care thrives under your protection and promotion and advances in life with noble and heroic progeny, moving from victory to glory.

तव॒ द्र॒प्सा॒ नील॑वा॒न्वा॒श ऋ॒त्विय॑ इ॒न्धा॒नः॒ सि॒ष्ण॒वा द॑द ।
त्वं म॒ही॒नामु॒षसा॑म॒सि पि॒यः॒ ऽपा॒ वस्तु॑षु॒ राज॑सि ॥ ३१ ॥

31. *Tava drapso nīlavān vāśa ṛtviya indhānaḥ siṣṇavā dade. Tvaṁ mahīnām-uṣasām-asi priyaḥ kṣapo vastuṣu rājasi.*

Agni, giver of the showers of joy in life, the world of your creation flows on like drops of soma from the press, colourful, crackling voluble, exciting and fresh through the seasons, bright and beautiful, passionately lovable. You are darling of the glory of dawns and you shine ever in the glimmerings of the dusk and reflect in the ripples of water.

तमार्गन्म साभरयः सहस्रमुष्कं स्वभिष्टिमवस ।

समाजं त्रासदस्यवम ॥ ३२ ॥

32. *Tamāganma sobharayaḥ sahasramuṣkaṁ svabhiṣṭim-avase. Samrājaṁ trāsadasyavam.*

Blest with wealth and knowledge and bearing gifts of homage, for ultimate protection and further advancement, we have come to the lord almighty of a thousand forces of light and arms, object of universal love and adoration, blazing ruler of the universe and a scourge of the evil destroyers.

यस्य त अग्र अन्य अग्र्य उपतिता वयाइव ।

विपान द्युम्नानि युव जनानां तव त्राणि वध्यन् ॥ ३३ ॥

33. *Yasya te agne anye agnaya upakṣito vayā iva. Vipo na dyumnā ni yuve janānām tava kṣatrāṇi vardhayan.*

Of you, Agni, lord and light of the universe, on whom do other lights such as the sun depend like branches of the tree, I sing like a poet and, celebrating your ruling orders of the people, I enjoy the honour and pleasures of the world of your creation.

यमादित्यासा अदुहः पारं नयथ मत्यम ।

मघानां विश्वेषां सुदानवः ॥ ३४ ॥

33. *Yamādityaso adruhaḥ pāraṁ nayatha martyam.
Maghonām viśveṣāṁ sudānavaḥ.*

O Adityas, generous givers of light and life free from malice and jealousy, of all the people of wealth, honour and power, whoever the mortal you guide and lead across the world of karma and consequence, he is the man of good fortune.

यूयं राजानः कं चिच्चषणीसहः तयन्तं मानुषाँ अनु ।
वयं त वा वरुण मित्राय मन्त्स्यामदृतस्य रथ्यः ॥ ३५ ॥

35. *Yūyaṁ rājānaḥ kaṁ ciccarṣaṇīsahaḥ kṣayantaṁ
mānuṣāṁ anu. Vayaṁ te vo varuṇa mitrāryama-
nt-syāmed-ṛtasya rathyaḥ.*

Adityas, powers and givers of light and justice, rulers of the bright order over people, punish whoever does evil and violence toward the law abiding citizens. O Vauna, ruling power of judgement and justice, Mitra, men of love and friendship, and Aryaman, guides and pioneers of the nation, let us be cooperative participants to take over the reins of your law and order of the truth and justice of your vision.

अदान्म पारुकुत्स्यः पञ्चाशतं त्रसदस्युवधूनाम ।
मंहिष्ठा अयः सत्पतिः ॥ ३६ ॥

36. *Adānme paurukutsyaḥ pañcāśataṁ trasadasyur-
vadhūnām. Maṁhiṣṭho aryah saptiḥ.*

May the lord sustainer of all life and destroyer of negativities, protector against the wicked, most liberal, most respectable defender of truth and goodness, I pray, bless us with many manly sons in the family and give them all noble wives.

उ॒त म॑ प॒यि॒याव॑यि॒याः सु॒वास्त्वा॑ अ॒धि तु॒ग्वनि॑ । ति॒सृणां॑
सं॒स॒तीनां॑ श्या॒वः प॑ण॒ता भु॒वद्व॑सु॒दि॒या॒नां प॑तिः ॥ ३७ ॥

37. *Uta me prayiyor-vayiyoh suvāstvā adhi tugvani.
Tisṛṇām saptatīnām śyāvaḥ praṇetā bhuvad
vasur-diyānām patih.*

May the lord omnipresent, master ruler of all moving things and the three worlds, supporter of all liberal people, be my ultimate guide, inspiration, and abode at the end of my life of karma, moving as I am towards him with concentration on good things in thought and action.

Mandala 8/Sukta 20

Marutah Devatah, Sobhari Kanva Rshi

आ ग॒न्ता॒ मा रि॑ष॒ण्यत॒ प॒स्था॒वाना॒ माप॑ स्था॒ता स॒मन्य॑वः ।
स्थि॒रा चि॑म॒यि॒ष्णवः॑ ॥ १ ॥

1. *Ā gantā mā riṣaṇyata prasthāvāno māpa sthātā
samanyavaḥ. Sthirā cinnamayiṣṇavaḥ.*

Come Maruts, warriors of nature and humanity. Do not hurt nor destroy the innocent. Already on the move as ever, pray do not tarry any more far away. Heroes of equal passion, will and desire to accomplish your mission, you can bend even the firmest forces of violence and bring them to reason.

वी॒ळु॒प॒वि॒भि॒मरु॑त ऋ॒भु ण॒ आ रु॑दा॒सः सु॒दी॒ति॒भिः॑ ।
इ॒षा न॑ अ॒द्या ग॒ता पु॑रु॒स्पृ॒हा य॒ज्ञ॒मा सा॑भ॒री॒यवः॑ ॥ २ ॥

2. *Vīḷupavibhir-maruta ṛbhukṣaṇa ā rudrāsaḥ
sudītibhiḥ. Iṣā no adyā gatā purusprho yajñamā
sobhariyavaḥ.*

Mighty leaders of will and intelligence, lovers and protectors of the good, destroyers of want and suffering, honoured and invoked by all, come right now at the fastest by blazing chariots of the strongest wheel with forces of thunder and join our yajnic programme of creation and development with abundant food and energy.

विद्वा हि रुदियाणां शुष्ममुगं मरुतां शिमीवताम ।
विष्णार्षस्य मी हुषाम ॥ ३ ॥

3. *Vidmā hi rudriyāṇāṁ śuṣmamugraṁ marutāṁ śimīvatām. Viṣṇoreṣasya mīlhuṣām.*

We know the virile Maruts dedicated to peace and justice against violence and injustice. They are harbingers of rain showers of plenty as participative agents of the cosmic will working in the dynamics of nature and humanity.

वि द्वीपानि पापतन्तिष्ठहुच्छुनाभ युजन्त रादसी ।
प धन्वान्यरत शुभखादया यदजथ स्वभानवः ॥ ४ ॥

4. *Vi dvīpāni pāpatan tiṣṭhad ducchunobhe yujanta rodaśī. Pra dhanvānyairata śubhrakhādayo yadejatha svabhānavah.*

O self-refulgent Maruts, when you in your blazing armour stir and move, islands sink at their banks, the evil stand still, both heaven and earth shake and the deserts rage with flying sands.

अच्युता चिद्धा अज्म ॥ नानदति पर्वतासा वनस्पतिः ।
भूमियामेषु रजत ॥ ५ ॥

5. *Acyutā cid vo ajmannā nānadati parvatāso vana-spatiḥ. Bhūmiryāmeṣu rejate.*

At your move to battle, fixed mountains roar, ancient trees crack and crackle, and the earth shakes under the force of your pressure.

अमाय वा मरुता यातव द्याजिहीत उत्तरा बृहत ।

यत्रा नरा ददिशत तनूष्वा त्व गांसि बाह्वजसः ॥ ६ ॥

6. *Amāya vo maruto yātave dyaaurjihīta uttarā bṛhat. Yatrā nara dediṣate tanūṣvā tvakṣāmsi bāhvo-jasaḥ.*

O Maruts, for the expansion of your force and power on the march, the vast skies give way farther and farther as the heroes of mighty arm put on and display their armour on their person.

स्वधामनु श्रियं नरा महि त्वषा अमवन्ता वृषप्सवः ।

वहन्त अहुतप्सवः ॥ ७ ॥

7. *Svadhāmanu śriyaṁ nara mahi tveṣā amavanto vṛṣapsavaḥ. Vahante ahrutapsavaḥ.*

These mighty heroes, blazing bright in magnificence, commanding force and power of excellence, generous with moral rectitude, far from crookedness and unshakably upright in conduct, wear and express the grace of culture and behaviour in keeping with their innate merit and dedication to the defence of mother earth and her children.

गाभिर्वाणा अज्यत साभरीणां रथ काश हिर्ण्यय ।

गाबन्धवः सुजातास इष भुज महान्ता नः स्पर्स नु ॥ ८ ॥

8. *Gobhirvāṇo ajyate sobharīṇāṁ rathe kośe hiranyaye. Gobandhavaḥ sujātāsa iṣe bhuje mahānto naḥ sparase nu.*

The missile of these protectors, sustainers and defenders of the earth is shot by the force of sounds in the golden interior of the carrier chariot. May these heroes, friends of the earth, nobly born and trained, great and glorious, stand for our maintenance, food and energy, comfort, love and cooperation.

पति॑ वा वृषद॒ञ्जया॑ वृष्ण॒ शर्धा॑य॒ मारु॑ताय॒ भरध्व॑म ।
ह॒व्या वृष॑पयाव॒ण ॥ ९ ॥

9. *Prati vo vṛṣadañjaya vṛṣṇe śardhāya mārutāya bharadhvam. Havyā vṛṣaprayāvṇe.*

O generous yajakas, makers of soma, bear and bring homage in thankful response to the generous and mighty force of the Maruts led on the march by a great and formidable generous commander.

वृ॒ष॒ण॒श्वन॑ मरु॒ता वृ॒ष॒प्सुना॑ रथ॒न वृ॒ष॒नाभि॑ना । आ श्य॒नासा॑
न प॒णि॒णा वृ॒था नरा॑ ह॒व्या ना॑ वी॒तय॑ गत ॥ १० ॥

10. *Vṛṣaṇaśvena maruto vṛṣapsunā rathena vṛṣanā-bhinā. Ā śyenāso na pakṣiṇo vṛthā naro havyā no vītaye gata.*

O Maruts, stormy troops of nature and leading warriors of the human nation, come freely like the mighty high flying eagle birds and bring us holy yajnic inputs for development and human progress for our protection and advancement by your strongly built chariot drawn by mighty forces, bearing loads of riches in generous plenty for our spiritual and material well being.

स॒मान॑म॒ञ्ज्य॑षां वि भा॒जन्त रु॒क्मासा॑ अधि॒ ब॒हुषु॑ ।
दवि॑द्युत॒त्यृष्ट॑यः ॥ ११ ॥

11. *Samānamañjyeṣām vi bhrājante rukmāso adhi bāhuṣu. Davidyutatyrṣṭayah.*

The turn out, uniform and movement of these Maruts is steady and alike. So are their golden badges on the shoulders, and their weapons too shine uniformly in their hands.

त उ॒गासा॒ वृष॑ण उ॒गबा॑हवा॒ नकि॑ष्ट॒नूषु॑ यतिर ।

स्थि॒रा धन्वा॒न्यायु॑धा॒ रथ॑षु वा नी॒क॒ष्वधि॑ श्रियः ॥ १२ ॥

12. *Ta ugrāso vṛṣaṇa ugrabāhavo nakiṣṭanūṣu yetire. Sthirā dhanvānyāyudhā ratheṣu vo'nīkeṣvadhi śriyah.*

Bold and fearsome are they, vigorous and generous, strong of arm, so that they don't have to exert to defend their bodies and battle formations. Their arms and ammunitions are safe and strong, ready in position in their chariots, and in their battles they come out victorious with credit and admiration.

यषा॒मणा॒ न स॒पथा॒ नाम॑ त्व॒षं श॑श्व॒ताम॒क॒मिद्भु॑ज ।

वया॒ न पि॒त्र्यं स॑हः ॥ १३ ॥

13. *Yeṣāmarṇo na sapratho nāma tveṣaṁ śaśvatāmekamid bhuje. Vayao na pitryaṁ sahaḥ.*

Ever ready and on the move without relent, their name and fame is unique, wide as the sea and expansive. So is their courage and patience to be enjoyed like ancestral heritage.

तान्वा॑न्दस्व म॒रुत॑स्ताँ उप॒ स्तुहि॑ तषां॒ हि धुनी॑नाम ।

अ॒राणां॒ न च॑र॒मस्तद॑षां॒ दा॒ना म॒ह्ना तद॑षाम ॥ १४ ॥

14. *Tān vandasva marutastāṃ upa stuhi teṣāṃ hi dhunīnām. Arāṇām na caramastadeṣām dānā mahnā tadeṣām.*

Honour the Maruts, celebrate them all closely and fervently. As the spokes of the wheel are all equal, so all of these shakers of the evil and the wicked are equal, none is the highest, none the lowest. Hence also the gifts of protection and security of all of them are equally great.

सुभगः स व ऊतिष्वास पूर्वासु मरुता व्युष्टिषु ।
या वा नूनमुतासति ॥ १५ ॥

15. *Subhagaḥ sa va ūtiṣvāsa pūrvāsu maruto vyuṣṭiṣu. Yo vā nūnamutāsati.*

Fortunate is that man, and prospers, O Maruts, who has been under your care and protection since early dawns and who for sure remains under your care for now and all time.

यस्य वा यूयं प्रति वाजिनां नर आ हव्या वीतय गथ ।
अभि ष द्युम्नरुत वाजसातिभिः सुम्ना वा धूतया
नशत ॥ १६ ॥

16. *Yasya vā yūyaṃ prati vājino nara ā havyā vītaye gatha. Abhi ṣa dyumnairuta vājasātibhiḥ sumnā vo dhūtayo naśat.*

O Maruts, leading lights of life, movers and shakers of negativities and opposition, whoever the man with yajnic gift when you approach to protect and partake of his offerings, is blest with peace and comfort and he prospers with honour and fame and wins victories in the battles for food, energy and wealth with prestige.

यथा रुद्रस्य सूनवा दिवा वशन्त्यसुरस्य वधसः ।

युवानस्तथदसत ॥ १७ ॥

17. *Yathā rudrasya sūnavo divo vaśantyasurasya vedhasaḥ. Yuvānastathedasat.*

As the Maruts, youthful children of Rudra, cosmic justice, light divine and universal life-giving intelligence, would wish, so may it be with us and all.

य चाहन्ति मरुतः सुदानवः स्मन्मी हुषश्चरन्ति य ।

अतश्चिदा न उप वस्यसा हृदा युवान आ ववृध्वम ॥ १८ ॥

18. *Ye cārhamti marutaḥ sudānavaḥ smanmīḥ huṣaścaranti ye. Ataścidā na upa vasyasā hṛdā yuvāna ā vavṛdhvam.*

There are those people who honour the virile and generous Maruts, warriors and rain bearers of the nation. There are also those generous and charitable people who act and conduct themselves according to the Maruts' good wishes. For this reason, O youthful heroes, come and promote us with a very liberal and sympathetic heart as your own.

यून ऊ षु नविष्ठया वृष्णाः पावकाँ अभि साभर गिरा ।

गाय गाईव चकृषत ॥ १९ ॥

19. *Yūna ū ṣu naviṣṭhayā vṛṣṇaḥ pāvakāñ abhi sobhare girā. Gāya gā iva carkṛṣat.*

As a farmer yokes and exhorts his bulls while ploughing the land, so should you, O manager of the nation, appreciate and celebrate the youthful, virile, generous and purifying Maruts, exhorting them with exciting words of latest praise and commendation.

साहा य सन्ति मुष्टिहव हव्या विश्वांसु पृत्सु हातृषु ।
वृष्णाश्चन्द्रा । सुश्रवस्तमान गिरा वन्दस्व मरुता अहं ॥ २० ॥

20. *Sāhā ye santi muṣṭiheva havyo viśvāsu pṛtsu hotṛṣu. Vṛṣṇaścandrāṇna suśravastamān girā vandasva maruto aha.*

Those who accept challenges of hostile and formidable forces in battles of the human nation in the world and, like a veteran celebrated boxer, repulse the challengers and win, those virile Maruts, generous as cloud bearing winds, handsome as the golden moon, and most reputed in humanity, O poet, sing and celebrate in spontaneous and most exciting words and voice.

गार्वाश्चिद्धा समन्यवः सजात्येन मरुतः सबन्धवः ।
रिहत ककुभा मिथः ॥ २१ ॥

21. *Gāvaścid ghā samanyavaḥ sajātyena marutaḥ sabandhavaḥ. Rihate kakubho mithaḥ.*

O Maruts, heroes of equal mind bound in brotherhood, even cows, by virtue of the same species sit together and love each other under your kind care even though they may be moving around in different directions.

मर्ताश्चिद्धा नृतवा रुक्मव तस्मि उप भातृत्वमायति । अधि
ना गात मरुतः सदा हि व आपित्वमस्ति निध्रुवि ॥ २२ ॥

22. *Martaścid vo nṛtavo rukmavakṣasa upa bhrātrvamāyati. Adhi no gāta marutaḥ sadā hi va āpitvamasti nidhruvi.*

Mortals too, O Maruts, singing and dancing celebrants of life wearing golden corselet on the chest,

come to realise their kindred unity under your kind care and direction. Sing and speak to us over and above us since our brotherhood with you is always inviolable.

मरुता मारुतस्य न आ भेषजस्य वहता सुदानवः ।

यूयं सखायः सप्तयः ॥ २३ ॥

23. *Maruto mārutasya na ā bheṣajasya vahatā sudānavaḥ. Yūyaṁ sakhāyaḥ sapṭayaḥ.*

O Maruts, sojourners of lands and skies, moving in formations of seven coursers, noble and generous friends of the community, bring in for us medicaments of the air for our health and environment.

याभिः सिन्धुमवथ याभिस्तूवथ याभिदशस्यथा किर्विम ।

मया ना भूतातिभिर्मयाभुवः शिवाभिरसचद्विषः ॥ २४ ॥

24. *Yābhiḥ sindhumavatha yābhistūrvatha yābhir-daśasyathā krivim. Mayo no bhūtotibhirmayo-bhuvaḥ śivābhirasacadviṣaḥ.*

O heroes of lands and seas and skies, free from hate, jealousy and enmity, bring us that tactic and policy and modes of defence and protection by which you guard the sea, repulse encroachment, and dig and construct tanks and wells and give them to people. O heroes of peace and well-being, be good and kind with safeguards of all type, safe guards and defences of auspicious and benevolent kind.

यत्सिन्धा यदसिकन्यां यत्समुदेषु मरुतः सुबहिषः ।

यत्पर्वतषु भेषजम् ॥ २५ ॥

25. *Yat sindhau yadasiknyām yat samudreṣu marutaḥ subarhiṣaḥ. Yat parvateṣu bheṣajam.*

O Maruts, who sit on the holy seat of yajna, bring us the sanatives and medicaments that are in the rivers and the seas, in the darkness of caves, in the oceans and on the mountains.

विश्वं पश्यन्ता बिभृथा तनूष्वा तनां न् अधि वाचत ।

।मा रपा मरुत आतुरस्य न इष्कता विहुतं पुनः ॥ २६ ॥

26. *Viśvaṁ paśyānto bibhṛthā tanūṣvā tenā no adhi vocata. Kṣamā rapo maruta āturasya na iṣkartā vihrutaṁ punaḥ.*

O Maruts, you watch the world and all that it contains. You bear and bring all that knowledge and competence on your person, and with that pray, bless our physical body system and our body politic. By virtue of that knowledge and experience speak to us. O heroes of nature and humanity, cure the weakness, sin and suffering of our sick and restore to full health and efficiency whatever is broken and lost.

Mandala 8/Sukta 21

Indra (1-16), Chitra (17-18) Devate, Sobhari Kanva Rshi

वयमु त्वामपूव्य स्थूरं न कच्चिद्भरन्ता वस्यवः ।

वार्ज चित्रं हवामह ॥ १ ॥

1. *Vayamu tvāmapūrvya sthūrāṁ na kaccid bharanto'vasyavaḥ. Vāje citraṁ havāmahe.*

O lord sublime, eternal, first and most excellent, we, bearing almost nothing substantial but praying for protection and advancement, invoke you in our battle of life for food, energy, knowledge and ultimate victory.

उप॑ त्वा॒ कम॑ तू॒तय॑ स॒ ना॒ युवा॑गश्च॒काम॑ या धृ॒षत॑ ।

त्वामि॒द्ध्यवि॒तारं॑ ववृ॒मह॑ सखा॒य इ॒न्द सान॑सिम ॥ २ ॥

2. *Upa tvā karmannūtaye sa no yuvograścakrāma
yo dhr̥ṣat. Tvāmiddhyavitāraṁ vavṛmahe sakhāya
indra sānasim.*

We approach you for protection and success in every undertaking. O lord youthful and blazing brave who can challenge and subdue any difficulty, pray come to our help. Indra, friends and admirers of yours, we depend on you alone as our sole saviour and victorious lord and choose to pray to you only as the lord supreme.

आ या॑हीम इ॒न्दवा॑ श्व॒पत॑ गा॒प॒त॒ उव॑रापत ।

सामं॑ साम॒पत॑ पिब ॥ ३ ॥

3. *Ā yāhīma indavo'śvapate gopata urvarāpate.
Somaṁ somapate piba.*

Come lord of cows, horses and fertile lands, giver and protector of the nation and its glory, knowledge and wisdom and our creative activities, the somas of our success are for you to appreciate. O lord of life and life's joy of soma, come and join the ecstasy of our achievement and its celebration.

वयं॑ हि त्वा॒ बन्धु॑मन्तमबन्ध॒वा वि॒पास॑ इ॒न्द यमि॑म । या॒ त॒
धामा॑नि वृष॒भ॒ तभि॑रा ग॒हि वि॒श्वभिः॑ साम॒पीत॑य ॥ ४ ॥

4. *Vayaṁ hi tvā bandhumantam-abandhavo viprāsa
indra yemima. Yā te dhāmāni vṛṣabha tebhirā
gahi viśvabhiḥ somapītaye.*

Bereft of any permanent brotherhood in mortal humanity, we are drawn by ourselves to you, enlightened

as we are and universal brother as you are in kinship divine. O lord of universal vigour and generosity, with all the world regions you command, come with the glory of all those worlds, join our soma celebrations, accept our devotion and protect this social order.

सीदन्तस्तु वया यथा गाश्रीतु मधा मदिर विव ण ।

अभि त्वामिन्द नानुमः ॥ ५ ॥

5. *Sīdantaste vayo yathā gośrīte madhau madire vivakṣaṇe. Abhi tvāmindra nonumaḥ.*

Nestled like birds in the nest, in your exuberant, exciting, honey sweet yajnic world of light and joy overflowing with delicacies of food and drink, we bow to you and worship you in thankfulness.

अच्छा च त्वना नमसा वदामसि कं मुहुश्चिद्वि दीधयः ।

सन्ति कामासा हरिवा ददिष्ट्वं स्मा वयं सन्ति ना धियः ॥ ६ ॥

6. *Acchā ca tvainā namasā vadāmasi kiṁ muhuścid vi dīdhayaḥ. Santi kāmāso harivo dadiṣṭvaṁ smo vayaṁ santi no dhiyaḥ.*

Profusely with this salutation and homage, we honour and praise you and pray to you again and again. Why do you hesitate, in thought? O lord of the moving world, we have our desires and ambitions. You are the giver of fulfilment. We are here, our prayers are here, and we are yours. We have our thoughts and intelligence too, hence we pray: Grant our prayers without delay.

नूत्ना इदिन्द त वयमूती अभूम नहि नू त अदिवः ।

विद्वा पुरा परीणसः ॥ ७ ॥

7. *Nūtnā idindra te vayamūṭī abhūma nahi nū te adrivaḥ. Vidmā purā parīṇasaḥ.*

O lord of the thunderbolt, mountains and the clouds, ruler of the world, Indra, it is not that we are just new to your beneficence, protection and promotion, we have indeed enjoyed and known your wealth and munificence since time immemorial.

विद्वा सखित्वमुत शूर भोज्यमा त ता वजि गीमह ।

उता समस्मि ॥ शिशीहि ना वसा वाज सुशिपु गामति ॥ ८ ॥

8. *Vidmā sakhitvamuta śūra bhojyamā te tā vajrinnī-mahe. Uto samasminnā śīśīhi no vaso vāje suśipra gomati.*

O lord of might, wielder of the thunderbolt of justice and power, we know and enjoy your love and friendship and your liberal provisions of life's enjoyment, and the same we solicit of you. And we pray, O lord of the golden helmet, power and knowledge, giver of peace and settlement, establish us in this noble order of lands and cows, food and energy, knowledge and action and the holy life of freedom and happiness.

या न इदमिदं पुरा प वस्य आनिनाय तमु वः स्तुष ।

सखाय इन्द्रमूतय ॥ ९ ॥

9. *Yo na idamidam purā pra vasya ānināya tamu vaḥ stuṣe. Sakhāya indramūtaye.*

O friends, for the peace, freedom, progress and protection of you all, I pray to the same Indra, lord almighty, who has provided this beautiful world of joy for us since the very time of creation.

हयैश्वं सत्यति चषणीसहं स हिष्मा या अमन्दत । आ तु
नः स वयति गव्यमश्व्यं स्तातृभ्या मघवा शतम ॥ १० ॥

10. *Haryaśvaṁ satpatiṁ carṣaṇīsaḥaṁ sa hi śmā yo amandata. Ā tu naḥ sa vayati gavyamaśvyam stotr̥bhyo maghavā śatam.*

He alone is happy indeed and prospers who glorifies Indra, lord of the moving universe, protector and promoter of truth and reality and ruler and justicier of humanity, who, lord almighty, weaves for us this web of a hundredfold variety of earthly provision and all attainable possibility for the celebrants.

त्वया ह स्विद्युजा वयं प्रति श्वसन्तं वृषभ बुवीमहि ।
संस्थ जनस्य गामतः ॥ ११ ॥

11. *Tvayā ha svidyujā vyaṁ prati śvasantaṁ vṛṣabha bruvīmahi. Saṁsthe janasya gomataḥ.*

By you alone as our friend and comrade, O lord almighty, generous giver, can we counter a gasping contestant in this settled world order of humanity full of lands and cows, blest as we are with the light of knowledge and culture.

जयम कार पुरुहूत कारिणा भि तिष्ठम दूढ्यः ।
नृभिर्वृत्रं हन्याम शूशुयाम चा वरिन्द प णा धियः ॥ १२ ॥

12. *Jayema kāre puruhūta kārīṇo'bhi tiṣṭhema dūḍhyaḥ. Nṛbhirvṛtraṁ hanyāma śūśuyāma cā'verindra pra ṇo dhiyaḥ.*

Indra, lord of power and light of life, universally invoked, let us win over the violent in the struggle of life, discipline and subject to rule and order the obstinate and intransigent with reason, dispel darkness and destroy evil with the help of the leading lights of society, and thus grow and march forward and higher. O lord,

protect and guide our thoughts and actions against temptations to go astray.

अ॒भा॒तृ॒व्या अ॒ना त्वम॑ना॒पिरि॑न्द ज॒नुषा॑ स॒नाद॑सि ।
यु॒धदा॑पि॒त्वमि॑च्छस ॥ १३ ॥

13. *Abhrāṭṛvyo anā tvamanāpirindra januṣā sanā-dasi. Yudhedāpitvamicchase.*

Indra, lord of absolute might by nature, since birth of the universe, indeed for eternity, you are without a rival, need no leader, no friend and no comrade, but in the dynamics of human life you do want that the human should be your companion in and for his struggle for self-evolution and social progress.

नकी॑ र॒वन्तं स॒ख्याय॑ वि॒न्दस॒ पीय॑न्ति त सुरा॒श्वः ।
य॒दा कृ॑णा॒षि न॑द॒नुं समू॑ह॒स्यादि॑त्पित॒व हू॑यस ॥ १४ ॥

14. *Nakī revantaṁ sakhyāya vindase pīyanti te surāśvaḥ. Yadā kṛṇoṣi nadanum samūhasyādīt piteva hūyase.*

You do not just care to choose the rich for companionship, if they are swollen with drink and pride and violate the rules of divine discipline. But when you attend to the poor and alter their fortune for the better, you are invoked like father with gratitude which the voice of thunder acknowledges and approves.

मा त॑ अमा॒जुरा॑ यथा मू॒रास॑ इ॒न्द स॒ख्य त्वाव॑तः ।
नि ष॑दाम॒ सचा॑ सु॒त ॥ १५ ॥

15. *Mā te amājuro yathā mūrāsa indra sakhye tvāvataḥ. Ni ṣadāma sacā sute.*

Indra, Lord of yajnic evolution and social

development, let us not like stupid fools sit at home and grow to age in years, but let us, in enlightened friendship with a power like you, sit on the yajna vedi and grow in knowledge and wisdom.

मा तं गादत्र निरराम् राधस् इन्द्र मा तं गृहामहि ।

दृ हा चिद्वयः प मृशाभ्या भर न तं दामान् आदभ ॥ १६ ॥

16. *Mā te godatra nirarāma rādhasa indra mā te grhāmahi. Dr̥ḥā cidaryaḥ pra mṛśābhyā bhara na te dāmāna ādabhe.*

Indra, lord giver of lands and cows, knowledge and enlightened culture, let us never fall from your gifts of divine munificence. Let us never take anything from anyone other than you. O lord of the world's wealth, bear and bring us your gifts of permanent value. No one can ever disturb or stop the flow of your gifts of love and charity to humanity.

इन्द्रा वा घदियन्मघं सरस्वती वा सुभगा ददिवसु ।

त्वं वा चित्र दाशुष ॥ १७ ॥

17. *Indro vā ghediyānmaghaṁ sarasvatī vā subhagā dadirvasu. Tvam vā citra dāśuṣe.*

Is it Indra, ruling power of the mortal world, that gives so much wealth to the man of yajnic charity? Or is it Sarasvati, holy speech, abundant stream and dynamics of nature that gives so much wealth to the charitable humanity? Or is it you, Lord Supreme, sublime mystery of the world of existence, who give so much wealth to the liberal donor?

चित्र इदाजी राजका इदन्यक यक् सरस्वतीमनु ।

पुजन्यइव ततनद्धि वृष्ट्या सहस्रमयुता ददत ॥ १८ ॥

18. *Citra id rājā rājakā idanyake yake sarasvatīmanu.
Parjanya iva tatanaddhi vṛṣṭyā sahasramayutā
dadat.*

The mysterious divine power immanent and transcendent is the supreme ruler and ultimate giver. Other ruling divinities, human rulers or natural forces, flowing speech or rivers or river benefactors in consonance with Sarasvati, are but subservient to the supreme. Just as the cloud soaks the earth all round and over so does the lord of wonder and sublimity give thousands and tens of thousands of wealth to humanity.

Mandala 8/Sukta 22

Ashvinau Devata, Sobhari Kanva Rshi

आ त्यमह्व आ रथमद्या दंसिष्ठमूतय ।

यमश्विना सुहवा रुद्रवतनी आ सूयाय तस्थथुः ॥ १ ॥

1. *O tyamahva ā rathamadyā daṁsiṣṭhamūtaye.
Yamaśvinā suhavā rudravartanī ā sūryayai
tasthathuḥ.*

Ah, on this auspicious day I invoke, imagine and structure that most wonderful and versatile chariot for protection and progress which the Ashvins, twin harbingers of the freshness of a new morning, most welcome invitees, would ascend and come by paths of love and justice free from violence for the advancement of life's light and glory.

पृवापुषं सुहवं पुरुस्पृहं भुज्युं वाजेषु पूव्यम ।

सुचनावन्तं सुमतिभिः साभरु विद्वेषसमनुहसम ॥ २ ॥

2. *Pūrvāpuṣaṁ sahavaṁ puruspr̥haṁ bhujuṁ
vājeṣu pūrvyam. Sacanāvantam̐ sumatibhiḥ
sobhare vidveṣasam-anehasam.*

O Sobhari, scientist and technologist, with your best of intelligence and intention, design, structure and perfect the chariot which has supported the life of the nation since earliest times, which is welcome and available to all easily, universally acceptable and enjoyable, first and foremost in the battles of life, friend of all on land, sea and sky, inviolable and unchallengeable by the jealous rivals and enemies.

इ॒ह॒ त्या॒ पु॒रु॒भू॒त॒मा॒ द॒वा॒ न॒मा॒भि॒र॒श्वि॒ना॒ ।
अ॒वा॒ची॒ना॒ स्व॒र्व॒स॒ क॒रा॒म॒ह॒ ग॒न्ता॒रा॒ दा॒शु॒षा॑ गृ॒ह॒म॒ ॥ ३ ॥

3. *Iha tyā purubhūtāmā devā namobhir-aśvinā.
Arvācīnā svavase karāmahe gantārā dāśuṣo
gr̥ham.*

Here on the earth for the sake of protection and progress of the human nation, with all honours and reverence, we invoke, appoint and consecrate the Ashvins, universally acceptable, brilliant and generous complementary twin powers of the nation such as the ruler and the governing council or ruler and the commander of defence forces, who are harbingers of fresh life, energy and prosperity for humanity, who are latest in knowledge and competence and freely mix with the generous citizens at their homes.

यु॒वा रथ॑स्य॒ परि॑ च॒क॒मी॒यत॑ इ॒मान्य॑द्वा॒मिष॑ण्यति ।
अ॒स्माँ अ॒च्छा॑ सु॒म॒ति॒र्वी॑ शु॒भ॒स्प॒ती॒ आ ध॒नु॒रि॒व धा॑वतु ॥ ४ ॥

4. *Yuvo rathasya pari cakramīyata īrmānyad vāmi-
ṣaṇyati. Asmāñ acchā sumatirvām śubhaspatī ā
dhenuriva dhāvatu.*

One chariot of yours is ever on the wheel going all round and round, the other serves, inspires and flies you anywhere when you need. O protectors of the auspicious good fortune of the human nation, may your good will and benevolence hasten to reach us like the mother cow rushing to her calf.

रथा या वां त्रिवन्धुरा हिरण्याभीशुरश्विना ।

परि द्यावापृथिवी भूषति श्रुतस्तनं नासत्या गतम ॥ ५ ॥

5. *Ratho yo vām tribandhuro hiraṇyābhīsur-aśvinā.
Pari dyāvāpṛthivī bhūṣati śrutastena nāsatyā
gatam.*

Your famous and celebrated three-stage chariot controlled by golden steers traverses over heaven and earth. O lovers of truth and righteousness, come to us by that glorious chariot.

दशस्यन्ता मनव पूर्वं दिवि यवं वृक्केण कषथः ।

ता वामद्य सुमतिभिः शुभस्पती अश्विना पस्तुवीमहि ॥ ६ ॥

6. *Daśasyantā manave pūrvyam divi yavam vṛkeṇa
karṣathaḥ. Tā vāmadya sumatibhiḥ śubhaspatī
aśvinā pra stuvīmahi.*

O twin powers of socio-economic complementarities, rulers and protectors of the nation's auspicious good fortune, you till the land with the plough giving the people the gift of barley and setting a generous example of enlightened behaviour of permanent value. O leaders of eminence and splendour, with sincere

thought, intention and action we celebrate you both this holy day of thanks giving for the nation.

उप ना वाजिनीवसू यातमृतस्य पथिभिः ।

यभिस्तृि वृषणा त्रासदस्यवं मह त्राय जिन्वथः ॥ ७ ॥

7. *Upa no vājinīvasū yātamṛtasya pathibhiḥ. Yebhis-trkṣim vṛṣaṇā trāsadasyavaṁ mahe kṣatrāya jinvathah.*

Generous and victorious lords of strength and progress, come to us by those paths of truth and righteousness by which, O brilliant harbingers of rain showers of prosperity, you strengthen and empower the high command of the nation to maintain the splendour of the nation's social order and keep down the forces of violence and terror in peace and submission.

अयं वामदिभिः सुतः सामा नरा वृषण्वसू ।

आ यातं सामपीतय पिबतं दाशुषा गृह ॥ ८ ॥

8. *Āyaṁ vāmadribhiḥ suta somo narā vṛṣaṇvasū. Ā yātaṁ somapītaye pibataṁ daśuṣo grhe.*

O leading lights of humanity, generous harbingers of the showers of prosperity, this soma of pleasure and honour distilled with the complementary forces of our social dynamics is for you. Come to participate in the celebrations of the nation for the taste of glory and ecstasy and drink the soma in the yajnic house of the generous giver and performer of yajna.

आ हि रुहतमश्विना रथ काश हिरण्यय वृषण्वसू ।

युञ्जाथां पीवरीरिषः ॥ ९ ॥

9. *Ā hi ruhatamaśvinā rathe kośe hiraṇyaye vṛṣa-ṇvasū. Yuñjāthāṁ pīvarīriṣaḥ.*

Ashvins, harbingers of the showers of prosperity, ascend the chariot, seat yourselves in the golden interior of the chariot, come and settle us into a powerful social order of energy and prosperity.

याभिः पक्थमवथा याभिरधिगुं याभिबुभुं विजाषसम ।

ताभिर्न म ॥ तूयमश्विना गतं भिषज्यतं यदातुरम ॥ १० ॥

10. *Yābhiḥ pakthamavatho yābhiradhrigum yābhir-babhrum vijoṣasam. Tābhirno makṣū tūyamaśvinā gataṁ bhiṣajyataṁ yadāturam.*

Ashvins, rulers and administrators of the social system of health and security, come with those protections and securities by which you protect and maintain the healthy veterans of knowledge and practical action, by which you assist the disabled and help the support system for the weak and the destitute. Come fast without delay to sustain the weak and suffering in a state of emergency and provide them medical aid.

यदधिगावा अधिगू इदा चिदह्ना अश्विना हवामह ।

वयं गीभिर्विपन्यवः ॥ ११ ॥

11. *Yadadhrigāvo adhrigū idā cidahno aśvinā havāmahe. Vayaṁ gīrbhirvipanyavaḥ.*

We men of the mantra in need, celebrants of the irresistible Ashvins, powers of wind and electric energy, ministrants of succour and security, invoke them with voices of praise at this time of the day to come and help us.

ताभिरा यातं वृषणाप म हवं विश्वप्सुं विश्ववायम । इषा
मंहिष्ठा पुरुभूतमा नरा याभिः किंविं वावृधुस्ताभिरा
गतम ॥ १२ ॥

12. *Tābhirā yātaṁ vṛṣaṇopa me havam viśvapsuṁ viśvavāryam. Iṣā maṁhiṣṭhā purubhūtamā narā Yābhiḥ kriviṁ vāvṛdhus-tābhirā gatam.*

Ashvins, leading lights of humanity, virile harbingers of showers of health and life's joy, listen to my manifold and persistent invocation expressive of universal love and devotion and come. Most generous and exceedingly rich all round universal presences, come with those foods and medications for recuperative energies by which you revive and strengthen the man fallen into utter depression. With those protective and promotive sanatives, pray, come in response to my call.

ताविदा चिदहानां तावश्विना वन्दमान उप ब्रुव ।

ता ऊ नमाभिरीमह ॥ १३ ॥

13. *Tāvidā cidahānām tāvaśvinā vandamāna upa bruve. Tā namobhirīmahe.*

At this time of the day every morning, saluting and celebrating the twin powers of human and natural complementarity, the Ashvins, I speak to them intimately, and this is how with homage and prayer we invoke them to come and bless.

ताविद्वाषा ता उषसि शुभस्पती ता यामनुदवर्तनी । मा ना मताय रिपव वाजिनीवसू पुरा रुद्रावति ख्यतम ॥ १४ ॥

14. *Tāvid doṣā tā uṣasi śubhaspatī tā yāman rudra-vartanī. Mā no martāya ripave vājinīvasū paro rudrāvati khyatam.*

Those two lords of auspicious good fortune moving by paths of rectitude, justice and punishment, we invoke and celebrate at night, early morning at dawn

and all times of the day. May they, lord commanders of wealth and victory, scourge of evil and violence, never forsake us to the mortal enemy, never throw us far off to the hungry wolves.

आ सुगम्याय सुगम्यं प्राता रथेनाश्विना वा सु णी ।

हुव पितव साभरी ॥ १५ ॥

15. *Ā sugmyāya sugmyam prātā rathenāśvinā vā sakṣaṇī. Huve piteva sobharī.*

Like my father rich in knowledge and enlightenment, I invoke the Ashvins, twin, inseparable powers of complementarity in unison, in the morning to come by chariot as they please and to bring riches and joy for the devotee praying for riches and joy.

मनाजवसा वृषणा मदच्युता म णुंगमाभिरूतिभिः ।

आरात्ताच्चिद्धूतमस्म अवस पूवीभिः पुरुभाजसा ॥ १६ ॥

16. *Manojavasā vṛṣaṇā madacyutā makṣuṅgamā-bhirūtibhiḥ. Ārāttāccid bhūtamasm avase pūrvībhiḥ purubhojasā.*

O Ashvins, complementary harbingers of showers of joy, moving at the speed of mind to provide sustenance and pleasures of life for all, come and be at the closest to us for our protection and progress by instant modes of defence and security as you have ever been since the earliest times of creation.

आ ना अश्वावदश्विना वतियासिष्टं मधुपातमा नरा ।

गामदस्त्रा हिरण्यवत ॥ १७ ॥

17. *Ā no aśvāvadaśvinā vartiryāsiṣṭam madhupāt-amā narā. Gomad dasrā hiraṇyavat.*

Ashvins, mighty blissful complementary twin powers of humanity in the social order, leading lights of life, commanding wealth of cows and horses, lands, culture and advancement, givers of success in high attainment, greatest protectors and promoters of the honey sweets of life and golden wealth of the world, come and bless us with the wealth we pray for.

सुपावर्ग सुवीर्यं सुष्ठु वायमनाधृष्टं रस्विना । अस्मि न
वामायानं वाजिनीवसू विश्वा वामानि धीमहि ॥ १८ ॥

18. *Suprāvargaṃ suvīryaṃ suṣṭhu vāryamanā-dhr̥ṣṭaṃ rakṣasvinā. Asminnā vāmāyāne vājini-vasū viśvā vāmāni dhīmahi.*

Ashvins, lords of wealth, power and victory, may we, upon this happy arrival of yours receive, value and meditate upon all the beauties and treasures of the world of distinguished wealth spontaneously given, creative and energetic, highly lovable and unchallengeable even by the demonic strong as our prize possession.

Mandala 8/Sukta 23

Agni Devata, Vishvamana Vaiyashva Rshi

इळिष्वा हि पतीव्यं यजस्व जातवदसम ।

चरिष्णुधूममगृभीतशाचिषम ॥ १ ॥

1. *Īliṣvā hi pratīvyāṃ yajasva jātavedasam. Carīṣṇudhūmam-agrbhītaśociṣam.*

Study, celebrate and by yajna develop the fire divine, immanent and omnipresent energy, versatile power whose smoke rises freely and whose light of flame no one comprehends, no one can obstruct.

दामानं विश्वचषणं गिरिं विश्वमना गिरा ।

उत स्तुषु विष्वधसा रथानाम ॥ २ ॥

2. *Dāmānaṁ viśvacarṣaṇe'griṁ viśvamano girā.
Uta stuṣe viṣpardhaso rathānām.*

And watching the world of existence and thinking and meditating at heart on its dynamics of evolution, I adore Agni with the holy voice of faith, lord and power, that giver of chariots for onward movement to those who vie with one another for progress in various ways.

यषामाबाध ऋग्मिय इषः पृश्च निगभ ।

उपविदा वह्निर्विन्दत वसु ॥ ३ ॥

3. *Yeṣāmābādha ṛgmiya iṣaḥ pṛkṣaśca nigrabhe.
Upavidā vahnir-vindate vasu.*

Those seekers whose inputs of food and energy, the all powerful Agni, adored and served with Vedic formulae, receives, consumes and directs within the dynamic laws of nature, through their investigations receive new wealth and knowledge.

उदस्य शाचिरस्थादीदियुषा व्यजरम ।

तपुजम्भस्य सुद्युता गणश्रियः ॥ ४ ॥

4. *Udasya śocir-asthādīdīyūṣa vyajaram.
Tapurjambhasya sudyuta gaṇaśriyaḥ.*

And the radiance of this burning, flaming, consuming fire, blazing brilliant, all illuminative, rises high, unaging and imperishable, adding to the wealth and glory of all classes of people.

उदु॒ तिष्ठ॑ स्वध्व॒र् स्तवा॑ना द॒व्या कृ॒पा ।

अ॒भिख्या॑ भा॒सा बृ॒हता॑ शु॒शुक्व॑निः ॥ ५ ॥

5. *Udu tiṣṭha svadhvara stavāno devyā kṛpā.
Abhikhyā bhāsā bṛhatā śuśukvaniḥ.*

O Agni, light and fire of life, adored and served with yajnic service of love and non-violence, rise high by the laws and grace of Divinity, shining ever bright with wider and higher light, power and magnificence.

(This mantra may also be interpreted as exhortation to the person dedicated to yajna.)

अग्र॑ या॒हि सु॒शस्ति॑भि॒हुव्या॑ जु॒ह्वान॑ आ॒नुष॑क ।

यथा॑ दू॒ता ब॒भूथ॑ ह॒व्यवा॑हनः ॥ ६ ॥

6. *Agne yāhi suśastibhirhavyā juhvāna ānuṣak.
Yathā dūto babhūtha havyavāhanah.*

Go, Agni, with the hymns of adoration, constantly receiving, returning, and transmitting the holy materials of yajna to the divinities as, like a messenger, you are the carrier of fragrance of the havi offered into the vedi.

अ॒ग्निं वः॑ पू॒र्व्यं हु॒व हा॑तारं च॒षणी॑नाम ।

तम॒या वा॒चा गृ॑ण॒ तमु॑ वः स्तुष ॥ ७ ॥

7. *Agniṁ vaḥ pūrvyam huve hotāraṁ carṣaṇīnam.
Tamayā vācā gṛṇe tamu vaḥ stuṣe.*

O devoted people, for you I invoke Agni, eternal power and universal high priest of humanity. By this song of adoration, I worship Agni and exhort you too to adore the universal light and power of divinity.

य॒ज्ञभि॒रद्भु॑त॒कतुं॑ यं कृ॒पा सू॒दय॑न्त॒ इत॑ ।

मि॒त्रं न॒ ज॒न॒ सु॒धित॑मृ॒ताव॑नि ॥ ८ ॥

8. *Yajñebhir-adbhutakratuṃ yaṃ kṛpā sūdayanta it.*
Mitraṃ na jane sudhitam-ṛtāvani.

Agni showers his love and grace on people who follow the path of rectitude and light, serve and exalt the lord of marvellous action with yajnas as a benevolent friend.

ऋ॒तावा॑नमृ॒ताय॑वा य॒ज्ञस्य॑ सा॒धनं॑ गि॒रा ।

उपा॑ ए॒नं जु॒जुषु॑र्म॒सस्प॒द ॥ ९ ॥

9. *Ṛtāvānam-ṛtāyavo yajñasya sādhanam girā.*
Upo enaṃ jujuṣur-namasaspade.

O men of yajna and followers of the paths of universal truth, with songs of holiness, in the house of yajna, love, exalt and closely serve this Agni, lord of universal truth and eternal law and the end and aim of the perfection of yajna.

अ॒च्छा॑ न॒ अ॒ङ्गि॒रस्त॑मं य॒ज्ञासा॑ यन्तु॒ संय॑तः ।

हा॒ता॒ या अ॒स्ति वि॒ वा य॒शस्त॑मः ॥ १० ॥

10. *Acchā no aṅgirastamaṃ yajñāso yantu saṃyataḥ.*
Hotā yo asti vikṣvā yaśastamaḥ.

May all our yajnas and other yajnic actions well conducted, together, reach Agni, supreme, most vital life breath of existence and most honourable high priest of yajna among people, who is the ultimate end and aim of the perfection of yajna.

अग्र॑ तव॒ त्य अ॒ङ्ग॒रन्धा॑नासा बृ॒हद्भाः॑ ।

अ॒श्वा॒ इव॒ वृ॒षण॑स्तवि॒षीय॑वः ॥ ११ ॥

11. *Agne tava tye ajarendhānāso br̥had bhāḥ.
Āśvā iva vṛṣaṇas-taviṣṭyavaḥ.*

O unaging and imperishable Agni, those blazing flames of expansive brilliance, generous and virile like solar radiations, are reflections of your supreme power and glory.

स त्वं न ऊर्जा पत रयिं रास्व सुवीर्यम् ।
पाव नस्ताक तनय समत्त्वा ॥ १२ ॥

12. *Sa tvam̐ na ūrjāṁ pate rayim̐ rāsva suvīryam.
Prāva nastoke tanaye samatsvā.*

Agni, lord protector of universal energy, pray bear, bring and bless us with manly vigour, and in the battles of life protect us and our children and grand children.

यद्वा उ विश्वपतिः शितः सुपीता मनुषा विशि ।
विश्वदग्निः पति र तांसि सधति ॥ १३ ॥

13. *Yad vā u viśpatiḥ śitaḥ suprīto manuṣa viśi.
Viśvedagniḥ prati rakṣāṁsi sedhati.*

When Agni, presiding spirit of human life, is animated, energised and sharpened by yajna, then, active in the human settlements, it counters and dispels all evil influences and forces of negativity.

श्रुष्ट्यग्र नवस्य म स्तामस्य वीर विश्वत ।
नि मायिनस्तपुषा र तासां दह ॥ १४ ॥

14. *Śruṣṭyagṇe navasya me stomasya vīra viśpate.
Ni māyinas-tapuṣā rakṣaso daha.*

Mighty brave Agni, lord of the people, saving

spirit of life, hearing my new song of praise and prayer,
burn off the destructive wiles of the evil forces with
your heat.

न तस्य मायया च न रिपुरीशीत मत्यः ।

या अग्नये ददाश हव्यदातिभिः ॥ १५ ॥

15. *Na tasya māyayā cana ripurīśīta martyaḥ.
Yo agnaye dadāśa havyadātibhiḥ.*

Whoever offers homage to Agni with sacred
oblations into the holy fire is safe, no mortal enemy
even with the worst of his fraudulent power or sorcery
can prevail over him or his home.

व्यश्वस्त्वा वसुविदमु ण्युरपीणादृषिः ।

महा राय तमु त्वा समिधीमहि ॥ १६ ॥

16. *Vyaśvas-tvā vasuvidam-ukṣanyur-aprīṇād-ṛṣiḥ.
Maho rāye tamu tvā samidhīmahi.*

The sage in search of dynamic energy and
showers of the wealth of knowledge and bliss adores
and serves you, giver of the world's wealth and
knowledge. We too light you well in the correct manner
for the attainment of the same great wealth of life.

उशना काव्यस्त्वा नि हातारमसादयत ।

आयजिं त्वा मनव जातवदसम ॥ १७ ॥

17. *Uśanā kāvyastvā ni hotāram-asādayat.
Āyajim tvā manave jātavedasam.*

The lover with passion and the poet with
paternal vision attain to you, Agni, high priest of the
real cosmic yajna and immanent and omniscient

presence in existence for the good of humanity.

विश्वं हि त्वां सृजाषसा द्वासां दूतमकृत ।

श्रुष्टी देव पथमा यज्ञियां भुवः ॥ १८ ॥

18. *Viśve hi tvā sajoṣaso devāso dūtamakrata.*
Śruṣṭī deva prathamo yajñīyo bhuvah.

All the brilliant sages and scholars of the world in unison with love accept you, Agni, as the messenger of Divinity, and, being the fastest carrier, O brilliant and generous power, you become the first adorable yajaka of existence.

इमं घां वीरा अमृतं दूतं कृण्वीतु मृत्युः ।

पावकं कृष्णवर्तनिं विहायसम ॥ १९ ॥

19. *Imaṁ ghā vīro amṛtaṁ dūtaṁ kṛṇvīta martyaḥ.*
Pāvakaṁ kṛṣṇavartaniṁ vihāyasam.

Let the brave mortal accept the imperishable and immortal Agni as the messenger of Divinity and medium of the dynamics of existence, purifier, agent of cosmic gravitation and sustenance and the mightiest natural power.

तं हुवम यतस्त्रुचः सुभासं शुक्रशाचिषम ।

विशामग्निमजरं पत्नमीड्यम ॥ २० ॥

20. *Taṁ huvema yatasrucaḥ subhāsaṁ śukraśo-*
ciṣam. Viśām-agnim-ajaraṁ pratnam-īḍyam.

We invoke Agni and, holding ladles of ghrta and havi, feed and serve the divine fire blissfully shining bright in flames, unaging prime power adorable for the people.

या अस्म हव्यदातिभिराहुतिं मता विधत ।

भूरि पाषं स धत्त वीरवद्यशः ॥ २१ ॥

21. *Yo asmai havyadātibhir-āhutiṁ marto'vidhat.
Bhūri poṣaṁ sa dhatte vīravad yaśaḥ.*

The mortal who, with faith and reverence, dedicates himself to this Agni and offers oblations into the fire divine with holy fragrant materials receives the blessings of ample health and nourishment, honour and fame and the gift of heroic progeny.

पथमं जातवदसमग्निं यज्ञेषु पूव्यम ।

पतिं स्रुगतिं नमसा हविष्मती ॥ २२ ॥

22. *Prathamam jātavedasam-agniṁ yajñeṣu pūrvyam. Prati srugeti namasā haviṣmatī.*

To Agni, first and prime power immanent in everything born in existence, every ladle full of holy materials moves with chant of faith, reverence and selfless service in yajnas.

आभिविधमाग्रयं ज्येष्ठाभिव्यश्ववत ।

मंहिष्ठाभिमतिभिः शुक्रशाचिष ॥ २३ ॥

23. *Ābhir-vidhemāgnaye jyeṣṭhābhir-vyaśvavat.
Mamhiṣṭhābhir-matibhiḥ śukraśociṣe.*

With these oblations and the chant of highest and most powerful hymns, let us, like the sage of perfect discipline of mind and sense, offer service and submission to Agni, yajnic power of purest flame.

नूनमच विहायस् त्तामभिः स्थूरयूपवत ।

ऋष वयश्व दम्यायाग्रयं ॥ २४ ॥

24. *Nūnamarca vihāyase stomebhiḥ sthūrayūpavat.
Rṣe vaiyaśva damyāyāgnaye.*

Holy sage of mental and moral discipline, like a yajaka of eminence and unshakable faith, offer honour and reverence with songs of adoration and selfless service to Agni, presiding power of the home and infinite presence of the universe.

अतिथिं मानुषाणां सूनुं वनस्पतीनाम् ।

विप्रा अग्निमवस पत्नमीळत ॥ २५ ॥

25. *Atithim mānuṣāṇāṁ sūnuṁ vanaspatīnām.
Viprā agnim-avase pratnam-īlate.*

Sages and scholars worship Agni, primeval presence of the universe, life giver of herbs and trees and honourable like a welcome guest in people's homes for the sake of protection and progress.

महा विश्वाँ अभि षता३ भि हव्यानि मानुषा ।

अग्र नि षत्सि नमसाधि बहिषि ॥ २६ ॥

26. *Maho viśvāṅ abhi ṣato 'bhi havyāni mānuṣā.
Agne ni ṣatsi namasādhi barhiṣi.*

Great Agni, you pervade everything in existence, you sanctify all yajnic materials of mankind and, honoured with reverence and oblations of havi, you vibrate on the holy grass and illuminate the heart of the yajamana.

वंस्वा ना वाया पुरु वंस्व रायः पुरुस्पृहः ।

सुवीर्यस्य प्रजावता यशस्वतः ॥ २७ ॥

27. *Vaṁsvā no vāryā puru vaṁsva rāyaḥ puruspr̥haḥ.
Suvīryasya prajāvato yaśasvataḥ.*

Give us the gifts of our choice in abundance.
Give us wealth and honours of the love and desire of all
mankind, give us abundance of brave progeny, honour,
excellence and fame.

त्वं वरा सुषाम्ण गृ जनाय चादय ।

सदा वसा रतिं यविष्ठ शश्वत ॥ २८ ॥

28. *Tvaṁ varo suṣāṃṇe'gne janāya codaya.*
Sadā vaso rātiṁ yaviṣṭha śaśvate.

Agni, most youthful light and life of existence,
worthy of the first order of love and reverence for us,
pray grant your gracious favours of wealth and
generosity to mankind. Lord giver of wealth and peace
and comfort of a settled life, inspire the celebrants
through continuous generations to sing songs of
gratitude for your generosity.

त्वं हि सुपतूरसि त्वं न गामतीरिषः ।

महा रायः सातिमगृ अपा वृद्धि ॥ २९ ॥

29. *Tvaṁ hi supratūrasī tvaṁ no gomatīriṣaḥ.*
Maho rāyaḥ sātimagne apā vṛddhi.

Agni, you are the holy giver, you are the giver
of food, energy and victory, and abundant wealth of
lands and cows, culture and enlightenment. Give us
liberally of our share of wealth and grandeur and
promote our possibilities of progress.

अगृ त्वं यशा अस्या मित्रावरुणा वह ।

ऋतावाना समाजा पूतद तासा ॥ ३० ॥

30. *Agne tvaṁ yaśā asyā mitrāvaruṇā vaha.*
Ṛtāvānā samrājā pūtadakṣasā.

Agni, you are great and glorious. Pray bring us Mitra and Varuna, rule of love and friendship, reason and justice, through scholarly Brahman as and brilliant Kshatriyas, men of rectitude, brilliant will and intellect and purity and excellence of culture and enlightenment in their field.

Mandala 8/Sukta 24

Indra, Danastuti Devata, Vishvamana Vaiyashva Rshi

सखाय॑ आ शिषाम॑हि ब्रह्मन्दाय॑ वज्रिण॑ ।

स्तुष॑ ऊ॒ षु वा॒ नृत्तमाय॑ धृष्णव॑ ॥ १ ॥

1. *Sakhāya ā śiṣāmahi brahmendrāya vajriṇe.*
Stuṣa ū ṣu vo nṛtamāya dhrṣṇave.

Come friends, let us for your sake sing a song of adoration in honour of Indra, lord of power, wielder of the thunderbolt of justice and punishment in order to glorify the noblest leader of resolute will and inviolable command.

शव॑सा॒ ह्यसि॑ श्रुता॒ वृत्र॑हत्य॒न वृत्र॑हा ।

म॒घम॒घाना॒ अति॑ शूर॒ दाश॑सि ॥ २ ॥

2. *Śavasā hyasi śruto vṛtrahatyena vṛtrahā.*
Maghair-maghono ati śūra daśasi.

O heroic leader and ruler, by virtue of your strength and will you are renowned as the destroyer of evil for having eliminated evil, want and suffering. You are famous as the lord magnanimous of glory for your wealth and generosity because your generosity exceeds the expectations of the richest generous people.

स नः स्तवान् आ भर रयिं चित्रश्रवस्तमम् ।

निरक चिद्या हरिवा वसुददिः ॥ ३ ॥

3. *Sa naḥ stavāna ā bhra rayiṁ citraśrvastamam.
Nireke cid yo harivo vasurdadiḥ.*

Such as you are, O lord of glory and magnanimity, sung and celebrated for your munificence, bear and bring us wealth and honour of the highest renowned order of excellence since, O ruler and controller of the dynamics of life, you are the sole giver of wealth and peace and prosperity in a state of good life beyond all doubt and question, suspicion and fear.

आ निरकुमुत प्रियमिन्द्र दधि जनानाम् ।

धृषता धृष्णा स्तवमान् आ भर ॥ ४ ॥

4. *Ā nirekamuta priyamindra darṣi janānām.
Dhr̥ṣatā dhr̥ṣṇo stavamāna ā bhara.*

Indra, lord of glory, give us a vision of the commonwealth of humanity of the dearest and most eminent order and, O lord of resolute will and action, sung and celebrated as such, bring us that wealth and order with the spirit of your will and resolution beyond doubt and question, fear and suspicion.

न त सव्यं न दधि णं हस्तं वरन्त आमुरः ।

न परिबाधा हरिवा गविष्टिषु ॥ ५ ॥

5. *Na te savyam na dakṣiṇam hastam varanta
āmuraḥ. Na paribādho harivo gaviṣṭiṣu.*

The forces of negativity and destruction cannot stay your left hand of generosity nor can they resist your right hand. Nor do preventive forces stand in the ways

of your progress and evolution, O lord controller of the dynamics of existence.

आ त्वा गाभिरिव व्रजं गीभिर्ऋणाम्यदिवः ।

आ स्मा कामं जरितुरा मनः पृण ॥ ६ ॥

6. *Ā tvā gobhiriva vrajaṁ gīrbhir-ṛṇomyadrivah.
Ā smā kāmam jariturā manaḥ pṛṇa.*

O lord of clouds and mountains, wielder of the thunderbolt, like a cowherd reaching the stalls along with the cows do I come to you with my songs of adoration. O lord, fulfil the desire and prayer of the celebrant and bless my mind with peace and divine love.

विश्वानि विश्वमनसा धिया ना वृत्रहन्तम ।

उगं पणतरधि षू वसा गहि ॥ ७ ॥

7. *Viśvāni viśvamanaso dhiyā na vṛtrahantama.
Uga praṇetaradhi ṣū vasa gahi.*

O greatest destroyer of evil and darkness, blazing bold and irresistible leader of the world, lord giver of wealth and peaceful settlement, pray sanctify all our thoughts and acts, well wishers of the world of humanity as we are, and inspire us with divine wisdom.

वयं त अस्य वृत्रहन्विद्याम शूर नव्यसः ।

वसाः स्पाहस्य पुरुहूत राधसः ॥ ८ ॥

8. *Vayaṁ te asya vṛtrahan vidyāma śūra navyasaḥ.
Vasoḥ spāhasya puruhūta rādhasaḥ.*

O destroyer of evil and darkness, bold and resolute hero universally invoked and adored, pray let us know and obtain the latest, most lovable and effective

forms of your wealth and honour, peace and progressive modes of life.

इ॒न्द॒ यथा॑ ह्य॒स्ति त॑ प॒रीतं॑ नृ॒ता श॒वः ।

अमृ॑क्ता रा॒तिः पु॒रुहू॑त दा॒शुष॑ ॥ ९ ॥

98. *Indra yathā hyasti te'parītaṁ nṛto śavaḥ.*
Amṛktā rātiḥ puruhūta dāśuṣe.

Indra, lord and leader of humanity, just as your power and force is irresistible and indestructible, O lord universally invoked and adored, so is your charity and magnanimity to the generous devotee unrestricted and inviolable.

आ वृ॑ष॒स्व म॒हाम॒ह म॒ह नृ॑त॒म रा॒ध॒स ।

दृ॒ ह॒श्चि॒द दृ॒ह्य म॒घव॑न्म॒घत्त॑य ॥ १० ॥

10. *Ā vṛṣasva mahāmaha mahe nṛtama rādhase.*
Dr̥ḷhaścid dr̥hya maghavan maghattaye.

O greatest of the great, supreme guide and leader of life, for the greatness and glory of humanity on earth, shower your munificence of knowledge, will and action on us and, O lord of honour and grandeur, for our honour and progress break down the strongholds of evil, darkness, ignorance and inertness.

नू अ॒न्यत्रा॑ चि॒ददि॒व॒स्त्व ण॑ जग्मु॒रा॒श॒सः ।

म॒घव॑ञ्छ॒ग्धि तव॑ त † ऊ॒तिभिः॑ ॥ ११ ॥

11. *Nū anyatrā cidadrivas-tvanṇo jagmurāśasaḥ.*
Maghavañchagdhi tava tanna ūtibhiḥ.

O lord of glory, wielder of the thunderbolt of justice and retribution, our hopes and prayers have never

wandered elsewhere, to anyone other than you. Pray strengthen our will and action with your modes of protection and promotion for advancement.

न॒ह्य॑ङ्ग॒ नृ॒ता॒ त्वद॒न्यं वि॒न्दामि॑ रा॒धस॑ ।

रा॒य द्यु॒म्नाय॑ शर्व॒स च गि॒वणः॑ ॥ १२ ॥

12. *Nahyaṅga nṛto tvadanyaṁ vindāmi rādhase.*
Rāye dyumnāya śavase ca girvaṇaḥ.

O lord watcher and controller of the dance of creation, dear as breath of life sung and celebrated in songs of adoration, I find none else other than you for inspiration and action for the sake of competence and success, wealth and power, honour and excellence, and strength and moral courage.

ए॒न्दुमि॒न्दीय॑ सि॒ञ्चत॑ पि॒बति॑ सा॒म्यं मधु॑ ।

प रा॒धसा॑ चा॒दया॑त म॒हित्व॒ना ॥ १३ ॥

13. *Endumindrāya siñcata pibāti somyaṁ madhu.*
Pra rādhasā codayāte mahitvanā.

Prepare, offer and regale Indra with the nectar drink of faith and performance. He values, enjoys and promotes the honey sweets of peace, pleasure and progress and inspires the people with will and competence and ambition for progress and excellence.

उपा॑ हरी॒णां पति॑ द ऽ पृ॒ञ्चन्त॑म॒ब्रव॑म ।

नू॒नं श्रु॒धि स्तुव॑ता अ॒श्व्यस्य॑ ॥ १४ ॥

14. *Upo harīṇāṁ patiṁ dakṣaṁ prñcantam-abravam.*
Nūnaṁ śrudhi stuvato aśvyasya.

I reach the lord protector and controller of the

moving worlds, the omnipotent who enjoins the soul with the world of nature, and I closely whisper in prayer: Listen to the celebrant devotee who is keen to move from humanity to divinity and deserves to be accepted.

न॒ह्यङ्ग॑ पुरा च॒न ज॒ज्ञ वी॒रतर॑स्त्वत ।

नकी॑ रा॒या नव॒था न भ॒न्दना॑ ॥ १५ ॥

15. *Nahyaṅga purā cana jajñe vīratarastvat.*
Nakī rāyā naivathā na bhandanā.

Pray listen, Indra, dearest lord of life, true it is that no one born ever before or after was greater or mightier than you, none by wealth and power, none by competence and advancement, none by songs of prayer and adoration, none like you.

ए॒दु म॒ध्वा म॒दिन्तरं॑ सि॒ञ्च वा॑ध्वया॒ अन्ध॑सः ।

ए॒वा हि वी॒रः स्त॒वत॑ स॒दावृ॑धः ॥ १६ ॥

16. *Edu madhvo madintaram siñca vādhvaryo andhasaḥ. Evā hi vīraḥ stavate sadāvṛdhaḥ.*

And O high priest of the creative yajna of love and non-violence, offer the most delightful and ever exhilarating of honey sweets of the soma of faith and devotion to Indra, since thus is how the mighty hero is served and worshipped.

इ॒न्द स्था॑त॒हरी॑णां नकि॑ष्ट पू॒र्व्यस्तु॑तिम ।

उ॒दानं॑श् श॒वसा॑ न भ॒न्दना॑ ॥ १७ ॥

17. *Indra sthātarharīṇām nakiṣṭe pūrvyastutim.*
Udānaṁśa śavasā na bhandanā.

Indra, glorious lord president of the moving

worlds of existence, no one ever by might or by commanding adoration has been able to equal, much less excel, the prime worship offered to you.

तं वा॒ वाजा॑नां॒ पति॑महू॒महि श्रव॑स्यवः ।

अपा॑युभि॒यज्ञ॑भि॒वावृ॑धन्यम ॥ १८ ॥

*Tam vo vājānām patim-ahūmahī śravasyavaḥ.
Aprāyubhir-yajñebhir-vāvṛdhenyam.*

O people we, seekers of honour and fame, invoke and adore the protector and promoter of your food, energies and victories, by assiduous congregations of yajna and thereby exalt the splendour and glory of the lord supreme.

एता॒ न्विन्द॑न् स्तवा॑म॒ सखा॑यः स्ताम्यं॒ नर॑म ।

कृ॒ष्टीया॑ वि॒श्वा अ॒भ्यस्त्य॑क॒ इत॑ ॥ १९ ॥

19. *Eto nvidraṁ stavāma sakhāyaḥ stomyaṁ naram.
Kṛṣṭīryo viśvā abhyastyeka it.*

Come friends all together and let us adore Indra, lord and leader worthy of joint worship and exaltation, who, by himself alone, rules over all peoples of the world.

अगा॑रु॒धाय॑ ग॒विष॑ द्यु॒ गाय॑ द॒स्म्यं वचः॑ ।

घृ॒तात्स्वादी॑या॒ मधु॑नश्च॒ वाच॑त ॥ २० ॥

20. *Agorudhāya gaviṣe dyukṣāya dasmyaṁ vacaḥ.
Ghṛtāt svādīyo madhunaśca vocata.*

Sing delightful songs of adoration in words more delicious than the taste of ghrta and sweetness of honey in honour of Indra, heavenly lord of light, who loves

sweet speech and never feels satiated with songs of exaltation.

यस्यामितानि वी॒या॒ऽ न रा॒धः प॒य॑तव ।

ज्याति॒न वि॒श्वम॒भ्यस्ति॒ दक्षि॑णा ॥ २१ ॥

21. *Yasyāmitāni vīryā na rādhaḥ paryetave.
Jyotirna viśvamabhyasti dakṣiṇā.*

Let us sing in adoration of Indra whose wondrous deeds of divinity are unbounded, whose potential is unrestricted, and whose generosity radiates over the world like the light of the sun.

स्तु॒ही॒न्दं व्य॒श्व॒वद॑नूर्मिं वा॒जिनं॑ यम॑म ।

अ॒या ग॒यं म॑ह॒मानं॑ वि द॒ाशु॑ष ॥ २२ ॥

22. *Stuhīndraṁ vyaśva-danūrmim vājinam yamam.
Aryo gayam maṁhamānaṁ vi dāśuṣe.*

Like the sage of perfect mental and moral discipline, worship Indra, constant lord of eternity without fluctuation, omnipresent power over universal energy, controller and guide of the evolution of the universe, omnificent lord giver of a prosperous household to the generous devotees of yajna.

ए॒वा नू॒नमु॑प॒ स्तुहि॑ वयि॒श्व द॑श॒मं न॑वम ।

सु॒वि॒द्वांसं॑ च॒कृत्यं॑ च॒रणी॑नाम ॥ २३ ॥

23. *Evā nūnamupa stuhi vaiyaśva daśamaṁ navam.
Suvidvāṁsaṁ carkṛtyaṁ caraṇīnām.*

O child of the holy sage of mental and moral discipline, verily worship Indra only, the lord ever new though eternal, worshipped as the tenth supreme over

all among humans, lord omniscient solely worthy of the worship of dynamic humanity.

वत्था हि निऋतीनां वज्रहस्त परिवृजम् ।

अहरहः शुन्ध्युः परिपदामिव ॥ २४ ॥

24. *Vetthā hi nirṛtīnām vajrahasta parivr̥jam.*
Aharahaḥ śundhyuḥ paripadāmiva.

O lord of the thunderbolt of justice and right action, you know and wield the counter-active measures against adversities just as the sun, purifier of nature's impurities, has the capacity to counter them day by day.

तदिन्द्राव् आ भरु यना दंसिष्ठ कृत्वन् ।

द्विता कुत्साय शिश्नथा नि चादय ॥ २५ ॥

25. *Tadindrāva ā bhara yenā daṁsiṣṭha kṛtvane.*
dvitā kutsāya śiśnatho ni codaya.

Indra, wondrous lord of beauty and glory, bring us that protection and immunity by which you protect the active sage of holy action against negativities and destroy the twofold mental and physical ailments of humanity. We pray, O lord, inspire and activate those internal and natural defences of good health.

तमु त्वा नूनमीमह नव्यं दंसिष्ठ सन्यस ।

स त्वं ना विश्वा अभिमातीः सु णिः ॥ २६ ॥

26. *Tamu tvā nūnamīmahe navyaṁ daṁsiṣṭha sanyase.*
Sa tvaṁ no viśvā abhimātīḥ sakṣaṇiḥ.

O lord of highest beauty and sublimity, for our acquisitions as well as for our freedom from acquisition we worship you only, the same lord of protection and

defence, ever new though constant and eternal. You as the same lord are our friend and protector, and the destroyer of all our enemies of the world.

य ऋ णदंहसा मुचद्या वायात्सप्त सिन्धुषु ।

वधदासस्य तुविनृम्णा नीनमः ॥ २७ ॥

27. *Ya ṛksādamaḥso mucad yo vāryāt sapta sindhuṣu.*
Vadhar-dāsasya tuvinṛmṇa nīnamah.

To Indra, who saves from sin and violence, and releases the waters of life into the seven seas of existence, we bow and pray: O lord of the world's wealth and power, honour and glory, strike down the fatal weapon of the saboteur and the destroyer.

यथा वरा सुषाम्णां सनिभ्य आवाहा रयिम ।

व्यश्वभ्यः सुभग वाजिनीवति ॥ २८ ॥

28. *Yatha varo suṣāmṇe sanibhya āvaho rayim.*
Vyaśvebhyaḥ subhage vājīnīvati.

Just as the lord supreme, choice of the wise for worship and service, brings wealth and honour to the Sama celebrants and supplicants, so may you, O lady of good fortune possessed of food, energy prosperity of life, and divine intelligence, bring wealth of honour and knowledge to the sages of mental and moral discipline.

आ नायस्य दक्षिणा व्यश्वान् एतु सामिनः ।

स्थूरं च राधः शतवत्सहस्रवत ॥ २९ ॥

29. *Ā nāryasya dakṣiṇā vyaśvāñ etu sominaḥ.*
Sthūraṁ ca rādhaḥ śatavat sahasravat.

May the gifts of soma celebrants and generous

lovers of mankind reach the dynamic sages of mental and moral discipline who may also get gifts of permanent assets in hundreds and thousands.

यत्त्वा पृच्छादीजानः कुहया कुहयाकृत ।

एषा अपश्रिता वला गामतीमव तिष्ठति ॥ ३० ॥

30. *Yat tvā prcchādījānaḥ kuhayā kuhayākṛte.
Eṣo apaśrito valo gomatīmava tiṣṭhati.*

O seeker of the where and why of active life, if someone were to ask you where the yajaka of love and non-violence is, then say: This man of yajnic dynamism is gone and lives in the region of lands and cows, culture and enlightenment.

Mandala 8/Sukta 25

*Mitravarunau (1-9, 13-24), Vishvedeva Devatah,
Vishvamana Vaiyashva Rshi*

ता वां विश्वस्य गापा द्वा द्वा यज्ञिया ।

ऋतावाना यजस पूतदं सा ॥ १ ॥

1. *Tā vām viśvasya gopā devā deveṣu yajñiyā.
Ṛtāvānā yajase pūtadakṣasā.*

I join you and adore you both, Mitra and Varuna, protectors of the world, brilliant and generous divinities of sacred power, adorable among the adorable divines and observers of the paths of rectitude and universal law.

(In Swami Dayanand's tradition, Mitra and Varuna in this Sukta are interpreted as Brahmanas, intellectuals, teachers and researchers, and as Kshatriyas, rulers, administrators and the defence

forces.)

मित्रा तना न रथ्या३ वरुणा यश्च सुक्रतुः ।
सनात्सुजाता तनया धृतरता ॥ २ ॥

2. *Mitrā tanā na rathyā varuṇo yaśca sukratuḥ.*
Sanāt sujātā tanayā dhṛtavratā.

Mitra of the noble chariot, and Varuna who too is a noble performer of yajnic actions, both are leaders like charioteers of the nation who develop and expand the socio-cultural wealth and vision of humanity. They are nobly born and brought up and trained, children of humanity for all time dedicated to the sacred laws and discipline of life.

ता माता विश्वदसा सुर्याय प्रमहसा ।
मही जजानादितिरृतावरी ॥ ३ ॥

3. *Tā mātā viśvavedasā 'suryāya pramahasā.*
Mahī jajānāditir-ṛtāvarī.

Great mother Aditi, inviolable Nature, concrete embodiment of infinite divinity and divine law operative in existence, brought forth these two mighty refulgent pioneers of life, knowing and commanding the world for the realisation of their innate vision and power.

महान्ता मित्रावरुणा समाजा द्वावासुरा ।
ऋतावानावृतमा घाषता बृहत ॥ ४ ॥

4. *Mahāntā mitravaruṇā samrajā devāvasurā.*
Ṛtāvānāvṛtamā ghoṣato br̥hat.

The great Mitra and Varuna, mighty refulgent rulers, are generous and divine, commanding the vision

and vitality of spiritual life and vigour. Dedicated to the law of eternity, in their life they define and proclaim that universal law in the living form of yajnic action.

नपाता शर्वसा महः सूनू द स्य सुकतू ।

सृपदानू इषा वास्त्वधि ि तः ॥ ५ ॥

5. *Napātā śavaso mahah sūnū dakṣasya sukratū. Sṛpradānū iṣo vāstvadhi kṣitah.*

Protectors and supporters of great strength, they never allow a break down of the strength of law and order. Being products of strength and efficiency themselves, they are protectors of the same strength and efficiency. Dedicated to holy action, creation, production and expansive generosity, they live in the very house of plenty and prosperity of food, energy and advancement.

सं या दानूनि यमथुदिव्याः पार्थिवीरिषः ।

नभस्वतीरा वां चरन्तु वृष्टयः ॥ ६ ॥

6. *Sam yā dānūni yemathurdivyāḥ pāarthivīriṣaḥ. Nabhasvatīrā vām canantu vṛṣṭayaḥ.*

You hold, control, expand and direct the generous gifts of earthly and heavenly foods, energies and nourishments, so we pray that your showers laden with vapours from the sky may serve you, rain down and bless us.

अधि या बृहता दिवा॑ भि यूथव पश्यतः ।

ऋतावाना समाजा॑ नमस हिता ॥ ७ ॥

7. *Adhi yā bṛhato divo'bhi yūtheva paśyataḥ. Ṛtāvānā samrājā namase hitā.*

You who observe the life below on earth from

the vast skies, life like hosts of people and herds of cattle, then you, brilliant generous rulers who maintain the laws of eternity, are invoked and invited for the presentation of homage and yajnic service.

ऋतावानां नि षदतुः सामाज्याय सुकतू ।

धृतवता त्रिया त्रमाशतुः ॥ ८ ॥

8. *Rtāvānā ni ṣedatuḥ sāmājyāya sukratū.*
Dhṛtavratā kṣatriyā kṣatramāśatuḥ.

Committed to the universal law of eternal truth, dedicated to the laws and discipline of governance, performing every action from the yajnic point of view of social value, the Kshatriyas, rulers, administrators and commanders of the defence forces, ought to take on to the sovereign social order and occupy the seat of governance for the glory of self-governing humanity in the spirit of Mitra and Varuna, that is, universal love and justice.

अ णश्चिद्रातुवित्तरा नुल्बणन् च िसा ।

नि चिन्मिषन्ता निचिरा नि चिक्व्यतुः ॥ ९ ॥

9. *Akṣnaścid gātuvittarā'nulvaṇena cakṣasā.*
Ni cinmiṣantā nicirā ni cikyatuḥ.

With open eyes and distant vision, they know and watch the paths of social development better than the eye itself and, ever alert and vigilant, they can perceive, judge and decide things in the twinkling of an eye.

उत ना द्रव्यदितिरुष्यतां नासत्या ।

उरुष्यन्तु मरुता वृद्धशिवसः ॥ १० ॥

10. *Uta no devyaditir-uruṣyatām nāsatyā.
Uruṣyantu maruto vṛddhaśavaśaḥ.*

May Mother Nature divine and the mother power of humanity of inviolable strength protect and promote us. May the Ashvins, ever true, complementary powers of natural and social dynamics protect and promote us. May the Maruts, distinguished people of veteran strength and power protect and promote us.

त ना॑ न॒वमु॑रुष्य॒त दि॒वा न॑क्तं सु॒दान॑वः ।
अरि॑ष्यन्ता॒ नि पा॒युभिः॑ सचमहि ॥ ११ ॥

11. *Te no nāvamuruṣyata divā naktam sudānavah.
Ariṣyanto ni pāyubhiḥ sacemahi.*

May they all, nobly generous and giving, protect our ships day and night, and may we all, unhurt and unviolated, ally and cooperate with our protectors.

अघ्न॑त॒ विष्ण॑व व॒यमरि॑ष्यन्तः सु॒दान॑व ।
श्रु॒धि स्व॑यावन्ति॒सन्धा॑ पू॒र्वचि॑त्तय ॥ १२ ॥

12. *Aghnate viṣṇave vayam-ariṣyantaḥ sudānave.
Śrudhi svayāvant-sindho pūrvacittaye.*

Let us all, unhurt and unviolated, work for the unassailable and generous Vishnu, universal ruling spirit of the nation of humanity, who knows everything in advance. O lord of self-judgement and independent action, generous as the sea, pray listen to our prayer and protect us.

तद्वा॒र्यं॑ वृ॒णीम॒ह वरि॑ष्ठं गा॒पय॑त्य॒म ।
मि॒त्रा य॑त्पा॒न्ति वरु॑णा॒ यद॑य॒मा ॥ १३ ॥

13. *Tad vāryaṁ vṛṇīmahe variṣṭhaṁ gopayatyam.
Mitro yat pānti varuṇo yadaryamā.*

We elect to choose that wealth and protection which is the best and most promotive and which Mitra, Varuna and Aryama, Brahmana, Kshatriya and Vaishya, communities of vision, judgement and determination, and positive creativity, value and secure for us.

उत नः सिन्धुरपां तन्मरुतस्तदश्विना ।

इन्द्रा विष्णुमीद्वान्सः सजाषसः ॥ १४ ॥

14. *Uta naḥ sindhur-apāṁ tanmarutas-tadaśvinā.
Indro viṣṇur-mīdhvāṁsah sajoṣasah.*

And that wealth and security, we pray, may the ocean of waters and vapours, Maruts, winds and the stormy troops of the nation, Ashvins, complementary forces of nature and humanity, sun and moon, and Indra and Vishnu, universal energy and omnipresent divinity, all loving, cooperative and generous, protect and promote for us.

त हि ष्मा वनुषा नरा भिमातिं कयस्य चित ।

तिग्मं न गदः पतिघ्नन्ति भूणयः ॥ १५ ॥

15. *Te hi śmā vanuṣo naro'bhimātiṁ kayasya cit.
Tigmaṁ na kṣodaḥ pratighnanti bhūrṇayaḥ.*

All of them, adorable leaders of life, blazing brilliant and irresistible, counter and shatter any enemy as a mighty flood shatters and washes off the firmest obstacles.

अयमकं इत्था पुरुरु चष्ट वि विस्पतिः ।

तस्य वतान्यनु वश्चरामसि ॥ १६ ॥

16. *Ayameka itthā purūru caṣṭe vi viśpatiḥ.
Tasya vratānyanu vaścārāmasi.*

O people of the world, this one Integrity of the two, Mitra and Varuna, lord ruler and promoter of the people, thus watches the vast and various wealths of the world for protection, and for your sake we observe and follow his rules and laws of discipline.

अनु पूर्वाण्याक्या सामाज्यस्य सञ्चिम ।
मित्रस्य व्रता वरुणस्य दीघश्रुत ॥ १७ ॥

17. *Anu pūrvāṇyokyā sāmrajyasya saścima.
Mitrasya vratā varuṇasya dīrghaśrut.*

We observe and follow the rules and laws of the discipline of Mitra and Varuna, lord of universal glory, in accordance with the internal statutes and ancient traditions of the sovereign social order.

परि या रश्मिना दिवा न्तान्मम पृथिव्याः ।
उभ आ पपा रादसी महित्वा ॥ १८ ॥

18. *Pari yo raśminā divo'ntān mame prthivyāḥ.
Ubhe ā paprau rodasī mahitvā.*

Mitra, Brahmana, is the brilliant scholar who, like the sun, with his vision reaches and measures the bounds of heaven and earth and with his knowledge and grandeur traverses both earth and heaven.

उदु ष्य शरण दिवा ज्यातिरयंस्त सूर्यः ।
अग्निन शुकः समिधान आहुतः ॥ १९ ॥

19. *Udu śya śaraṇe divo jyotirayaṁsta sūryaḥ.
Agnirna śukraḥ samidhāna āhutaḥ.*

19. And that sun upto the regions of heaven radiates the light and, shining pure and bright, is invoked, invited and honoured as the holy fire.

वचा दीघर्षसद्गनीश वाजस्य गार्मतः ।

इश हि पित्वा विषस्य दावन ॥ २० ॥

20. *Vaco dīrghaprasadmanīṣe vājasya gomataḥ.
Īṣe hi pitvo'viṣasya dāvane.*

Mitra, the Brahmana, rules the Word in the vast house of yajna, and the yajamana who is master of the wealth of lands and cows and prospers in food, energy and social achievement, as he also, rules over the food which is pure and poisonless and which is meant for gifting away.

तत्सूर्य रदसी उभ द्वाषा वस्तारुप बुव ।

भाजष्वस्माँ अभ्युच्चरा सदा ॥ २१ ॥

21. *Tat sūryaṁ rodasī ubhe doṣā vastorupa bruve.
Bhojeṣvasmāñ abhyuccarā sadā.*

That sun of light and knowledge and both heaven and earth, I adore day and night and pray that the lord may establish us in a prosperous state of food and enjoyment.

ऋजमु ण्यार्यन रजतं हरयाण ।

रथं युक्तमसनाम सुषामणि ॥ २२ ॥

22. *Ṛjramukṣaṇyāyane rajataṁ harayāṇe.
Rathaṁ yuktamasanāma suṣāmaṇi.*

Blest with the grace of the lord of mercy, we receive the gift of efficient mind and senses, from the

lord destroyer of darkness and suffering, we receive the light of knowledge, and from the lord of celestial Samans, we receive the versatile chariot of the human body.

ता म अश्व्यानां हरीणां निताशना ।

उता नु कृत्व्यानां नृवाहसा ॥ २३ ॥

23. *Tā me aśvyānām harīṇām nitośanā.
Uto nu kṛtvānām nṛvāhasā.*

Among the gifts of dynamic achievables, let the mind, senses and knowledge be destroyers of darkness and suffering, and among the organs of will and action, let the human body be the chariot of passage to salvation across the world.

स्मदभीशू कशावन्ता विपा नविष्ठया मती ।

महा वाजिनाववन्ता सचासनम ॥ २४ ॥

24. *Smadabhīśū kaśāvantā viprā naviṣṭhayā matī.
Maho vājīnāvarvantā sacāsanam.*

From the highest lord of glory I have achieved, by grace, the gift of twin faculties of vibrant senses and mind for thought and will, equipped with the latest knowledge and intelligence, fast and achieving, spurred by enthusiasm and controlled and directed by discrimination.

Mandala 8/Sukta 26

*Ashvinau (1-19), Vayu (20-25) Devate, Vishvamana
Vaiyashva or Vyashva Angirasa Rshi*

युवारु षू रथं हुव सधस्तुत्याय सूरिषु ।

अतूतद ण वृषणा वृषण्वसू ॥ १ ॥

1. *Yuvoru ṣū ratham huve sadhastutyāya sūriṣu.
Atūrtadakṣā vṛṣaṇā vṛṣaṇvasū.*

O generous and virile Ashvins, commanders of inviolable power and dexterity, harbingers of a new day of showers of bounteous wealth, I call for your noble chariot to bring you hither for your joint felicitation among distinguished men of knowledge and power.

(In Swami Dayananda's tradition, Ashvins, twin divines who drive in the dawn of a new day, are interpreted as the ruler and the ministers council who are supposed to bring in a new day of freshness, light and prosperity in the corporate life of the social order.)

युवं वरा सुषाम्ना म॒ह तन॑ नासत्या ।
अवा॑भियाथा वृषणा वृषण्वसू ॥ २ ॥

2. *Yuvaṁ varo suṣāmṇe mahe tane nāsatyā.
Avobhiryātho vṛṣaṇā vṛṣaṇvasū.*

O virile and generous Ashvins, harbingers of showers of wealth and enlightenment, ever true and far from untruth, you go forward with your protections and promotions for the good and exhortation of the Sama celebrants and men of great and expansive philanthropy (who work for the advancement of society).

ता वाम॑द्य हवामह ह॒व्यभि॑वाजिनीवसू ।
पू॒र्वीरि॑ष इषय॑न्तावति॒ ऽपः ॥ ३ ॥

3. *Tā vāmadya havāmahe havyebhir-vājinīvasū.
Pūrvīriṣa iṣayantāvati kṣapaḥ.*

Ashvins, lovers of food and energy and total well being of a life of universal values, harbingers of

new victories in the advancement of power and prosperity, at this hour of the dawn when the night is gone, we invoke you with offers of the sweetest fragrances of homage and yajnic service.

आ वां वाहि॑ष्ठा अ॒श्विना॒ रथा॑ यातु॒ श्रुता॑ नरा ।

उ॒प॒ स्तामा॑न्तु॒रस्य॑ दशथः॒ श्रिय॑ ॥ ४ ॥

4. *Ā vām vāhiṣṭho aśvinā ratho yātu śruto narā.*
Upa stomān turasya darṣathaḥ śriye.

Ashvins, harbingers of light and grace, let your strongest chariot of renown come and transport you here to us where you may, we pray, listen and appreciate the ardent devotee's songs of adoration and bless them with the honour and dignity of life.

जु॒हुरा॑णा चि॒दश्वि॑ना म॒न्यथा॑ वृष॒णव॑सू ।

यु॒वं हि रु॒द्रा प॑ष॒था अ॒ति द्वि॑षः ॥ ५ ॥

5. *Juhurāṇā cidaśvinā'manyethām vṛṣaṇvasū.*
Yuvaṁ hi rudrā parṣatho ati dviṣaḥ.

And Ashvins, harbingers of generous showers of prosperity, know, examine, understand and fix the crooked antisocial elements. You are the Rudras, agents of justice and award. Cleanse the jealous and punish the enemies.

द॒स्रा हि वि॒श्वमा॑नु॒षड॒ म॒ तूभिः॑ प॒रिदी॑यथः ।

धि॒यं जि॒न्वा म॑धु॒वणा॑ शु॒भस्प॑ती ॥ ६ ॥

6. *Dasrā hi viśvamānuṣaṁ makṣūbhiḥ paridīya-thaḥ.*
Dhiyaṁjinvā madhuvarṇā śaubhaspatī.

Wonderful in person and marvellous in deeds,

promoters of men of action and intelligence, sweet of disposition, protectors of all that is good, you always fly all over the world by the fastest modes with prompt forces and safeguard the safety and security of the people.

उप॑ ना यातम॑श्विना रा॒या वि॒श्व॒पु॒षा स॒ह ।

म॒घवा॑ना सु॒वीरा॑व॒नप॑च्युता ॥ ७ ॥

7. *Upa no yātamaśvinā rāyā viśvapuṣā saha.*
Maghavānā suvīrāvanapacyutā.

Noble Ashvins, mighty brave and infallible heroes, come close to us with wealth and nourishments for the health and advancement of all people of the world, powerful and munificent as you are.

आ म॑ अ॒स्य प॑ती॒व्यमि॑न्द॒नास॑त्या ग॒तम॑ ।

द्वा॒ द॒वभि॑र॒द्य स॒चन॑स्त॒मा ॥ ८ ॥

8. *Ā me asya pratīvyamindra nāsatyā gatam.*
Devā devebhiradya sacanastamā.

Ashvins, lords of power who shun untruth, come in response to my prayer and adoration, O brilliant and generous companions in utmost harmony, come with other divinities and protect and promote the thoughts and actions of devotees.

व॒यं हि॒ वां ह॒वाम॑ह उ॒ ऽण्य॑न्ता॒ व्य॑श्व॒वत॑ ।

सु॒म॒तिभि॑रु॒प वि॑पा॒वि॒हा ग॑त॒म ॥ ९ ॥

9. *Vayaṁ hi vāṁ havāmaha ukṣaṇyanto vyaśvavat.*
Sumatibhirupa viprāvihā gatam.

Like the holy sage of mental and moral

discipline, we invoke and invite you, lords of the showers of generosity. Come to us, O vibrant powers, with holy thoughts and intentions and with the sages of noble mind.

अ॒श्विना॒ स्वृष॑ स्तुहि कु॒वित्त् श्रव॑ता॒ हव॑म ।

नदी॑यसः कूळ॒यातः पु॒र्णीरू॒त ॥ १० ॥

10. *Aśvinā svṛṣe stuhi kuvit te śṛavato havam.*
Nedīyasah kūlayātaḥ pañīñruta.

O sage, celebrate the Ashvins in profuse numbers, they would listen to your eulogy, come closest and punish and eliminate the niggards and evaders of yajnic homage.

व॒य॒श्च॒स्य॑ श्रु॒तं नरा॑ता॒ म॒ अ॒स्य व॑दथः ।

स॒जाष॑सा॒ वरु॑णा मि॒त्रा अ॒र्य॒मा ॥ ११ ॥

11. *Vaiyaśvasya śrutam naroto me asya vedathaḥ.*
Sajośasā varuṇo mitro aryamā.

O leaders of the nation, listen to the song of the holy sage and acknowledge and respond to this song of mine. O Varuna, Kshatriya dispenser of justice, Mitra, loving and friendly Brahmana, and Aryama, Vaishya producer and distributor pursuing the path of rectitude, all together in unison and cooperation, listen to me.

यु॒वा॒दत्त॑स्य धि॒ष्ण्या॑ यु॒वा॒नी॒तस्य॑ सू॒रिभिः॑ ।

अ॒हर॑ह॒वृष॑णा॒ मह्यं॑ शि॒ तम॑ ॥ १२ ॥

12. *Yuvādattasya dhiṣṇyā yuvānītasya sūribhiḥ.*
Aharaharvṛṣaṇā mahyam śikṣatam.

O devout and benevolent harbingers of the

showers of prosperity, of that which you have created and given to the nation and that what you have brought in, let me learn day by day and share through the wise and brave leaders.

या वां यज्ञभिरावृता धिवस्त्रा वधूरिव ।
सृपयन्ता शुभ चकात अश्विना ॥ १३ ॥

13. *Yo vām yajñebhirāvṛto' dhivastrā vadhūriva.*
Saparyantā śubhe cakrāte aśvinā.

Ashvins, like a bride covered in sacramental robes, one who is robed in the fragrance of yajna performed in your honour, him you requite with fulfilment and establish him in the good life.

या वामुरुव्यचस्तमं चिकेतति नृपाय्यम ।
वतिरश्विना परि यातमस्मयू ॥ १४ ॥

14. *Yo vām-uruvyacastamaṁ ciketati nṛpāyyam.*
Vartiraśvinā pari yātamasmayū.

Ashvins, lovers and benefactors of ours, one who reserves and assigns a spacious hall comfortably good for distinguished congregations of yajna in your honour, you oblige and visit his home in recognition.

अस्मभ्यं सु वृषण्वसू यातं वतिनृपाय्यम ।
विषुदुहव यज्ञमूहथुगिरा ॥ १५ ॥

15. *Asmabhyam su vṛṣaṇvasū yātaṁ vartinṛpāyyam.*
Viṣudruheva yajñam-ūhathur-girā.

Lords of the yajnic showers of prosperity, come straight like an arrow, visit our hall of yajna dedicated to the good of humanity and guide and upraise our yajna

with the holy chant of Vedic voice.

वाहि॑ष्ठा वां ह॒वानां॑ स्तामा॑ दू॒ता हु॒व रा ।

यु॒वाभ्यां॑ भू॒त्वश्वि॑ना ॥ १६ ॥

16. *Vāhiṣṭho vām havānām stoma dūto huvannarā.
Yuvābhyām bhūtvaśvinā.*

Ashvins, rulers and leading lights of the nation, may the song of our invocation to you be the instant and most effective messenger to you and bring you here to the yajnic hall.

यद॒दा दि॒वा अ॑ण॒व इ॒षा वा॑ म॒द॒था गृ॒ह ।

श्रु॒तमि॒न्म॑ अ॒म॒त्या ॥ १७ ॥

17. *Yadado divo arṇava iṣo vā madatho gr̥he.
Śrutaminme amatryā.*

Whether you are up above in the region of light or surfing in the sea or enjoying yourselves in the house of entertainment, listen to my call and come, immortal ones.

उ॒त स्या॑ श्व॒त॒याव॑री॒ वाहि॑ष्ठा वां न॒दीना॑म ।

सि॒न्धु॒हिर॑ण्यव॒तनिः॑ ॥ १८ ॥

18. *Uta syā śvetayāvarī vāhiṣṭhā vām nadīnām.
Sindhurhiraṇyavartaniḥ.*

And of the fluent media of communication, the most effective is that transparent, unpolluted, stream of thought, discrimination and judgement, the intelligence, Buddhi, golden stream of the speed of mind.

स्म॒द॒त॒या सु॒की॒त्या श्वि॑ना श्व॒त॒या धि॒या ।

व॒ह॒थ॑ शु॒भ॒यावा॑ना ॥ १९ ॥

19. *Smadetayā sukīrtyā'śvinā śvetayā dhiyā.*
Vahethe śubhrayāvānā.

And well by this glorious and highly reputed transparent stream of intelligence, Ashvins, travellers of holy paths, you move and conduct the business of the nation of humanity.

यु वा हि त्वं रथासहा युवस्व पाष्या वसा ।
 आ त वाया मधु पिबा स्माकं सवना गहि ॥ २० ॥

20. *Yukṣvā hi tvam rathāsahā yuvasva poṣyā vaso.*
Ānno vāyo madhu pibā'smākaṁ savanā gahi.

O Vayu, vibrant motive power of nature and humanity, harness your strong chariot horses and, O Vasu, giver of peaceful home and settlement with security, yoke them to social good. Come, join our corporate yajna of social development, taste and celebrate the joy of our achievement.

(This mantra may be applied to the head of the forces of law and order for internal security and the commander of defence forces for security against external forces.)

तव वायवृतस्पत त्वष्टृजामातरद्भुत ।
 अवांस्या वृणीमह ॥ २१ ॥

21. *Tava vāyavṛtaspate tvaṣṭur-jāmātar-adbhuta.*
Avāmsyā vṛṇīmahe.

O Vayu, protector and keeper of the universal law of truth and wonderful valuer and refiner of the creations of Tvashta, maker of all fine and gross things of life and destroyer of dangers internal and external,

we opt for and choose all your plans and modes of peace, defence and security.

त्वष्टुजामातरं वयमीशानं राय इमह ।

सुतावन्ता वायुं द्युम्ना जनासः ॥ २२ ॥

22. *Tvaṣṭur-jāmātaram vayam-īśānam rāya īmahe.*
Sutāvanto vāyuṁ dyumnā janāsaḥ.

For the achievement of wealth, honour and excellence, we, the people dedicated to yajna and the soma of life, adore Vayu, ruler of the world of existence and protector and refiner of things made by the universal maker.

वायां याहि शिवा दिवा वहस्वा सु स्वश्व्यम ।

वहस्व महः पृथुप सा रथ ॥ २३ ॥

23. *Vāyo yāhi śivā divo vahasvā su svaśvyam.*
Vahasva mahāḥ prthupakṣasā rathe.

Vayu, blissful power of defence, security and refinement, come from the regions of light, yoke the great transportive forces to your chariot and bring us the best things we ought to obtain.

त्वां हि सुप्सरस्तमं नृषदनषु हूमह ।

गावाणं नाश्वपृष्ठं मंहना ॥ २४ ॥

24. *Tvām hi supsarastamaṁ nṛṣadaneṣu hūmahe.*
Grāvāṇaṁ nāśvapṛṣṭhaṁ maṁhanā.

Vayu, blissful of form, strong and renowned all round by your own strength and grandeur, we invoke and invite you to people's halls of yajna, power adorable as a rock in its place, position and function.

स त्वं ना दव मनसा वाया मन्दाना अग्नियः ।

कृधि वाजाँ अपा धियः ॥ २५ ॥

25. *Sa tvaṁ no deva manasā vāyo mandāno agriyaḥ.
Kṛdhi vājāñ apo dhiyaḥ.*

O Vayu, such as you are, brilliant and generous, happy and joyous at heart, always in the forefront of defence and advancement, pray develop our resources of food and water, energy, power and progress, and extend the possibilities of the reach of our science and intelligence.

Mandala 8/Sukta 27

Vishvedeva Devata, Manu Vaivasvata Rshi

अग्निरुक्थ पुराहिता गावाणा बहिरध्वर ।

ऋचा यामि मरुता ब्रह्मणस्पतिं द्वाँ अवा वरण्यम ॥ १ ॥

1. *Agnirukthe purohito grāvāṇo barhiradhvare.
Rcā yāmi maruto brahmaṇaspatiṁ devāñ avo
vareṇ-yam.*

In the yajna of love and non-violence, Agni, prime light of life, is the first adorable, then the holy fire, the priest, the soma stone and the holy grass are cherished. Therefore with the chants of Rks I invoke the Maruts, cosmic energies, Brahmanaspati, giver of the Veda and the vedic scholar, and other venerable divinities for protection and promotion of our choice.

आ पशुं गांसि पृथिवीं वनस्पतीनुषासा नक्तमाषधीः ।

विश्वं च ना वसवा विश्ववदसा धीनां भूत पावितारः ॥ २ ॥

2. *Ā paśuṁ gāsi pṛthivīm vanaspatīnuṣāsā naktamo-
ṣadhīḥ. Viśve ca na vasavo viśvavedaso dhīnāṁ
bhūta prāvitārah.*

O yajaka, you sing of animals, the earth, herbs and trees, day and night. And may all the powers which provide us with shelter and comfort, present all over the world, be the protectors and promoters of our thoughts and actions.

प सू न एत्वध्वरा३ ग्रा दवषु पूव्यः ।

अदित्येषु प वरुण धृतवत मरुत्सु विश्वभानुषु ॥ ३ ॥

3. *Pra sū na etvadhvaro'gnā deveṣu pūrvyaḥ. Ādityeṣu pra varuṇe dhṛtavrate marutsu viśva-bhānuṣu.*

May our yajna of universal order join the fire and rise to the divinities of nature, the sun in progressive Zodiacs, the oceans of earth and space in the fixed order of cosmic law, and all the light radiations of the universe across the suns.

विश्व हि ष्मा मनव विश्ववदसा भुवन्वृध रिशादसः ।

अरिष्टभिः पायुभिविश्ववदसा यन्ता ना वृकं छुदिः ॥ ४ ॥

4. *Viśve hi śmā manave viśvavedaso bhuvan vṛdhe riśādasah. Ariṣṭebhiḥ pāyubhir-viśvavedaso yantā no'vrkaṁ chardiḥ.*

May all the divine powers of the universe, destroyers of negativities, be for the protection and progress of mankind. May all the divinities of the universe in possession of wealth, power and knowledge along with modes of protection free from hurt and injury bring us a peaceful home on earth free from sin and crime.

आ ना अद्य समनसा गन्ता विश्व सजाषसः ।

ऋचा गिरा मरुता दव्यदितु सदन् पस्त्य महि ॥ ५ ॥

5. *Ā no adya samanso gantā viśve sajoṣasaḥ.
Rcā girā maruto devyadite sadane pastye mahi.*

All powers of love and friendship of the world with equal mind may come in to us in our great halls and homes in response to our Rks, hymns of adoration, come all Maruts, friends and brave associates, great inviolable Aditi, motherly figures, come today.

अ॒भि प्रि॒या म॑रु॒ता या वा॒ अश्व्या॑ ह॒व्या मि॑त्र पया॒थन॑ ।

आ ब॒हिरि॒न्द्रा व॑रु॒णस्तु॑रा न॒र आदि॒त्यासः॑ सदन्तु नः ॥ ६ ॥

6. *Abhi priyā maruto yā vo aśvyā havyā mitra prayāthana. Ā barhirindro varuṇasturā nara ādityāsaḥ sadantu naḥ.*

O Mitra, O Maruts, sun and winds, friends and brave associates, come and bring us all your dear and lovely gifts worthy of presentation and prize possession. O Indra, lord of power, thunder, lightning and rain, Varuna, waves of cosmic energy and justice in human affairs, and Adityas, solar radiations of the universe, all leading lights of nature and humanity, come fast and bless our homes and seats of yajna.

व॒यं वा' वृ॒क्तब॑हिषा ह॒ितप॑यस आनु॒षक॑ ।

सु॒तसा॑मासा वरु॒ण ह॒वाम॑ह मनु॒ष्वदि॒द्धाग्न॑यः ॥ ७ ॥

7. *Vayaṁ vo vṛktabarhiṣo hataprayasa ānuṣak. Sutasomāso varuṇa havāmahe manuṣvadiddhāgnayah.*

O Varuna, lord of light and justice, day and night, and other divine powers of nature and humanity, like men of love and faith we invoke and adore you now as ever. The grass carpets are spread and occupied, the

sacred fires are lit, the fragrant havis is ready for offering, and the soma is pressed and distilled for the oblation.

आ प यातु मरुता विष्णा अश्विना पूषन्माकीनया धिया ।
इन्द्र आ यातु पथमः सनिष्युभिवृषा या वृत्रहा गृण ॥ ८ ॥

8. *Ā pra yāta maruto viṣṇo aśvinā pūṣan mākīnayā dhiyā. Indra ā yātu prathamah saniṣyubhir-vṛṣā yo vṛtrahā grṇe.*

Come forth to us, O Maruts, stormy forces of nature and humanity, Vishnu, all pervasive ruling power, Ashvins, complementary powers of natural and social dynamics, and Pushan, powers of health, nourishment and growth, come in response to my prayers and acts of yajna. Indra, lord of showers who are destroyer of evil and darkness, first and foremost power, come with the first and best associate powers, I adore you and pray.

वि ना दवासा अद्रुहा छिदं शम यच्छत ।
न यद्दुराद्रसवा नू चिदन्तिता वरूथमादधर्षति ॥ ९ ॥

9. *Vi no devāso adruho' cchidraṁ śarma yacchata. Na yad dūrād vasavo nū cidantito-varūthamā-dadharṣati.*

O brilliant and generous divinities of nature and humanity, Vasus, lord of wealth and providers of home and security, free from jealousy and enmity, pray give us a faultless home, a place of security which no power from far or near might dare to violate or attack and hurt.

अस्ति हि वः सजात्यं रिशादसा दवासा अस्त्याप्यम ।
प णः पूवस्म सुविताय वाचत मू सुम्नाय नव्यस ॥ १० ॥

10. *Asti hi vaḥ sajātyaṁ riśādaso devāso astyāpyam.
Pra ṇaḥ pūrvasmai suvitāya vocata makṣū
sumnāya navyase.*

O divinities of nature and humanity, destroyers of negativities and enmities, there is a kinship among yourselves and between you and ourselves. There is a natural affinity too among yourselves and between you and ourselves, a friendship and alliance. Pray enlighten us about our ancient welfare and prosperity and lead us as ever to a new phase of prosperity and well being, the latest way.

इ॒दा हि व॒ उप॑स्तुतिमि॒दा वाम॑स्य॒ भ॒क्तय॑ ।
उप॑ वा वि॒श्वव॑दसा नम॒स्युराँ अ॒सृ॒ यन्या॑मिव ॥ ११ ॥

11. *Idā hi va upastutimidā vāmasya bhaktaye.
Upa vo viśvavedaso nasasyurāṇ asṛkṣyanyāmiva.*

O divinities of the world who know and command all wealth and honours of life, just now I, searching for new attainments and cherished joys of life with all reverence and humility, compose and offer to you this sincere song of latest adoration like a new stream of spontaneous creation.

उ॒दु ष्य वः॑ सवि॒ता सु॑प॒णीत॒या स्था॑दू॒ध्वा वर॑ण्यः ।
नि॒ द्वि॒पाद॑श्चतु॒ष्पादा अ॒थिना॑ वि॒श्रन्प॑तयि॒ष्णवः॑ ॥ १२ ॥

12. *Udu ṣya vaḥ savitā supraṇītayō 'sthādūrdhvo
vareṇyaḥ. Ni dvipādaścatuspādo arthino
'viśran patayiṣṇavaḥ.*

O noble divinities of holy thought, intention and policy, when the lord of light and life, the sun, which is the love and choice of all, rises high up in heaven, then

the humans, animals and birds all go about in pursuit of their daily business.

द्वंद्वं वा वस द्वंद्वमभिष्टय ।

द्वंद्वं हुवम् वाजसातय गृणन्ता द्रव्या धिया ॥ १३ ॥

13. *Devāṁdevaṁ vo'vase devāṁdevamabhiṣṭaye. Devāṁdevaṁ huvema vājasātaye grṇanto devyā dhiyā.*

Every one of you, divines, for the sake of protection, every one of you, holy ones, for our cherished aims and objects of well being, every one of you, divinities, for advancement and victory in life, we invoke and adore, singing and praising with holy thoughts, words and actions.

द्वासा हिष्मा मनव समन्यवा विश्व साकं सरातयः ।

त ना अद्य त अपरं तुच तु ना भवन्तु वरिवाविदः ॥ १४ ॥

14. *Devāso hi śmā manave samanyavo viśve sākam sarātayaḥ. Te no adya te aparaṁ tuce tu no bhavantu varivovidah.*

All divinities of the world in nature and humanity, all together with gifts of wealth, knowledge and excellence, with equal mind and intention, have been generous to men of holy thought and noble purpose in search of divinity. May they be, today and ever in future, givers of the best of life's wealth for us and our future generations in peace and plenty.

प वः शंसाम्यदुहः संस्थ उपस्तुतीनाम ।

न तं धृतिवरुण मित्र मर्त्य या वा धामभ्या विधत ॥ १५ ॥

15. *Pra vaḥ śamsāmyadruhaḥ saṁstha upastutī-nām.
Na taṁ dhūrtir-varuṇa mitra martyaṁ yo vo
dhāmabhyo'vidhat.*

In the house of prayer and adoration, I exalt you, Vishvedevas, free from jealousy and enmity. O Mitra, loving friend, O Varuna, lord of judgement and wisdom, no fraud, no mischief, no damage can be done to the mortal who dedicates himself with the strength of his body, mind and soul to your light and grace.

प स त्वं तिरत् वि महीरिषा या वा वराय दाशति ।

प प्रजाभिजायत धमणस्पयरिष्टः सब एधत ॥ १६ ॥

16. *Pra sa kṣayaṁ tirate vi mahīriṣo yo vo varāya
dāśati. Pra prajābhirjāyate dharmāṇasparya-
riṣṭaḥ srava edhate.*

He thrives in his home and abounds in plenty of wealth, honour and excellence, who gives in charity in obedience to you, Vishvedevas, for the sake of progress. He rises higher and higher with his progeny and friends in Dharma and, unhurt by sin and violence, grows stronger and higher in life.

ऋत स विन्दत युधः सुगभियात्यध्वनः ।

अयमा मित्रा वरुणः सरातया यं त्रायन्त सजाषसः ॥ १७ ॥

17. *Ṛte sa vindate yudhaḥ sugebhir-yātyadhvanah.
Aryamā mitro varuṇaḥ sarātayo yaṁ trāyante
sajośasaḥ.*

Without fight and struggle, he achieves, he wins everything, and he goes further forward by simple and straight paths of honesty without obstruction whom Aryama, guide and pioneer of the ways of life, Mitra,

enlightened friend, and Varuna, lord of judgement and wisdom, all generous and affluent, in love and unison together, favour protect and exhort to rise and advance.

अजं चिदस्म कृणुथा न्यञ्जनं दुग् चिदा सुसरणम् ।

एषा चिदस्मादशनिः परा नु सास्त्रधन्ती वि नश्यतु ॥ १८ ॥

18. *Ajre cidasmai kṛṇuthā nyañcanam durge cidā susaraṇam. Eṣā cidasmādaśaniḥ paro nu śasre-dhantī vi naśyatu.*

Even the simple path you make simpler for him, and the difficult one, easy to follow and cross over. Let the thunder arm go far off from him and fall away ineffective and be destroyed.

यदद्य सूर्य उद्यति पियं त्रा ऋतं दध ।

यामुचिं प्रबुधि विश्ववदसा यद्वा मध्यन्दिन दिवः ॥ १९ ॥

19. *Yadadya sūrya udyati priyakṣatrā ṛtaṁ dadha. Yannimruci prabudhi viśvavedaso yad vā madhyandine divaḥ.*

Omnipresent Vishvedevas in command of the world's wealth, honour and knowledge, whether it is the time of sun-rise or sunset or the early dawn or middle of the day, hold on to the law of universal truth. You are the committed lovers of strength.

यद्वाभिपित्व असुरा ऋतं यत छदियम् वि दाशुष ।

वयं तद्वा वसवा विश्ववदस उप स्थयाम् मध्य आ ॥ २० ॥

20. *Yad vābhipitve asurā ṛtaṁ yate chardiryema vi daśuṣe. Vayaṁ tad vo vasavo viśvavedasa upa stheyāma madhya ā.*

The devotee having offered service in worship of truth and divine law, morning, evening or any time, you bless the man of charity with a peaceful home, then, O harbingers of pranic energy, and commanders of the world's wealth and givers of peace and shelter, pray may we too abide in your midst close to you under your protection and care.

यद्दद्य सूर उदित यन्मध्यन्दिन आतुचि ।

वामं धत्थ मनव विश्ववदसा जुह्वानाय पचतस ॥ २१ ॥

21. *Yadadya sūra udite yanmadhyāndina ātuci. Vāmaṁ dhattha manave viśvavedaso juhvānāya pracetase.*

Since at sun-rise or at mid-day or in the evening, that is, any time, O powers of world knowledge and world's wealth, you bear and bring cherished wealth and fulfilment to the man of holy karma, knowledge, wisdom and discrimination, we pray to be in your company under your kind protection.

वयं तद्वः समाज आ वृणीमह पुत्रा न बहुपाय्यम ।

अश्याम तदादित्या जुह्वता हवियन् वस्या नशामह ॥ २२ ॥

22. *Vayaṁ tad vaḥ samrāja ā vṛṇīmahe putro na bahupāyyam. Aśyāma tadādityā juhvato havi-ryena vasyo'naśāmahai.*

Just as a child asks the father for manifold gifts of food and joy, so we choose to ask of you, O brilliant and generous rulers, the same boon of versatile nature: We who offer yajnic service pray, O lords of light and grace, Adityas, let us obtain that holy gift of favour by which we may realise whatever wealth, honour and

excellence we cherish in life.

Mandala 8/Sukta 28

Vishvedeva Devata, Manu Vaivasvata Rshi

य त्रिंशति त्रयस्पुरा द्वासा बहिरासदन ।

विद इह द्वितासनन ॥ १ ॥

1. *Ye trimśati trayasparo devāso barhirāsadan.
Vidannaha dvitāsanana.*

May thirty three divine powers come and sit on the holy grass of yajna vedi to join my yajna, know and secure for me twofold gifts of material and spiritual fulfilment.

(Thirty three divine powers or divinities or 'gods' are eight Vasus, eleven Rudras, twelve Adityas, Indra and Prajapati. Swami Dayanand enumerates and describes these as follows:

8 Vasus: earth, water, fire, air, space, sun, moon, and the stars. They are Vasus because they are the abodes and sustainers of life.

11 Rudras: ten pranic energies and the soul.

12 Adityas: twelve phases of the sun in the zodiacs.

One Indra, cosmic energy, and one Prajapati, creative energy of nature which creates life and its supports.

वरुणा मित्रा अयमा स्मदातिषाचा अग्रयः ।

पत्नीवन्ता वर्षटकृताः ॥ २ ॥

2. *Varuṇo mitro aryamā smadrātiṣāco agnayah.
Patnīvanto vaṣaṭkṛtāḥ.*

May Varuna, the ocean, Mitra, the sun, Aryama, the cosmic law, and the vital fires with their creative energies for life sustenance, all givers of the cosmic wealth of life energy, invoked and served with yajnic food, arise, join the yajna and help us with material and spiritual fulfilment.

(At the individual level, we may interpret Varuna as our sense of justice, Mitra as our sense of love and friendship, Aryama as our sense of judgment and will, and fires as our vitalities working with our will to live.)

त ना गा॒पा अ॒पा॒च्यास्त उ॒द॒क्त इ॒त्था न्य॒क ।
पु॒रस्ता॒त्सव॑या वि॒शा ॥ ३ ॥

3. *Te no gopā apācyāsta udakta itthā nyak.
Purastāt sarvayā viśā.*

Be they our protectors with all their vital powers from the west, north, south, east, above and below.

यथा॒ व॒श॒न्ति द॒वास्तथ॑द॒स॒त्तद॑षां न॒कि॒रा मि॒नत ।
अ॒रा॒वा च॒न म॒त्यः ॥ ४ ॥

4. *Yathā vaśanti devāstathedasat tadeṣāṁ nakirā
minat. Arāvā cana martyaḥ.*

Whatever these bounties of divine nature wish and desire, the same does come about. No one can resist them, no uncharitable person can move them either.

स॒प्तानां॑ स॒प्त ऋ॒ष्टयः॑ स॒प्त द्यु॒म्नान्य॑षाम ।
स॒प्ता अ॒धि श्रि॒या धि॒र ॥ ५ ॥

5. *Saptānām sapta ṛṣṭayah sapta dyumnānyeṣām.
Sapto adhi śriyo dhire.*

Seven are the potencies of seven, seven are their glories and over and above, seven are the graces they command.

(These seven may be interpreted as the five senses, mind (mana) and intelligence, (buddhi). They may also be interpreted as seven Maruts, nature's stormy forces.)

Mandala 8/Sukta 29

*Vishvedeva Devata, Manu Vaivasvata or Kashyapa
Maricha Rshi*

बभ्रुरका विषुणः सूनरा युवाञ्ज्यङ्ग हिरण्ययम् ॥ १ ॥

1. *Babhrureko viṣuṇaḥ sūnaro-yuvāñjyaṅkte hiraṇ-
yayam.*

One is alert and active, all inspiring and versatile, youthful leader, joyous and true, wrapped in golden hue. (The one is interpreted as Soma, moon, and the mind.)

यानिमक् आ संसाद द्योतना न्तद्वेषु मधिरः ॥ २ ॥

2. *Yonimeka ā sasāda dyotano'ntardeveṣu medhirah.*

Another, seated in its own place, wise and illuminant is venerable among the divinities. (This divinity is interpreted as Agni, the eye, and truth.)

वाशीमका बिभर्ति हस्त आयसीमन्तद्वेषु निध्रुविः ॥ ३ ॥

3. *Vāśīmeko bibharti hasta-āyasīm-antardeveṣu
nidhruviḥ.*

Another, constant and unshakable among the divinities holds an iron axe, shaper of things. (This has been interpreted as Tvashta, divine shaper, maker and refiner of things, or the ear or Kratu, performer of holy acts.)

वज्रमका बिभति हस्त आहितं तन वृत्राणि जिघ्नते ॥ ४ ॥

4. *Vajrameko bibharti hasta āhitam tena vṛtrāṇi jighnate.*

Another holds the thunderbolt, wielded firmly, by which he destroys evil and dark forces of ignorance, want and suffering. (This is Indra, cosmic energy, or soul, or Daksha, omnipotent will and action.)

तिग्ममका बिभति हस्त आयुधं शुचिरुगा
जलाष-भषजः ॥ ५ ॥

5. *Tigameko bibharti hasta āyudham śucirugro jalāṣa-bheṣajaḥ.*

Another holds a razor edge weapon in hand, being pure, brilliant and terrible, and controls healing powers of medicine and immunity. (This is Rudra, also inner happiness, which is the essential and primary force of good health.)

पथ एकः पीपाय तस्करा यथाँ एष वद निधीनाम ॥ ६ ॥

6. *Patha ekaḥ pīpāya taskaro yathāñ eṣa veda dhidhīnām.*

Another watches and guards the paths of life like a sensitive watchman as it knows the secrets of the sources of life's wealth. (This is Pushan, health energy, or the protective arm of the individual and society.)

त्रीण्येकं उरुगाया वि चक्रम् यत्र द्वासा मदन्ति ॥ ७ ॥

7. *Trīṇyeka urugāyo vi cakrame yatra devāso madanti.*

And one of universal fame worthy of homage pervades and covers all three regions of space whereon all the divinities rejoice. (This is Vishnu, omnipresent dynamic spirit of life which wards off stagnation in the living world.)

विभिद्वा चरतु एकया सह प प्रवासव वसतः ॥ ८ ॥

8. *Vibhirdvā carata ekayā saha pra pravāseva vasataḥ.*

Two with flights like desire and ambition move around with one, intelligence, and reach wherever they choose to distant places like travellers. (These are the Ashvins, twin divinities of nature's dynamics, or, at the individual's level, ambition and ego which fly on the wings of imagination.)

सदा द्वा चक्रात उपमा दिवि समाजी सपिरासुती ॥ ९ ॥

9. *Sado dvā cakrāte upamā divi samrājā sarpirāsutī.*

And two of royal magnificence in closest proximity receive and enjoy oblations of ghrta and take their position in the regions of heavenly light. (These are Mitra and Varuna, sun and ocean, heat and cool of nature, or love and judgement, or sunlight and air in human life.)

अचन्त एक महि सामं मन्वत तन सूयमराचयन ॥ १० ॥

10. *Arcanta eke mahi sāma manvata tena sūrya-marocayan.*

Some of them sing great hymns of Sama and glorify their lord and thereby light the sun. (These are the Adityas or universal powers free from threefold suffering, or the ten pranas which strengthen the soul for worship of the supreme lord of life and thereby enlighten the soul.)

Mandala 8/Sukta 30

Vishvedeva Devata, Manu Vaivasvata Rshi

न॒हि वा॒ अस्त्य॑भ॒का द॒वासा॒ न कु॑मा॒रकः॑ ।

वि॒श्वं स॒ताम॑हान्त॒ इत॑ ॥ १ ॥

1. *Nahi vo astyārbhako devāso na kumārakah.*
Viśve sato mahānta it.

O Vishvedevas, divinities of nature and humanity, none of you is a child, none an adolescent. All of you are equal and great.

इति॑ स्तु॒तासा॑ अस॒था रि॒शाद॒सा य॒ स्थ त्र॑य॒श्च त्रि॑ंश॒च्च ।

म॒ना॒द॒वा य॒ज्ञिया॑सः ॥ २ ॥

2. *Iti stutāso vasathā riśādaso ye stha trayaśca trimśacca. Manordevā yajñiyāsaḥ.*

Three and thirty Vishvedevas thus sung and adored are destroyers of sin and suffering, and therefore you are lovable and adorable by humanity in all their yajnic acts.

त न॑स्त्रा॒ध्वं त॑ व॒त् त उ॑ न॒ आधि॑ वाच॒त ।

मा नः॑ प॒थः पि॒त्र्यान्मा॒नुवा॒दधि॑ दूरं न॑ष्ट प॒राव॑तः ॥ ३ ॥

3. *Te nastrādhvaṁ te'vatata u no adhi vocata. Mā naḥ pathaḥ pitryān-mānavādadhi dūraṁ naiṣṭa parāvataḥ.*

Such as you are, pray save us, protect and promote us, speak to us and enlighten us. Let us not stray out far from the right path of our ancestors or the right path of humanity.

य द॒वास इ॒ह स्थन् विश्व॑ व॒श्वान॒रा उ॒त ।
अ॒स्मभ्यं॑ श॒म' स॒प॒था ग॒व श्वा॑य॒ यच्छ॑त ॥ ४ ॥

4. *Ye devāsa iha sthana viśve vaiśvānarā uta. Asma-bhyaṁ śarma sapratho gave'śvāya yacchata.*

All the divinities of nature and humanity who are here or who are anywhere in the world as leading lights of humanity may, we pray, give us a spacious and comfortable home for the advancement of our knowledge and culture and for our working potential, success and progress.

Mandala 8/Sukta 31

Yajna Yajamana (1-4), Dampati (5-9), and Dampatyashisha (10-18) Devatah, Manu Vaivasvata Rshi

या य॒जाति॑ य॒जात॑ इ॒त्सुन॑व॒च्च प॒चाति॑ च ।
ब॒ह्मदि॑न्द्र॒स्य चा॒कन॑त ॥ १ ॥

1. *Yo yajāti yajāta it sunavacca pacāti ca. Brahmedindrasya cākanat.*

The yajamana who performs yajna himself or has yajna performed by a priest, presses and prepares the soma himself or has it prepared through a priest pleases Indra and obtains the knowledge of Divinity and Veda.

पु॒रा॒ळाशं॑ या अ॒स्म सा॒मं र॑रत आ॒शि॒रम॑ ।
पादि॑त्तं श॒का अ॑हंसः ॥ २ ॥

2. *Puroḷāśaṁ yo asmai somaṁ rarata āśiram.
Pādit taṁ śakro amhasaḥ.*

Whoever offers food to the fire and to the deserving poor in honour of this omnipresent lord, Indra, and offers him oblations of soma mixed with fragrant havis, the lord almighty saves him from sin and evil.

तस्य द्युमाँ असदथा द्वजूतः स शूशुवत ।
विश्वा वन्व मित्रिया ॥ ३ ॥

3. *Tasya dyumāñ asad ratho devajūtaḥ sa śūśuvat.
Viśvā vanvannamitriyā.*

His chariot would shine with wealth and lustre and he, inspired by divinity, would rise in life with wealth and knowledge, honour and social prestige, removing obstructive difficulties and adversities from his path of progress.

अस्य प्रजावती गृह सश्चन्ती दिवदिव ।
इळा धनुमती दुह ॥ ४ ॥

4. *Asya prajāvatī gr̥he'saścantī divedive.
Ilā dhenumatī duhe.*

Ila, constant mother stream of total prosperity, flows inexhaustible into his home, blessing him with progeny, cows, culture and enlightenment, honour and excellence, day in and day out.

या दंपती समनसा सुनुत आ च धावतः ।
दवासा नित्ययाशिरा ॥ ५ ॥

5. *Yā daṁpatī samanāsā sunuta ā ca dhāvataḥ.
Devāso nityayāśirā.*

The couple who, with dedicated mind, perform yajna in unison, give in charity, and thus cleanse themselves and their soul, the divinities always bless them with sweets of milk and honey.

पतिं पाश॒व्याँ इतः॑ स॒म्यज्वा॑ ब॒हिरा॑शात ।

न ता वाज॑षु वायतः ॥ ६ ॥

6. *Prati prāśavyāñ itaḥ samyañcā barhirāśāte.*
Na tā vājeṣu vāyataḥ.

Together in love and respect they sit on the holy grass, perform yajna and receive divine gifts of delicious food and drink in plenty, and never do they fail in their battles of life for progress.

न द॒वाना॑मपि॒ ह्रुतः॑ सु॒मतिं॑ न जु॒गु ततः॑ ।

श्रवा॑ बृ॒हद्वि॑वासतः ॥ ७ ॥

7. *Na devānāmapi hnutāḥ sumatiṁ na jugukṣataḥ.*
Śravo brhad vivāsataḥ.

Never do they neglect the divinities nor do they minimize the gifts of their favour and good will, and thus indeed do they shine bright in glory and exalt the gifts of divinity.

पु॒त्रिणा॑ ता कु॒मा॒रिणा॑ वि॒श्वमा॑यु॒व्यश्नु॑तः ।

उ॒भा हि॑र॒ण्यप॑शसा ॥ ८ ॥

8. *Putriṇā tā kumāriṇā viśvamāyur-vyaśnutaḥ.*
Ubhā hiraṇyapeśasā.

They live a full happy life blest with sons and daughters and golden means of living in prosperity and decency.

वी॒ति॒हा॒त्रा कृ॒त॒द्व॒सू द॒श॒स्य॒न्ता॒मृ॒ता॒य॒ कम ।
स॒मू॒धा॒ रा॒म॒शं ह॒ता द॒व॒षु कृ॒णु॒ता दु॒वः ॥ ९ ॥

9. *Vitihotrā kṛtadvasū daśasyantāmṛtāya kam.
Smūdho romaśaṁ hato deveṣu kṛṇuto duvaḥ.*

Performing yajna with generous hospitality, creating wealth and giving in charity, contributing to the peace and comfort of all in general for the sake of divine gifts of immortality, blest with milch cows and woolly sheep and goats, they live the good life doing reverence to the divines and enjoying the liberal gifts of divinity.

आ श॒म॒ प॒व॒ता॒नां वृ॒णी॒म॒ह॒ न॒दी॒ना॒म ।
आ वि॒ष्णाः स॒चा॒भु॒वः ॥ १० ॥

10. *Ā śarma parvatānāṁ vṛṇīmahe nadīnām.
Ā viṣṇoḥ sacābhuvah.*

Living in the presence of Vishnu, all pervasive and protective Spirit divine and universal friend of all life, we pray for the Lord's gift of the peace, protection, freedom and comfort of the rivers, mountains and the clouds.

ए॒तु॒ पू॒षा र॒यि॒भ॒गः स्व॒स्ति स॒र्व॒धा॒त॒मः ।
उ॒रु॒र॒ध्वा स्व॒स्त॒य॒ ॥ ११ ॥

11. *Aitu pūṣā rayirbhagaḥ svasti sarvadhātamaḥ.
Ururadhvā svastaye.*

Come Pusha, lord of health and nurture, Bhaga, gracious lord of wealth and power, wielder and controller of all power and prosperity for happiness and well being, and may our path of progress be wide open

for all round happiness and well being.

अ॒रम॑तिरन॒वणा॒ विश्वा॑ द॒वस्य॒ मन॑सा ।

आ॒दि॒त्याना॑मन॒ह इत ॥ १२ ॥

12. *Aramatir-anarvaṇo viśvo devasya manasā.
Ādityānām-aneha it.*

The world's obedience and service to irresistible divinity rendered sincerely with mind and soul and the grace of the Adityas gives freedom from sin and selfishness.

यथा॑ ना मि॒त्रा अ॒यमा॑ वरु॒णः सन्ति॑ गा॒पाः ।

सु॒गा ऋ॒तस्य॒ पन्थाः॑ ॥ १३ ॥

13. *Yathā no mitro aryamā varuṇaḥ santi gopāḥ.
Sugā ṛtasya panthāḥ.*

Since Mitra, lord of love, light and friendship, Aryama, universal guide and path maker, and Varuna, lord of judgement and justice, are our protectors, may our paths of advancement and rectitude be simple, straight and easy.

अ॒ग्निं वः॑ पू॒र्व्यं गि॒रा द॒वमी॑ळ वसू॒नाम ।

स॒प॒यन्तः॑ पु॒रुपि॒यं मि॒त्रं न त्रि॒सार्ध॑सम ॥ १४ ॥

14. *Agniṁ vaḥ pūrvyaṁ girā devamīḷe vasūnām.
Saparyantaḥ purupriyaṁ mitraṁ na kṣetrasā-
dhasam.*

With sincere word and thought I serve and adore Agni, eternal and gracious lord of wealth and prosperity. You too serve the same lord of universal love as a friend, the lord giver of fulfilment to us in our existential state

of being.

म॒ ॥ द॒वव॑ता॒ रथः॒ शूरा॑ वा पृ॒त्सु कासु॑ चित॒ । द॒वानां॑ य
इ॒न्मना॑ यज॑मान॒ इयं॑ त॒त्य॒भीद॑र्य॒ज्वना॑ भुवत ॥ १५ ॥

15. *Makṣū devavato rathaḥ śūro vā pṛtsu kāsu cit.*
Devānām ya inmano yajamāna iyakṣatyabhīd-
ayajvano bhuvat.

The chariot of the man of reverence to divinities moves fast forward, and the hero himself, who, with sincere mind and action, performs yajna and offers service to the divinities, goes far forward in the battles of life and surpasses the uncharitables who perform no yajna in the service of humanity and divinity.

न यज॑मान॒ रिष्य॑सि न सु॒न्वान् न द॑वया । द॒वानां॑ य इ॒न्मना॑
यज॑मान॒ इयं॑ त॒त्य॒भीद॑र्य॒ज्वना॑ भुवत ॥ १६ ॥

16. *Na yajamāna riṣyasi na sunvāna na devayo.*
Devānām ya inmano yajamāna iyakṣatyabhīd-
ayajvano bhuvat.

O man of charity and yajnic service to humanity and divinity, you will never suffer wrong or damage, O creator of soma dedicated to yajna to the divinities, you will never be hurt and never fail in your life's mission. The yajamana who, with sincere mind and actions, performs yajna in service to the divinities of nature and humanity surpasses the uncharitables who never perform yajnic service in the field of creative fellowship and cooperation with others, human and divine.

न॒क्रि॒ष्टं क॑म॒णा न॑श् ॥ प॒ या॑ष ॥ या॑षति । द॒वानां॑ य इ॒न्मना॑
यज॑मान॒ इयं॑ त॒त्य॒भीद॑र्य॒ज्वना॑ भुवत ॥ १७ ॥

17. *Nakṣṭarṇ karmanā naśanna pra yoṣanna yoṣati. Devānāṃ ya inmano yajamāna iyakṣatyabhīdayajvano bhuvat.*

The yajamana who with sincere mind and action, serves the divinities, no one can equal by action, much less destroy. Nor does he forsake his own path, nor can anyone else lead him astray. Indeed he surpasses all those who are uncharitable and perform no yajnic service to divinity and humanity.

अस॒द॒त्र सु॒वी॒र्य॑मु॒त् त॒यदा॒श्व॒श॒र्व्य॑म । द॒वानां॑ य इ॒न्म॒ना
यज॑मान॒ इय॑ त॒त्य॒भी॒द॒य॒ज्व॒ना भु॒वत ॥ १८ ॥

18. *Asadatra suvīryamuta tyadāśvaśvyam. Devānāṃ ya inmano yajamāna iyakṣatyabhīdayajvano bhuvat.*

May there be heroic power and prowess, fast victory and life's fulfilment for him who performs yajna in service to the divinities of nature and humanity with truth of mind and action, and may he surpass all those uncharitables who perform no selfless service in creative action to divinity and humanity.

Mandala 8/Sukta 32

Indra Devata, Medhatithi Kanva Rshi

प कृ॒तान्य॑र्जी॒षिणः॑ क॒ण्वा इ॒न्द्रस्य॑ गा॒थया॑ ।
मदु॑ सा॒मस्य॑ वा॒चत ॥ १ ॥

1. *Pra kṛtānyrjīṣiṇaḥ kaṇvā indrasya gāthayā. Made somasya vocata.*

O poets of wisdom and imagination, joyous lovers of life and action, in the soma ecstasy of the

beauty and grandeur of life, sing and celebrate the wondrous works of Indra, ruler, power, energy and inspirer of life in nature and humanity in the world.

यः सृबिन्दमनशनिं पिपुं दासमहीशुवम ।

वधीदुगा रिण ऽपः ॥ २ ॥

2. *Yaḥ sṛbindam-anarśaniṁ pipruṁ dāsam-ahīśuvam. Vadhīdugro riṇannapaḥ.*

The awful lord of might and action stems the rising wicked, subdues the bullying exploiter, restrains the greedy devourer, cracks the senseless saboteur and the crooked deceiver, and having destroyed the negative forces, releases the free flow of waters and freedom of action, development and progress.

न्यबुदस्य विष्टपं वष्माणं बृहतस्तिर ।

कृष तदिन्दु पंस्यम ॥ ३ ॥

3. *Nyarbudasya viṣṭapaṁ varṣmāṇaṁ brhatastira. Kṛṣe tadindra pauṁsyam.*

Indra, cosmic power of nature, you break the stronghold of the cloud of showers from the tip of vast heaven and thus accomplish that wondrous feat of divine power.

पति श्रुताय वा धृषत्तूणाशं न गिररधि ।

हुव सुशिपमृतये ॥ ४ ॥

4. *Prati śrutāya vo dhṛṣat tūrṇāśaṁ na gireradhi. Huve suśipramūtaye.*

O people, for your protection and promotion, I invoke and call upon the victorious Indra of the glorious

helmet who brings a flood of waters from the heights of the cloud in response to prayer and promise.

स गारश्वस्य वि व्रजं मन्दानः साम्यभ्यः ।

पुरं न शूर दषसि ॥ ५ ॥

5. *Sa goraśvasya vi vrajaṁ mandānaḥ somyebhyaḥ.
puraṁ na śūra darṣasi.*

Indra of such fame and prowess, heroic leader, happy and joyous, you open the gates of knowledge and victory in action and attainment, as you open the stalls of cows and horses and the gates of a fortress for the performers of soma yajna.

यदि म रारणः सुत उक्थ वा दधस् चनः ।

आरादुप स्वधा गहि ॥ ६ ॥

6. *Yadi me rāraṇaḥ suta ukthe vā dadhase canaḥ.
Ārādupa svadhā gahi.*

If you take delight in the soma distilled by me and feel the ecstasy of my song of homage, then come from far and come from near and, by your own divine nature, take me on for the food of life you hold for me.

वयं घा त अपि षसि स्तातार इन्द गिवणः ।

त्वं ना जिन्व सामपाः ॥ ७ ॥

7. *Vayaṁ ghā te api ṣmasi stotāra indra girvaṇaḥ.
Tvaṁ no jinva somapāḥ.*

Indra, lord celebrated in song, your devoted celebrants as we are, O lord protector and promoter of the beauty, honour and excellence of life, pray give us the food and fulfilment of life we love and aspire for.

उ॒त नः पि॒तुमा भ॑र सं॒र॒णा अ॒र्वि॒ तम ।

म॒घ॒व॒न्भू॒रि॒ त॒ वसु॑ ॥ ८ ॥

8. *Uta naḥ pitumā bhara saṁrarāṇo avikṣitam.*
Maghavan bhūri te vasu.

And, O lord of the power, honour and glory of the world, all joyous and generous, bring us the food of life inexhaustible. Infinite is your wealth and boundless your munificence.

उ॒त न॒ गा॒म॒त॒स्कृ॒द्धि॒ हि॒र॒ण्य॒व॒ता अ॒श्वि॒नः ।

इ॒ळा॒भिः॒ सं र॑भमहि ॥ ९ ॥

9. *Uta no gomataśkr̥dhi hiraṇyavato aśvinah.*
Iḷābhiḥ saṁ rabhemahi.

And make us rich in lands and cows, knowledge and culture, make us masters of the golden glories of life. Advance us with horses and victories of high and higher attainments in honour and excellence. And lead us to exert ourselves in unison with songs of adoration and libations of homage and gratitude with holy words of joy.

बृ॒ब॒दु॒क्थं॑ ह॒वाम॑ह सू॒प॒क॒र॒स्त्र॒मू॒तय॑ ।

सा॒धु॒ कृ॒ण्व॒न्त॒म॒व॒स ॥ १० ॥

10. *Bṛbadukthaṁ havāmahe sṛprakarasnam-ūtaye.*
Sādhu kṛṇvantam-avase.

We invoke the lord divine and master ruler who is highly adorable, of long and supple arms of generosity, and always does good for the protection and promotion of all.

यः संस्थ चिच्छतकतुरादीं कृणाति वृत्रहा ।

जरितृभ्यः पुरुवसुः ॥ ११ ॥

11. *Yah samsthe cicchatakratur-ādīm kṛṇoti vṛtrahā.
Jaritr̥bhyah purūvasuh.*

We invoke the lord adorable who does a hundred great favours to the man at peace and, dispelling the darkness in the mind and heart, sublimates the soul too with the spirit of a hundred good works of piety. Indeed, the lord is of infinite wealth, honour and bliss for all his devotees and destroys their evil and ignorance.

स नः शक्रश्चिदा शक्रद्वानवाँ अन्तराभ्रः ।

इन्द्रा विश्वाभिरूतिभिः ॥ १२ ॥

12. *Sa nah śakraścidā śakad-dānavāñ antarā-bharah.
Indro viśvābhir-ūtibhiḥ.*

The Lord Almighty strengthens us, is generous, and enriches our inner self with vision and love and with all strength and modes of protection and progress.

या रायाँ वनिमहान्तसुपारः सुन्वतः सखा ।

तमिन्द्रमभि गायत ॥ १३ ॥

13. *Yo rāyo'vanirmahānt-supārah sunvataḥ sakhā.
Tam-indram-abhi gāyata.*

Sing in honour of Indra, that mighty lord and ruler who commands the wealth, honour and excellence of the world, is universal protector and preserver, saviour of his devotees and friend of the lovers of soma and yajna.

आयन्तारं महि स्थिरं पृतनासु श्रवाजितम् ।

भूररीशानुमाजसा ॥ १४ ॥

14. *Āyantāraṁ mahi sthiraṁ pṛtanāsu śravajitam.
Bhūrer-īśānam-ojasā.*

Honour and adore the lord and ruler who is great, controller of the world and its law, constant in the dynamics of existence wherein he is the sole conqueror of honour and glory and who, with his power and grandeur, is the ruler of the vast riches of the world.

नकिरस्य शचीनां नियन्ता सूनृतानाम ।
नकिवक्ता न दादिति ॥ १५ ॥

15. *Nakirasya śacīnāṁ niyantā sūnṛtānām.
Nakirvaktā na dāditi.*

None is the controller of his mighty acts and powers universally pleasant and true, and there is none who can ever say: He has failed to give and bless.

न नूनं ब्रह्मणामृणं पशूनामस्ति सुन्वताम ।
न सामा अपता पप ॥ १६ ॥

16. *Na nūnaṁ brahmaṇāmṛṇaṁ prāśūnāmasti
sunvatām. Na somo apratā pape.*

There is no recompense due from men of divinity, from the guests and those actively working for yajna and the extraction of soma. The creator of soma, the giver of knowledge and the social worker do not drink for nothing (they pay with service).

पन्य इदुप गायत पन्य उक्थानि शंसत ।
ब्रह्मा कृणात पन्य इत ॥ १७ ॥

17. *Panya idupa gāyata panya ukthāni śamsata.
Brahmā kṛṇota panya it.*

Sing in honour of adorable Indra, recite your hymns of praise in honour of admirable Indra, create your orations to celebrate the glorious Indra.

प॒न्य आ द॑दि॒रच्छ॒ता स॒हस्रा॑ वा॒ज्यवृ॑तः ।

इ॒न्द्रा या य॑ज्व॒ना वृ॑धः ॥ १८ ॥

18. *Panya ā dardiracchatā sahasrā vājyavṛtaḥ.*
Indro yo yajvano vṛdhaḥ.

Indra, potent lord who commands supreme power and, unobstructed, breaks down a hundred and a thousand adversaries, strengthens and exalts the devotees of yajna.

वि षू च॑र स्व॒धा अनु॑ कृ॒ष्टीना॑मन्वा॒हुवः॑ ।

इ॒न्द्र पि॑ब सु॒ताना॑म ॥ १९ ॥

19. *Vi śū cara svadhā anu kṛṣṭīnāmanvāhuvāḥ.*
Indra piba sutānām.

Go forward, Indra, in response to the invitation to yajna of the people and drink of the soma extracted, distilled and offered by them.

पि॒ब स्व॑ध॒नवा॑नामु॒त यस्तु॑ग्र्य॒ सचा॑ ।

उ॒ताय॑मि॒न्द्र यस्त॑व ॥ २० ॥

20. *Piba svadhainavānāmuta yastugrye sacā.*
Utāyamindra yastava.

Drink of the joy and exhilaration of your powers and perceptions which is all associated with your own performance, the super-power that's you and yours. Indeed, it is all your own power and glory.

अतीहि मन्युषाविणं सुषुवांसमुपारण ।

इमं रातं सुतं पिब ॥ २१ ॥

21. *Atīhi manyuṣāviṇaṁ suṣuvāṁsam-upāraṇe.
Imaṁ rātaṁ sutaṁ piba.*

Ignore the man who offers yajnic soma in a mood of anger, frustration and protest. Ignore the man who offers yajna and soma but in a joyless and conflictive mood. Accept this soma of homage distilled and offered in a state of delight, love and faith.

इहि तिस्रः परावत इहि पञ्च जनाँ अति ।

धना इन्द्रावचाकशत ॥ २२ ॥

22. *Ihi tisraḥ parāvata ihi pañca janāñ ati.
Dhenā indrāvacākaśat.*

Indra, come from far, cross over the five classes of people to exhaust the possibilities of their life, transcend the three versions of knowledge, action and prayer, and listen with love and approval the sole one voice of my soul.

सूया' रश्मिं यथा सृजा त्वा यच्छन्तु म गिरः ।

निम्नमापा न सद्ध्यक ॥ २३ ॥

23. *Sūryo raśmiṁ yathā sṛjā' tvā yacchantu me girah.
Nimnamāpo na sadhryak.*

Just as the sun radiates the rays of light over space, just as waters flow down swift and straight, so may the voice of my soul reach you.

अध्वयवा तु हि षिञ्च सामं वीराय शिपिण ।

भरा सुतस्य पीतय ॥ २४ ॥

24. *Adhvaryavā tu hi śiñca somam vīrāya śipriṇe.
Bharā sutasya pītaye.*

O organiser and performer of yajna, offer the soma of devotion profusely to Indra, mighty lord of the helmet, and fill the vessel of your heart with divine love and pranic energy to enjoy life to the full.

य उ॒दनः फ॒लि॒गं भि॒न य॑^१क्वि॒सन्धू॑र॒वासृ॑जत ।
या गा॒षु प॒क्वं धा॒रय॑त ॥ २५ ॥

25. *Ya udnaḥ phaligaṁ bhinannyak sindhuñra-
vāsṛjat. Yo goṣu pakvaṁ dhārayat.*

Indra breaks the clouds of rain, releases the waters for the rivers to flow down to the sea, and provides mature milk in the cows, knowledge and wisdom in the words of language and ripe grain in the fields of earth.

अह॑न्वृ॒त्रमृ॑ची॒षम आ॒णवा॒भम॑ही॒शुव॑म ।
हि॒मना॑वि॒ध्यद॒बु॒दम ॥ २६ ॥

26. *Ahan vṛtramaṛcīṣama aurnāvābham-ahīśuvam.
Himenāvidhyad-arbudam.*

The refulgent sun breaks the heavy cloud of vapours moving around like a crooked snake, in the middle regions of space.

प व॑ उ॒गाय॑ नि॒ष्टुर॑ षा॒ हा॒य प॒सृणि॑ ।
द॒वत्तं॑ ब॒ह्म गा॑यत ॥ २७ ॥

27. *Pra va ugrāya niṣṭure'ṣālḥāya prasakṣiṇe.
Devattam brahma gāyata.*

O celebrants and yajakas, sing the most heavenly

song of praise worthy of divinity in honour of refulgent, impetuous, invincible and ever enduring friend, Indra, leader and commander of the ruling and defensive forces of nature and humanity.

या विश्वान्यभि व्रता सामस्य मद् अन्धसः ।

इन्द्रा दुवषु चतति ॥ २८ ॥

28. *Yo viśvānyabhi vratā somasya made andhasaḥ.
Indro deveṣu cetati.*

Celebrate Indra, soul and ruling spirit in nature and humanity, who, in the excitement and ecstasy of the taste of food and soma, awakens in humans and divines the awareness of all the rules and laws of discipline and commitment to the vows of discipline in life.

इह त्या सधमाद्या हरी हिरण्यकश्या ।

वा हामभि पया हितम ॥ २९ ॥

29. *Iha tyā sadhamādyā harī hiraṇyakeśyā.
Volhāmabhi prayo hitam.*

Here in life on earth, those two golden and refulgent motive powers of nature's circuitous energy, jubilant and festive co-workers for the chariot of Indra, lord ruler of nature and humanity, may, we pray, bring in holy food for health and energy for the good of all living beings.

अवाञ्चं त्वा पुरुष्टुत प्रियमधस्तुता हरी ।

सामपयाय व ततः ॥ ३० ॥

30. *Arvāñcam tvā puruṣṭuta priyamedhastutā harī.
Somapeyāya vakṣataḥ.*

Indra, lord universally sung and celebrated, may the two motive powers of your chariot, loved and adored by scholars dedicated to yajnic pursuit of knowledge and wisdom, bring you here to join us and share the ecstasy of soma celebration with humanity.

Mandala 8/Sukta 33

Indra Devata, Medhatithi Kanva Rshi

वयं घ त्वा सुतावन्त आपा न वृक्तबहिषः ।

पवित्रस्य पस्त्रवणषु वृत्रहन्परि स्तातार आसत ॥ १ ॥

1. *Vayaṁ gha tvā sutāvanta āpo na vṛktabarhiṣaḥ. Pavitrasya passtravaṇeṣu vṛtrahan pari stotāra āsate.*

Indra, destroyer of evil, darkness and suffering, we, your celebrants, having distilled the soma, spread and occupied the holy grass, we, sit and wait on the vedi for your presence in the flux of life as holy performers, while the flow of pure immortality continues all round in the dynamics of existence.

स्वरन्ति त्वा सुत नरा वसा निरुक् उक्थिनः ।

कदा सुतं तृषाण आक् आ गम इन्द्र स्वब्दीव वंसगः ॥ २ ॥

2. *Svaranti tvā sute nara vaso nireka ukthinaḥ. Kadā sutam tṛṣāṇa oka ā gama indra svabdīva vaṁsagaḥ.*

Indra, Vasu, giver of peace and security in self-settlement, while the soma of faith and love has been distilled in the heart and the devotees sing and celebrate your honour in hymns of praise, when would you, keen to join us at the celebration, come to the yajnic hall

thirsting to meet the people you love and admire.

कण्वभिधृष्णवा धृषद्वाजं दधि सहस्रिणम ।

पि॒शङ्ग॑रूपं मघवन्विचषण म॒ तू गाम॑न्तमीमह ॥ ३ ॥

3. *Kaṇvebhir-dhṛṣṇavā dhṛṣad vājam darṣi sahasrīṇam. Piśaṅgarūpaṁ maghavan vicarṣaṇe makṣū gomantam-īmahe.*

Indra, lord of universal vision, resolute will and irresistible action, ruler and commander of the world's wealth, power and force, we pray, conceive, plan and bring about for the intelligent people of action and ambition a social order of golden beauty and progressive achievement, full of a hundred-fold prosperity of lands and cows, education and culture, and invincible will, strength and advancement free from indecision and delay in action.

पा॒हि गा॒यान्ध॑सा॒ मद॒ इन्द्रा॑य म॒ध्याति॑थ ।

यः संमि॑श्ल॒ हया॒यः सु॒त सचा॑ व॒ज्री रथा॑ हि॒र॒ण्ययः॑ ॥ ४ ॥

4. *Pāhi gāyāndhaso mada indrāya medhyātithe. Yaḥ saṁmiślo haryoryaḥ sute sacā vajrī ratho hiranyayaḥ.*

O man, you are a visitor and respectable guest on this earth of a golden order of beauty, prosperity and culture. Observe the rules of this order, advance the beauty and prosperity of it, and in the pleasure and ecstasy of its plenty of soma hospitality, sing and celebrate the glory of Indra, lord ruler of vision and action united, commander of the nation's forces, dynamic and creative, friendly and cooperative, wielder of the thunderbolt of justice and retribution, burden

bearer and pilot of the golden chariot of humanity.

यः सुषव्यः सुदणि ण इना यः सुकतुगृण ।

य आकरः सहस्रा यः शतामघ इन्द्रा यः पूभिदारितः ॥ ५ ॥

5. *Yah suṣavyah sudakṣiṇa ino yah sukraturgr̥ṇe. Ya ākaraḥ sahasrā yah śatāmagha indro yah pūrbhidāritah.*

I sing and celebrate the glory of Indra who is generous with both hands right and left, magnificent, holy in action, treasure home of a thousandfold riches, who commands a hundredfold power, honour and excellence and who breaks down the strongholds of evil, darkness and suffering. Indeed he is glorious and adorable.

या धृषिता या वृता या अस्ति श्मश्रुषु श्रितः ।

विभूतद्युमृश्च्यवनः पुरुष्टुतः कत्वा गारिव शाकिनः ॥ ६ ॥

6. *Yo dhr̥ṣito yo'vr̥to yo asti śmaśruṣu śritah. Vibhūtadyumnaścyavanaḥ puruṣṭutaḥ krtvā gauriva śākinah.*

I celebrate the glory of Indra who is bold and resolute, unbounded irresistible, wears the marks of manly vigour, commands honour and excellence, is an inspirer, mover and shaker, universally respected for his acts of piety, and who for the men of mighty dynamism is generous as earth, gracious as holy speech and loving as mother cow.

क ईं वद सुत सचा पिबन्तं कद्वया दध ।

अयं यः पुरा विभिनत्याजसा मन्दानः शि यन्धसः ॥ ७ ॥

7. *Ka īm veda sute sacā pibantam kad vayo dadhe.
Ayam yah puro bibhinattyojasā mandānaḥ
śipryandhasaḥ.*

Who would for certain know Indra in this created world of beauty and glory, how much power and force he wields while he rules and sustains it, Indra who wears the helmet and breaks down the strongholds of negativities with his lustrous might, the lord who shares and enjoys the soma of his own creation?

दाना मृगा न वारुणः पुरुत्रा चरथं दध ।

नकिंष्ट्वा नि यमदा सुत गमा महौश्चरस्याजसा ॥ ८ ॥

8. *Dānā mṛgo na vāraṇaḥ purutrā caratham dadhe.
Nakiṣṭvā ni yamadā sute gamo mahāñścara-
syojasā.*

Indra is generously giving, preventive, counter-active and invincible like a lion, and holds and rules the world of immense variety in motion. O lord of grandeur and majesty, as you move around everywhere by your might and lustre, pray come, bless our yajna and taste the soma of our creation. No one can restrain you, no one counter your will.

य उग्रः स निष्ठृतः स्थिरा रणाय संस्कृतः ।

यदि स्तातुमधवा शृणवद्ध्वं नन्दा याष्ट्या गमत ॥ ९ ॥

9. *Ya ugraḥ sann-anīṣṭṛtaḥ sthiro raṇāya saṁskṛtaḥ.
Yadi stotur-maghavā śṛṇavaddha-vam nendro
yoṣatyā gamat.*

Indra who is blazing strong, uncountered and irresistible, constant and unshakable, is ever in perfect harness for the human's battle of existence, and if he

hears the call of the celebrant, the lord of might and majesty never forsakes him, he comes, he saves, he blesses.

स॒त्यमि॒त्था वृष॑द॒सि वृष॑जू॒तिना वृ॑तः ।

वृषा॑ ह्यु॒ग शृ॒ण्विष॑ प॒राव॑ति॒ वृषा॑ अवा॒वति॑ श्रुतः ॥ १० ॥

10. *Satyamitthā vṛṣedasi vṛṣajūtir-no'vṛtaḥ. Vṛṣā hyugra śṛṇviṣe parāvati vṛṣo arvāvati śrutah.*

True it is thus you are virile and generous yourself and an inspiration and driving force for the virile and the brave, unbound, uncountered, brave and illustrious, harbinger of the showers of peace and joy and known as omnificent and sublime all over the world far and near.

वृष॑णस्त॒ अ॒भीश॑वा॒ वृषा॑ क॒शा हि॒र॒ण्ययी॑ ।

वृषा॑ रथा॑ म॒घव॑न्वृष॑णा॒ हरी॑ वृषा॑ त्वं श॑त॒क॒ता ॥ ११ ॥

11. *Vṛṣaṇaste abhīśavo vṛṣā kaśā hiraṇyayī. Vṛṣā ratho maghavan vṛṣaṇā harī vṛṣā tvam śatakrato.*

Indra, lord of the power, wealth and glory of the universe, agent of infinite acts of creation in the world of existence, strong and golden are the reins of your cosmic chariot, golden is the goad that maintains and controls the speed of its motion, strong and laden with riches is your chariot, strong and virile the motive powers, and you yourself are all potent and generous.

(This mantra may be interpreted as a description of the human soul in its own individual sphere provided that it is self-controlled and free from external forces which bind it in the fetters of worldly interests of a selfish and transitory nature.)

वृषा साता सुनातु त वृष ऽजीषि ा भर ।

वृषा दधन्व वृषणं नदीष्वा तुभ्यं स्थातहरीणाम ॥ १२ ॥

12. *Vṛṣā sotā sunotu te vṛṣann-rjīṣinnā bhara. Vṛṣā dadhanve vṛṣaṇaṁ nadīṣvā tubhyaṁ sthātarharīṇām.*

O lord of omnipotence and omnificence, may the brave and generous yajaka prepare the soma juice of devotion for you. O lord of the law of truth and lover of the rules of rectitude, bring us the showers of peace and prosperity in rectitude. O lord controller and keeper of world forces in order, the generous yajaka receives the showers of your blessings and holds them in trust actively in the streams of existence for yajnic offers to your honour for your service.

एन्द याहि पीतय मधु शविष्ठ साम्यम ।

नायमच्छा मघवा शृणवद्गिरा ब्रह्माक्था च सुक्रतुः ॥ १३ ॥

13. *Endra yāhi pītaye madhu śaviṣṭha somyam. Nāyamacchā maghavā śṛṇavad giro brahmokthā ca sukratuḥ.*

Indra, lord most potent, come to taste the honey sweets of soma. Unless you come and bless with grace, this man of power and earthly honour, though devoted to good actions, would not well listen otherwise to songs of devotion and the voice of Veda.

वहन्तु त्वा रथ्छामा हरया रथ्युजः ।

तिरश्चिद्वयं सर्वानानि वृत्रहान्येषां या शतकता ॥ १४ ॥

14. *Vahantu tvā ratheṣṭhāmā harayo rathayujah. Tiraścidaryaṁ savanāni vṛtrahann-anyeṣāṁ yā śatakrato.*

May the motive forces which power and drive your chariot, we pray, bring you hither, O lord of infinite acts of grace, destroyer of evil and dispeller of darkness, past the acts and voices of others without faith in divinity and prayer.

अस्माकमद्यान्तमं स्तामं धिष्व महामह ।

अस्माकं त सर्वना सन्तु शन्तमा मदाय द्यु । सामपा ॥ १५ ॥

15. *Asmākamadyāntamaṁ stomaṁ dhiṣva mahā-maha. Asmākaṁ te savanā santu śāntamā madāya dyukṣa somapāḥ.*

O lord of heavenly light, greatest of the great, lover and protector of the soma pleasure and grandeur of life, accept our most intimate prayer and praise today and grant that all our acts of homage in your honour and service be for the peace and dignity of the life we live.

नहि षस्तव ना मम शास्त्र अन्यस्य रण्यति ।

या अस्मान्वीर आनयत ॥ १६ ॥

16. *Nahi ṣastava no mama śāstre anyasya raṇyati. Yo asmān vīra ānayat.*

The mighty one who has brought us under his order of law does not accept with delight your decree nor mine nor anyone else's.

(Indra, the soul, is the ruler and controller of the mind and senses. It is not ruled and controlled by the mind or the senses or anyone else.)

इन्द्रश्चिद्धा तदबवीत्स्त्रिया अशास्यं मनः ।

उता अह कतुं रघुम ॥ १७ ॥

17. *Indraścid ghā tadabravīt striyā aśāsyam manah.
Uto aha kṛatūṁ raghum.*

If Indra, the husband, were to say: “The mind of woman is not controllable” and, also, “that her thought and intellect too is inferior”, (then it is less than half the truth).

ससीं चिद्धा मदच्युता मिथुना वहता रथम् ।
एवद्धवृष्णा उत्तरा ॥ १८ ॥

18. *Saptī cidgha madacyutā mithunā vahato ratham.
Eved dhūrvrṣṇa uttarā.*

If the two ardent horses of Indra’s chariot together draw the burden of the home-state, then the shaft of the chariot is better and stronger.

अधः पश्यस्व मापरि सन्तरां पादका हर ।
मा त कशप्लका दृशन्तस्त्री हि ब्रह्मा बभूविथ ॥ १९ ॥

19. *Adhaḥ paśyasva mopari saṁtarām pādakau hara.
Mā te kaśaplakau dṛśantstrī hi brahmā babhū-
vitha.*

O man, O woman: Keep your eyes down on the earth, not up on the sky. Walk on with both the feet together (as the two wheels and the two horses draw the chariot together), Let your lower feet be not bare and exposed (cover them). Let woman be the high priest of the home yajna.

(The last three mantras describe the home-state of the social order. The husband and the wife together run the home. The husband is, or may be, the greater burden bearer, still the wife is the chief home

minister, and the husband ought to realise this in love, in courtesy, in chivalry, or at least in practical wisdom. Arrogance, pride, anger, passion, all this on either's part must be subjected to reason and respectful cooperation with mutual recognition.)

Mandala 8/Sukta 34

*Indra Devata, Nipatithi Kanva (1-15) and Sahasram
Vasurochisha Angirasa (16-18) Rshis*

ए॒न्द्र॒ याहि॑ हरि॑भिरु॒प॒ कण्व॑स्य सुष्टु॒तिम॑ ।
दि॒वा अ॒मुष्य॑ शास॑ता दि॒वं य॒य दि॒वावसा ॥ १ ॥

1. *Endra yāhi haribhirupa kaṇvasya suṣṭutim. Divo amuṣya śāsato divaṁ yaya divāvaso.*

Indra, ruler of the world, come with all your powers and perceptions to the sage's adoration and instruction, and from the light and exhortation of the elevating sage, O seeker of enlightenment, go and rise to the heights of divinity.

आ त्वा॒ गावा॑ वद॑न्नि॒ह सा॒मी घा॒षण॑ यच्छतु॑ ।
दि॒वा अ॒मुष्य॑ शास॑ता दि॒वं य॒य दि॒वावसा ॥ २ ॥

2. *Ā tvā grāvā vadanniha somī ghoṣeṇa yacchatu. Divo amuṣya śāsato divaṁ yaya divāvaso.*

The maker of soma, creator of the joy of a new life, would welcome you here with a loud proclamation and exalt you with the voice of thunder, and from the light and power of the sage's revelation, O lover of light, go and rise to your own essential heaven of freedom.

अत्रा॑ वि न॒मिर॑षामु॒रां न धू॑नुत॒ वृकः॑ ।
दि॒वा अ॒मुष्य॑ शास॑ता दि॒वं य॒य दि॒वावसा ॥ ३ ॥

3. *Atrā vi nemir-eṣām-urām na dhūnute vṛkah.
Divo amuṣya śāsato divaṁ yaya divāvaso.*

Here the very edge and foundation of these sages of knowledge and wisdom would shake you and reveal you to yourself as thunder shakes the earth and lightning lights it up all over. And then from the light and thunder of these commanders you would rise, liberated, to your own heights of heaven, O lover and ruler of the light of day.

आ त्वा कण्वी इहावस हवन्त वाजसातय ।

दिवा अमुष्य शासता दिवं यय दिवावसा ॥ ४ ॥

4. *Ā tva kaṇvā ihāvase havante vājasātaye.
Divo amuṣya śāsato divaṁ yaya divāvaso.*

The sages call you here for the art and science of defence and protection and for the victories of peace and progress. And from the light and wisdom of the enlightening sages, O lover and ruler of the light of day, rise to the light and heaven of your own imagination.

दधामि त सुतानां वृष्ण न पूर्वपाय्यम ।

दिवा अमुष्य शासता दिवं यय दिवावसा ॥ ५ ॥

5. *Dadhāmi te sutānām vṛṣṇe na pūrvapāyyam.
Divo amuṣya śāsato divaṁ yaya divāvaso.*

As the sun vests vapours of rain in the cloud of showers, so do I vest in you the first, original and eternal knowledge, protected, protective and enjoyable, of the prime order distilled by sages from experience and vision. Then from the light of this knowledge of the sages of universal law and command, O lover of light, rise to the heaven of light on earth.

स्मत्पु॒रन्धि॒न् आ ग॑हि वि॒श्वता॑धी॒न ऊ॒तय॑ ।

दि॒वा अ॒मुष्य॑ शा॒सता॒ दि॒वं य॒य दि॒वावसा॑ ॥ ६ ॥

6. *Smatpurandirna ā gahi viśvato dhīrna ūtaye.*
Divo amuṣya śāsato divaṁ yaya divāvaso.

Indra, enlightened with the thought and wisdom of universal order, equipped with the power and competence of a ruler of cities, come and take over the reins of government for our protection and advancement, and from the light and wisdom of the sages of vision and command, O lover and giver of a rule of peace and enlightenment, rise to the light and heaven of your imagination.

आ ना॑ याहि मह॒मत॒ सह॑स्रा॒त् शता॑मघ ।

दि॒वा अ॒मुष्य॑ शा॒सता॒ दि॒वं य॒य दि॒वावसा॑ ॥ ७ ॥

7. *Ā no yāhi mahemate sahasrote śatāmagha.*
Divo amuṣya śāsato divaṁ yaya divāvaso.

Come to us Indra, lord wise and great, commander of a thousand forces of protection and progress, ruler of a hundredfold wealth and power of the world, and from the light of the ruling master of this world of knowledge and wisdom, O lover of the light of heaven, rise to the supreme light of existence.

आ त्वा॑ हा॒ता म॑नु॒हिता॒ दव॒त्रा व॑ ॥ दी॒ड्यः॑ ।

दि॒वा अ॒मुष्य॑ शा॒सता॒ दि॒वं य॒य दि॒वावसा॑ ॥ ८ ॥

8. *Ā tvā hotā manurhito devatrā vakṣadīḍyaḥ.*
Divo amuṣya śāsato divaṁ yaya divāvaso.

The host yajaka, yajamana, well wisher of humanity, respectable among the noble and generous,

worthy of reverence, invites, exhorts and exalts you. Come, and from the light of the world of rule and order here, O lover of light and wisdom in peace, rise to the heights of heaven.

आ त्वा मद्च्युता हरीं श्युनं प त्वं व ततः ।

दिवा अमुष्य शासता दिवं यय दिवावसा ॥ ९ ॥

9. *Ā tvā madacyutā harī śyenam pakṣeva vakṣataḥ.
Divo amuṣya śāsato divaṁ yaya divāvasa.*

And may the mighty transportive powers stronger than all obstructive forces of pride and arrogance, transport you here to us like the powerful wings of the eagle flying the king of birds to his destination, and may you, from the light and power of this world of rule and order, O lover of light and peace, rise to the light and peace of heaven.

आ याह्य आ परि स्वाहा सामस्य पीतय ।

दिवा अमुष्य शासता दिवं यय दिवावसा ॥ १० ॥

10. *Ā yāhyarya ā pari svāhā somasya pītaye.
Divo amuṣya śāsato divaṁ yaya divāvasa.*

O lord ruler of the world, come to us to join the soma celebration of this social order offered with sincerity of thought and word in action, and from the light and joy of this world of rule and order, O lover of light and peace, rise to the light and peace of heaven.

आ ना याह्युपश्रुत्युक्थेषु रणया इह ।

दिवा अमुष्य शासता दिवं यय दिवावसा ॥ ११ ॥

11. *Ā na yāhyupaśrutyuktheṣu raṇayā iha.
Divo amuṣya śāsato divaṁ yaya divāvasa.*

Come close to us, listen to our songs of adoration of divinity, and enjoy the holy celebrations, and from the light and joy of the earthly world of rule and order, O lover of the light of divinity, rise to the light of heavenly peace and freedom.

सरूपरा सु ना गहि संभृतः संभृताश्वः ।

दिवा अमुष्य शासता दिवं यय दिवावसा ॥ १२ ॥

12. *Sarūpairā su na gahi sambhṛtaiḥ sambh-ṛtāśvaḥ.*
Divo amuṣya śāsato divaṁ yaya divāvaso.

Vested with the fullness of a dynamic personality with sensitive perceptions, conceptions and apprehensions, come to us with colleagues and companions of equal calibre and take over the reins of leadership, and from the light and wisdom of the earthly order, O lover of light and heaven, rise to the heavenly light of love and benediction.

आ याहि पवतभ्यः समुदस्याधि विष्टपः ।

दिवा अमुष्य शासता दिवं यय दिवावसा ॥ १३ ॥

13. *Ā yāhi parvatebhyaḥ samudrasyādhi viṣṭapaḥ.*
Divo amuṣya śāsato divaṁ yaya divāvaso.

Come from the mountains and the clouds, come over the seas and hasten from the farthest regions of the globe, rule, and from the light of this order of rule, O lover of light and giver of peace and settlement, rise to the light of heaven.

आ ना गव्यान्यश्व्या सहस्रा शूर ददृहि ।

दिवा अमुष्य शासता दिवं यय दिवावसा ॥ १४ ॥

14. *Ā no gavyānyaśvyā sahasrā śūra dardṛhi.
Divo amuṣya śāsato divaṁ yaya divāvaso.*

Give us a thousand riches of lands and cows, culture and enlightenment, O brave ruler, give us and develop communications and transport, and from the light and rule of this earthly order, O lover of heavenly light, rise to the light of heaven and eternal joy.

आ नः सहस्र॒शा भ॑रा॒ युता॑नि श॒तानि॑ च ।

दि॒वा अ॒मुष्य॒ शास॑ता॒ दिवं॒ यय॑ दि॒वावसा॑ ॥ १५ ॥

15. *Ā naḥ sahasraśo bharā'yutāni śatāni ca.
Divo amuṣya śāsato divaṁ yaya divāvaso.*

Bring us, give us, riches, powers and excellences in hundreds, thousands and lacs, even more, unbounded all, and from the light and culture of this order of earthly rule, O lover of peace and light of heaven, rise to heavenly light and eternal joy.

आ यदि॒न्द॒श्च॒ दद्व॑ह॒ सह॒स्रं॒ वसु॑राचिषः ।

आजि॑ष्ठ॒मश्व्यं॒ प॒शुम॑ ॥ १६ ॥

16. *Ā yadindraśca dadvahe sahasraṁ vasurociṣaḥ.
Ojīṣṭham-aśvyam paśum.*

Let us all, and Indra too, lovers of peace, wealth, honour, power and excellence, win a thousandfold wealth of brilliant progress and advancement.

य ऋ॒जा वा॒तरं॑हसा॒ रु॒षासा॑ रघु॒ष्यदः॑ ।

भाज॑न्त॒ सू॒याइ॑व ॥ १७ ॥

17. *Ya ṛjṛā vātaramhaso 'ruṣāso raghusyadaḥ.
Bhrājante sūryā iva.*

Those who follow straight paths of truth and rectitude, advance vibrant like the winds, love brilliance without violence and move forward at the shortest wave length of speed, shine like stars.

पारावतस्य रातिषु द्रवच्चकष्वाशुषु ।

तिष्ठं वनस्य मध्य आ ॥ १८ ॥

18. *Pārāvatasya rātiṣu dravaccakreṣvāśuṣu.*
Tiṣṭhaṁ vanasya madhya ā.

O lord of light and power, let me be established among the generous and profuse gifts of the farthest spaces, moving at the fastest in the dynamics of the whirling wheels of time, ultimately at peace somewhere at the centre of eternal truth, goodness and beauty of divinity.

Mandala 8/Sukta 35

Ashvinau Devate, Shyavashva Atreya Rshi

अग्निनन्देण वरुणेन विष्णुना दित्य रुद्रवसुभिः सचा-
भुवा । सजाषसा उषसा सूर्येण च सामं पिबतमश्विना ॥ १ ॥

1. *Agninendreṇa varuṇena viṣṇunā* 'dityai rudrair-
vasubhiḥ sacābhuvā. Sajoṣasā uṣasā sūryeṇa ca
somaṁ pibatam-aśvinā.

Ashvins, complementary powers and forces of nature and humanity working in circuit, associated with Agni, fire energy, Indra, electric energy, Varuna, water energy, Vishnu, solar energy, Adityas, seasonal energies, Rudras, pranic energies, and Vasus, earth energies, in union with the dawn and the sun, absorb, protect, promote and bring the soma joy of life for the benefit

of humanity.

विश्वाभिधीभिभुवनन वाजिना दिवा पृथिव्यादिभिः
सचाभुवा । सजाषसा उषसा सूय'ण च सामं पिबत-
मश्विना ॥ २ ॥

2. *Viśvābhir-dhībhir-bhuvanena vājinā divā
pṛthivyā-dribhiḥ sacābhuvā. Sajoṣasā uṣasā
sūryeṇa ca somam pibatamaśvinā.*

Mighty and dynamic Ashvins, complementary powers of humanity, associated with the twin forces of attraction and repulsion of nature and the world, the regions of light in space, the earth, clouds and mountains, and united with the sun and dawn, receive, protect, promote and bring the soma energy and joy for the benefit of humanity.

विश्वद्वस्त्रिभिरकादशरिहा द्विमरुद्भिभृगुभिः सचाभुवा ।
सजाषसा उषसा सूय'ण च सामं पिबतमश्विना ॥ ३ ॥

3. *Viśvair-devais-tribhir-ekādaśair-ihā'dbhirma-
rudbhir-bhṛgubhiḥ sacābhuvā. Sajoṣasā uṣasā
sūryeṇa ca somam pibatam-aśvinā.*

Ashvins, associated with all the thirty three brilliant, plentiful and generous divine powers of nature and humanity, scientifically energised liquids, vibrant pilots and controlled winds, intellectuals and scientists who dispel the darkness and ignorance of society, and in union with the dawn of a new sun in life, receive, preserve, develop and bring the soma energy for the peace and joy of humanity here and now.

जुषथां यज्ञं बार्धतं हवस्य म विश्वह दवा सवनाव गच्छतम ।
सजाषसा उषसा सूय'ण चषं ना वा हमश्विना ॥ ४ ॥

4. *Juṣethāṁ yajñāṁ bodhatāṁ havasya me viśveha devau savanāva gacchatam. Sajoṣasā uṣasā sūryeṇa ceṣaṁ no volham-aśvinā.*

Divine Ashvins, twin harbingers of nature and humanity, listen to our call, know our purpose, come and join all our sessions of yajnic creation and, equally in tune with the soothing glory of the dawn and blazing intensity of the sun, bring us food and energy here and now.

स्तामं जुषथां युवशव॑ क॒न्यनां॑ वि॒श्वह॒ द॒वा स॒व॒नाव॑
गच्छ॑तम । स॒जार्ष॑सा उ॒षसा॑ सू॒य॑ण॒ चषं॑ ना वा हम॒-
श्विना ॥ ५ ॥

5. *Stomaṁ juṣethāṁ yuvaśeva kanyanāṁ viśveha devau savanāva gacchatam. Sajoṣasā uṣasā sūryeṇa ceṣaṁ no volham-aśvinā.*

Divine Ashvins, twin complementarities of nature and humanity, generous brilliancies, listen and cherish our song of adoration as youthful lovers listen to a lovely brilliant maiden's, come to our sessions, understand our purpose, and united with the dawn and the sun, transmit to us food and energy in plenty here and now.

गिरा॑ जुषथामध्व॒रं जुषथां॑ वि॒श्वह॒ द॒वा स॒व॒नाव॑ गच्छ॑तम ।
स॒जार्ष॑सा उ॒षसा॑ सू॒य॑ण॒ चषं॑ ना वा हम॒श्विना ॥ ६ ॥

6. *Giro juṣethām-adhvaram juṣethāṁ viśveha devau savanāva gacchatam. Sajoṣasā uṣasā sūryeṇa ceṣaṁ no volham-aśvinā.*

Divine Ashvins, listen to our song and understand, join and cherish our yajnic project of non-

violent creation, come to all our sessions, O generous harbingers of food, energy and wealth and, united with the dawn and the sun, bring us plenty of food, energy and all round advancement to our heart's desire here and now.

ह॒रि॒द्वव॑ पतथा॒ वनदु॑प॒ सामं॑ सु॒तं म॑हि॒षवा॑व गच्छथः ।

स॒जा॒षसा॑ उ॒षसा॑ सू॒य॑ण च॒ त्रि॒व॒ति॒या॒तम॑श्विना ॥ ७ ॥

7. *Hāridraveva patatho vanedupa somam sutam mahiṣevāva gacchathaḥ. Sajoṣasā uṣasā sūryeṇa ca trir-vartir-yātam-aśvinā.*

Ashvins, you reach our yajna eagerly as a thirsty bird flies to water and, like a veteran scholar, you understand and recognise the nectar sweet soma that we have distilled from our yajnic project and you anticipate the future possibilities too. O divine twin powers of the circuitous energy of natural and social dynamics, in unison with the sun and dawn, come to our project thrice a day.

हं॒सा॒वि॒व पतथा॒ अध्व॑गा॒वि॒व॒ सामं॑ सु॒तं म॑हि॒षवा॑व गच्छथः ।

स॒जा॒षसा॑ उ॒षसा॑ सू॒य॑ण च॒ त्रि॒व॒ति॒या॒तम॑श्विना ॥ ८ ॥

8. *Haṁsāviva patatho adhvagāviva somam sutam mahiṣevāva gacchathaḥ. Sajoṣasā uṣasā sūryeṇa ca trir-vartir-yātam-aśvinā.*

Ashvins, just as two hansa birds fly to water and as two thirsty travellers rush for a drink, so do you two like veteran scholars fly to our soma results of yajnic projects, understand and assess the positives and negatives of merits and anticipate the possibilities. O twin divines, in unison with the sun and the dawn, come

thrice in the day and help us advance forward.

श्य॒नावि॒व पत॑था ह॒व्यदा॑तय॒ सामं सु॑तं म॒हिष॑वाव॒ गच्छ॑थः ।
स॒जाष॑सा उ॒षसा॒ सूर्य॑ण च॒ त्रिव॑ति॒यात॑म॒श्विना ॥ ९ ॥

9. *Śyenāviva patatho havyadātaye somam sutam mahiṣevāva gacchathah. Sajoṣasā uṣasā sūryeṇa ca trirvartiryātamaśvinā.*

Like falcons you fly carrying holy gifts to the generous yajaka. Like veteran scholars you fly to assess the merit of our soma distilled in yajnic experiments and to anticipate its future possibilities. O twin divines united with the sun and the dawn, come thrice in the day, visit our sessions and help us to advance.

पिब॑तं च तृ॒ष्णु॑तं चा च॒ गच्छ॑तं प॒जां च॒ धृ॒त्तं द॒विणं॑ च
ध॒त्तम॑ । स॒जाष॑सा उ॒षसा॒ सूर्य॑ण॒ चार्ज॑ ना ध॒त्तम॑श्विना ॥ १० ॥

10. *Pibatam ca trpṇutam cā ca gacchataṁ prajāṁ ca dhattam draviṇam ca dhattam. Sajoṣasā uṣasā sūryeṇa corjam no dhattam-aśvinā.*

Ashvins, come, drink the soma, satisfy yourselves about the taste and value of it. Go to the people and carry wealth, strength and power for them. O twin divines, come, bring us energy and advancement in unison with the sun and the dawn of a new day.

जय॑तं च॒ प स्तु॑तं च॒ प चा॑वतं प॒जां च॒ धृ॒त्तं द॒विणं॑ च
ध॒त्तम॑ । स॒जाष॑सा उ॒षसा॒ सूर्य॑ण॒ चार्ज॑ ना ध॒त्तम॑श्विना ॥ ११ ॥

11. *Jayataṁ ca pra stutam ca pra cāvataṁ prajāṁ ca dhattam draviṇam ca dhattam. Sajoṣasā uṣasā sūryeṇa corjam no dhattam-aśvinā.*

Win the victories of life, O divinities of the

nation's morning, thank and adore the Lord Supreme, protect the people, bear and bring wealth, strength and power for them and hold it too. O twin divines, come and bring us energy and advancement in unison with the sun and the dawn of a new day and hold on.

हृतं च शत्रून्यततं च मित्रिणः पृजां च धृत्तं दर्विणं च
धत्तम । स॒जाष॑सा उ॒षसा॒ सूर्य॑ण॒ चार्ज॑ ना धत्तमश्विना ॥ १२ ॥

12. *Hataṁ ca śatrūn yatataṁ ca mitriṇaḥ prajāṁ ca dhattaṁ draviṇaṁ ca dhattam. Sajoṣasā uṣasā sūryeṇa corjaṁ no dhattam-aśvinā.*

Eliminate the adversaries, adversities and the negativities, exercise and advance the friendly forces with love for cooperation, sustain and maintain the people in a state of happiness, bear, bring and hold wealth and power with assets for the nation. O twin divines, come and bring us energy and advancement in unison with the sun and the dawn of a new day, hold on and relent not.

मित्रावरुणवन्ता उ॒त ध॒र्मव॑न्ता म॒रुत्व॑न्ता ज॒रितु॑गच्छ॒था
हव॑म । स॒जाष॑सा उ॒षसा॒ सूर्य॑ण॒ चा दि॒त्ययी॑तम-
श्विना ॥ १३ ॥

13. *Mitrāvaruṇavantā uta dharmavantā marutvantā jaritur-gacchatho havam. Sajoṣasā uṣasā sūryeṇa cā''dityair-yātam-aśvinā.*

Ashvins, complementary powers of the nation's social dynamics in balance for the march ahead, blest with Mitra, people of love and friendship, Varuna, distinguished people of judgement and discrimination, Maruts, vibrant youth and pilots of the nation, all

holding on to Dharma, duty in the law of universal truth, listen and rise to the call of the celebrant. O twin divines, come with the Adityas, the sun in progressive zodiacs, and in unison with the sun and the dawn of every new day.

अङ्गिरस्वन्ता उत विष्णुवन्ता मरुत्वन्ता जरितुगच्छथा
हवम । सजाषसा उषसा सूर्येण चा दित्ययातम-
श्विना ॥ १४ ॥

14. *Āṅgirasvantā uta viṣṇuvantā marutvantā jaritur-
gacchatho havam. Sajoṣasā uṣasā sūryeṇa
cā''dityair-yātam-aśvinā.*

Blest with Angirasas, continuous freshness of life breath and vital energy, Vishnu, omnipresent vision and power of divinity, Maruts, vibrant force and velocity of the winds, rise instantly to the call of the celebrant, Ashvins, and come with the Adityas in progression like the sun's in the zodiacs and in unison with the sun and the dawn at the rise of every new day.

ऋभुमन्ता वृषणा वाजवन्ता मरुत्वन्ता जरितुगच्छथा
हवम । सज षसा उषसा सूर्येण चा दित्ययातम-
श्विना ॥ १५ ॥

15. *Rbhumantā vṛṣaṇā vājavantā marutvantā
jariturgacchatho havam. Sajoṣasā uṣasā sūryeṇa
cā''dityair-yātam-aśvinā.*

Ashvins, generous divinities of humanity, blest with the Rbhus, engineers, technicians and craftsmen, Vajins, pioneers moving forward at top speed, Maruts, vibrant forces of defence and protection, rise to the call of the celebrant and go forward with the Adityas,

visionaries of the nation, children of mother earth, in unison with the sun and the dawn of every new day.

ब॒ह्म जि॒न्वत॑मु॒त जि॒न्वतुं॑ धि॒या ह॑तं र॒ तां॑सि॒ स॒ध॒त॒म॒मी॒वाः ।
स॒जा॒ष॒सा उ॒ष॒सा सू॒र्य॑ण॒ च॒ सा॒मं सु॒न्व॒ता अ॑श्वि॒ना ॥ १६ ॥

16. *Brahma jinvatamuta jinvataṁ dhiyo hataṁ rakṣāṁsi sedhatam-amīvāḥ. Sajoṣasā uṣasā sūryeṇa ca somaṁ sunvato aśvinā.*

Animate and energise the visionaries of universal values, animate and energise the intellectuals, animate and energise the people in general, destroy the evil and destructive forces, fight out diseases and create the soma of good health and joy in unison with the sun and the dawn of every new day.

॒त्रं जि॒न्वत॑मु॒त जि॒न्वतुं॑ नृ॒ह॒तं र॒ तां॑सि॒ स॒ध॒त॒म॒मी॒वाः ।
स॒जा॒ष॒सा उ॒ष॒सा सू॒र्य॑ण॒ च॒ सा॒मं सु॒न्व॒ता अ॑श्वि॒ना ॥ १७ ॥

17. *Kṣatram jinvatamuta jinvataṁ nṛṇ hataṁ rakṣāṁsi sedhatam-amīvāḥ. Sajoṣasā uṣasā sūryeṇa ca somaṁ sunvato aśvinā.*

Animate, energise and develop the defence and administrative forces, sustain and inspire the people in general whosoever they are, destroy the evil and the violent, eliminate ill-health and disease and in unison with the sun and the dawn of every new day create new soma of joy and life's excitement.

ध॒नू॒जि॒न्वत॑मु॒त जि॒न्वतुं॑ वि॒शा ह॑तं र॒ तां॑सि॒ स॒ध॒त॒म॒मी॒वाः ।
स॒जा॒ष॒सा उ॒ष॒सा सू॒र्य॑ण॒ च॒ सा॒मं सु॒न्व॒ता अ॑श्वि॒ना ॥ १८ ॥

18. *Dhenūrjinvatamuta jianataṁ viśo hataṁ rakṣāṁsi sedhatamamīvāḥ. Sajoṣasā uṣasā sūryeṇa ca somaṁ sunvato aśvinā.*

Ashvins, complementary powers of the nation's development and progress, develop the animal wealth for milk, develop and energise the agricultural, industrial and commercial classes, destroy evil and the saboteurs, eliminate all negativities and, in unison with the sun and the rise of every new day, create and recreate the soma of new joy and enthusiasm for life.

अत्ररिव शृणुतं पूव्यस्तुतिं श्यावाश्वस्य सुन्वता मदच्युता ।
सजाषसा उषसा सूर्येण चा श्विना तिराअह्नयम् ॥ १९ ॥

19. *Atreriva śṛṇutam pūrvyastutiṁ śyāvāśvasya sunvato madacyutā. Sajoṣasā uṣasā sūryeṇa cā 'śvinā tiroahnyam.*

Ashvins, who humble the arrogance of the proud, just as you listen to the universal adorations of the sage of threefold freedom of body, mind and soul, so pray listen to the appeal and adorations of the scholar of solar energy, and, in unison with the sun and the dawn of every new day, provide for the people's security for the night at the close of the day, and thus create another new joy for the people.

सगाँइव सृजतं सुष्टुतीरुप श्यावाश्वस्य सुन्वता मदच्युता ।
सजाषसा उषसा सूर्येण चा श्विना तिराअह्नयम् ॥ २० ॥

20. *Sargāṇ iva sṛjataṁ suṣṭutīrupa śyāvāśvasya sunvato madacyutā. Sajoṣasā uṣasā sūryeṇa cā 'śvinā tiro-ahnyam.*

Ashvins, breakers of pride and arrogance, listen to the prayer and exhortation of the scholar of solar rays who creates something new toward the improvement of life and, in unison with the sun and the dawn, support

and augment his invention like a new creation completed the day before.

र॒श्मीँ॑रिव॒ यच्छ॑तमध्व॒राँ उप॑ श्या॒वाश्व॑स्य सु॒न्व॒ता म॑द-
च्यु॒ता । स॒जाष॑सा उ॒षसा॒ सूय॑'ण॒ चा श्वि॑ना ति॒राअ॑-
ह्यम ॥ २१ ॥

21. *Raśmīñriva yacchatamadhvarāñ upa śyāvāśvasya sunvato madacyutā. Sajoṣasā uṣasā sūryeṇa cā'śvinā tiro-ahnyam.*

Ashvins who shatter the pride and arrogance of evil forces, take over the yajnic programmes of the scholar of solar science and promote them like radiations of the sun and steer them by controls in unison with the sun and the dawn to advance them further than the last stage completed till the last day.

अ॒वाग॑थं नि य॒च्छ॑तं पिब॑तं सा॒म्यं म॑धु । आ या॑तमश्वि॒ना
ग॑तमव॒स्युवा॑म॒हं हु॑व ध॒त्तं रत्ना॑नि दा॒शुष॑ ॥ २२ ॥

22. *Arvāg ratham ni yacchataṁ pibataṁ somyaṁ madhu. Ā yātam-aśvinā gatam-avasyur-vāmahaṁ huve dhattaṁ ratnāni dāśuṣe.*

Ashvins, divine twin powers of the social order, direct the chariot hitherward, drink the honey sweets of soma distilled by us. Come, go round and come again. Praying for protection and support for advancement, I call upon you: Come and bring the jewel gifts of life for the generous yajaka.

नु॒मा॒वाक॑ प॒स्थि॑त अध्व॒र न॑रा वि॒व णि॑स्य पी॒तय॑ । आ
या॑तमश्वि॒ना ग॑तमव॒स्युवा॑म॒हं हु॑व ध॒त्तं रत्ना॑नि दा॒शुष॑ ॥ २३ ॥

23. *Namovāke prasthite adhware narā vivakṣaṇasya pītaye. Ā yātamaśvinā gatam-avasyur-vāmahaṁ huve dhattaṁ ratnāni dāśuṣe.*

Ashvins, complementary leading powers of humanity, the yajna of love and non-violence with words of reverence and homage is begun, the soma is refreshing and overflowing, pray come to drink the soma and join the celebration. Come and come again. Praying for protection and promotion, I call upon you to come and bless the generous yajaka with the jewels of life.

स्वाहाकृतस्य तृप्पतं सुतस्य दवावन्धसः । आ यातमश्विना
गतमवस्युवामहं हुव धत्तं रत्नानि दाशुष ॥ २४ ॥

24. *Svāhākṛtasya tṛmpataṁ sutasya-devāvan-dhasaḥ. Ā yātam-aśvinā gatam-avasyur-vāmahaṁ huve dhattaṁ ratnāni dāśuṣe.*

Ashvins, twin and complementary divinities of nature and humanity, come, drink of the soma offered with selfless homage and reverence to your satisfaction. Praying for protection and promotion I call upon you to come and bless the generous yajaka with the jewels of life.

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Indra Devata, Shyavashva Atreya Rshi

अवितासि सुन्वता वृक्तबर्हिषः पिबा सामं मदाय कं
शतकता । यं ते भागमधारयन्विश्वाः सहानः पृतना उरु
जयः समप्सुजिन्मरुत्वौ इन्द्र सत्पत ॥ १ ॥

1. *Avitāsi sunvato vṛktabarhiṣaḥ pibā somaṁ madāya kaṁ śatakrato. Yaṁ te bhāgam-adhā-
rayan viśvāḥ sehānaḥ pṛtanā urujrayaḥ samap-
sujin-marutvāñ indra saptate.*

Indra, omnipotent lord of existence, omnipresent in wide wide space, commanding over cosmic waters and winds, winner of all the universal battles of evolution and doer of a hundred acts of divinity, you are the ultimate protector of the maker of soma, the devotee on the vedi waiting for the emergence of divine consciousness. O lord, arise in the heart and drink the soma of his devotion to your satisfaction, most exhilarating and reserved for you.

पाव॑ स्ता॒तारं॑ म॒घव॒ इव॒ त्वां पि॒ब॒ सामं॑ म॒दाय॒ कं श॑त॒क॒ता ।
यं तं॑ भा॒गम॑धा॒रय॒न्वि॒श्वीः स॒हानः॑ पृ॒त॒ना उ॒रु ज॒यः स॒म॒प्सु-
जिन्म॑रु॒त्वाँ इ॒न्द्र स॒त्प॒त ॥ २ ॥

2. *Prāva stotāraṁ maghavannava tvāṁ pibā somam madāya kaṁ śatakrato. Yaṁ te bhāgam-adhāra-yan viśvāḥ sehānaḥ pṛtanā uru jrayaḥ samap-sujin-marutvāñ indra satpate.*

Indra, lord of the wealth and power, honour and excellence of the world of existence, pray save the celebrant, he is the protector too of your presence in the heart. Arise in the consciousness and drink the exhilarating soma of his devotion, the share he has reserved for you, O doer of a hundred acts of grace. You are the ultimate winner of all the battles of existential evolution, lord of wide space, commander of cosmic waters and winds, sole lord and master ruler of the world of reality.

ऊ॒जा द॒वाँ अ॒व॒स्याज॑सा॒ त्वां पि॒ब॒ सामं॑ म॒दाय॒ कं श॑त॒क॒ता ।
यं तं॑ भा॒गम॑धा॒रय॒न्वि॒श्वीः स॒हानः॑ पृ॒त॒ना उ॒रु ज॒यः स॒म॒प्सु-
जिन्म॑रु॒त्वाँ इ॒न्द्र स॒त्प॒त ॥ ३ ॥

3. *Ūrjā devāṃ avasyojasā tvāṃ pibā somam madāya kam śatakrato. Yam te bhāgam-adhārayan viśvāḥ sehānaḥ pṛtanā urujrayaḥ samapsujin-marutvāṃ indra satptate.*

Indra, you protect the divine forces of existence and vest them with energy, lustre and grandeur, and thereby they reflect your presence and protect you for our perception therein. O lord, rejoice with them in the divine presence in nature and humanity and, through their ecstasy, drink the exhilarating soma of divine celebration, the share they have reserved for you in devotion, lord and doer of a hundred acts of majesty. You are the ultimate conqueror in all battles of existence, omnipresent in wide space, rolling in cosmic waters, blowing in wind shears and solely presiding over the worlds of reality.

ज॒नि॒ता दि॒व ज॒नि॒ता पृ॒थि॒व्याः पि॒ब॒ स मं॒ मदा॒य कं॒
श॒तक॒त । यं तं॒ भ॒ग॒म॒धा॒रय॒न्वि॒श्वः॑ स॒हानः॑ पृ॒तना॑ उ॒रु
ज॒यः॒ स॒म॒प्सु॒जिन्म॒रुत्वँ॑ इ॒न्द स॒त्प॒त ॥ ४ ॥

4. *Janitā divo janitā pṛthivyāḥ pibā somam madāya kam śatakrato. Yam te bhāgam-adhārayan viśvāḥ sehānaḥ pṛtanā urujrayaḥ samapsujin-marutvāṃ indra satptate.*

Indra, lord omnipotent, you are the generator of the regions of light and happiness. You are the generator of the earth. O lord of a hundred great acts of creation, accept, enjoy and protect the exhilarating portion of devotion and ecstasy of the celebrants which they have dedicated to you, and let the ecstasy move their hearts too to your satisfaction. You are the

conqueror in all battles of the world between good and evil forces. You are the immanent presence in the expansive space and beyond. You are the life and energy in cosmic waters and in the mighty storms of winds, O lord of truth and justice and master saviour of the good and holy people.

ज॒नि॒ताश्वा॑नां ज॒नि॒ता ग॒वा॒मसि॑ पि॒बा॒ सामं॑ म॒दा॒य॒ कं
श॑त॒क॒ता । यं तं॑ भ॒ग॒म॒धा॒र॒य॒न्वि॒श्वाः॑ स॒ह॒ानः॑ पृ॒त॒ना उ॒रु
ज॒यः॑ स॒म॒प्सु॒जिन्म॑रु॒त्वाँ इ॒न्द्र स॒त्प॒त ॥ ५ ॥

5. *Janitāśvānām janitā gavāmasi pibā somam madāya kaṁ śatakrato. Yaṁ te bhāgamadhārayan viśvāḥ sehānaḥ pṛtanā urujrayaḥ samapsujin-marutvān indra satptate.*

You are the generator of the horses. You are the generator of cows. O lord of a hundred acts of divinity, accept the soma of the ecstasy of your creations who celebrate the joy of their being to the extent that they reflect your kindness and grace in their love of life. You are the conqueror in all world's struggles for existence and survival, immanent in expansive spaces and beyond, the life of cosmic waters and the breath of mighty winds, lord of truth and reality of existence.

अ॒त्री॒णां॑ स्ता॒म॒म॒दि॒वा म॒ह॒स्कृ॒धि॒ पि॒बा॒ सामं॑ म॒दा॒य॒ कं
श॑त॒क॒ता । यं तं॑ भ॒ग॒म॒धा॒र॒य॒न्वि॒श्वाः॑ स॒ह॒ानः॑ पृ॒त॒ना उ॒रु
ज॒यः॑ स॒म॒प्सु॒जिन्म॑रु॒त्वाँ इ॒न्द्र स॒त्प॒त ॥ ६ ॥

6. *Atrīṇām stomamadrivo mahaskṛdhi pibā somam madāya kaṁ śatakrato. Yaṁ te bhāgamadhārayan viśvāḥ sehānaḥ pṛtanā urujrayaḥ samapsujin-marutvān indra satptate.*

Indra, lord generator of the suns, breaker of clouds and mover of mountains, wielding the thunderbolt of justice and retribution, accept and exalt the happy sage's song of adoration, enjoy the exhilarating soma of devotion to the last note of the song and bless them, O lord of a hundred acts of love and kindness, to the utmost extent of their capacity. You are the victor in all the battles of existence, lord immanent in and transcendent beyond the expansive space, rolling in cosmic waters and blowing in tempestuous winds, O lord of the truth of existence and saviour of noble humanity.

श्या॒वा॒श्व॒स्य सु॒न्व॒तस्तथा॑ शृ॒णु यथा॑शृ॒णार॒त्रः कर्मा॑णि
कृ॒ण्व॒तः । प॒त्रा॒सद॑स्युमावि॒थ त्वम॑क॒ इ॒ष्टा॒ह्य इ॒न्द्र ब॒र्ह्या॑णि
वृ॒ध॒र्य॑न् ॥ ७ ॥

7. *Śyāvāśvasya sunvatastathā śṛṇu yathāśṛṇor-atreḥ
karmāṇi kṛṇvataḥ. Pra trasadasyumāvitha
tvameka innṛṣāhya indra brahmāṇi vardhayan.*

Indra, mighty lord of humanity, listen to the prayer of the sage creator of soma and his songs of ecstasy created with a disciplined mind and sense as well as with disciplined will and imagination, just as you listen to the songs of the sage of threefold freedom doing acts of service to humanity and divinity. You protect the sage fighter against evil, tyranny and exploitation all by yourself in the battles of humanity, thereby exalting the songs and actions in honour of divinity. Won't you listen to me?

Mandala 8/Sukta 37*Indra Devata, Shyavashva Atreya Rshi*

पदं ब॒ह्म वृ॒त्रतू॒य'ष्ववि॒थ प सु॒न्वतः श॑चीप॒त इ॒न्द्र
वि॒श्वाभि॒रू॒तिभिः॑ । मा॒ध्य॒न्दि॒नस्य॑ स॒र्व॒नस्य॑ वृ॒त्रह॑ न॒द्य
पि॒बा सा॒मस्य॑ व॒जिवः॑ ॥ १ ॥

1. *Predaṁ brahma vṛtratūryeṣvāvitha pra sunvataḥ śacīpata indra viśvābhirūtibhiḥ. Mādhyandinasya savanasya vṛtrahannanedyā pibā somasya vajrivaḥ.*

Indra, lord of song and acts of bravery, saviour of poets and warriors in the battles against darkness and evil within the personality and without in the objective world, with all your modes and methods of protection and promotion, protect and exalt this holy song and the creator of the song and soma for the betterment of life. O lord of the thunderbolt, destroyer of the demon of darkness, evil and suffering, impeccable beyond reproach, come, join us and taste the joy of creative soma of the mid-day session of our yajnic action.

स॒हान॑ उ॒ग पृ॒त॒ना अ॒भि दु॒हः श॑चीप॒त इ॒न्द्र वि॒श्वाभि॒रू॒तिभिः॑ । मा॒ध्य॒न्दि॒नस्य॑ स॒र्व॒नस्य॑ वृ॒त्रह॑ न॒द्य पि॒बा सा॒मस्य॑ व॒जिवः॑ ॥ २ ॥

2. *Sehāna ugra pṛtanā abhi druhaḥ śacīpata indra viśvābhirūtibhiḥ. Mādhyandinasya savanasya vṛtrahannanedyā pibā somasya vajrivaḥ.*

Indra, lord of blazing might and glory of word and action, challenger of the forces of jealousy and enmity, wielder of the thunderbolt of justice and

punishment, destroyer of the demon of darkness and evil, want and suffering, adorable beyond reproach, come with all your modes and means of protection and promotion and taste the soma of our mid-day height of yajnic action.

एक॒राळ॒स्य भुव॑नस्य राजसि शचीप॒त॒ इन्द्र॑ विश्वाभि-
रू॒तिभिः॑ । मा॒ध्य॑न्दिनस्य॒ सर्व॑नस्य वृ॒त्रह॑ नद्य॒ पिबा॑ साम॒स्य
वजि॑वः ॥ ३ ॥

3. *Ekarāḷasya bhuvanasya rājasi śacīpata indra viśvābhirūtibhiḥ. Mādhyandinasya savanasya vṛtrahannanedyā pibā somasya vajrivah.*

Indra, lord of holy word and great action, with all your protections and promotions you shine and rule over the one earthly world of existence. O lord of the thunderbolt, destroyer of darkness and evil, adorable beyond criticism and calumny, come and taste the soma of our success at the mid-day session of our yajnic programme.

स॒स्थावा॑ना यवयसि॒ त्वम॑क् इच्छ॒चीप॒त॒ इन्द्र॑ विश्वाभि-
रू॒तिभिः॑ । मा॒ध्य॑न्दिनस्य॒ सर्व॑नस्य वृ॒त्रह॑ नद्य॒ पिबा॑ साम॒स्य
वजि॑वः ॥ ४ ॥

4. *Sasthāvānā yavayasi tvameka icchacīpata indra viśvābhirūtibhiḥ. Mādhyandinasya savanasya vṛtrahannanedyā pibā somasya vajrivah.*

Indra, ruler and master of tactics and power of governance, you balance, join or separate two equal parties from clashing all by yourself by your strength and protective and promotive policies. O lord of adamant power, decision and action, destroyer of

evil, darkness and demonic exploitation, adorable beyond criticism and calumny, come and taste the sweetness of our soma at the peak of our day's cooperative programme.

ॐस्य च प्रयुजश्च त्वमीशिष शचीपत् इन्द्र विश्वाभि-
रूतिभिः । माध्यन्दिनस्य सर्वनस्य वृत्रह नद्य पिबा सामस्य
वजिवः ॥ ५ ॥

5. *Kṣemasya ca prayujaśca tvamīśiṣe śacīpata indra viśvābhirūtibhiḥ. Mādhyandinasya savanasya vṛtrahannanedyā pibā somasya vajrivaḥ.*

Indra, mighty ruler presiding over the nation, master of divine eloquence and decisive action, with all your safeguards, precautions and tactical actions you govern and promote our consolidated assets, investments and acquisitions safely and positively. O lord of thunderous power, implacable law and inevitable justice, O destroyer of evil, suffering and poverty, adorable beyond question and criticism, come and taste the pleasure and progress of our yajnic programme at the peak of the day's success.

ॐत्राय त्वमवसि न त्वमाविथ शचीपत् इन्द्र विश्वाभि-
रूतिभिः । माध्यन्दिनस्य सर्वनस्य वृत्रह नद्य पिबा स मस्य
वजिवः ॥ ६ ॥

6. *Kṣatrāya tvamavasi na tvamāvitha śacīpata indra viśvābhirūtibhiḥ. Mādhyandinasya savanasya vṛtrahannanedyā pibā somasya vajrivaḥ.*

Indra, lord of sacred word and irresistible action, with all your methods and policies of protection and progress you deploy your forces for the defence and

advancement of the nation, not for your own personal security. O lord of awesome power and justice, destroyer of demonic violence and exploitation, come and taste the pleasure of our soma of peace and progress at the peak of our day's achievement.

श्या॒वा॒श्वस्य॒ रभ॑त॒स्तथा॑ शृ॒णु॒ यथा॑शृ॒णार॒त्रः॒ कर्मा॑णि
कृ॒ण्व॒तः । प॒ त्र॒सद॑स्युमावि॒थ त्वम॑क॒ इ॒ष्टा॒ह्य इन्द्र॑ । त्रा॒णि
वृ॒ध॒र्य॑न् ॥ ७ ॥

7. *Śyāvāśvasya rebhatastathā śṛṇu yathāś-ṛnoratreḥ
karmāṇi kṛṇvataḥ. Pra trasadas-yumāvitha
tvameka innṛṣāhya indra kṣatrāṇi vardhayan.*

Indra, ruler of the world, listen to the eulogies of the dynamic scholar and poet as you listen to the exhortations of the man of action and threefold freedom of body, mind and soul. O lord, you alone by yourself protect and exhort the hero who destroys ogres and saboteurs and exalts the defence powers in the national meets of leaders and pioneers among people.

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Indra-Agni Devate, Shyavashva Atreya Rshi

य॒ज्ञस्य॒ हि स्थ॑ ऋ॒त्विजा॒ सस्नी॑ वाज॑षु॒ कर्म॑सु ।
इन्द्रा॑ग्नी॒ तस्य॑ बा॒धत॑म ॥ १ ॥

1. *Yajñasya hi stha ṛtvijā sasnī vājeṣu karmasu.
Indrāgnī tasya bodhatam.*

Indra, wielder of power and justice, ruler of the nation, Agni, enlightened sage and scholar, high priest and leading authority on the values of the system of governance, be firmly joined together in the cleanest

programme of government in all decisions, actions and developmental plans and their completion for advancement, and know it well that this is the purpose of governance and the social order. You are two leading participants in this sacred yajna. Know this and abide in your position.

ताशासा रथ्यावाना वृत्रहणापराजिता ।

इन्दाग्नी तस्य बाधतम ॥ २ ॥

2. *Toṣāsā rathayāvānā vṛtrahaṇāparājitā.
Indrāgnī tasya bodhatam.*

Ruling to the satisfaction of the people, going by chariot and reaching fast wherever needed, destroying the evils of darkness, ignorance, want and demonic injustice and exploitation, never frustrated or defeated but always victorious, Indra and Agni, ruler and enlightened sage and scholar, know this purpose well, follow and never relent.

इदं वां मदिरं मध्वधुं । दिभिनरः ।

इन्दाग्नी तस्य बाधतम ॥ ३ ॥

3. *Idam vām madiram madhvadhukṣann-adribhinarah. Indrāgnī tasya bodhatam.*

Indra and Agni, ruler and enlightened leader, the people, leading lights and all, create these exhilarating honey sweets of soma with mountainous efforts to felicitate you. Know this, recognise it, and honour them.

जुषथां यज्ञमिष्ट्यं सुतं सामं सधस्तुती ।

इन्दाग्नी आ गतं नरा ॥ ४ ॥

4. *Juṣethām yajñamiṣṭaye sutam somam sadhastutī.
Indrāgnī ā gataṁ narā.*

Indra and Agni, come to the people's house of yajna, honoured ruler and leader, join us and enjoy the honey sweets of soma distilled for you so that we may all realise the aim and purpose of the social order the way we want.

इमा जुषथां सर्वना यभिहृव्यान्यूहथुः ।
इन्दाग्नी आ गतं नरा ॥ ५ ॥

5. *Imā juṣethām savanā yebhirhavyānyūhathuḥ.
Indrāgnī ā gataṁ narā.*

Indra and Agni, leaders of the nation's enlightened rule and order, come, join the yajnic sessions of the social order and accept the holy offerings with the powers by which you reach out to the people and give them the facilities they need.

इमां गायत्रव्रतनि जुषथां सुष्टुतिं मम ।
इन्दाग्नी आ गतं नरा ॥ ६ ॥

6. *Imām gāyatra-vartaniṁ juṣethām suṣṭutiṁ mama.
Indrāgnī ā gataṁ narā.*

Indra and Agni, leaders of the world order, come, listen and accept this exhilarating gayatri homage of mine in your honour.

पातयावभिरा गतं देवभिजन्यावसू ।
इन्दाग्नी सामपीतय ॥ ७ ॥

7. *Prātaryāvabhirā gataṁ devebhirjenyāvasū.
Indrāgnī somapītaye.*

Indra and Agni, victorious creators of wealth for the nation, come with the early morning divinities and leading lights of generosity to join the yajna and have a taste of the soma of the nation's honour and success.

श्या॒वा॒श्व॒स्य सु॒न्व॒ता त्री॑णां शृ॒णु॒तुं हव॑म ।

इ॒न्द्रा॒ग्नी सा॒मपी॑तय ॥ ८ ॥

8. *Śyāvāśvasya sunvato 'trīṇāṃ śṛṇutaṃ havam.*
Indrāgnī somapīṭaye.

Indra and Agni, listen to the call of the dynamic scholar and poet who offers the soma of yajnic homage, and honour the call of the leaders of thrice won freedom of the body, mind and soul so that you may enjoy the soma celebration of the nation at the yajna vedi.

ए॒वा वा॑म॒ह्व ऊ॒तय॑ यथाहु॒वन्त॑ म॒धिराः॑ ।

इ॒न्द्रा॒ग्नी सा॒मपी॑तय ॥ ९ ॥

9. *Evā vāmahva ūtaye yathāhuvanta medhirāḥ.*
Indrāgnī somapīṭaye.

Indra and Agni, leaders of the nation's light and fire energy, just as holy scholars and sages invoke you for protection and promotion, so do I invoke and call upon you to come and join us at the soma session of our yajna.

आ॒हं सर॑स्वतीव॒तारि॑न्द्रा॒ग्न्य रवा॑ वृ॒ण ।

या॒भ्यां गा॒य॒त्रमृ॑च्यत ॥ १० ॥

10. *Āhaṃ sarasvatīvator-indrāgnyor-avo vṛṇe.*
Yābhyāṃ gāyatrām-ṛcyate.

I choose and opt for the protection of Indra and

Agni who value and honour the knowledge and enlightenment gifts of eternal and constant revelation of divinity by which the dynamism of human culture and grace and the honour and excellence of humanity is defined and celebrated.

Mandala 8/Sukta 39

Agni Devata, Nabhaka Kanva Rshi

अग्निमस्ताष्यृग्मियमग्निमीळा यजध्य । अग्निदवाँ अनक्तु न
उभ हि विदथ कविरन्तश्चरति दूत्यं । नभन्तामन्यक
सम ॥ १ ॥

1. *Agnim-astoşyṛgmiyam-agnimīlā yajadhyai.*
Agnirdevāñ anaktu na ubhe hi vidathe kavir-
antaścarati dūtyaṁ nabhantām-anyake same.

I worship Agni, lord of light and fire of life, giver of enlightenment, adored in Rks of the Veda. I invoke and adore Agni to join me at yajna for advancement and pray that it may inspire and bring us the benefit of other divinities of nature and humanity. The poet, creator, omniscient power at yajna, traverses between both heaven and earth and communicates between body and spirit like a messenger, an inspiration, and while Agni is at work all adversaries and negativities would vanish.

न्यग्र नव्यसा वचस्तनूषु शंसमषाम । न्यराती रराव्यां विश्वा
अया अरातीरिता युच्छन्त्वामुरा नभन्तामन्यक सम ॥ २ ॥

2. *Nyagne navyasā vacastanūṣu śaṁsameṣām.*
Nyarātīr-arāvṇāṁ viśvā aryo arātīrito yucchan-
tvāmuro nabhantām-anyake same.

Agni, lord of light and fire, by this new word of adoration may the negativities of thought and emotion in the personalities of these yajakas, frustrations of the bountiful, all adversaries and adversities, all stupidity, violence and enemies go away and vanish from here.

अग्र॒ मन्मा॑नि॒ तुभ्यं॑ कं घृ॒तं न जु॑ह्व आ॒सनि॑ । स द्व॒षु प
चि॑कि॒द्धि त्वं॑ ह्य॒सि पृ॒व्यः शि॒वा दू॒ता वि॒वस्व॑ता॒ नभ॑न्ताम॒न्य॒क स॑म ॥ ३ ॥

3. *Agne manmāni tubhyaṁ kaṁ ghṛtaṁ na juhva āsani. Sa deveṣu pra cikiddhi tvaṁ hyasi pūrvyaḥ śivo dūto vivasvato nabhantām-anyake same.*

Agni, lord of yajna, as I offer charming oblations of ghrta into the fire I offer hymns of adorations to you. Pray know and accept these among and with other divinities. You are the oldest, eternal and gracious messenger of the sun. May all negativities and adversities vanish.

तत्त॑द॒ग्नि॒वया॑ दध॒ यथा॑यथा कृ॒प॒ण्यति॑ । ऊ॒जाहु॑ति॒वसू॑नां
शं च॒ याश्च॒ मया॑ दध॒ विश्व॑स्य द॒वहू॑त्य॒ नभ॑न्ताम॒न्य॒क स॑म ॥ ४ ॥

4. *Tattadagnirvayo dadhe yathāyathā kṛpaṇyati. Urjāhutir-vasūnām śaṁ ca yośca mayo dadhe viśvasyai devahūtyai nabhantām-anyake same.*

Agni bears, brings and bestows upon the supplicant all the food, energy, health and joy as it is asked for. Agni is the giver of plenty of energy, peace, happiness and freedom from suffering and disease for liberal service in honour of all the divinities of nature and humanity. May all negativities and adversities

vanish.

स चिकेतु सहीयसा गृश्चित्रण कमणा । स हाता
शश्वतीनां दि णाभिरभीवृत इनाति च पतीव्यं
नभन्तामन्यक सम ॥ ५ ॥

5. *Sa ciketa sahīyasā' gñīscitreṇa karmaṇā. Sa hotā śaśvatīnām dakṣiṇābhir-abhīvṛta inoti ca pratī-vyam nabhantām-anyake same.*

Agni is known by his powerful and marvellous actions. He is the initiator and original high-priest of the eternal yajnas of the cycles of creation. Self-provided, generosity incarnate, universally chosen and adored, he comes to bless whoever reposes faith in him with prayer. May all negativities and adversities vanish.

अग्निजाता द्रवानामग्निरवद मर्तानामपीच्यम । अग्निः स
दविणादा अग्निरादा व्यूणुत स्वाहुतानवीयसा नभन्तामन्यक
सम ॥ ६ ॥

6. *Agnirjātā devānām-agnirveda martānāmapī-cyam. Agniḥ sa draviṇodā agnirdvārā vyūrṇute svāhuto navīyasā nabhantām-anyake same.*

Agni knows the origin of immortal divinities of nature. He knows the secrets and mysteries of the mortals. Agni is the treasure giver of universal wealth, power, honour and excellence. Invoked and served with latest researches into light and fire energy and its applications, Agni opens the doors of immense possibilities of wealth and power. May all negativities and adversities vanish.

अ॒ग्नि॒द्व॒षु सं॒व॒सुः स वि॒ १० य॒ज्ञि॒या॒स्वा । स मु॒दा का॒व्या
पु॒रु वि॒श्वं भू॒मव पु॒ष्यति द॒वा द॒व॒षु य॒ज्ञि॒या न॒भ॒न्ताम॒न्य॒क
स॒म ॥ ७ ॥

7. *Agnirdeveṣu samvasuḥ sa vikṣu yajñīyāsvā. Sa mudā kāvyā puruśvaṁ bhūmeva puṣyati devo deveṣu yajñīyo nabhantām-anyake same.*

Agni pervades the divinities of nature and humanity as vitality, energy, plenty and generosity. He resides in humanity specially among those who are dedicated to yajna and creativity. As the earth nurtures and sustains the entire world life on it, so Agni nurtures and sustains all living beings with joy and inspiration for celebration in song. He is indeed the chief adorable divinity among divinities. May all negetavities and adversities vanish.

या अ॒ग्निः स॒प्तमा॑नु॒षः श्रि॒ता वि॒श्व॒षु सि॒न्धु॒षु । तमा॑ग्न॒म
त्रि॒प॒स्त्यं म॑न्धा॒तुद॑स्यु॒हन्त॑म॒ग्निं य॒ज्ञ॒षु पू॒र्व्यं न॒भ॒न्ताम॒न्य॒क
स॒म ॥ ८ ॥

8. *Yo agniḥ sapta mānuṣaḥ śrito viśveṣu sindhuṣu. Tamāganma tripastyam mandhātur-dasyuhan-tamam-agniṁ yajñeṣu pūrvyam nabhantām-anyake same.*

The Agni which pervades and vitalises the seven yajakas, i.e., five senses, mind and intelligence, and also the seven pranic energies, among humans, which energises the rolling oceans and flowing rivers of the world, which pervades the three regions of earth, skies and the regions of light in the universe, which sustains and inspires the wise and dedicated people and which

destroys the violent, to that Agni, first and foremost adorable power in yajnas, let us attain in worship. May all negativities and adversities vanish.

अ॒ग्नि॒स्त्री॒णि॒ त्रि॒धा॒तू॒न्या॒ इति॒ वि॒दथा॑ क॒विः । स त्रीँ॑ र॒काद॑शाँ
इ॒ह य॑ च्च पि॒पय॑च्च न॒ विपा॑ दूतः परि॒ष्कृता॑ नभ॒न्ताम॑न्य॒क
स॑म ॥ ९ ॥

9. *Agnistrīṇi tridhātūnyā kṣeti vidathā kaviḥ. Sa triṅrekādaśāṅ iha yakṣacca piprayacca no vipro dūtaḥ pariṣkrto nabhantām-anyake same.*

Omnipresent and omniscient Agni pervades three regions of the universe wherein reside three realities worth knowing, i.e., Prakṛti (nature), soul, and the Super Soul, Parameshvara. Here in He, the one by himself pure, all knowing, all vibrating like super energy of life, feeds and vitalises thirty three divinities of nature and sustains us with all that we need and desire. May all negativities and adversities all vanish.

त्वं ना॑ अ॒ग्र आ॒युषु॑ त्वं दे॒वेषु॑ पू॒र्व्य व॒स्व ए॒क इ॒रज्य॑सि ।
त्वा॒मापः॑ परि॒स्रुतः॑ परि॒ यन्ति॑ स्व॒सत॑वा नभ॒न्ताम॑न्य॒क
स॑म ॥ १० ॥

10. *Tvaṁ no agna āyusu tvaṁ deveṣu pūrva vasva eka irajyasi. Tvāmāpaḥ parisrutaḥ pari yanti svasetavo nabhantām-anyake same.*

Agni, ancient and eternal power of existence, you alone among humanity and among divinities rule the entire wealth and power of existence. All around you the dynamic energies of life unfold and flow by themselves, provide vitality of life as messengers of Agni to forms of existence, and ultimately merge with

you. May all negativities, adversities and contradictions vanish from our life for all time.

Mandala 8/Sukta 40

Indra-Agni Devate, Nabhaka kanva Rshi

इन्द्राग्नी युवं सु नः सहन्ता दास॑था र॒यिम॑ । यन॑ दू हा
स॒मत्स्वा वी॒ळु चि॑त्साहिषीम॒ह्यग्नि॑व॒नव॒ वात॑ इ त॒भन्ताम॒न्य॒क
स॒म ॥ १ ॥

1. *Indrāgnī yuvaṁ su naḥ sahaṁtā dāsatho rayim.
Yena dṛlḥā samatsvā vīḷu cit sāhiṣīmahyagnirva-
neva vāta innabhantām-anyake same.*

Indra, lord of power and honour, Agni, lord of light and knowledge, commanding lightning and fire, patience and endurance, strength and courage, give us that positive and irresistible wealth of life by which we may face, resist and throw off strong and violent adversaries as fire fanned by winds destroys forests. May negativities, adversities, alienations and enmities all vanish.

न॒हि वां व॒व॒र्याम॑ह॒ थन्द्मि॑द्व॒जाम॑ह॒ शवि॑ष्ठं नृ॒णां न॑र॒म । स
नः॑ क॒दा चि॒दव॑ता॒ गम॑दा वा॒जसा॑तय॒ गम॑दा म॒धसा॑तय॒
न॒भन्ताम॒न्य॒क स॒म ॥ २ ॥

2. *Nahi vāṁ vavrayāmahe'thendramid yajāmahe-
śaviṣṭhaṁ nṛṇāṁ naram. Sa naḥ kadā cidarvatā
gamadā vājasātaye gamadā medhasātaye
nabhantām-anyake same.*

We do not shrink from you, Indra and Agni, nor do we in any way neglect you both. Indeed we invoke and invite Indra, strongest leader of the strong, to be

with us. When, for sure, would the lord come to us, come with Agni at the speed of lightning to inspire us with strength for struggle and victory, to bless us with piety, wisdom and intelligence for corporate action with the spirit of yajna? May all negativities, adversities, alienations and enmities vanish.

ता हि मध्यं भराणामिन्द्राग्नी अधि॒क्षितः । ता उ॑ कवित्वना
क॒वी पृ॒च्छ्यमा॒ना सखी॒यत॒ सं धी॒तम॑श्नुतं नरा॒ नभ॑न्ताम-
न्य॒क स॑म ॥ ३ ॥

3. *Tā hi madhyam̐ bharāṇām-indrāgnī adhikṣitah.
Tā u kavitvanā kavī prcchyamānā sakhīyate saṁ
dhītam-aśnutam̐ narā nabhantām-anyake same.*

Both Indra and Agni like fire and lightning reside and rule at the heart of life struggles. May they, we pray, leading lights, prophetic voices and patriarchal spirits for the loving and friendly, invoked for guidance and answers to questions and mysteries of life, come and, with their vision and wisdom, resolve our doubts and questions to settled certainties of decisive action. May all negativities, adversities, frustrations and enmities vanish from the world.

अ॒भ्य॒र्च न॒भाक॒वदि॒न्द्राग्नी॑ य॒जसा॑ गि॒रा । यया॒वि॒श्वमि॒दं
जग॑दि॒यं द्याः पृ॒थि॒वी म॒ह्यु॑प॒स्थ बि॒भृता॑ वसु॒ नभ॑न्तामन्य॒क
स॑म ॥ ४ ॥

4. *Abhyarca nabhākavad-indrāgni yajasā girā.
Yayor-viśvamidaṁ jagad-iyam̐ dyauḥ prthivī
mahyupasthe bibhṛto vasu nabhantām-anyake
same.*

O man, with a voice friendly and inviting, like

a missionary eager to eliminate the negativities and adversities of life, invoke and adore Indra and Agni, lord omnipotent and the leading light of omniscience, in whose treasure hold of nature are held, controlled and protected for promotion and progress this entire world, the moving expansive universe, the heaven, the middle regions, the great mother earth and unbounded wealth, power and excellence for the children of divinity. May all negativities, adversities, deprivations and alienations vanish from the face of the earth.

प ब्रह्माणि नभाक्वदिन्द्राग्निभ्यामिरज्यत । या सप्तबुध-
मण्वं जिह्मवारमपाणुत इन्द्र इशान आर्जसा नभन्तामन्यक
सम ॥ ५ ॥

5. *Pra brahmāṇi nabhākavad-indrāgnibhyām-irajyata. Yā saptabudhnamarṇavaṁ jihmavāram-aporṇuta indra īśāna ojasā nabhantām-anyake same.*

Like the sage eager to throw off the veils of ignorance, send up your prayers to Indra and Agni, lord omnipotent and omniscient who, ruling the world of existence with their lustre and majesty, open up the seven fold ocean of obscure and tortuous nature to evolution and reveal the seven stage treasure of mysterious knowledge across fivefold evolution of nature to biological and spiritual stages of knowledge. May all ignorance, frustrations, and alienations vanish.

अपि वृश्च पुराणवद वततरिव गुष्ठितमाजा दासस्य
दम्भय । वयं तदस्य संभृतं वस्विन्दण वि भजमहि
नभन्तामन्यक सम ॥ ६ ॥

6. *Api vṛśca purāṇavad-vratateriva guṣṭitamajo dāsasya dambhaya. Vayaṁ tadasya sambhṛtaṁ vasvindreṇa vi bhajemahi nabhantām-anyake same.*

Also prune, cut off and throw out like the dead wood of a tangled creeper the hoarded wealth, unethical power and outmoded knowledge of the exploiter and the antisocial luxury of the selfish consumer, and control and eliminate the fiendish force of the evil so that we may share and enjoy renewed and refreshing wealth, power and knowledge reorganised and recollected into living forms by Indra. May all poverty, superstitions, alienations and enmities vanish from progressive humanity.

यदिन्द्राग्नी जना इम विह्वयन्त तना गिरा । अस्माकभिन्-
भिवयं सासह्याम पृतन्यता वनुयाम वनुष्यता नभन्तामन्यक
सम ॥ ७ ॥

7. *Yadindrāgnī janā ime vihvayante tanā girā. Asmākebhīr-nṛbhirvayaṁ sāsaḥyāma pṛtanyato-vanuyāma vanuṣyato nabhantām-anyake same.*

When these our people, with one persistent voice and relentless exhortation, invoke and call upon Indra and Agni who command irresistible power and unquestionable knowledge, then with our dynamic people we would face and fight out all violent oppositions and defeat destructive forces. May all violence, destruction, terrorism and sabotage vanish from progressive society.

या नु श्वताववा दिव उच्चरात उप द्युभिः । इन्द्राग्न्यारनु
वतमुर्हाना यन्ति सिन्धवा यान्त्सीं बन्धादमुञ्चतां
नभन्तामन्यक सम ॥ ८ ॥

8. *Yā nu śvetāvavo diva uccarāta upa dyubhiḥ.
Indrāgnyor-anu vratam-uhānā yanti sindhavo
yāntsīm bandhād-amuñcatām nabhantām-anyake
same.*

Whoever Indra and Agni, commanding ruling power and light of knowledge, raise from lower regions of ignorance and darkness, and take them to the higher regions of knowledge and culture, and the seas which they release from bondage, all of them, thus raised and guided, observe their divine laws and live a dynamic life of freedom and enlightenment. May all darkness, ignorance, superstition and slavery vanish from the world, giving way to freedom and progress.

पूवीष्ट' इन्द्रापमातयः पूवीरुत पशस्तयः सूना' ह्रिन्वस्य
हरिवः । वस्वा वीरस्यापृचा या नु साधन्त ना धिया नभन्ता-
मन्यक सम ॥ ९ ॥

9. *Pūrvīṣṭa indropamātayaḥ pūrvīruta praśastayaḥ
sūno hinvasya harivaḥ. Vasvo vīrasyāpṛco yā nu
sādhanta no dhiyo nabhantām-anyake same.*

O Indra, commanding lord of perceptive and communicative powers of enlightenment, inspirer and rejuvenator of the celebrant, first, foremost and universal are your gifts of generosity, ancient and universal are your acts and songs of adoration. The grace and beneficence of the almighty are givers of settlement which may, we pray, inspire our mind, senses and actions and lead us to fulfilment and salvation. May poverty, suffering, pride and frustration vanish giving way to universal joy and freedom.

तं शिशीता सुवृक्तिभिस्त्वषं सत्त्वा॑नमृ॒गमि॑र्यम । उ॒ता नु चि॒द्य
आज॑सा शु॒ष्णास्या॒ण्डानि॒ भद॑ति जष॒त्स्ववती॑र॒पा नभ॑न्ताम-
न्य॒क संम ॥ १० ॥

10. *Taṁ śiśītā suvr̥ktibhistveṣaṁ satvānam-ṛgmiyam.*
Uto nu cid ya ojasā śuṣṇasyāṇḍāni bhedati jeṣat
svarvatīrapo nabhantām-anyake same.

With hymns and holy actions adore and glorify Indra, resplendent lord who commands the purity and truth of reality, who is adorable, who with his power and brilliance, dries up and roots out the origins and products of drought, greed and exploitation and sets aflow the liberal streams of joy and prosperity. May all poverty, exploitation, greed and unhappiness vanish from the world of humanity.

तं शिशीता स्वध्व॑रं स॒त्यं सत्त्वा॑नमृ॒त्वि॑र्यम । उ॒ता नु चि॒द्य
आ॒हत आ॒ण्डा शु॒ष्णास्य॒ भद॑त्यजः स्व॒वती॑र॒पा नभ॑न्ताम-
न्य॒क संम ॥ ११ ॥

11. *Taṁ śiśītā svadhvaram styaṁ satvānam-ṛtviyam.*
Uto nu cid ya ohata āṇḍā śuṣṇasya bhedatya-jaiḥ
svarvatīrapo nabhantām-anyake same.

Adore and glorify the lord of love, non-violence and holy yajnic action, who is ever true and eternal, who rewards acts of truth and piety and inspires us to think and meditate on piety and divinity, who breaks down the roots and fruits of impiety and exploitation and conquers the streams of joy and prosperity to set them aflow. May impiety, illiberality, untruth and exploitation, all vanish from the world.

एवन्दाग्निभ्यां पितृव त्वीया मन्धातृवदङ्गिरस्वदवाचि ।
त्रिधातुना शमणा पातमस्मान्वयं स्याम पतया रयी-
णाम ॥ १२ ॥

12. *Evendrāgnibhyāṁ pitṛvannavīyo mandhāṭṛvad-aṅgirasvad-avāci. Tridhātunā śarmanā pātam-asmān vayam syāma patayo rayiṇām.*

Thus do I sing a new song of adoration in honour of Indra, lord ruler of power, and Agni, lord giver of light and knowledge, as I would sing to glorify the father, the giver of honour and enlightenment, and the lord giver of the breath of life. May Indra and Agni protect and promote us with the joy of threefold gifts of truth, action and stability, and may we, I pray, be masters, protectors and promoters of the wealth, honour and excellence of life on earth.

Mandala 8/Sukta 41

Varuna Devata, Nabhaka Kanva Rshi

अस्मा ऊ षु प्रभूतय वरुणाय मरुद्भ्या चा विदुष्टरभ्यः ।
या धीता मानुषाणां पश्वा गाईव र त्ति नभन्तामन्यक
सम ॥ १ ॥

1. *Asmā ū ṣu prabhūtaye varuṇāya marudbhyo 'rcā viduṣṭrebhyaḥ. Yo dhītā mānuṣāṇām paśvo gā iva rakṣati nabhantām-anyake same.*

For progress and prosperity in life, honour, adore and glorify Varuna, this lord supreme, ruler and dispenser of justice who, with his powers, judgement and actions, protects and promotes humans, animals, birds, etc., just as he protects and regulates stars, planets and satellites, all like the sacred cow. Honour and adore

scholars and vibrant youth and warriors also and then all differences, oppositions, contradictions, alienations and enmities would vanish.

तमू षु सम॒ना गिरा॑ पि॒तृणां च॑ मन्म॒भिः । ना॒भा॒कस्य॑
प॒श॒स्तिभि॒यः सिन्धू॑ना॒मुपा॑द॒य स॒प्तस्व॑सा॒ स म॑ध्य॒मा
नभ॑न्तामन्य॒क स॑म ॥ २ ॥

2. *Tamū ṣu samanā girā pitṛṇām ca manmabhiḥ. Nābhākasya praśastibhiryaḥ sindūnām-upodaye saptasvasā sa madhyamo nabhantām-anyake same.*

Him you adore and glorify with sincere mind, holy voice, songs of forefathers and hymns of sages risen above the problems of lower world. Adore the lord at the heart of things, at the head of the seven streams of existence and at the beginning of the rise of creative evolution of the seven oceans of Prakṛti across five gross elements, subtle elements and the spiritual and intelligential world. Do that and all oppositions, contraries and contradictions would disappear.

स ऽपः॑ परि॒ षस्व॑ज॒ न्यु॑स्त्रा मा॒यया॑ दध॒ स वि॒श्वं परि॑
द॒शतः॑ । तस्य॑ वनी॒रनु॑ व्रतमु॒षस्ति॑स्त्रा अ॒वध॑य॒ नभ॑न्तामन्य॒क
स॑म ॥ ३ ॥

3. *Sa kṣapaḥ pari śasvaje nyusro māyayā dadhe sa viṣvaṁ pari darṣataḥ. Tasya venīranu vratamuṣastisro avardhayan nabhantām-anyake same.*

He joins and pervades the nights, super-glorious sun as he is, and with his might holds and sustains the world. All people of the world do homage to him in obedience to his law and glorify him through three

phases of the day and time, morning, evening and mid-day, past, present and future. May all phases of contraries, contradictions and enmities vanish from the world.

यः ककुभा निधारयः पृथिव्यामधि दशतः । स माता पूर्य
पुदं तद्वरुणस्य सप्त्यं स हि गापाइवया नभन्तामन्यक
सम ॥ ४ ॥

4. *Yah kakubho nidhāraḥ pṛthivyāmadhi darśataḥ.
Sa mātā pūrvaṃ padam tad varuṇasya saptyam
sa hi gopā ivero nabhantām-anyake same.*

Glorious, he holds and maintains the bounds of space over the earth. He is the original mother source of existence, he is the ultimate protector and sustainer, the highest adorable worthy of service for the knowledge and attainment of that eternal state of divine existence when and where all contraries, contradictions and enmities would disappear.

या धृता भुवनानां य उस्त्राणामपीच्या इ वद नामानि गुह्या ।
स कविः काव्या पुरु रूपं द्यारिव पुष्यति नभन्तामन्यक
सम ॥ ५ ॥

5. *Yo dhartā bhuvanānām ya usrāṇāmapīcyā veda
nāmāni guhyā. Sa kaviḥ kāvyā puru rūpaṃ
dyauriva puṣyati nabhantām-anyake same.*

Glorify Varuna who is the holder and sustainer of the galaxies, solar systems and worldly regions of the universe, who knows the nature, forms and names of sun rays, mysteries and even the deepest secrets of existence. He is the omniscient poet and with his creative vision inspires the mind and imagination of poets for

creation as he energises and sustains the heaven of light. May all contraries, contradictions, oppositions and enmities vanish.

यस्मिन्विश्वानि काव्या चक नाभिरिव श्रिता । त्रितं जूती
संपयत वज गावा न संयुज युज अश्वानि अयु त नभन्ताम-
न्यक सम ॥ ६ ॥

6. *Yasmin viśvāni kāvyā cakre nābhiriva śritā. Tritaṁ jūṭi saparyata vraje gāvo na saṁyuje yuje aśvān ayukṣata nabhantām-anyake same.*

In him originate, abide, and centre all the imagination, wisdom and poetic creations of the world as in the nave centre all spokes of the wheel. Serve and adore the lord of three worlds and reach him without delay as cows hasten to the stall or as you hasten to yoke the horses to the chariot. May all distortions, dislocations, contradictions and enmities vanish from our life.

य आस्वत्क् आशय विश्वा जातान्येषाम । परि धामानि
मर्मृशद्वरुणस्य पुर गय विश्व द्वा अनु वत नभन्तामन्यक
सम ॥ ७ ॥

7. *Ya āsvatka āśaye viśvā jātānyeṣām. Pari dhāmāni marmṛśad varuṇasya puro gaye viśve devā anuvrataṁ nabhantām-anyake same.*

Varuna is the one who vibrates at the heart of all these people and pervades all things born, immanent in and transcending over all regions of the universe. Indeed the divinities of nature and humanity stand ready in harness before the presence of Varuna, all committed to his law and their duty in the law. May all negativities

and enmities vanish from the world.

स संमुदा अपीच्यस्तुरा द्यामिव राहति नि यदासु यजुद्ध ।
स माया अचिना पदा स्तृणा ाकमारुह भन्तामन्यक
संम ॥ ८ ॥

8. *Sa samudro apīcyasturo dyāmiva rohati ni yadāsu yajurdadhe. Sa māyā arcinā padā's-trṇānnā-kamāruha-nnabhantām-anyake same.*

He is the bottomless ocean womb of existence, and at the heart of everything, superfast, instant reacher, like the light of heaven all expansive, and when he vests these people with the spirit of action rising to the heights of heaven, he dispels evil and craftiness with the touch of divine refulgence. May all darkness, evil and enmity be eliminated from life.

यस्य श्वता विच णा तिस्रा भूमिरधि तः । त्रिरुत्तराणि
पुपतुवरुणस्य ध्रुवं सदः स सप्तानामिरज्यति नभन्तामन्यक
संम ॥ ९ ॥

9. *Yasya śvetā vicakṣaṇā tisro bhūmīradhikṣitah. Triruttarāṇi papraturvaruṇasya dhruvaṁ sadah sa saptānām-irajyati nabhantām-anyake same.*

The refulgent glory of Varuna who rules over everything illuminates the three worlds of earth, skies and heaven and rises over the three higher heavens. Indeed he pervades and rules over the constant universe of sevenfold order and illuminates it with light and beauty. May all darkness, ugliness and enmity be eliminated.

यः श्वताँ अधिनिणिजश्चक कृष्णाँ अनु वता । स धामं
पूर्व्यं मम यः स्कम्भन् वि रादसी अजा न द्यामधारय १-
भन्तामन्यक सम ॥ १० ॥

10. *Yah śvetāñ adhinirṇijaścakre kṛṣṇāñ anuvratā.
Sa dhāma pūrvyaṁ mame yah skambhena
virodasī ajo na dyāmadhārayan-nabhantām-
anyake same.*

Varuna, who creates the beautiful world of white and black, light and dark, and the living beings of white and dark character, creates the worlds as ever in accordance with the rules and vows of the law of Dharma and Dharma in action in the earlier life of human beings and others. Thus he, the unborn, maintains the world as he does heaven and the middle regions by his constant might. May all darkness and evil vanish from life.

Mandala 8/Sukta 42

*Varuna, Ashvinau Devatah, Nabhaka Kanva or
Archanana Atreya Rshi*

अस्त'भ्नाद द्यामसुरा विश्वव'दा अमिमित वरिमाणं
पृथिव्याः । आसीदद्विश्वा भुवनानि समाड विश्वत्तानि
वरुणस्य व्रतानि ॥ १ ॥

1. *Astabhnād dyāmasuro viśvavedā amimīta
varimāṇaṁ pṛthivyāḥ. Āsīdad viśvā bhuvanāni
samrād viśvet tāni varuṇasya vratāni.*

Varuna, lord of light and energy, omniscient and omnipotent ruler of the universe, makes and sustains the heaven of light and the wide earth. The glorious

lord and ruler rules all regions of the universe and they all observe the laws of Varuna, infinite they are, beyond description.

ए॒वा व॑न्दस्व॒ वरु॑णं बृ॒हन्तं नम॑स्या धी॒रम॑मृ॒तस्य॑ गा॒पाम ।
स नः॑ श॒म' त्रि॒वरू॑थं॒ वि यंस॑त्पा॒तं ना॑ द्या॒वापृ॑थि॒वी
उ॒पस्थ॑ ॥ २ ॥

2. *Evā vandasva varuṇam bṛhantaṁ namasyā dhīram-amṛtasya gopām. Sa naḥ śarma trivarūtham vi yaṁsat pātam no dyāvāpṛthivī upasthe.*

Thus worship and adore Varuna, great and infinite, worthy of reverence, undisturbed, protector of the laws of Dharma. May the lord provide us the threefold world of earth, heaven and the skies as a home of peace and security in freedom and joy. May the heaven and earth hold, protect and caress us as their darling children in their lap.

इ॒मां धि॒यं शि॑ िमा॒णस्य॑ द॒व॒ कतुं॑ द ि वरु॑ण॒ सं शि॑शाधि ।
य॒याति॑ वि॒श्वो दु॒रि॒ता तर॑म॒ सुत॑मा॒णम॒धि ना॑वं रु॒हम ॥ ३ ॥

3. *Imām dhiyaṁ śikṣamāṇasya deva kratum dakṣaṁ varuṇa saṁ śisādhi. Yayāti viśvā duritā tarema sutarmāṇamadhi nāvaṁ ruhema.*

Varuna, self-refulgent lord of vision and omniscience, a seeker of light and wisdom as I am, pray sharpen, energise and confirm my intelligence, will and expertise by which we may ride on the efficient ark of navigation and cross over all the evils and difficulties of the world.

आ वां॑ गा॒वाणा॑ अ॒श्विना॑ धी॒भि॒वि॒पा अ॒चु॒च्यवुः॑ ।

नास॑त्या॒ साम॑पी॒तय॒ नभ॑न्ताम॒न्य॒क स॑म ॥ ४ ॥

4. *Ā vām grāvāṇo aśvinā dhībhirviprā acucyavuh.
Nāsatyā somapītaye nabhantām-anyake same.*

Ashvins, complementary powers of vision and action, teacher and ruler, dedicated to truth and truth alone, to you repair the scholar and the maker of soma with their intelligence, will and wisdom so that they may have a taste of the soma of knowledge and wisdom, and piety. May all fears insecurities and enmities be eliminated.

यथा वामत्रिरश्विना गीभिविषा अजाहवीत ।
नासत्या सामपीतय नभन्तामन्यक संम ॥ ५ ॥

5. *Yathā vāmatriraśvinā gīrbhirvipro ajohavīt.
Nāsatyā somapītaye nabhantām-anyake same.*

Ashvins, powers dedicated to truth and rectitude, as the vibrant sage, who loves and values threefold freedom of body, mind and soul, calls upon you in holy words of freedom and discipline for the protection and promotion of the honour, excellence and joy of life, pray see that all fear, insecurity and adversities are eliminated.

एवा वामह्व ऊतय यथाहुवन्त मधिराः ।
नासत्या सामपीतय नभन्तामन्यक संम ॥ ६ ॥

6. *Evā vāmahva ūtaye yathāhuvanta medhirāḥ.
Nāsatyā somapītaye nabhantām-anyake same.*

Ashvins, lovers of eternal truth and the laws of existence, harbingers of peace, progress and happiness for mankind, just as sages and scholars dedicated to the yajnic advancement of corporate life call upon you for protection and promotion, so do I invoke you for peace

and protection and invite you to share the soma celebration of hymn achievement. May all contraries, contradictions and adversities disappear, may peace, harmony and happiness prevail over the earth.

Mandala 8/Sukta 43

Agni Devata, Virupa Angirasa Rshi

इ॒म वि॒र्षस्य॑ व॒धसा॑ ग्र॒स्तृ॒तय॑ज्वनः ।

गिरः॑ स्ता॒मांस॑ इ॒रत ॥ १ ॥

1. *Ime viprasya vedhaso' gnerastrtayajvanah.
Girah stomāsa īrate.*

These swelling notes of the songs of adoration in honour of Agni, light of life, sung by the vibrant, learned and dedicated sage of indefatigable faith and yajnic service resound in space all round.

अस्म॑ त प॒ति॒हय॑त॒ जात॑व॒दा वि॒च॒षण॑ ।

अ॒ग्र॒ ज॒ना॒मि सु॒ष्टु॒तिम॑ ॥ २ ॥

2. *Asmai te pratiharyate jātavedo vicarṣane.
Agne janāmi suṣṭutim.*

This holy song of worship, Agni, all-knowing, all pervasive lord of light, vision, and love, I raise to you, hoping your grace would accept and respond.

आ॒रा॒का॒इव॑ घ॒दह॑ ति॒ग्मा अ॒ग्र॒ तव॑ त्वि॒षः ।

द॒द्भि॒व॒नानि॑ ब॒प्स॒ति ॥ ३ ॥

3. *Ārokā iva ghedaha tigmā agne tava tviṣah.
Dadbhirvanāni bapsati.*

3. Like the light of the sun, surely, the brilliant showers of your grace and splendour, with your gifts,

illuminate and intensify the beauties of life.

हर॑या धू॒मक॑तवा॒ वात॑जूता॒ उप॒ द्यवि॑ ।

यत॑न्त॒ वृथ॑ग॒ग्रयः॑ ॥ ४ ॥

4. *Harayo dhūmaketavo vātajūtā upa dyavi.
Yatante vrthagagnayah.*

The fire, the sun, the lightning and the falling stars moved around by cosmic energy, all receptive and transmissive in their own orbit on earth, in heaven and across the skies, all giving the light and shade and fragrance of their nature and character in their own way, roam around in space as versions of Agni.

एत॑ त्य वृथ॑ग॒ग्रय॑ इ॒द्धासुः॑ स॒मदृ॑ त ।

उ॒षसा॑मिव क॒तवः॑ ॥ ५ ॥

5. *Ete tye vrthagagnaya iddhāsaḥ samadrkṣata.
Uṣasāmiva ketavaḥ.*

All these versions of Agni, lit up, shining, blazing, all in their own way, appear beautiful as ensigns of dawns, lights and glories of Agni.

कृ॒ष्णा रजा॑ंसि प॒त्सुतः॑ प॒याण॑ जा॒तव॑दसः ।

अ॒ग्निर्य॑दा॒धत्ति॑ मि॒ ॥ ६ ॥

6. *Kṛṣṇā rajāṃsi patsutaḥ prayāṇe jātavedasaḥ.
Agniryad rodhati kṣami.*

Shaded, coloured and black turn the particles, clusters and spheres of solid materials in the way of the movement of Agni, omnipresent in things born in existence when fire travels in and on the earth or earthly materials.

धा॒सिं कृ॒ण्वान् आ॒ष॒धी॒ब॒प्स॒द॒ग्नि॒न वा॒यति ।

पु॒न॒यन्त॒रु॒णी॒रपि ॥ ७ ॥

7. *Dhāsim kṛṇvāna oṣadhīr-bapsad-agnirna vāyati.
Punaryan taruṇīrapi.*

Conducting itself into herbs and trees, making them as if a dwelling for itself, energising them and, as fire even consuming them, Agni does not feel satiated, and takes on to new budding ones on and on. (The life cycle of birth, death and rebirth, growth, decay and growth thus continues.)

जि॒ह्वाभि॒रह॒ न मि॒द॒चिषा॑ ज॒ञ्ज॒णा॒भ॒व॒न ।

अ॒ग्नि॒व॒न॒षु रा॒च॒त ॥ ८ ॥

8. *Jihvābhiraha nannamadarciṣā jañjaṇābhavan.
Agnirvaneṣu rocate.*

Burning and blazing with its flames of fire and light, subjecting things to its force and power, Agni shines in the forests and the beauties of life.

अ॒प्स्व॒ग्र॒ स॒धि॒ष्ट॒व॒ सा॒ष॒धी॒र॒नु॒ रु॒ध्य॒स ।

ग॒र्भ॒ स॒ञ्जा॒य॒स॒ पु॒नः ॥ ९ ॥

9. *Apsvagne sadhiṣṭava sauṣadhīranu rudhyase.
Garbhe sañjāyase punaḥ.*

Agni, your home is in the waters, you dwell in the herbs and trees, you abide in the womb of nature and you are born again and again, ever youthful in various forms.

उ॒द॒ग्र॒ त॒व॒ त॒द॒ घृ॒ता॒द॒ची॒ रा॒च॒त॒ आ॒हु॒त॒म ।

नि॒सा॒नं जु॒ह्वा॒रे॒ मुख॑ ॥ १० ॥

10. *Udagne tava tad ghṛtādarci rocata āhutam.
Nimsānam juhvo mukhe.*

Agni, that flame of yours fed and served with ghṛta rises and shines, having received its beauteous energy from the ladle in yajna.

उ ा ाय वृशा ायु सामपृष्ठाय वृधस ।
स्तामविधमाग्र्य ॥ ११ ॥

11. *Ukṣānnāya vaśānnāya somaprṣṭhāya vedhase.
Stomairvidhemāgnaye.*

With songs of adoration, let us offer honour and worship to Agni and develop the science of fire and energy which provides life and sustenance to the cow and the sun and all dependent forms of life in existence and bears and brings the soma of health and joy for all.

उत त्वा नमसा वयं हातवरण्यकता ।
अग्रं समिद्धिरीमह ॥ १२ ॥

12. *Uta tvā namasā vyaṁ hotarvareṇyagrato.
Agne samidbhirīmahe.*

Agni, lord of great divine action worthy of choice, high priest of cosmic yajna, we offer you service and worship with holy fuel and homage of humility and fragrant food.

उत त्वा भृगुवच्छुच मनुष्वदग्र आहुत ।
अङ्गिरस्वद्धवामह ॥ १३ ॥

13. *Uta tvā bhṛguvacchuce manuṣvadagna āhuta.
Aṅgirasvaddhavāmahe.*

Agni, invoked and invited for honour and

service, pure and unsullied by nature, like brilliant scholars and scientists who burn off superstition and dispel darkness, like dedicated humans, and like lovers of the breath of life and soma of joy, we invoke and invite you for the gifts of light and life.

त्वं ह्यग्निं अग्निना विष्णुं विप्रेण सन्त्सता ।

सखा सख्या समिध्यसे ॥ १४ ॥

14. *Tvaṁ hyagne agninā vipro vipreṇa santsatā.
Sakhā sakhyā samidhyase.*

You rise and shine, O lord of light and life, as fire with the fiery, as vibrant scholarship with the vibrant scholar, as holy spirit with the holy people, and as love and friendship with the friend.

स त्वं विषाय दाशुष रयिं देहि सहस्रिणम् ।

अग्नौ वीरवतीमिषम् ॥ १५ ॥

15. *Sa tvaṁ viprāya dāśuṣe rayiṁ dehi sahasriṇam.
Agne vīravatīmiṣam.*

So generous and responsive as you are, Agni, give a thousandfold wealth, honour and excellence for the vibrant scholar and generous yajaka, give him life sustaining food and energy and generations of brave progeny.

अग्नौ भातः सहस्कृत राहिदश्व शुचिवत् ।

इमं स्तामं जुषस्व मे ॥ १६ ॥

16. *Agne bhrātaḥ sahaskrta rohidaśva śucivrata.
Imaṁ stomaṁ juṣasva me.*

Agni, sustainer of the world as a brother and

master, mighty creator and performer, rider of the red flames of fire and the sun, lord and protector of the unsullied laws of nature, pray accept this holy song of mine with love and respond with the gift of your grace.

उत त्वाग्र मम स्तुता वाश्राय पतिहयत ।

गाष्ठं गार्वाइवाशत ॥ १७ ॥

17. *Uta tvāgne mama stuto vāśrāya pratiharyate.*
Goṣṭhaṁ gāva ivāśata.

Agni, lord of generosity and infinite plenty, may my songs of adoration reach you as cows hasten to the stall for the lowing calf eager to receive the motherly grace of sustaining milk.

तुभ्यं ता अङ्गिरस्तम विश्वाः सुतयः पृथक् ।

अग्र कामाय यमिर ॥ १८ ॥

18. *Tubhyam tā aṅgirastama viśvāḥ sukṣitayaḥ*
prṥthak. Agne kāmāya yemire.

Agni, lord of highest light and giver of the breath of life, all people of the entire world pray and approach you, all for the fulfilment of their ambition and desire.

अग्निं धीभिर्मनीषिणा मधिरासा विपश्चितः ।

अद्वासद्याय हिन्विर ॥ १९ ॥

19. *Agniṁ dhībhirmanīṣiṇo medhirāso vipāścitaḥ.*
Admasadyāya hinvire.

Thoughtful intellectuals, men of yajnic actions and wise sages all with their thoughts, words and actions invoke, invite and call upon Agni for the common welfare of the world.

तं त्वामज्मेषु वाजिनं तन्वाना अग्र अध्वरम ।

वह्निं हातारमीळत ॥ २० ॥

20. *Tam tvāmajmeṣu vājinaṁ tanvānā agne adhva-*
ram. Vahniṁ hotāramīlate.

Agni, holy men of action, extending various and versatile forms of yajna in all their projects of social development without waste, violence and bloodshed, invoke and pray to you, lord of light and giver of universal wealth, source of knowledge, progress and prosperity, guide and burden bearer of the world, and high priest of the cosmic yajna of existence.

पुरुत्रा हि सदृङ्ङसि विशा विश्वा अनु प्रभुः ।

समत्सु त्वा हवामह ॥ २१ ॥

21. *Purutrā hi sadṛṅṅasi viśo viśvā anu prabhuḥ.*
Samatsu tvā havāmahe.

Agni, universal presence, lord and ruler of all people, giving equal care and attention to all nations and regions, in all the battles of our life we invoke you and pray for justice and success.

तमीळिष्व य आहुता शिविभाजत घृतः ।

इमं नः शृणवद्धवम ॥ २२ ॥

22. *Tamīṣva ya āhuto'gnirvibhrājate ghr̥taiḥ.*
Imaṁ naḥ śṛṇavaddhavam.

Worship him who, lord of light and omniscience, invoked and served with ghr̥ta and fragrance, shines and rises in the vedi and the heart. May the lord listen and accept this song of invocation for us.

तं त्वा वयं हवामह शृण्वन्तं जातवदसम ।

अग्र घन्तमप द्विषः ॥ २३ ॥

23. *Tam tvā vayaṁ havāmahe śṛṇvantam jāta-vedasam. Agne ghnantamapa dviṣaḥ.*

You, Agni, we adore who are listening, omnipresent and omniscient, destroyer of the jealous and violent adversaries.

विशां राजानमद्भुतमध्यं ऽ धमणामिमम ।

अग्निमीळ स उ श्रवत ॥ २४ ॥

24. *Viśāṁ rājānam-adbhutam-adhyakṣam dharmāṇāmimam. Agnimīḷe sa u śravat.*

I adore and worship the ruler of the people, wonderful power, lord protector and controller of Dharma and laws of the earth. May the lord listen to our prayer.

अग्निं विश्वायुवपसं मर्यं न वाजिनं हितम ।

सप्तिं न वाजयामसि ॥ २५ ॥

25. *Agnim viśvāyuvepasam maryam na vājinam hitam. Saptim na vājayāmasi.*

We enthusiastically adore Agni as a friend, as a magnetic force that is our well wisher and giver of energy and success in life.

घ्नन्मृधाण्यप द्विषा दहनं गंसि विश्वहा ।

अग्रं तिग्मनं दीदिहि ॥ २६ ॥

26. *Ghnan mṛdhrāṇyapa dviṣo dahan rakṣāmsi viśvahā. Agne tigmena dīdihi.*

Eliminating violent enemies and jealous adversaries, always burning off the evil, Agni, shine and energise this land with flames of fire and blazing light.

यं त्वा जनास इन्धत मनुष्वदङ्गिरस्तम ।

अग्र स बोधि म वचः ॥ २७ ॥

27. *Yam tvā janāsa indhate manuṣvadaṅgirastama.
Agne sa bodhi me vacaḥ.*

Agni, light and power dearest as life breath, whom people kindle, raise and adore as a friend of humanity, pray listen, acknowledge and appreciate the truth and sincerity of my word and prayer.

यदग्र दिविजा अस्यप्सुजा वा सहस्कृत ।

तं त्वा गीर्भिहवामह ॥ २८ ॥

28. *Yadagne divijā asyapsujā vā sahasṛta.
Tam tvā gīrbhir-havāmahe.*

Agni, whether you manifest in heaven, or in the waters or shine in acts of universal divine power, we adore, worship and invoke you in the holiest words.

तुभ्यं घत्त जना इम विश्वाः सुतयः पृथक् ।

धासिं हिन्वन्त्यत्तव ॥ २९ ॥

29. *Tubhyam ghet te janā ime viśvāḥ sukṣitayaḥ
prthak. Dhāsim hinvantyattave.*

Those people far away and all these people settled here, all in their own ways, offer you homage as their haven and home for the gift of their own food and sustenance.

त घदग्र स्वाध्या ह्य विश्वा नृच िसः ।

तरन्तः स्याम दुग्हा ॥ ३० ॥

30. *Te ghedagne svādhyo'hā viśvā nṛcakṣasaḥ.
Tarantaḥ syāma durgahā.*

Doing good works in your service, always watching all the people around, may we become breakers of the most difficult oppositions and cross over the challenging seas of life.

अग्निं मन्दं पुरुपियं शीरं पावकशाचिषम ।

हृद्भिर्मन्दभिरीमह ॥ ३१ ॥

31. *Agniṁ mandram purupriyaṁ śīraṁ pāvakaśo-
ciṣam. Hṛdbhir-mandrebbhir-īmahe.*

With songs of heartiest love and joy, with enthusiasm, we invoke and adore Agni, blissful giver of happiness, dear to all people, omnipresent in existence and pure refulgent sanctifier of life.

स त्वमग्र विभावसुः सृजन्तसूया न रश्मिभिः ।

शध्वन्तमांसि जिघ्रस ॥ ३२ ॥

32. *Sa tvamagne vibhāvasuḥ sṛjantsūryo na raśmi-
bhiḥ. Śardhan tamāṁsi jighnase.*

Agni, self refulgent giver of light, wealth, honour and excellence, rising like the sun with the rays of your splendour and growing in strength, you dispel and destroy the darkness of evil, ignorance, want and injustice.

तत्त सहस्व इमह दात्रं य णपदस्यति ।

त्वदग्र वार्य वसु ॥ ३३ ॥

33. *Tat te sahasva īmahe dātram yannopadasyati.
Tvadagne vāryam vasu.*

Agni, lord of strength and life's challenges, omnificent giver, of you we pray for that gift of generous wealth, honour and excellence of our choice and heartfelt preference which never diminishes, never fails.

Mandala 8/Sukta 44

Agni Devata, Virupa Angirasa Rshi

स॒मि॒धा॒ग्निं दु॒वस्य॑त घृ॒तबा॑ध॒य॒ताति॑थिम ।
आस्मि॑न्हु॒व्या जु॑हातन ॥ १ ॥

1. *Samidhāgniṁ duvasyata ghṛtairbodhayatātithim.
Āsmin havyā juhātana.*

Feed the sacred fire with holy fuel, awaken and arouse it with ghrta, offer fragrant food worthy of the divine, and serve it as an honoured guest who visits at his own free will.

अ॒ग्र॒ स्तामं॑ जुष॒स्व म॒ वध॑स्वा॒नन॒ मन्म॑ना ।
प॒ति॒ सू॒क्तानि॑ ह॒य नः॑ ॥ २ ॥

2. *Agne stomaṁ juṣasva me vardhasvānena man-
manā. Prati sūktāni harya nah.*

Divine Agni, leading light of life, accept my adoration and rise, by this conscientious eulogy, listen in response to our songs, grow higher and let us rise and grow higher too.

अ॒ग्निं दू॒तं पु॒रा द॑ध ह॒व्य॒वाह॑मु॒प॒ बुव॑ ।
द॒वाँ आ सा॑दयादिह ॥ ३ ॥

3. *Agim dūtam puro dadhe havyavāhamupa bruve.
Devām ā sādāyādiha.*

I place the divine fire in front of me, speak closely to the sacred bearer of oblations and pray that it may bring the divinities with divine blessings here to join us.

उत्तं बृहन्त' अचयः समिधानस्य दीदिवः ।

अग्रं शुकासं इरत ॥ ४ ॥

4. *Ut te brhanto arcayaḥ samidhānasya dīdivaḥ.
Agne śukrāsa īrate.*

Agni, lord of light and fire, kindled, fed and rising, your lofty and expansive flames, shining and blazing, pure, powerful and purifying, go on rising higher and higher.

उप त्वा जुह्वा३ मम घृताचीयन्तु हयत ।

अग्रं हव्या जुषस्व नः ॥ ५ ॥

5. *Upa tvā juhvo mama ghṛtācīr-yantu haryata.
Aghe havyā juṣasva naḥ.*

Agni, lord of beauty and bliss, let my ladles overflowing with ghrta rise and move close to you. Pray accept and enjoy our oblations and our songs.

मन्दं हातारमृत्विजं चित्रभानुं विभावसुम ।

अग्निमीळ स उ श्रवत ॥ ६ ॥

6. *Mandram hotāramṛtvijaṁ citrabhānuṁ vibhā-
vasum. Agnimīḷe sa u śravat.*

I adore Agni, lord of light and fire, blissful, generous yajaka, high priest of regular seasonal yajna,

wondrous illustrious, blazing brilliant lord of wealth and honour, and I pray may the lord listen and bless.

पुत्रं हातारमीड्यं जुष्टमग्निं कविकृतुम् ।
अध्वराणामभिश्चियम् ॥ ७ ॥

7. *Pratnam hotāramīḍyaṁ juṣṭam-agniṁ kavikratum. Adhvarāṇām-abhiśriyam.*

I adore Agni, ancient and eternal, generous giver, worthy of reverence and celebration, loved and worshipped, poetic visionary of holy action and gracious performer of yajnic projects of love and non-violence for corporate development.

जुषाणा अङ्गिरस्तममा हव्यान्यानुषक ।
अग्रं यज्ञं नय ऋतुथा ॥ ८ ॥

8. *Juṣāṇo aṅgirastamemā havyānyānuṣak. Agne yajñam naya ṛtuthā.*

Agni, dearest life of life, constantly loving and cherishing the sweets of celebration and yajna, pray guide and extend the yajna according to the seasons.

समिधान उ सन्त्य शुक्रशाच इहा वह ।
चिकित्वान्दव्यं जर्नम ॥ ९ ॥

9. *Samidhāna u santya śukraśoca iha vaha. Cikivān daivyaṁ janam.*

Excellent and benevolent Agni, bright and gracious of pure and powerful flame, all knowing and illuminating, pray bring here on the vedi pious people of divine generosity and intellectual brilliance.

विपुं हाता॑रम॒दुहं धूम॑क॒तुं वि॒भा॒व॒सु॒म ।

य॒ज्ञा॒नां क॒तुमी॑मह ॥ १० ॥

10. *Vipraṁ hotāram-adruhaṁ dhūmaketuṁ vibhā-vasum. Yajñānāṁ ketum-īmahe.*

With prayer and adoration we honour and approach Agni, omniscient lord vibrant in existence, giver of fulfilment, free from jealousy, rising in flaming fragrance, universal lord of light, wealth and honour, and symbolic ensign of yajna.

अ॒ग्न॒ नि पा॑हि न॒स्त्वं प॒तिं ष॒म द॒व॒ री॒ष॒तः ।

भि॒न्धि॒ द्व॒षः॑ स॒ह॒स्कृ॒तः ॥ ११ ॥

11. *Agne ni pāhi nastvaṁ prati śma deva rīṣataḥ. Bhindhi dveṣaḥ sahasṛta.*

Agni, self-refulgent lord of universal generosity and power, protect us from the violent and, O lord creator of the mighty universe, break down the jealous and the enemies.

अ॒ग्निः प॒त्र॒न॒ म॒न्म॑ना॒ शु॒म्भा॑न॒स्त॒न्वं॑ स्वा॒म ।

क॒वि॒वि॒प॒ण॒ वावृ॑ध ॥ १२ ॥

12. *Agniḥ pratnena manmanā śumbhānas-tanvaṁ svām. Kavirvipreṇa vāvṛdhe.*

Agni, omniscient visionary of existence, gracious and refulgent by virtue of ancient and eternal light of knowledge and age-old songs of the poet, is exalted along with the celebrant.

ऊ॒जा न॒पा॒त॒मा हु॑व॒ गिं पा॑व॒क॒शाचि॑ष॒म ।

अ॒स्मि॒न्य॒ज्ञ॒ स्व॒ध्व॒र ॥ १३ ॥

13. *Ūrjo napātāmā huve'gniṁ pāvakaśociṣam.
Asmin yajñe svadhvare.*

In this noble yajna of love free from violence, I invoke and celebrate the unfailing master and protector of energy, blazing with holy light and fire of purity.

स ना मित्रमहस्त्वमग्रं शुक्लं शाचिषा ।
द्वरा सत्सि ब्रहिषि ॥ १४ ॥

14. *Sa no mitramahas-tvāmagne śukreṇa śociṣā.
Devairā satsi barhiṣi.*

Agni, greatest friend of humanity, with pure and purifying flames of fire, you sit on our holy seats of grass on the vedi alongwith the divinities. (All our senses and mind are suffused with the presence of divinity.)

या अग्निं तन्वा॒रे दमं॑ द्रुवं॒ मतः॑ सप॒यति॑ ।
तस्मा॒ इदी॑दय॒द्रसु॑ ॥ १५ ॥

15. *Yo agniṁ tanvo dame devaṁ martah saparyati.
Tasmā id dīdayad vasu.*

Whoever the mortal that offers devotion to self-refulgent Agni within his yajnic home of the body, the lord would bless him with the wealth of spiritual illumination.

अ॒ग्निमृ॑धा दि॒वः क॒कुत्प॑तिः पृ॒थि॒व्या अ॒यम॑ ।
अ॒पां रता॑ंसि जि॒न्वति॑ ॥ १६ ॥

16. *Agnirmūrdhā divaḥ kakut patih prthivyā ayam.
Apām retānsi jinivati.*

This Agni is the highest lord and master of all on top of heaven and earth and gives energy and

sustenance to the seeds of life in the waters of the universe.

उद॑ग्र॒ शुच॑य॒स्तव॑ शु॒का भाज॑न्त इरत ।

तव॒ ज्याती॑ष्यचयः ॥ १७ ॥

17. *Udagne śucayastava śukrā bhrājanta īrate.
Tava jyotīṣyarcayaḥ.*

Agni, light and life of the world, your fires and flames, lights and lightnings, pure, white and undefiled, shine and radiate all over spaces.

इशि॑ष॒ वाय॑स्य॒ हि दा॒त्रस्या॑ग्र॒ स्व॑पतिः ।

स्ता॒ता स्या॑ं तव॒ शम॑णि ॥ १८ ॥

18. *Īṣiṣe vāryasya hi dātrasyāgne svarpatih.
Stotā syāṁ tava śarmanī.*

Agni, you are the lord and protector of the peace and bliss of heaven. You rule over the wealth, honour and excellence of the world. I pray that I may adore and celebrate your divine glory and abide in heavenly peace and joy under your divine protection.

त्वाम॑ग्र॒ मनी॑षिण॒स्त्वां हि॑न्वन्ति॒ चित्ति॑भिः ।

त्वां व॑धन्तु॒ ना गिरः॑ ॥ १९ ॥

19. *Tvāmagne manīṣiṇastvām hinvanti cittibhiḥ.
Tvām vardhantu no girah.*

Agni, the intellectuals with their thoughts and imaginative creations move and exalt you. May our voices of adoration delight you and exalt your glory.

अद॑ब्धस्य॒ स्व॒धाव॑ता दू॒तस्य॒ रभ॑तुः सदा ।

अ॒ग्रः स॒ख्यं वृ॑णीमह ॥ २० ॥

20. *Adabdhasya svadhāvato dūtasya rebhataḥ sadā.
Agneḥ sakhyam vṛṇīmahe.*

We choose, claim and pray for the love and friendship of Agni, indestructible and benevolent, inherently powerful, bearer and dispenser of energy, light and wisdom, and omniscient lord of speech.

अग्निः शुचिर्वततमः शुचिर्विपः शुचिः कविः ।

शुचीं राचत आहुतः ॥ २१ ॥

21. *Agniḥ śucivratatamaḥ śucirviprah śuciḥ kaviḥ.
Śucī rocata āhutaḥ.*

Agni is the purest uncompromising lord of law and discipline, lord of purest unclouded knowledge and wisdom, master of purest transparent creative vision and imagination, and he shines ever pure, unsullied, invoked and worshipped.

उत त्वा धीतया मम गिरा वधन्तु विश्वहा ।

अग्रं सुख्यस्य बाधि नः ॥ २२ ॥

22. *Uta tvā dhītayo mama giro vardhantu viśvahā.
Agne sakhyasya bodhi naḥ.*

Agni, lord of united existence, may all my thoughts, words and actions adore, exalt and glorify you day and night. O lord of humanity, pray acknowledge and ever remember and maintain our bond of love and friendship with you.

यदग्रं स्यामहं त्वं त्वं वा घा स्या अहम ।

स्युष्टं सत्या इहाशिषः ॥ २३ ॥

23. *Yadagne syāmahaṁ tvaṁ tvaṁ vā ghā syā aham.
Syuṣṭe satyā ihāśiṣaḥ.*

Agni, lord of love and life's bonding, if and when I were you and you were me, then would your love and blessings for me be truly realised.

वसुवसुपतिहि कमस्यग्र विभावसुः ।
स्याम त सुमतावपि ॥ २४ ॥

24. *Vasurvasupatirhi kamasyagne vibhāvasuḥ.*
Syāma te sumatāvapi.

Agni, you are the shelter home of all, lord protector and ruler of the world's wealth, blissful, refulgent lord of kindness and love. We pray let us be under the protection of your goodwill.

अग्र धृतवताय त समुदायव सिन्धवः ।
गिरा वाश्रास इरत ॥ २५ ॥

25. *Agne dhṛtavratāya te samudrāyeva sindhavaḥ.*
Giro vāśrāsa irate.

Agni, lord of light and life, our yearning voices of love and adoration for you flow free and reach you, lord ruler and keeper of the laws of nature in existence, as rivers flow to join the sea.

युवानं विश्पतिं कविं विश्वादं पुरुवपसम ।
अग्निं शुम्भामि मन्मभिः ॥ २६ ॥

26. *Yuvānaṁ viśpatiṁ kaviṁ viśvādaṁ puruvepasam.*
Agniṁ śumbhāmi manmabhiḥ.

With my words, thoughts and reflections in meditation, I adore, adorn and exalt Agni, self-refulgent lord and leader of life, youthful creator who joins the soul and prakṛti in living forms, rules and protects

humanity, is the one universal poet of cosmic imagination, performs actions of infinite variety and ultimately withdraws the entire world of existence unto himself.

यज्ञानां रथ्य वयं त्रिगजम्भाय वीळव ।

स्तामरिषमाग्रय ॥ २७ ॥

27. *Yajñānām rathye vayam tigmajambhāya vīḷave.
Stomairiṣemāgnaye.*

With songs of adoration we love to celebrate and exalt the glory of Agni and reach him who, like a charioteer, is the foremost guide and high priest of all yajnas of creation, evolution and development, rolls his mighty jaws of justice and judgement, and is the highest, omnipotent, power.

अयमग्र त्व अपि जरिता भूतु सन्त्य ।

तस्म पावक मृळय ॥ २८ ॥

28. *Ayamagne tve api jaritā bhūtu santya.
Tasmai pāvaka mṛḷaya.*

Agni, lord of light and life, may this celebrant be spontaneous and profuse in praise of you and, O fiery purifier, may you too be kind and gracious to him.

धीरा ह्यस्यद्भ्यसद्विषा न जागृविः सदा ।

अग्र दीदयसि द्यवि ॥ २९ ॥

29. *Dhīro hyasyadmasad vipro na jāgrviḥ sadā.
Agne dīdayasi dyavi.*

Agni, you are magnanimous as a vibrant sage at peace, ever awake in the heart's core in the soul, and

you shine refulgent on the highest heaven in the celebrant's meditation.

पुराग्रं दुरितभ्यः पुरा मृधभ्यः कव ।

प ण् आयुवसा तिर ॥ ३० ॥

30. *Purāgne duritebhyaḥ purā mṛdhrebhyaḥ kave.
Pra ṇa āyurvaso tira.*

Agni, cosmic poet and creator, haven and home of humanity, before the onslaught of sin, before the bloodshed of violence, pray exalt our life to fullness and completion with success.

Mandala 8/Sukta 45

Indra-Agni, Indra Devata, Trishoka Kanva Rshi

आ घा य अग्निमिन्धत स्तृणन्ति बहिरानुषक ।

यषामिन्दा युवा सखा ॥ १ ॥

1. *Ā ghā agnimindhate stṛṇanti barhirānuṣak.
Yeṣāmindro yuvā sakhā.*

Blessed are they for sure who kindle the fire of yajna, Agni, and spread the seats of grass open for all in faith and love and whose friend is Indra, the mighty youthful soul who brooks no nonsense and delay.

बृहदिद्धि एषां भूरि शस्तं पृथुः स्वरुः ।

यषामिन्दा युवा सखा ॥ २ ॥

2. *Bṛhannididhma eṣāṃ bhūri śastam pṛthuḥ svaruḥ.
Yeṣāmindro yuvā sakhā.*

Great is their fuel and fire, profuse their praise and song of adoration, expansive their yajna and high their ensign whose friend is Indra, youthful soul, their

ruler and defender.

अयुद्ध इद्युधा वृत् शूर आजति सत्त्वभिः ।

यषामिन्द्रा युवा सखा ॥ ३ ॥

3. *Ayuddha id yudhā vṛtaṁ śūra ājati sattvabhiḥ.*
Yeṣāmindro yuvā sakhā.

Unequalled is Indra, irresistible, even when there is no war. The mighty hero by the very force of his presence and character throws off the enemy supported by brave warriors all round. Blessed are they whose friend is Indra, the mighty youthful heroic soul.

आ बुन्दं वृत्रहा दद जातः पृच्छद्वि मातरम् ।

क उगाः क ह शृण्विर ॥ ४ ॥

4. *Ā bundaṁ vṛtrahā dade jātaḥ pṛcchad vi mātaram.*
Ka ugrāḥ ke ha śṛṇvire.

When the mighty soul, destroyer of evil, born to self consciousness, takes to the bow and arrow, blazing, fearsome, breaker of foes, he asks the mother, spirit of higher vision and discrimination: Who are the enemies renowned to be terrible and irresistible?

पति त्वा शवसी वदद्गिरावप्सा न याधिषत ।

यस्त शत्रुत्वमाचक ॥ ५ ॥

5. *Prati tvā śavasī vadad girāvapso na yodhiṣat.*
Yaste śatrutvamācake.

Indra, lord of power and excellence, to you then the mighty mother, divine intelligence, would say: Whoever would take a hostile attitude toward you would fight against you like a seductive sorceress on the magic mountain.

उ॒त त्वं म॑घव॒ञ्छृणु॑ यस्त॒ वष्टि॑ व॒व॒ ॥ तत॑ ।

यद्दी॒ळ्यासि॑ वी॒ळु तत॑ ॥ ६ ॥

6. *Uta tvaṁ maghavañchrṇu yaste vaṣṭi vavakṣi tat.*
Yad vīlayāsi vīlu tat.

Now then, O lord of power, wealth and excellence, listen: Whoever asks of you something he desires, you bear and bring for him. Whoever you strengthen, he becomes strong. Are you not real mighty then?

यदा॒जिं या॒त्याजि॒कृदि॒न्दः स्व॑श्च॒युरु॑प॒ ।

र॒थी॒त॒मा र॒थी॒ना॒म ॥ ७ ॥

7. *Yadājim yātyājikṛdindraḥ svaśvayurupa.*
Rathī-tamo rathīnām.

And remember: When Indra goes to battle, fiercely armed and well provided with noble steeds, he is then the mightiest of chariot heroes.

वि षु॑ वि॒श्वो अ॒भ्यि॒युजा॑ वजि॒न्विष्व॑ग्यथा॒ वृ॒ह ।

भ॒वो नः॑ सु॒श्रव॑स्तमः ॥ ८ ॥

8. *Vi ṣu viśvā abhiyujō vajrin viṣvagyathā vṛha.*
Bhavā naḥ suśravastamaḥ.

O wielder of the thunderbolt, fight out the enemies the way you uproot them so that you become the most renowned among us.

अ॒स्माकं॑ सु॒ रथं॑ पु॒र इ॒न्दः कृ॑णातु सा॒तय॑ ।

न यं धू॒र्वन्ति॑ धू॒तयः॑ ॥ ९ ॥

9. *Asmākaṁ su ratham pura indraḥ kṛṇotu sātaye.*
Na yaṁ dhūrvanti dhūrtayaḥ.

May Indra, mighty warring soul, turn our chariot of body and the body politic to the heights of the first and foremost order of strength and excellence for the achievement of success and victory in the battle of life so that no enemies can violate it.

वृज्याम त परि द्विषा रं त शक दावन ।

गममदिन्दु गामतः ॥ १० ॥

10. *Vṛjyāma te pari dviṣo'raṁ te śakra dāvane.*
Gamemedindra gomataḥ.

Indra, we would wholly give up those who are contrary and opposed to you, and surely in matters of your cherished love and charity, blest with lands and cows, literature and culture, we would come close to you.

शनश्चिद्यन्ता अदिवा श्वावन्तः शतग्विनः ।

विव णा अनहसः ॥ ११ ॥

11. *Śanaīścid yanto adrivo'svāvantāḥ śatagvināḥ.*
Vivakṣaṇā aneḥasaḥ.

Advancing at a steady-pace, O lord of the clouds, mountains and the thunderbolt, we would be thriving with horses and a hundredfold attainments of new wealth and power and, free from sin and evil, we would come closer to you.

ऊर्ध्वा हि त दिवदिव सहस्रा सूनृता शता ।

जरितृभ्या विमंहत ॥ १२ ॥

12. *Ūrdhvā hi te dive dive sahasrā sūnṛtā śatā.*
Jaritr̥bhyo vimam̐hate.

Your kindness and generosity rises day by day

a hundredfold and a thousandfold, higher and higher, and as it rises, it blesses them.

विद्वा हि त्वा धनंजयमिन्द दृ हा चिदारुजम ।
आदारिणं यथा गयम ॥ १३ ॥

13. *Vidmā hi tvā dhanamjayam-indra dṛḥhā cidā-rujam. ādāriṇam yathā gayam.*

We know you, Indra, as our very haven and home, winner of wealth, honour and excellence, strong and firm, destroyer of evil and breaker of the strongholds of darkness, superstition and misery.

ककुहं चित्त्वा कव मन्दन्तु धृष्णविन्दवः ।
आ त्वा पुणिं यदीमह ॥ १४ ॥

14. *Kakuham cit tvā kave mandantu dhṛṣṇav-indavaḥ. Ā tvā paṇim yadīmahe.*

While we pray to you, generous lord, and ask for what we want, O cosmic poet and visionary, may our yajnas and soma celebrations please you, most high and supreme lord of power, justice and award.

यस्त र्वाँ अदाशुरिः पममष' मघत्तय ।
तस्य ना वद् आ भर ॥ १५ ॥

15. *Yaste revāñ adāśuriḥ pramamarṣa maghattaye. Tasya no veda ā bhara.*

If a man is rich and yet neglects and fails to pay to you, generous one, wielder of power, what is due for social causes, in that case make up from his money or property what is required for our sake, i.e., for the sake of society.

इ॒म उ॒ त्वा॒ वि च॒ त॒ सखा॑य इ॒न्द्र स॒मि॒नः ।

पु॒ष्टाव॑न्ता॒ यथा॑ प॒शुम॑ ॥ १६ ॥

16. *Ima u tvā vi cakṣate sakhāya indra sominaḥ.
Puṣṭāvanto yathā paśum.*

Indra, these friends, celebrants of soma and holiness, holding offerings of precious homage, look and wait for you as the seeker waits for the sight of his wealth.

उ॒त त्वा॒ब॒धि॒रं व॒यं श्रु॒त्कर्ण॑ स॒न्त॒मू॒तय॑ ।

दू॒रादि॒ह ह॑वाम॒ह ॥ १७ ॥

17. *Uta tvābadhiram vayan śrutkarṇam santamūṭaye. Dūrādiha havāmahe.*

And from afar we invoke and call upon you for protection and progress. You are everywhere, your ears are sensitive and you are eager to hear the call of the seeker.

यच्छु॑श्रू॒या इ॒मं ह॒वं दु॒मर्ष॑ च॒क्रिया॑ उ॒त ।

भ॒व॒रा॒पि॒ना अ॒न्त॒मः ॥ १८ ॥

18. *Yacchuśrūyā imam havam durmarṣam cakriyā uta. Bhaverāpirno antamaḥ.*

As you hear this call of ours, take it as unforgettable and be our closest and ultimate friend and brother.

यच्चि॑द्धि॒ त॒ अपि॑ व्यथि॒जग॑न्वा॒ंसा॒ अम॑न्महि ।

गा॒दा इ॒दिन्द्र॑ बा॒धि नः॑ ॥ १९ ॥

19. *Yacciddhi te api vyathirjaganvāṁso amanmahi.
Godā idindra bodhi naḥ.*

And also, when we approach you in our mind and, like supplicants in distress, remember you and pray, then attend to us and be generous. You are the giver of cows, lands and light of knowledge.

आ त्वा रम्भं न जिवया ररभ्मा शवसस्पत ।

उश्मसि त्वा सधस्थ आ ॥ २० ॥

20. *Ā tvā rambham na jivrayo rarabhmā śavasaspate.*
Uśmasi tvā sadhastha ā.

O lord commander of power and prosperity, as weaker folks take to the staff for support, so do we depend on you for succour and sustenance and invoke your presence in our hall of yajna.

स्तात्रमिन्दाय गायत पुरुनृम्णाय सत्वन ।

नकिर्य वृण्वत युधि ॥ २१ ॥

21. *Stotram-indrāya gāyata purunṛmṇāya satvane.*
Nakiryam vṛṇvate yudhi.

Sing songs of adoration and prayer in honour of Indra, lord of world's power and wealth. Who can ignore and neglect him in the battle of life?

अभि त्वा वृषभा सुत सुतं सृजामि पीतय ।

तृम्पा व्यश्नुही मदम ॥ २२ ॥

22. *Abhi tvā vṛṣabhā sute sutam sṛjāmi pītaye.*
Tṛmpā vyaśnuhī madam.

Lord of generous and creative power, when the yajna is on and soma is distilled, I prepare the cup and offer you the drink. Pray accept, drink to your heart's content and enjoy the ecstasy of bliss divine.

मा त्वा मूरा अविष्यवा मापहस्वान् आ दभन ।

माकीं बह्मद्विषा वनः ॥ २३ ॥

23. *Mā tvā mūrā aviṣyavo mopahasvana ā dabhan.
Mākīm brahmadviṣo vanah.*

Let the fools and scoffers never get round you, even if they profess that they are keen to please you, for protection and support. Never support the negationists of knowledge, piety, existence and divinity.

इह त्वा गार्परीणसा मह मन्दन्तु राधस ।

सरा गारा यथा पिब ॥ २४ ॥

24. *Iha tvā goparīṇasā mahe mandantu rādhase.
Saro gauro yathā piba.*

Here may the lovers of cows entertain you with milk and soma for the achievement of great competence and success so that you may drink like the thirsty stag drinking at the pool.

या वृत्रहा परावति सना नवा च चुच्युव ।

ता संसत्सु प वाचत ॥ २५ ॥

25. *Yā vṛtrahā parāvati sanā navā ca cucyuve.
Tā saṁsatsu pra vocata.*

Whatever gifts of wealth or titles of honour old or new, Indra, destroyer of evil and darkness, you grant far off or near, all those, announce in the assemblies.

अपिबत्कुदुवः सुतमिन्दः सहस्रबाह्व ।

अत्राददिष्ट प संस्यम ॥ २६ ॥

26. *Apibat kadruvaḥ sutamindraḥ sahasrabāhve.
Atrādediṣṭa pauṁsyam.*

In the thousand armed dynamic battles of the elements in evolution, Indra, as the sun, drinks the soma of the earth and therein shines the potent majesty of the lord.

स॒त्यं तत्तु॒वश् यदा॒ विदा॑ना अ॒ह्नावा॒य्यम ।

व्या॒नट॒ तुवण॑ श॒मि ॥ २७ ॥

27. *Satyam tat turvaśe yadāu vidāno ahnavāyyam.*
Vyānaṭ turvaṇe śami.

Knowing the truth of the daily behaviour of the simple man of rectitude, Indra clears the path of peace and goodness in his battle of life.

तर॒णिं वा॒ जना॑नां त्र॒दं वा॒जस्य॑ गा॒म॒तः ।

स॒मा॒नमु॒ प शंसि॑षम ॥ २८ ॥

28. *Taraṇim vo janānām tradaṁ vājasya gomataḥ.*
Samānamu pra śamsiṣam.

I constantly praise the lord saviour of you, people, and the protector of your earthly wealth, power, progress and freedom.

ऋ॒भु णं॑ न व॒त॒व उ॒क्थ॑षु तु॒ग्या॒वृ॒ध॒म ।

इ॒न्द्रं सा॒म स॒चा सु॒त ॥ २९ ॥

29. *Rbhukṣaṇam na vartava uktheṣu tugryāvṛdham.*
Indram some sacā sute.

When the soma is distilled and seasoned and the hymns are sung in the yajna, then to win the company and favour of mighty Indra, I adore the mighty lord, a friend and protector of the strength and power of the people.

यः कृन्तदिद्वि यान्यं त्रिशाकाय गिरिं पृथुम ।

गाभ्या गातुं निरतव ॥ ३० ॥

30. *Yah kṛntadid vi yonyam triśokāya girim prthum.*
Gobhyo gātum niretave.

I adore Indra who makes and breaks the cloud, womb of waters, and the mighty mountain for the humanity of threefold purity of nature, character and behaviour and who makes the paths for rivers to flow on earth.

यद्दधिष मनस्यसि मन्दानः पदियं णसि ।

मा तत्करिन्द मृळय ॥ ३१ ॥

31. *Yad dadhiṣe manasyasi mandānaḥ prediya-kṣasi.*
Mā tat karindra mṛḷaya.

Indra, whatever you hold, whatever you think and desire, whatever you give, why not for me? O lord, pray be kind and gracious.

दुभं चिद्धि त्वावतः कृतं शृण्व अधि णमि ।

जिगात्विन्द त मनः ॥ ३२ ॥

32. *Dabhraṁ ciddhi tvāvataḥ kṛtaṁ śṛṇve adhi kṣami.*
Jigātvindra te manaḥ.

Just a little done by someone like you or someone protected by you resounds on the earth. O lord, I pray, may your gracious attention turn to me also.

तवदु ताः सुकीतया संतुत पशस्तयः ।

यदिन्द मृळयासि नः ॥ ३३ ॥

33. *Tavedu tāḥ sukīrtayo 'sannuta praśastayaḥ.*
Yadindra mṛḷayāsi naḥ.

Indra, if you were kind and gracious to us and we were happy, all the graces would be your renown, they would be reflections of your glory.

मा न एकस्मि णर्गसि मा द्वयोरुत त्रिषु ।

वधीमा शूर भूरिषु ॥ ३४ ॥

34. *Mā na ekasminnāgasi mā dvayoruta triṣu.*
Vadhīrmā śūra bhūriṣu.

O lord of magnanimous glory among the great heroes, not for one trespass, not for two, not for three, not even for many, uncountable, pray, hurt us not, and strike us not.

बिभया हि त्वावत उगादभिपभङ्गिणः ।

दस्मादहमृतीषहः ॥ ३५ ॥

35. *Bibhayā hi tvāvata ugrād-abhiprabhaṅgiṇaḥ.*
Dasmād-aham-ṛtīṣahaḥ.

I would feel fear and awe for a person like you, illustrious, destroyer of the evil, magnificent and scourge of the challengers of truth and law.

मा सख्युः शूनमा विद् मा पुत्रस्य पभूवसा ।

आवृत्वद्भूतु त मनः ॥ ३६ ॥

36. *Mā sakhyuḥ śūnamā vide mā putrasya prabhū-*
vaso. Āvṛtvad bhūtu te manaḥ.

I pray I should never suffer want of friends, never be deprived of children. O lord of wealth, honour and grandeur of the world, let your mind turn to me with kindness.

का नु मया अमिथितः सखा सखायमब्रवीत ।

जहा का अस्मदीषत ॥ ३७ ॥

37. *Ko nu maryā amithitaḥ sakhā sakhāyamabravīt.
Jahā ko asmadīṣate.*

O people, which friend without provocation would revile a friend, who would forsake a friend in distress, who runs away from us like that?

एवार' वृषभा सुत सिन्वन्भूयावयः ।

श्वघ्नीव निवता चरन ॥ ३८ ॥

38. *Evāre vṛṣabhā sute'sinvan bhūryāvayaḥ.
Śvaghnīva nivatā caran.*

Generous and virile Indra, come to the yajna and the soma celebration, youthful, insatiable like a player going to the hall of contest, and give us inexhaustible food and energy.

आ त एता वचायुजा हरी गृभ्ण सुमदथा ।

यदी' ब्रह्मभ्य इददः ॥ ३९ ॥

39. *Ā ta etā vacoyujā harī gr̥bhṇe sumadrathā.
Yadīm brahmabhya iddadah.*

I receive the word-controlled motive powers and steers of the chariot which fly you on high on liquid fuel, the ones you have given to the scholarly sages.

भिन्धि विश्वा अप द्विषः परि बाधा जही मृधः ।

वसु स्पार्ह तदा भर ॥ ४० ॥

40. *Bhindhi viśvā apa dviṣaḥ pari bādho jahī mṛdhaḥ.
Vasu spārham tadā bhara.*

Break off all the jealous adversaries, remove all obstacles, eliminate the enemies and violence and fill the world with cherished wealth, honour and prosperity.

यद्वीळाविन्द यत्स्थिर यत्पशान् पराभृतम् ।

वसुं स्पार्हं तदा भर ॥ ४१ ॥

41. *Yadvīlāvindra yat sthire yat parśāne parābhṛtam.*
Vasu spārhaṁ tadā bhara.

Whatever wanted wealth hidden in solid mountains, concealed in secret and trust worthy sources or covered in caverns and deep in the clouds, bring that out in the open for the society.

यस्य त विश्वमानुषा भूरदत्तस्य वदति ।

वसुं स्पार्हं तदा भर ॥ ४२ ॥

42. *Yasya te viśvamānuṣa bhūrerdattasya vedati.*
Vasu spārhaṁ tadā bhara.

That immense wealth discovered by you and collected, of which the people of the world know, bring that cherished treasure into the open and fill the world with it for all.

Mandala 8/Sukta 46

Indra (1-20, 29-31, 33), Prthushravah Kanita, Danastuti (21-24), Vayu (25,-28, 32), Devatah, Vasho'ashvya Rshi

त्वावतः पुरुवसा वयमिन्द पणतः ।

स्मसिं स्थातहरीणाम ॥ १ ॥

1. *Tvāvataḥ purūvaso vayamindra praṇetaḥ.*
Smasi sthātar-harīṇām.

Indra, shelter home of the world, leader of

humanity, presiding over mutually sustained stars and planets in motion, we are in bond with you and so shall we remain.

त्वां हि सत्यमदिवा विद्म दातारमिषाम ।

विद्म दातारं रयीणाम ॥ २ ॥

2. *Tvām hi satyamadrivo vidma dātāramiṣām.*
Vidma dātāraṁ rayīṇām.

Lord of the thunderbolt, we know you are eternal and constant, ever true, giver of all foods and energies, and we know you are the giver of all kinds and forms of wealth, honour and excellence.

आ यस्य त महिमानं शतमूत शतकता ।

गीर्भगृणन्ति कारवः ॥ ३ ॥

3. *Ā yasya te mahimānaṁ śatamūte śatakrato.*
Gīrbhirgṛnanti kāravaḥ.

Lord of a hundred forms of protection, high priest of a hundred forms of cosmic yajna, we know you whose majesty poets and artists celebrate with songs of adoration.

सुनीथा घा स मर्त्या यं मरुता यमयमा ।

मित्रः पान्त्यद्रुहः ॥ ४ ॥

4. *Sunītho ghā sa martyo yaṁ maruto yamaryamā.*
Mitraḥ pāntyadruhaḥ.

True it is that that man is morally right, well guided and secure whom the Maruts, vibrant powers of defence and protection, Aryama, power of right conduct and justice, and Mitra, power of love and enlightenment,

all free from hate and jealousy, lead and protect on the right path.

दधाना॒ गाम॑द॒श्वव॑त्सु॒वीय॑मादित्यजू॒त ए॒धत॑ ।

सदा॑ रा॒या पु॒रुस्पृ॑हा ॥ ५ ॥

5. *Dadhāno gomad-aśvavat suvīryam-ādityajūta edhate. Sadā rāyā purusprhā.*

Inspired and energised by Aditya, lord of light and enlightenment, blest with cows, lands and culture, horses, advancement and achievement, bearing courage and creative vitality of high order, he grows and goes forward with cherished wealth, honour and excellence.

तमि॒न्द्रं॑ दा॒नमी॒मह॑ शव॒सान॒मभी॑वम ।

इ॒शानं॑ रा॒य इ॒मह॑ ॥ ६ ॥

6. *Tamindram dānamīmahe śavasānamabhīrvam. Īśānam rāya īmahe.*

We pray to Indra, omnipotent and fearless lord ruler of the world, for the gift of wealth, honour and excellence.

तस्मि॒न्हि स॑न्त्यु॒तया॒ विश्वा॒ अभी॑रवः॒ सचा॑ ।

तमा॑ व॒हन्तु॑ सप्त॒यः पु॒रुव॑सुं॒ मदा॑य॒ हर॑यः सु॒तम॑ ॥ ७ ॥

7. *Tasmin hi santyūtayo viśvā abhīravaḥ sacā. Tamā vahantu saptayaḥ purūvasuṁ madāya harayaḥ sutam.*

In him centre and abide all protections free from fears of the world, integrated. That same lord of world's wealth and peace, the waves of cosmic energy and vibrations of the mind may, we pray, awaken in our

consciousness which is in tune with the lord's omnipresence for spiritual joy.

यस्तु मदा वरण्या य इन्द्र वृत्रहन्तमः ।

य आददिः स्व॑नृ॒भियः पृ॒तनासु दु॒ष्टरः ॥ ८ ॥

8. *Yaste mado vareṇyo ya indra vṛtrahantamaḥ.
Ya ādadiḥ svar-nṛbhir-yaḥ pṛtanāsu duṣṭarah.*

That spiritual joy, Indra, which is our highest choice, which is the highest destroyer of moral and spiritual darkness, which is the giver of heavenly peace and which is ordinarily unattainable by people in mortal struggles, that joy, that ecstasy, that bliss of yours we ask of you.

या दुष्टरा॑ विश्ववार॑ श्र॒वाय्या॑ वाज॒ष्वस्ति॑ तरु॒ता ।

स नः॑ श॒विष्ठ॑ स॒वना॑ व॒सा ग॒हि ग॒मम॑ ग॒मति॑ व॒ज ॥ ९ ॥

9. *Yo duṣṭara viśvavāra śravāyyo vājeṣvasti tarutā.
Sa naḥ śaviṣṭha savanā vaso gahi gamema gomati vraje.*

Indra, lord omnificent of the world, omnipotent, haven and home of the universe, that divine joy, Ananda, which is difficult to attain, most renowned and profuse, ark of success over the seas and struggles of life, that Ananda, O lord, come and bring us, which may we attain in our yajnic sessions of meditation at the centre of our personality wherein the mind and senses converge and merge with spiritual consciousness.

ग॒व्या षु॑ णा॒ यथा॑ पु॒रा श्व॒यात॑ र॒थ्या ।

वरि॒वस्य॑ म॒हाम॑ह ॥ १० ॥

10. *Gavyo su no yathā purā'svayota rathayā.
Varivasya mahāmaha.*

Lord greatest of the great, Indra, come now as ever before and bring us wealth of lands and cows and discipline of the mind and senses, wealth of horses, progress and meaningful attainments, and scientific transports and spiritual adventures of the soul in meditation and yajnic sessions.

न॒हि त॑ शू॒र॒ राध॒सा न्तं वि॒न्दामि॑ स॒त्रा ।
द॒श॒स्या ना॑ म॒घव॒ तू चि॑द॒दिवा॒ धिया॒ वाज॑भिराविथ ॥ ११ ॥

11. *Nahi te śūra rādhaso'ntam vindāmi satrā.
Daśasyā no maghavannū cidadrivo dhiyo vāje-
bhirāvitha.*

O lord generous and brave, I do not find the end and bounds of your gifts of wealth and competence. Lord of wealth, wisdom and excellence, wielder of the thunderbolt of justice and power, grant us the gifts of material, mental and spiritual wealth, and protect and promote our mind and senses with speed and energy for progress in action and attainment.

य ऋ॒ष्वः श्रा॒व॒यत्स॑खा॒ विश्व॑त्स व॒द॒ जनि॑मा पु॒रु॒ष्टुतः॑ ।
तं वि॒श्व॒ मानु॑षा यु॒ग॒न्दं ह॒वन्त॑ तवि॒षं य॒त॒स्त्रुचः॑ ॥ १२ ॥

12. *Ya ṛṣvaḥ śrāvayatsakhā viśvet sa veda janimā
puruṣṭutaḥ. Tam viśve mānuṣā yugendram
havante taviṣam yatasrucaḥ.*

The lord sublime who is universally worshipped is a friend and promoter of the celebrants and knows the origins of the entire forms of existence. That same lord illustrious and refulgent, Indra, the entire people

of the world with ladlefuls of ghrta in hand always invoke, adore and worship.

स ना वाज॑ष्ववि॒ता पु॒रूव॑सुः पु॒रःस्था॑ता म॒घवा॑ वृ॒त्रहा
भुव॑त ॥ १३ ॥

13. *Sa no vājeṣvavitā purūvasuḥ purāḥ sthātā maghavā vṛtrahā bhuvat.*

That lord Indra, haven and home of the world, ever present everywhere, we need and invoke. That commander of wealth and power, dispeller of darkness and destroyer of evil, may, we pray, be our protector and promoter in the material, moral and spiritual struggles of our life.

अ॒भि वा॑ वी॒रम॑न्ध॒रसा॑ म॒देषु॑ गाय गि॒रा म॒हा वि॒च॒त॒सम॑ ।
इ॒न्द्रं नाम॑ श्रु॒त्यं शा॒कि॒नं व॒चा य॑था ॥ १४ ॥

14. *Abhi vo vīramandhaso madeṣu gāya girā mahā vicetasam. Indraṁ nāma śrutyam śākinam vaco yathā.*

In the ecstasy of your soma celebration, with the best of word and voice, sing in praise of Indra, mighty brave, highly knowledgeable and wise, renowned of name and versatile in power and competence.

द॒दी र॒क्णास्त॑न्व द॒दिव॑सु द॒दिवा॑ज॒षु पु॒रुहू॑त वा॒जि॒नम॑ ।
नू॒नम॑थ ॥ १५ ॥

15. *Dadī rekṇastanve dadirvasu dadirvājeṣu puru-hūta vājīnam. Nūnamatha.*

Indra, lord universally invoked and adored, give us health for our body, give wealth, give us power and

speed in our battles of life, and give us all this soon and for sure.

विश्वेषामिर्ज्यन्तं वसूनां सासृह्वासं चिदस्य वपसः ।

कृपयता नूनमत्यथ ॥ १६ ॥

16. *Viśveṣām-irajyantaṁ vasūnām sāsahvāmsaṁ cidasya varpaṣaḥ. Kṛpayato nūnamatyatha.*

Sing in praise of Indra, ruler and promoter of the wealth and beauty of this world as it is and as it might be in future. He is challenger and vanuisher of the enemies.

महः सु वा अरमिषु स्तवामह मी हुष अरंगुमाय जग्मय ।

यज्ञभिगीभिविश्वमनुषां मरुतामिय त्सि गाय त्वा नमसा
गिरा ॥ १७ ॥

17. *Mahaḥ su vo aramiṣe stavāmahe mīlhuṣe aram-gamāya jagmaye. Yajñebhir-gīrbhir-viśvam-anuṣāṁ marutāmiyakṣasi gāye tvā namasā girā.*

For the sake of ample food and energy for you all, O people, we adore, with holy yajnic hymns, the great, generous, all round mover and obliging visitor, Indra, loved of all people in general and vibrant divines in particular. You love to be with us, O lord, and I celebrate and felicitate you with hymns and homage.

य पातयन्त अज्मभिगिरीणां स्नुभिरषाम ।

यज्ञं महिष्वणीनां सुम्नं तुविष्वणीनां पाध्वर ॥ १८ ॥

18. *Ye pātayante ajmabhir-girīṇām snubhiresām. Yajñam mahiṣvaṇīnām sumnam tuviṣvaṇīnām prādhvare.*

We celebrate the roaring and tempestuous winds, Maruts, who, with their power and force, shake the clouds and streams down these mountains, give us gifts of yajnic well-being and joy in our creative and developmental programmes of love and non-violence.

प॒भ॒ङ्गं दु॒र्मती॒नामि॒न्द श॒वि॒ष्ठा भ॒र ।

र॒यि॒म॒स्मभ्यं॑ यु॒ज्यं चा॒दय॒न्म॒त॒ ज्य॒ष्ठं चा॒दय॒न्म॒त ॥ १९ ॥

19. *Prabhaṅgaṁ durmatīnām-indra śaviṣṭhā bhara.*
Rayim-asmabhyam yujyam codayanmate jye-
ṣṭham codayanmate.

Indra, lord most potent, bring us the intelligence and other means to break down the negative and anti-social thoughts and actions of adversaries. O lord inspirer of right thinking, bring us the mind and materials usable in constructive thinking and planning and bring us the best and highest thought and competence, O lord inspirer of rational and scientific minds.

स॒नि॒तः सु॒स॒नि॒तरु॒ग चि॒त्र च॒तिष्ठ॑ सू॒नृ॒त ।

पा॒स॒हो स॒मा॒ट स॒हुरिं॑ स॒हन्तं॑ भु॒ज्युं वा॒ज॒षु पू॒व्य॑म ॥ २० ॥

20. *Sanitaḥ susanitarugra citra cetiṣṭha sūnṛta.*
Prāsahā samrāṭ sahurim sahantaṁ bhujyuṁ
vājeṣu pūrvyam.

O generous lord, most charitable giver, mighty, wonderful, most conscientious and attentive, most truthful, tolerant and courageous, supreme ruler, bring us the mind and material, power and force which is patient and courageous, challenging, useful and of permanent value.

आ स ए॒तु य इ॒व॒दाँ अ॒द॒वः पू॒त॒मा॒द॒द । य॒था चि॒द्व॒शा अ॒श्व्यः
पृ॒थु॒श्रव॑सि का॒नी॒त॒इ॒ स्या व्यु॒ष्या॒द॒द ॥ २१ ॥

21. *Ā sa etu īvadāñ adevaḥ pūrtamādade. Yathā cid-
vaśo āśvyah prthuśravasi kānīte'syā vyuṣyā-dade.*

Come that sage and scholar of human virtue,
just human, not a god, who has received the feel of full
and universal spirit of divinity, just as the man in the
clutches of karmic sufferance experiences the bliss of
divinity in the twilight and beauteous glory of the dawn
of universal light and renown.

ष॒ष्टिं स॒ह॒स्रा॒श्व्य॒स्या॒यु॒ता॒स॒न॒मु॒ष्टा॒नां विं॒श॒तिं श॒ता ।
द॒श श्या॒वी॒नां श॒ता द॒श त्र्य॒रु॒षी॒णां द॒श ग॒वां स॒ह॒स्रा ॥ २२ ॥

22. *Ṣaṣṭim sahasrāśvyasyāyutāsanamuṣṭrānām
viṁśatim śatā. Daśa śyāvīnām śatā daśa
tryaruṣiṇām daśa gavām sahasrā.*

I have got sixty-and-ten thousand horses, twenty
hundred camels, and ten hundred dark brown, ten
hundred tawny red, in all ten thousand cows.

द॒श श्या॒वा ऋ॒ध॒द॒या वी॒त॒वा॒रा॒स आ॒श॒वः ।
म॒था न॒मिं नि वा॒वृ॒तुः ॥ २३ ॥

23. *Daśa śyāvā ṛdhadrayo vītavārāsa āśavaḥ.
Mathrā nemim ni vāvṛtuḥ.*

Ten fleet dark brown horses with straight long
tails instantly rushing to the target turn the whirling
wheels of my chariot and beat the opposing forces.

दा॒ना॒सः पृ॒थु॒श्रव॑सः का॒नी॒त॒स्य॑ सु॒रा॒ध॒सः ।
रथं॑ हि॒र॒ण्य॒यं द॒द॒न्मं॑हिष्ठः सू॒रि॑र॒भू॒द्वि॒ष्टम॑कृ॒त श्रवः॑ ॥ २४ ॥

24. *Dānāsaḥ pr̥thuśr-vasaḥ kānītasya surādhasaḥ.
Ratham hiraṇyayaṁ dadan-mamhiṣṭhaḥ sūrira-
bhūd-varṣiṣṭham-akṛta śravaḥ.*

The gifts of generosity of the supreme giver universally renowned, sublime and bountiful, giving a golden chariot to the devotee, earn him the tributes of being most glorious and spread his fame as the most munificent hero.

आ ना वाया मह तन याहि मखाय पाजस ।

वयं हि तं चक्रमा भूरिं दावनं सद्यश्चिन्महि दावनं ॥ २५ ॥

25. *Ā no vāyo mahe tane yāhi makhāya pājase. Vayaṁ
hi te cakṛmā bhūri dāvane sadyaścinmahi dāvane.*

O Vayu, lord of mighty motion, come for the great expansion of the speed and power of our yajna. Lord of high generosity, we adore you always and glorify you as a great, liberal and universal ultimate giver.

या अश्वभिवहंत वस्तं उस्त्रास्त्रिः सप्त सप्ततीनाम । एभिः
सामभिः सामसुद्धिः सामपा दानाय शुकपूतपाः ॥ २६ ॥

26. *Yo aśvebhir-vahate vasta usrāstriḥ sapta sapta-
tīnām. Ebhiḥ somebhiḥ somasudbhiḥ somapā
dānāya śukrapūtapāḥ.*

Come he who travels by radiations of cosmic energy, vested in and carrying thrice seven of seventy rays of the sun, he, protector of the pure and holy, protector of soma joy, come with these somas of bliss, with the makers of soma for giving us the gifts of joy.

या म इमं चिदु त्मना मन्दच्छित्रं दावनं ।

अरुद्र अ । नहुष सुकृत्वनि सुकृत्तराय सुकृतुः ॥ २७ ॥

27. *Yo ma imañ cidu tmanā mandaccitrañ dāvane.
Araṭve akṣe nahuṣe sukṛtvani sukṛttarāya sukra-
tuh.*

He who by himself rejoices in giving me this wonderful gift of light and yajnic expansion, the same lord of holy action rejoices in giving more to enhance higher charity of the grown up man of holy deeds in practical life.

उचथ्य॑ वपु॒षि यः स्व॒राळु॑त वा॒या घृ॒तस्त्राः ।
अश्व॑षितं रज॑षितं शुन॑षितं पा॒ज्म तदि॑दं नु तत ॥ २८ ॥

28. *Ucathye vapuṣi yaḥ svarāḷuta vāyo ghr̥tasnāḥ.
Aśveṣitañ rajeṣitañ śuneṣitañ prājma tadidañ
nu tat.*

Vayu, refulgent ruler of the world of purity, decency and generosity soft as consecrated in ghr̥ta, in this beautiful life of admirable nature and character, whatever you give for social achievement, emotional satisfaction and spiritual realisation is the same as you have given to me.

अध॑ पि॒यमि॑षि॒राय॑ ष॒ष्टिं स॒हस्रा॑सनम ।
अश्व॑ानामि ॥ वृ॒ष्णामि ॥ २९ ॥

29. *Adha priyamiṣirāya ṣaṣṭim sahasrāsanam.
Aśvānāminna vṛṣṇām.*

And I have received sixty thousand gifts of value dear to the strong and ambitious, like horses of the most virile breed dear to the warriors.

गावा॑ न यू॒थमु॑प॒ यन्ति॑ व॒र्धय॑ उप॒ मा यन्ति॑ व॒र्धयः॑ ॥ ३० ॥

30. *Gāvo na yūthamupa yanti vadhraya upa mā yanti vadhrayaḥ.*

As cows join the herd for protection and support so the weaker people come to me for sustenance and support, yes the needy come for succour and support.

अधु यच्चारथ गुण शतमुष्टाँ अचिक्रदत् ।
अधु श्वित्रेषु विंशतिं शता ॥ ३१ ॥

31. *Adha yaccārathe gaṇe śatamuṣṭrāṅ acikradat. Adha śvitneṣu viṁśatiṁ śatā.*

And then the blessed man calls for a hundred camels and twenty hundred from amongst the white herd, all out of the active and working ones, for giving away to the needy.

शतं दास बल्वूथ विपुस्तरुं । आ दद । त त वायविम
जना मदन्तीन्द्रगापा मदन्ति द्वगापाः ॥ ३२ ॥

32. *Śatam dāse balbūthe viprastarukṣa ā dade. Te te vāyavime janā madantīndragopā madanti devagopāḥ.*

The man of power and prosperity has given away a hundred, the vibrant sage and saviour has received. O Vayu, your beneficiaries, these people, protected and supported by Indra, the generous, rejoice, celebrate and exhilarate you.

अधु स्या याषणा मही पतीची वशमश्व्यम ।
अधिरुक्मा वि नीयत ॥ ३३ ॥

33. *Adha syā yoṣaṇā mahī pratīcī vaśamaśvyam. Adhirukmā vi nīyate.*

Now then that youthful maiden, great and glamorous in golden finery, is led forth to the seasoned bachelor of her love and desire on the wedding vedi.

Mandala 8/Sukta 47

Adityah (1-13), Adityah - Ushah Devatah, Trita Aptya Rshi

महि वा महतामवा वरुण मित्र द्वाशुष । यमादित्या अभि
दुहा र तथा नमघं नशदनुहसा व ऊतयः सुऊतया व
ऊतयः ॥ १ ॥

1. *Mahi vo mahatāmavo varuṇa mitra dāśaṣe. Yamādityā abhi druho rakṣathā nemaghaṁ naśadanehaso va ūtayaḥ su-ūtayo va ūtayaḥ.*

O Varuna, Mitra, powers wise, just and loving, choice and love of all, great is your protection, noble ones, for the generous man of charity. O Adityas, brilliant powers of light and enlightenment, children of indestructible mother life, whoever you protect from the jealous and the malignant, no sin ever touches. Sinless are your protections, noble and holy are your protections (free from jealousy, anger and violence).

विदा दवा अघानामादित्यासा अपाकृतिम । प ण वया
यथापरि व्यस्म शम यच्छतानुहसा व ऊतयः सुऊतया व
ऊतयः ॥ २ ॥

2. *Vidā devā aghānāmādityāso apākṛtim. Pakṣā vayo yathopari vyasme śarma yacchatānehaso va ūtayaḥ su-ūtayo va ūtayaḥ.*

O divine powers of light, love and justice, you know how to remove sin and cleanse us of evil. As birds shade their young ones with wings, so give us shelter

and protection all over. Sinless are your protections, noble and holy are your protections.

व्य॑स्म अधि॑ शम् तत्प॒ ऽ वया॑ न यन्तन । विश्वानि॑
विश्ववदसा वरू॑थ्या मनामह॑ न॒हसा॑ व ऊ॒तयः॑ सुऊ॒तया॑
व ऊ॒तयः॑ ॥ ३ ॥

3. *Vyasme adhi śarma tat pakṣā vayo na yantana.*
Viśvāni viśvavedaso varūthyā manāmahe 'nehaso
va ūtayaḥ su-ūtayo va ūtayaḥ.

All round, all over us, spread your cover of protection like birds. You know and command the wealth and powers of the world. We pray for shelter, peace and protection. Sinless are your protections, free from evil, noble and holy are your protections, free from jealousy, anger and violence.

यस्मा॑ अरा॑सत् तयं जी॒वातुं च॒ पच॑तसः । मना॑विश्वस्य॒
घदि॑म आ॒दित्या॑ रा॒य इ॑शत न॒हसा॑ व ऊ॒तयः॑ सुऊ॒तया॑ व
ऊ॒तयः॑ ॥ ४ ॥

4. *Yasmā arāsata kṣayaṁ jīvātum ca pracetasah.*
Manorviśvasya ghedima ādityā rāya īṣate 'nehaso
va ūtayaḥ su-ūtayo va ūtayaḥ.

Whoever these Adityas, powers of light, most wise, provide a peaceful shelter home for a comfortable living, that man's wealth, power and honour they overwatch, control and rule for protection. Sinless are your protections, noble and holy your safeguards.

परि॑ णा वृणज॑ ऽघा दु॒गाणि॑ र॒थ्या यथा॑ । स्यामदि॑न्दस्य॒
शम॑ण्यादित्यताना॑मु॒ताव॑स्यन॒हसा॑ व ऊ॒तयः॑ सुऊ॒तया॑ व
ऊ॒तयः॑ ॥ ५ ॥

5. *Pari ṇo vṛṇajannaghā durgāṇi rathyo yathā. Syāmedindrasya śarmaṇyādityānāmūtāva-syanehaso va ūtayaḥ su-ūtayo va ūtayaḥ.*

Just as charioteers avoid difficult and impossible roads, so let sins and crimes go by, leaving us aside. Let us be in the homely protection of Indra and under the protective umbrella of the Adityas. O Adityas, free from sin and evil are your protections, noble and holy your safeguards.

परिहृतदना जना युष्मादत्तस्य वायति । दवा अदभमाश
वा यमादित्या अहतनानहसा व ऊतयः सुऊतया व
ऊतयः ॥ ६ ॥

6. *Parihvṛtedanā jano yuṣmādattasya vāyati. Devā adabhramāśa vo yamādityā ahetanānehaso va ūtayaḥ su-ūtayo va ūtayaḥ.*

Adityas, powers of light and lightning speed, even though a person might be living in distress, he raises and expands what you give him and rises to higher joy and prosperity when you approach him and bless. Sinless are your protections, holy and noble your safeguards and securities.

न तं तिग्मं चन त्यजा न दासदभि तं गुरु । यस्मा उ शम
सपथ आदित्यासा अराध्वमनहसा व ऊतयः सुऊतया व
ऊतयः ॥ ७ ॥

7. *Na taṁ tigmaṁ cana tyajo na drāsadabhi taṁ guru. Yasmā u śarma sapratha ādityāso arādhva-manehaso va ūtayaḥ su-ūtayo va ūtayaḥ.*

Sharpest envy and violent anger do not terrify

or demoralise him, O Adityas, whom you give a large home and wide margin of tolerance. Sinless are your protections, noble and holy your safeguards and securities.

युष्म द॒वा अ॒पि ष॒मसि॑ यु॒ध्यन्त॑ इ॒व व॒म'सु॑ । यू॒यं म॒हा न॒
ए॒न॒सा यू॒यम॑भा॒दुरु॑ष्य॒तान॒हसा॑ व ऊ॒तयः॑ सु॒ऊ॒तया॑ व
ऊ॒तयः॑ ॥ ८ ॥

8. *Yuṣme devā api ṣmasi yudhyanta iva varmasu. Yūyaṁ maho na enaso yūyamabhāduruṣyatānehasa va ūtayaḥ su-ūtayo va ūtayaḥ.*

Brilliant and brave Adityas, in you we are safe like warriors in armour. You save us from heinous sins and major crimes, you save us from minor faults and lighter trespasses. Sinless are your protections and holy and noble your safegurards.

अ॒दि॒ति॒र्न उ॒रु॒ष्य॒त्वदि॑तिः श॒म' य॒च्छतु॑ । मा॒ता मि॒त्रस्य॑
र॒वता॑ य॒म्णा व॑रु॒णस्य॑ चा॒न॒हसा॑ व ऊ॒तयः॑ सु॒ऊ॒तया॑ व
ऊ॒तयः॑ ॥ ९ ॥

9. *Aditirna uruṣyatvaditiḥ śarma yacchatu. mātā mitrasya revato'ryamṇo varuṇasya cānehasa va ūtayaḥ su-ūtayo va ūtayaḥ.*

May Aditi, Mother Nature, save us. May Aditi, mother earth, provide us a restful home. May Aditi, mother of Mitra, prosperous Aryama and Varuna provide us peace and happiness. Sinless are your protections, holy your safeguards, holily protected.

य॒ह॒वाः श॒म' श॒र॒णं य॒द्भू॒दं य॒द॒नातु॑र॒म । त्रि॒धातु॑ य॒द्वरू॒ध्यं
त॒द॒स्मासु॑ वि य॒न्त॒नान॒हसा॑ व ऊ॒तयः॑ सु॒ऊ॒तया॑ व
ऊ॒तयः॑ ॥ १० ॥

10. *Yaddevāḥ śarma śaraṇaṁ yadbhadraṁ yadanāturam. Tridhātu yadvarūthyam tadasmāsu viyantānehaso va ūtayaḥ su-ūtayo va ūtayaḥ.*

Adityas, brilliant leaders of the mother nation, the home that is a restful place to live in, which is beneficial, which is free from want and ailments, and three-metalled furniture and appliances, all that is needed in a good and comfortable home, pray provide, secure and insure among us, the people of the land. Sinless are your protections, noble your safeguards, holily protected.

आदित्या अव हि ख्यताधि कूलादिव स्पर्शः । सुतीथमवता
यथानु ना नषथा सुगमनहसा व ऊतयः सुऊतया व
ऊतयः ॥ ११ ॥

11. *Ādityā ava hi khyatādhi kūlādiva spaśaḥ. Sufīrthamarvato yathānu no neṣathā sugamane-haso va ūtayaḥ su-ūtayo va ūtayaḥ.*

Adityas, brilliant leaders of the nation, just as people stand on the bank of a river above and look below upon the flowing waters, so look below upon the people on the march, and just as they take the horses across the stream by the safest ford, so lead the nation forward by the safest paths of progress. Sinless are your protections and safest your securities.

नह भदं र स्विन नावय नापया उत । गव च भदं धनव
वीराय च श्रवस्यत नहसा व ऊतयः सुऊतया व
ऊतयः ॥ १२ ॥

12. *Neha bhadraṁ rakṣasvine nāvayai nopayā uta. Gave ca bhadraṁ dhenave vīrāya ca śravasyate-
'nehaso va ūtayaḥ su-ūtayo va ūtayaḥ.*

No good here for friends of evil, no possibility of escape, no appeasement. But for the cow, the lands, literature and culture, for the milch cow, for creative and productive forces, for the brave warriors and philanthropists of renown, for all these, yes, all good, all safe, all opportunities. Sinless are your protections, unfailing your safeguards.

यदावियदपीच्यं॑ दवासा॒ अस्ति॑ दृष्कृतम॒ । त्रित॑ तद्विश्व-
माप्स्य॒ आर॒ अस्मद्धातनान॒हसा॑ व ऊ॒तयः॑ सुऊ॒तया॑ व
ऊ॒तयः॑ ॥ १३ ॥

13. *Yadāvir-yadapīcyam devāso asti duṣkṛtam. Trite tadviśvamāptya āre asmad dadhātanānehaso va ūtayaḥ su-ūtayo va ūtayaḥ.*

O brilliant leaders of the world, all evil thoughts, deeds or practices, whether open or covert, which may be prevalent in the three spheres of body, mind and soul of the individual and society, all those, pray, ward off, keep away from us. Sinless are your protections, noble your safeguards.

यच्च॑ गा॒षु दु॒ष्वप॒न्यं॑ यच्चा॒स्म दु॑हितदिवः॒ । त्रिता॑य
तद्वि॒भावया॒प्स्याय॒ परा॑ वहान॒हसा॑ व ऊ॒तयः॑ सुऊ॒तया॑ व
ऊ॒तयः॑ ॥ १४ ॥

14. *Yacca goṣu duṣṣvapnyam yaccāśme duhitardivaḥ. Tritāya tadvibhāvāryāptyāya parā vahānehaso va ūtayaḥ su-ūtayo va ūtayaḥ.*

O daughter of the light of heaven, holy dawn, noble intelligence, holy wisdom, whatever evil thought, dream or ambition there be in or in relation to our mind and senses or in relation to anything else of our life, O

light of the dawn, take away far off from us for the good of the self and the world of threefold virtue of body, mind and soul. Sinless are your protections, holy your safeguards.

निष्कं वा घा कृणवत् स्रजं वा दुहितदिवः । त्रित दुष्वप्यं
सर्वमाप्त्य परि ददमस्य न हसा व ऊतयः सुऊतया व
ऊतयः ॥ १५ ॥

15. *Niṣkaṁ vā ghā kṛṇavate srajaṁ vā duhitardivaḥ.
Trite duṣṣvapnyam sarvamāptye pari dadmas-
yanehaso va ūtayaḥ su-ūtayo va ūtayaḥ.*

O daughter of the light of dawn, heavenly revelation of wisdom, descent of divinity, all bad dreams and ambitions for the maker of gold ornaments or the maker of flower garlands, or in relation to the pride of body, mind and soul, we throw off. Sinless are your protections, holy your safeguards.

तदं गाय तदपस तं भागमुपसदुष । त्रितायं च द्वितायं चाषा
दुष्वप्यं वहान हसा व ऊतयः सुऊतया व ऊतयः ॥ १६ ॥

16. *Tadannāya tadapase taṁ bhāgamupaseduṣe.
Tritāya ca dvitāya coṣo duṣṣvapnyam vahā-
nehaso va ūtayaḥ su-ūtayo va ūtayaḥ.*

For the sake of the man whose food is bad dreams, whose karma it is, whose entire share of life is this, for the sake of the man of threefold world of body, mind and soul, and for the good of the twice born humanity, O dawn of divine light, take away the bad dreams far off. Sinless are your protections, holy your safeguards.

यथा कलां यथा शफं यथ ऋणं संनयामसि । एवा दुष्वप्यं
सर्वमाप्त्य सं नयामस्य न हस' व ऊतयः सुऊतय' व
ऊतयः ॥ १७ ॥

17. *Yathā kalām yathā śapham yatha ṛṇam samna-
yāmasi. Evā duṣṣvapnyam sarvamāptye sam
nayāmasya-nehaso va ūtayaḥ su-ūtayo va ūtayaḥ.*

Just as we throw off a dead nail and a dead hoof,
and just as we pay off a bad debt, similarly we throw
off tall bad dreams of our whole world far away. O
Adityas, O dawn of light, sinless are your protections,
holy your safeguards.

अजभ्याद्यासनाम चाभूमानागसा वयम । उषा यस्मादुष्व-
प्यादभूष्माप तदुच्छत्व न हस' व ऊतयः सुऊतय' व
ऊतयः ॥ १८ ॥

18. *Ajaiṣmādyāsanāma cābhūmānāgasō vayam. Uṣo
yasmād duṣṣvapnyādabhaiṣmāpa taducchatva-
nehaso va ūtayaḥ su-ūtayo va ūtayaḥ.*

O Adityas, O dawn of light, we have won today,
achieved something great, and become free of sin and
evil. O dawn, the bad dreams which we fear, pray, throw
off. Sinless are your protections, holy your safeguards.

Mandala 8/Sukta 48

Soma Devata, Pragatha Ghaura Kanva Rshi

स्वादार्भ ॥ वयसः सुमधाः स्वाध्या वरिवावित्तरस्य ।
विश्व यं दवा उत मत्यासा मधु ब्रुवन्ता अभि संचरन्ति ॥ १ ॥

1. *Svādorabhakṣi vayasah sumedhāḥ svādhyo
varivovittarasya. Viśve yaṁ devā uta martyāso
madhu bruvanto abhi samcaranti.*

An intelligent and dedicated reader of holy literature, I have enjoyed the delicious soma food of higher and holier quality which all divines and mortals of the world enjoy, saying 'it is honey sweet and savoury', when they meet in sacred gatherings.

अ॒न्तश्च॒ पा॒गा॒ अ॒दि॒ति॒भ॒वा॒स्य॒व॒या॒ता॒ हर॑सा॒ द॒व्य॑स्य ।
इ॒न्द्र॒वि॒न्द॒स्य॒ सु॒ख्यं जुषा॑णः श्रा॒ष्टी॒व धु॒र॒म॒नु रा॒य ऋ॑ध्याः ॥ २ ॥

2. *Antaśca prāgā aditirbhavāsyavayātā haraso daivyasya. Indavindrasya sakhyam juṣāṇaḥ śrauṣṭīva dhuramanu rāya ṛdhyāḥ.*

O soma, reaching the core of personality, you are internalised, assimilated as one with the body and creative mind of man, dispeller of divine anger, and friend of Indra, the soul. O soma, just like willing and obedient horses of the chariot harnessed and yoked, inspire us toward the wealth, honour and excellence of life.

अ॒पाम्॒ साम॑म॒मृ॒ता॒ अ॒भू॒मा॒ग॒न्म॒ ज्या॒ति॒र॒वि॒दाम॑ द॒वान॑ ।
किं॑ नू॒न॒म॒स्मा॒न्कृ॒णव॑द॒रा॒तिः॒ किमु॑ धू॒तिर॑मृ॒त॒ म॒त्य॑स्य ॥ ३ ॥

3. *Apāma somamamṛtā abhūmāganma jyotiravidāma devān. Kiṃ nūnamasmān kṛṇavadar-ātiḥ kimu dhūrtiramṛta martyasya.*

We have drunk the soma of immortality, we have become immortal, attained to the light of divinity, have known the organs of perception and imagination, and realised the divinities of light, power and excellence. What can the enemies internal and external do now against us? O lord immortal, soma, what can the violence of mortals do against us?

शं ना भव हृद आ पीत इन्दा पितव साम सूनव सुशवः ।
सखव सख्य उरुशंस धीरः प ण आयुजीवस साम
तारीः ॥ ४ ॥

4. *Śaṁ no bhava hr̥da ā pīta indo piteva soma sūnave
suśevaḥ. Sakheva sakhya uruśaṁsa dhīraḥ praṇa
āyurjīvase soma tāriḥ.*

O soma, drink of immortality, be good and blissful for the heart. O nectar soma, when drunk, be as good and blissful as father is to the child. Soma, universally admired, brave and heroic, patient and constant, as a friend for the friend, give us a long age of good health so that we may live a full life of joy to our heart's content.

इम मा पीता यशस उरुष्यवा रथं न गावः समनाह पवसु ।
त मा र न्तु विस्त्रसश्चरित्रादुत मा स्त्रामाद्यवयन्त्वि-
न्दवः ॥ ५ ॥

5. *Ime mā pītā yaśasa uruṣyavo ratham na gāvaḥ
samanāha parvasu. Te mā rakṣantu visrasaśca-
ritrāduta mā srāmādyavayantvindavaḥ.*

These soma drinks, protective of honour, may secure and strengthen my joints as straps secure the chariots at joints, and inspire me to apply myself to noble projects as bullocks draw the chariot to good destinations. These drinks may save me from weakness of character and protect me from depression and disease.

अग्निं न मा मथितं सं दिदीपः प च त्र कृणुहि वस्यसा
नः । अथा हि त मद आ साम मन्य रवाँइव प चरा
पुष्टिमच्छ ॥ ६ ॥

6. *Agniṁ na mā mathitaṁ saṁ didīpaḥ pra cakṣaya kṛṇuhi vasyaso naḥ. Athā hi te mada ā soma manye revāñ iva pra carā puṣṭimaccha.*

Light and shine me like fire from wood by friction, give me the eye to see the light and raise us to be masters of wealth, honour and excellence. O soma, drink of immortality, in the ecstasy of exhilaration, I concentrate and meditate on the self in the peace of divinity like a wealthy man of spiritual profusion. O bliss of exuberance, stimulate, inspire and raise me well to perfect health of body, mind and soul.

इधिरणं त मनसा सुतस्य भ तिमहि पित्र्यस्यव रायः । सामं
राजन्प ण आयूंषि तारीरहानीव सूया वासराणि ॥ ७ ॥

7. *Iṣireṇa te manasā sutasya bhakṣīmahi pitryasyeva rāyaḥ. Soma rājan pra ṇa āyūṁṣi tārīrahānīva sūryo vāsarāṇi.*

O bright soma, with stimulated and inspired mind, let us drink at the fount of your exuberant flow like children enjoying on the wealth of their parents. O ruling light of soma divine, pray lengthen our life and rejuvenate our health like the sun lengthening the light of days.

सामं राजन्मृळया नः स्वस्ति तव स्मसि वत्यांस्तस्य विद्धि ।
अलति द । उत मन्युरिन्दा मा ना अया अनुकामं परा
दाः ॥ ८ ॥

8. *Soma rājan mṛṣayā naḥ svasti tava smasi vratyāstasya viddhi. Alarti dakṣa uta manyu-rindo mā no aryo anukāmaṁ parā dāḥ.*

O soma, ruling light of life, be kind and gracious,

give us peace and well being, we are your devotees, observers of your rules of life in joy, pray know this. O fluent life of joy, pray know that confidence and competence and righteous passion is fresh and vibrant in us, do not forsake us, give us not up to the will and pleasure of the enemy.

त्वं हि नस्तन्वः साम गा॒पा गात्र॑गात्र निष॒सत्था नृच॑ गः ।
यत् वयं प॑मि॒नाम॑ व॒तानि॒ स ना॑ मृळ सु॒ष॒खा द॑व
वस्यः ॥ ९ ॥

9. *Tvaṁ hi nasthanvaḥ soma gopā gātre gātre niṣa-satthā nṛcakṣāḥ. Yat te vyaṁ pramināma vratāni sa no mṛḷa suṣakhā deva vasyaḥ.*

O soma, you are the protector and promoter of our body and personality. Watcher and leading light of humanity, seep in and energise every part of our body. And if we default on your rules of discipline, even so, O noble friend, generous power superior, be good and gracious to us and help us to be happy.

ऋदू॒दरेण॑ स॒ख्या स॒चय॑ या मा॒ न रिष्य॑द्भ्यश्च पी॒तः । अ॒यं
यः सामा॑ न्यधा॒य्यस्म॒ तस्मा॑ इ॒न्द्रं प॒तिर॑म॒म्यायुः॑ ॥ १० ॥

10. *Rdūdareṇa sakhyā saceya yo mā na riṣyeddharyaśva pītaḥ. Ayaṁ yaḥ somo nyadhayyasme tasmā indraṁ pratiramemyāyuh.*

Indra, O soul and spirit of intelligence, let me be friends with soma as with a friend of noble nature and drink it as it would do me no harm. I pray to Indra, lord omnipotent giver of bliss, that the soma which I have drunk in may increase and enrich my life.

अप॒ त्या अ॒स्थुरनि॒रा अमी॑वा॒ निर॑त्रस॒न्तमि॑षी॒चीर॑भ॒षुः । आ
सामा॑ अ॒स्माँ अ॒रुह॑द्दि॒हाया॒ अग॑न्म॒ यत्र॑ पति॒रन्त॑ आयुः ॥ ११ ॥

11. *Apa tyā asthuranirā amīvā niratrasan-tamiṣīcīra-
bhaiṣuḥ. Ā somo asmāñ aruhad viḥāyā aganma
yatra pratiranta āyuh.*

Let those difficult ailments subside and go far from here. Even though they are strong and fearful, let them be off from here. Potent soma has risen up in vigour and has energised us, and we have reached where life increases and delights through age in ecstasy.

या न॒ इन्द्रुः॑ पि॒तरा हृत्सु॑ पी॒ता म॑त्या॒ म॒त्याँ॑ आ॒वि॒व॒शः ।
तस्म॑ सा॒माय॑ ह॒विषा॑ वि॒धम॑ मृ॒ळी॒क अ॑स्य सु॒म॒ता
स्या॑म ॥ १२ ॥

12. *Yo na induḥ pitaro hrtsu pīto'martyo martyāñ
āviveśa. Tasmai somāya haviṣā vidhema mṛṭlike
asya sumatau syāma.*

O parents and seniors of wisdom, the soma which is immortal is consumed and absorbed in the hearts and spirits of mortals. For that soma of immortality, we pray with love and homage to divinity and hope we shall abide in peace, pleasure and a settled mind, all which is the gift of this drink of immortality.

त्वं सा॑म पि॒तृभिः॑ संवि॒दा॒ना नु॑ द्यावा॑पृथि॒वी आ त॑तन्थ ।
तस्म॑ त इन्द्रा॑ ह॒विषा॑ वि॒धम॑ व॒यं स्या॑म॒ पत॑या रयी॒-
णाम॑ ॥ १३ ॥

13. *Tvañ soma pitrbhiḥ saṁvidāno'nu dyāvāpṛthivī
ā tatantha. Tasmai ta indo haviṣā vidhema
vayañ syāma patayo rayīṇām.*

O soma, immortal joy and inspiration of existence, known well and abiding by the ancients and pranic energies of nature, you pervade over heaven and earth. O soma, peace, power and joy of the world, we pray to you for strength and joy with homage and oblations so that we may be masters, protectors and promoters of the wealths, honours and excellences of life.

त्रातारा दवा अधि वाचता न मा ना निदा इशत मात
जल्पिः । वयं सामस्य विश्वह प्रियासः सुवीरासा विदथमा
वदम ॥ १४ ॥

14. *Trātāro devā adhi vocatā no mā no nidrā īśata mota jalpiḥ. Vayaṁ somasya viśvaha priyāsaḥ suvīrāso vidathamā vadema.*

O brilliant divines, saviours and leading lights of humanity and life's joy, speak over to us of the pleasure and power of soma so that neither sloth and slumber nor chatter, prattle and inarticulation may overtake us. We pray we may all time, seasons and days be favourites of immortal soma of bliss and, wide awake and brave, we may realise knowledge, wisdom and a happy well governed order of society.

त्वं नः साम विश्वता वयाधास्त्वं स्वविदा विशा नृच गः ।
त्वं न इन्द्र ऊतिभिः सजाषाः पाहि पश्चार्तादुत वा
पुरस्तात ॥ १५ ॥

15. *Tvaṁ naḥ soma viśvato vayodhāstvaṁ svarvidā viśā nṛcakṣāḥ. Tvaṁ na inda ūtibhiḥ sajoṣāḥ pāhi paścātāduta vā purastāt.*

Soma, immortal spirit of peace, power and bliss,

you are the treasure giver of food, energy and life for the world. You are the treasure giver of heavenly joy and watcher and leading light of the people. O soma, fluent stream of life energy, loving and friendly, with all your powers and protections, safeguard and promote us in front, on the back and all round.

Mandala 8/Sukta 49

Indra Devata, Praskanva Kanva Rshi

अ॒भि प॒ वः सु॒राध॑स॒मिन्द॑म॒च्च यथा॑ वि॒द ।

या ज॑रि॒तृभ्या॑ म॒घवा॑ पु॒रूव॑सुः स॒हस्र॑णव॒ शि ति॑ ॥ १ ॥

1. *Abhi pra vah surādhasam-indram-arca yathā vide. Yo jaritṛbhyo maghavā purūvasuḥ sahasreṇeva śikṣati.*

To the best of your intention and purpose and for whatever you wish to achieve, pray to Indra, lord of glory, world power and promotion and means of success, who gives a thousandfold wealth, honour and excellence to his celebrants.

श॒तानी॑क॒व प॒ जिगा॑ति धृ॒ष्णु॒या ह॑न्ति वृ॒त्राणि॑ दा॒शुष॑ ।

गि॒ररि॑व॒ प र॑सा॒ अस्य॑ पि॒न्विर् द॒त्राणि॑ पु॒रुभा॑र्जसः ॥ २ ॥

2. *Śatānīkeva pra jīgāti dhr̥ṣṇuyā hanti vṛtrāṇi dāśuṣe. Gিরeriva pra rasā asya pinvire datrāṇi purubhojasah.*

Like the commander of a hundred armies, with his power and force, Indra rushes forward to fight and win, and he destroys the demons of darkness and want for the charitable giver. The gifts of this universal giver of food and sustenance feed and support humanity like

streams flowing down from the mountains.

आ त्वा सुतासु इन्द्रवा मदा य इन्द्र गिवणः ।

आपा न वजि न्वाक्यं सरः पृणन्ति शूर राधस ॥ ३ ॥

3. *Ā tvā sutāsa indavo madā ya indra girvaṇaḥ. Āpo na vajrinnanvokyaṁ sarah prṇanti śūra rādhase.*

Indra, celebrated lord of the thunderbolt, may the songs of adoration presented by the celebrant with prayers for desired wealth and means of success, flowing spontaneous like ecstatic streams of soma, please and exhilarate you to fullness of kindness and grace as flowing waters, brooks and rivers, fill their original home, the lake and the sea.

अनुहसं पतरणं विव णिं मध्वः स्वादिष्ठमीं पिब ।

आ यथा मन्दसानः किरासि नः प पुद्व त्मना धृषत ॥ ४ ॥

4. *Anehasaṁ pratarāṇaṁ vivakṣaṇaṁ madhvah svādiṣṭhamīm piba. Ā yathā mandasānaḥ kirāsi naḥ pra kṣudreva tmanā dhrṣat.*

Indra, lord of joy and fulfilment, pray accept the innocent, overflowing, inspiring song of adoration, enjoy it like a draught of soma sweeter than honey, so that happy and joyous at heart and soul, ignoring all minor considerations, you may pour out your gifts of generosity like showers of mist.

आ नः स्ताममुप द्रवद्धियाणा अश्वा न सातृभिः ।

यं त स्वधावन्त्स्वदयन्ति धनव इन्द्र कण्वेषु रातयः ॥ ५ ॥

5. *Ā naḥ stomamupa dravaddhiyāno aśvo na sotrbhiḥ. Yaṁ te svadhāvantsvadayanti dhenava indra kaṇveṣu rātayaḥ.*

Indra, lord of joy and fulfilment, love and generosity, come to accept our song of adoration like a courser urged on and rushing to its destination, a song created like soma by the pressers which the profuse voices of the wise and your gifts showered on the celebrants sweeten all the more and energise.

उ॒गं न वी॒रं नम॒साप॑ सदि॒म वि॒भूति॑मि॒ताव॑सुम ।

उ॒दीव॑ वजि॒वता॑ न सिं॒ञ्चत॑ र॒न्ती॒न्द धी॒तयः॑ ॥ ६ ॥

6. *Ugraṁ na vīraṁ namasopa sedima vibhūtimaitāvāsūm. Udrīva vajrinnavato na siñcate kṣārantīndra dhītayah.*

With homage and adorations, we approach Indra, illustrious, brave, glorious, lord of inexhaustible wealth, honour and ultimate shelter. As an overflowing spring fills a well with water, so do our thoughts and imagination create the flow of spontaneous praise for the generous lord's satisfaction.

यद्ध॑ नू॒नं यद्वा॑ य॒ज्ञ यद्वा॑ पृ॒थिव्या॑मधि॑ ।

अ॒ता॑ ना य॒ज्ञमा॑शु॒भिर्म॑ह॒मत॑ उ॒ग उ॒ग॒भि॒रा ग॑हि ॥ ७ ॥

7. *Yaddha nūnaṁ yadvā yajñe yadvā pṛthivyāmadhi. Ato no yajñam-āsubhir-mahemata ugra ugrebhirā gahi.*

Illustrious Indra, whether you are at some yajna or somewhere on earth or anywhere else, from there come to our yajna by the fastest and mightiest forces, illustrious lord, wisest of the wise.

अ॒जि॒रा॒सा ह॑र॒या य॑ त॒ आ॒श॒वा वा॒ता॒ इव॑ प॒सु॒णि॒णः॑ ।

य॒भि॒रप॑त्यं॒ मनु॑षः प॒री॒यस् य॑भि॒वि॒श्वं स्व॑दृ॒श ॥ ८ ॥

8. *Ajirāso harayo ye ta āśavo vātā iva prasakṣiṇaḥ.
Yebhir-apatyaṁ manuṣaḥ parīyase yebhirviśvaṁ
svardṛṣe.*

Come by indefatigable forces, fastest and tempestuous as the winds, by which you reach the unwavering children of humanity and go round to see and reveal the light of heaven.

एतावतस्त इमह इन्द सुम्नस्य गामतः ।

यथा पावा मघवन्मध्यातिथिं यथा नीपातिथिं धन ॥ ९ ॥

9. *Etāvatasta īmaha indra sumnāsyā gomataḥ.
Yathā prāvo maghavan medhyātithiṁ yathā
nīpātithiṁ dhane.*

Indra, lord of grandeur, glorious as you are, we pray of you the wealth of the peace and prosperity of sense, mind and wisdom by which you protect and promote the man of dynamic intelligence, and the sage of imagination who dives deep into the mysteries of life in the struggle to understand the riddles of existence.

यथा कण्व मघवन्त्रसदस्यवि यथा पक्थ दशवज ।

यथा गाशय असनाक्रुजिश्वनीन्द गामद्विरण्यवत ॥ १० ॥

10. *Yathā kaṇve maghavan trasadasyavi yathā pakthe
daśavraje. Yathā gośaryo asanorṛjis-vanīndra
gomaddhiranyavat.*

Indra, lord of glory, we pray for that generosity of yours by which you award the wealth of lands and cows, sense, mind and wisdom, and the golden excellence of honour and culture, to the wise celebrant, the opponent of violence and terror, the veteran scholar, the controller of sense and mind in meditation, the

energiser of perception and intelligence, and the man of simple and straight paths of truth and rectitude.

Mandala 8/Sukta 50

Indra Devata, Pushtigu Kanva Rshi

प सु श्रुतं सुरार्धसमर्चा शक्रमभिष्टय ।

यः सुन्वत स्तुवत काम्यं वसुं सहस्रंणव मंहत ॥ १ ॥

1. *Pra su śrutaṁ surārdhasam-arcā śakramabhi-ṣṭaye. Yaḥ sunvate stuvate kāmyaṁ vasu sahasre-ṇeva maṁhate.*

For the sake of life's fulfilment, honour and adore Indra, renowned and mighty master and controller of the superstructure of existence, who grants desired wealth, power and honour, and augments it a thousandfold for the celebrant who seeks and works for the soma joy and excellence of life with yajnic effort.

शतानीका हतया अस्य दुष्टरा इन्द्रस्य समिषा महीः ।

गिरिन भुज्मा मघवत्सु पिन्वत यदीं सुता अमन्दिषुः ॥ २ ॥

2. *Śatānīkā hetayo asya duṣṭarā indrasya samīṣo mahīḥ. Girirṇa bhujmā maghavatsu pinvate yadīṁ sutā amandiṣuḥ.*

Hundreds of great and invincible forces of this lord almighty, protective, promotive and overladen with sustenance, power and prosperity like the pregnant cloud and abundant mountain, shower gifts of desire and fulfilment on the seekers of excellence and grace when the soma creations of the yajnic celebrants please the lord.

यदीं सुतासु इन्दवा भि प्रियममन्दिषुः ।

आपा न धायि सर्वनं म आ वसा दुघादुवाप दाशुष ॥ ३ ॥

3. *Yadīm sutāsa indavo 'bhi priyam-amandiṣuḥ. Āpo na dhāyi savanam ma ā vaso dughā ivopa-dāśuṣe.*

When the flowing drops of yajnic homage of soma please and exhilarate this dear lord, then, O lord of wealth, excellence and grace, like the showers of rain and generous cow, pray bless the invocation, homage and oblations of the yajna with plenty for the generous yajamana.

अनहसं वा हवमानमूतयु मध्वः रन्ति धीतयः ।

आ त्वा वसा हवमानासु इन्दव उप स्तात्रषु दधिर ॥ ४ ॥

4. *Anehasam vo havamāna-mūtaye madhvah kṣaranti dhītayah. Ā tvā vaso havamānāsa indava upa stotreṣu dadhire.*

O yajakas, to the incomparable lord you invoke for protection, your thoughts and honey sweet songs of adoration rise and flow. O lord of wealth, honour and excellence, shelter home of the universe, the soma celebrants who call upon you cherish your presence they feel in the hymns they offer in adoration.

आ नः सामं स्वध्वर इयाना अत्या न तोषत ।

यं तं स्वदावन्त्स्वदन्ति गूतयः पार छन्दयसु हवम ॥ ५ ॥

5. *Ā naḥ some svadhvara iyāno atyo na tośate. Yam te svadāvant-svadanti gūrtayah paure chandayase havam.*

Indra, lord of the holy yajna of creation, come to our soma yajna, reaching like the constant flow of

joy where soma flows and pleases. O lord most generous and connoisseur of taste, the songs of praise please you, and while the soma flows you delight in our adoration.

प वीरमुगं विविचिं धनस्पृतं विभूतिं राधसा महः ।

उदीव वजि त्वता वसुत्वना सदा पीपथ दाशुष ॥ ६ ॥

6. *Pra vīram-ugram vīvicim dhanasprtam vibhūtim rādhaso mahaḥ. Udrīva vajrinnavato vasutvanā sadā pīpetha dāśuṣe.*

I pray to Indra, brave, illustrious, discriminative, giver of wealth and excellence and all majestic, for greatness of honour and success. O lord of thunderbolt, action and justice, like an over-flowing spring of generosity, you bless the liberal giver with ample wealth of the world.

यद्ध नूनं परावति यद्वा पृथिव्यां दिवि ।

युजान इन्द्र हरिभिमहमत ऋष्व ऋष्वभिरा गहि ॥ ७ ॥

7. *Yaddha nūnam parāvati yad vā prthivyām divi. Yujāna indra haribhir-mahemata ṛṣva ṛṣvebhirā gahi.*

Indra, lord omnipotent and omniscient, whether you are in a far off place or close by on earth or far above in the light of heaven round the sun, come, lord of grandeur and divine wisdom, with all your innate divine powers of cosmic dynamism. O lord most attainable and sublime, come with instant elevations of the spirit and bless us.

रथिरासा हरया य त अस्त्रिध आजा वातस्य पिपति ।

यभिनि दस्युं मनुषा निघाषया यभिः स्वः प्रीर्यस ॥ ८ ॥

8. *Rathirāso harayo ye te asridha ojo vātasya piprati. Yebhirni dasyum manuṣo nighoṣayo yebhiḥ svaḥ parīyase.*

Instant and omnipresent are your powers of motion, conduction and integration, creators of the joy of accomplishment which, unfailing, unerring, unhurting and instant, swell the mighty motions of the winds and energise the pranic forces, by which you silence the violent saboteurs of humanity for our sake and by which you move across the regions of heaven.

एतावतस्त वसा विद्याम शूर नव्यसः ।

यथा पाव एतशं कृत्व्य धन यथा वशं दशवज ॥ ९ ॥

9. *Etāvataste vaso vidyāma śūra navyasaḥ. Yathā prāva etaśaṁ kṛtvye dhane yathā vaśaṁ daśa-vraje.*

O lord omnipotent, shelter home of the universe, adorable and worshipped, thus do we know you, thus do we celebrate your glory, as you protect the man of action and advancement when the battle of existence begins for him, and as you promote the man of self control to seek fulfilment of his mind and senses while his life lasts in the human body.

यथा कण्व मघवन्मध अध्वर दीघनीथ दमूनसि ।

यथा गाशय असिषासा अदिवा मयि गात्रं हरिश्रियम् ॥ १० ॥

10. *Yathā kaṇve maghavan medhe adhware dīrghanīthe damūnasi. Yathā gośarye asiṣāso adrivo mayi gotraṁ hariśriyam.*

O lord of glory, Indra, as much as you have granted for the intellectual, for the scholar teacher, for

the yajna, for the long time leader, for the home and for the man of self control, so much, O lord of the clouds and mountains, pray grant me too for guidance on the path to divinity.

Mandala 8/Sukta 51

Indra Devata, Shrushtigu Kanva Rshi

यथा मना सांवरणा साममिन्दापिबः सुतम ।

नीपातिथा मघवन्मध्यातिथा पुष्टिगा श्रुष्टिगा सचा ॥ १ ॥

1. *Yathā manau sāmvaraṇau somam-indrāpibah sutam. Nīpātithau maghavan medhyātithau puṣṭigau śruṣṭigau sacā.*

Indra, lord ruler of glory and majesty, just as you appreciate and protect the soma of sacred knowledge and wisdom treasured in the mind of the dedicated thinker, so pray protect, confirm and promote the knowledge, wisdom and values treasured in the man of deep introspection and spirituality, the lover of purity and sanctity of yajnic science, the scholar of physical and psychological health and advancement and the man of supersensuous perception and instant action.

पाषद्वाणः पस्कण्वं समसादयच्छयानं जिविमुद्धितम ।

सहस्राण्यसिषासद्गवामृषिस्त्वाता दस्यव वृकः ॥ २ ॥

2. *Pārṣadvāṇaḥ praskaṇvaṁ samasādayacchayaṇam jivrim-uddhitam. Sahasrāṇyasiṣāsad gavām-ṛṣistvoto dasyave vrkaḥ.*

When debility of mind and speech took over the old, unsettled and depressed intellectual, then the sage, inspired and strengthened by you as a thunderbolt

made him sit in a thousand rays of the sun for treatment and cure.

य उक्थभिन विन्धत चिकिद्य ऋषिचार्दनः ।

इन्द्रं तमच्छा वद नव्यस्या मत्यरिष्यन्तं न भाजस ॥ ३ ॥

3. *Ya ukthebhirna vindhate cikidya ṛṣicodanaḥ. Indram tamacchā vada navyasya matyariṣyan-taṁ na bhojase.*

He who is not attained by mere words of song, who knows, and who inspires the sages to know, that Indra you adore and worship well with sincere mind and thought in order to experience the lord as one who never hurts anyone, who always loves and blesses.

यस्मा अर्कं सप्तशीषाणमानृचुस्त्रिधातुमुत्तम पद । स त्विमा
विश्वा भुवनानि चिक्रदादिज्जनिष्ट प स्यम ॥ ४ ॥

4. *Yasmā arkam saptaśīṣāṇam-ānṛcus-tridhātum-uttame pade. Sa tvimā viśvā bhuvanāni cikrada-dādijjaniṣṭa paumsyam.*

To do honour to Indra, people adore the seven-rayed sun in high heaven who lights and sustains three worlds of heaven, earth and the middle regions. He creates all regions of the universe and thus reveals his power and generosity.

या ना दाता वसूनामिन्द्रं तं हूमह वयम ।

विद्वा ह्यस्य सुमतिं नवीयसीं गमम गामति वज ॥ ५ ॥

5. *Yo no dātā vasūnāmindram taṁ hūmahe vayam. Vidmā hyasya sumatiṁ navīyasīṁ gamema gomati vraje.*

We invoke and adore Indra who is the giver of

wealth, honour and excellence to us. We know and adore the gifts of his love and good will ever new and newer and pray we may abide in the light of his knowledge and follow the paths shown by the light divine.

यस्म त्वं वसा दानाय शि सि स रायस्पाषमश्नुत ।

तं त्वा वयं मघवन्दि गिवणः सुतावन्ता हवामह ॥ ६ ॥

6. *Yasmai tvam vaso dānāya śikṣasi sa rāyaspo-
ṣamaśnute. Tam tvā vayam maghavannindra
girvaṇaḥ sutāvanto havāmahe.*

Whoever you enlighten, enable and empower to give in charity, O lord of wealth and shelter home of the universe, he obtains wealth, sustenance and progress further and further. O lord of magnificence and majesty, Indra, most adorable and celebrated, blest as we are with wealth, excellence and the spirit of homage, we invoke, invite and adore you and pray bless us with love, charity and grace.

कदा चन स्तरीरसि नन्द सश्चसि दाशुष ।

उपाप तु मघवन्भूय इ तु त दानं देवस्य पृच्यत ॥ ७ ॥

7. *Kadā cana starīrasi nendra saścasi daśuṣe.
Upopennu maghavan bhūya innu te dānam deva-
sya prcyate.*

Never are you unfruitful, never uncharitable, you are always with the giver, closer and closer, more and more, again and again, O lord of wealth and honour, and the charity of divinity ever grows higher and promotes the giver.

प या ननु । अभ्याजसा किविं वधः शुष्णं निघाषयन ।

यददस्तम्भीत्यथय । मूं दिवमादिज्जनिष्ट पाथिवः ॥ ८ ॥

8. *Pra yo nanakṣe abyojasā kriviṃ vadhaiḥ śuṣṇaṃ nighoṣayan. Yaded-astambhīt prathayann-amūṃ divam-ādi-janiṣṭa pārvivaḥ.*

When he had expanded and pervaded the heavens and firmed the higher regions, seized the cloud with his blazing might and struck the drought to naught, then he caused the earthly forms of life to emerge.

यस्यायं विश्व आया दासः शवधिपा अरिः ।

तिरश्चिदय रुशम पवीरवि तुभ्यत्सा अज्यत रयिः ॥ ९ ॥

9. *Yasyāyaṃ viśva āryo dāsaḥ śevadhipā ariḥ. Tiraścidarye ruśame pavīravi tubhet so ajyate rayiḥ.*

This entire world whether it is dynamic and progressive, or reactionary and slavish, whether it guards the wealth of life or destroys it, all this wealth, directly or indirectly, is circulating within the presence of Indra, the master, awfully armed, destroyer of destroyers, to whom it really and ultimately belongs.

तुरण्यवा मधुमन्तं घृतश्चुतं विपासा अकमानृचुः । अस्म

रयिः पपथ वृष्ण्यं शवा स्म सुवानास इन्दवः ॥ १० ॥

10. *Turanyavo madhumantaṃ ghr̥taścutaṃ viprāso arkamānrcuḥ. Asme rayiḥ paprathe vṛṣṇyaṃ śavo'sme suvānāsa indavaḥ.*

Dynamic scholars and vibrant sages offer to Indra the song of adoration replete with honey sweets and liquid power of exhortation. Let the beauty and prosperity of life increase among us, let generous and virile strength and vitality grow, and let streams of inspiring soma flow.

Mandala 8/Sukta 52

Indra Devata, Ayu Kanva Rshi

यथा॒ मना॒ विव॑स्वति॒ सामं॑ श॒कापि॑बः सु॒तम॑ ।

यथा॑ त्रि॒त छन्द॑ इन्द्र॒ जुजा॑षस्या॒या मा॑दयस् सचा॑ ॥ १ ॥

1. *Yathā manau vivasvati somam śakrāpibaḥ sutam. Yathā trite chanda indra jujoṣasyāyau mādayase sacā.*

Omnipotent Indra, just as you drink, protect and promote the soma of the ecstasy of divine vision distilled and collected in the mind of the brilliant meditative sage, as you join the divine joy of the devotee who has achieved threefold freedom of body, mind and soul, so you join the divine joy and celebration at the heart of the sage of experience and discriminative vision.

पृष॑ध् मध्य॑ मा॒तरि॑श्व॒नीन्द्र॑ सु॒वान॑ अम॒न्दथाः॑ ।

यथा॑ सा॒मं द॑श॒शिप॑ द॒शाण्य॑ स्यू॒मर॑श्मावृ॒जून॑सि ॥ २ ॥

2. *Prṣadhre medhye mātariśvanīndra suvāne amandathāḥ. Yathā somam daśaśipre daśaṇye syūmarāśmāvrjūnasi.*

Indra, O divine soul, enjoy soma ecstasy in the company of the inspired celebrant, the vibrant sage of cosmic imagination, abundantly fulfilled devotee of divinity, the realised visionary of the light of knowledge, and the sage of natural and simple rectitude.

य उ॒क्था क॑व॒ला द॒ध यः॑ सा॒मं धृ॑षि॒तापि॑बत ।

यस्म॑ विष्णु॒स्त्रीणि॑ प॒दा वि॑च॒क्रम॑ उ॒प मि॒त्रस्य॑ ध॒र्मभिः॑ ॥ ३ ॥

3. *Ya ukthā kevalā dadhe yaḥ somam dhṛṣitāpibat.
Yasmai viṣṇustrīṇi padā vicakrama upa mitrasya
dharmabhiḥ.*

Who loves and accepts only the pure, original, un-interpolated hymns of the Veda, who is keen for victory worthy of the brave and cherishes the joy of that ecstatic ambition, for whom Vishnu, lord omnipresent, energises the three orders of earth, skies and heaven in existence, out of love for him in the cosmic law, that is Indra, the divine soul.

यस्य त्वमिन्द्र स्तामषु चाकना वाजं वाजिञ्छतकता ।

तं त्वा वयं सुदुघामिव गादुहा जुहुमसि श्रवस्यवः ॥ ४ ॥

4. *Yasya tvamindra stomeṣu cākano vāje vājiñcha-
takrato. Tam tvā vyaṁ sudughāmiva goduho
juhūmasi śravasyaḥ.*

In whose hymns of adoration and victorious deeds you delight, O hero of a hundred grand deeds and victory, the same we, seekers of sustenance, honour and fame, invoke, you Indra, and pray for blessings as milkmen love and treat a generous cow for the gift of milk.

या ना दाता स नः पिता मह्यं उग्र इशानकृत ।

अयाम् गुणमधवा पुरुवसुगारश्वस्य प दातु नः ॥ ५ ॥

5. *Yo no dātā sa naḥ pitā mahāñ ugra īśānakṛt.
Ayāmann-ugro maghavā purūvasur-goraśvasya
pra dātu naḥ.*

He who is the giver of every thing for us, he is our father, great, illustrious, ruler and creator of ruling glory, unretreating, blazing brave, glorious, universal

shelter and treasure home of wealth. May he, we pray, give us the wealth of lands and cows, knowledge and culture, and horses, achievements, success and constant progress.

यस्म॒ त्वं व॑सा द॒नाय॒ मंह॑स॒ स रा॒यस्पा॑र्षमिन्वति ।

व॒सूय॒वा व॒सु॑पतिं श॒तक॑तुं स्ताम॒रिन्दं॑ हवामह ॥ ६ ॥

6. *Yasmai tvaṁ dānāya maṁhase sa rāyaspoṣa-minvati. Vasūyavo vasupatiṁ śatakratuṁ stomai-rindraṁ havāmahe.*

O lord of wealth and honour, whoever you ask and inspire to give in charity, rises in wealth, health and advancement. We, seekers of wealth, honour and fame, invoke and glorify Indra, lord ruler and protector of the world's wealth and grandeur, hero of a hundred acts of holiness, with hymns of adoration.

क॒दा च॒न प॒ यु॒च्छ॒स्यु॒भ नि॒ पा॒सि जन्म॑नी ।

तु॒रीया॑दित्य॒ हव॑नं त इ॒न्द्रिय॑मा त॒स्थाव॑मृतं दि॒वि ॥ ७ ॥

7. *Kadā cana pra yucchasyubhe ni pāsi janmanī. Turīyāditya havanam ta indriyamā tasthāva-mṛtaṁ divi.*

Eternal lord immanent and transcendent, when is it you neglect your devotee? Never. You bless both lives, this here and the next hereafter. Indeed the very call on you in prayer means honour and glory immortal which abides in heaven.

यस्म॒ त्वं म॑घव॒ इन्द्र॑ गि॒वणः॒ शि ॥ शि॒ सि द॑शु॒ष ।

अ॒स्माकं॒ गिर॑ उ॒त सु॑ष्टुतिं व॑सा क॒णव॑वच्छृ॒णु॒धी ह॑वम ॥ ८ ॥

8. *Yasmai tvaṁ maghavannindra girvaṇaḥ śikṣo śikṣasi dāśuṣe. Asmākaṁ gira uta suṣṭutīm vaso kaṇvavac-chṛṇudhī havam.*

Indra, lord adorable and glorified, eternal teacher, whoever the generous giver you inspire to give, and, in response to his charity, you bless, like him and like the divine response to prayers of the wise, pray listen and accept our adoration and prayer, respond to our invocation, O lord of world's wealth and excellence.

अस्तावि मन्म पूर्व्य ब्रह्मन्दाय वाचत ।

पूर्वीऋतस्य बृहतीरनूषत स्तातुमथा असृ त ॥ ९ ॥

9. *Astāvi manma pūrvyam brahmendrāya vocata. Pūrvīr-ṛtasya brhatīranūṣata staturmedhā asṛkṣata.*

Eternal and adorable song of divine praise has been presented. Chant that for Indra, the divine soul. Sing the grand old hymns of divine law and glorify the lord. Inspire and augment the mind and soul of the celebrant.

समिन्दा राया बृहतीरधूनुत सं ण्णी समु सूर्यम । सं

शुक्रासः शुचयः सं गवांशिरः सामा इन्द्रममन्दिषुः ॥ १० ॥

10. *Samindro rāyo brhatīradhūnuta saṁ kṣoṇī samu sūryam. Saṁ śukrāsaḥ śucayaḥ saṁ gavāśiraḥ somā indram-amandiṣuḥ.*

Let Indra, divine soul, chant and liberate the grand abundance of spontaneous divine hymns in honour of Indra, let the earth and heaven resound, let the hymns reach the sun. Let the pure, powerful and sanctified soma abundance of divine celebration please Indra, lord omnipotent and omnificient.

Mandala 8/Sukta 53

Indra Devata, Medhya Kanva Rshi

उ॒प॒मं त्वा॑ म॒घानां॑ ज्येष्ठं च वृष॒भाणा॑म ।

पृ॒भित्त॑मं म॒घवा॑न्दि॒ग्वावि॒दमी॑शानं रा॒य इ॒मह ॥ १ ॥

1. *Upamaṁ tvā maghonāṁ jyeṣṭhaṁ ca vṛṣabhā-
ṇām. Pūrbhittamaṁ maghavannindra govida-
mīśānaṁ rāya imahe.*

Indra, lord of royal magnificence and divine glory, for wealth, honour, excellence and magnanimity, for charity and generosity, we pray to you, prime symbol of the wealthy, powerful and glorious, first and highest of the generous and virile, most potent breaker of the strongholds of want and ignorance, master of the earth and stars and ruler of the universe.

य आ॒युं कु॒त्सम॑ति॒थि॒ग्वम॑द॒या वा॒वृधा॑ना दि॒वदि॑व ।

तं त्वा॑ व॒यं ह॒यश्वं॑ श॒तक्र॑तुं वाज॒यन्ता॑ हवामह ॥ २ ॥

2. *Ya āyūṁ kutsam-atithigvam-ardayo vāvṛdhāno
divedive. Taṁ tvā vayaṁ haryaśvaṁ śatakratuṁ
vājayanto havāmahe.*

Seekers of food and energy, honour and excellence, and advancement and success in life, we pray to you, lord of a hundred great acts of holiness, commander of the dynamic forces of achievement, you who give life, thunderbolt of power and justice, and the spirit of hospitality to people while you lead them on the path of progress day by day.

आ ना॒ वि॒श्व॑षां॒ रसं॑ म॒ध्वः सि॒ञ्च॒न्त्वद॑यः ।

य प॑रा॒वति॑ सु॒न्वि॒रज॑न॒ष्वा य अ॑वा॒वती॑न्द॒वः ॥ ३ ॥

3. *Ā no viśveṣāṁ rasam madhvaḥ siñcantva-drayaḥ.
Ye parāvati sunvire janeṣvā ye arvāva-tīndavaḥ.*

May the clouds and mountains, and the generous sages among people, whether far off or close by who distil for us the honey sweet essence of all the facts of life, bless us like showers of rain.

विश्वा द्वेषांसि जहि चाव चा कृधि विश्वं सन्वन्त्वा वसु ।
शीष्टेषु चित्त मदिरासा अंशवा यत्रा सामस्य तृप्सि ॥ ४ ॥

4. *Viśvā dveṣāṁsi jahi cāva cā kṛdhi viśve sanvantvā
vasu. Śīṣṭeṣu citte madirāso amśavo yatrā soma-
sya tṛmpasi.*

Indra, divine soul, destroy all hate and enmities, protect the yajamana and others, do good, let all create all wealth and joys of the world in the heart of the educated and cultured where you drink and enjoy the exhilarating draughts of soma.

इन्द्र नदीय एदिहि मितमधाभिरूतिभिः ।

आ शन्तम् शन्तमाभिरभिष्टिभिरा स्वाप स्वापिभिः ॥ ५ ॥

5. *Indra nedīya edihi mitamedhābhir-ūtibhiḥ.
Ā śāntama śāntamābhir-abhiṣṭibhirā svāpe
svāpibhiḥ.*

Indra, closest power divine, come at the earliest with sure protections of definite resolution of mind. Lord of supreme peace, come with most peaceful fulfilment of desire, come, dear friend, with most friendly powers of protection and progress.

आजितुरं सत्पतिं विश्वचषणिं कृधि पजास्वाभगम ।

प सूतिरा शचीभ्य त उक्थिनः कतुं पुनत आनुषक ॥ ६ ॥

6. *Ājituram satpatiṁ viśvacarṣaṇiṁ kṛdhi prajāsvābhagam. Pra sū tirā śacībhīrye ta ukthinaḥ kratum punata ānuṣak.*

Create among the people and their coming generations that power, prosperity and grandeur which gives victory and progress, protects and promotes truth and the good people, and which is universally good, positive and creative. With your noble powers and actions help and save those who are your celebrants and perform noble yajnic actions in your honour with love and faith.

यस्तु साधिष्ठा वसु त स्याम भरषु त ।

वयं हात्राभिरुत द्वहूतिभिः ससवांसा मनामह ॥ ७ ॥

7. *Yaste sādhiṣṭho 'vase te syāma bhareṣu te. Vayam hotrābhiruta devahūtibhiḥ sasavāṁso manāmahe.*

Whoever is the most efficient and eligible for your love and protection, we pray, the same we may be to achieve in your divine projects and obligations. Seekers of honour and excellence, with all our invocations, homage and service to the divinities, we adore you and pray for protection and advancement.

अहं हित हरिवा ब्रह्म वाजयुराजिं यामि सदातिभिः ।

त्वामिद्व तमम् समश्वयुगव्युरगं मथीनाम ॥ ८ ॥

8. *Aham hi te harivo brahma vājayurājiṁ yāmi sadotibhiḥ. Tvamideva tamame samaśvayur-gavyur-agre mathinām.*

O lord omnipotent, you are the master and controller of the powers and dynamics of the world. Seeker of strength and victory, always by virtue of your

protections I go forward to any great battle. Seeker of victory and earthly prosperity, I depend on you only, first and foremost of the warriors of the world.

Mandala 8/Sukta 54

*Indra (1, 2, 5-8), Vishvedevah (3-4) Devatah,
Matarishva Kanva Rshi*

एतत्त इन्द्र वीर्यं गीर्भगृणन्ति कारवः ।

त स्ताभन्त ऊजमावन्धृतश्चुतं पारासा न तन्धीतिभिः ॥ १ ॥

1. *Etat ta indra vīryaṁ gīrbhir-grṇanti kāravaḥ. Te stobhanta ūrjamāvan ghr̥taścutaṁ paurāso nakṣan dhītibhiḥ.*

Indra, gracious lord of omnipotence, poets and artists with their holy voices, celebrate and exalt this virility, valour and heroism of yours. Singing and celebrating, they obtain energy and self-assurance, and the people, with their thoughts, actions and meditation realise joy, ananda, of the highest gracious order.

न न्ति इन्द्रमवस सुकृत्यया यथा सुतषु मन्दस ।

यथा संवत अमदा यथा कृश एवास्म इन्द्र मत्स्व ॥ २ ॥

2. *Nakṣanta indramavase sukr̥tyayā yeṣāṁ suteṣu mandase. Yathā saṁvarte amado yathā kṛśa evāsme indra matsva.*

Indra, the people, in whose realised strength and joy you delight, obtain honour and grace by their noble action. We pray just as you take delight in the acts of the self-controlled man and appreciate the limitations of the attenuated, so accept and cherish whatever homage we are able to offer for protection and grace.

आ ना विश्वं सृजार्षसा दवासा गन्तनार्ष नः ।

वसवा रुदा अवस न आ गमञ्छृण्वन्तु मरुता हवम ॥ ३ ॥

3. *Ā no viśve sajoṣaso devāso gantanopa naḥ.
Vasavo rudrā avase na ā gamañchrṇvantu maruto
havam.*

Let all friends and divinities of the world come to us and bless. Let all Vasus such as earth, all Rudras such as pranic energies, come and bless us for our protection and sustenance, and may the Maruts, vibrations of divinity and high priests of yajna, listen to our call and come with gifts of grace.

पूषा विष्णुहवनं म सरस्वत्यवन्तु सप्त सिन्धवः ।

आपा वातः पर्वतासा वनस्पतिः शृणातु पृथिवी हवम ॥ ४ ॥

4. *Pūṣā viṣṇur-havanam me sarasvatyavantu sapta
sindhavaḥ. Āpo vātaḥ parvatāso vanaspatiḥ
śṛṇotu pṛthivī havam.*

May Pusha, sun and other powers of nourishment, Vishnu, omnipresent divine power, Sarasvati, divine vibrations of cosmic awareness, and the seven seas attend to my call, honour it and protect me. May Apah, nature's flow of liquid energies, Vatah, the winds, mountains and the clouds, herbs and trees and the earth perceive my call and help.

यदिन्द्र राधा अस्ति त माघानं मघवत्तम ।

तन ना बाधि सधमाद्या वृध भगा दानाय वृत्रहन ॥ ५ ॥

5. *Yadindra rādho asti te māghonaṁ maghavatta-
ma. Tena no bodhi sadhamādyo vṛdhe bhago
dānāya vṛtrahan.*

Indra, lord of highest glory among the powerful, your munificence and power of accomplishment under control of your majesty is great. By that power of majesty, O lord of honour and liberal grandeur, friend of the house of yajnic celebration, destroyer of evil and want, enlighten us for advancement and inspire us with the spirit of charity.

आजिपत नृपत त्वमिद्धि न वाज आ वी । सुकता ।

वीती हात्राभिरुत द्ववीतिभिः ससवांसा वि शृण्विर ॥ ६ ॥

6. *Ājipate nṛpate tvamiddhi no vāja ā vakṣi sukrato. Vītī hotrābhiruta devavītibhiḥ sasavāṁso vi śṛṇvire.*

Guide and protector of our struggles and our people in struggle for advancement, ruler of the human nation, inspirer of noble acts of charity, you alone conduct us successfully through our battles for progress. Seekers of honour and excellence win fame and glory by cherished yajnic performers and their service and devotion to the divinities of nature and humanity.

सन्ति ह्यय आशिष इन्द्र आयुजनां नाम ।

अस्मा † त्व मघव उपावस धु त्व पिप्युषीमिषम ॥ ७ ॥

7. *Santi hyarya āśiṣa indra āyurjanānām. Asmān nakṣasva maghavannupāvase dhukṣasva pipyu-ṣīmīṣam.*

The hopes and ambitions and the health and age of humanity depend on Indra, lord of the world and humanity. O lord of glory, pray accept us close to you for the sake of protection and advancement and bless us with energy and inspiration to rise high.

व॒यं त इ॒न्द्र स्ताम॑भिवि॒धम॒ त्वम॑स्माकं॑ शतक॒ता ।

महि॑ स्थू॒रं श॑श॒यं राधा॒ अह॑यं पस्क॒ण्वाय॒ नि ता॑शय ॥ ८ ॥

8. *Vayaṁ ta indra stomebhir-vidhema tvamasmā-
kaṁ śatakrato. Mahi sthūraṁ śaśayaṁ rādho
ahrayaṁ praskaṇvāya ni tośaya.*

Indra, lord of glory, we do homage to you with hymns of adoration. O lord of a hundred acts of kindness and magnificence, bless the dedicated sage with great, lasting, dynamic competence for success which is creditable and honourable.

Mandala 8/Sukta 55

Indra, Praskanva Danastuti Devata, Krsha Kanva Rshi

भू॒रीदि॒न्द्रस्य॑ वी॒र्यं॑ व्य॒ख्यम॑भ्या॒यति॑ ।

राध॑स्त दस्यव वृ॒क ॥ १ ॥

1. *Bhūrīdindrasya vīryaṁ vyakhyamabhyāyati.
Rādhaste dasyave vṛka.*

Let me describe in detail the heroic power of Indra. O destroyer of the violent and wicked, your strength and competence against the destroyer shines all round, that's your bounty and grandeur.

श॒तं श्व॒तास॑ उ॒ णा॑ दि॒वि ता॒रा न रा॑चन्त ।

म॒ह्ना दि॒वं न त॑स्तभुः ॥ २ ॥

2. *Śataṁ śvetāsa ukṣaṇo divi tāro na rocante.
Mahnā divaṁ na tastabhuḥ.*

Hundreds of brilliant acts of virile generosity shine like stars in the skies as if with your might and grandeur they hold up the heavens of light.

श॒तं व॒णूञ्छ॒तं शु॒नः श॒तं च॒मा॒णि म॒ल्ला॒तानि॑ ।

श॒तं म॑ ब॒ल्बज॑स्तु॒का अरु॑षी॒णां चतुः॑शतम ॥ ३ ॥

3. *Śataṁ veṇūñchataṁ śunaḥ śataṁ carmāṇi mlātāni. Śataṁ me balbajastukā aruṣiṇām catuḥ-śatam.*

Hundred clusters of trees, hundred other such gifts of generosity, hundred shields well polished, hundred bundles of grass and four hundred fields of shining fertile land, that's the gift of generous Indra.

सु॒द॒वाः स्त॒थ का॒णवा॑यना॒ वया॑वया वि॒च॒रन्तः॑ ।

अश्वा॑स॒ न च॑ङ॒कमत॑ ॥ ४ ॥

4. *Sudevāḥ stha kāṇvāyanā vayovayo vicarantaḥ. Aśvāso na caṅkramata.*

Celebrants of knowledge and wisdom, teachers and students, be good, generous and brilliant, go on strong and stronger, moving and rising higher and higher like real men of ambition.

आदि॑त्सा॒प्तस्य॑ चकि॒र् ण॒नू॒नस्य॑ महि॒ श्रवः॑ ।

श्या॒वीर॑ति॒ध्वस॑न्प॒थश्च॑ पु॒षा च॒न सं॒न॒श ॥ ५ ॥

5. *Ādit sāptasya carkirann-ānūnasya mahi śravaḥ. Śyāvīratidhvasan pathaścakṣuṣā cana saṁnaśe.*

And then do honour to the greatness and glory of the perfect lord of sevenfold world of existence, Indra. The man who can cross through the darkest paths of life can see and attain to the lord even through his own eyes.

Mandala 8/Sukta 56

*Indra, Praskanva Danastuti (1-4), Agni-Surya Devatah,
Prshadhra Kanva Rshi*

पति॑ त दस्य॒व वृ॒क राधा॑ अद॒श्यह्य॑म ।

द्या॒न प॑थि॒ना श॒वः ॥ १ ॥

1. *Prati te dasyave vṛka rādho adarśyahrāyam.
Dyaurna prathinā śavaḥ.*

O scourge of the evil, your power and generosity is blameless and admirable, and your power and glory, expansive as the light of heaven is seen shining through space.

द॒श म॒ह्यं पा॒तक॒तः स॒हस्रा॑ दस्य॒व वृ॒कः ।

नि॒त्या॒द्या अ॑मं॒हत ॥ २ ॥

2. *Daśa mahyaṁ pautakrataḥ sahasrā dasyave vṛkaḥ. Nityādrāyo amānhata.*

The heroic ruler, scourge of evil and the grabbers, doing good and blameless actions, gives me ten thousand gifts and grants from the wealth of his regular collections.

श॒तं म॑ ग॒द॒भानां॑ श॒तमू॒णाव॑तीनाम ।

श॒तं दा॒साँ अ॒ति स्र॒जः ॥ ३ ॥

3. *Śataṁ me gardabhānāṁ śatamūrṇāvatīnām.
Śataṁ dāsāñ ati srajaḥ.*

He gives me a hundred mules, a hundred woolly sheep, and grants me a hundred permanent assistants and garlands of honour.

तत्रा॒ अपि॒ पाणी॑यत॒ पूत॑क॒ताय॒ व्य॒क्ता ।

अ॒श्वाना॒मि । यू॒थ्या॑म ॥ ४ ॥

4. *Tatro api prāṇīyata pūtakratāyai vyaktā.
Aśvānāminna yūthyām.*

And therein too, for the sake of greater and nobler strength and efficiency, the dynamic leader infused exceptional collective strength and spirit as if of a regiment of horse.

अ॒च॒त्य॒ग्नि॒श्चि॒क्रि॒तुह॑व्य॒वाट॒ स सु॒मद॑थः । अ॒ग्निः शु॒क॒र्ण
शा॒चिषा॑ बृ॒हत्सू॑रा॒ अरा॑चत दि॒वि सू॒या॑ अरा॑चत ॥ ५ ॥

5. *Acetyagniś-cikitur-havyavāṭ sa sumadrathaḥ.
Agniḥ śukreṇa śociṣā br̥hat sūro arocata divi
sūryo arocata.*

Agni is self-conscious, enlightens and, self-conducted on its own waves of radiation, carries the fragrance of yajnic havi as well as the light of knowledge from the vedi all round. Agni, brave and expansive like space shines with the flames of fire and purity and blazes with splendour like the sun in heaven.

Mandala 8/Sukta 57

Ashvinau Devate, Medhya Kanva Rshi

यु॒वं द॑वा॒ कतु॑ना॒ पू॒र्व्ये॑ण॒ यु॒क्ता रथे॑न॒ तवि॑षं॒ यज॑त्रा ।

आ॒गच्छ॑तं॒ नास॑त्या॒ शची॑भि॒रिदं॑ तृ॒तीयं॑ स॒र्वनं॑ पि॒बाथः॑ ॥ १ ॥

1. *Yuvaṁ devā kratunā pūrvyeṇa yuktā rathena
taviṣaṁ yajatrā. Āgacchataṁ nāsatyā śacībhi-
ridaṁ trīyaṁ savanaṁ pibāthaḥ.*

Brilliant and generous, adorable and sociable

divinities of eternal truth, Ashvins, harbingers of new knowledge, come with the ancient light and knowledge collected by forefathers and updated by you. Come fast as light with beauty and splendour of your powers, join the third session of our yajna and promote and vitalise it further.

युवां द्वास्त्रयं एकादशासः सत्याः सत्यस्य ददृश पुरस्तात् ।
अस्माकं यज्ञं सर्वान् जुषाणा पातं साममश्विना दीद्यग्नी ॥ २ ॥

2. *Yuvām devāstraya ekādaśāsaḥ satyāḥ satyasya dadṛśe purastāt. Asmākaṁ yajñam savanam juṣāṇā pātaṁ somamaśvinā dīdyagnī.*

Ashvins, harbingers of the light of knowledge, thirty-three divinities, eternally true, have revealed to you the truth of their reality. Friendly and loving, brilliant as the light and fire of Agni, come to our yajna, taste, protect and promote the soma of our yajnic endeavour for further progress than before.

पनाय्यं तदश्विना कृतं वां वृषभा दिवा रजसः पृथिव्याः ।
सहस्रं शंसो उत य गविष्ठा सर्वा इत्ता उप याता पिबध्य ॥ ३ ॥

3. *Panāyyam tadaśvinā kṛtaṁ vām vṛṣabho divo rajasah prthivyāḥ. Sahasraṁ śaṁsā uta ye gaviṣṭau sarvāṁ it tān upa yātā pibadhyai.*

Praiseworthy is that performance of yours, Ashvins, harbingers of new light, which is generous and rewarding, full of the light of heaven, showers of the cloud from the sky and generosity of the earth. Pray now come, assess and advance all those thousands of advancements we are pursuing in the field of earth sciences, solar energy and the development of cattle

wealth, all of which are worthy of appreciation.

अ॒यं वां भ॒गा नि॒हिता यज॑त्र॒मा गिरा॑ नास॒त्याप॑ यात॒म ।

पि॒बत॑त॒ं सा॒मं म॒धुम॑न्त॒मस्म॑ प द॒ाश्वा॑ंस॒मव॑त॒तं श॒ची॑भिः ॥ ४ ॥

4. *Ayaṁ vāṁ bhāgo nihito yajatremā giro nāsatyopa yātam. Pibataṁ somaṁ madhuman-tamasme pra dāśvāṁsam-avataṁ śacībhiḥ.*

Ashvins, harbingers of knowledge, adorable guides worthy of association and cooperation, this part of our yajnic pursuit of knowledge and development is reserved for you. O seekers of truth, committed to truth, come and listen to what we have to say, share and enjoy the soma pleasure of the honey sweets of peaceful advancements in knowledge, and with your powers and blessed actions protect and promote the generous and committed yajaka who surrenders to you in faith and obedience.

Mandala 8/Sukta 58

Vishvedevah or Rtvijah Devatah, Medhya Kanva Rshi

यमृ॑त्विजा॒ बहु॒धा क॒ल्पय॑न्तः स॒र्वत॑सा य॒ज्ञमि॑मं व॒हन्ति॑ ।
या अ॑नू॒चा॒ना बा॒ह्याणा॑ यु॒क्त आ॑सी॒त्का स्वि॒त्तत्र॑ यज॒मान॑स्य
सं॒वित॑ ॥ १ ॥

1. *Yamṛtvijo bahudhā kalpayantaḥ sacetaso yajñam-imaṁ vahanti. Yo anūcāno brāhmaṇo yukta āsīt kā svit tatra yajamānasya saṁvit.*

In the yajna of existence and human life, which the yajakas, Vishvedevas, natural forces of divinity in the cosmic yajna, and human senses and mind in the individual yajna of life, all vital, alert and expert in their

own ways, organise, conduct and carry on harmoniously in many different participative ways, and in the same yajna when some pious, intelligent and fortunate soul in communion is joined with the supreme divinity of the yajna, then in that state of samadhi what is the nature and character of this yajamana's state of knowledge and spiritual awareness?

एक एवाग्निबहुधा समिद्ध एकः सूर्या विश्वमनु पभूतः ।
एकवाषाः सर्वमिदं वि भात्यकं वा इदं वि बभूव
सर्वम् ॥ २ ॥

2. *Eka evāgnir-bahudhā samiddha ekaḥ sūryo viśvamanu prabhūtaḥ. Ekaivoṣāḥ sarvamidaṁ vi bhātyekaṁ vā idaṁ vi babhūva sarvam.*

The nature of awareness in communion is this, and this same is the understanding of an intelligent soul: Only one Agni, fire, lighted in many ways, only one sun risen all over the world, only one dawn rising daily anew, lights this entire world, and only one universal spirit pervades this entire universe, the entire existence is one.

ज्यातिष्मन्तं कतुमन्तं त्रिचक्रं सुखं रथं सुषदं भूरिवारम् ।
चित्रामघा यस्य यागं धिजज्ञ तं वां हुव अति रिक्तं
पिबध्य ॥ ३ ॥

3. *Jyotiṣmantam ketumantam tricakraṁ sukham ratham suṣadam bhūrivāram. Citrāmaghā yasya yoge'dhijajñe tam vām huve ati riktaṁ pibadhyai.*

Further: Of you all Vishvedevas, the one that is self-refulgent, self-revealing, three wheeled-one centred, blissful, gloriously moving, a seat of bliss, full

of treasure, by the power and inspiration of which the dawn of light arises and illuminates the world, that supreme spirit I invoke for you and call you to experience the absolute bliss beyond the relative.

Mandala 8/Sukta 59

Indra-Varunau Devate, Suparna Kanva Rshi

इ॒मानि॑ वां॒ भाग॒ध्यानि॑ सि॒स्वत॒ इन्द्रा॑वरुणा॒ प मह॑ सुत॒षु
वाम॑ । य॒ज्ञय॑ज्ञ॒ ह॒ सर्व॑ना भु॒र॒ण्यथा॑ यत्सु॑न्व॒त यज॑मानाय॒
शि॒ तथः॑ ॥ १ ॥

1. *Imāni vām bhāgaheyāni sistrata indrāvaruṇā pra mahe suteṣu vām. Yajñeyajñe ha savanā bhuraṇyatho yat sunvate yajamānāya śikṣathah.*

Indra and Varuna, power and judgement of divinity, these are your contributions to life which in this grand yajna of human life vibrate in the yajnic projects of life inspired by you: In every yajna of life you energise and shine the holy activities when you bless and inspire the yajamana who creates and contributes to the joy of life.

नि॒ष्विध्व॑री॒राष॑धी॒राप॑ आस्ता॒मिन्द्रा॑वरुणा॒ महि॑मान॒माश॑त ।
या सि॒स्वतू॒ रज॑सः पा॒र अध्व॑ना॒ ययाः॑ शत्रु॒नकि॑राद॒व
आ॒ह॑त ॥ २ ॥

2. *Niṣṣadhvarīroṣadhīrāpa āstām-indrāvaruṇā mahimānam-āsata. Yā sistratū rajasah pāre adhvano yayoh śatrur-nakirādeva ohate.*

Indra and Varuna, powers of natural energy and natural selection for evolution and growth, herbs and trees, waters and liquid flows attain efficiency and rise

higher in munificence when you cross the paths across the skies, come and vibrate, and there is no defiling power in operation to negate your efficacy.

स॒त्यं तदि॒न्द्रावरु॑णा कृ॒शस्य॑ वां॒ मध्व॑ ऊ॒र्मि दु॑हत स॒प्त
वा॒णीः । ताभि॑दा॒श्वांस॑मवतं शु॒भस्प॑ती॒ या वा॒मद॑ब्धा अ॒भि
पा॒ति चि॑त्तिभिः ॥ ३ ॥

3. *Satyam tadindrāvaruṇā kṛśasya vāṁ madhva ūrmim duhate sapta vāṇīḥ. Tābhir-dāśvāṁsamavataṁ śaubhaspatī yo vāmadabdho abhi pāti cittibhiḥ.*

Indra and Varuna, symbolic powers of love, judgement and social cohesion, true it is that for you the sevenfold voices of the dedicated sage distil the honey sweet vibrations of divine energy in your service and with these you, protectors and promoters of the good and auspiciousness of life, strengthen and advance the generous yajaka who, with sincere thoughts and actions, without fear, serves and augments you with devotion and resolution.

घृ॒तपु॒षः सा॒म्या जी॒रदा॑नवः स॒प्त स्व॑सा॒रः स॒दनं ब्र॑ह्मस्य ।
या ह॑ वा॒मिन्द्रा॑वरुणा घृ॒तश्चु॑तस्ताभि॒धत्तं॑ यज॑मानाय
शि॒ तम ॥ ४ ॥

4. *Ghṛtapruṣaḥ saumyā jīradānavah sapta svasārah sadana ṛtasya. Yā ha vāmindrāvaruṇā ghṛtaścutas-tābhirdhattam yajāmānāya śikṣatam.*

Endowed with gifts of goodness and grace, kind and generous, givers of life energy, seven sisters of yours, five senses, mind and intellect, O Indra and Varuna, loving and judicious divine powers of humanity,

in this house of truth and divine law of yajna in human life, are replete with the beauty and splendour of life. With these, pray bring in the knowledge and wisdom of divinity and nature revealed by the sages and enlighten the yajamana.

अवाचाम॑ मह॒त सा॒भगाय॑ स॒त्यं त्व॒षाभ्यां॑ महि॒मान॑मिन्द्रि॒यम् ।
अ॒स्मान्ति॒स्त्विन्द्रा॑वरुणा घृ॒तश्चु॑तस्त्रि॒भिः सा॒प्तभि॑रवतं
शु॒भस्प॑ती ॥ ५ ॥

5. *Avocāma mahate saubhagāya satyaṁ tveṣābhyāṁ mahimānam-indriyam. Asmāntsvindrāvaruṇā ghr̥taśchutastribhiḥ sāptebhiravatam śubhaspatī.*

We speak and celebrate, for the sake of great goodness and prosperity, the truth, grandeur and power, honour and excellence received from the mighty and magnificent Indra and Varuna. O Indra and Varuna, gracious and benevolent protectors of the greatness and goodness of life, protect and promote us by the sevenfold voice of the seven sisters and seven sages at the three levels of body, mind and soul.

इन्द्रा॑वरुणा॒ यदृषि॑भ्या॒ मनी॑षां वा॒चा म॒तिं श्रु॑तम॒दत्त॑मगं ।
या॒नि स्था॑ना॒न्यसृ॑जन्त॒ धीरा॑ य॒ज्ञं त॑न्वा॒नास्त॑पसा॒भ्य-
प॑श्यम ॥ ६ ॥

6. *Indrāvaruṇā yadṛśibhyo manīṣāṁ vāco matim śrutam-adattam-agre. Yāni sthānānyasṛjanta dhīrā yajñāntanvānās-tapasābhyapaśyam.*

Indra and Varuna, divine powers of vigour and intelligence, judgement and imagination, what words of knowledge and thoughts of wisdom by virtue of

meditation, study and speech you gave to the sages of vision earlier, and what orders of discovery and invention through yajnic extension of research, the patient, persistent sages achieved later, all these, with my austere discipline of study and application, let me see and realise for myself.

इन्द्रावरुणा सामनसमर्द्धसं रायस्याषं यजमानषु धत्तम । प्रजां
पुष्टिं भूतिमस्मासु धत्तं दीघायुत्वाय प तिरतं न आयुः ॥ ७ ॥

7. *Indrāvaruṇā saumanasamadṛptaṁ rāyaspoṣaṁ yajamāneṣu dhattam. Prajāṁ puṣṭim bhūtim-asmāsu dhattam dīrghāyuvāya pra tirataṁ na āyuh.*

Indra and Varuna, good disposition, wealth and advancement free from pride, bear and bring to bless the yajamana. Progeny, vigorous health, and prosperity, bring for us, prolong our life for us to enjoy the beauty of living for as long as possible.

Mandala 8/Sukta 60

Agni Devata, Bharga Pragatha Rshi

अग्र आ याह्यग्निभिहातारं त्वा वृणीमह ।

आ त्वामनक्तु पयता हविष्मती यजिष्ठं बहिरासद ॥ १ ॥

1. *Agna ā yāhyagnibhir-hotāraṁ tvā vṛṇīmahe. Ā tvām-anaktu prayatā haviṣmatī yajīṣṭhaṁ barhi-rāsade.*

Agni, universal fire of life, come with other fires such as the sun. We opt to worship you alone, the cosmic yajamana. The yajaka people holding ladlefuls of havi would honour and celebrate you and seat you on the

holy grass.

अच्छ॒ हि त्वा॑ सहसः॒ सूना॑ अङ्गि॒रः॒ स्तुच॑श्चरन्त्यध्व॒र ।

ऊ॒जा न॑पातं घृ॒तक॑शमीमह॒ ग्रिं य॒ज्ञषु॑ पू॒व्यम॑ ॥ २ ॥

2. *Acchā hi tvā sahasaḥ sūno aṅgiraḥ srucāś-carantyadhvare. Urjo napātaṁ ghṛtakeśamīmahe'-gniṁ yajñeṣu pūryam.*

Agni, creator of energy and power, dear as breath of life omnipresent, the ladles of ghṛta feed you well in the holy fire of yajna. We honour and adore the divine fire, prime power, infallible product of cosmic energy and rising in flames in yajnas.

अग्रं॑ क॒विव॒धा अ॒सि हा॑ता पावक॒ य यः॑ ।

म॒न्दा यजि॑ष्ठा अध्व॒रष्वी॒ड्या वि॑प॒भिः शु॒क म॒न्म॒भिः ॥ ३ ॥

3. *Agne kavirvedhā asi hotā pāvaka yakṣyaḥ. mandro yajiṣṭho adhvareshvīḍya viprebhiḥ śukra manmabhiḥ.*

Agni is the poet of the cosmos which is his poem. He is maker and disposer of the universe, chief performer of cosmic yajna, purifier and sanctifier of the polluted, loving and adorable. O lord of power and purity, you are blissful, most honourable and companionable, adored by sages in yajnas with hymns of love and worship.

अदा॑घ॒मा व॑हाश॒ता य॑विष्ठ्य॒ द्वाँ अ॑जस्र॒ वी॒तय॑ । अ॒भि

पयांसि॑ सु॒धिता॑ व॒सा ग॒हि म॒न्दस्व॑ धी॒तिभि॑हितः ॥ ४ ॥

4. *Adroghamā vahośato yaviṣṭhya devāñ ajasra vītaye. Abhi prayāṁsi sudhitā vaso gahi manda-śva dhītibhir-hitāḥ.*

Most youthful Agni, eternal power and presence, bring the loving and generous divinities to receive the homage and bless the innocent and guileless yajaka. O lord of the world's wealth, haven and home of all, accept the most cherished offerings and, adored with our sincere thoughts and acts of yajna, rejoice yourself.

त्वमित्सप॒था अ॒स्यग्र॑ त्रात॒ऋत॑स्क॒विः । त्वां वि॒पांसः
समि॒धान दी॒दिव॒ आ वि॒वास॑न्ति व॒धसः॑ ॥ ५ ॥

5. *Tvamit saprathā asyagne trātar-ṛtaskaviḥ. Tvām viprāsaḥ samidhāna dīdiva ā vivāsanti vedhasaḥ.*

Agni, you are infinitely expansive, boundless, all saviour, eternally right poet of cosmic rectitude, omniscient creator. Self-refulgent ever, light of the universe, the wise sages and masters of law and right action glorify you as the lord supreme.

शा॒ची शा॒चिष्ठ॑ दी॒दिहि॑ वि॒श मया॑ रास्व॒ स्तात्र॑ म॒हाँ अ॒सि ।
द्वानां॑ शम॒न्मम॑ सन्तु॒ सूरयः॑ शत्रू॒षाहः॑ स्व॒ग्रयः॑ ॥ ६ ॥

6. *Śocā śociṣṭha dīdihi viśe mayo rāsva stotre mahāñ asi. Devānām śarman mama santu sūrayaḥ śatrūṣāhaḥ svagnayaḥ.*

Lord most pure and refulgent, rise and shine and enlighten the world. Bless the people and the celebrants with peace and goodness. You are great and glorious. May our wise and brilliant leaders enjoy the goodwill of the divinities, be keepers of the holy fire and controllers of hate and enmities.

यथा॑ चि॒द वृ॒द्धम॑त॒समग्र॑ सं॒जूव॑सि॒ तमि॑ ।
ए॒वा दे॒ह मि॒त्रम॑हा॒ या अ॑स्म॒धुग्दु॑मन्मा॒ कश्च॑ व॒नति॑ ॥ ७ ॥

7. *Yathā cid vṛddham-atasm-agne saṁjūrvasi kṣami.
Evā daha mitramaho yo asmadhrug durmanmā
kaśca venati.*

Agni, just as you burn to dust the withered wood on the earth, so, O greatest friend, pray burn him to naught whoever hates us and thinks ill of us.

मा ना मताय रिपव र ऽस्विन् माघशंसाय रीरधः ।

अस्त्रधद्भिस्तरणिभियविष्ठ्य शिवभिः पाहि पायुभिः ॥ ८ ॥

8. *Mā no martāya ripave rakṣasvine māghaśam-
sāya riradhaḥ. Asredhadbhis-taraṇibhir-
yaviṣṭhya śivebhiḥ pāhi pāyubhiḥ.*

Throw us not to the mortal who is an enemy, demoniac and a sinner. O lord most youthful, keep us and protect us with the non-violent, the saviours, good and peaceful, protectors of the good.

पाहि ना अग्र एकया पाह्युत द्वितीयया ।

पाहि गीभिस्तिस्त्रिभिरूर्जा पत पाहि चतसृभिवसा ॥ ९ ॥

9. *Pāhi no agna ekayā pāhyuta dvitīyayā. Pāhi
gīrbhis-tisṛbhirūrjām pate pāhi catasṛbhir-vaso.*

Agni, save us by the first voice, and by the second, by three voices, and, O lord of cosmic power, ultimate haven and home of existence, save us by the four.

(This is a very simple and yet a most comprehensive verse. The first voice could be the voice of average humanity; second, words of the sages; third, voice of the soul; fourth, the voice of divinity. Another way to understand: One, two, three or all the four Veda's

voice. Yet another: voice of the soul in the rising sequence of the four mantras of Aum as described in the Upanishads. And then the four stages of language in the descending order from divine to the human: Para, Pashyanti, Madhyama and Vaikhari)

पा॒हि॒वि॒श्व॒स्माद् अ॒स्मा अ॒रा॒व्यः प॒स्म वा॒ज॒षु ना व ।
त्वा॒मि॒द्धि न॒दि॒ष्ठं द॒वता॑तय आ॒पिं न तम॑ह वृ॒ध ॥ १० ॥

10. *Pāhi viśvasmād-rakṣaso arāvṇaḥ pra sma vājeṣu no'va. Tvāmiddhi nediṣṭhaṁ devatātaya āpiṁ nakṣāmahe vṛdhe.*

Save us from all evils of the world, from all selfish grabbers. Protect us in our struggles and lead us to victory. We approach you and pray to you, closest to us, our own, for the success of our divine yajna and rising advancement in life.

आ ना॑ अ॒ग्न व॒यावृ॑धं र॒यिं पा॑वक् शंस्य॑म ।
रा॒स्वा च न॑ उप॒माते॑ पु॒रुस्पृ॑हं सु॒नीती॑ स्वय॑शस्तर॒म ॥ ११ ॥

11. *Ā no agne vayovṛdhaṁ rayiṁ pāvaka śaṁsyam. Rāsvā ca na upamāte puruspr̥haṁ sunīti svayaśastaram.*

Agni, saviour and purifier of life, closest and friendly, give us wealth which is admirable and leads to progress in food, health and age and cattle wealth. Give us the way of life leading to universally loved wealth, honour and excellence, renowned and rising.

यन् वं॒साम् पृ॒तना॑सु श॒ध॒त॒स्तर॑न्ता अ॒य आ॒दि॒शः । स त्वं
ना॑ व॒ध पर्य॑सा श॒चीव॑सा जि॒न्वा धि॒या वसु॑विदः ॥ १२ ॥

12. *Yena vaṁsāma pṛtanāsu śardhatas-taranto aya ādiṣaḥ. Sa tvaṁ no vardha prayasā śacīvaso jinvā dhiyo vasuvidaḥ.*

Give us the wealth of competence by which, rising in strength and power, moving forward, countering opposite intentions, designs and plans, we may defeat our enemies in the battles of life. O lord of knowledge, power and action, help us advance with food and sustenance, inspire and enlighten our vision and intelligence in action so that we may rise to be masters of wealth, honour and excellence.

शिशांना वृषभा यथाग्निः शृङ्गं दविध्वत ।

तिग्मा अस्य हनवा न पतिधृष सुजम्भः सहसा यहुः ॥ १३ ॥

13. *Śiśāno vṛṣabho yathāgniḥ śṛṅge davidhvāt. Tigmaṁ asya hanavo na pratidhr̥ṣe sujambhaḥ sahaso yahuḥ.*

Just as a bull whets and brandishes his horns against his rival, so does Agni shake his opponents. Fiery is his visor, strong his jaws, mighty his courage, he is invincible, uncounterable, irresistible.

नहि त अग्र वृषभ पतिधृष जम्भासा यद्वितिष्ठस ।

स त्वं ना हातः सुहुतं हविष्कृधि वंस्वा ना वाया पुरु ॥ १४ ॥

14. *Nahi te agne vṛṣabha pratidhr̥ṣe jambhāso yadvitiṣṭhase. Sa tvaṁ no hotaḥ suhutaṁ haviṣkr̥dhi vaṁsvā no vāryā puru.*

Agni when you rise and expand no one can brave your flaming jaws. Pray accept our homage and make it fruitful. Give us ample wealth of our choice and desire.

शष वनषु मात्राः सं त्वा मतास इन्धत ।

अतन्दा हव्या वहसि हविष्कृत आदिहवषु राजसि ॥ १५ ॥

15. *Śeṣe vaneṣu mātroh sam tvā martāsa indhate. Atandro havyā vahasi haviṣkṛta ādid deveṣu rājasi.*

You pervade in the forests and in the earth upto heaven. The mortals light and raise you holily, and, without sloth or delay, you carry the sacred offerings of the devoted celebrants to the divinities over earth and heaven and shine among them.

सप्त हातारस्तमिदीळत् त्वा ग्रं सुत्यजमहयम् ।

भिनत्स्यदिं तपसा वि शाचिषा पाग्रं तिष्ठ जनाँ अति ॥ १६ ॥

16. *Sapta hotāras-tamidīlate tvā'gne sutyajamahra-yam. Bhinatsyadriṁ tapasā vi śociṣā prāgne tiṣṭha janāñ ati.*

Agni, seven yajakas adore and serve you, all giver, imperishable and eternal. You cleave the mountains and expand and evaporate the clouds with your heat and flames of fire. Pray, Agni, stay among the people at the closest and rise high.

अग्रिमग्निं वा अधिगुं हुवम वृक्तबहिषः ।

अग्निं हितपयसः शश्वतीष्वा हातारं चषणीनाम् ॥ १७ ॥

17. *Agnimagniṁ vo adhriguṁ huvema vṛktabar-hiṣaḥ. Agniṁ hitaprayasaḥ śasvatīṣvā' hotāraṁ carṣaṇīnām.*

For your sake, O people of the world, we on the seats of holy grass invoke Agni, one form after another of the irresistible universal power of nature and divinity,

and having collected our offerings ready, we light and serve the fire, high priest of cosmic yajna among all the communities of humanity over the lands.

कतन् शमन्त्सचत सुषामण्यग्र तुभ्यं चिकित्वना ।

इषण्यया नः पुरुरूपमा भर वाजं नदिष्ठमूतय ॥ १८ ॥

18. *Ketena śarmant-sacate suṣāmaṇyagṇe tubhyaṁ cikitvanā. Iṣaṇyayā naḥ pururūpamā bhara vājaṁ nediṣṭham-ūtaye.*

Agni loves to associate with the house of yajna where Sama hymns are chanted. O lord of light, Agni, the yajakas wait for you with anxious expectation and signs of welcome. Pray come with all your love and desire for us and bless us with the food, energy and holy ambition of all forms dearest to our heart for our protection and advancement.

अग्र जरितविश्वपतिस्तपाना देव र असः ।

अपाषिवान्गृहपतिमहौ असि दिवस्प्रायुदुराणयुः ॥ १९ ॥

19. *Agne jaritar-viśpatis-tepāno deva rakṣasaḥ. Aproṣivān gṛhapatir-mahāñ asi divaspāyur-duroṇayuh.*

Agni, universally adored, master ruler and protector of the people, scourge of the selfish and wicked, refulgent and generous, supreme protective presence of the home that never neglects or forsakes the inmates, you are great protector of happiness and heavens too, and abide in the heart and home of humanity.

मा ना र । आ वशीदाघृणीवसा मा यातुर्यातुमावताम ।

परागव्यूत्यनिरामप उधमग्र सध र । स्विनः ॥ २० ॥

20. *Mā no rakṣa ā veśīdāghṛṇīvaso mā yāturyātum-
āvatām. Parogavyūtyanirāmapa kṣudhamagne
sedha rakṣasvinaḥ.*

O refulgent lord protector of world's wealth, let no evil force enter our life, let no violence of the malignant injure us. O lord of light, Agni, cast off starvation, poverty and all demoniac forces far away from us.

Mandala 8/Sukta 61

Indra Devata, Bharga Pragatha Rshi

उभयं शृणवच्च न इन्द्रा अवागिदं वचः ।

सत्राच्या मघवा सामपीतय धिया शविष्ठ आ गमत ॥ १ ॥

1. *Ubhayaṁ śṛṇavacca na indro arvāgidaṁ vacaḥ.
Satrācyā maghavā somapītaye dhīyā śaviṣṭha ā
gamat.*

May Indra, lord omnipotent, master of the world's wealth and power, directly listen to our joint prayer for worldly and spiritual advancement with attentive ear and sympathetic understanding, and may the lord of supreme power come to protect and promote our yajnic programme and prayer and taste the pleasure of success.

तं हि स्वराजं वृषभं तमाजस धिषणं निष्ठत त्तुः ।

उतापमानां पथमा नि षीदसि सामकामं हि त मनः ॥ २ ॥

2. *Taṁ hi svarājaṁ vṛṣabhaṁ tamojase dhiṣaṇe
niṣṭatakṣatuḥ. Utopamānāṁ prathamō ni ṣīdasi
soma-kāmaṁ hi te manaḥ.*

That self-ruled, self-refulgent, brave and

generous human character and programme, that human republic, the heaven and earth vested with divine will and intelligence conceive, create and fashion forth for self-realisation of innate glory. O man, among similars and comparables, you stand the first and highest, and your mind is dedicated to the love of soma, peace, pleasure and excellence of life.

आ वृषस्व पुरूवसा सुतस्युन्दान्धसः ।

विद्वा हित्वा हरिवः पृत्सु सासहिमधृष्टं चिद्धृष्वणिम ॥ ३ ॥

3. *Ā vṛṣasva purūvaso sutasyendrāndhasaḥ. Vidmā hi tvā harivaḥ pṛtsu sāsahimadhrṣṭam cid dadhr-ṣvanim.*

Indra, lord of universal wealth, honour and excellence, haven and home of all life in existence, give us showers of the purest distilled soma, food for health and divine joy. O lord of the dynamics of existence, we know you, fearless and unconquerable hero in battles.

अपामिसत्य मघवन्तथदसुदिन्दु कत्वा यथा वशः ।

सनम वाजं तव शिपि त्वसा म । चिद्यन्ता अदिवः ॥ ४ ॥

4. *Aprāmisatya maghavan tathedasadindra kratvā yathā vaśaḥ. Sanema vājam tava śiprinnavasā makṣū cidyanto adrivaḥ.*

Indra, lord of might and majesty, unchangeable truth itself, imperishable, as you wish by holy thought and will, so does everything happen. Pray bless us to win the victory in our battles for life, O lord of splendid vizer, under your protection without delay while we move on, O lord of clouds and mountains.

श॒ग्ध्यू॒ऽषु श॑ची॒पत् इ॒न्द्र वि॒श्वाभि॒रू॒तिभिः॑ ।

भ॒गं न हि॒ त्वा य॒शसं॑ वसु॒विद॒मनु॑ शूर॒ चरा॑मसि ॥ ५ ॥

5. *Śagdhyūṣu śacīpata indra viśvābhirūtibhiḥ. Bhagaṁ na hi tvā yaśasaṁ vasuvidamanu śūra carāmasi.*

Indra, lord of omnipotent action and infinitely various victories, with all powers, protections and inspirations, strengthen and energise us for excellent works without delay. As the very honour, splendour and treasure-home of the universe, O potent and heroic lord, we live in pursuit of your glory to justify our existence and win our destiny.

पा॒रा अ॒श्वस्य॑ पु॒रु॒कृ॒द्वा॒मस्यु॒त्सा॑ द॒व हि॒र॒ण्ययः॑ ।

न॒कि॒हि दा॒नं प॒रि॒म॒धि॒ष॒त्त्वा य॒द्य॒द्यामि॑ तदा भ॑र ॥ ६ ॥

6. *Pauro aśvasya purukṛd gavāmasyutso deva hiranyayah. Nakirhi dānaṁ parimardhiṣat tve yadyadyāmi tadā bhara.*

You are the sole One omnipresent citizen of the universe, creator of all lands, cows, lights and knowledges of the world, maker of the motions, ambitions, advancements and achievements of nature and humanity, fountain head of universal joy, and golden refulgent generous lord supreme. No one can ever impair or obstruct your gifts to humanity. O lord, I pray, bring us whatever we ask for.

त्वं ह्य॒हि च॒र॒व वि॒दा भ॒गं वसु॑त्तय ।

उ॒द्धा॒वृ॒षस्व॑ म॒घव॒न्गवि॑ष्टय॒ उ॒दि॒न्द्रा॒श्वमि॑ष्टय ॥ ७ ॥

7. *Tvaṁ hyehi cerave vidā bhagaṁ vasuttaye. Ud vāvṛṣasva maghavan gaviṣṭaya udindrāśvamiṣṭaye.*

Come to give gifts of wealth and honour to the devotee so that the people may be happy and prosperous. O lord of honour and majesty, Indra, bring us showers of the wealth of cows, lands, knowledge and culture for the seekers of light, and horses, advancement and achievement for the seekers of progress.

त्वं पुरू स॒हस्राणि श॒तानि च यू॒था द॒ानाय॑ मंहस ।

आ पुर॑न्द॒रं च॑कृ॒म वि॒प॒वच॑स॒ इन्द्रं॑ गा॒यन्ता व॑स ॥ ८ ॥

8. *Tvaṁ purū sahasrāṇi śatāni ca yūthā dānāya maṁhase. Ā purandaram cakṛma vipravacasa indram gāyanto'vase.*

Indra, you command and grant many hundreds and thousands of heaps of wealth for gift to the devotees, and as many troops of soldiers for defence and protection. We, poets of holy words of adoration, do service to Indra, breaker of the strongholds of darkness and sing in praise of him and exhort him for the sake of protection and patronage.

अ॒वि॒पा वा॒ यद॒वि॒धृ॒द्वि॒पा व॒न्द त॒ वचः॑ ।

स प॑ म॒म॒न्द॒त्त्वा॒या श॑त॒क॒ता पा॒चा॒म॒न्या॒ अ॒हं॒सन॑ ॥ ९ ॥

9. *Avipro vā yad-avidhad-vipro vendra te vacaḥ. Sa pra mamandat tvāyā śatakrato prācāmanyō ahaṁsana.*

Indra, lord of infinite holy acts of kindness, commanding irresistible adour and passion, whether one is a sagely scholar or a simple unlettered person, whoever offers words of praise and prayer to you is blest with divine joy by your grace, O lord of the name "I AM".

उ॒गबा॑हुम॒ । कृ॒त्वा पु॒रन्द॒रा यदि॑ म शृ॒णव॒द्भवं॑म ।

व॒सूय॑वा वसु॒पतिं॑ श॒तक॑तुं स्ताम॒रिन्दं॑ हवामह ॥ १० ॥

10. *Ugrabāhur-mrakṣakṛtvā purandaro yadi me śṛṇavaddhavam. Vasūyavo vasupatiṁ śatakratum stomair-indraṁ havāmahe.*

If the lord of mightiest arms, breaker of evil strongholds, divine destroyer, would listen to my invocation and prayer, we, seekers of wealth, honour and excellence in life, would adore and exalt Indra, protector and giver of wealth and supreme lord of infinite divine acts of grace, hymns of praise in his honour.

न पा॒पासा॑ मनामह॒ नारा॑यासा॒ न जल्ह॑वः ।

यदि॑ वि॒न्दं वृ॒षणं॑ स॒चा सु॒त स॒खायं॑ कृ॒णवा॑मह ॥ ११ ॥

11. *Na pāpāso manāmahe nārāyāso na jalhavaḥ. Yadinnvindraṁ vṛṣaṇaṁ sacā sute sakhāyaṁ kṛṇavāmahai.*

We are neither sinners nor uncharitable nor non-yajakas as we honour and adore Indra, generous lord of showers of grace, and win his favour as a friend in our holy acts of creation and yajna.

उ॒गं यु॒युज्म॑ पृ॒तना॑सु सा॒सहि॑मृ॒णका॑तिमदा॒भ्यम॑ ।

वदा॑ भृ॒मं चि॒त्सनि॑ता र॒थीत॑मा वा॒जिनं॑ यमिदू॒ नश॑त ॥ १२ ॥

12. *Ugraṁ yuyujma pṛtanāsu sāsahim-ṛṇakātim-adābhyam. Vedā bhṛmaṁ cit sanitā rathītamo vājinaṁ yamidū naśat.*

The blazing vibrant lord of existence, we join in the battles of life from strife upto communion, the

power and presence most bold and courageous, indomitable, to whom we owe the debt of allegiance. Whoever approaches him thus as the ever moving spirit at the closest as a friend, munificent giver, sole controller of the chariot of life and the universe, the ultimate warrior and conqueror, realises him, joins him, becomes identified with him as the self itself.

यत इन्द्र भयामह तता न अभयं कृधि ।

मघवञ्छग्धि तव त † ऊतिभिवि द्विषा वि मृधा जहि ॥ १३ ॥

13. *Yata indra bhayāmahe tato no abhayaṁ kṛdhi. Maghavañ-chagdhi tava tanna ūtibhir-vi dviṣo vi mṛdho jahi.*

Indra, lord indomitable, whoever, whatever and wherever we fear, make us fearless from that. O lord of might and world power, pray strengthen us with your powers and protections of the highest order. Eliminate the jealous, the malignant, the disdainers and contemners.

त्वं हि रीधस्पतु राधसा महः तयस्यासि विधृतः ।

तं त्वा वयं मघव इन्द्र गिवणः सुतावन्ता हवामह ॥ १४ ॥

14. *Tvaṁ hi rādhaspate rādhaso mahāḥ kṣayasyāsi vidhataḥ. Taṁ tvā vayaṁ maghavann-indra girvaṇaḥ sutāvanto havāmahe.*

Indra, lord of the world's wealth, munificence and achievement, you alone are the protector, and promoter of the wealth, grandeur, home and honour of the suppliant worshipper. O lord of all power and honour, adored and worshipped in hymns of glory, we invoke, invite and exalt you for the munificence and

grandeur of life you grant, protect and advance.

इन्द्रः स्पळुत वृत्रहा परस्पा ना वरण्यः ।

स ना र णि षच्चरमं स मध्यमं स पश्चात्पातु नः पुरः ॥ १५ ॥

15. *Indraḥ spaḷuta vṛtrahā paraspā no vareṇyaḥ. Sa no rakṣiṣac-caramaṁ sa madhyamaṁ sa paścāt pātu naḥ purah.*

Indra is all cognizant, destroyer of evil and universal protector, and him alone we ought to choose for worship and prayer. May he protect us all, the highest, the middling and the lowest, and may he protect us at the far back and the farthest coming up front.

त्वं नः पश्चादधरादुत्तरात्पुर इन्द्र नि पाहि विश्वतः ।

आर अस्मत्कृणुहि दव्यं भयमार हतीरदवीः ॥ १६ ॥

16. *Tvaṁ naḥ paścād-adharād-uttarāt pura indra ni pāhi viśvataḥ. Āre asmat kṛṇuhi daivyaṁ bhayamāre hetīradevīḥ.*

Indra, pray you protect us back and front, up and down, all round. Remove from us all fear of the divinities, all dangers and strikes from the evil forces.

अद्याद्या श्वःश्व इन्द्र त्रास्व पर च नः । विश्वा च ना

जरितृन्तसत्पते अहा दिवा नक्तं च र णि षः ॥ १७ ॥

17. *Adyādyā śvaḥ śva indra trāsva pare ca naḥ. Viśvā ca no jaritṛnt-satpate ahā divā naktaṁ ca rakṣiṣaḥ.*

Day by day every today, day by day every tomorrow and beyond, lord saviour and protector of the good and true, Indra, save and protect us, your celebrants and supplicants, all days, day and night.

प॒भ॒ङ्गी शू॒रा म॒घवा॑ तु॒वीम॑घः संमि॒श्ला वी॒याय॑ कम ।

उ॒भा त॑ बा॒हू वृ॒षणा॑ श॒तक॑ता॒ नि या॑ वजं मिमि॒ ततुः॑ ॥ १८ ॥

18. *Prabhaṅgī śūro maghavā tuvīmaghaḥ saṁmiślo vīryāya kam. Ubhā te bāhū vṛṣaṇā śatakrato ni yā vajraṁ mimikṣatuḥ.*

A crushing warrior, commanding magnificence, power and universal riches, self-sufficient, virile, joiner of all with karmic destiny, O lord of infinite good actions, both your arms are abundantly generous and hold the thunderbolt of justice, reward and punishment both as deserved.

Mandala 8/Sukta 62

Indra Devata, Pragatha Ghaura Kanva Rshi

पा अ॒स्मा उ॒पस्तु॑तिं भ॒रता॑ यज्जु॒जाष॑ति । उ॒क्थ॑रि॒न्दस्य॑ मा॒हि॒नं
व॒या व॑धन्ति सा॒मिना॑ भ॒दा इ॒न्दस्य॑ रा॒तयः॑ ॥ १ ॥

1. *Pro asmā upastutiṁ bharatā yajjujoṣati. Ukthair-indrasya māhinaṁ vayo vardhanti somino bhadra indrasya rātayaḥ.*

O celebrants, sing aloud and send up your prayers to Indra who listens and loves them. The soma yajis with songs of praise exalt the great glory and magnificence of Indra. Great and good are the gifts of Indra.

अ॒यु॒जा अ॒स॒मा नृ॒भि॒र॒कः॑ कृ॒ष्टी॒र॒यास्यः॑ । पू॒वी॒र॒ति॑ प॒ वा॒वृ॒ध
वि॒श्व॑ जा॒तान्या॑र्जसा भ॒दा इ॒न्दस्य॑ रा॒तयः॑ ॥ २ ॥

2. *Ayujō asamo nṛbhir-ekāḥ kṛṣṭīr-ayāsyah. Pūrvīrati pra vāvṛdhe viśvā jātānyojasā bhadra indrasya rātayaḥ.*

Sole and self-sufficient, unequal, one supreme among humanity, beyond the power of mortals, he excels and transcends all those born ever before or at present or to be born in future, by virtue of his lustre and magnanimity. Great are the powers and gifts of Indra's generosity.

अहितन चिदवता जीरदानुः सिषासति । पवाच्यमिन्दु तत्तव
वीयाणि करिष्यता भुदा इन्दस्य रातयः ॥ ३ ॥

3. *Ahitena cidarvatā jīradānuḥ siṣāsati. Pravācyamindra tat tava vīryāṇi kariṣyato bhadraṁ indrasya rātayah.*

The lord of immense generosity pervades and rules the world moving on with its own innate law without external imposition. O lord, that divine omnipotence of yours and mighty acts of virile divinity are admirable. Great and good are the gifts of the lord's charity.

आ याहि कृणवाम त इन्दु ब्रह्माणि वधना । यभिः शविष्ठ
चाकना भुदमिह श्रवस्यत भुदा इन्दस्य रातयः ॥ ४ ॥

4. *Ā yāhi kṛṇavāma ta indra brahmāṇi vardhanā. Yebhiḥ śaviṣṭha cākano bhadramiha śravasyate bhadraṁ indrasya rātayah.*

Come Indra, here we sing exalting hymns in your honour by which, O lord most powerful, you would love to do immense good for the celebrant. Great and gracious are the charities of Indra.

धृषतश्चिद धृषन्मनः कृणाषीन्दु यत्त्वम । तीवः सामः
सपयता नमाभिः पतिभूषता भुदा इन्दस्य रातयः ॥ ५ ॥

5. *Dhr̥ṣataścid dhr̥ṣanmanah̥ kṛṇoṣīndra yat tvam.
Tirvaiḥ somaiḥ saparyato namobhiḥ pratibhū-
sato bhadṛā indrasya rātayaḥ.*

As you raise the man of courage at heart to a bolder and more courageous hero, men with homage and potent soma oblations serve and glorify you. Great and glorious are the charities of Indra.

अव॑ चष्ट॒ ऋची॑षमा व॒ताँइव॑ मानु॒षः । जुष्ट्वी॑ द॒स्य स॒मिन्ः
सखा॑यं कृणु॒त युजं॑ भ॒दा इन्द्र॑स्य रा॒तयः॑ ॥ ६ ॥

6. *Ava caṣṭa ṛcīṣamo'vatāñ iva mānuṣaḥ. Juṣṭvī
dakṣasya sominaḥ sakhāyaṁ kṛṇute yujaṁ
bhadṛā indrasya rātayaḥ.*

The lord lover of Rks and soma yajna looks below with love at the yajakas like a thirsty man looking anxiously at the water below in the well and, happy with the noble expert soma yaji, he accepts him as friend and companion. Great and good are the gifts of Indra.

विश्व॑ त इन्द्र॑ वी॒र्यं॑ द॒वा अनु॑ कतुं ददुः । भुवा॑ विश्व॑स्य
गा॒र्पतिः॑ पु॒रुष्टु॑त भ॒दा इन्द्र॑स्य रा॒तयः॑ ॥ ७ ॥

7. *Viśve ta indra vīryaṁ devā anu kratuṁ daduḥ.
Bhuvo viśvasya gopatiḥ puruṣṭuta bhadṛā indra-
sya rātayaḥ.*

Indra, universally celebrated and exalted, ruler and protector of the worlds of the universe, all divinities of nature and humanity in obedience and pursuit of your divine acts bear your generous strength and vitality. Great and good are the gifts of Indra.

गृ॒ण तदिन्द्र॑ त॒ शर्व॑ उप॒मं द॒वता॑तय । यद्धं॑सि वृ॒त्रमा॑जसा
शची॑पत भ॒दा इन्द्र॑स्य रा॒तयः॑ ॥ ८ ॥

8. *Gr̥ṇe tadindra te śava upamaṁ devatātaye.
Yaddhaṁsi vṛtramojaśā śacīpate bhadraṁ indrasya
rātayaḥ.*

In praise of that admirable power and grandeur of yours, Indra, I sing for the pleasure of divine favour, by which, O lord of mighty noble acts, you destroy the demon of darkness and want by your force and splendour. Great and good are the gifts of Indra.

सम॑नव वपु॒ष्यतः॑ कृ॒णव॑न्मा॒नुषा यु॒गा ।

वि॒द तदि॒न्द्रश्च॑त॒नम॑र्धं श्रु॒ता भ॒दा इ॒न्द्रस्य रा॒तयः॑ ॥ ९ ॥

9. *Samaneva vapuṣyataḥ kṛṇavan-mānuṣā yugā.
Vide tadindraś-cetanam-adha śruto bhadraṁ
indrasya rātayaḥ.*

Like men united in assembly or forces united in battle, he joins people into assemblies and communities unto himself. That knowledge of art, Indra knows, and for that he is renowned and celebrated. Great and good are the gifts of Indra.

उज्जा॑तमि॒न्द्र त॒ शव॑ उ॒त्त्वामु॑त्तव॒ कतु॑म । भू॒रि॒गा भू॒रि॑
वावृ॑धुम॒र्घव॑न्तव॒ शम॑णि भ॒दा इ॒न्द्रस्य रा॒तयः॑ ॥ १० ॥

10. *Ujjātam-indra te śava ut tvāmut tava kratum.
Bhūrigo bhūri vāvṛdhur-maghavan tava śarmaṇi
bhadraṁ indrasya rātayaḥ.*

Indra, lord of great wealth and knowledge, honour and excellence, the celebrants repeatedly sing and exalt your glory manifested around, they celebrate you and your holy work under the umbrella of your protection. Great and good are the gifts of Indra.

अ॒हं च त्वं च॑ वृ॒त्रह॒न्त्सं यु॒ज्याव॑ स॒निभ्य॑ आ । अ॒रा॒ती॒वा
चि॒ददि॒वा नु॑ ना शूर॑ मंस॒त भ॒दा इन्द्र॑स्य रा॒तयः॑ ॥ ११ ॥

11. *Ahaṁ ca tvaṁ ca vṛtrahant-saṁ yujyāva sanibhya ā. Arāṭivā cidadrivo 'nu nau śūra maṁsate bhadra indrasya rātayaḥ.*

Let us both, I and you, destroyer of want and evil, join for the attainment of wealth and fulfilment. O lord of might, controller of clouds and breaker of mountains, even the malignant and niggardly would agree to our cooperation. Great and glorious are the gifts of Indra.

स॒त्यमि॒द्वा उ॒ तं व॒यमिन्द्रं॑ स्तवाम् नानृ॑तम् । म॒ह्यं अ॒सु॒न्वता॑
व॒धा भूरि॑ ज्य॒तीषि॑ सु॒न्वता॑ भ॒दा इन्द्र॑स्य रा॒तयः॑ ॥ १२ ॥

12. *Satyamid vā u taṁ vayam-indraṁ stavāma nānṛtam. Mahāṇ asunvato vadho bhūri jyotīṁṣi sunvato bhadra indrasya rātayaḥ.*

Let us all worship Indra and adore only truth, never untruth. There is the terrible thunderbolt for the impious uncreators, and profuse lights and showers of bliss for the creators of soma, divine joy and fulfilment for life. Great and gracious are the gifts of Indra.

Mandala 8/Sukta 63

Indra (1-11), Devah Devatah, Pragatha Kanva Rshi

स पू॒र्व्या म॒हानां॑ व॒नः क॒तु॒भिरा॒नज॑ ।
यस्य॑ द्वा॒रा म॒नुष्यि॑ता द॒वेषु॑ धि॒य आ॒नज॑ ॥ १ ॥

1. *Sa pūrvyā mahānāṁ venāḥ kratubhirānaje. Yasya dvārā manuṣpitā deveṣu dhiya ānaje.*

He, eternal spirit of the universe, love and desire and indeed the ideal of the great among humanity, is realised through holy acts of prayer and yajna, by the doors of whose grace the thinking man, fatherly man sustainer of life, attains noble knowledge and competence for action among the divinities of nature and humanity.

दिवा मानं नात्सदन्त्सामपृष्ठासा अदयः ।

उक्था ब्रह्म च शंस्यो ॥ २ ॥

2. *Divo mānam notsadant-somapṛṣṭhāso adrayaḥ.
Ukthā brahma ca śaṁsyā.*

The mountains overgrown with soma do not forsake the spirit and presence of divinity since it is manifested there. Hence hymns of praise and songs of adoration ought to be sung in honour of divinity.

स विद्वान् अङ्गिराभ्य इन्द्रा गा अवृणादप ।

स्तुष तदस्य प संस्यम ॥ ३ ॥

3. *Sa vidvān āngirobhya indro gā avṛṇodapa.
Stuṣe tadasya paṁsyaṁ.*

That omniscient and omnipresent Indra brought the earths and stars into existence for the living and breathing forms of being. Therefore I sing and celebrate his divine power and love.

स प्रतथा कविवृध इन्द्रा वाकस्य व णिः ।

शिवा अकस्य हामन्यस्मत्रा गन्त्ववसे ॥ ४ ॥

4. *Sa pratnathā kavivṛdha indro vākasya vakṣaṇiḥ.
Śivo arkasya homanyasmatra gantvavase.*

He, Indra, as ever before, strengthens the poets

and promotes and extends the divine speech. May the lord of peace and bliss, we pray, come and join our yajna of worship.

आदू नु त अनु कतुं स्वाहा वरस्य यज्यवः ।

श्वात्रमका अनूषतन्द गात्रस्य दावन ॥ ५ ॥

5. *Ādū nu te anu kratuṃ svāhā varasya yajyavaḥ.
Śvātramakā anūṣatendra gotrasya dāvane.*

And then they, the yajakas, in pursuance of the holy act of chosen yajna offer oblations in truth of word and deed, and the singers immediately start the song of adoration in honour of Indra for the gift of wealth and joy.

इन्द्र विश्वानि वीर्या कृतानि कर्त्त्वानि च ।

यमका अध्वरं विदुः ॥ ६ ॥

6. *Indre viśvāni vīryā kṛtāni kartvāni ca.
Yamakā adhvaram viduḥ.*

In Indra abide all the great works done and to be done, and the pious sages know him as loving and, non-violent worthy of worship.

यत्पाञ्चजन्यया विशन्द घाषा असृ त ।

अस्तृणाद्ब्रह्मणा विपात्रे या मानस्य स त्र्यः ॥ ७ ॥

7. *Yat pāñcājanyayā viśendre ghoṣā asṛkṣata.
Astrṇād barhaṇā vipo 'ryo mānasya sa kṣayah.*

When the universal community of five classes of people join together and raise their voices of prayer to Indra, then with his might he wards off their enemies and misfortunes. That same lord of the people,

omniscient and master is the centre of my worship too.

इयमुं त॒ अनु॒ष्टुतिश्च॑कृष तानि॒ प॑स्यो ।

पाव॑श्च॒कस्य॑ वत॒निम ॥ ८ ॥

8. *Iyamu te anuṣṭutiś-cakṛṣe tāni pauṁsyā.*
Prāvaś-cakrasya vartanim.

Indra, lord of glory, this song of worship is for you. You alone do all those admirable grand works of valour I praise and you alone protect and direct the orbits of the moving universe.

अ॒स्य वृ॒ष्णा व्या॑द॒न उ॒रु क॑मिष्ट जी॒वस॑ ।

य॒वं न प॒श्व आ द॑द ॥ ९ ॥

9. *Asya vṛṣṇo vyodana uru kramiṣṭa jīvase.*
Yavaṁ na paśva ā dade.

On receiving the variety and versatility of food, energy and inspiration from this generous and virile Indra, life rises and springs forward for the joy of living as an animal gets the grass for food and energy and plays around.

तद्द॒धा॒ना अ॒व॒स्य॒वा यु॒ष्माभि॒द पि॒तरः॑ ।

स्या॑म॒ म॒रु॒त्व॒ता वृ॒ध ॥ १० ॥

10. *Taddadhānā avasyavo yuṣmābhirdakṣapitarah.*
Syāma marutvato vṛdhe.

Bearing that energy in body and that divine source of energy in mind, let us all, seekers of protection and promotion, be masters of strength and expertise and try to be commanders of that energy and ambition to achieve higher progress in corporate life.

बलृत्वि॒याय॒ धाम्न॒ ऋक्व॑भिः शूर॒ नानु॑मः ।

जषा॑म॒न्द त्वया॒ युजा॑ ॥ ११ ॥

11. *Baḷṛtviyāya dhāmna ṛkvabhiḥ śūra nonumaḥ.
Joṣāmendra tvayā yujā.*

O mighty lord of energy, ambition and victory, with resounding hymns of joy in homage we bow to you, treasure home of life and progress, creator and promoter of strength and energy through seasonal yajnas, and we pray that joined to you in body and mind we may win in our struggles for life and living.

अ॒स्म रु॒द्रा म॒हना॒ पर्व॑तासा वृ॒त्रह॑त्य॒ भर॑हूता स॒जाषाः॑ । यः
शं॒स॒त॒ स्तुव॑त॒ धायि॑ प॒ज इन्द्र॑ज्य॒ष्ठा अ॒स्माँ अव॑न्तु
द॒वाः ॥ १२ ॥

12. *Asme rudro mehanā parvatāso vṛtrahatyē
bharahūtau sajoṣāḥ. Yaḥ śaṁsate stuvate dhāyi
pajra indrajyeṣṭhā asmāñ avantu devāḥ.*

Indra, lord ruler of power and progress, for us, in our fight against suffering, may the Rudras, powers of justice and desperation, mighty generous clouds of shower, mountains and great men, all loving and cooperative, indeed whoever fast and strong may hasten and advance for the celebrant and worshipper, all the wisest and seniormost brilliant powers of generosity in nature and humanity, come and help us in our struggle for the conquest of darkness, want, evil and ignorance prevailing in society.

Mandala 8/Sukta 64

Indra Devata, Pragatha Kanva Rshi

उत्त्वा मन्दन्तु स्तामाः कृणुष्व राधा अदिवः ।
अव ब्रह्मद्विषा जहि ॥ १ ॥

1. *Ut tvā mandantu stomāḥ kṛṇuṣva rādho adrivaḥ.
Ava brahmadviṣo jahi.*

Indra, lord almighty, commander, controller and inspirer of clouds, mountains and great men of generosity, may our hymns of adoration win your pleasure. Pray create and provide means and methods of sustenance and progress in life, and cast off jealousies and enmities against divinity, knowledge and prayer, our bond between human and divine.

पदा पणीरराधसा नि बाधस्व मह्यं असि ।
नहि त्वा कश्चन पति ॥ २ ॥

2. *Padā paṇīrārādhaso ni bādhasva mahāñ asi.
Nahi tvā kaścana prati.*

Keep off under foot the haves who hoard and share not. You are great, simply great, the only one. There is none equal, alike or more.

त्वमीशिष सुतानामिन्द्र त्वमसुतानाम ।
त्वं राजा जनानाम ॥ ३ ॥

3. *Tvamiśiṣe sutānām-indra tvam-asutānām.
Tvam rājā janānām.*

You rule over the creative and cooperative men of positive action. You rule over the uncreative and destructive men of negative action as well. Indra, you

are the ruler, the ultimate ordainer of good and evil both.

एहि पहि त्वा दिव्या३ घाषञ्चषणीनाम ।

आभ पृणासि रादसी ॥ ४ ॥

4. *Ehi prehi kṣayo divyā-ghoṣaṅcarṣaṇīnām .*
Obhe pṛṇāsi rādāsī.

Your presence abides in the regions of light and heaven, in the minds of the enlightened and the divines. Arise, O divine presence, to heaven and come again. Let the presence resound among humanity. Your presence fills and fulfils both earth and heaven with the light and joy of divinity.

त्यं चित्पवतं गिरिं शतवन्तं सहस्रिणम ।

वि स्तातृभ्या रुराजिथ ॥ ५ ॥

5. *Tyaṁ cit parvataṁ girim śatavantam sahasriṇam .*
Vi stotṛbhyo rurojitha.

You break and break open the cloud and the mountain bearing a hundred and a thousand gifts for the divine singers, celebrants and dedicated yajakas.

वयमु त्वा दिवा सुत वयं नक्तं हवामह ।

अस्माकं काममा पृण ॥ ६ ॥

6. *Vayamu tvā divā sute vayaṁ naktam havāmahe .*
Asmākaṁ kāmamā pṛṇa.

We singers, celebrants and yajakas, invoke and invite you in our soma yajna in the day and in the night and pray fulfil our prayer and desire for humanity and divinity.

क्व॑ स्य वृष॒भा युवा॑ तुवि॒गीवा॒ अनान॑तः ।

ब्र॒ह्मा कस्तं स॑पयति ॥ ७ ॥

7. *Kva sya vṛṣabho yuvā tuvigrīvā anānataḥ.*
Brahmā kastaṁ saparyati.

Where does the generous lord of showers, ever youthful and eternal, of broad shoulders unbent, reside? Which sage and scholar can ever comprehend and serve him in full knowledge and competence?

कस्य॑ स्वि॒त्सर्व॑नं वृषा॑ जुजुष्व॑ अव॒ गच्छ॑ति ।

इ॒न्द्रं क॑ उ॒ स्वि॒दा च॑क ॥ ८ ॥

8. *Kasya svit savanaṁ vṛṣā jujuṣvāṇ ava gacchati.*
Indraṁ ka u svidā cake.

Whose yajna does the generous and virile Indra visit and bless out of love and kindness? And who really knows Indra, in all fairness?

कं त॑ दा॒ना अ॑स॒ तत् वृ॒त्र॒हन्कं॑ सु॒वी॒या ।

उ॒क्थ॑ क॑ उ॒ स्वि॒दन्त॑मः ॥ ९ ॥

9. *Kaṁ te dānā asakṣata vṛtrahan kaṁ suvīryā.*
Ukthe ka u svidantamaḥ.

O destroyer of darkness and evil, whom do your gifts of generosity reach? And whom do your strength and energies reach? In the chant of hymns and in yajna, who is your closest friendliest devotee?

अ॒यं त॒ मानु॑ष॒ जन् सामः॑ पू॒रुषु॑ सू॒यत॑ ।

तस्य॑हि॒ प द॑वा॒ पिब॑ ॥ १० ॥

10. *Ayaṁ te mānuṣe jane somaḥ pūruṣu sūyate.*
Tasyehi pra dravā piba.

Indra, this soma yajna is performed and soma is distilled in your honour in the human communities all over the world. Lord, come fast, drink, protect and promote the soma.

अ॒यं त॑ श॒य॒णाव॑ति सु॒षामा॑याम॒धि प्रि॒यः ।

आ॒जी॒कीर्य॑ म॒दिन्त॑मः ॥ ११ ॥

11. *Ayam te śaryaṇāvati suṣomāyāmadhi priyaḥ.*
Ājīkīye madintamah.

In this mortal body, in this vibrant intellect, in these fresh and harmonious senses and mind, this lovely and most exhilarating yajna is being performed.

तम॒द्य रा॒धस॑ म॒ह चा॒रुं म॒दाय॑ घृ॒ष्वय॑ ।

ए॒हीमि॒न्द्र द॒वा पि॒ब ॥ १२ ॥

12. *Tamadya rādhase mahe cāruṁ madāya ghrṣvaye.*
Ehīmindra dravā piba.

To that soma yajna being performed for gifts of great wealth and power, excitement and joy, and the destruction of negativities, pray come fast and drink the soma of love, faith and homage.

Mandala 8/Sukta 65

Indra Devata, Pragatha Kanva Rshi

यदि॒न्द्र पा॒गपा॒गुद॒ङ न्य॑ग्वा हू॒यस॑ नृ॒भिः ।

आ या॒हि तू॒र्यमा॑शु॒भिः ॥ १ ॥

1. *Yadindra prāg-apāg-udaṁ nyagvā hūyase nṛbhiḥ.*
Ā yāhi tūyam-āśubhiḥ.

Indra, lord of universal power and energy, when you are invoked and invited east, west, north and south,

front or back, up or down, by people performing yajna, then come fast by the fastest modes you command.

यद्वा प॒स्त्रव॑ण दि॒वा मा॒दया॑सु स्त्र॒णर ।

यद्वा स॒मुद॑ अ॒न्धसः॑ ॥ २ ॥

2. *Yadvā prasravaṇe divo mādayāse svarṇare.*
Yadvā samudre andhasaḥ.

Whether in the heavenly radiations and cascades of light or in the middle regions of the sky or on the earthly regions of food and soma, wherever you rejoice and rain down showers of joy:

आ त्वा गी॒भि॒म॒हामु॑रुं हु॒व गा॒मि॒व॒ भाज॑स ।

इ॒न्द्र॒ साम॑स्य पी॒तय॑ ॥ ३ ॥

3. *Ā tvā gīrbhir-mahām-urūm huve gāmiva bhojase.*
Indra somasya pītaye.

Indra, I invoke you, glorious lord immanent in the vast world, to come and protect the beauty and joy of your creation and taste the soma of its grandeur, as I would call the cow to its favourite love of food.

आ त॑ इ॒न्द्र॒ म॒हि॒मानुं॑ ह॒र॒या द॒व त॒ महः॑ ।

रथ॑ व॒हन्तु॑ बि॒भ॒तः॑ ॥ ४ ॥

4. *Ā ta indra mahimānaṁ harayo deva te mahaḥ.*
Rathe vahantu bibhrataḥ.

Indra, refulgent lord, may your radiating forces of transport and communication bear and bring you here to us with your grandeur and your majesty in the chariot.

इ॒न्द्र॒ गृ॒णी॒ष उ॑ स्तु॒ष म॒ह्यं॑ उ॒ग इ॑शा॒न॒कृ॒त ।

ए॒हि॒ नः॑ सु॒तं पि॒ब ॥ ५ ॥

5. *Indra gr̥ṇīṣa u stuṣe mahāñ ugra īśānakṛt.
Ehi naḥ sutaṁ piba.*

Indra, great, blazing brave, ruler and glorifier of rulers, I adore and exalt you. Pray come, drink the soma of our achievement and protect and promote the world of your creation.

सुतावन्तस्त्वा वयं पर्यस्वन्ता हवामह ।
इदं न बहिरासद ॥ ६ ॥

6. *Sutāvantastvā vayaṁ prayasvanto havāmahe.
Idaṁ no barhirāsade.*

Dedicated to noble acts of yajna and soma creation, bearing havi for yajna and food for yajnic charity, we invoke and invite you to come and be seated on the holy seats of our vedi and bless our heart and soul.

यच्चिद्धि शश्वतामसीन्द्र साधारणस्त्वम ।
तं त्वा वयं हवामह ॥ ७ ॥

7. *Yacciddhi śaśvatāmasīndra sādharmaṇas-tvam.
Taṁ tvā vayaṁ havāmahe.*

As you bear and sustain the common generality of people since time immortal and the people bear common allegiance to you, we invoke and adore you in all our holy projects of common universal value.

इदं तं साम्यं मध्वधु । तदिभिनरः ।
जुषाण इन्द्र तत्पिब ॥ ८ ॥

8. *Idaṁ te somyaṁ madhvadhukṣann-adribhir-naraḥ. Juṣāṇa indra tat piba.*

People have pressed and extracted this honey sweet of soma with stone presses for you. Happy with cherished soma in expectation, pray come and drink that soma of our achievement and divine adoration.

विश्वँ अया विपश्चिता ति ख्यस्तूयमा गहि ।
अस्म धहि श्रवा बृहत ॥ ९ ॥

9. *Viśvāñ aryo vipāścito'ti khyas-tūyamā gahi.*
Asme dhehi śravo bṛhat.

Indra, you are the ruler and controller of the world. Pray come soon and watch all the exceptional sages and scholars of the world, and bring us food, energy, honour and fame of universal value.

दाता म पृषतीनां राजी हिरण्यवीनाम ।
मा देवा मघवा रिषत ॥ १० ॥

10. *Dātā me prṣatīnām rājā hiraṇyavīnām.*
Mā devā maghavā riṣat.

Indra is the giver of golden gifts of lands and cows and he is the ruler and controller of the golden gifts of divinity. O divinities of heaven and earth, may Indra never be neglected, and may Indra never neglect and hurt us.

सहस्र पृषतीनामधिश्चन्द्रं बृहत्पृथु ।
शुकं हिरण्यमा दद ॥ ११ ॥

11. *Sahasre prṣatīnām-adhiścandram bṛhat pṛthu.*
Śukram hiraṇyamā dade.

Besides thousands and more golden gifts of lands and cows, I have received beautiful, great and

abundant pure gifts of gold from Indra, ruler of the earth.

नपाता दुर्गाहस्य म सहस्रेण सुरार्धसः ।

श्रवा द्वर्ष्वक्त ॥ १२ ॥

12. *Napāto durgahasya me sahasreṇa surārdhasaḥ.
Śravo deveṣvakrata.*

My honour and renown, unfallen, unmatched and blest as I am with a thousandfold gifts of divine munificence, may, I pray, reach and abide with the divinities.

Mandala 8/Sukta 66

Indra Devata, Kali Pragatha Rshi

तराभिवा विदद्वसुमिन्दं सबाध ऊतय ।

बृहद्वायन्तः सुतसाम अध्वर हुव भरं न कारिणम ॥ १ ॥

1. *Tarobhirvo vidadvasum-indraṁ sabadha ūtaye.
Bṛhad-gāyantaḥ sutasame adhware huve bharaṁ
na kāriṇam.*

In the yajna of love and non-violence where everything is perfect and soma is distilled, I invoke Indra like Abundance itself, giver of wealth, honour and fulfilment. Singing songs of adoration with energy and enthusiasm for your protection and progress, O devotees, celebrate Indra who brings wealth, honour and excellence at the earliest by fastest means.

न यं दुधा वरन्तु न स्थिरा मुरा मद सुशिपमन्धसः ।

य आदृत्या शशमानाय सुन्वत दाता जरित्र उक्थ्यम ॥ २ ॥

2. *Na yaṁ dudhrā varante na sthirā muro made
suśipram-andhasaḥ. Ya ādr̥tyā śaśamānāya
sunvate dātā jaritra ukthyam.*

Indra whom none can stop in his state of ecstasy and abundant charity, neither the impetuous, nor the constant, nor demon nor mortal, Indra who is the giver of cherished wealth and joy to the celebrant, the creator of soma and the zealous worshipper with deep reverence and homage.

यः श॒का मृ॒ ँ अश्व्या॒ या वा॒ कीजा॑ हिर॒ण्ययः॑ ।

स ऊ॒वस्य॑ रजय॒त्यपा॑वृ॒त्तिमि॒न्द्रा गव्य॑स्य वृ॒त्रहा ॥ ३ ॥

3. *Yah śakro mṛkṣo aśvyo yo vā kījo hiraṇyayah. Sa ūryasya rejayatyavṛtim-indro gavyasya vṛtrahā.*

Indra who is mighty of action, pure and purifying, great achiever, and wondrous rich in wealth and golden grace, who shakes off the erosion of land fertility and cattle wealth and augments produce and prosperity, destroyer of want, ignorance and evil as he is.

नि॒खातं॑ चि॒द्यः पु॑रुसंभृ॒तं वसू॑दि॒द्वप॑ति द॒शुष॑ ।

व॒जी सु॑शि॒पा हय॑श्व॒ इत्कर्॑दि॒न्द्रः क॒त्वा यथा॑ व॒शत॑ ॥ ४ ॥

4. *Nikhātaṁ cidyaḥ purusaṁbhṛtaṁ vasūdidvapati dāśuṣe. Vajrī suśipro haryaśva it karadindrah kratvā yathā vaśat.*

Indra who for the generous giver digs out and opens up abundant wealth deep buried, hidden and held in the earth, wields the thunderbolt of justice and award, and wears a golden vizor, commanding tempestuous forces, thus by his noble yajnic actions, does for us what he thinks right and pleases to do.

यद्वा॒वन्थ॑ पु॒रुष्टु॑त पु॒रा चि॑च्छू॒र नृ॑णाम ।

व॒यं तत्त॑ इ॒न्द्र सं भ॑राम॒सि य॒ज्ञमु॑क्थं तुरं वचः॑ ॥ ५ ॥

5. *Yadvāvantha puruṣṭuta purā cicchūra nṛṇām.
Vayaṁ tat ta indra saṁ bharāmasi yajñam-
ukthaṁ turāṁ vacaḥ.*

Indra, lord omnipotent universally adored and exalted, as you wish and want of humanity at the earliest in the beginning of creation, that we honour, abide and do without doubt or delay, the yajna, songs of adoration, word and worship all.

सच्चा सामंषु पुरुहूत वज्रिवा मदाय ह्यु । सामपाः ।

त्वमिद्धि ब्रह्मकृत काम्यं वसु दष्टः सुन्वत भुवः ॥ ६ ॥

6. *Sacā someṣu puruhūta vajrivo madāya dyukṣa
somapāḥ. Tvamiddhi brahmakṛte kāmyaṁ vasu
deṣṭhaḥ sunvate bhuvah.*

Lord all-invoked and adored, wielder and commander of thunder, clouds and mountains, light of life in heaven and on earth, connoisseur, protector and promoter of the soma joy of humanity, join and be with us in our yajnic creations of soma joy in action.

वयमनमिदा ह्या पीपमह वज्रिणम ।

तस्मा उ अद्य समना सुतं भ्रा नूनं भूषत श्रुत ॥ ७ ॥

7. *Vayamenamidā hyo'pīpemeha vajriṇam. Tasmā
u adya samanā sutam bharā'' nūnaṁ bhūṣata
śrute.*

Here today as before we have regaled this lord of the thunderbolt. For him, again, now, all of one mind, bear and bring the distilled soma of homage, and worship him who would, for certain for joy of the song, grace the celebrants.

वृकश्चिदस्य वारुण उरामथिरा वयुनषु भूषति ।

समं नः स्तामं जुजुषाण आ गृहीन्द प चित्रया धिया ॥ ८ ॥

8. *Vṛkaścidasya vāraṇa urāmathirā vayuneṣu bhūṣati. Semam naḥ stomaṁ jujuṣāṇa ā gahīndra pra citrayā dhiyā.*

The wolf, its counterforce elephant, and the thief all have to accept and follow the laws of this lord Indra. May he, loving and cherishing this our song of adoration, listen and come with gifts of clear and unillusive intelligence and understanding.

कदू न्वस्याकृतमिन्दस्यास्ति प संयम ।

कना नु कं श्रामतन न शुश्रुव जनुषः परि वृत्रहा ॥ ९ ॥

9. *Kadū nvasyākṛtamindrasyāsti paumsyam. Keno nu kaṁ śromatena na śuśruve januṣaḥ pari vṛtrahā.*

What wonder work is that which is not the achievement of Indra's valour? By which person hasn't his glory been perceived through his wonder deeds? He is the destroyer of evil and darkness by his very nature.

कदू महीरधृष्टा अस्य तविषीः कदु वृत्रघ्न अस्तृतम । इन्द्रा विश्वान्बकनाटौ अहृद्दृश उत कत्वा पणीर्भि ॥ १० ॥

10. *Kadū mahīradhrṣṭā asya taviṣīḥ kadu vṛtraghno astṛtam. Indro viśvān bekanāṭāñ ahardṛśa uta kratvā pañīṅrabhi.*

How great and irresistible are his blazing powers! How great and invincible is he, the destroyer of evil and darkness! To the usurers and the exploiters

who count only their days tally he shows the light only for the day according to their action, not beyond.

वयं घा त अपूर्व्यन्द ब्रह्माणि वृत्रहन ।

पुरुतमांसः पुरुहूत वज्रिवा भृतिं न प भरामसि ॥ ११ ॥

11. *Vayaṁ ghā te apūrvyendra brahmāṇi vṛtrahan. Purūtamāsaḥ puruhūta vajrivo bhṛtiṁ na pra bharāmasi.*

Indra, destroyer of evil and darkness within and without in the outer world, universally adored, wielder of the thunderbolt, we, all together, old and young, offer you in faith new and ever fresh songs of adoration and exaltation as daily obligation in return as thanks for your favours.

पूर्वीश्चिद्धि त्व तुविकूमि ाशसा हवन्त इन्द्रातयः ।

तिरश्चिदयः सवना वसा गहि शविष्ठ श्रुधि म हवम ॥ १२ ॥

12. *Pūrvīściddhi tve tuvikūrminnāśaso havanta indrotayaḥ. Tiraścidaryaḥ savanā vaso gahi śaviṣṭha śrudhi me havam.*

Indra, lord of infinite acts, shelter home of the universe, highest and omnipotent, all hopes of humanity, all protections and progress for them, past, present and future, rest in you and emanate from you. Hence all people invoke you and call on you for help. O master protector, listen to my call and come like radiations of light to our yajnas of divine adoration and soma creation.

वयं घा त त्व इद्विन्द विपा अपि षसि ।

नहि त्वदन्यः पुरुहूत कश्चन मघव तस्ति मडिता ॥ १३ ॥

13. *Vayaṁ ghā te tve idvindra viprā api śmasi.
Nahi tvadanyaḥ puruhūta kaścanamagha-
vannasti marditā.*

Indra, we are yours. Sages and celebrants, we all abide in you. There is none whatever other than you, lord of power, honour and world's wealth, universally invoked and adored, who is kind and gracious as you.

त्वं ना अस्या अमतरुत णुधा३ भिशस्त्रव स्पृधि । त्वं न
ऊती तव चित्रया धिया शि त शचिष्ठ गातुवित ॥ १४ ॥

14. *Tvaṁ no asyā amateruta kṣudho'bhiśasterava
sprdhi. Tvaṁ na ūtī tava citrayā dhiyā śikṣā
śaciṣṭha gātuvit.*

O lord, pray you save us from this ignorance, hunger and want, and imprecation and calumny. You give us protection, enlighten us with your unique wisdom and understanding. O most potent master of the knowledge of the laws and paths of life, guide us on the paths of the world.

साम इद्वः सुता अस्तु कलया मा बिभीतन ।
अपदष ध्वस्मायति स्वयं घृषा अपायति ॥ १५ ॥

15. *Soma idvaḥ suto astu kalayo mā bibhītana.
Apedeṣa dhvasmāyati svayaṁ ghaiṣo apāyati.*

O budding scholars and sages, let the soma of hope and joy be distilled and poured for you. Fear not. This terror and destruction is going away. Self-destroyed, it is going away, vanishing of itself.

Mandala 8/Sukta 67

*Adityah Devatah, Matsya Sammada, or Manya
Maitravaruni, or various Matsya Jalanaddhah Rshis*

त्या ऽ त्रियाँ अव आदित्यान्याचिषामह ।

सुमृळीकाँ अभिष्टय ॥ १ ॥

1. *Tyān nu kṣatriyāñ ava ādityān yāciṣāmahe.
Sumṛṭikāñ abhiṣṭaye.*

For the sake of protection and to achieve our cherished objects, we call upon the Kshatriyas, warriors of the nation, bright as children of light and firm as children of Infinity, providers of peace, happiness and security.

मित्रा ना अत्यंहतिं वरुणः पषदयमा ।

आदित्यासा यथा विदुः ॥ २ ॥

2. *Mitro no atyamhatim varuṇaḥ parṣadaryamā.
Ādityāso yathā viduḥ.*

To the best of their knowledge and intention, power and purpose, may Mitra, teachers and preachers, intellectuals and researchers, universal friends of humanity, Varuna, chosen representatives, governors and administrators, and Aryama, leaders of law, guides of the nation, Adityas all, children of light and givers of enlightenment, protect, promote and defend us against violence, injustice and ignorance and cleanse us of sin and crime.

तषां हि चित्रमुक्थ्यं वरुथमस्ति दाशुष ।

आदित्यानामरंकृत ॥ ३ ॥

3. *Teṣāṁ hi citramukthyāṁ varūthamasti dāśuṣe.
Ādityānām-aramṛte.*

Ample means and materials, wonderful, various and admirable, vest in the brilliant Adityas, enlightened powers of governance and administration, for the people of generosity, and beauty, decency and grace.

महि वा महतामवा वरुण मित्रायमन ।
अवांस्या वृणीमह ॥ ४ ॥

4. *Mahi vo mahatāmavo varuṇa mitrāryaman.
Avāṁsyā vṛṇīmahe.*

O great Varuna, Mitra and Aryama, great are your powers of protection and defence. We choose to ask and do ask for protection and defence by you.

जीवा णि अभि धेतना दित्यासः पुरा हथात ।
कद्ध स्थ हवनश्रुतः ॥ ५ ॥

5. *Jivāṇ no abhi dhetanā''dityāsaḥ purā hathāt.
Kaddha stha havanaśrutaḥ.*

Wherever you are or happen to be stationed, pray listen to our call and rush in for our life and protection before the strike of violence and possibly death and destruction.

यद्वः श्रान्ताय सुन्वत वरुथमस्ति यच्छदिः ।
तना ना अधि वाचत ॥ ६ ॥

6. *Yadvaḥ śrāntāya sunvate varūthamasti yaccha-
rdiḥ. Tenā no adhi vocata.*

Whatever be your defence, protection and relief for the worker, producer or creator of soma while he

works to the point of weariness, exhaustion and retirement, for that plead for us and get us the relief needed, deserved and allowed.

अस्ति दवा अंहारुवस्ति रत्नमनागसः ।

आदित्या अद्भुतनसः ॥ ७ ॥

7. *Asti devā anhorurvasti ratnamanāgasah.*
Ādityā adbhutainasah.

Adityas, children of light, rulers and administrators, generous and unpolluted by corruption, the relief for the distressed is ample freedom from distress, and the reward for the sinless is jewel graces of life.

मा नः सतुः सिषदयं मह वृणक्तु नस्परि ।

इन्द्र इद्धि श्रुता वशी ॥ ८ ॥

8. *Mā naḥ setuḥ siṣedayam mahe vṛṇaktu naspari.*
Indra iddhi śruto vaśī.

Let this bond of sin and crime never fetter us. Let it fall off far from us so that we may be free to do great. The renowned Indra, lord supreme, is the master controller and dispenser of reward and punishment.

मा ना मृचा रिपूणां वृजिनानामविष्यवः ।

दवा अभि प मृ तत ॥ ९ ॥

9. *Mā no mṛcā ripūṇāṁ vṛjinānām-aviṣyavaḥ.*
Devā abhi pra mṛkṣata.

O protectors and defenders of the people, brilliant and generous rulers, let not the violence and calumny of crooked enemies ever smear and injure us.

Pray cover us all round with safety and security.

उ॒त त्वा॒म॒दि॒त म॒ह्य॒हं द॒व्यु॒प॒ ब्रु॒व ।

सु॒मृ॒ळी॒काम॒भिष्ट॑य ॥ १० ॥

10. *Uta tvām-adite mahyahaṁ devyupa bruve.*
Sumṛṭikām-abhiṣṭaye.

And O great, brilliant and sovereign assembly of the nation, generous and gracious power, conscientiously I speak to you, pray save us from harm and injury, help us achieve our heart's desire and cherished objectives.

प॒षि' दी॒न ग॒भी॒र आँ उ॒ग॒पु॒त्र जिघाँ॑सतः ।

मा॒कि॒स्ता॒कस्य॑ ना रि॒षत ॥ ११ ॥

11. *Parṣi dīne gabhīra āñ ugraputre jighāmsataḥ.*
Mākistokasya no riṣat.

Aditi, mother of brave and blazing Adityas, pray anoint us, make us immune and help us cross the seas of violence both deep and shallow, let no enemy, violence or disease harm and injure our coming generations.

अ॒न॒हा न॑ उ॒रुव॒ज उ॒रू॒चि वि॑ प॒स॒तव॑ ।

कृ॒धि ता॒काय॑ जी॒वस॑ ॥ १२ ॥

12. *Aneho na uruvraja urūci vi prasartave.*
Kṛdhi tokāya jīvase.

Sacred and sovereign mother of vast extensive powers, save us from sin and violence to range over the earth and strengthen us that not only we but also our coming generations may live happy and free.

य मू॒धानः ि॒तीनाम॑द॒ब्धासः॒ स्वय॑शसः ।

व॒ता र॒न्ति अ॒दुहः॑ ॥ १३ ॥

13. *Ye mūrdhānaḥ kṣitīnām-adabdhāsaḥ svayaśa-saḥ. Vratā rakṣante adruhaḥ.*

Those who are on top of the average people, active, bold, unbending, and gifted with innate honour and reputation in law and personal values of virtue, free from jealousy and enmity, they maintain, uphold and protect the laws, values and commitments of the land. (They are the chosen children of mother earth, Adityas, worthy of being members of the mother's household, council of the nation.)

त न॑ आ॒स्त्रा वृ॒काणा॑मा॒दित्या॑सा मु॒माच॑त ।

स्त॒नं ब॒द्धमि॑वादित ॥ १४ ॥

14. *Te na āsno vṛkāṇām-ādityāso mumocata. Stenaṁ baddham-ivādite.*

Mother Aditi, caught up like thieves, we are in the jaws of wolves. May the Adityas save us from the mouth of wolfish exploiters.

अपा॒ षु ण॑ इ॒यं श॒रुरा॑दि॒त्या अप॑ दु॒मतिः॑ ।

अ॒स्मद॒त्वज॑घ्नुषी ॥ १५ ॥

15. *Apo ṣu ṇa iyaṁ śarur-ādityā apa durmatih. Asmadetvajaghnuṣī.*

O Adityas, let this violent force go off from us, let this evil genius too get away from us, leaving us unhurt.

श॒श्व॒द्धि वः॑ सु॒दानव॑ आ॒दि॒त्या ऊ॒तिभि॑व॒यम॑ ।

पु॒रा नू॒नं बु॒भुज्म॑ह ॥ १६ ॥

16. *Śaśvaddhi vaḥ sudānava ādityā ūtibhir-vayam.
Purā nūnaṁ bubhujmahe.*

Adityas, generous givers, by virtue of your protections we have been enjoying life always, now as ever before.

शश्वन्तुं हि पचतसः पतियन्तं चिदनसः ।

दवाः कृणुथ जीवस ॥ १७ ॥

17. *Śaśvantam hi pracetasah pratiyantam cidenasah.
Devāḥ kṛnutha jīvase.*

O wise brilliancies, whoever turns to you ever and any time, even from sin, pray sustain and strengthen him to live his life to the full.

तत्सु ना नव्यं सन्यस आदित्या यन्मुमाचति ।

बन्धाद्बद्धमिवादित ॥ १८ ॥

18. *Tat su no navyam sanyasa ādityā yanmumocati.
Bandhād-baddham-ivādite.*

O Adityas, O mother Aditi, we hope and pray may that ever new strength and sustenance of yours, which you give us for our good and protection, which saves us like people fettered in bondage and released, be extended to us ever as before.

नास्माकमस्ति तत्तर् आदित्यासा अतिष्कद ।

यूयमस्मभ्यं मृळत ॥ १९ ॥

19. *Nāsmākam-asti tat tara ādityāso atiṣkade.
Yūyam-asmabhyam mṛṭata.*

O Adityas, leaders of the human nation, that power and competence you give us to get over our

problems is not our own, it is yours. Pray be kind and gracious and keep it up as ever before.

मा ना ह॒ति॒वि॒वस्व॑त॒ आदि॑त्याः कृ॒त्रि॒मा शरुः॑ ।

पु॒रा नु ज॒रसा॑ वधीत ॥ २० ॥

20. *Mā no hetir-vivasvata ādityāḥ kṛtrimā śaruḥ.*
Purā nu jaraso vadhīt.

O Adityas, brilliant powers of nature and humanity, let not the onslaught of time or an artificial weapon made by man strike us before we have lived and enjoyed a full age of fulfilment to the last day of old age.

वि षु द्व॒षा व्यं॑ह॒ति॒मादि॑त्यासा॒ वि संहि॑तम ।

विष्व॒ग्वि बृ॑ह॒ता रपः॑ ॥ २१ ॥

21. *Vi ṣu dveṣo vyamhatim-ādityāso vi saṁhitam.*
Viṣvagvi brhatā rapaḥ.

O Adityas, brilliant rulers and leaders of the nation, totally destroy jealousy and enmity, eliminate distress and depression, sin and crime, wipe out organised crime, terror and combined attacks, and uproot all disease, infirmity and disability from the earth.

Mandala 8/Sukta 68

Indra (1-13), Rkshashvamedhau (14-19), Devatah,
Priyamedha Angirasa Rshi

आ त्वा रथं॑ यथ॑ तय॑ सु॒म्नाय॑ वतयामसि ।

तु॒वि॒कू॒र्मि॒मृ॒ती॒षह॑मि॒न्द श॒र्वि॒ष्ठ स॒त्प॑त ॥ १ ॥

1. *Ā tvā ratham yathotaye sumnāya vartayāmasi.*
Tuvikūrmim-ṛtīṣaham-indra śaviṣṭha satpate.

Indra, bravest of the brave, protector of the good and true, just as we turn the chariot, so do we draw your attention and pray you turn to us and come for our protection, welfare and enlightenment, lord of infinite action and conqueror of enemies.

तुविशुष्म तुविक्रता शचीवा विश्वया मत ।

आ पपाथ महित्वना ॥ २ ॥

2. *Tuviśuṣma tuvikrato śacīvo viśvayā mate.
Ā paprātha mahitvanā.*

Lord omnipotent of infinite action, infinitely helpful, omniscient, with your cosmic power and grandeur you pervade the whole universe.

यस्य त महिना महः परि ज्मायन्तमीयतुः ।

हस्ता वजं हिरण्ययम ॥ ३ ॥

3. *Yasya te mahinā mahah pari jmāyantam-īyatuh.
Hastā vajraṁ hiraṇyayam.*

Indra who are infinitely great by virtue of your omnipotence, your hands wield the thunderbolt of justice and golden grace which reaches everywhere over the universe.

विश्वानरस्य वस्पतिमनानतस्य शवसः ।

एवश्च चषणीनामृती हुव रथानाम ॥ ४ ॥

4. *Viśvānarasya vaspatim-anānatasya śavasah.
Evaiśca carṣaṇīnāmūti huve rathānām.*

I pray to Indra, your lord and father, master controller of the irresistible powers and forces of the universe, for divine protection of the people by the

dynamics of his moving powers of nature and humanity.

अभिष्टय सदावृद्धं स्वमी हषु यं नरः ।

नाना हवन्त ऊतय ॥ ५ ॥

5. *Abhiṣṭaye sadāvṛdham svarmīlheṣu yaṁ naraḥ.
Nānā havanta ūtaye.*

I pray to Indra, ever more munificent in human struggles for light, happiness and welfare, whom people invoke and adore in many ways for protection and progress and for the fulfilment of their cherished objects and ambitions.

परमात्रमृचीषमिन्द्रमुगं सुरार्धसम ।

इशानं चिद्वसूनाम ॥ ६ ॥

6. *Paromātramīṛcīṣamam-indramugam surā-dhasam. Īśānam cidvasūnām.*

I invoke and pray to Indra, boundless presence, lover of hymns of adoration, illustrious, all competent and master ruler of the wealth and power of the world.

तन्तमिदार्धस मह इन्द्रं चादामि पीतय ।

यः पूव्यामनुष्टुतिमीश कृष्टीनां नृतुः ॥ ७ ॥

7. *Tantamid-rādhase maha indram codāmi pītaye.
Yaḥ pūrvyām-anuṣṭutim-īśe kṛṣṭīnām nṛtuḥ.*

For every great success, for all wealth and high competence in life and also for the joyous pleasure of it all, I invoke and celebrate Indra, ultimate leader and guide of the people who listens to the prayers and adorations of humanity since time immemorial and rules them all.

न यस्य॑ त शवसान॑ स॒ख्यमा॒नं॒श॒ म॒त्यः॑ ।

न॒क्रिः॑ शवांसि॑ त नशत ॥ ८ ॥

8. *Na yasya te śavasāna sakhyam-ānaṁśa martyaḥ.
Nakiḥ śavāṁsi te naśat.*

O lord of universal power, no mortal has ever been able to attain equal fellowship with you, then who can claim to attain equality with your power and potential?

त्वाता॑स॒स्त्वा यु॒जा प्सु॑ सू॒र्य॑ म॒ह॒द्ध॒न॒म॑ ।

ज॒य॒म॑ पृ॒त्सु व॒ज्रि॒वः॑ ॥ ९ ॥

9. *Tvotāsastvā yujā'psu sūrye mahaddhanam.
Jayema prtsu vajrivaḥ.*

O lord of thunderous energy and power, protected by you and in close association with you, we pray, we may discover great wealth in the waters and in the sun and win far reaching victories in our battles of life.

तं त्वा॑ य॒ज्ञभि॑रीम॒ह॒ तं गी॒भि॒गि॑व॒णस्त॑म ।

इ॒न्द्र॒ य॒था चि॒दावि॑थ॒ वाज॑षु॒ पुरु॑मा॒र्य॒म॑ ॥ १० ॥

10. *Tam tvā yajñebhir-īmahe taṁ gīrbhir-girva-
ṇastama. Indra yathā cidāvitha vājeṣu purumā-
yyam.*

Indra, lord most adorable, we honour you by yajnas of corporate research and development, and we adore you in many languages as you guide, advance and protect the man of knowledge in our human endeavours for new achievements and further advances.

यस्य त स्वादु सख्यं स्वाद्वी पणीतिरदिवः ।

यज्ञा वितन्तसाय्यः ॥ ११ ॥

11. *Yasya te svādu sakhyam svādvī praṇītir-adrivaḥ.
Yajño vitanasāyyaḥ.*

O lord of the clouds of shower, knowledge and wealth, delightful is your association, exciting is your guidance. The yajna of corporate action and advancement must go on.

उरु णस्तन्व॑ उरु तन॑ उरु त्याय नस्कृधि ।

उरु णा॑ यन्धि जीवस॑ ॥ १२ ॥

12. *Uru ṇastanve tana uru kṣayāya naskṛdhi.
Uru ṇo yandhi jīvase.*

Excellence for our body's health, rise and expansion for our children and grand children, expansion, comfort and safety for our home, O lord, grant, grant us rise and advancement for life's excellence and joy.

उरुं नृभ्य॑ उरुं गव॑ उरुं रथाय॑ पन्थाम ।

द्ववीतिं॑ मनामह॑ ॥ १३ ॥

13. *Uruṁ nṛbhya uruṁ gava uruṁ rathāya panthām.
Devavītiṁ manāmahe.*

Rise and advancement for the people, expansion and development for lands and cattle, expansion and improvement of highways for transport, we pray for, and for that we think and research and plan, and we seek the favour of divinity.

उप॑ मा षड॑ द्वाद्वा नरः॑ सामस्य॑ हव्या॑ ।

तिष्ठन्ति॑ स्वादु॒रा॒तयः॑ ॥ १४ ॥

14. *Upa mā ṣaḍ dvādvā naraḥ somasya harṣyā.
Tiṣṭhanti svādurātayah.*

In the ecstasy of soma joy and exhilaration of achievement, six in twos come to me, leading lights they are, abundant and delightful are their gifts and contributions.

ऋजाविन्दात आ दद हरी ऋ स्य सूनवि ।
आश्वमधस्य राहिता ॥ १५ ॥

15. *Rjṛāvindrota ā dade harī ṛkṣasya sūnavi.
Āśvamedhasya rohitā.*

I have got two sensitive and dynamic organs of communication protected and promoted by Indra for the body form of the spirit and for efficient working of the body system.

सुरथौ आतिथिग्व स्वभीशूरा ।
आश्वमध सुपर्शसः ॥ १६ ॥

16. *Surathāñ ātithigve svabhīśūnrārṁkṣe.
Āśvamedhe supeśasaḥ.*

For the body in service of the visiting resident soul, I get another two fast and controlled organs in fine shape for the systemic and yajnic working of the body system.

षळश्वौ आतिथिग्व इन्दात वधूमतः ।
सचो पूतकृता सनम ॥ १७ ॥

17. *Ṣaḷaśvāñ ātithigva indrote vadhūmataḥ.
Sacā pūtakratau sanam.*

Six organs of perception in this body system,

sophisticated and pervaded by Indra, the soul, with a partner house keeper, the intellectual faculty, I have received. They are all friendly participants in the holy working of the system in divine service.

एषु चतुद वृषण्वत्यन्तऋजष्वरुषी ।

स्वभीशुः कशावती ॥ १८ ॥

18. *Aiṣu cetad-vṛṣaṇvatyantar-ṛjreṣvaruṣī.
Svabhīśuḥ kaśāvatī.*

In the midst of these simple and straight organs of sense, fast but well steered, there is one which is extremely generous and creative, the intelligence, which holds the whip and the reins both, that is, the acceleration and the steer and the brakes for proper movement of the systemic chariot.

न युष्म वाजबन्धवा निनित्सुश्चन मत्यः ।

अवद्यमधि दीधरत ॥ १९ ॥

19. *Na yuṣme vājabandhavo ninitsuścana martyaḥ.
Avadyamadhi dīdharat.*

O brotherly team of dynamic workers and winners in the battles of life, no mortal even addicted to malignity and scandal can foist any blame or censure on you.

Mandala 8/Sukta 69

*Indra (1-10, 13-18), Vishvedevah (11), Varuna (11-12)
Devatah, Priyamedha Angirasa Rshi*

पप वस्त्रिष्टुभमिषं मन्दद्वीरायन्दव ।

धिया वा मधसातय पुरन्ध्या विवासति ॥ १ ॥

1. *Prapra vas-triṣṭubham-iṣaṁ mandadvīrāyendave. Dhiyā vo medhasātaye purandhyā vivāsati.*

For your progress, offer libations of holy fuel and fragrance, triple refined and intensified, with trishtubh hymns of Vedic formulae in the service of Indra, cosmic spirit of energy and power, happy and exciting, who inspires the brave and shines you with versatile creative intellect for the advancement of your science of yajna for further development.

नृदं वृ आदतीनां नृदं यायुवतीनाम् ।

पतिं वा अघ्न्यानां धनूनामिषुध्यसि ॥ २ ॥

2. *Nadaṁ va odaṭīnāṁ nadaṁ yoyuvaṭīnām. Patiṁ vo aghnyānām dhenūnām-iṣudhyasi.*

Indra is the resounding source of fresh energies, roaring expression of maiden youthfulness, protector and promoter of sacred sources of production and nourishment such as cows which must not be killed or hurt, and he is the relentless inexhaustible keeper of your arrows for your targets of defence and development.

ता अस्य सूददाहसः सामं श्रीणन्ति पृश्नयः ।

जन्मन्दवानां विशस्त्रिष्वा राचन दिवः ॥ ३ ॥

3. *Tā asya sūdadohasaḥ somāṁ śrīṇanti pṛśnayāḥ. Janman devānām viśastriṣvā rocane divaḥ.*

Just as on the rise of dawn in the divine heaven of light, the edifying rays of the sun beatify the Indra-born beauty and freshness of life in the three regions of earth, heaven and the skies, similarly, on the dawn of divine vision in the intelligence of the soul, the

revelations of divinity and reflections of omniscience refine, intensify and edify the energy, power and beauty of the soma gifts of Indra, this oceanic source of matter, energy and excellence of life, for the trinity of body, mind and soul.

अ॒भि॒ प॒ गा॒प॒तिं॑ गि॒र॒न्द॒म॒च॒ यथा॑ वि॒द ।

सू॒नुं स॒त्यस्य॑ स॒त्प॒तिम॑ ॥ ४ ॥

4. *Abhi pra gopatim girendramarca yathā vide.
Sūnum satyasya satpatim.*

To the best of your knowledge and culture and with the best of your language, worship and adore Indra, protector of stars and planets, lands and cows, language and culture, creator of the dynamics of existence and protector of its constancy.

आ॒ हर॑यः स॒सृ॒जि॒र रु॒षी॒रधि॑ ब॒हिषि॑ ।

यत्रा॒भि सं॒नवा॑मह ॥ ५ ॥

5. *Ā harayaḥ sasṛjire'ruṣīradhi barhiṣi.
Yatrābhi saṁnavāmahe.*

Let the vibrations of divinity, like crimson rays of dawn which bring the sun to the earth, bring Indra on to our sacred grass where we humans meet and pray and celebrate the lord in song together.

इ॒न्दा॒य॒ गाव॑ आ॒शि॒रं दु॒दु॒ह व॒जि॒ण॒ मधु॑ ।

यत्सी॑मु॒पह्व॑र वि॒दत॑ ॥ ६ ॥

6. *Indrāya gāva āśiram duduhre vajriṇe madhu.
Yat sīmupahvare vidat.*

Lands and cows, suns and planets, indeed all

objects in motion, exude for Indra, wielder of thunder, the ichor of emotional adoration seasoned with ecstasy like honey sweet milk mixed with soma which he receives close at hand and cherishes.

उद्यद ब्रध्नस्य विष्टपं गृहमिन्द्रश्च गन्वहि।

मध्वः पीत्वा संचवहि त्रिः सप्त सख्युः पद ॥ ७ ॥

7. *Udyad bradhnasya viṣṭapaṁ gr̥ham-indraśca ganvahi. Madhvaḥ pītvā sacevāhi triḥ sapta sakhyuḥ pade.*

Up let us rise on top of the sun and vast spaces, reach the abode of Indra, and, having drunk the soma sweet of ecstasy, let us be together across and over the thrice seven stages of being in evolution in the purely spiritual state of the lord's presence as a friend.

(The thrice seven are the steps of physical, mental and psychic evolutionary phases of existence in three qualitative modes of being in the process of becoming. The seven states of evolution in descending order from pure being are: mahat, Ahankara and the five elements, akasha, vayu, agni, apah and prthivi. The three qualitative modes are sattva, rajas and tamas or thought, energy and matter. Another way to explain the twenty one is: five elements, five pranic energies, five perceptive organs and five organs of volition, the twenty-first is antahkarana or psychic self. When the psychic self or the soul in the existential state wishes to rise back to the purely spiritual state, it has to cross the twenty one stages and then be in the company of Indra, the cosmic self, and even later, in the transcendental state of absolute Being, the Spirit, the Brahmic state.

This is set out in detail in the Sankhya, Yoga and Vedanta philosophy.)

अच॑त॒ पाच॑त॒ पि॒यम॑धासा॒ अच॑त ।

अच॑न्तु पु॒त्रका॒ उ॒त पु॒रं न॒ धृ॒ष्णव॑चत ॥ ८ ॥

8. *Arcata prārcata priyamedhāso arcata.*
Arcantu putrakā uta puram na dhṛṣṇvarcata.

O lovers of Yajna, lovers of union and communion with the divine, adore and worship Indra, adore and worship again, worship again and again. Worship along with your children and grand children, just as the citizens adore and exalt a great city and the glorious ruler of the celestial city.

अव॑ स्वराति॒ गग॑रा गा॒धा परि॑ सनिष्व॒णत ।

पि॒ङ्गा परि॑ चनिष्क॒द॒दि॒न्दाय॒ ब॒ह्म॒द्य॒तम ॥ ९ ॥

9. *Ava svarāti gargaro godhā pari sanīṣvaṇat.*
Piṅgā pari canīṣkadad-indrāya brahmodyatam.

The drum booms aloud, the bow string strikes the arm guard, the string bells jingle, let the hymns rise in honour of Indra.

आ यत्प॑त॒न्त्य॒न्यः सु॒दु॒घा अ॒न॒प॒स्फुरः॑ ।

अ॒प॒स्फुरं॑ गृ॒भाय॑त॒ साम॑मि॒न्दाय॒ पा॒तव॑ ॥ १० ॥

10. *Ā yat patantyenyah sudughā anapasphurah.*
Apasphuram grbhāyata somam-indrāya pātave.

When the dynamic senses of perception and volition, controlled, unagitating and calmly withdrawn, concentrate in the inner mind, then you receive the showers of soma nectar of spiritual ananda for Indra,

the soul.

अपादिन्द्रा अपादग्निविश्वं द्रवा अमत्सत । वरुण इदिह
यत्तमापा अभ्यनूषत वत्सं संशिश्वरीरिव ॥ ११ ॥

11. *Apādindro apādagnir-viśve devā amatsata.
Varuṇa idiha kṣayat tamāpo abhyanūṣata vatsam
saṁśiśvarīriva.*

Indra, the soul, seeking honour, fame and power, loves the soma of ananda. Agni, leading scholar advancing into the light of knowledge, loves the soma of ananda. All brilliancies of nature and humanity love the ecstasy of soma. Varuna, powers of love and justice, all abide in the ecstasy of soma. All seekers of yajnic action and divine dedication love the soma of spiritual ananda of their creation like the mother loving her child.

सुद्रवा असि वरुण यस्य त सप्त सिन्धवः ।
अनु रन्ति काकुदं सूर्यं सुषिरामिव ॥ १२ ॥

12. *Sudevo asi varuṇa yasya te sapta sindhavaḥ.
Anukṣaranti kākudaṁ sūryam suṣirāmiva.*

Varuna, master scholar and teacher, you are divinely brilliant and generous whose seven streams of knowledge and wisdom flow forth in words from the master's voice to the seekers, like water flowing from a tube into many channels.

या व्यतीर्णफाणयत्सुयुक्ताँ उप दाशुष ।
तक्वा नृता तदिद्वपुरुपमा या अमुच्यत ॥ १३ ॥

13. *Yo vyatīṇraphāṇayat suyuktāṁ upa daśaṣe.
Takvo netā tadidvapurupamā yo amucyata.*

That soul is Indra, man of self control and self

power, who withdraws his scattered powers of senses and mind, turns them inward and applies them into meditation for the sake of generosity of the spirit, and then as their patient master and leader, with the power and grace of his self-possession, releases and relaxes them in the state of peace. He is the sovereign soul.

अतीदु शक आहत इन्द्रा विश्वा अति द्विषः ।

भिनत्कनीन आदनं पच्यमानं परा गिरा ॥ १४ ॥

14. *Aīdu śakra ohata indro viśvā ati dviṣaḥ.*

Bhinat kanīna odanaṁ pacyamānaṁ paro girā.

Indra, the sovereign soul of self-power, transcends all jealousy, malignity and enmity and, blest with top handsomeness and grace of the spirit, breaks open into words the mature knowledge and self-realised spiritual food for the seekers.

अभका न कुमारका धि तिष्ठ त्वं रथम् ।

स प तन्महिषं मृगं पित्र मात्र विभुक्तुम् ॥ १५ ॥

15. *Arbhako na kumārako'dhi tiṣṭhan navaṁ ratham.*

Sa pakṣan-mahiṣaṁ mṛgaṁ pitre māt্রে vibhukṭa-
tum.

Neither a child nor an adolescent, the man of mature mind abiding in a healthy body practices meditation and realises the great, supreme, omnipotent cosmic soul of universal holy action for the enlightenment of all about Mother Nature and the father of creation.

आ तू सुशिप दम्पत् रथं तिष्ठा हिरण्ययम् । अध द्यु ऽं

सचवहि सहस्रपादमरुषं स्वस्तिगामनहसम् ॥ १६ ॥

16. *Ā tū suśipra dampate ratham tiṣṭhā hiranya-yam.
Adha dyukṣam sacevahi sahasrapādam-
aruṣamsvastigām-anehasam.*

O lord of golden grace, father and sustainer of the house-hold of the universe, come and seat yourself in the golden chariot of this human body and, together as friends and companions, we shall ride this chariot of heavenly light, thousand wheeled, invincible and immaculate, moving on the road to peace and ultimate good.

तं घमि॒त्था न॑म॒स्विन् उप॑ स्व॒राज॑मासत ।

अर्थं॑ चिदस्य॒ सुधि॑तं॒ यद॑तव आव॒तय॑न्ति द्वा॒वन् ॥ १७ ॥

17. *Tam ghemitthā namasvina upa svarājam-āsate.
Artham cidasya sudhitam yadetava āvartayanti
dāvane.*

Thus do yajnic and meditative souls holding havis for homage adore and worship self-refulgent Indra when, in order to realise the nature, character and generosity, indeed the very presence of the lord, they turn their self-controlled mind to the Divine Soul in order to reach him.

अनु॑ प्र॒त्नस्या॑क॒सः प्रि॒यम॑धास एषाम ।

पूर्वा॑मनु॒ पय॑तिं वृ॒क्तब॑हिषा ह॒ितप॑यस आशत ॥ १८ ॥

18. *Anu pratnasyaukasah priyamedhāsa eṣām.
Pūrvāmanu prayatiṁ vṛktabarhiṣo hitaprayasa
āśata.*

Of these devotees of yajna and lovers of meditative communion, those who sit on the holy grass with a clean mind and offer oblations of spiritual love

in the style of the sages of old as ever achieve union with the universal presence of the eternal Spirit.

Mandala 8/SuKta 70

Indra Devata, Puruhanma Angirasa Rshi

या राजा चषणीनां याता रथभिरधिगुः ।

विश्वासां तरुता पृतनानां ज्येष्ठा या वृत्रहा गृण ॥ १ ॥

1. *Yo rājā carṣaṇīnām yātā rathebhiraadhriguḥ. Viśvāsām tarutā pṛtanānām jyeṣṭho yo vṛtrahā grṇe.*

I adore Indra, lord supreme, who rules the people, and who is the irresistible and universal mover by waves of cosmic energy, saviour of all humanity, supreme warrior and winner of cosmic battles of the elemental forces and who destroys the evil, darkness and poverty of the world.

इन्द्रं तं शुम्भ पुरुहन्म त्वस् यस्य द्विता विधतरि ।

हस्ताय वज्रः पति धायि दशता महा दिव न सूर्यः ॥ २ ॥

2. *Indraṁ taṁ śumbha puruhanmannavase yasya dvitā vidhartari. Hastāya vajra prati dhāyi darṣato maho dive na sūryaḥ.*

O man of universal devotion, exalt and glorify that omnipotent Indra for protection and progress in whom, as ruler and controller of the world, both justice and mercy abide simultaneously, who holds the thunderbolt of power in hand, and who is great and glorious like the sun in heaven.

नक्रिष्टं कमणा नशद्यश्चकार सदावृधम ।

इन्द्रं न यज्ञविश्वगूतमृभ्वसमधृष्टं धृष्णवाजसम ॥ ३ ॥

3. *Nakṣṭam karmanā naśadyaścakāra sadāvṛdham. Indram na yajñair-viśvagūrtamṛbhva-sam-adhrṣtam dhrṣṇvojasam.*

No one can equal merely by action, much less hurt even by yajnas, that person who has won the favour and grace of Indra, lord divine who is rising as well as raising his devotees high, who is universally adored, universal genius, redoubtable and invincibly illustrious.

अषा हमुगं पृतनासु सासहिं यस्मिन्महीरुरुजयः ।

सं धनवा जायमान अनानवुद्यावः तामा अनानवुः ॥ ४ ॥

4. *Aṣālham-ugram pṛtanāsu sāsahim yasmin mahī-rurujrayaḥ. Saṁ dhenavo jāyamāne anonavur-dyāvaḥ ksāmo anonavuh.*

Unchallengeable, awful, victorious in cosmic dynamics, in whose pervasive presence great and tempestuous stars and planets, earths and heavens, all in unison move in order and do homage in reverence, such is Indra.

यद द्याव इन्द्र त शतं शतं भूमीरुत स्युः । न त्वा वजिन्त्सहस्रं

सूया अनु न जातमष्ट रादसी ॥ ५ ॥

5. *Yaddyāva indra te śataṁ śataṁ bhūmīruta syuḥ. Na tvā vajrint-sahasraṁ sūryā anu na jātamaṣṭa rodasī.*

Indra, lord of thunder, if there were a hundred heavens, and if there were a hundred earths, they would not be able to rival you. Not a thousand suns, nor heavens, earths and skies together would match you at the rise in manifestation.

आ प॑पाथ॒ महि॒ना वृ॒ष्ण्या वृ॒षन्वि॒श्वो श॒विष्ठ॒ शर्व॑सा ।

अ॒स्माँ अव॑ मघव॒न्गाम॑ति व॒ज वजि॑ज्जि॒त्राभि॑रू॒तिभिः ॥ ६ ॥

6. *Ā paprātha mahinā vṛṣṇyā vṛṣan viśvā śaviṣṭha śavasā. Asmāñ ava maghavan gomati vraje vajriṇ-citrābhir-ūtibhiḥ.*

O lord of the thunderbolt, master and controller of world's wealth, honour and power, most potent and lord of showers of generosity, with your generous and creative power and grandeur you pervade the universe. Pray protect, guide and promote us by your various and wondrous modes of protection and progress in our search for development of lands and cows, knowledge, language and culture.

न सी॒मदे॒व आप॒दिषं॑ दी॒घाया॒ मत्यः॑ ।

एत॑ग्वा चि॒द्य एत॑शा यु॒याज॑त ह॒री इन्द्रा॑ यु॒याज॑त ॥ ७ ॥

7. *Na sīmadeva āpadiṣaṁ dīrghāyo martyaḥ. Etagvā cidya etaśā yuyojate harī indro yuyojate.*

Never can an impious, ungodly mortal find that food and energy in life which that other person can find who yokes those dynamic energies and powers in his search for progress which Indra deploys in his creative and evolutionary programme of existence.

तं वा॑ म॒हा म॒हाय्य॑मिन्द्रं द॒नाय॑ स णि॒म ।

या गा॒धषु॒ य आ॑रण॒षु ह॒व्या वा॑ज॒ष्वस्ति॑ ह॒व्यः ॥ ८ ॥

8. *Taṁ vo maho mahāyyam-indraṁ dānāya sakṣa-ṇim. Yo gādheṣu ya āraṇeṣu havyo vājeṣvasti havyaḥ.*

Invoke that great, adorable and friendly Indra

for the gift of power, energy and expertise for your progress who is invoked and adored in the depth of the seas, over lands and mountains and in the battles of the brave for new heights.

उदू षु णा वस म॒ह मृ॒शस्व॑ शू॒र राध॑स ।
उदू षु म॒ह्य म॑घवन्म॒घत्त॑य॒ उदि॑न्द्र श्रव॑स म॒ह ॥ ९ ॥

9. *Udū ṣu ṇo vaso mahe mṛśasva śūra rādhasē. Udū ṣu mahyai maghavan maghattaya udindra śravase mahe.*

Brave Indra, lord of the wealth, honour and excellence of the world, haven and home of all living beings, inspire our will and intelligence for the achievement of great wealth and competence for success in life and raise us to great power, honour and excellence to win high fame across the world.

त्वं न॑ इ॒न्द्र ऋ॒त॒युस्त्वा॒निदा॒ नि तृ॑म्पसि ।
म॒ध्य॑ वसिष्व॒ तुवि॑नृ॒म्णावा॒नि दा॒सं शि॑श्नथा॒ हथ॑ः ॥ १० ॥

10. *Tvaṁ na indra ṛtayustvānido ni tṛmpasi. Madhye vasiṣva tuvinṛmṇorvorni dāsaṁ śiśnatho hathaiḥ.*

Indra, lover and promoter of truth and rectitude, you fulfil us with your gifts and reduce the maligners of divinity to deprivation. O lord of boundless wealth and power, raise us to the heights of the skies in the midst of heaven and earth, and strike down the violent and the destroyer with blows of retribution.

अ॒न्यव॑त्त॒ममा॑नु॒षम॑य॒ज्वान॒मद॑वयुम ।
अव॑ स्वः स॒खा दु॑धुवी॒त प॑व॒तः सु॒घ्नाय॑ दस्युं पव॑तः ॥ ११ ॥

11. *Anyavratam-amānuṣam-ayajvānam-adevayum.
Ava svaḥ sakhā dudhuvīta parvataḥ sughnāya
dasyum parvataḥ.*

Friendly, generous but adamant ruler, punish the person committed to destructive values, anti-human organisation, anticreative and antisocial actions and antinature and impious plans and programmes, punish him with deprivation of comfort, self-satisfaction and social privileges and assign him to sure elimination or total change. The strong uncompromising ruler should punish the violent, the terrorist and the killer to an equal and opposite fate.

त्वं न इन्द्रासां हस्तं शविष्ठ दावन् ।

धानानां न सं गृभायास्मयुद्धिः सं गृभायास्मयुः ॥ १२ ॥

12. *Tvaṁ na indrāsām haste śaviṣṭha dāvane.
Dhānānām na saṁ gr̥bhayāsmayur-dviḥ saṁ
gr̥bhayāsamayuh.*

Indra, most powerful ruler and leader, our benefactor, one of our own, in order to benefit us, pray take up in hand these assets of wealth just as one holds roasted rice in hand for distribution, and give it to us. Take up the wealth again, our own man, and distribute that too.

सखायः कतुमिच्छत कथा रीधाम शरस्य ।

उपस्तुतिं भोजः सूरिया अहयः ॥ १३ ॥

13. *Sakhāyaḥ kratum-icchata kathā rādhāma
śarasya. Upastutiṁ bhojaḥ sūriryo ahrayaḥ.*

O friends, try freely to do good by way of yajna, else how shall we serve Indra, lord of the bow and arrow,

with worship and adoration? He is the great benefactor and ruler, light giver, abundant and gracious.

भूरिभिः समह ऋषिभिर्बहिष्मद्भिः स्तविष्यस ।
यदित्थमकमकमिच्छरं वत्सान्पराददः ॥ १४ ॥

14. *Bhūribhiḥ samaha ṛṣibhir-barhiṣmadbhiḥ stavi-
ṣyase. Yadittham-ekamekam-icchara vatsān
parādadaḥ.*

O lord of grandeur and glory, destroyer of suffering, ignorance and all difficulties in the way of human happiness, since thus you give gracious gifts of cherished wealth, light and joy to dear and holy beneficiaries, to one and all of them, you are adored by all sages of the sacred grass on the yajna vedi.

कृणुगृह्या मघवा शारद्व्या वत्सं नस्त्रिभ्य आनयत ।
अजां सूरिन धातव ॥ १५ ॥

15. *Karṇagrhyā maghavā śauradevyo vatsaṁ
nastribhya ānayat. Ajāṁ sūrirna dhātave.*

Indra, lord of wealth, power and glory, benefactor of the brave and holy, holds in his power the cherished wealth of perceptible knowledge and awareness which he showers for us from the three regions of heaven, earth and sky, just as, at our human level, the master and sagely scholar holds the eternal Vedic Word for us to hear and enjoy.

Mandala 8/Sukta 71

Agni Devata, Suditi - Purumidhau Angirasau, taylor va anyatara Rshi

त्वं ना अग्न॑ महा॒भिः पा॒हि विश्व॑स्या॒ अरा॑तः ।

उ॒त द्वि॑षा म॒र्त्यस्य॑ ॥ १ ॥

1. *Tvaṁ no agne mahobhiḥ pāhi viśvasyā arāteḥ.
Uta dviṣo martyasya.*

Agni, leading light of life, with your mighty powers and grandeur, protect us against all material, moral and social adversity and all mortal jealousy and enmity.

न॒हि म॒न्युः पा॒रुष॑य॒ इ॒श॒ हि वः॑ पि॒यजा॑त ।

त्वमि॑द॒सि॒ ता॒वान॑ ॥ २ ॥

2. *Nahi manyuḥ pauruṣeya īśe hi vaḥ priyajāta.
Tvamidasi kṣapāvān.*

No wrath of man rules over you, all time dear friend of humanity, since your very birth you are the master and ruler of the earth.

स ना॒ विश्व॑भि॒द्वभिरू॒जा॑ नपा॒द्भद्र॑द॒शाच॑ ।

र॒यिं द॑हि वि॒श्ववा॑रम ॥ ३ ॥

3. *Sa no viśvebhir-devebhir-ūrjo napād-bhadraśoce.
Rayiṁ dehi viśvavāram.*

Ruler of the earth as you are, O lord of infallible energy and blissful flames of fire, bless us with universal wealth with all the light, honour and excellence of the world.

न तमग्ने अरातया मर्तं युवन्त रायः ।

यं त्रायस दाश्वान्सम ॥ ४ ॥

4. *Na tamagne arātayo martam yuvanta rāyah.
Yam trāyase dāśvāmsam.*

No adversities, no enemies, can deprive that generous man of his wealth, honour and excellence whom you protect and promote.

यं त्वं विप मुधसातावग्ने हिनाषि धनाय ।

स तवाती गाषु गन्ता ॥ ५ ॥

5. *Yam tvam vipra medhasātāvagne hinoṣi dhanāya.
Sa tavotī goṣu gantā.*

O vibrant power of wealth, honour and excellence, the man whom you inspire and exhort to win wealth and to dedicate himself to the service of divinities goes forward in the acquisition of lands, cows, and the light of knowledge and culture under your protection.

त्वं रयिं पुरुवीरमग्ने दाशुष मताय ।

प ना नय वस्या अच्छ ॥ ६ ॥

6. *Tvam rayim puruvīram-agne dāśuṣe martāya.
Pra ṇo naya vasyo accha.*

Agni, lead us to wealth, brave happy progeny and the perfect joy of life for men of charity and unbounded generosity.

उरुध्या णा मा परा दा अघायुत जातवदः ।

दुराध्यै मताय ॥ ७ ॥

7. *Uruṣyā ṇo mā parā dā aghāyate jātavedaḥ.
Durādhye martāya.*

All pervasive, omniscient Agni, protect us and leave us not to the sinner, the criminal, and the man of evil thought and action.

अग्र॒ माकि॑ष्ट॒ द्वस्य॑ रा॒तिम॑द॒वा यु॒यात ।
त्वमी॑शिष॒ वसू॑नाम ॥ ८ ॥

8. *Agne mākiṣṭe devasya rātim-adevo yuyota.
Tvamīśiṣe vasūnām.*

Agni, lord of brilliance and generosity, let no impious man deprive us of your generosity extended to us. You rule, control and protect the wealth, honour and excellence of the world.

स ना॒ वस्व॒ उप॑ मा॒स्यूजा॑ नपा॒न्माहि॑नस्य ।
सख॑ वसा॒ जरि॑तृभ्यः ॥ ९ ॥

9. *Sa no vasva upa māsyūrjonapān-māhinasya.
Sakhe vaso jaritṛbhyah.*

Agni, creator and treasure home of the world, infinite energy, giver of peace and settlement, universal friend, give us wealth as well as honour and glory for the celebrants.

अच्छा॑ नः शी॒रशा॑चिषं॒ गिरा॑ यन्तु द॒श॒तम॑ ।
अच्छा॑ य॒ज्ञासा॑ नम॒सा पुरु॑वसुं पुरु॒पश॑स्तमू॒तय॑ ॥ १० ॥

10. *Acchā naḥ śīraśociṣaṁ giro yantu darṣatam.
Acchā yajñāso namaś purūvasuṁ purupraśa-
stamūtaye.*

Let all our songs of adoration rise fast to the

refulgent and glorious Agni. Let our yajna with homage and havi move and reach the universally adored and universally honoured Agni for the sake of universal protection.

अग्निं सूनुं सहसा ज्ञातवदसं दानाय वायाणाम ।

द्विता या भूदमृता मत्युष्वा हाता मन्दतमा विशि ॥ ११ ॥

11. *Agnim sūnum sahaso jātavedasam dānāya vāryāṇām. Dvitā yo bhūdamṛto martyeṣvā hotā mandratamo viśi.*

Let our prayers reach Agni, all pervasive creator of energy, for the gift of cherished wealth and power. Agni is the immortal presence who appears among mortals in both physical and spiritual forms, universal yajaka, happiest and most blissful, arising in every home stead of the people.

अग्निं वा दवयज्ययाग्निं पयत्यध्वर ।

अग्निं धीषु प्रथममग्निमवत्यग्निं त्राय सार्धस ॥ १२ ॥

12. *Agnim vo devayajyayā'gnim prayatyadhvare. Agnim dhīṣu prathamam-agnimarvatyagnim kṣaitrāya sādhasē.*

Adore Agni for all your service of the divinities of nature and humanity, light agni in the process of every holy programme, keep Agni in the fore-front in all your acts of thought and will initially, and in every new beginning serve and rely on Agni for every plan in the field of life.

अग्निरिषां सुख्य ददातु न इश या वायाणाम ।

अग्निं ताक तनय शश्वदीमह वसुं सन्तं तनूपाम ॥ १३ ॥

13. *Agniriṣāṁ sakhye dadātu na īse yo vāryāṇām. Agniṁ toke tanaye śasvādīmahe vasuṁ santam tanūpām.*

May Agni as a friend give us food and energy for sustenance since he rules over all the wealth and powers of the world. We always serve and pray to Agni for our children and grand children, he being the universal giver of home and settlement as well as the protector and sustainer of our body's health.

अग्निमीळिष्वार्वसु गाथाभिः शीरशाचिषम ।

अग्निं राय पुरुमी ह श्रुतं नराग्निं सुदीतय छदिः ॥ १४ ॥

14. *Agnimīliṣvāvase gāthābhiḥ śīraśociṣam. Agniṁ rāye purumīḥa śrutam naro'gniṁ sudītaye chardhiḥ.*

Pray to Agni of bright flames with songs and praise for protection and progress. O generous scholar, study and serve Agni for wealth, famous among people, Agni who provides home and happiness for the man of brilliance.

अग्निं द्वाषा यातव ना गृणीमस्यग्निं शं याश्च दातव ।

विश्वासु वि ववितव हव्या भुवद्वस्तुऋषूणाम ॥ १५ ॥

15. *Agniṁ dveṣo yotavai no grṇīmasyagniṁ śam yośca dātave. Viśvāsu vikṣvaviteva havyo bhuva-dvastur-ṛṣūṇām.*

We adore Agni for driving away our enemies from us and for giving us peace and settlement with happiness. He is like a protector among people, giver of home and adored by sages.

Mandala 8/Sukta 72

Agni or Havis Devata, Haryata Pragatha Rshi

हविष्कृणुध्वमा गमदध्वयुवनत पुनः ।

विद्वाँ अस्य पशासनम ॥ १ ॥

1. *Haviṣkr̥ṇudhvamā gamad-adhvaryur-vanate punaḥ. Vidvāñ asya praśāsanam.*

Come, devotees of yajna, celebrants of Agni: Prepare the havi for oblation, let the high priest come, he knows the ministration of this yajna, let him serve Agni again.

नि तिग्ममभ्यंशुं सीदद्धाता मनावधि ।

जुषाणा अस्य सुख्यम ॥ २ ॥

2. *Ni tigmamabhyaṁśuṁ sīdaddhotā manāvadhi. Juṣāṇo asya sakhyam.*

Let the hota, offerer of oblations, come and sit close to the fire in bright flames, loving and honouring at heart the friendship of this Agni.

अन्तरिच्छन्ति तं जन रुद्रं पुरा मनीषया ।

गृभ्णन्ति जिह्वया ससम ॥ ३ ॥

3. *Antaricchanti taṁ jane rudraṁ paro manīṣayā. Grbhṇanti jihvayā sasam.*

Dedicated priests and scholars among people, with the best of their mind and intelligence, try to raise Agni, mighty fiery power immanent everywhere, and having raised it, they try to describe and adore it with words of homage.

जा॒म्य॒तीत॒प॒ धनु॑व॒या॒धा अ॑रु॒ह॒द्वन॑म ।

दृ॒षदं जि॒ह्वाव॑धीत ॥ ४ ॥

4. *Jāmyatītape dhanur-vayodhā aruhad-vanam.*
Drṣadam jihvayāvadhīt.

Agni, immanent, friendly and rising as the sun, heats up the sky, bearing health and energy for nourishment, it rides the vapours of water and with its catalytic energy breaks the cloud.

चर॑न्व॒त्सा रु॒श॒हि नि॒दा॒तारं॑ न वि॒न्दत ।

वति॑ स्ता॒तव॑ अ॒म्ब्य॑म ॥ ५ ॥

5. *Caran vatso ruśanniha nidātāraṁ na vindate.*
Veti stotava ambyam.

Agni, newly risen, playing as hyperactive and shining bright, brooks no obstruction and for its description and assessment needs a celebrant appraiser.

उ॒ता न्व॑स्य॒ यन्म॑हद॒शवा॑व॒द्याज॑नं बृ॒हत ।

दा॒मा रथ॑स्य॒ ददृ॑श ॥ ६ ॥

6. *Uto nvasya yanmahadaśvāvadyojanaṁ bṛhat.*
Dāmā rathasya dadṛśe.

And as its mighty boundless expansion grows on, intensely bright with sun-rays, its sphere of energy is seen like the halo of glorious light round the solar chariot.

दु॒हन्ति॑ स॒प्तका॑मु॒प॒ द्वा पञ्च॑ सृ॒जतः॑ ।

ती॒थ सि॒न्धा॒रधि॑ स्वर॒ ॥ ७ ॥

7. *Duhanti saptaikāmupa dvā pañca sṛjataḥ.*
Tirthe sindhoradhi svare.

Five senses of perception alongwith two others, mind and intelligence (i.e., mana and buddhi), at work distill the power and glory of Agni, like seven milk-maids milking one cow on the bank of a sacred river, and give it expression in the resounding notes of cosmic hymns.

आ द॒शभि॑वि॒वस्व॑त॒ इन्द्रः॑ का॒शम॑चु॒च्यवी॑त ।

ख॒दया॑ त्रि॒वृता॑ दि॒वः ॥ ८ ॥

8. *Ā daśabhir-vivasvata indraḥ kośam-acucyavīt.
Khedayā trivṛtā divaḥ.*

Just as Indra, electric energy of the sun in the form of lightning, breaks the cloud and brings down showers from the sky, so does the divine human soul by threefold passion of intellect, will and emotion, with the assistance of ten senses of perception and volition and ten pranic energies, distill down the treasure glory of Agni from the sun into threefold wealth of knowledge, action and prayer committed and dedicated to divinity.

परि॑ त्रि॒धातु॑र॒ध्वरं॑ जू॒णिर॑ति॒ नवी॑यसी ।

मध्वा॑ हा॒तारा॑ अ॒ञ्जत॑ ॥ ९ ॥

9. *Pari tridhāturadhvaraṁ jūrṇireti navīyasī.
Madhvā hotāro añjate.*

Just as Agni rising in threefold flames, white, red and dark, comes at lightning speed to yajna with youthful power and the priests anoint and serve it with homage, so does the light of divinity with revelations of sattva, rajas and tamas and the values of knowledge, action and prayer, youthful, bright and vibrant, come to the mind of the celebrant, and then the yajnic senses,

mind and intellect and the pranic energies of the devotee express the power and grace of Agni in celebration.

सिञ्चन्ति नमसावतमुच्चाचक्रं परिज्मानम ।

नीचीनबार्मि तिम ॥ १० ॥

10. *Siñcanti namasāvatamuccācakram parijmānam.
Nīcīnavāramakṣitam.*

With homage the devotees serve Agni, radiating and vibrating on high, pervading all round, full of peace and joy, just an inverted well, inexhaustible, with release of showers on the down side for the celebrants.

अभ्यारमिददया निषिक्तं पुष्करं मधु ।

अवतस्य विसर्जन ॥ ११ ॥

11. *Abhyāram-idadrayo niṣiktaṁ puṣkare madhu.
Avatasya visarjane.*

When the fount of the divine reservoir is released toward the quiet mind of the devotee, then the lord of clouds and soma fills the lotus of his heart with the honeyed ecstasy of divine grace.

गाव उपावतावतं मही यज्ञस्य रप्सुदा ।

उभा कर्णा हिरण्यया ॥ १२ ॥

12. *Gāva upāvatāvatam mahī yajñasya rapsudā.
Ubhā karṇā hiraṇyayā.*

The psychic base of the devoted seeker of meditative communion is highly creative. O mind and senses attended with both knowledge and action of divine character, rise high and reach close to the reservoir of divine grace and win the showers of bliss.

आ सुत सिञ्चतु श्रियं रादस्यारभिश्चियम ।

रसा दधीत वृषभम ॥ १३ ॥

13. *Ā sute siñcata sriyaṁ rodasyorabhiśriyam.
Rasā dadhīta vṛṣabham.*

O seekers of communion aspiring for divine ecstasy, when the communion is achieved, collect and fill the mind to overflowing with nectar and offer the oblations of ananda to the heavenly glory of Agni rolling across and over heaven and earth.

त जानतु स्वमाक्यं सं वत्सासा न मातृभिः ।

मिथा नसन्त जामिभिः ॥ १४ ॥

14. *Te jānata svamokyaṁ saṁ vatsāso na mātṛbhiḥ.
Mitho nasanta jāmibhiḥ.*

The aspirants know the one inmate spirit of their common home and they all abide and move together in and with the one intimate spirit of their own kind as children move around attached with their mothers (each with the one that is his, but all mothers are the same, the one common Soul).

उप स्रक्वेषु बप्सतः कृण्वत धरुणं दिवि ।

इन्द्र अग्रा नमः स्वः ॥ १५ ॥

15. *Upa srakveṣu bapsataḥ kṛṇvate dharuṇaṁ divi.
Indre agnā namaḥ svaḥ.*

Agni, receiving, kindling and consuming the oblations in the flames, turns the havi into light in heaven as offering in the cup of faith to Indra. (So does the yogi turn his thoughts through contemplation into light and joy in the higher personality to offer it as

homage to Indra.)

अधु॑ त्पि॒ष्युषी॑मिष॒मूर्जं॑ स॒प्तप॑दीम॒रिः ।

सूर्य॑स्य स॒प्त र॒श्मिभिः॑ ॥ १६ ॥

16. *Adhukṣat pipyuṣīmīṣamūrjaṁ saptapadīmariḥ.
Sūryasya sapta raśmibhiḥ.*

May the lord of faith and power accept the offering of nourishing food and energy through seven stages of nature's evolution, and by seven-rayed chemistry of the sun turn it into showers of spiritual fulfilment for the yajaka.

साम॑स्य मि॒त्रावरु॑णादि॒ता सूर॑ आ द॒द ।

तदा॑तुरस्य भ॒षज॑म ॥ १७ ॥

17. *Somasya mitrāvaruṇoditā sūra ā dade.
Tadāturasya bheṣajam.*

O Mitra, O Varuna, O lord of love and justice, may I, at the rise of the sun, receive the heavenly light and joy of soma, rejuvenating nectar of life for the suppliant yearning for fulfilment.

उ॒ता न्व॑स्य॒ यत्प॒दं ह॑य॒तस्य॑ नि॒धान्य॑म ।

परि॑ द्यां जि॒ह्वया॑तन॒त ॥ १८ ॥

18. *Uto nvasya yat padaṁ haryatasya nidhānyam.
Pari dyām jihvayātanat.*

And then let the devotee with holy voice celebrate and glorify this state of divine fulfilment, promised of Agni, destined for man, unto heaven.

Mandala 8/Sukta 73

Ashvinau Devate, Gopavana Atreya or Saptavadhri Rshi

उदीराथामृताय॑त यु॒ञ्जाथाम॑श्विना॒ रथ॑म ।

अ॒न्ति ष॒द्भूतु॑ वा॒मवः॑ ॥ १ ॥

1. *Udīrāthāmṛtāyate yuñjāthām-aśvinā ratham.*
Anti ṣadbhūtu vāmavaḥ.

O Ashvins, harbingers of the new dawn of light and energy, arise for the man of simple straight paths of rectitude, harness your chariot and come. May your power and protection be close to us for us.

नि॒मिष॑श्चि॒ज्जवी॑यसा॒ रथ॑ना या॒तम॑श्विना ।

अ॒न्ति ष॒द्भूतु॑ वा॒मवः॑ ॥ २ ॥

2. *Nimiṣaścijjavīyasā rathenā yātam-aśvinā.*
Anti ṣadbhūtu vāmavaḥ.

Within a wink of the eye, come by the chariot of instant speed. Let your protections be with us at the closest.

उप॑ स्तृणी॒तम॑त्रय॒ हिम॑न॒ घ॒र्मम॑श्विना ।

अ॒न्ति ष॒द्भूतु॑ वा॒मवः॑ ॥ ३ ॥

3. *Upa strṇītamatrāye himena gharmam-aśvina.*
Anti ṣadbhūtu vāmavaḥ.

With the cool of comfort and security like snow, cover the misfortunes of the man bereft of threefold security for body, mind and soul in life. Let your protections be with us at the closest.

कुह॑ स्थः॒ कुह॑ जग्मथुः॒ कुह॑ श्य॒नव॑ पतथुः ।

अ॒न्ति ष॒द्भूतु॑ वा॒मवः॑ ॥ ४ ॥

4. *Kuha sthaḥ kuha jagmathuḥ kuha śyeneva peta-
thuḥ. Anti śadbhūtu vāmavaḥ.*

Where are you staying? Where had you gone while we called? Where did you fly away like the eagle? Pray be with us always with your constant protections at the closest on hand.

यद्द्य कहि कहि चिच्छुश्रूयातमिमं हवम ।

अन्ति षड्भूतु वामवः ॥ ५ ॥

5. *Yadadya karhi karhi cicchuśrūyātamimam
havam. Anti śadbhūtu vāmavaḥ.*

If now anywhere, in fact any time, you hear our call, let your protections be instantly with us at the earliest at the closest.

अश्विना यामहूतमा नदिष्ठं याम्याप्यम ।

अन्ति षड्भूतु वामवः ॥ ६ ॥

6. *Aśvinā yāmahūtamā nediṣṭham yāmyāpyam.
Anti śadbhūtu vāmavaḥ.*

Openly and instantly approachable Ashvins, I come to you as my own people at the closest. Let your protections be instant and sure for us at the earliest and closest.

अवन्तमत्रय गृहं कृणुतं युवमश्विना ।

अन्ति षड्भूतु वामवः ॥ ७ ॥

7. *Avantamatraye grham kṛṇutam yuvamaśvinā.
Anti śadbhūtu vāmavaḥ.*

Ashvins, for the man of threefold deprivation of health care, housing and employment, provide a home

of security and maintenance. Pray let your protections be with us always without delay at the closest.

वर॑थ अ॒ग्निमा॒तपा॒ वद॑त व॒ल्वव॑त्रय ।

अ॒न्ति ष॒द्भूतु॒ वाम॑वः ॥ ८ ॥

8. *Varethe agnimātapo vadate valgvatraye.*
Anti ṣadbhūtu vāmavaḥ.

Ashvins, harbingers of protection and relief for the deprived and underprivileged in matters of care, maintenance and education, bring help to the persuasive supplicants and remove the gusts of scorching heat and air from their head and heart. Let your protections be instantly available at the closest.

प स॒प्तव॑धिरा॒शसा॒ धारा॑म॒ग्रशाय॑त ।

अ॒न्ति ष॒द्भूतु॒ वाम॑वः ॥ ९ ॥

9. *Pra saptavadhrirāśasā dhārāmagneraśāyata.*
Anti ṣadbhūtu vāmavaḥ.

Ashvins, harbingers of peace and appreciation, reward and pacify the poet, master of seven metres who, with his hope and imagination, captures the flames of fire and passion in poetry and let your protection and patronage be with us at the closest.

इ॒हा ग॑तं वृ॒षण्व॑सू शृ॒णु॑तं म॒ इमं॑ हव॑म ।

अ॒न्ति ष॒द्भूतु॒ वाम॑वः ॥ १० ॥

10. *Ihā gataṁ vṛṣaṇvasū śṛṇutaṁ ma imaṁ havam.*
Anti ṣadbhūtu vāmavaḥ.

O harbingers of the showers of wealth, honour and excellence, pray come here and listen to my call

and adoration. Let your protections and exhortations be with us at the closest in the heart.

किमिदं वां पुराणवज्जरतारिव शस्यत ।

अन्ति षड्भूतु वामवः ॥ ११ ॥

11. *Kimidaṁ vāṁ purāṇavajjaratoriva śasyate.*
Anti ṣadbhūtu vāmavaḥ.

What sort of talk is this going round about you in the old outmoded style that you are nothing more than growing in years? O youthful harbingers of new light and freshness, let your protections and inspirations be with us at the closest and newest.

समानं वां सजात्यं समाना बन्धुरश्विना ।

अन्ति षड्भूतु वामवः ॥ १२ ॥

12. *Samānaṁ vāṁ sajātyaṁ samāno bandhura-śvinā.*
Anti ṣadbhūtu vāmavaḥ.

You are the same class and character as we, equal, the same brotherhood with us. Ashvins, let your protections and promotions be with us at the closest at the same level of class, character and species.

या वां रजांस्यश्विना रथ' व्रियाति र दसी ।

अन्ति षड्भूतु वामवः ॥ १३ ॥

13. *Yo vāṁ rajāmsyaśvinā ratho viyāti rodasī.*
Anti ṣadbhūtu vāmavaḥ.

Come by that chariot of yours which goes around to various regions of the universe and specially goes over the tracks of heaven, earth and sky. Pray let your protections be with us at the closest wherever you

roam around.

आ न॒ गव्य॑भिर॒श्व्यः स॒हस्र॑रुपं गच्छतम ।

अ॒न्ति ष॒द्भू॒तु वाम॑वः ॥ १४ ॥

14. *Ā no gavyebhiraśvyaiḥ sahasrairupa gacchatam.*
Anti ṣadbhūtu vāmavaḥ.

Come with a thousandfold wealth of cows, lands and cultures and horses and achievements of progressive victories. Let your protections and promotions be ever closest with us.

मा ना॒ गव्य॑भिर॒श्व्यः स॒हस्र॑भिरति ख्यतम ।

अ॒न्ति ष॒द्भू॒तु वाम॑वः ॥ १५ ॥

15. *Mā no gavyebhiraśvyaiḥ sahasrebhirati khyatam.*
Anti ṣadbhūtu vāmavaḥ.

With all the thousandfold wealth of lands and cows and horses and achievements, pray do not leave us, do not forsake us. Let your protections and promotions ever remain with us at the closest.

अ॒रु॒णप्सु॑रु॒षा अ॑भू॒दक॑ज्याति॒ऋता॑वरी ।

अ॒न्ति ष॒द्भू॒तु वाम॑वः ॥ १६ ॥

16. *Aruṇapsuruṣā abhūdakar-jyotir-ṛtāvarī.*
Anti ṣadbhūtu vāmavaḥ.

The golden glory of the dawn is risen and brings in the light according to the law divine. Let your blessings and protections ever be closest to us.

अ॒श्विना॒ सु वि॒चाक॑शद वृ॒ ऽं प॑रशुमाँइव ।

अ॒न्ति ष॒द्भू॒तु वाम॑वः ॥ १७ ॥

17. *Aśvinā su vicākaśad vṛkṣam paraśumāñ iva.
Anti śadbhūtu vāmavaḥ.*

Ashvins, the sun rises and dispels the darkness as an axeman fells the tree. Let your boons and blessings ever be with us at the closest.

पुरं न धृष्णवा रुज कृष्णया बाधिता विशा ।
अन्ति षड्भूतु वामवः ॥ १८ ॥

18. *Puram na dhṛṣṇavā ruja kṛṣṇayā bādhito viśā.
Anti śadbhūtu vāmavaḥ.*

Brave humanity, whenever you are obstructed by dark forces, arise and break them down like a fortress of evil. Ashvins, let your forces and protections be ever with us at the closest for inspiration and exhortation.

Mandala 8/Sukta 74

*Agni (1-12), Arksha Shrutarva Danastuti (13-15) Devata,
Gopavana Atreya Rshi*

विशाविशा वा अतिथिं वाजयन्तः पुरुपियम ।
अग्निं वा दुर्य वचः स्तुष शूषस्य मन्मभिः ॥ १ ॥

1. *Viśoviśo vo atithim vājayantaḥ purupriyam.
Agnim vo duryam vacaḥ stuṣe śūṣasya manma-
bhiḥ.*

O people of the world, seekers of light and advancement by every community for every community, for the sake of you all, with sincere thoughts and resounding words, I adore Agni, holy power, your homely friend loved by all for the common good.

यं जनासा हविष्मन्ता मित्रं न सर्पिरासुतिम ।

पशंसन्ति पशस्तिभिः ॥ २ ॥

2. *Yam janāso haviṣmanto mitraṁ na sarpirā-sutim.
Praśamsanti praśastibhiḥ.*

Adore and exalt Agni whom yajnic people serve as a friend, with havi in hand and oblations of clarified butter, and celebrate with songs of praise.

पन्यांसं जातवदसं या दवतात्युद्यता ।

हव्यान्यरयद्विवि ॥ ३ ॥

3. *Panyāṁsaṁ jātavedasaṁ yo devatātyudyatā.
Havyānyairayaddivi.*

Serve and exalt the adorable Agni, all pervasive, who rises, strengthens all divinities of nature and humanity and raises the oblations to the heavens and heightens their vitality and power.

आगन्म वृत्रहन्तमं ज्येष्ठमग्निमानवम ।

यस्य श्रुतवा बृह ॥ ॥ अनीक एधत ॥ ४ ॥

4. *Āganma vṛtrahantamaṁ jyeṣṭham-agnimānavam.
Yasya śrutarvā brhannārṁkṣo anīka edhate.*

Let us rise and reach Agni, highest divinity, greatest destroyer of evil and darkness and friend of humanity, under whose blessed shelter the great, renowned and distinguished heroes find inspiration and rise.

अमृतं जातवदसं तिरस्तमांसि दशतम ।

घृताहवनमीड्यम ॥ ५ ॥

5. *Amṛtaṁ jātavedasaṁ tirastamānsi darṣatam.
Ghṛtāhavanamīḍyam.*

Let us rise and reach Agni, light of life, immortal, omnipresent, dispeller of darkness and ignorance, glorious, giver of delicious delicacies, and adorable.

सुबाधा यं जना इमं गृहिं हव्यभिरिळत ।

जुह्वानासा यतस्त्रुचः ॥ ६ ॥

6. *Sabādho yaṁ janā ime' gñiṁ havyebhirīḷate.
Juhvānāso yatasrucāḥ.*

Let us adore Agni whom all the yajnic people, in spite of limitations, eagerly invoke and serve with ladlefuls of havi.

इयं त नव्यसी मतिरग्न अधाय्यस्मदा ।

मन्द सुजात सुकृता मूर दस्मातिथ ॥ ७ ॥

7. *Iyaṁ te navyasī matiragne adhāyyasmadā.
Mandra sujāta sukrato'mūra dasmātithe.*

Agni, lord of light blissful, gloriously manifested, holy and divine in action, wise, majestic and revered as an honourable guest, this adorable light of your wisdom, we pray, may be vested in us.

सा त अग्न शन्तमा चनिष्ठा भवतु प्रिया ।

तया वधस्व सुष्टुतः ॥ ८ ॥

8. *Sā te agne śāntamā caniṣṭhā bhavatu priyā.
Tayā vardhasva suṣṭutah.*

Agni, that light and wisdom of yours, most blissful, most delightful, may be dear to us. And let our adorations too be dear to you. Exalted by that, arise and grow and let us grow too.

सा द्युम्नद्युम्निनी बृहदुपाप श्रवसि श्रवः ।
दधीत वृत्रतूय ॥ ९ ॥

9. *Sā dyumnair-dyumninī bṛhadupopa śravasi śravaḥ. Dadhīta vṛtratūrye.*

That light and power, splendid and boundless with the might and majesty of divinity, may bear greater and greater potential closer and closer to us in the progressive task of the elimination of darkness and evil.

अश्वमिद्रां रथपां त्वषमिन्द्रं न सत्पतिम् ।
यस्य श्रवांसि तूवथ पन्यंपन्यं च कृष्टयः ॥ १० ॥

10. *Aśvamidgām rathaprām tveṣamindram na satpatim. Yasya śravāṁsi tūrvatha panyaṁpanyam ca kṛṣṭayaḥ.*

Adore Agni who gives us the wealth of earth and progressive achievement by chariotfuls of glory. Worship him, awfully brilliant, saviour and protector of the good and truthful like Indra, whose renowned victories and astonishing gifts people praise and celebrate one by one, one after another.

यं त्वा गापवना गिरा चनिष्ठदग्ने अङ्गिरः ।
स पावक श्रुधी हवम् ॥ ११ ॥

11. *Yam tvā gopavano girā caniṣṭhadagne aṅgiraḥ. Sa pāvaka śrudhī havam.*

Agni, light of the world, dear as breath of life, all purifier, whom the poet visionary of light and the Word celebrates, pray listen to our invocation and song of adoration.

यं त्वा जनासु इळत सुबाधा वाजसातय ।

स बाधि वृत्रतूय' ॥ १२ ॥

12. *Yam tvā janāsa īlate sabādho vājasātaye.
Sa bodhi vrtratūrye.*

Agni, O lord of light, whom people adore for victory and advancement enthusiastically in spite of limitations, pray enlighten us in the programme of the elimination of evil and darkness from life.

अहं हुवान आ १ श्रुतवणि मदच्युति ।

शर्धीसीव स्तुकाविनां मृ ॥ शीषा चतुणाम ॥ १३ ॥

13. *Aham huvāna ārkṣe śrutarvaṇi madacyuti.
Śardhāmsīva stukāvināṁ mṛkṣā śīrṣā caturṇā m.*

For the good of people in general, for the learned, and for the joy of soma against the intoxication of pride, I invoke Agni as well as the light and powers of divinity to come and sanctify the heart and head of all the four classes of initiated people of the sacred hair.

मां चत्वार आशवः शविष्ठस्य दवित्तवः ।

सुरथासा अभि पया व ऽन्वया न तुग्र्यम ॥ १४ ॥

14. *Mām catvāra āśavaḥ śaviṣṭhasya dravitnavah.
Surathāso abhi prayo vakṣan vayo na tugryam.*

The four fast and smart celebrants of the most potent Agni riding the holy chariot of life may, I pray, bring me food and energy as well as the light and vitality of divine inspiration.

सत्यमित्त्वा महनदि परुष्यव ददिशम ।

नमापा अश्वदातरः शविष्ठादस्ति मत्यः ॥ १५ ॥

15. *Satyamit tvā mahenadi parusṇyava dediśam.
Nemāpo aśvadātaraḥ śaviṣṭhādasti martyaḥ.*

O divine powers of light and vitality of perception and imagination, generous and overflowing with spirit and enthusiasm, I say this true of you and to you and of and to the dynamics of cosmic intelligence, there is no mortal power which is a greater giver of bliss and joy than the most potent and most brilliant Agni.

Mandala 8/Sukta 75

Agni Devata, Virupa Angirasa Rshi

यु वा हि द॒व॒हूत॑माँ अ॒श्वौ अ॒ग्न र॒थीरि॑व ।
नि हा॒ता पू॒व्यः स॒दः ॥ १ ॥

1. *Yukṣvā hi devahūtamāñ aśvāñ agne rathīriva.
Ni hotā pūrvyaḥ sadah.*

Agni, light and life of the universe, as a master of the chariot of creation, harness your powers of cosmic dynamics which carry the divine wealth of life for us and, as the first and original high priest of creation, come and grace our hearth and home of familial creative activity in the service of divinity and observance of Dharma.

उ॒त ना॑ द॒व द्र॒वाँ अ॒च्छा वा॒चा वि॒दुष्ट॑रः ।
श्र॒द्धिश्वा॒ वा॒या कृ॒धि ॥ २ ॥

2. *Uta no deva devāñ acchā voco viduṣṭaraḥ.
Śradviśvā vāryā kṛdhi.*

And O light of the world, omniscient lord, speak graciously to us, seekers of light and divinity, and reveal

in truth the facts and processes cherished and valued on top of everything else for the good of life in existence.

त्वं ह यद्यविष्ठ्य सहस्रः सूनवाहुत ।

ऋतावा यज्ञिया भुवः ॥ ३ ॥

3. *Tvaṁ ha yadyaviṣṭhya sahasaḥ sūnavāhuta.*
Rtāvā yajñiyo bhuvah.

You alone, most youthful imperishable power, creator of strength and energy, we invoke, you are the one adorable, giver and keeper of the cosmic law of truth and rectitude.

अयमग्निः सहस्रिणा वाजस्य शतिनस्पतिः ।

मृधा कवी रयीणाम ॥ ४ ॥

4. *Ayamagniḥ sahasriṇo vājasya śatīnaspatiḥ.*
Mūrdhā kavī rayīṇām.

This Agni is the protector and promoter of a hundred and thousand forms and degrees of food, energy, advancement and victories of wealth, honour and excellence of the world, lord supreme and all time visionary and omniscient creator and poetic prophet and teacher.

तं नमिर्भवा यथा नमस्व सहूतिभिः ।

नदीया यज्ञमङ्गिरः ॥ ५ ॥

5. *Taṁ nemirbhavo yathā'namasva sahūtibhiḥ.*
Nedīye yajñamaṅgiraḥ.

Just as craftsmen bend and complete to perfection the felly of a wheel, so bend in homage to Agni, feed the fire, giver of vitality, with conjoint action

and oblations, and O fire of yajna, dear as breath of life, closest friend, pray complete the circuit of yajnic regeneration for the yajakas.

तस्मै नूनमभिद्यव वाचा विरूप नित्यया ।

वृष्णं चादस्व सुष्टुतिम् ॥ ६ ॥

6. *Tasmai nūnamabhidyaṁ vācā virūpa nityayā.*
Ṛṣṇo codasva suṣṭutim.

O man of diverse and conjoint forms of action, with words of eternal voice energise your holy song of adoration and let it rise to that self-refulgent omnificent Agni who is the harbinger of regeneration.

कमु ष्विदस्य सनयाग्र रपाकच तसः ।

पणिं गावुं स्तरामह ॥ ७ ॥

7. *Kamu ṣvidasya senayā' gnerapākacakṣasaḥ.*
Paṇiṁ goṣu starāmahe.

Shall we overcome and throw out the thief hiding within our lands and cows by the force of this all watching Agni of far sighted vision?

मा नां दुवानां विशः पस्नातीरिवास्त्राः ।

कृशं न हासुरघ्न्याः ॥ ८ ॥

8. *Mā no devānām viśaḥ prasnātīrivosrāḥ.*
Kṛśaṁ na hāsuraghnyāḥ.

Let the forces of the communities of people protected by noble and divine powers never forsake us just as the radiating dawns do not neglect us, and just as cows too, which must not be hurt do not abandon their emaciated calves.

मा नः समस्य दूढ्यः^१ परिद्वेषसा अंहतिः ।

ऊमिन नावमा वधीत ॥ ९ ॥

9. *Mā naḥ samasya dūḍhyaḥ paridveṣaso amhatih.*
Urmirna nāvamā vadhīt.

Let not the malevolent tyranny of the jealous smite us like billows of the sea striking the ship.

नमस्त अग्नौ आजस गृणान्ति देव कृष्टयः ।

अमरमित्रमदय ॥ १० ॥

10. *Namaste agna ojase grṇanti deva kṛṣṭayah.*
Amair-amitram-ardaya.

Salutations to you, Agni, refulgent lord of generosity. The people too adore and exalt you. Pray ward off and throw out the enemies and unfriendly forces by your laws and powers.

कुवित्सु ना गविष्टय ग्रं संवषिषा रयिम ।

उरुकृदुरु णस्कृधि ॥ ११ ॥

11. *Kuvit su no gaviṣṭaye'gne saṁveṣiṣo rayim.*
Urukṛduru ṇaskṛdhi.

Agni, refulgent lord, give us ample and high quality wealth for the development and expansion of our lands and cows, and let us too vastly expand and highly rise in life.

मा ना अस्मिन्महाधन परा वग्भारभृद्यथा ।

संवर्गं सं रयिं जय ॥ १२ ॥

12. *Mā no asmin mahādhane parā vargbhārabhṛ-*
dyathā. Saṁvargaṁ saṁ rayiṁ jaya.

Agni, do not abandon us in this great battle of life like a tired burden bearer throwing off his burden. Instead, win holy wealth like the yajaka gathering sacred grass for the vedi to perform the yajna.

अन्यमस्मद्भिया इयमग्ने सिषक्तु दुच्छुना ।

वधा ना अमवच्छवः ॥ १३ ॥

13. *Anyamasmad-bhiyā iyamagne siṣaktu daucchunā.*
Vardhā no amavac-chavaḥ.

Agni, let this evil and calamity fall upon something else opposed to us and our life and health and frighten all such things away. Pray promote our inward strength and courage like our steadfast patience and vitality.

यस्याजुष तमस्विनः शमीमदुमखस्य वा ।

तं घदग्निवृधावति ॥ १४ ॥

14. *Yasyājuṣan-namasvinaḥ śamīm-adurmakhasya*
vā. Taṁ ghedagnirvṛdhāvati.

Agni loves and joins the yajnic efforts of the man of humility and generous offerings who, also, shuns negative and unproductive social acts. Such a man, indeed, Agni protects, promotes and advances in life.

परस्या अधि संवता वराँ अभ्या तर ।

यत्राहमस्मि ताँ अव ॥ १५ ॥

15. *Parasyā adhi saṁvato 'varāñ abhyā tara.*
Yatrāhamasmi tāñ ava.

Prior and in preference to the forces of the proud and high, come and help the humble and the lowly where

I, too, abide better in the spirit than in the pride of power.

विद्वा हि तं पुरा वयमग्ने पितृयथावसः ।

अथा तं सुम्नमीमहे ॥ १६ ॥

16. *Vidmā hi te purā vayamagne pituryathāvasaḥ.
Adhā te sumnamīmahe.*

Agni, lord of light, we know and realise your universal acts of protection and grace and we pray for the peace and joy of the blessings of your fatherly presence for all time.

Mandala 8/Sukta 76

Indra Devata, Kurusuti Kanva Rshi

इमं नु मायिनं हुव इन्द्रमीशान्माजसा ।

मरुत्वन्तं न वृञ्जसे ॥ १ ॥

1. *Imaṁ nu māyinaṁ huva indram-īśānam-ojasā.
Marutvantaṁ na vṛñjase.*

I invoke the almighty Indra, omnipotent spiritual power and presence of existence who commands the winds and pranic energies of nature and rules them by his lustrous vigour and vitality, and I pray that he may never forsake me, never abandon my spiritual salvation over material fluctuations of the mind.

अयमिन्द्रा मरुत्सखा वि वृत्रस्याभिनच्छिरः ।

वज्रेण शतपवणा ॥ २ ॥

2. *Ayamindro marutsakhā vi vṛtrasyābhinac-chiraḥ.
Vajreṇa śataparvaṇā.*

This Indra, friend of winds and pranic energies, with hundred-fold discipline of spiritual power like the

thunderbolt can destroy the dominating shadows of the evil of darkness and ignorance on way to the soul's enlightenment.

वावृधा॒ना म॒रुत्स॒खन्दा॒ वि वृ॒त्रम॑रयत ।

सृ॒जन्त्स॑मु॒दिया॑ अ॒पः ॥ ३ ॥

3. *Vāyrdhāno marutsakhendro vi vṛtramairayat.
Sṛjantsamudriyā apah.*

Growing in strength, Indra, the divine soul, friend of winds and cosmic energies of universal prana, scatters the clouds of darkness there by releasing the streams of waters from the sky, and the streams of ananda from the heart.

अ॒यं ह॒ यन् वा॒ इ॒दं स्व॑म॒रुत्त्व॑ता ज॒ितम॑ ।

इ॒न्द्रेण॒ साम॑पीतय ॥ ४ ॥

4. *Ayam ha yena vā idam svarmarutvatā jitam.
Indreṇa somapītaye.*

This is Indra, for sure, the soul blest with the energy of prana, by whom is won this light of heaven by the grace of divinity for the enjoyment of divine joy.

म॒रुत्वंन्त॑मृ॒जी॒षिण॑माज॒स्वन्तं॑ वि॒र॒क्षि॒नम॑ ।

इ॒न्द्रं गी॑भि॒हवाम॑ह ॥ ५ ॥

5. *Marutvantam-ṛjīṣiṇam-ojasvantam virapśinam.
Indram gīrbhirhavāmahe.*

With various songs of adoration we invoke and worship Indra, lord omnipotent commanding cosmic winds and pranic energies, gracious lover of truth and the truthful, lustrous and sublime.

इ॒न्दं प॒त्न॒न् म॒न्म॒ना म॒रु॒त्वन्तं ह॒वाम॒ह ।

अ॒स्य सा॒मस्य पी॒तय॑ ॥ ६ ॥

6. *Indraṁ pratnena manmanā marutvantam havāmahe. Asya somasya pītaye.*

With the ancient voice of divine revelation, we invoke and worship Indra, commander of cosmic winds and energiser of pranic energies for the protection of this world of the lord's creation of joy and soma ecstasy.

म॒रु॒त्वाँ इ॒न्द मी॒ढ्वः पि॒बा सा॒मं श॒तक॒ता ।

अ॒स्मि॒न्य॒ज्ञ पु॒रु॒ष्टुत॑ ॥ ७ ॥

7. *Marutvāṅ indra mīḍhvaḥ pibā somam śatakṛato. Asmin yajñe puruṣṭuta.*

Indra, lord of pranic energies and giver of showers of joy over a hundred divine acts of grace, universally sung and celebrated, pray protect and advance this world in this yajna of divine and human creation.

तु॒भ्यदि॒न्द म॒रु॒त्वत॑ सु॒ताः सा॒मासा॑ अ॒दिवः॑ ।

हृ॒दा हू॒यन्त॑ उ॒क्थि॒नः ॥ ८ ॥

8. *Tubhyedindra marutvate sutāḥ somāso adrivaḥ. Hrdā hūyanta ukthinah.*

Indra, lord of cosmic energies, commander of thunder and clouds of shower, in your honour only have these lovers of divine ecstasy enacted the soma yajna of divine worship where the singers of holy song adore you with Vedic hymns.

पि॒बदि॒न्द म॒रु॒त्स॒खा सु॒तं सा॒मं दि॒वि॒ष्टि॒षु ।

व॒ज्रं शि॒शान् आ॒र्जसा॑ ॥ ९ ॥

9. *Pibedindra marutsakhā sutam somam diviṣṭiṣu.
vajram śiśāna ojasā.*

Indra, friend of cosmic winds and lover of tempestuous humans, whetting your thunderbolt with the light and lustre of justice, protect and promote the ecstatic creations of the lovers of divinity in their cherished programmes of progress.

उत्तिष्ठ ाजसा सह पीत्वी शिप अवपयः ।

साममिन्द चमू सुतम ॥ १० ॥

10. *Uttiṣṭhann-ojasā saha pītvī śipre avepayah.
Somamindra camū sutam.*

Indra, lord of the universe, rising with your might and majesty, protect and energise both heaven and earth and promote the soma of life's vitality created in both heaven and earth by nature and humanity by yajna.

अनु त्वा रादसी उभ क िमाणमकृपताम ।

इन्द यद्दस्युहाभवः ॥ ११ ॥

11. *Anu tvā rodasī ubhe krakṣamāṇamakṛpetām.
Indra yaddasyuhā bhavaḥ.*

Indra, when you stimulate and energise the soma vitality of life created by nature and humanity, and when you rise as the destroyer of the negativities of the counterforce, then both heaven and earth vibrate and celebrate your majesty in awe with admiration.

वाचमष्टार्पदीमहं नवस्त्रक्तिमृतस्पृशम ।

इन्दात्परि तन्वं मम ॥ १२ ॥

12. *Vācam-aṣṭāpadīm-aham navasraktim-ṛtasp-
ṛśam. Indrāt pari tanvaṁ mame.*

I study, measure, develop and pray for language revealed in eight works, i.e., four Vedas and four Upavedas, spoken across four classes of humanity and through four stages of the individual's development from birth to death, developing over nine blooming branches like flower garlands across nine regions of the earth, ultimately touching the truth of divine reality, the Word Imperishable descended from and ascending to Indra, lord of omniscience across the countless branches of dialects and structures.

Mandala 8/Sukta 77

Indra Devata, Kurusuti Kanva Rshi

जज्ञाना नु शतकृतुवि पृच्छदिति मातरम् ।

क उगाः क ह शृण्विर ॥ १ ॥

1. *Jajñāno nu śatakraturvi pṛcchaditi mātaram.
Ka ugrāḥ ke ha śṛṇvire.*

Coming to the stage of self-knowledge and responsibility, let Indra, world ruler, ask the mother power: Who are the terrible ones? Who are the notorious ones?

आदीं शवस्यब्रवीदाणवाभमहीशुवम् ।

त पुत्र सन्तु निष्टुरः ॥ २ ॥

2. *Ādīm śavasyabravīd-aurṇavābham-ahīśuvam.
Te putra santu niṣṭuraḥ.*

Let the mother power that makes him rise to the office of Indra, she having the full power to create,

advise and decide say: O son, ruler and protector of the state of humanity, one is the demonic spider-like weaver of sinister devouring plots, the other is the serpentine master of crookedness and sabotage, which two you should counter and eliminate.

समित्तान्वृत्रहाखिदत्ख अराँइव खदया ।

पवृद्धा दस्युहाभवत् ॥ ३ ॥

3. *Samit tān vṛtrahākhidat khe arāñ iva khedayā.
Pravṛddho dasyuhābhavat.*

Having known the two, the plotters and the saboteurs, let Indra, ruler and destroyer of evil and crookedness, divide them into individual roles like spokes of a wheel, press them down into fixed holes in the nave and the rim, work and reel them round to the point of exhaustion, and thus raising himself and the rule to higher power, become a successful manager and destroyer of evil by engagement and application.

एकया पतिधापिबत्साकं सरांसि त्रिंशतम् ।

इन्द्रः सामस्य काणुका ॥ ४ ॥

4. *Ekayā pratidhāpibat sākam sarāṁsi trimśatam.
Indraḥ somasya kāṇukā.*

With a single stroke of policy, Indra protects and promotes thirty centres of exhilarating soma creativity all together against crooked surreptitious saboteurs of the nation.

अभि गन्ध्र्वमृतृणदबुध्नुषु रजःस्वा ।

इन्द्रा ब्रह्मभ्य इद वृध ॥ ५ ॥

5. *Abhi gandharvam-atrṇad-abudhneṣu rajahsvā.
Indro brahmabhya idvṛdhe.*

For the advancement of the holy and intelligent people, Indra scatters the selfish forces living purely for physical and material values on stupid and baseless planes of existence.

नि॒रा॒वि॒ध्य॒द्वि॒रि॒भ्य॒ आ॒ धा॒रय॑त्प॒क्वम॑ द॒नम॑ ।
इ॒न्दा॑ बु॒न्दं॑ स्वा॒त॒तम॑ ॥ ६ ॥

6. *Nirāvidhyad-giribhya ā dhārayat pakvamod-
anam. Indro bundaṁ svātataṁ.*

Indra, the ruler, should break the clouds for showers of rain, open out caverns of mountains to drive out destructive elements, build up ample food stocks and expand the armaments for defence.

श॒त॒ब॒ध्न॒ इ॒षु॒स्तव॑ स॒हस्र॑प॒ण॒ एक॑ इ॒त ।
यमि॑न्द च॒कृष॑ यु॒ज॒म॑ ॥ ७ ॥

7. *Śatabradhna iṣustava sahasraparṇa eka it.
Yamindra cakṛṣe yujam.*

Let your arrow, your armour, your target plan, be hundred pointed and thousand phased but one, united and integrated, which, O ruler Indra, you take up as the sole, active characteristic of your rule.

त॒न॑ स्ता॒तृ॒भ्य॒ आ॒ भ॒र् नृ॒भ्या॒ ना॒रि॒भ्या॒ अ॒त्त॒व॑ ।
स॒द्या॒ जा॒त ऋ॒भु॒ष्ठि॒र॑ ॥ ८ ॥

8. *Tena stotr̥bya ā bhara nṛbhyo nāribhyo attave.
Sadyo jāta ṛbhuṣṭhira.*

O constant visionary of adamant will and

unshakable action, dynamic and ever new, by that plan and execution bring food and fulfilment for men, women and the celebrants.

ए॒ता च्या॒त्रानि॑ त कृ॒ता व॒षि॑ष्ठानि॒ परी॑णसा ।
हृ॒दा वी॒द्व॒धायः॑ ॥ ९ ॥

9. *Etā cyautnāni te kṛtā varṣiṣṭhāni parīṇasā.*
Hṛdā vīdvadhārayaḥ.

All these deeds and enterprises most generous and creative, planned and executed, you hold firmly in your mind with a liberal heart.

वि॒श्व॒त्ता वि॒ष्णुरा॒भर॑दुरु॒क्रम॑स्त्व॒षितः॑ ।
श॒तं म॒हिषा॑न् गी॒रपा॒क्रम॑द॒नं व॒रा॒हमि॑न्द॒ एमु॑षम ॥ १० ॥

10. *Viśvet tā viṣṇurābharad-urukramas-tveṣitaḥ.*
Śataṁ mahiṣān gīrapākam-odanaṁ varāham-
indra emuṣam.

Indra, Vishnu, too, lord omniscient and omnipotent, as wished and prayed, brings in all these hundreds of great things, cattle wealth, milky delicacies and rain laden clouds.

तु॒वि ऽ त॒ सु॒कृतं॑ सू॒मयं॑ धनुः॒ सा॒धुबु॒न्दा हि॒र॒ण्ययः॑ ।
उ॒भा त॑ बा॒हू र॒ण्या सु॑संस्कृत ऋ॒दूप॑ चि॒द्वृ॒द्धा ॥ ११ ॥

11. *Tuviṣam te sukrtaṁ sūmayam dhanuḥ sādhubundō hiranyayah.*
Ubhā te bāhū ranyā susam-
skṛta ṛdūpe cidṛvṛdhā.

Mighty is your bow, shooting far your arrow, well doing and protecting peace and well being. Safe and secure is your defence, golden gracious. Both your

arms, internal security and external defence, are fully trained and civilised, they protect property, safeguard truth and law, and advance culture and refinement.

Mandala 8/Sukta 78

Indra Devata, Kurusuti Kanva Rshi

पु॒रा॒ळा॒शं ना॒ अ॒न्ध॒स् इ॒न्द्रं स॒हस्र॒मा भ॑र ।

श॒ता च॑ शू॒र॒ गा॒ना॒म ॥ १ ॥

1. *Puroḷāśaṁ no andhasa indra sahasramā bhara.*
Śatā ca śūra gonām.

Indra, lord ruler of life and the world, bring us a thousandfold gifts of delicious foods and soma drinks and, O lord potent and generous, bring us hundreds of cows and more of cattle wealth.

आ ना॑ भ॒र् व्य॒ञ्ज॒नं॒ गा॒म॒श्व॒म॒भ्य॒ञ्ज॒न॒म ।

स॒च्चा म॒ना हि॒र॒ण्य॒या ॥ २ ॥

2. *Ā no bhara vyañjanam-gāmaśvam-abhyañjanam.*
Sacā manā hiraṇyayā.

Bring us truth and beauty in manifestation, literature, culture and progress, and the ornaments of life, golden gracious for the peace of mind and joy of the heart.

उ॒त नः॑ क॒ण॒शा॒भ॒ना पु॒रू॒णि धृ॒ष्ण॒वा भ॑र ।

त्वं हि॑ शृ॒ण्वि॒ष व॑सा ॥ ३ ॥

3. *Uta naḥ karṇaśobhanā purūṇi dhrṣṇavā bhara.*
Tvaṁ hi śṛṇviṣe vaso.

Lord of life, giver of peace and settlement, potent and invincible, bring us manifold gifts of life,

sweet to the ear, blissful. We hear you alone are the lord of wealth, honour and beauty.

नकीं वृधीक इन्द त न सुषा न सुदा उत ।

नान्यस्त्वच्छूर वाघतः ॥ ४ ॥

4. *Nakīm vṛdhīka indra te na suṣā na sudā uta.*
Nānyas-tvacchūra vāghataḥ.

No one augments the beauty and glory of life other than you, none else the giver, none else is the sharer, none else, O brave and generous lord, a better guide and greater leader of the wise.

नकीमिन्दा निकतव न शुकः परिशक्तव ।

विश्वं शृणाति पश्यति ॥ ५ ॥

5. *Nakīmindro nikartave na śakraḥ pariśaktave.*
Viśvaṁ śṛṇoti paśyati.

No one can equal Indra in action, no one in power, he is the powerful, he hears and sees all that is and all that happens in the world.

स मन्युं मत्यानामदब्ध्या नि चिकीषत ।

पुरा निदश्चिकीषत ॥ ६ ॥

6. *Sa manyuṁ martyānām-adabdhya ni cikīṣate.*
Purā nidaścikīṣate.

Undaunted and invincible, he watches the pride and passion of mortals, watches and humbles them before they can malign him.

कत्व इत्पूणमुदरं तुरस्यास्ति विधृतः ।

वृत्रघ्नः सामपादः ॥ ७ ॥

7. *Kratva it pūrṇam-udaram turasyāsti vidhataḥ.
Vṛtraghnaḥ somapāvnaḥ.*

He is the doer, perfect and ever self-fulfilled is the passion and desire of the lord who is all conqueror, all ordainer, destroyer of evil and darkness, and loves the peace and joy of life's beauty and ecstasy as soma.

त्व वसूनि संगता विश्वा च साम साभगा ।
सुदात्वपरिहृता ॥ ८ ॥

8. *Tve vasūni saṁgatā viśvā ca soma saubhagā.
Sudātvaparihvṛtā.*

O Soma, lord of peace and joy, in you concentrate all wealth, honour and excellences of the world, all good fortunes, spontaneous generosity, free from crookedness and ambiguity as you are, simple and straight, no double dealing.

त्वामिद्यवयुमम कामा गव्युहिरण्ययुः ।
त्वामश्वयुर्षत ॥ ९ ॥

9. *Tvāmid-yavayur-mama kāmo gavyurhiranya-yuḥ.
Tvāmaśvayur-eṣate.*

My desire for food and fulfilment, for lands, cows, literature and culture, for gold and the beauties of life, and for horses, transport, advancement and achievement, all this concentrates in you, you alone.

तवदिन्द्राहमाशसा हस्त दात्रं चना दद । दिनस्य वा
मघवन्त्संभृतस्य वा पूधि यवस्य काशिना ॥ १० ॥

10. *Tavedindrāham-āśasā haste dātram canā dade.
Dinasya vā maghavant-sambhṛtasya vā pūrdhi
yavasya kāśinā.*

Indra, by virtue of hope and aspiration centred in you, I take up the sickle in hand to reap the ripe grain for my portion. O lord of munificence and glory, fill up my hand with the day's collection of grain and my mind with the light of day.

Mandala 8/Sukta 79

Soma Devata, Krtnu Bhargava Rshi

अ॒यं कृ॒तु॒र॒गृ॒भी॒ता वि॒श्व॒जि॒दु॒द्भि॒दि॒त्सामः ।

ऋ॒षि॒वि॒पः का॒व्ये॒न ॥ १ ॥

1. *Ayam kṛtnur-agrbhīta viśvajid-udbhidit somah. R̥ṣir-viprah kāvyena.*

This is Soma, lord supreme of peace and joy, doer, maker and creator of the universe, ruler of the world in existence, uncomprehended and incomprehensible yet bursting forth to our vision and knowledge by direct experience of his creative omnipotence. He is all time visionary watching and creating all, vibrant omnipresent power reflected and apprehended through his poetic creation of this world of beauty and mystery.

अ॒भ्यू॒णा॒ति य॒ इ॒ग्रं भि॒ष॒क्ति॒ वि॒श्वं॒ य॒त्तु॒र॒म ।

प॒म॒न्धः ख्य॒तिः श्रा॒णा भू॒त ॥ २ ॥

2. *Abhyūrṇoti yannagnam bhiṣakti viśvam yat turam. Premandhaḥ khyanniḥ śroṇo bhūt.*

Soma that clothes the naked, cures all the sick and suffering of the world, gives eyes to the blind to see and legs to the lame to walk.

त्वं सा॒म त॒नू॒कृ॒द्भ्या॒ द्वा॒षा॒भ्या॒ न्य॒कृ॒त॒भ्यः ।

उ॒रु य॒न्ता॒सि व॒रू॒थ॒म ॥ ३ ॥

3. *Tvaṁ soma tanūkr̥dbhyo dveṣobhyo'nyakṛtebh-
yaḥ. Uru yantāsi varūtham.*

You, Soma, lead the good to extensive freedom and protection against waste and exploitation, jealousy and enmity, and the evil and suffering caused by others.

त्वं चित्ति तव द दिव आ पृथिव्या ऋजीषिन ।
यावीरघस्य चिद द्वषः ॥ ४ ॥

4. *Tvaṁ citti tava dakṣairdiva ā prthivyā ṛjīṣin.
Yāvīraghasya cid dveṣaḥ.*

Soma, lover of peace and joy, protector of the simple and honest people of rectitude, by your divine love and kindness of heart and your universal potential of the light of heaven, drive away the jealousy and enmity of the sinners and criminals from all over the earth.

अथिना यन्ति चदर्थं गच्छानिद्दुषा रतिम ।
ववृज्युस्तृष्यतः कामम ॥ ५ ॥

5. *Arthino yanti cedartham gacchānid-daduṣo rātim.
Vavṛjyus-trṣyataḥ kāmam.*

By the grace and munificence of Soma, the seekers obtain their object of desire, the needy receive the gift of the giver, the thirsty satisfy their thirst with fulfilment.

विदद्यत्पूर्य नष्टमुदीमृतयुमीरयत ।
पमायुस्तारीदतीणम ॥ ६ ॥

6. *Vidadyat pūrvyam naṣṭam-udīm-ṛtāyum-īrayat.
Premāyus-tārīd-atīrṇam.*

By the grace of Soma, the devotee recovers what he lost earlier, the lord exhorts and exalts the yajnic performer and observer of the law of truth, and he increases, strengthens and fulfils the life which the celebrant has yet to live.

सुशवा॑ ना मृ॒ळ्याकु॑रदृ॒मक॑तुरवा॒तः ।

भवा॑ नः साम॒ शं हृ॒द ॥ ७ ॥

7. *Suśevo no mṛṣayākur-adṛptakratur-avātaḥ.*
Bhavā naḥ soma śaṁ hr̥de.

Soma, you are the giver of peace and bliss for us, merciful, sober at heart and beyond all disturbance and agitation. O lord, bless us with peace and well being at heart.

मा नः॑ साम॒ सं वी॑विजा॒ मा वि बी॑भिषथा राजन ।

मा ना॒ हादि॑ त्विषा वधीः ॥ ८ ॥

8. *Mā naḥ soma saṁ vīviḥ mā vi bībhiṣathā rājan.*
Mā no hārdi tviṣā vadhīḥ.

O Soma, ruler and peace giver of the world, disturb us not from our state of settlement, strike us not with fear, torture us not with the flames of passion and pride.

अव॒ यत्स्व॒ स॒धस्थ॑ द॒वानां॑ दु॒म॒तीरी॑ ।

राज॒ अप॒ द्विषः॑ स॒ध मी॒द्व अप॒ स्त्रिधः॑ सध ॥ ९ ॥

9. *Ava yat sve sadhasthe devānām durmatīrīkṣe.*
Rājannapa dviṣaḥ sedha mīdhvo apa sridhaḥ sedha.

O lord ruler of the world, whatever and wherever I happen to see the displeasure of divinities in our home,

pray ward that off. O generous and virile lord of peace and good will, throw out the jealous and the enemies, ward off all the violent and destructive forces from us.

Mandala 8/Sukta 80

Indra (1-9), Devah (10) Devatah, Ekadyu Naudhasa Rshi

न॒ह्य॑न्यं ब॒ळ॒ाकरं॑ म॒डितारं॑ शतक॒ता ।

त्वं न॑ इ॒न्द मृ॒ळय ॥ १ ॥

1. *Nahyanyam baḷākaram marditāram śatakrato.
Tvaṁ na indra mṛḷaya.*

True it is, O lord of infinite good action, Indra, I have never seen, never accepted, anyone else more beneficent, more munificent, than you. O lord, we pray, be kind and bless us with peace.

या नः॑ श॒श्व॒त्पु॒रावि॒था मृ॒धा वा॒ज॒सात॑य ।

स त्वं न॑ इ॒न्द मृ॒ळय ॥ २ ॥

2. *Yo naḥ śaśvat purāvithā'mṛdhro vājasātaye.
Sa tvaṁ na indra mṛḷaya.*

O lord eternal, unassailable, indefatigable, you have ever protected us since time immemorial for the sake of advancement and victory in our battles of life. Pray be kind and gracious to bless us with peace and joy as ever before.

कि॒म॒ङ्ग र॑ध॒चाद॑नः सु॒न्वा॒नस्या॒वित॑दसि ।

कु॒वि॒त्स्वि॒न्द णः॑ श॒कः ॥ ३ ॥

3. *Kimaṅga radhracodanaḥ sunvānasyāvitedasi.
Kuvit svindra naḥ śakah.*

O lord dear as breath of life, sustainer of the

weak, inspiring protector of the creative and progressive as you are, would you not strengthen us and bless us more and ever more?

इन्द्र प णा रथमव पश्चाच्चित्सन्तमदिवः ।

पुरस्तादनं म कृधि ॥ ४ ॥

4. *Indra pra ṇo rathamava paścāccit santama-drivaḥ. Purastādenaṁ me kṛdhi.*

Indra, lord of thunderous action, pray protect our chariot of life even if it lag behind and let it move on ahead for the sake of our survival and advancement.

हन्ता नु किमासस पथमं ना रथं कृधि ।

उपमं वाजयु श्रवः ॥ ५ ॥

5. *Hanto nu kimāsase prathamam no ratham kṛdhi. Upamaṁ vājayu śravaḥ.*

Hey Indra, come on, why tarry behind? Move our chariot on to the front rank, let the honour and prize of victory be closer at hand.

अवा ना वाजयुं रथं सुकरं त किमित्परि ।

अस्मान्त्सु जिग्युषस्कृधि ॥ ६ ॥

6. *Avā no vājayuṁ ratham sukaraṁ te kimit pari. Asmāntsu jigyuṣaskṛdhi.*

Protect our chariot racing for victory. Every thing is easy and possible for you every way, is there anything beyond? Pray justify our ambition for victory and make it possible.

इन्द्र दृह्यस्व पूरसि भृदा त एति निष्कृतम ।

इयं धीऋत्वियावती ॥ ७ ॥

7. *Indra dṛhyasva pūrasī bhadṛā ta eti niṣkṛtam.
Iyaṁ dhīr-ṛtviyāvatī.*

Indra, pray strengthen us as determined on good works. You are the stronghold of protection and giver of fulfilment. This conscientious prayer, in truth and according to time and season reaches you. Pray help us reach the target.

मा सीमवद्य आ भागुवी काष्ठा हितं धनम् ।

अपावृक्ता अरत्नयः ॥ ८ ॥

8. *Mā sīmavadya ā bhāgurvī kāṣṭhā hitaṁ dhanam.
Apāvṛktā aratnayah.*

The path of life is long and wide, the wealth of life is won. Let no malignity, calumny or dishonour fall to our share. Let all scandalous malcontents and frustrated enemy forces be uprooted.

तुरीयं नाम यज्ञियं यदा कर्स्तदुश्मसि ।

आदित्यतिर्न आहस ॥ ९ ॥

9. *Turīyaṁ nāma yajñiyaṁ yadā karastaduśmasi.
Ādit patirna ohasē.*

The yajnic name that you have won for us is the best and highest we love and desire in preference to paternal, maternal or fraternal name, since by that name only you as our master and sustainer have got us the highest identity.

अवीवृधद्वा अमृता अमन्दीदकुदूदवा उत याश्च दवीः ।

तस्मा उ राधः कृणुत पशस्तं पातम् । धियावसुज-
गम्यात ॥ १० ॥

10. *Avīvr̥dhadvo amṛtā amandīd-ekadyūr-devā uta yāśca devīḥ. Tasmā u rādhaḥ kṛṇuta praśastam prātarmakṣū dhiyāvasur-jagamyāt.*

O Immortal divinities of spirit and nature, O holy men and women of spotless character and generous disposition, let the dedicated performer of daily yajna exhilarate and exalt you with yajna and hospitality. You too, pray, create and bless him with honourable wealth, means and materials for success, and may the spirit of light and intelligence, Agni, visit and bless him every morning at yajna.

Mandala 8/Sukta 81

Indra Devata, Kusidi Kanva Rshi

आ तू न इन्द्र उमन्तं चित्रं गा॒भं सं गृ॒भाय ।
म॒हा॒ह॒स्ती दक्षि॑ण ॥ १ ॥

1. *Ā tū na indra kṣumantaṁ citraṁ grābhaṁ saṁ gr̥bhāya. Mahāhasṭī dakṣiṇena.*

Lord of mighty arms, Indra, gather by your expert right hand abundant riches for us which may be full of nourishment, energy, wonderful beauty and grace worth having as a prize possession.

वि॒द्या हि त्वा॑ तु॒विकूर्मि॑ तु॒विद॑ष्णं तु॒विम॑घम ।
तु॒वि॒मा॒त्रम॒वा॒भिः ॥ २ ॥

2. *Vidmā hi tvā tuvikūrmiṁ tuvideṣṇaṁ tuvīmagham. Tuvīmātramavobhiḥ.*

We know you as lord of universal action, all giving, treasure hold of unbounded wealth and boundless in power and presence with your favour and

protections.

न॒हि त्वा॑ शूर॒ द॒वा न॒ म॒र्ता॒स॒ दित्स॑न्तम ।
भी॒मं न॒ गां वा॒रय॑न्त ॥ ३ ॥

3. *Nahi tvā śūra devā na martāso ditsantam.*
Bhīmaṁ na gāṁ vārayante.

When you give to bless mankind, no one can stop you, O brave lord, neither mortals nor immortals, just as no one can resist the mighty sun.

ए॒ता न्वि॒न्द्रं स्त॒वाम॒शा॒नं व॒स्वः स्व॒राज॑म ।
न रा॒ध॒सा म॒धिष॑ ॥ ४ ॥

4. *Eto nvindram stavāmeśānaṁ vasvaḥ svarājam.*
Na rādhasā mardhiṣannaḥ.

Come, let us sing and celebrate in honour of Indra, lord and ruler of wealth, self-ruler and self-refulgent. No one would harm us in respect of money, materials and power.

प॒ स्ता॒ष॒दु॒षं गा॒सिष॑च्छ॒वत्साम॑ गी॒यमा॑नम ।
अ॒भि रा॒ध॒सा जु॒गु॒रत॑ ॥ ५ ॥

5. *Pra stoṣadupa gāsiṣac-chravat sāma gīyamānam.*
Abhi rādhasā jugurat.

Let man adore and celebrate Indra, sing in honour of divinity, hear songs of adoration, and with all wealth, power and honour thank and praise Indra as the giver.

आ ना॑ भ॒र् द॒ि णि॒ना भि॒ स॒व्यन् प॒ मृ॒श ।
इ॒न्द्र मा॒ ना व॒सानि॒र्भाक॑ ॥ ६ ॥

6. *Ā no bhara dakṣinenā'bhi savyena pra mṛśa.
Indra mā no vasornirbhāk.*

Indra, bear and bring and bless us with wealth, power, honour and protection both by right and by left hand, and never deprive us of this honour and excellence.

उप॑ क॒म॒स्वा भ॑र॒ धृ॒ष॒ता धृ॒ष्णा॒ ज॒ना॒नाम॑ ।
अ॒दा॒शू॒ष्टर॑स्य॒ वदः॑ ॥ ७ ॥

7. *Upa kramasvā bhara dhṛṣatā dhṛṣṇo janānām.
Adāśūṣṭarasya vedah.*

Indra, generous and fearless lord of wealth, honour and power, come close with divine courage and force, bring us the honour and excellence of life, and let it not waste away like the wealth of the uncharitable and the ungrateful.

इ॒न्द्र॒ य उ॒ नु त॒ अ॒स्ति॒ वा॒जा वि॒प॒भिः स॒नि॒त्वः ।
अ॒स्मा॒भिः सु॒ तं स॑नु॒हि ॥ ८ ॥

8. *Indra ya u nu te asti vājo viprebhiḥ sanitvaḥ.
Asmābhiḥ su taṁ sanuhi.*

Indra, lord of glory, the wealth and knowledge, honour and excellence that is yours and good for the vibrant sage, pray bring in for us and let it grow among us.

स॒द्या॒जु॒व॒स्त॒ वा॒जा अ॒स्म॒भ्यं वि॒श्व॑श्च॒न्द्राः ।
व॒श॑श्च॒ म॒ रू॒ ज॒र॒न्त ॥ ९ ॥

9. *Sadyojuvaste vājā asmabhyaṁ viśvaścandrāḥ.
Vaśaiśca makṣū jarante.*

Your wealth, honours and victories instantly rising, constantly moving and effective are all radiant over the world, they come to us without delay according to your will and order and celebrate and glorify you.

Mandala 8/Sukta 82

Indra Devata, Kusidi Kanva Rshi

आ प द॑व परा॒वता॑ वा॒वतश्च॑ वृ॒त्रहन॑ ।

मध्वः॑ पति॒ पभ॑मणि ॥ १ ॥

1. *Ā pra drava parāvato'rvāvataśca vṛtrahan.*
Madhvaḥ prati prabharmaṇi.

O destroyer of darkness, evil and ignorance, come rushing without delay, whether you are far or near, and join us in this vibrant yajnic economy of the divine order. (O man in search of the soul, rush in from roaming around and join the living systemic world within at the vibrant centre.)

ती॒वाः सा॒मास् आ ग॑हि सु॒तासा॑ मादयि॒ष्णवः॑ ।

पि॒बा द॑धृग्यथा॒चिष॑ ॥ २ ॥

2. *Tivrāḥ somasya ā gahi sūtāso mādayiṣṇavaḥ.*
Pibā dadhrgyathociṣe.

Come, grab at the sharp and strong soma draughts of elixir, distilled, energised and most exhilarating, and drink without inhibition to your heart's desire.

इ॒षा म॑न्द॒स्वादु॑ त रं व॒राय॑ म॒न्यव॑ ।

भुव॑त्त इ॒न्द्र शं हृ॒द ॥ ३ ॥

3. *Iṣā mandasvadu te'raṁ varāya manyave.*
Bhuvat ta indra śaṁ hrde.

Be happy with the food, and then let it exhilarate you with the cherished fulfilment of your heart. Indra, O soul of this existential yajna, let there be peace at your heart unto the depth of your soul.

आ त्वशत्रवा गहि न्युक्स्थानि च हूयस ।

उपम राचन दिवः ॥ ४ ॥

4. *Ā tvaśatravā gahi nyukthāni ca hūyase.*
Upame rocane divaḥ.

Indra, happy and free from all foes, distractions and contradictions, come in response to the hymns of adoration, invited to the sublime glory of the light of heaven.

तुभ्यायमदिभिः सुता गाभिः श्रीता मदाय कम ।

प साम इन्द्र हूयत ॥ ५ ॥

5. *Tubhyāyamadribhiḥ suto gobhiḥ śrīto madāya kam. Pra soma indra hūyate.*

Indra, to you is offered this soma, soothing and exhilarating it is, distilled by celebrated admirers and seasoned with the spirit of light and power of divine ecstasy, especially for you.

इन्द्र श्रुधि सु म हवमस्म सुतस्य गामतः ।

वि पीतिं तृप्तिमश्नुहि ॥ ६ ॥

6. *Indra śrudhi su me havamasme sutasya gomataḥ.*
Vi pītiṁ tṛptimaśnuhi.

Indra, listen to my call, come and have a drink of our distilled soma seasoned with milk and ecstatic power to your total fulfilment of the heart and soul.

य इ॒न्द च॒म॒स॒ष्वा सा॒म॒श्च॒मू॒षु त सु॒तः ।
पि॒ब॒द॒स्य॒ त्व॒मी॒शि॒ष ॥ ७ ॥

7. *Ya indra camaseṣvā somaścamūṣu te sutah.
Pibedasya tvamīṣiṣe.*

Indra, of the soma which is distilled and poured in the cups and ladles of spiritual yajna for you, drink to your heart's desire since you yourself rule over the ecstasy of the nectar.

य अ॒प्सु च॒न्द॒मा॒इव॒ स म॒श्च॒मू॒षु द॒दृ॒श ।
पि॒ब॒द॒स्य॒ त्व॒मी॒शि॒ष ॥ ८ ॥

8. *Yo apsu candramā iva somaścamūṣu dadṛśe.
Pibedasya tvamīṣiṣe.*

Drink of the soma which shines in the cups of yajna, in the beauty of human karma, and in the skies like the glory of the moon, drink freely since you alone rule over the nectar.

यं त॑ श्य॒नः प॒दा॒भर॒त्ति॒रा र॒जांस्य॒स्पृ॒तम॑ ।
पि॒ब॒द॒स्य॒ त्व॒मी॒शि॒ष ॥ ९ ॥

9. *Yam te śyenah padābharat tiro rajāṁsyasprtam.
Pibedasya tvamīṣiṣe.*

Of the nectar of ecstasy which the mighty sage and scholar distilled by flights of spiritual imagination from heaven and brought in by the rays of light across the spaces, drink and enjoy since now you alone rule over the sublimity and power of this nectar.

Mandala 8/Sukta 83

Vishvedevah Devatah, Kusidi Kanva Rshi

द्वानामिदवा महत्तदा वृणीमह वयम ।

वृष्णामस्मभ्यमृतय ॥ १ ॥

1. *Devānāmidavo mahat tadā vṛṇīmahe vayam.
Vṛṣṇām-asmabhyam-ūtaye.*

We choose for ourselves the grand patronage and protection of the generous brilliancies of nature and humanity for our safety, security and advancement.

त नः सन्तु युजुः सदा वरुणा मित्रा अयमा ।

वृधासश्च पचतसः ॥ २ ॥

2. *Te naḥ santu yujaḥ sadā varuṇo mitro aryamā.
Vṛdhāsaśca pracetasah.*

May Varuna, powers of law and justice, wisdom and discrimination, Mitra, powers of light, love and friendship, and Aryama, dynamic forces of nature and humanity, guides and path makers of life, all of them being powers of omniscience and givers of knowledge and awareness, be our friends and cooperators and help us advance in life.

अति ना विष्पिता पुरु नाभिरपा न पषथ ।

यूयमृतस्य रथ्यः ॥ ३ ॥

3. *Ati no viṣpitā puru naubhirapo na paṣatha.
Yūyam-ṛtasya rathyah.*

O leaders of the knowledge and efficiency of truth and karma and the science of yajna, just as you cross the seas by boat, similarly take us by karma across

the vast seas of life.

वा॒मं ना॑ अ॒स्त्वय॑मन्वा॒मं व॑रुण॒ शंस्य॑म ।

वा॒मं ह्या॑वृ॒णीम॑ह ॥ ४ ॥

4. *Vāmaṁ no astvaryaman vāmaṁ varuṇa śaṁsyam.
Vāmaṁ hyāvṛṇīmahe.*

O divine leader of advancement, Aryaman, let our action for progress be noble and successful. O Varuna, divine power of judgement and value, may our honour and reputation be good and noble. We opt for only what is good, noble and gracefully successful.

वा॒मस्य॑ हि प॑चतसु॒ इशा॑नासा रिशादसः ।

नमा॑दित्या अ॒घस्य॑ यत ॥ ५ ॥

5. *Vāmasya hi pracetasa īśānāso riśādasah.
Nemādityā aghasya yat.*

O Adityas, generous and brilliant leaders of what is good and noble, all-aware of good and evil, destroyers of violence and negativities, you are the rulers, controllers and guides only of the true, the good and the beautiful. You never favour or approve of what is evil and sinful.

व॒यमि॑द्वः सु॒दानवः॑ ि॒यन्ता॑ या॒न्ता अ॒ध्व ॥ ।

द॒वा वृ॑धाय॒ हू॒मह ॥ ६ ॥

6. *Ayamidvaḥ sudānavaḥ kṣiyanto yānto adhvanṇā.
Devā vṛdhāya hūmahe.*

O Vishvedevas, generous and leading divinities of earth and heaven, whether we abide in the home or go out on the paths of the wide world, we call upon you

only, for the sake of guidance and advancement.

अधि न इन्द्रां विष्णां सजात्यानाम ।

इता मरुता अश्विना ॥ ७ ॥

7. *Adhi na indraiṣāṁ viṣṇo sajātyānām.*
Itā maruto aśvinā.

Indra, lord of glory, giver of power and honour, Vishnu, omnipresent divinity, Maruts, winds and vibrant humanity, Ashvins, harbingers of the new dawn, take it that we have come in advance of these homogeneous communities and accept us as your own.

प भातृत्वं सुदानवा ध द्विता समान्या ।

मातृगर्भं भरामह ॥ ८ ॥

8. *Pra bhrāṭṛtvaṁ sudānava 'dha dvitā samānyā.*
Māturgarbhe bharāmahe.

Brotherliness and similarity as well as duality and dissimilarity, O generous Vishvedevas, we acquire in mother Prakṛti's womb and bear from there.

यूयं हि ष्ठा सुदानव इन्द्रज्येष्ठा अभिद्यवः ।

अधा चिद्व उत बुव ॥ ९ ॥

9. *Yūyaṁ hi ṣṭhā sudānava indrajyeṣṭhā abhidyavaḥ.*
Adhā cidva uta bruve.

O generous Vishvedevas, you, with Indra, lord omnipotent as supreme, are and abide as heavenly and brilliant in knowledge and divinity. That's why I speak, celebrate and pray to you.

Mandala 8/Sukta 84*Agni Devata, Ushana Kavya Rshi*

प॒ष्ठं वा॒ अ॒ति॒थिं स्तु॒ष मि॒त्रमि॒व पि॒यम ।
अ॒ग्निं रथं॑ न व॒द्यम ॥ १ ॥

1. *Preṣṭham vo atithim stuṣe mitramiva priyam.
Agnim ratham na vedyam.*

I sing and celebrate the glories of Agni, lord omniscient, light and leader of the world, dearest and most welcome as an enlightened guest, loving as a friend, who like a divine harbinger, reveals the light of knowledge to us.

क॒विमि॒व प॒च॒तसं॑ यं द॒वासा॒ अध॑ द्वि॒ता ।
नि म॒त्य॑ष्वा॒द्भुः ॥ २ ॥

2. *Kavimiva pracetasam yam devāso adha dvitā.
Ni martyeṣvādadhuḥ.*

I adore Agni whom the divinities established among mortals as the visionary poet and the spirit of enlightenment and awareness, as intelligence and mind, as will and passion, as perception and volition, as male and female and as the yajna fire and the vital heat of the body system, the two ways in which divine vitality expresses itself.

त्वं य॒विष्ठ॑ द॒ाशु॒षा नृ॑ः पा॒हि शृ॒णु॒धी गि॒रः ।
र ग॑ ता॒कमु॒त त्म॒ना ॥ ३ ॥

3. *Tvaṁ yaviṣṭha dāśuṣo nṛṇḥ pāhi śṛṇudhī girah.
Rakṣa tokamuta tmanā.*

O lord eternal, ever youthful beyond age, pray

protect and promote the families of the generous people, listen to their voices of prayer and, by all your will and power, protect and promote the children and grand children of humanity.

कया॑ त अग्र॑ अङ्गि॒र ऊजा॑ नपा॒दुप॑स्तुतिम ।
वरा॑य देव म॒न्यव॑ ॥ ४ ॥

4. *Kayā te agne aṅgira ūrjo napādupastutim.*
Varāya deva manyave.

O creator, preserver and protector of energy, dear as breath of life and vitality of existence, with words of beauty and bliss, O light of the world, we offer our homage and adoration to you, lord refulgent and great.

दाश॑म॒ कस्य॑ म॒नसा॑ य॒ज्ञस्य॑ सहसा॒ यहा॑ ।
कदु॑ वाच इ॒दं नमः॑ ॥ ५ ॥

5. *Dāśema kasya manasā yajñasya sahaso yaho.*
Kadu voca idam namaḥ.

Agni, to which mighty, potent, adorable power other than you, shall we offer our sincere homage, when and where present these words of prayer?

अथा॑ त्वं हि न॒स्करो॑ विश्वा॒ अ॒स्मभ्यं॑ सु॒तिः ।
वाज॑दविणसा॒ गिरः॑ ॥ ६ ॥

6. *Adhā tvaṁ hi naskaro viśvā asmabhyam sukṣitīḥ.*
Vājadravinaṣo girah.

And you alone will provide happy homes and peaceful establishment for all our people and bless us with vitality, power, wealth and victory in response to our prayer.

कस्य नूनं परीणसा धिया जिन्वसि दंपत ।

गाषाता यस्य त गिरः ॥ ७ ॥

7. *Kasya nūnaṁ parīṇaso dhiyo jinvasi dampate.
Goṣātā yasya te girah.*

O lord protector of the world, as a happy home and shelter for the people, whose sincere and abundant prayers do you accept and fulfil? His whose prayers to you are enlightened and inspired by knowledge, wisdom and sincere awareness of divinity.

तं मजयन्त सुक्रतुं पुरायावानमाजिषु ।

स्वषु तयषु वाजिनम ॥ ८ ॥

8. *Taṁ marjayanta sukratuṁ puroyāvānamājiṣu.
Sveṣu kṣayeṣu vājinam.*

In their battles of life and in their homes, people adore and glorify Agni, that high priest of divine action, first and original initiator, leader and guide and mighty potent creator of the universe.

ति तमभिः साधुभिनक्रियं घ्नन्ति हन्ति यः ।

अग्रं सुवीरं एधत ॥ ९ ॥

9. *Kṣeti kṣemebhiḥ sādhubhirnakiryam ghnanti
hanti yah. Agne suvīra edhate.*

Agni, O lord self-refulgent, the man who lives at peace in his home with the wealth of his peaceable protective good actions and wards off evil, no evil thoughts assail, such a man prospers, brave and blest with holy wealth and good progeny.

Mandala 8/Sukta 85

Ashvinau Devate, Krshna Angirasa Rshi

आ म॒ ह॒वं नास॒त्या शि॒व॒ना॒ गच्छ॑तं यु॒वम॑ ।

म॒ध्वः॒ सा॒म॒स्य पी॒तय॑ ॥ १ ॥

1. *Ā me havam nāsatyā'śvinā gacchataṁ yuvam.
Madhvaḥ somasya pītaye.*

Come in response to my call, Ashvins, both observers and preserves of truth. Come to taste, protect and promote the honey sweets of the soma joy of life.

इ॒मं म॒ स्ता॒म॒म॒श्वि॒न॒मं म॑ शृ॒णु॒तं ह॒व॒म॑ ।

म॒ध्वः॒ सा॒म॒स्य पी॒तय॑ ॥ २ ॥

2. *Imaṁ me stomam-aśvinemaṁ me śṛṇutaṁ havam.
Madhvaḥ somasya pītaye.*

Ashvins, listen to this call of mine, accept this holy song of adoration, come to taste, protect and promote the honey sweets of soma we have prepared.

अ॒यं वां॑ कृ॒ष्णा॑ अ॒श्वि॒ना॒ ह॒व॒त वा॒जि॒नी॒व॒सू॑ ।

म॒ध्वः॒ सा॒म॒स्य पी॒तय॑ ॥ ३ ॥

3. *Ayam vāṁ kṛṣṇo aśvinā havate vājinīvasū.
Madhvaḥ somasya pītaye.*

This ardent celebrant invokes you and draws your attention, Ashvins, winners of wealth and victories, to come, enjoy, protect and promote the soma joys of life for peace and progress.

शृ॒णु॒तं ज॒रि॒तु॒ह॒वं कृ॒ष्णा॑स्य स्तु॒व॒ता न॑रा ।

म॒ध्वः॒ सा॒म॒स्य पी॒तय॑ ॥ ४ ॥

4. *Śṛṇutaṁ jariturhavaṁ kṛṣṇasya stuvato narā.
Madhvaḥ somasya pītaye.*

Listen to the call of the celebrant worshipper who draws your attention to the soma joys and beauties of life. Come, taste, protect and promote the honey sweet efforts of the creators, O brave leaders of the people.

छुदियन्तमदाभ्यं विपाय स्तुवत नरा ।
मध्वः सामस्य पीतय ॥ ५ ॥

5. *Chardir-yantam-adābhyaṁ viprāya stuvate narā.
Madhvaḥ somasya pītaye.*

O divine leaders and harbingers of light and peace, give a comfortable home free from fear and violence for the celebrant and vibrant scholar in order that he and others may pursue, create and enjoy the honey sweets of life's beauty of knowledge, culture and advancement with a drink of soma.

गच्छतं दाशुषा गृहमित्था स्तुवता अश्विना ।
मध्वः सामस्य पीतय ॥ ६ ॥

6. *Gacchataṁ dāśuṣo gṛhamitthā stuvato aśvinā.
Madhvaḥ somasya pītaye.*

Thus with the gift of a home of peace and freedom, Ashvins, harbingers of light and beauty of a new morning, go to the yajamana who generously offers holy oblations into the creative yajna for new knowledge. Go to enjoy the soma of his achievement, protect and promote his efforts.

युज्जाथां रासभं रथं वीड्ढङ्ग वृषण्वसू ।
मध्वः सामस्य पीतय ॥ ७ ॥

7. *Yuñjāthāñ rāsabhañ rathe vīḍvañge vṛṣaṇvasū.
Madhvaḥ somasya pītaye.*

Ashvins, complementary harbingers of the showers of wealth, honour and excellence, harness the roaring motive power in your strongly built, unbreakable chariot and go to the house of the celebrant to promote the honey sweets of knowledge and power for the peace and joy of the world.

त्रिवन्धुरणं त्रिवृता रथना यातमश्विना ।

मध्वः सामस्य पीतय ॥ ८ ॥

8. *Tribandhureṇa trivṛtā rathenā yātamaśvinā.
Madhvaḥ somasya pītaye.*

Ashvins, come by a three stage chariot powered by a three turbine motive force to promote the honey sweets of new knowledge and celebrate the soma joy of the new achievement.

नू म गिरा नासत्या श्विना पावतं युवम ।

मध्वः सामस्य पीतय ॥ ९ ॥

9. *Nū me giro nāsatyā'śvinā prāvatañ yuvam.
Madhvaḥ somasya pītaye.*

O twin divine powers, preservers and promoters of truth and rectitude, pray honour and fulfil my words of prayer for the advancement of knowledge, power and joy of humanity, and come to honour, protect and promote the soma sweets of success.

Mandala 8/Sukta 86

*Ashvinau Devate, Krshna Angirasa or
Vishvaka Karshni Rshi*

उ॒भा हि द॒स्त्रा भि॒षजा मया॒भुवा॒भा द॒ स्य॒ वच॑सा बभू॒वथुः ।
ता वां॑ वि॒श्वका॑ हवत तनू॒कृथ॑ मा न॒ वि या॑ष्टं स॒ख्या
मु॒माच॑तम ॥ १ ॥

1. *Ubhā hi dasrā bhiṣajā mayabhuvabhā dakṣasya vacaso babhūvathuh. Tā vām viśvako havate tanūkṛthe mā no vi yausṭam sakhyā mumocatam.*

Both of you, Ashvins, nature's complementary powers of efficacy, are destroyers of suffering, physicians, health givers for peace, and both of you abide by and honour the word of the specialist in the field of health and medicine. The all-prevading spirit of health calls on you to restore the body's health and efficiency. Pray forsake us not, deprive us not of your natural friendship and organismic companionship in matters of health, release us from pain and suffering.

क॒था नू॒नं वां॑ वि॒मना॒ उप॑ स्तवद्यु॒वं धि॒यं द॒दथु॑वस्य॒इष्ट॑य ।
ता वां॑ वि॒श्वका॑ हवत तनू॒कृथ॑ मा न॒ वि या॑ष्टं स॒ख्या
मु॒माच॑तम ॥ २ ॥

2. *Kathā nūnam vā vimanā upa stavadyuvaṁ dhiyaṁ dadathurvasya iṣṭaye. Tā vām viśvako havate tanūkṛthe mā no vi yausṭam sakhyā mumocatam.*

How can a person disturbed in the mind study and honour you for the control of complementary pranic energies of prana and apana? When the pranic energies are controlled in meditation, you give the practitioner the intelligential capacity to achieve the desired

concentration for peace and power of the mind. Ashvins, the universal lover of health invokes you for the system's efficacy. Pray forsake us not, deprive us not of your natural friendship.

युवं हि ष्मा पुरुभुजममधृतुं विष्णाव्व ददथुवस्यइष्टय । ता
वां विश्वका हवत तनूकृथ मा ना वि याष्टं सुख्या
मुमाचतम ॥ ३ ॥

3. *Yuvam hi śmā purubhujemamedhatum viṣṇāpve dadathur-vasya iṣṭaye. Tā vām viśvako havate tanūkṛthe mā no vi yauṣṭam sakhyā mumocatam.*

O givers of good health and nourishment to all living beings, you bring knowledge, awareness and wisdom to the aspiring devotee of omnipresent divinity for the attainment of desired honour and excellence. That's why the whole world calls on you for the health of body and mind. Ashvins, forsake us not, deprive us not of your friendship.

ऊत त्यं वीरं धनसामृजीषिणं दूर चित्सन्तमवस हवामह ।
यस्य स्वादिष्टा सुमतिः पितुयथा मा ना वि याष्टं सुख्या
मुमाचतम ॥ ४ ॥

4. *Uta tyam vīram dhanasāmṛjīṣiṇam dūre cit santamavase havāmahe. Yasya svādiṣṭhā sumatiḥ pituryathā mā no vi yauṣṭam sakhyā mumocatam.*

We call for that mighty energy of prana which is the source of wealth, simple and natural cleanser and strengthener of body and mind, which though it may be far off, still whose sweetest gift of nourishment of intelligence is like the gift of nature, father, and omniscient God. Ashvins, pray bring us that energy,

forsake us not, deprive us not of your friendship, save us with that friendship.

ऋत॑न॒ द॒वः स॒वि॒ता श॑मायत ऋ॒तस्य॑ शृङ्ग॑मु॒वि॒या वि प॑पथ ।
 ऋ॒तं सा॑साह॒ महि॑ चित्पू॒तन्य॑ता मा ना॒ वि या॑ष्टं सु॒ख्या
 मु॒माच॑तम ॥ ५ ॥

5. *Ṛtena devaḥ savitā śamāyata ṛtasya śṛṅgamu-
 rviyā vi paprathe. Ṛtaṁ sāsāha mahi cit pṛtanyato
 mā no vi yauṣtaṁ sakhyā mumocatam.*

Self-refulgent Savita, creator and energiser, blesses with peace, truth and the laws of life, and he expands the law of life with the expansive universe. Truth and the law of truth overcomes the challenges of even the mightiest opponents. Ashvins, complementary powers of Savita, forsake us not, deprive us not of your friendship, give us freedom by that friendship.

Mandala 8/Sukta 87

*Ashvinau Devate, Krshna Angirasa, or Vasishtha
 Dyumnika or Priyamedha Angirasa Rshi*

द्यु॒म्नी वां॑ स्तामा॑ अ॒श्विना॑ कि॒वि॒न स॒क॒ आ ग॑तम ।
 म॒ध्वः सु॒तस्य॑ स दि॒वि प्रि॒या न॑रा पा॒तं गा॑रा॒वि॒व॒रि॑ण ॥ १ ॥

1. *Dyumnī vāṁ stoma aśvinā krivirna seka ā gatam.
 Madhvaḥ sutasya sa divī priyo narā pātaṁ gaurā-
 viveriṇe.*

Splendid is your song of praise, Ashvins, come like the soothing sprinkle of a fountain, both of you, and drink of the honey sweets of soma, delightful as distilled in the light of heaven. Come, best of men, leaders of life, and drink like thirsty stags at a pool in

the desert.

पिब॑तं घ॒र्म मधु॑मन्तम॒श्विना ब॒हिः सी॑द॒तं नरा॑ ।
ता म॑न्दसा॒ना मनु॑षा दुरा॒ण आ नि पा॑तं व॒दसा॒ वयः॑ ॥ २ ॥

2. *Pibataṁ gharmaṁ madhumantam-aśvinā'' barhiḥ sīdataṁ narā. Tā mandasānā manuṣo duroṇa ā ni pātaṁ vedasā vayah.*

Come Ashvins, leading lights of humanity, sit on the seats of holy grass on the vedi and enjoy and participate in the honey sweet warmth of yajna, social culture, knowledge and discipline of the human community. Happy and joyful in the human home, in the human body, enjoy, preserve and promote life with the wealth and knowledge you have.

आ वां॑ वि॒श्वाभि॑रू॒तिभिः॑ पि॒यम॑धा अ॒हूष॑त ।
ता व॒तिया॑तमु॒प वृ॒क्तब॑हिषा जुष्टं॒ यज्ञं॒ दि॒विष्टि॑षु ॥ ३ ॥

3. *Ā vāṁ viśvābhir-ūtibhiḥ priyamedhā ahūṣata. Tā vartiryātamupa vṛktabarhiṣo juṣtaṁ yajñaṁ diviṣṭiṣu.*

O Ashvins, the holy performers who are dedicated to yajna invoke and call you both with all your succour and promotions, so that you go to the place and paths of those yajakas who are ready with the grass spread on the vedi and there join the yajna for the realisation of their higher aims of life.

पिब॑तुं सा॒मं मधु॑मन्तम॒श्विना ब॒हिः सी॑द॒तं सु॒मत ।
ता वा॑वृ॒धाना॒ उप॑ सु॒ष्टुतिं॑ दि॒वा गु॒न्तं गा॒रावि॒वरि॑णम ॥ ४ ॥

4. *Pibataṁ somaṁ madhumantam-aśvinā ''barhiḥ sīdataṁ sumat. Tā vāvṛdhānā upa suṣṭutiṁ divo gantaṁ gaurāviveriṇam.*

Ashvins, come from the light of heaven, sit together on the holy grass, drink the honey sweet soma like thirsty deer in the forest, and, exhilarated, listen to the song of adoration offered in honour of divinity.

आ नूनं यातमश्विना श्वभिः पुषितप्सुभिः ।

दस्त्रा हिरण्यवतनी शुभस्पती पातं साममृतावृधा ॥ ५ ॥

5. *Ā nūnaṁ yātamaśvinā'śvebhiḥ pruṣitapsubhiḥ.*
Dasrā hiraṇyavartanī śubhaspatī pātam somam-
rtāvr dhā.

Ashvins, holy powers of humanity and nature living and acting in complementarity, destroyers of evil and negativities, moving by golden paths of virtue, protectors and promoters of the good and positive values of life, growing to higher life by truth, observing and advancing the laws of truth by following paths of truth, come with your mind and senses inspired and strengthened by nature and enlightenment and enjoy the soma delight of life.

वयं हि वां हवामह विपन्यवा विपासा वाजसातय ।

ता वल्गू दस्त्रा पुरुदंससा धिया श्विना श्रुष्ट्या गतम ॥ ६ ॥

6. *Vayaṁ hi vāṁ havāmahe vipanyavo viprāso*
vājasātaye. Tā valgū dasrā purudaṁsasā dhiyā
'śvinā śruṣṭyā gatam.

Ashvins, virile men and women, vibrant, wise and devout, we call upon you for victory and advancement in energy, food, honour and excellence. Ashvins, noble and cultured, destroyers of negativities, versatile in various actions, come without delay with active intelligence, full awareness and spirit of action.

Mandala 8/Sukta 88

Indra Devata, Nodha Gautama Rshi

तं वा दस्ममृतीषहं वसामन्दानमन्धसः ।

अभि वत्सं न स्वसरषु धनव इन्दं गीभिनवामह ॥ १ ॥

1. *Tam vo dasmam-ṛtīṣaḥam-vasor-mandānam-andha-saḥ. Abhi vatsam na svasareṣu dhenava indram gīrbhir-navāmahe.*

We invoke and call upon Indra eagerly as cows call for their calves in the stalls, and with songs of adoration over night and day we glorify him, lord glorious, omnipotent power fighting for truth against evil forces, and exhilarated with the bright soma of worship offered by celebrant humanity.

द्युं सुदानुं तविषीभिरावृतं गिरिं न पुरुभाजसम ।

मुमन्तं वाजं शतिनं सहस्रिणं मू गामन्तमीमह ॥ २ ॥

2. *Dyukṣam sudānuṁ taviṣībhir-āvṛtaṁ giriṁ na purubhojasam. Kṣumantaṁ vājaṁ śatinam sahasriṇam makṣū gomantaṁ-īmahe.*

We pray to Indra, lord of light, omnificent, hallowed with heavenly glory, universally generous like clouds of shower, and we ask for food abounding in strength and nourishment and for hundredfold and thousandfold wealth and prosperity abounding in lands, cows and the graces of literature and culture, and we pray for the gift instantly.

न त्वा बृहन्ता अर्दया वरन्त इन्द वीळवः ।

यद्वित्ससि स्तुवत मावत वसु नकिष्टदा मिनाति त ॥ ३ ॥

3. *Na tvā bṛhanto adrayo varanta indra vīlavah.
Yadditsasi stuvate māvate vasu nakiṣṭadā mināti
te.*

Not the mighty fixed mountains can restrain you, Indra, generous lord, when you come to give wealth to a celebrant like me. No one can stop and frustrate your will.

याद्दासि॒ क॒त्वा॒ शर्व॑सा॒त दु॑स॒ना॒ वि॒श्वो जा॒ताभि॑ म॒ज्मना॑ ।
आ त्वा॒यम॒क ऊ॒तय॑ ववतति॒ यं गा॒तमा॒ अजी॑जनन ॥ ४ ॥

4. *Yoddhāsi kratvā śavasota daṁsanā viśvā jātābhi
majmanā. Ā tvāyamarka ūtaye vavartati yaṁ
gotamā ajījanan.*

You are a victorious warrior by your strength and yajnic karma. You are supreme over all things born of your wondrous power and majesty. This worshipper adores you for the sake of protection and advancement, the lord whom the imaginative wise realise in their soul at will.

प हि रि॒रि॒ ॥ आ॒जसा॑ दि॒वा अ॒न्त॑भ्य॒स्प॒रि॒ ।
न त्वा॑ वि॒व्याच॒ रज॑ इ॒न्द्र पा॒थि॑व॒मनु॑ स्व॒धां व॑व ॥ ५ ॥

5. *Pra hi ririkṣa ojasā divo antebhyaspari. Na tvā
vivyāca raja indra pāṛthivam-anu svadhām
vavakṣitha.*

You transcend the bounds of heaven by your might. The regions of earth and skies encompass you not. Indra, lord of majesty and omnipotence, bring us food, strength and the divine power of sustenance for life.

नकिः परिष्टिमघवन्मघस्य त यद्वाशुष दशस्यसि ।

अस्माकं बाध्युचथस्य चादिता मंहिष्ठा वाजसातय ॥ ६ ॥

6. *Nakiḥ pariṣṭirmaghavan maghasya te yaddāśuṣe daśasyasi. Asmākaṁ bodhyucathasya coditā maṁhiṣṭho vājasātaye.*

Lord of world's wealth, power, honour and excellence, when you bless the generous devotee with the gift of your profusion, there is no restraint on your will and power. O lord most glorious and adorable, inspirer and intensifier of our adoration, let us know the paths for our noble movement forward for the sake of real victory and progress.

Mandala 8/Sukta 89

*Indra Devata, Nrmedha and Purumedha
Angirasas Rshis*

बृहदिन्दीय गायत मरुता वृत्रहन्तमम ।

यन् ज्यातिरजनय तृतावृधा द्वं द्वाय जागृवि ॥ १ ॥

1. *Bṛhadindrāya gāyata maruto vṛtrahantamam. Yena jyotir-ajanayann-ṛtāvṛdho devaṁ devāya jāgrvi.*

O Maruts, vibrant leaders of humanity in knowledge and action, sing the resounding songs of Sama which, like the sun, dispel the darkness and eliminate evil, the same by which the sagely servants of eternal law and cosmic yajna in the service of God vitalise, recreate and extend that divine inextinguishable light of life which is ever awake in the world of existence.

अपाधमद्भिशीस्तीरशस्तिहा थन्दा द्युम्याभवत् ।

द्वास्त इन्द सख्याय यमिर् बृहद्भाना मरुद्गण ॥ २ ॥

2. *Apādhamad-abhiśastīraśastihā'thendro dyumn-yābhavat. Devāsta indra sakhyāya yemire br̥hadbhāno marudgaṇa.*

Indra burns and blows away all curses and calumnies and shines in power and glory beyond scandalous criticism. O refulgent lord of power and force, commanding the host of Maruts, vibrant leading forces of nature and humanity, brilliant and generous sages and divines try to achieve kinship as friends with you.

प व इन्दाय बृहत मरुता ब्रह्माचत ।

वृत्रं हनति वृत्रहा शतकृतुवर्जण शतपवणा ॥ ३ ॥

3. *Pra va indrāya br̥hate Maruto brahmārcata. Vṛtram hanati vṛtrahā śatakratur-vajreṇa śatapar-vaṇā.*

O Maruts, vibrant brilliant leaders of humanity, worship Indra, lord omnipotent beyond all bounds, and study the divine powers immanent in nature, with hymns of Vedic adoration. He is the destroyer of evil, dispels darkness and ignorance, and destroys the negative uncreative forces with his thunderbolt of hundredfold power.

अभि प भर धृषता धृषन्मनः श्रवश्चित्त असद बृहत ।

अषन्त्वापा जवसा वि मातरा हना वृत्रं जया स्वः ॥ ४ ॥

4. *Abhi pra bhara dhṛṣatā dhṛṣanmanah śravaścīt te asadbr̥hat. Arṣantvāpo javasā vi mātaro hano vṛtram jayā svaḥ.*

O man of determined mind, boldly with confidence as that of Maruts, offer adorations to Indra. Let your honour and fame rise and ring far and wide and hold it well under control with a bold mind. Let the mother-like pranic energies run through the veins with vitality, destroy evil and darkness, and win the light of heaven.

यज्जायथा अपूव्य मघवन्वृत्रहत्याय ।

तत्पृथिवीमपथयस्तदस्तभ्ना उत द्याम ॥ ५ ॥

5. *Yajjāyathā apūrvya maghavan vṛtrahatyāya.*
Tat pṛthivīm-aprathayas-tadastabhñā uta dyām.

O lord of glory, Indra, matchless without precedent, when you rise for the elimination of darkness, then you manifest the wide space and plan the heaven, earth and sky in their place in the cosmic order.

तत् यज्ञा अजायत तदक उत हस्कृतिः ।

तद्विष्वमभिभूरसि यज्जातं यच्च जन्त्वम ॥ ६ ॥

6. *Tat te yajño ajāyata tadarka uta haskṛtiḥ.*
Tadviśvamabhibhūrasi yajjātaṁ yacca jantvam.

And then proceeds the cosmic yajna, formation of light, sun and the joyous agni and vayu. And thus you remain and rule as the supreme over what has come into being and what is coming into being.

आमासु पक्वमरय आ सूर्य राहया दिवि ।

घर्म न सामन्तपता सुवृक्तिभिर्जुष्टं गिवणस बृहत ॥ ७ ॥

7. *Āmāsu pakvam-airaya ā sūryaṁ rohaya divi.*
Gharman na sāman tapatā suvṛktibhir-juṣṭaṁ girvaṇase bṛhat.

You move the ripening flow of sap in the veins of maturing forms of life. You raise and place the sun in the high heaven. O celebrants, as in the heat of fire, temper and shine your sama songs of adoration and, with noble hymns of praise, sing resounding Brhat samans of worship with love in honour of adorable Indra.

Mandala 8/Sukta 90

*Indra Devata, Nrmedha and Purumedha
Angirasas Rshis*

आ ना विश्वासु हव्य इन्द्रः समत्सु भूषतु ।
उप ब्रह्माणि सर्वानि वृत्रहा परमज्या ऋचीषमः ॥ १ ॥

1. *Ā no viśvāsu havya indrah samatsu bhūṣatu. Upa brahmāṇi savanāni vṛtrahā parāmajyā ṛcīṣamaḥ.*

Indra, lord of universal energy, world power and human forces, is worthy of reverence and invocation in all our joint battles of life. May the lord of strongest bow, destroyer of evil and dispeller of darkness and ignorance, great and glorious as sung in the Rks, grace our songs of adoration and faithful efforts with the beauty and glory of success.

त्वं दाता प्रथमा राधसामस्यसि सत्य ईशानकृत ।
तुविद्युम्नस्य युज्या वृणीमह पुत्रस्य शर्वसा महः ॥ २ ॥

2. *Tvaṁ dātā prathamā rādhasām-asyasi satya īśānakṛt. Tuvidyumnasya yujyā vṛṇīmahe putra-sya śavaso mahaḥ.*

You are the original giver of means of effort and success in all fields of life. You are the maker of

leaders and giver of the wealth and honours of life. Of such great lord of glory and power, promoter and protector of strength and power, we pray for wealth, honour and excellence worthy of your glory.

ब॒ह्मा॑ त इ॒न्द्र गि॒वणः॑ क्ति॒यन्त॒ अन॑ति॒द्भुता॑ ।

इ॒मा जु॑ष॒स्व ह॒यश्च॑ याज॒न॒न्द्र या॒ त अ॒म॒न्म॒हि ॥ ३ ॥

3. *Brahmā ta indra girvaṇaḥ kriyante anatiḍbhutā. Imā juṣasva haryaśva yojanendra yā te aman-mahi.*

Indra, celebrated in holy voice, unsurpassed songs are offered in your honour. O lord commander of instant powers of transport, communication and radiation, pray accept these hymns we conceive, sing and offer to you in response to your glory.

त्वं हि स॒त्या म॑घ॒व॒ नान॑ता वृ॒त्रा भू॑रि॒ न्यृ॒ज्जस॑ ।

स त्वं श॑वि॒ष्ठ व॒ज॒हस्त॑ दा॒शुष॑ वाज्चं॒ रयि॑मा कृ॒धि ॥ ४ ॥

4. *Tvaṁ hi satyo maghavann-anānato vṛtrā bhūri nyrñjase. Sa tvaṁ śaviṣṭha vajrahasta daśuṣe 'rvāñcam rayimā kṛdhi.*

Indra, lord of wealth and glory, you are eternal, never subdued, and many a form of darkness and evil you rectify or destroy. O lord most potent, armed with thunder in hand, bear and bring the wealth of life for the generous yajaka who offers libations liberally into the yajna vedi and gives help to the needy.

त्वमि॒न्द्र य॒शा अ॑स्यृ॒जीषी॑ श॒वस॑स्पत ।

त्वं वृ॒त्राणि॑ हंस्य॒प॒तीन्य॑क् इ॒दनु॑त्ता च॒षणी॒धृता॑ ॥ ५ ॥

5. *Tvamindra yaśā asyṛjīṣī śavasaspate. Tvam̐ vr̥trāṇi haṁsyapratīnyeka idanuttā carṣaṇī-dhṛtā.*

Indra, lord all powerful, ruler of the world, yours is the honour, yours is the creation of wealth and joy. All by yourself, unsubdued, you eliminate irresistible forms of evil and darkness by the power you wield for the people.

तमु त्वा नूनमसुर् पचतसं राधा भागमिवमह ।

महीव कृत्तिः शरणा त इन्द्र प त सुम्ना ना अश्नवन ॥ ६ ॥

6. *Tamu tvā nūnam-asura pracetasam rādho bhāga-mivemahe. Mahīva kṛttiḥ śaraṇā ta indra pra te sumnā no aśnavan.*

Indra, lord of vibrant energy and power, we look forward to you as our partner, enlightened ruler and master, and competent giver of reward for our action and endeavour. Your very presence is our shelter, a very home like the great mother earth, and we pray we may ever enjoy the favour of your good will and benevolence.

Mandala 8/Sukta 91

Indra Devata, Apala Atreyi Rshi

कन्या॑ इ वारवाय॑ती साम॒मपि॑ स्नु॒तावि॑दत ।

अस्तु॑ भर॒न्त्यब॑वीदिन्द्रा॒य सु॑नाव त्वा श॒क्राय॑ सु॒नाव त्वा ॥ १ ॥

1. *Kanyā vāravāyātī somamapi srutāvidat. Astam̐ bharantya-bravīd-indrāya sunavai tvā śakrāya sunavai tvā.*

The maiden having consented to marry, whether she is emaciated in health or bubbling with energy, should get the soma, and while going home should speak

to herself for autosuggestion: I prepare you, soma juice, for Indra, regenerative and procreative power, for shakra, strength and vigour of robust health.

असा य एषि वीरका गृहंगृहं विचाकशत । इमं जम्भसुतं
पिब धानावन्तं कर्म्भिर्णामपूपवन्तमुक्थिनम् ॥ २ ॥

2. *Asau ya eṣi vīrako gṛhaṁgṛhaṁ vicākaśat. Imam jambhasutaṁ piba dhānāvantaṁ karam-bhīṇam-apūpavantaṁ-ukthinam.*

The invigorating juice of soma which gives strength and vigour of health and radiates from person to person, family to family, O maiden, O youth, drink. It is expressed and invigorated to the last drop. It is delicious, nourishing, seasoned with delicacies, fresh and exhilarating, and invigorating with pranic energies.

आ चून त्वा चिकित्सामा धि चून त्वा नमसि ।
शनरिव शनकरिवन्दायन्दा परि स्रव ॥ ३ ॥

3. *Ā cana tvā cikitsāmo 'dhi cana tvā nemasi. Śanairiva śanakairivendrāyendo pari srava.*

O soma, we are trying to know you and your efficacy, we do not yet know you in full. Slowly, O soma, slowly, drop by drop, flow for Indra, health and vigour of life.

कुविच्छकत्कुवित्करत्कुवि ॥ वस्यसस्करत ।
कुवित्पतिद्विषा यतीरिन्द्रेण संगमामह ॥ ४ ॥

4. *Kuvicchakat kuvit karat kuvinno vasyasaskarat. Kuvit patidviṣa yatīrindreṇa saṅgamāmahai.*

May soma give us strength and vigour. May it work for our all round improvement in personality. May

it make us happier and wealthier. And may be then we, not yet in favour of matrimony and husbands, grow up, reconcile and regain their love.

इमानि त्रीणि विष्टपा तानीन्द्र वि राहय ।

शिरस्तस्यावरामादिदं म उपादर ॥ ५ ॥

5. *Imāni trīṇi viṣṭapā tānīndra vi rohaya.*
Śiras-tatasyorvarām-ādidam ma upodare.

These are three vital systemic organs of the growing and continuous body existence which, O soma energy, raise and refine: One is the head, seat of the intelligential system, the other is heart and lungs, seat of pranic system, and yet another is the stomach and pelvic region, seat of nutritional and sexual system. Indra, lord of energy and power, let these three grow to maturity.

असा च या न उवरादिमां तन्वं मम ।

अथा ततस्य यच्छिरः सवा ता रामशा कृधि ॥ ६ ॥

6. *Asau ca yā na urvarādimām navam mama.*
Atho tatasya yacchiraḥ sarvā tā romaśā kṛdhi.

And that which is the heart region and this body system of mine and the head region of the body which is to continue in the family line, let all these grow to maturity.

ख रथस्य ख नसुः ख युगस्य शतकता ।

अपालामिन्द्र त्रिष्पूत्यकृणाः सूयत्वचम ॥ ७ ॥

7. *Khe rathasya khe'nasah khe yugasya śatakrato.*
Apālāmindra triṣpūtyakṛṇoḥ sūryatvacam.

Indra, giver of health and energy, O soul, agent

of a hundred good actions, whatever the weakness of this chariot, the body system, whatever the weakness in the pranic energy system, and whatever weakness there be in the coordination of the various systems of body, prana and mind in relation to the soul, all these weaknesses of the unprotected, under nourished and immature maiden, I pray, make up and give her a radiant personality.

Mandala 8/Sukta 92

Indra Devata, Shrutakaksha or Sukaksha Angirasa Rshi

पान्त॒मा वा॒ अन्ध॑स॒ इन्द्र॑म॒भि प॒ गाय॑त ।

वि॒श्वा॒साहं॑ श॒तक॑तुं म॒हिष्ठं॑ च॒षणी॒नाम ॥ १ ॥

1. *Pāntamā vo andhasa indramabhi pra gāyata. Viśvāsāham śatakratuṁ mahiṣṭhaṁ carṣaṇī-nām.*

Sing in praise and appreciation of Indra, the ruler, protector of your food, sustenance and maintenance, all tolerant, all defender and all challenger, hero of a hundred noble actions and the best, most generous and most brilliant of the people.

पुरु॑हू॒तं पुरु॑ष्टु॒तं गा॒थान्यं॑ । स॒न॒श्रु॒तम॑ ।

इन्द्र॑ इति॒ बवी॑तन ॥ २ ॥

2. *Puruhūtaṁ puruṣṭutaṁ gāthānyaṁ sanaśrutam. Indra iti bravītana.*

Call him by the name and title of 'Indra', invoked by many, adored by all, worthy of celebration in story, all time famous who is also a scholar of universal knowledge.

इन्द्र इ णि महानां दाता वाजानां नृतुः ।

महाँ अभिज्ञ्वा यमत ॥ ३ ॥

3. *Indra inno mahānām dātā vājānām nṛtuḥ.*
Mahāñ abhijñvā yamat.

Indra is a happy and joyous leader, giver of a high order of living, energy and life's victories. May he, with love, courtesy and humility, lead us to life's greatness and glory.

अपादु शि यन्धसः सुद तस्य पहाषिणः ।

इन्द्रारिन्द्रा यवाशिरः ॥ ४ ॥

4. *Apādu śipryandhasaḥ sudakṣasya prahoṣiṇaḥ.*
Indorindro yavāśiraḥ.

Let Indra, the ruler, value, protect and promote the soma homage mixed and strengthened with the delicacies of life and offered by the generous and enlightened people. (The mantra points to the circulation of wealth and economy of the nation managed by the tax payers and the ruling powers of the government.)

तम्वभि पाचतन्द्रं सामस्य पीतय ।

तदिद्धयस्य वधनम ॥ ५ ॥

5. *Tamvabhi prārcatendram somasya pītaye.*
Tadiddhyasya vardhanam.

Honour and appreciate Indra with words of gratefulness and adoration for the consumption, protection and promotion of the soma homage offered by the people. That tribute of honour is the real exalting strength and success for the ruler.

अस्य पीत्वा मदीनां द्वा द्वास्याजसा ।

विश्वाभि भुवना भुवत ॥ ६ ॥

6. *Asya pītva madānām devo devasyaujasā.
Viśvābhi bhuvanā bhuvat.*

Exalted by the joyous power of this soma offering of the people, the brilliant and generous Indra rules over all regions of the world by light and lustre worthy of a ruler.

त्यमु वः सत्रासाहं विश्वासु गीष्वायतम ।

आ च्यावयस्यूतय ॥ ७ ॥

7. *Tyamu vaḥ satrāsāham viśvāsu gīrṣvāyatam.
Ā cyāvayasyūtaye.*

O people of the land, that generous and brilliant victor (Sudaksha) in all sessions of the enlightened citizens and celebrated in their universal voices, you elevate to the office of ruler for your defence, protection and progress.

युध्मं सन्तमनवाणं सामपामनपच्युतम ।

नरमवायकतुम ॥ ८ ॥

8. *Yudhmaṁ santam-anarvāṇaṁ-somapām-anapacyutam. Naram-avāryakratum.*

The ruler, warrior that hits the target, being irresistible, protector and valuer of life's joy, inviolable and unsurpassable leader in irrevocable action: such is Indra, elevated ruler.

शि ता ण इन्द राय आ पुरु विद्वाँ ऋचीषम ।

अवा नः पाय धन ॥ ९ ॥

9. *Śikṣā ṇa indra rāya ā puru vidvāñ ṛcīṣama.
Avā naḥ pārye dhane.*

Indra, leader in knowledge and wisdom, pursuer of the path of rectitude, guide and lead us to ample wealth and protect us through our struggle for victory of honour and excellence.

अ॒तश्चि॒दि॒न्द्र ण॒ उ॒पा या॒हि श॒त॒वा॒ज॒या ।
इ॒षा सु॒ह॒स्र॒वा॒ज॒या ॥ १० ॥

10. *Ataścidindra ṇa upā 'yāhi śatavājayā.
Iṣā sahasravājayā.*

And from here, Indra, come to us, bring us the food of life for a hundredfold and a thousandfold victory of honour and excellence.

अ॒या॒म॒ धी॒र्व॒ता॒ धि॒या व॑द्भिः श॒क्र गा॒द॒र ।
ज॒य॒म॒ पृ॒त्सु व॑जि॒वः ॥ ११ ॥

11. *Ayāma dhīvato dhiyo 'rvadbhiḥ śakra godare.
Jayema pṛtsu vajrivaḥ.*

O wielder of power and force, let us come to have leaders and warriors endowed with high intelligence and enlightened will for action and, O lord of thunderous power, in the development of lands and breaking of mountains, let us win our battles by virtue of our cavaliers and pioneers.

व॒य॒मु॒ त्वा श॒त॒क्र॒ता॒ गा॒वा न॒ य॒र्व॒स॒ष्वा ।
उ॒क्थ॑षु॒ रण॑याम॒सि ॥ १२ ॥

12. *Vayamu tvā śatakrato gāvo na yavaseṣvā.
Uktheṣu raṇayāmasi.*

Indra, achiever of a hundred noble victories, just as cows feel delight in green grass, so we give you the pleasure of victory in our songs of celebration.

विश्वा हि म॒र्त्य॒त्वा॒ना नु॒का॒मा श॑त॒क॒ता ।

अ॒ग॒न्म॒ वजि॑ ण॒श॒सः ॥ १३ ॥

13. *Viśvā hi martyatvanā'nukāmā śatakrato.*
Aganma vajrinnāśasaḥ.

O lord of a hundred noble actions, all mortals are moved by hopes and ambitions natural to humanity. O wielder of thunder and justice, let us too move forward and realise our hopes and ambitions.

त्व॒ सु पु॒त्र श॒व॒सा वृ॒त्र॒न्का॒म॒का॒त॒यः ।

न त्वा॒मि॒न्द्रा॒ति रि॒च्य॒त ॥ १४ ॥

14. *Tve su putra śavaso'vrtran kāmakātayaḥ.*
Na tvāmindrāti ricyate.

O protector and promoter of strength and courage, seekers of ambition and victory look up to you for inspiration and depend on you for encouragement. No one excels you in incentive and exhortation.

स ना॑ वृ॒ष॒न्त्स॒नि॒ष्ठ॒या सं घा॒र॒या द॒वि॒त्त्वा ।

धि॒या॒वि॒द्धि॒ पु॒र॒न्ध॒या ॥ १५ ॥

15. *Sa no vṛṣantsaniṣṭhayā saṁ ghorayā dravitnvā.*
Dhiyā viḍḍhi purandhyā.

O lord generous as rain showers, come and help us with constant and most favourable, venerable and sublime, instant and munificent friendly intelligence, planning and wisdom for action and advancement of

the human community.

यस्त॑ नूनं॑ श॒तक॑त॒विन्द॑ द्यु॒म्नित॑मा॒ मदः॑ ।

तन॑ नूनं॑ मद॑ मदः ॥ १६ ॥

16. *Yaste nūnaṁ śatakratavindra dyumnitamo madaḥ. Tena nūnaṁ made madeḥ.*

O lord of a hundred great actions, Indra, ruler of the world, the most generous, brilliant and ecstatic will and pleasure that is yours, by that, pray, inspire us and let us share the joy of divine achievement.

यस्त॑ चि॒त्रश्र॑वस्तमा॒ य इ॒न्द वृ॒त्रह॑न्तमः ।

य अ॒जा॒दा॒तमा॒ मदः॑ ॥ १७ ॥

17. *Yaste citraśravastamo ya indra vṛtrahantamaḥ. Ya ojadātamo madaḥ.*

That ananda, will and pleasure of yours which is most wonderful and famous, which destroys evil and darkness upon the instant completely and which is most potent in inspiring the celebrant with the courage of action, honour and dignity, with that, pray, inspire us and let us share that ecstasy.

वि॒द्या हि॑ यस्त॑ अदि॒व॒स्त्वाद॑त्तः सत्य॑ साम॒पाः ।

वि॒श्व॑सु॒ दस्म॑ कृ॒ष्टिषु॑ ॥ १८ ॥

18. *Vidmā hi yaste adrivastvādattaḥ satya somapāḥ. Viśvāsu dasma kṛṣṭiṣu.*

O lord ruler of clouds and mountains, ever true and constant, lover and protector of soma, the joy and beauty of life, glorious destroyer of darkness, we know as we receive that the courage and will, the sense of

honour and dignity that prevails among all the people of the world is yours, inspired by you, and a gift of yours to us.

इ॒न्दाय॑ म॒द्व॒न सु॒तं परि॑ ष्टा॒भन्तु॑ न॒ गिरः॑ ।
अ॒कर्म॑चन्तु क॒रवः॑ ॥ १९ ॥

19. *Indrāya madvane sutam pari ṣṭobhantu no girah.*
Arkam-arcantu kāravaḥ.

Let all our voices of admiration flow and intensify the soma for the joy of Indra, and let the poets sing songs of adoration for him and celebrate his achievements.

यस्मि॒न्वि॒श्व॒ अ॒धि श्रि॒या र॒ण॑न्ति स॒प्त स॒ंसदः॑ ।
इ॒न्दं सु॒त ह॒वाम॑ह ॥ २० ॥

20. *Yasmin viśvā adhi śriyo raṇanti sapta saṁsadaḥ.*
Indram sute havāmahe.

In our soma yajna of life, in meditation, and in the holy business of living, we invoke Indra, in whom all beauties and graces abide, whom all the seven seers in yajna adore, in whom all five senses, mind and intelligence subside absorbed, and under whom all the seven assemblies of the world unite, meet and act.

त्रि॒क॒दु॒क॒षु च॒त॒नं द्वा॒सा य॒ज्ञम॑त्रत ।
तमि॒द्व॒धन्तु॑ न॒ गिरः॑ ॥ २१ ॥

21. *Trikadrukeṣu cetanam devāso yajñamatnata.*
Tamidvardhantu no girah.

In three modes of body, mind and soul, the devas, seven senses, the human consciousness and the

noble yogis, concentrate on Indra, divine consciousness. In three regions of the universe, noble souls meditate on the universal consciousness of the divine Indra. Thus they perform the yajna of divinity in communion. May all our songs of adoration glorify that supreme consciousness, Indra.

आ त्वा विशन्त्विन्दवः समुदमिव सिन्धवः ।

न त्वामिन्द्राति रिच्यत ॥ २२ ॥

22. *Ā tvā viśantvindavaḥ samudramiva sindhavaḥ.
Na tvāmindrāti ricyate.*

All the flows of soma, joys, beauties and graces of life concentrate in you, and thence they flow forth too, Indra, lord supreme, just as all rivers flow and join in the ocean and flow forth from there. O lord no one can comprehend and excel you.

विव्यक्थं महिना वृषन्भु ँ सामस्य जागृव ।

य इन्द्र जठरिषु त ॥ २३ ॥

23. *Vivyaktha mahinā vṛṣan bhakṣam somasya
jāgrve. Ya indra jathareṣu te.*

O lord of universal love and grace as showers of rain, ever awake in the world of existence, your divine bliss pervades all that essence of soma, joy and beauty of life, which is food for the human soul, and it ripples and rolls in the blissful reservoirs of your divine presence.

अरं त इन्द्र कु ाय सामा भवतु वृत्रहन ।

अरं धामभ्य इन्द्रवः ॥ २४ ॥

24. *Araṁ ta indra kuṣaye somo bhavatu vṛtrahan.
Araṁ dhāmabhya indavaḥ.*

Indra, O lord of power and joy, destroyer of evil and suffering, let there be ample soma to fill the space in the womb of existence, and let the flow of soma be profuse for all the forms of existence.

अ॒र॒म॒श्वा॒य गाय॑ति श्रु॒तकं ॥ अ॒रं ग॒व ।

अ॒र॒मि॒न्द्रस्य॑ धाम्न् ॥ २५ ॥

25. *Aramaśvāya gāyati śrutakakṣo aram gave.*
Aramindrasya dhamne.

The sage, having drunk of the soma of divine love, sings in praise of the dynamics of motion and attainment and the music overflows, he sings of the dynamics of creative production and power of communication such as waves of energy, earth and cows, and he sings profusely of the lord's refulgent forms of wealth, beauty and excellence.

अ॒रं हि ष्मा॑ सु॒तषु॑ णः॒ साम॑ष्वि॒न्द्र भू॑षसि ।

अ॒रं त श॑क द्वा॒वन् ॥ २६ ॥

26. *Aram hi śmā suteṣu ṇaḥ someṣvindra bhūṣasi.*
Aram te śakra dāvane.

Indra, ruler of the world, all potent and competent doer of holy action, when we have distilled and achieved the soma of bright knowledge, action, wealth, honour and excellence of life, you feel highly glorified, and that achievement is a high tribute to your generous munificence also.

प॒रा॒का॒त्ताच्चि॑द॒दिव॑स्त्वां न॒ न्त न्ना॑ गिरः ।

अ॒रं ग॑मा॒म त व॒यम् ॥ २७ ॥

27. *Parākāttāc-cid-adrivas-tvāṁ nakṣanta no girah.
Araṁ gamāma te vayam.*

Indra, lord of clouds and mountains, wielder of thunder and lightning, our songs of adoration reach you even from far where we happen to be. We pray we may realise your presence intimately by direct experience of the spirit, beyond thought and speech.

एवा ह्यसि वीर्युरवा शूर उत स्थिरः ।

एवा त राध्यं मनः ॥ २८ ॥

28. *Evā hyasi vīrayurevā śūra uta sthiraḥ.
Evā te rādhyam manah.*

You love and honour the brave, you are brave yourself, you are definite in intention and undisturbed in attitudes. You are now ripe for the perfection of mind to experience the soul's beatitude in, divine presence.

एवा रातिस्तुवीमघ विश्वभिधायि धातृभिः ।

अधा चिदिन्द्र म सचा ॥ २९ ॥

29. *Evā rātiṣ-tuvīmagha viśvebhir-dhāyi dhātṛbhiḥ.
Adhā cidindra me sacā.*

Indra, generous lord of the wealth and glory of the world, thus by practice and meditation, is divine generosity cultivated and achieved by all those who bear and bring the offerings to you. O lord of power and immense generosity, be my friend and companion.

मा षु ब्रह्मव तन्द्युभुवा वाजानां पत ।

मत्स्वा सुतस्य गामतः ॥ ३० ॥

30. *Mo ṣu brahmeva tandrayurbhuvo vājānām pate.
Matsvā sutasya gomataḥ.*

O ruler, protector and promoter of the honour and excellence of life, just as a vibrant scholar of divine knowledge never slackens into sloth from wakefulness, so you too should never be slothful and half asleep. Be ever wakeful, enjoy and guard the distilled essence of knowledge and creative achievement of wealth, honour and excellence.

मा न इन्द्राभ्या॑ऽ दिशः॑ सूर॑ अ॒क्तुष्वा य॑मन ।
त्वा यु॒जा व॑नम॒ तत ॥ ३१ ॥

31. *Mā na indrābhyā diśaḥ sūro aktuṣvā yaman.*
Tvā yujā vanema tat.

Indra, powerful friend and ally in spirit and conduct, let no force, howsoever strong it may be, from any direction come at night and overtake us by violence. With you as a friend and inspirer, let us counter that attack and win.

त्वयदि॑न्द्र यु॒जा व॒यं प॒तिं ब्रु॒वीम॑हि स्पृ॒धः ।
त्वम॒स्माकं॑ तव॒ स्मसि॑ ॥ ३२ ॥

32. *Tvayedinra yajā vayaṁ prati bruvīmahi sprdhah.*
Tvamasmākaṁ tava smasi.

Indra, O lord omnipotent, O intelligent soul in the state of divine beatitude, O mind in the state of perfect spiritual control, only with you as friend and companion do we counter and win our adversaries in life. You are ours, we are yours.

त्वामि॑द्धि त्वा॒यवा॑ नु॒नानु॑वत॒श्चरा॑न ।
सखी॑य इन्द्र का॒रवः॑ ॥ ३३ ॥

33. *Tvāmiddhi tvāyavo'nunonuvataścarān.*
Sakhāya indra kāravaḥ.

Indra, O lord omnipotent, O ruler of the world, O soul in divine union, O mind in perfect state of spiritual control, may the poets, celebrants, men in action, all assistant forces in unison live their life in dedication to you, working for you and thereby exalting you in song and in action as their friend, guide and protector.

Mandala 8/Sukta 93

*Indra (1-33), Indra and Rbhavah (34) Devata, Sukaksha
Angirasa Rshi*

उद्धदधि श्रुतामघं वृषभं नर्यापसम ।
अस्तारमषि सूर्य ॥ १ ॥

1. *Uddhedabhi śrutāmaghaṁ vṛṣabhaṁ naryāpa-sam. Astārameṣi sūrya.*

O Surya, self-refulgent light of the world, you rise and move in the service of Indra, lord of the wealth of revelation, generous and virile, lover of humanity and dispeller of the darkness and negativities of the mind, soul and the universe.

(Indra is interpreted in this Sukta as the omnipotent, self-refulgent lord and light of the universe, as the sublime soul, and as the enlightened mind according to the context of meaning reflected by the intra-structure of the mantra.)

नव या नवतिं पुरा बिभद बह्वाजसा ।
अहिं च वृत्रहावधीत ॥ २ ॥

2. *Nava yo navatiṁ puro bibheda bāhvojasā.
Ahiṁ ca vṛtrahāvadhīt.*

Indra who breaks off the nine and ninty strongholds of darkness, ignorance and suffering by the force of his lustrous arms and, as the dispeller of darkness, destroys the crooked serpentine evil of the world:

स न इन्द्रः शिवः सखा श्वावद्गामद्यवमत ।

उरुधोरव दाहत ॥ ३ ॥

3. *Sa na indrah śivah sakhā 'śvāvad-gomadyavamat.*
Urudhāreva dohate.

That same Indra who is blissful, a gracious friend and companion, commands the wealth of cows and horses, nourishment and achievement, knowledge and enlightenment and distils for us power, honour and excellence from nature such as the torrential showers of rain.

यदद्य कच्च वृत्रह इदगा अभि सूर्य ।

सर्वं तदिन्द्र त वश ॥ ४ ॥

4. *Yadadya kacca vṛtrahannudagā abhi sūrya.*
Sarvaṁ tadindra te vaśe.

O sun, dispeller of darkness, whatever the aim and purpose for which you rise today, let that be, O Indra, lord ruler of the world, under your command and control.

यद्वा पवृद्ध सत्पते न मरा इति मन्यस ।

उता तत्सत्यमित्तव ॥ ५ ॥

5. *Yadvā pravṛddha satpate na marā iti manyase.*
Uto tat satyamit tava.

Indra, O mind, O soul, ever rising as the world

expands, protector of truth and reality, if you believe and say in all faith that “I shall not die”, then it shall be true, an inviolable reality.

य सामासः परावति य अवावति सुन्विर ।

सर्वास्ताँ इन्द्र गच्छसि ॥ ६ ॥

6. *Ye somāsaḥ parāvati ye arvāvati sunvire.
Sarvāṅstāṅ indra gacchasi.*

Indra, O dynamic intelligence, protector of the knowledge of truth and reality, whatever somas of knowledge, culture and enlightenment are distilled either far away or close at hand, pray you move there to record and protect them for us.

तमिन्द्रं वाजयामसि मह वृत्राय हन्तव ।

स वृषा वृषभा भुवत ॥ ७ ॥

7. *Tamindram vājayāmasi mahe vṛtrāya hantave.
Sa vṛṣā vṛṣabho bhuvat.*

That Indra, dynamic and enlightened mind and intelligence, we cultivate and strengthen for the elimination of the great waste, deep ignorance and suffering prevailing in the world. May that light and mind be exuberant and generous for us with showers of enlightenment.

इन्द्रः स दामन कृत आजिष्ठः स मद हितः ।

द्युम्नी श्लाकी स साम्यः ॥ ८ ॥

8. *Indraḥ sa dāmane kṛta ojiṣṭhaḥ sa made hitaḥ.
Dyumnī ślokī sa somyaḥ.*

Indra, mind and intelligence, was created for

enlightenment and for giving enlightenment. Most lustrous and powerful, it is engaged in the creation of joy. It is rich in the wealth of knowledge, praise-worthy, and cool, gentle and at peace in the state of enlightenment.

गिरा वज्रा न संभृतः सबला अनपच्युतः ।

वव १ ऋष्या अस्तृतः ॥ ९ ॥

9. *Girā vajro na sambhṛtaḥ sabalo anapacyutaḥ.*
Vavakṣa ṛṣvo astrtaḥ.

Held in and by the voice of divinity like the roar of thunder and like the flood of sun-rays, it is powerful, unfallen, irrepressible and lofty with thought, so let it express itself freely.

दुग चि १ः सुगं कृधि गृणान इन्द्र गिवणः ।

त्वं च मघवन्वशः ॥ १० ॥

10. *Durge cinnaḥ sugaṁ kṛdhi gṛṇāna indra girvaṇaḥ. Tvaṁ ca maghavan vaśaḥ.*

Indra, adorable lord, praised and prayed, turn even the difficult paths to simple and easy ones and, O lord of wealth, honour and power, do it as and when you wish, you are the master.

यस्य त नू चिदादिशं न मिनन्ति स्वराज्यम् ।

न द्वा नाधिगुजनः ॥ ११ ॥

11. *Yasya te nū cidādiśaṁ na minanti svarājyam.*
Na devo nādhri gurjanaḥ.

No power can violate your sphere of self-rule and sovereignty nor what you ordain, neither human

nor super human howsoever irresistible it be.

अथा त् अपतिष्कुतं द्रुवी शुष्मं सपयतः ।

उभ सुशिप रादसी ॥ १२ ॥

12. *Adhā te apratiṣkutaṁ devī śuṣmaṁ saparyataḥ.
Ubhe suṣipra rodasī.*

And then, O lord of glorious countenance, both the divine earth and heaven honour and serve your irresistible might.

त्वमतदधारयः कृष्णासु राहिणीषु च ।

परुष्णीषु रुशत्पयः ॥ १३ ॥

13. *Tvam-etad-adhārayaḥ kṛṣṇāsu rohiṇīṣu ca.
Paruṣṇīṣu ruśat payaḥ.*

Only you as mind and electric energy bear, hold and maintain in circulation this bright vital liquid energy as sap and blood in the dark and red life sustaining veins and arteries of living forms.

वि यदहरध त्विषा विश्वं द्रवासा अक्रमुः ।

विदन्मृगस्य तां अमः ॥ १४ ॥

14. *Vi yadaheradha tviṣo viśve devāso akramuḥ.
Vidan-mṛgasya tāñ amah.*

When all the divine perceptive senses and conceptive faculties of the mind rise to fight the dark powers of evil, Indra, the soul, the higher mind, realises the fierce powers of evil and stirs:

आदु म निवरा भुवद वृत्रहादिष्ट पंस्यम ।

अजातशत्रुरस्तृतः ॥ १५ ॥

15. *Ādu me nivarō bhuvad-vṛtrahādiṣṭa pauṁsyam.
Ajātaśatrur-astr̥taḥ.*

Then Indra, the soul, the higher mind, my saviour, destroyer of evil, provides me strength, and, undaunted, I stir and become unchallengeable by enemies.

श्रुतं वा वृत्रहन्तमं प शर्धं चषणीनाम ।
आ शुष राधस मह ॥ १६ ॥

16. *Śrutam̐ vo vṛtrahantamam̐ pra śardham̐ carṣa-
n̐nām. Ā śuṣe rādhase mahe.*

For your strength, high success and advancement, I strive for and try to attain to the highest strength of the people capable of fighting out and eliminating the darkness, ignorance and suffering of life.

अया धिया च गव्यया पुरुणामन्पुरुष्टुत ।
यत्सामसाम् आभवः ॥ १७ ॥

17. *Ayā dhiyā ca gavyayā puruṇāman puruṣṭuta.
Yat some soma ābhavaḥ.*

Indra, O higher mind, O soul, O awareness of divinity, who are adored by many, celebrated by many many names in many ways, arise in every person in every soma yajna by with virtue of this intelligence, this knowledge and this awareness which nature has given to every person.

बाधिन्मना इदस्तु ना वृत्रहा भूयासुतिः ।
शृणातु शक आशिषम ॥ १८ ॥

18. *Bodhinmanā idastu no vṛtrahā bhūryāsutiḥ.
Śṛṇotu śakra āśiṣam.*

May Indra, lord of universal intelligence, destroyer of darkness, commander of universal success and joy, we pray, know our mind and listen to us for our heart's desire for success.

कया त्वं न ऊत्या भि प मन्दस वृषन ।

कया स्तातृभ्य आ भर ॥ १९ ॥

19. *Kayā tvaṁ na ūtyā'bhi pra mandase vṛṣan.*
Kayā stotṛbhya ā bhara.

Indra, lord of power and prosperity, generous as cloud showers, by which modes of protection and promotion do you bless us with the joys we have, by which methods and graces do you bear and bring the wealth which the celebrants enjoy?

कस्य वृषा सुत सचा नियुत्वान्वृषभा रणत ।

वृत्रहा सामपीतय ॥ २० ॥

20. *Kasya vṛṣā sute sacā niyutvān vṛṣabho raṇat.*
Vṛtrahā somapītaye.

In whose soma yajna does Indra, generous giver of showers of joy, master of cosmic dynamics, virile all creative, destroyer of darkness, want and suffering, take delight as a friend and participate in the creation, protection and promotion of the soma joys of life?

अभी षु णस्त्वं रयिं मन्दसानः सहस्त्रिणम ।

प्रयन्ता बोधि दाशुष ॥ २१ ॥

21. *Abhī ṣu ṇastvaṁ rayiṁ mandasānaḥ sahasriṇam.*
Prayantā bodhi dāśuṣe.

Indra, lord all joy and bliss, our guide, delighted

with the soma yajna of the generous yajamana, enlighten him and bring him a thousandfold wealth, honour and excellence.

पत्नीवन्तः सुता इम उशन्ता यन्ति वीतय ।

अपां जग्मिनिचुम्पुणः ॥ २२ ॥

22. *Patnīvantah sutā ima uśanto yanti vītaye.*
Apām jagmir-nicumpuṇah.

These sparkling life-giving streams of soma joys of life created by Indra in the world flow to the thirsty yajakas for their enlightenment and joy just as streams of water flow to the unsatiating sea.

इष्टा हात्रा असृ तन्दं वृधासा अध्वर ।

अच्छावभृथमार्जसा ॥ २३ ॥

23. *Iṣṭā hotrā asṛkṣatendram vṛdhāso adhvare.*
Acchāvabhṛthamojasā.

Cherished and lovely offers of havi offered into the fire in the yajna of life exalt Indra, and with light and lustre lead the yajamana to the sanctifying bath on the completion of the yajna.

इह त्या सधमाद्या हरी हिरण्यकश्या ।

वा हामभि पर्या हितम ॥ २४ ॥

24. *Iha tyā sadhamādyā harī hiraṇyakeṣyā.*
Volhāmabhi prayo hitam.

And may those brilliant and jubilant perceptive, creative and communicative dynamics of yajna working in unison conduct Indra, the soul, onward in the business of living and lead the yajamana to the desired wealth

and nourishment of life.

तुभ्यं सामाः सुता इम स्तीर्णं ब्रह्मिविभावसा ।

स्तातृभ्य इन्द्रमा वह ॥ २५ ॥

25. *Tubhyaṁ somāḥ sutā ime stīrṇaṁ barhivibhā-vaso. Stotṛbhya indramā vaha.*

O lord of light, the soma delicacies distilled and seasoned are ready for you. The holy grass seats are spread on the vedi. Pray come in and bring in Indra, wealth, honour and excellence of life for the celebrants.

आ त द ऽ वि राचना दधद्रत्ना वि दाशुष ।

स्तातृभ्य इन्द्रमचत ॥ २६ ॥

26. *Ā te dakṣaṁ vi rocanā dadhadratnā vi dāśuṣe. Stotṛbhya indramarcata.*

O lord of light, refulgent and glorious stars and planets such as sun, earth and moon bear your power and potential and they bear the jewels of life for the generous yajamana. O celebrants, celebrate Indra and pray for the devotees that the lord may bless.

आ त दधामीन्द्रियमुक्था विश्वा शतकता ।

स्तातृभ्य इन्द्र मृळय ॥ २७ ॥

27. *Ā te dadhāmīndriyam-ukthā viśvā śatakrato. Stotṛbhya indra mṛḷaya.*

O lord of infinite acts of grace, I hold in faith and abide by your divine power and law and I stand by all the divine injunctions of holiness and piety set out in holy writ. O lord omnipotent, Indra, be kind and gracious to the devoted celebrants.

भ॒दंभ॒दं न॒ आ भ॒रष॒मूर्जं॑ श॒तक॒ता ।

यदि॑न्द॒ मृ॒ळया॑सि नः ॥ २८ ॥

28. *Bhadraṁ bhadraṁ na ā bhareṣamūrjaṁ śatakrato. Yadindra mṛḷayāsi naḥ.*

Indra, lord of infinite actions of grace, when you are kind to us and bless us with joy and well being, you give us food, energy, knowledge and enlightenment so that we may rise towards perfection as good human beings.

स न॒ विश्वा॒न्या भ॒र सु॒वितानि॑ श॒तक॒ता ।

यदि॑न्द॒ मृ॒ळया॑सि नः ॥ २९ ॥

29. *Sa no viśvānyā bhara suvitāni śatakrato. Yadindra mṛḷayāsi naḥ.*

Indra, lord of infinite acts of kindness, when you are kind and gracious to us, bear and bring us all the good fortunes, prosperity and welfare of life.

त्वा॒मिद॑ वृ॒त्रह॑न्त॒म सु॒ताव॑न्ता ह॒वाम॑ह ।

यदि॑न्द॒ मृ॒ळया॑सि नः ॥ ३० ॥

30. *Tvāmid vṛtrahantama sutāvanto havāmahe. Yadindra mṛḷayāsi naḥ.*

Blest with the beauty, grace and excellence of life, we invoke and celebrate you only, greatest destroyer of the darkness, evil and suffering of life since you are the highest power kind and gracious to us.

उ॒प न॒ ह॒रि॒भिः सु॒तं या॒हि म॑दानां प॒त ।

उ॒प न॒ ह॒रि॒भिः सु॒तम॑ ॥ ३१ ॥

31. *Upa no haribhiḥ sutam yāhi madānām pate.*
Upa no haribhiḥ sutam.

O lord and protector of the joys of life, come to us to taste the soma of life prepared by us with our mind, imagination and senses in your honour, come to us for the soma distilled by our heart and mind for you.

द्विता या वृत्रहन्तमा विद इन्द्रः शतकृतुः ।

उप न हर्षिभिः सुतम ॥ ३२ ॥

32. *Dvitā yo vṛtrahantamo vida indrah śatakratuḥ.*
Upa no haribhiḥ sutam.

Indra, hero of a hundred noble actions, greatest destroyer of darkness who know both the way of knowledge and the way of karma for the good life, come to taste our soma of homage prepared by us with our heart and soul for you.

त्वं हि वृत्रह षां पाता सामानामसि ।

उप न हर्षिभिः सुतम ॥ ३३ ॥

33. *Tvaṁ hi vṛtrahann-eṣām pātā somānāmasi.*
Upa no haribhiḥ sutam.

Indra, O soul, dispeller of darkness and ignorance, you are the experiencer of the joyous soma pleasures of life. Rise and enjoy the knowledge and wisdom collected and offered by the senses, mind and intelligence.

इन्द्र इष ददातु न ऋभु णामृभु रयिम ।

वाजी ददातु वाजिनम् ॥ ३४ ॥

34. *Indra iṣe dadātu na ṛbhukṣaṇam-ṛbhuṁ rayim.*
Vājī dadātu vājinam.

For food, energy and knowledge, may Indra, lord of creativity, imagination and power, give us wealth, honour and excellence of broad, versatile and expert nature. May the lord of speed and victory grant us sustenance, energy and advanced success in our pursuit of progress.

Mandala 8/Sukta 94

Maruts Devata, Bindu or Putadaksha Angirasa Rshi

गाधयति मरुतां श्रवस्युमाता मघानाम ।
युक्ता वह्नी रथानाम ॥ १ ॥

1. *Gaur-dhayati marutāṃ śravasyur-mātā magho-nām. Yuktā vahnī rathānām.*

The cow, the earth, nature herself, mother of magnanimous Maruts, mighty men, is committed to provide sustenance and honourable existence for them and, joined with them in piety, bearing lovely gifts for them, provides the food of life and love as a mother suckles her children.

यस्या द्वा उपस्थं वता विश्वं धारयन्त ।
सूयामासा दृश कम ॥ २ ॥

2. *Yasyā devā upasthe vratā viśve dhārayante. Sūyāmāsā dṛśe kam.*

She in whose lap the Vishvedevas, divinities of humanity and nature, hold, maintain and observe their laws of existence, and the sun and moon wear their beauty and refulgence so that we may see and appreciate the glory of divine existence:

तत्सु ना विश्वं अय आ सदा गृणन्ति कारवः ।

मरुतः सामपीतय ॥ ३ ॥

3. *Tat su no viśve aya ā sadā gṛṇanti kāravaḥ.
Marutaḥ somapītaye.*

That same beauty and glory of existence and the mother's magnanimity, all our poets and pioneers celebrate in song and heroic action. O Maruts, magnanimous men of might, come, act, and enjoy this soma of the Mother's gift of glory.

अस्ति सामा अयं सुतः पिबन्त्यस्य मरुतः ।

उत स्वराजा अश्विना ॥ ४ ॥

4. *Asti somo ayaṁ sutāḥ pibantyasya marutaḥ.
Uta svarāja aśvinā.*

O Maruts, mighty men of honour and action, this soma of glorious life is ready, created by divinity. Lovers of life and adventure, Ashwins, live it and enjoy, those who are self-refulgent, free and self-governed, and who are ever on the move, creating, acquiring, giving, like energies of nature in the cosmic circuit.

पिबन्ति मित्रा अयमा तना पूतस्य वरुणः ।

त्रिषधस्थस्य जावतः ॥ ५ ॥

5. *Pibanti mitro aya mā tanā pūtasya varuṇaḥ.
Triṣadhashtasya jāvataḥ.*

Mitra, men of universal love, Aryama, men of adventure on the paths of rectitude, and Varuna, men of judgement and right choice, continuously drink of this soma created and sanctified by the procreative power of divinity pervading in the three regions of the universe,

heaven, earth and the sky.

उ॒ता न्व॑स्य॒ जाष॑माँ इ॒न्द्रः सु॒तस्य॒ गार्म॑तः
पा॒तहा॑र्त॒व मत्स॑ति ॥ ६ ॥

6. *Uto nvasya joṣamāñ indraḥ sutasya gomataḥ.
Prātarhoteva matsati.*

And surely the delight and exhilaration of this soma, Indra, the soul, inspirited with the power of brilliance and awareness, like a yajaka at dawn, experiences, and celebrates the ecstasy in dance and song.

क॒द॒त्विष॑न्त॒ सूर॑य॒स्तिर॒ आप॑इ॒व॒ स्त्रि॒धः ।
अ॒र्ष॑न्ति॒ पू॒तद॑ सः ॥ ७ ॥

7. *Kadatviṣanta sūrayastira āpa iva sridhaḥ.
Arṣanti pūதாகṣasaḥ.*

How brilliant and blazing are the brave, we scholars and warriors of pure and unsullied power and expertise who, like turbulent waters, break the violent down and move forward on the paths of rectitude!

क॒द्व॒ अ॒द्य॒ म॒हानां॑ द॒वाना॑म॒वा वृ॑ण ।
त्म॒ना च॒ दु॒स्मव॑च॒साम ॥ ८ ॥

8. *Kadvo adya mahānām devānāmavo vṛṇe.
Tmanā ca dasmavaracasām.*

And when and how can I choose and hope for the protection and patronage of the great, noble and generous leaders and pioneers who are brilliant by virtue of their own innate power and personality?

आ य विश्वा पाथि॑वानि प॒प॒थ॒ना॒च्चा॒ना दि॒वः ।

म॒रु॒तः सा॒म॒पी॒तय ॥ ९ ॥

9. *Ā ye viśvā pārthivāni paprathan rocanā divaḥ.
Marutaḥ somapītaye.*

Those Maruts, pioneers of nature and humanity, who have extended the beauties of existence, both earthly and heavenly, for the experience and higher awareness of the joy and ecstasy of it,

त्या ऽ पु॒त॒द॑ ऽसा दि॒वा वा॑ म॒रु॒ता हु॒व ।

अ॒स्य सा॒म॒स्य पी॒तय ॥ १० ॥

10. *Tyān nu pūtadakṣaso divo vo maruto huve.
Asya somasya pītaye.*

Those, O Maruts, heroes of power and purity, I call from your regions of light to come and to enjoy, protect and promote this delight and beauty of the world of existence.

त्या ऽ य वि रा॒द॑सी तस्त॒भु॒म॒रु॒ता हु॒व ।

अ॒स्य सा॒म॒स्य पी॒तय ॥ ११ ॥

11. *Tyān nu ye vi rodasī tastabhurmaruto huve.
Asya somasya pītaye.*

Those Maruts, nature's powers of divine energy who stabilise the regions of heaven and earth in the cosmos, those Maruts, scholars, scientists and pioneers of vibrant nature and energy who maintain the laws and values of heaven and earth in human life, I call, to join them in the experience of the delight and ecstasy of this joyous world of beauty.

त्यं नु मारुतं ग॒णं गिरि॒ष्ठां वृ॒षणं हुव ।

अ॒स्य साम॑स्य पी॒तय॑ ॥ १२ ॥

12. *Tyam nu mārutaṁ gaṇaṁ giriṣṭhām vṛṣaṇaṁ huve. Asya somasya pītaye.*

That host of Maruts generous as showers of clouds, abiding on high as on the peaks of mountains, I invoke and call to come and join us in the celebration of life's beauty and glory for the experience and awareness of its divinity.

Mandala 8/Sukta 95

Indra Devata, Tirashchi Angirasa Rshi

आ त्वा॒ गिरा॑ र॒थीरि॒वा स्थुः॑ सु॒तषु॑ गि॒वणः॑ ।

अ॒भि त्वा॒ सम॑नू॒षत॑न्द॒ वत्सं॑ न मा॒तरः॑ ॥ १ ॥

1. *Ā tvā giro rathīrivā'sthuh suteṣu girvaṇaḥ. Abhi tvā samanūṣatendra vatsaṁ na mātaraḥ.*

Indra, adorable lord of glory, when the soma sense of life's beauty and meaning is realised, let our voices of adoration reach you fast as a charioteer, and as mothers out of love incline to their children, so let our voices too closely abide with you.

आ त्वा॑ शु॒का अ॑चु॒च्यवुः॑ सु॒तासं॑ इ॒न्द्र गि॒वणः॑ ।

पि॒बा त्व॑स्या॒न्धसु॑ इ॒न्द्र वि॒श्व॑सु त ह्रि॒तम॑ ॥ २ ॥

2. *Ā tvā śukrā acucyavuh sutāsa indra girvaṇaḥ. Pibā tvasyāndhasa indra viśvāsu te hitam.*

Indra, lord ruler of the world, adorable soul, let these somas of transparent knowledge and awareness of crystalline purity distilled from life reach in homage

to you. Accept these, enjoy, protect and promote these rolling round in space for you as food for life and soul.

(This mantra can also be interpreted as a divine blessing to the human soul in response to its karmic homage presented in the previous mantra. When a devotee offers homage of prasada in the lord's temple, the lord returns it with blessings for the presenter.)

पिबा॒ सामं॑ मदा॒य॒ कमि॒न्द्र॑ श्य॒नाभृ॑तं सु॒तम॑ ।

त्वं हि श॒श्व॑तीनां॒ पती॑ राजा॒ विशा॑मसि॒ ॥ ३ ॥

3. *Pibā somam madāya kamindra śyenābhṛtam sutam. Tvam hi śaśvatīnām patī rājā viśāmasi.*

Indra, enlightened spirit of the universe, enjoy the soothing and illuminating soma of joyous knowledge distilled from life and living literature by dynamic and adorable sages of enlightenment. You are the master, protector, sustainer and ruler of all the universal and eternal generations of the people.

श्रु॒धी ह॒वं ति॒र॒श्च्या॑ इन्द्र॒ यस्त्वा॑ स॒प॒र्यति॑ ।

सु॒वी॒र्य॑स्य॒ गाम॑ता रा॒यस्पू॑धि म॒ह्यं अ॑सि॒ ॥ ४ ॥

4. *Śrudhī havam tiraścyā indra yastvā saparyati. Suvīryasya gomato rāyaspūrdhi mahāñ asi.*

Indra, listen to the invocation of the devotee's voice of deep silence who offers service and homage to you, and bless the devotee with wealth of brave progeny, lands, cows, knowledge and total fulfilment. You are great, unbounded is your munificence.

इन्द्र॒ यस्त॑ नवी॒र्यसीं॑ गिरं म॒न्दाम॑जी॒जन॑त ।

चि॒क्रि॒त्विन्म॑नसं॒ धियं॑ प॒त्नामृ॑तस्य॒ पि॒ष्युषी॑म॒ ॥ ५ ॥

5. *Indra yaste navīyasīm giram mandrām-ajījanat.
Cikitvin-manasam dhiyam pratnām-ṛtasya
pipyuṣīm.*

Indra, whoever creates and offers you the latest song of joyous adoration, you bless with a mind and intelligence for eternal illumination, universal understanding and wisdom, and dedication to exuberant awareness of eternal truth and law.

तमुष्ट्वाम् यं गिर इन्द्रमुक्थानि वावृधुः ।
पुरूण्यस्य पस्या सिषासन्ता वनामह ॥ ६ ॥

6. *Tamu ṣṭavāma yam gira indramukthāni vāvṛdhuḥ.
Purūṇyasya paumsyā siṣāsanto vanāmahe.*

We adore and worship Indra whom hymns and songs of adoration exalt, and we pray to him for the gift of many forms of strength, honour and excellence.

एता न्विन्द्रं स्तवाम शुद्धं शुद्धं साम्ना ।
शुद्धरुक्थवावृध्वांसं शुद्ध आशीवान्ममत्तु ॥ ७ ॥

7. *Eto nvindram stavāma śuddham śuddhena sāmṇā.
Śuddhair-ukthair-vāvṛdhvāmsam śuddha āśīrvān
mamattu.*

Come, friends, and, with happy chant of pure holy Sama songs, adore Indra, pure and bright spirit and power of the world, who feels pleased and exalted by honest unsullied songs of adoration. Let the supplicant with a pure heart please and win the favour of Indra and rejoice.

इन्द्रं शुद्धा न आ गहि शुद्धः शुद्धाभिरूतिभिः ।
शुद्धा रयिं नि धारय शुद्धा ममद्धि साम्यः ॥ ८ ॥

8. *Indra śuddho na ā gahi śuddhaḥ śuddhābhirūtibhiḥ. Śuddho rayim ni dhāraya śuddho mama-ddhi somyaḥ.*

May Indra, pure and absolute spirit, come to us and bless us. May the pure immaculate spirit come with pure modes of action and protection. May the pure spirit bring us wealth, honour and excellence. May pure divinity, absolute peace and bliss, be pleased and exalted.

इन्द्र शुद्धा हि ना रयिं शुद्धा रत्नानि दाशुष ।

शुद्धा वृत्राणि जिघ्नस शुद्धा वाजं सिषाससि ॥ ९ ॥

9. *Indra śuddho hi no rayim śuddho ratnāni dāśuṣe. Śuddho vṛtrāṇi jighnase śuddho vājam siṣāsasi.*

Indra, spirit pure and absolute, may bring us wealth, honour and excellence. The pure may bring jewels of life for the generous yajamana. Indra, the pure, in order to eliminate evil and dispel darkness and suffering, loves to give us strength, sustenance and advancement, the lord pure and blissful that he is.

Mandala 8/Sukta 96

Indra (1-13, 16-21), Indra-Marutah (14), Indra-Brhaspati (15) Devataḥ, Tirashchi Angirasa or Dyutana Maruta Rshi

अस्मा उषास आतिरन्त याममिन्द्राय नक्तमूय्याः सुवाचः ।

अस्मा आपा मातरः सप्त तस्थुनृभ्यस्तराय सिन्धवः

सुपाराः ॥ १ ॥

1. *Asmā uṣāsa ātiranta yāmam-indrāya naktam-ūryāḥ suvācaḥ. Asmā āpo mātaraḥ sapta tasthur-nṛbhyas-tarāya sindhavaḥ supārāḥ.*

For Indra, this lord supreme ruler and ordainer of the universe, the dawns advance their course, for Indra, the last hours of the night are sanctified with voices of adoration, for this same lord, seven motherly dynamics of nature, i.e., five elements, mind and pranic energies, keep to their tasks in nature's law, and for him the rivers and seas ebb and flow for human navigation.

अतिविद्धा विथुरणा चिदस्त्रा त्रिः सप्त सानु संहिता
गिरीणाम । न तद्वा न मत्यस्तुतुयाद्यानि पवृद्धा वृषभ-
श्चकार ॥ २ ॥

2. *Atividdhā vithureṇā cidastrā triḥ sapta sānu saṁ-
hitā girīṇām. Na taddevo na martyastuturyā-
dyāni pravṛddho vṛṣabhaś-cakāra.*

With staggering missile he pierced thrice seven mountain peaks in succession. Neither divine nor human can ever do what the mighty hero in the state of exaltation has at a stroke achieved.

इन्द्रस्य वज्र आयसा निमिश्ल इन्द्रस्य बाह्वाभूयिष्ठमाजः ।
शीर्षािन्द्रस्य कर्तवा निष्क आस णन्त श्रुत्या उपाक ॥ ३ ॥

3. *Indrasya vajra āyaso nimiśla indrasya bāhvor-
bhūyīṣṭhamojah. Śīrṣannindrasya kratavo nireka
āsanneṣanta śrutyā upāke.*

The thunder bolt of Indra is made of unbreakable steel, sharpened and integrated with his body system, in his arms there is tremendous force and lustre, in his head are definite thoughts, plans and actions of high degree, and in his tongue is speech which people are anxious to hear at the closest.

(These two mantras are highly mystical,

comprehensively allegorical also. They describe the divine process of evolution. We may interpret the astra as the missile of the Big Bang of the divine will which formally splits integrated Prakṛti into seven stages of mahan, ahankara and the five elements, i.e., akasha, vayu, agni, apah and prthivi over three modes of satva, rajas and tamas of each. The vajra, again is the will continuously operative as Rtam, the law of the dynamics of nature. At the human level, the same dynamic works as living energy of prana in the biological system and converts food into seven ascending stages of rasa, rakta, mansa, meda, majja, asthi and virya which, properly cultivated and preserved, shines as ojas, lustre of the personality.)

मन्यं त्वा यज्ञियं यज्ञियानां मन्यं त्वा च्यवनमच्युतानाम ।
मन्यं त्वा सत्त्वनामिन्द कर्तुं मन्यं त्वा वृषभं चषणी-
नाम ॥ ४ ॥

4. *Manye tvā yajñiyam yajñiyānām manye tvā cyavanamacyutānām. Manye tvā satvanāmindra ketum manye tvā vṛṣabham carṣaṇinām.*

Indra, hero of invincible power, plan and action, I honour as the most revered of the powers worthy of love and homage in yajna. Of the unmoved and immovables, I honour you as the greatest mover and the moving at the highest velocity. Of the real, the true, the eternal, I honour you as the first and highest. And of the dynamic visionaries, I honour you as the highest visionary, most dynamic in power and generosity.

आ यद्वजं ब्रह्मरिन्द धत्स मदच्युतमहय हन्त्वा उ ।

प पवता अनवन्त प गावः प ब्रह्मणा अभिन न्तु इन्दम ॥ ५ ॥

5. *Ā yadvajraṁ vāhvorindra dhatse madacyuta-mahaye hantavā u. Pra parvatā anavanta pra gāvaḥ pra brahmāṇo abhinakṣanta indram.*

Indra, when you hold the pride shattering thunderbolt in hands for the destruction of evil forces, mountains bend, earths adore, and divines sing hymns of praise to celebrate your glory.

तमु ष्टवाम य इमा जजान विश्वा जातान्यवराण्यस्मात् ।
इन्द्रेण मित्रं दिधिषम गीभिरुपा नमाभिवृषभं विशम ॥ ६ ॥

6. *Tamu ṣṭavāma ya imā jajāna viśvā jātānyava-rāṇyasmāt. Indreṇa mitraṁ didhiṣema gīrbhirupo namobhirvṛṣabhaṁ viśema.*

We worship him that brought all these forms of existence into being after him. Let us win friendship with Indra, and with hymns of adoration presented with homage and humility, abide in his presence at the closest.

वृत्रस्य त्वा श्वसथादीषमाणा विश्व द्वा अजहुय सखायः ।
मरुद्भिरिन्द सख्यं त अस्त्वथमा विश्वाः पृतना जयासि ॥ ७ ॥

7. *Vṛtrasya tvā śvasathādīṣamāṇā viśve devā ajahurye sakhāyaḥ. Marudbhirindra sakhyaṁ te astvathemā viśvāḥ pṛtanā jayāsi.*

O soul of man, when at the frightful breath of evil forces of thought and the external world all your noble faculties who are your friends forsake you out of fear and insecurity, at that time, Indra, O soul, of innate power and self-confidence, hold on, be friends with the Maruts, vital pranic powers, and surely you would win in all the battles against evil.

त्रिः षष्टिस्त्वा मरुता वावृधाना उस्त्राईव राशया यज्ञियासः ।
उप त्वमः कृधि ना भागधयं शुष्मं त एना हविषा
विधम ॥ ८ ॥

8. *Triṣ ṣaṣṭistvā maruto vāvṛdhānā usrā iva rāśayo
yajñiyāsaḥ. Upa tvemaḥ kṛdhi na bhāgadheyam
śuṣmaṁ ta enā haviṣā vidhema.*

Thrice sixty Maruts, pranic and psychic energies, venerable cooperative yajnic powers, like floods of light, exalting Indra, stand by Indra, the soul. We stand by you, say they, give us our share of attention and food for life in yajna, and by this very share of recognition and food for life and power, we shall render you back the strength and power you need.

तिग्ममायुधं मरुतामनीकं कस्त इन्द पति वजं दधष ।
अनायुधासा असुरा अद्वाश्चकण तां अप वप ऋजी-
षिन ॥ ९ ॥

9. *Tigamam-āyudham marutāmanīkaṁ kasta indra
prati vajraṁ dadharṣa. Anāyudhāso asurā
adevās-cakreṇa tāṁ apa vapa ṛjīṣin.*

Indra, O soul, the powers of the Maruts, pranas, is really your fiery thunderbolt. Who holds a weapon counter to thunder? The evil forces are, in fact, without any force and weapon. Nor do they have anything positive and divine about them. Rise, move and shoot your wheel of concentrated force and strike them down.

मह उगाय त्वस सुवृक्तिं परय शिवतमाय पश्वः ।
गिवाहस गिर इन्दीय पूवीधृहि तन्व कुविदङ्ग वदत ॥ १० ॥

10. *Maha ugrāya tavase suvrkṭim preraya śivatamāya paśvaḥ. Gīrvāhase gīra indrāya pūrvīr-dhehi tanve kuvidaṅga vedat.*

O man, set in motion the long range visionary process of uprooting the evil tendencies with songs of divinity for the sake of the great, lustrous, mighty and most beneficent and peaceable Indra, the inner soul. Collect and offer profuse voices of holy exhilaration and exhortation in honour of the divine lord of song and, O dear as breath of life, he would bless you with ample gifts of health, progeny and prosperity.

उक्थवा॑हस वि॒भ्व॑ मनी॒षां दु॒णा॒ न पा॒रमी॑रया न॒दीना॑म । नि
स्पृ॑श धि॒या त॒न्वि श्रु॒तस्य॑ जुष्ट॒तरस्य॑ कु॒विद॒ङ्ग व॑र्दत ॥ ११ ॥

11. *Ukthavāhase vibhve manīṣāṁ druṇā na pāra-mīrayā nadīnām. Ni sprśa dhiyā tanvi śrutasya juṣṭatarasya duvidaṅga vedat.*

O man, direct and send up your thoughts and prayers over to the great omnipotent Indra who loves the devotee's songs of adoration. Send up the adorations as we cross over the rivers by boat. And with your vision, intelligence and action feel the touch of the dear divine lord of universal presence and glory in the very core of your heart. Would not the lord dear as breath of life not oblige and bless?

तद्वि॑विद्वि॒ यत्त॒ इन्द्रा॑ जुजा॑षत्स्तु॒हि सु॑ष्टुतिं नम॒सा वि॑वास ।
उप॑ भूष॒ जरि॑त॒मा रु॑वण्यः श्रा॒वया॑ वाचं कु॒विद॒ङ्ग व॑र्दत ॥ १२ ॥

12. *Tad-vividḍhi yat ta indro jujoṣat stuhi suṣṭutim namasā vivāsa. Upa bhūṣa jaritarmā ruvaṇyaḥ śrāvayā vācaṁ kuvidaṅga vedat.*

O man, do that and enter there where Indra desires you to be. Worship the lord adorable and serve him with homage and praise. O celebrant, sanctify yourself and be close to him, never feel sorry and depressed. Send up your prayers so that he may listen. O dear friend, would he not listen and bless?

अव दप्सा अंशुमतीमतिष्ठदियानः कृष्णा दशभिः सहस्रः ।
आवृत्तमिन्द्रः शच्या धमन्तमप स्रहितीनृमणा अधत्त ॥ १३ ॥

13. *Ava drapso amśumatīm-atiṣṭhad-iyānaḥ kṛṣṇo daśabhiḥ sahasraiḥ. Āvat tamindraḥ śacyā dhamantam-apa snehitīr-nṛmaṇā adhatta.*

The dark passion of pride with its ten thousand assistants and associates comes, occupies the affections and suppresses the emotive and creative streams of life, but Indra, noble leader of men, the soul, with its great thought and action, takes this bully over, controls its violence and covers it with sweetness and love.

दप्समपश्यं विषुणुं चरन्तमुपह्वर नद्या अंशुमत्याः । नभा न
कृष्णमवतस्थिवांसमिष्यामि वा वृषणा युध्यताजा ॥ १४ ॥

14. *Drapsam-apaśyaṁ viṣuṇe carantam-upahvare nadyo amśumatyāḥ. Nabho na kṛṣṇam-avata-sthivāmsam-iṣyāmi vo vṛṣaṇo yudhyatājau.*

I have seen the dark devil of passion and pride roaming around widely and variously on the banks of the vibrant stream of life. O mighty energies of prana and divine potential, I wish you fight in the battle and, like unfailing agents of cleansing of dirt, throw out the dark evil standing out and working boldly as well as surreptitiously.

अध॒द्रप्सा अंशु॑मत्या॒ उप॒स्थ धार॑यत्तन्वं तित्विषा॒णः । वि॒शा
अद॑वीर॒भ्या॒ऽरु चर॑न्ती॒बृह॑स्पति॒ना यु॒जन्दः॑ ससाह ॥ १५ ॥

15. *Adha drapso aṁśumatyā upasthe 'dhārayat tanvaṁ titviṣāṇaḥ. Viśo adevīrabhyācarantīr-brhaspatinā yujendraḥ sasāhe.*

When the dark passion is cleansed out, then pure vitality, lustrous and sparkling, sustains itself in the lap of creative life aflow. Indra, exuberant soul purified and tempered, in cooperation with wide ranging pranic energies, challenge and fight out the unholy tendencies of carnal mind ranging around.

त्वं ह॒ त्यत्स॑प्त॒भ्या जा॑यमाना श॒त्रुभ्या॑ अभवः॒ शत्रु॑रिन्द ।
गू॒ ह द्या॑वापृ॒थिवी॑ अन्व॒विन्दा॑ वि॒भुम॑द्भ्या॒ भुव॑नभ्या॒
रणं॑ धाः ॥ १६ ॥

16. *Tvaṁ ha tyat saptabhyo jāyamāno 'śatrubhyo abhavaḥ śatrurindra. Gūlhe dyāvāprthivī anva-vindo vibhumadbhyo bhuvanebhyo raṇaṁ dhāḥ.*

Thus does Indra become a victorious enemy for the seven unrivalled unholy tendencies of sense and mind and emerges a brilliant unrivalled hero. Thus does he find the real joyous heaven and earth otherwise, for him, covered in deep darkness. Thus do you, O soul, bear and bring happiness to the regions of life vested in dignity and excellence.

त्वं ह॒ त्यद॑पति॒मान॒माजा॒ वज॑ण वजिन्धृ॒षिता॑ जघन्थ । त्वं
शु॒ष्ण॒स्यावा॑तिरा॒ वध॑त्र॒स्त्वं गा इ॒न्द्र श॑च्यद॒विन्दः॑ ॥ १७ ॥

17. *Tvaṁ ha tyad-apratimānamojo vajreṇa vajrin dhṛṣito jaghantha. Tvaṁ śuṣṇasyāvātiro vadha-traistvaṁ gā indra śacyedavindaḥ.*

You, virile commander of thunderous strength, most daring hero, by your virile and thunderous force of personality you won unequalled lustre and dignity. With your deadly weapons, you overcame the ravages of famine, deprivation and exploitation, and with your courage and conscientious action you won lands and cows and conquered your own carnal self.

त्वं ह त्यद वृषभ चषणीनां घना वृत्राणां तविषा बभूथ ।
त्वं सिन्धूर्सृजस्तस्तभानान्त्वमपा अजया दासपत्नीः ॥ १८ ॥

18. *Tvaṁ ha tyad-vṛṣabha carṣaṇīnām ghano vṛtrāṇām taviṣo babhūtha. Tvaṁ sindhūṅra-sṛjastastabhānān tvamapo ajayo dāsapatnīḥ.*

Indra, you are the power on top, virile and generous leader of the dynamic human community, destroyer of darkness, evil and exploitation, and a blazing brilliant hero. You release the streams of waters and social energies restrained by forces of repression and suppression, and you free and win over the floods of human potential and action locked up under the force of tyranny.

स सुक्रतू रणिता यः सुतष्वनुत्तमन्युया अहव र्वान ।
य एक इ त्रपांसि कता स वृत्रहा पतीदन्यमाहुः ॥ १९ ॥

19. *Sa sukratū raṇitā yaḥ suteṣvanuttamanyuryo aheva revān. Ya eka innaryapāṁsi kartā sa vṛtrahā pratīdanyamāhuḥ.*

You are the hero of noble action, happy celebrant of life and divinity in yajnic gatherings of knowledge, enlightenment and advanced action. Unsurpassed is your passion for action, and your splendour and

generosity is like the light of day.

स वृत्रहन्द्श्चषणीधृत्तं सुष्टुत्या हव्यं हुवम । स पाविता
मघवा ना धिवक्ता स वाजस्य श्रवस्यस्य दाता ॥ २० ॥

20. *Sa vṛtrahendraścarṣaṇīdhṛt taṁ suṣṭutyā havyaṁ
huvema. Sa prāvitā maghavā no'dhivaktā sa
vājasya śravasyasya dātā.*

With words of welcome and adoration, we invoke, invite and serve the brilliant leader, destroyer of want, ignorance and suffering, and sustainer of the people, He is our protector, trustee of the nation's wealth, power and honour, defender of our honour and dignity in world forums and giver of honour, prosperity and excellence. He is the power and person adorable.

स वृत्रहन्द ऋभु णः सद्या जज्ञाना हव्या बभूव । कृण्व त्पांसि
नया पुरूणि सामा न पीता हव्यः सखिभ्यः ॥ २१ ॥

21. *Sa vṛtrahendra ṛbhukṣāḥ sadyo jajñāno havyo
babhūva. Kṛṇvannapāṁsi naryā purūṇi somo na
pīto havyaḥ sakhibhyaḥ.*

Indra, destroyer of darkness, ignorance and exploitation, is patron of the wise and intelligent artists, scientists, technologists and pioneers in the fields of development and progress, and constantly born and reborn in manifested glory and dignity, he is the highest adorable power and person. Doing many many noble acts worthy of a dynamic and progressive humanity, he is inspiring as soma, loved, honoured and adorable for friends, companions and co-workers wherever he is.

Mandala 8/Sukta 97**Indra Devata, Rebha Kashyapa Rshi****या इन्द्र भुज आभरः स्वर्वा असुरभ्यः ।****स्तातारमिन्मघवस्य वधय य च त्व वृक्तबहिषः ॥ १ ॥**

1. *Yā indra bhuja ābharah svarvāñ asurebhyah. Stotāram-inmaghavann-asya vardhaya ye ca tve vrktabarhiṣah.*

Indra, lord of bliss and omnipotence, the food, energy and vitality which you bear and bring from the sources of pranic energy such as sun, air, cloud and cosmic intelligence is great and admirable. O lord of power and glory, pray advance the devotees who appreciate, develop and celebrate this energy and spread the holy grass of yajna in gratitude to you, offer homage to you and develop your gifts.

यमिन्द्र दधिष त्वमश्वं गां भागमव्ययम् ।**यजमान सुव्रति दक्षिणावति तस्मिन्तं धेहि मा पणौ ॥ २ ॥**

2. *Yamindra dadhiṣe tvamaśvaṁ gāṁ bhagam-avyayam. Yajamāne sunvati dakṣiṇāvati tasmin taṁ dhehi mā paṇau.*

Indra, lord of glory, the light and energy, nourishment, knowledge and dynamism and all our share of natural and spiritual gifts of divinity which you bear and bring for us, all that, pray, vest in the generous yajamana, the soma maker and the giver of charity (who all keep these in creative circulation) and never in the uncreative, miserly hoarders and selfish exploiters.

य इन्द्र सस्त्यवता नृष्वापमदवयुः ।**स्वः ष एवमुमुर्त्याष्यं रयिं सनुतधेहि तं ततः ॥ ३ ॥**

3. *Ya indra sastyavrato'nuṣvāpamadevayuh. Svaiḥ
ṣa evairmumurat poṣyaṁ rayiṁ sanutardhehi taṁ
tataḥ.*

Indra, lord of wealth, honour and excellence, he, the hoarder and wastour, who lies idle lost in deep sleep, having forgotten divinity, gratitude and the law of divinity, he destroys that wealth by his own actions and behaviour, though that wealth, otherwise, deserves to be used and developed. Better it is you vest that wealth away from him, elsewhere so that it could be creatively used and developed.

यच्छुकासिं परावति यदवावति वृत्रहन । अतस्त्वा गीभिद्युग-
दिन्द कृशिभिः सुतावाँ आ विवासति ॥ ४ ॥

4. *Yacchakrāsi parāvati yadarvāvati vṛtrahan.
Atastvā gīrbhirdyugadindra keśibhiḥ sutāvāñ ā
vivāsati.*

O Shakra, lord of mighty holy action, destroyer of evil and darkness, whether you are far off or close by, the man of creative yajna invokes you and draws your attention and presence from there by words of adoration radiating like rays of light across the spaces of skies and heavens of light.

यद्वासिं राचन दिवः समुदस्याधि विष्टपि ।
यत्पाथिव सदनं वृत्रहन्तम् यदन्तरि ॥ ५ ॥

5. *Yadvāsi rocane divaḥ samudrasyādhi viṣṭapi. Yat
pārthive sadane vṛtrahantama yadanrarikṣa ā
gahi.*

Whether you are in some region of light in heaven or in some region of the skies above, or in the

depth of seas or anywhere on the surface of earth, O, greatest destroyer of darkness, evil and suffering, come and be with us.

स नः सामेषु सामपाः सुतेषु शवसस्पत ।

मादयस्व राधसा सूनृतावतन्द राय परीणसा ॥ ६ ॥

6. *Sa naḥ someṣu somapāḥ suteṣu śavasaspate. Mādayasva rādhasā sūnṛtāvatendra rāyā parīṇasā.*

O lord of strength and power, protector of the soma sweetness of life, beauty, vitality and joy, when we have distilled the soma essence of life, knowledge and existence, bless us with lovely, veritable wealth, means and modes of advancement, and all round success and lead us to the joy of the truth, goodness and beauty of life.

मा न इन्द्र परा वृणग्भवा नः सधमाद्यः ।

त्वं न ऊती त्वमि आप्यं मा न इन्द्र परा वृणक् ॥ ७ ॥

7. *Mā na indra parā vṛṇagbhavā naḥ sadhamādyah. Tvam na ūtī tvaminna āpyam mā na indra parā vṛṇak.*

Indra, lord supreme of truth, goodness and beauty, pray forsake us not, be with us as a friend in the great hall of life and joy, you are our protector, you alone are ultimately our end and aim worth attaining, pray do not forsake us.

अस्म इन्द्र सचा सुत नि षदा पीतय मधु ।

कृधी जरित्र मधव त्वा महदस्म इन्द्र सचा सुत ॥ ८ ॥

8. *Asme indra sacā sute ni śadā pītaye madhu. Kṛdhī jaritre maghavannavo mahadasme idra sacā sute.*

Indra, when we have distilled the soma of life's knowledge and value, be with us as a friend and let us be together so that we may experience the divine joy of achievement. O lord of glory, create the great divine protective band for the devotee, be our friend in company, the soma of celebration is ready.

न त्वा द्वास आशत न मर्त्यासा अदिवः ।

विश्वा जातानि शर्वसाभिभूरसि न त्वा द्वास आशत ॥ ९ ॥

9. *Na tvā devāsa āśata na martyāso adrivaḥ. Viśvā jātāni śavasābhibhūrasi na tvā devāsa āśata.*

O lord of clouds and thunder, the divines comprehend you not, the mortals comprehend you not. By virtue of your supreme power and glory you are above all things born in the world of existence. O lord supreme, the immortal divines comprehend you not.

विश्वाः पृतना अभिभूतर् नरं सजुस्तत गुरिन्दं जजनुश्च
राजसं । कत्वा वरिष्ठं वरं आमुरिमुत गम जिष्ठं तवसं
तरस्विनम् ॥ १० ॥

10. *Viśvāḥ pṛtanā abhibhūtaram naram sajūs-tata-kṣur-indram jajanuśca rājase. Kratvā variṣṭham vara āmurim-utogram-ojiṣṭham tavasam tarasvinam.*

All the citizens together, in order to elect an equal for the purpose of governance, create and shape Indra, the ruler, the leader who is superior to others in all battles of life, highest by noble creative action,

eliminator of negative and frustrative opposition, illustrious, most vigorous and emphatic in expression, courageous and passionate in action.

समीं' र॒भासा' अस्वर॑न्दि॒न्दं साम॑स्य पी॒तय॑ ।
स्व॑पतिं॒ यदी॑ वृ॒ध धृ॑तव॒ता ह्याज॑सा॒ समृ॑तिभिः ॥ ११ ॥

11. *Samīm rebhāso asvarann-indraṁ somasya pītaye.
Svarpatim yadīm vṛdhe dhṛtavrato hyojasā
samūtibhiḥ.*

Let all intelligent people cordially welcome and felicitate Indra for the protection of the honour, integrity, beauty and culture of the nation of humanity, and when they, together, exhort the guardian of their happiness and welfare to advance the beauty of corporate life, then, committed to the values, laws and ideals of the nation, he feels exalted with lustrous courage and positive measures of defence and protection.

न॒मिं न॑म॒न्ति च॑ ।सा म॒षं वि॒षा अ॒भिस्व॑रा ।
सु॒दी॒तया॑ वा अ॒द्रुहा॑ पि॒ कर्ण॑ त॒र्स्वि॒नः स॑मृ॒क्वा॒भिः ॥ १२ ॥

12. *Nemiṁ namanti cakṣasā meṣaṁ viprā abhisvarā.
Suditayo vo adruho 'pi karṇe tarasvinaḥ samṛkva-
bhiḥ.*

Wise and vibrant sages greet the heroic ruler, Indra, giver of showers of peace and joy, and with vision of the future bow to him as the central power and force of the nation's wheel. O brilliant and inspired people free from jealousy and calumny, smart and bold in action, do him honour with laudable performance.

तमिन्दं जाहवीमि मघवानमुगं सत्रा दधानमपतिष्कृतं
शवांसि । मंहिष्ठा गीभिरा च यज्ञिया ववतदाय न विश्वा
सुपथा कृणातु वजी ॥ १३ ॥

13. *Tamindram johavīmi maghavānm-ugram satrā
dadhānam-apraṭiṣkutaṁ śavānsi. Mamhiṣṭho
gīrbhirā ca yajñiyo vavartadrāye no viśvā supathā
kṛṇotu vajrī.*

That Indra, ruler of the world, I invoke and address, illustrious, pious and true, wielder of unopposed powers, and I pray may the most generous and adorable lord of thunderous power, in response to our voice, turn to us constantly and clear our paths of advancement for the achievement of wealth, power, honour and excellence of the world.

त्वं पुरं इन्द चिकिदना व्याजसा शविष्ठ शक नाशयध्य ।
त्वद्विश्वा नि भुवनानि वजिन्द्वावा रजत पृथिवी च
भीषा ॥ १४ ॥

14. *Tvaṁ pura indra cikidenā vyojasā śaviṣṭha śakra
nāśayadhyai. Tvadviśvāni bhuvanāni vajrin dyāvā
rejete pṛthivī ca bhīṣā.*

Indra, most potent hero of noble action, you know how to break down the strongholds of evil and darkness with this lustrous force of yours. O wielder of the force and power of thunder, by you and by the splendour of your power all regions of the world and even the earth and heaven shake with awe.

तन्म ऋतमिन्द शूर चित्र पात्वपा न वजिन्दुरिताति पषि
भूरि । कदा न इन्द राय आ दशस्यविश्वप्न्यस्य स्पृह-
याय्यस्य राजन ॥ १५ ॥

15. *Tanma ṛtamindra śūra citra pātvapo na vajrin duritāti parṣi bhūri. Kadā na indra rāya ā daśa-syerviśvapsnyasya sprhayāyyasya rājan.*

Indra, wondrous hero of universal might, may the constant and ever true divine law of existence, Rtam, protect me and guide me along the paths of rectitude. O lord of the thunderbolt of justice and karma, Indra, like my karmas, cleanse my mind and soul of all sins and evil. Indra, refulgent ruler of the world, when would you bless me with wealth, honour and excellence of universal form and most cherished value?

Mandala 8/Sukta 98

Indra Devata, Nrmedha Angirasa Rshi

इन्द्राय सामं गायतु विषाय बृहत बृहत ।
धृमकृतं विपश्चितं पन्स्यव ॥ १ ॥

1. *Indrāya sāmā gāyata viprāya br̥hate br̥hat. Dharmakṛte vipaścite panasyave.*

Sing Brhatsama hymns in adoration of Indra, vibrant spirit of the universe and giver of fulfilment, grand and infinite, source ordainer and keeper of the law of universal Dharma, giver and protector of knowledge and karma, the lord adorable.

त्वमिन्द्राभिभूरसि त्वं सूर्यमराचयः ।
विश्वकमा विश्वदेवा मह्यं असि ॥ २ ॥

2. *Tvamindrābhibhūraṣi tvam sūryamarocayaḥ. Viśvakarmā viśvadevo mahāñ asi.*

Indra, you are the lord supreme dominant over all, you give light to the sun, you are the maker of the

universe, you are the one adorable light and spirit of the world, you are the one great and glorious life of the world.

विभाज्ज्यातिषा स्वर्गच्छा राचनं दिवः ।

द्वास्त इन्द्र सुख्याय यमिर ॥ ३ ॥

3. *Vibhrājañjyotiṣā svaragaccho rocanam divaḥ.
Devāsta indra sakhyāya yemire.*

Refulgent with your own light you pervade the regions of bliss and beatify the glory of heaven. Indra, the lights and divinities of the world vye and struggle for friendship with you.

एन्द्रं ना गधि प्रियः सत्राजिदगाह्यः ।

गिरिन् विश्वतस्पृथुः पतिर्दिवः ॥ ४ ॥

4. *Endra no gadhi priyaḥ satrājidadagohyaḥ.
Girirna viśvataspr̥thuh patirdivaḥ.*

Indra, come, take us over as your own. Dear and giver of fulfilment you are, all dominant by nature, character and action, inconceivably open and bright, expansive and unbounded all round like a cloud of vapour, lord and master of the light of heaven.

अभि हि सत्य सामपा उभ बभूथ रादसी ।

इन्द्रासि सुन्वता वृधः पतिर्दिवः ॥ ५ ॥

5. *Abhi hi satya somapā ubhe babhūtha rodasī.
Indrāsī sunvato vṛdhaḥ patirdivaḥ.*

Lord eternal and ever true, lover, protector and promoter of the beauty and joy of existence, you are higher and greater than both heaven and earth. Indra,

omnipotent lord and master of the light of heaven, you are the inspirer and giver of advancement to the pursuer of the knowledge, beauty and power of the soma reality of life.

त्वं हि शश्वतीनामिन्द्र दत्ता पुरामसि ।

हन्ता दस्यामनावृधः पतिर्दिवः ॥ ६ ॥

6. *Tvaṁ hi śaśvatīnāmindra dātā purāmasi.*
Hantā dasyor-manorvrdhaḥ patirdivaḥ.

Indra, you are catalyser, breaker and maker, of the eternal forms of existence in cosmic dynamics, destroyer of the destroyer and promoter of thoughtful people. You are the guardian of the light of life, sustainer of the heavens of joy.

अथा हीन्द्र गिवण उप त्वा कामान्महः संसृज्महे ।

उदव यन्त उदभिः ॥ ७ ॥

7. *Adhā hīndra girvaṇa upa tvā kāmān mahāḥ*
sasṛjmahe. Udeva yanta udabhiḥ.

And O lord lover of song and celebration, Indra, we send up vaulting voices of adoration and prayer to you like wave on waves of the flood rolling upon the sea.

वाण त्वा यव्याभिवधन्ति शूर ब्रह्माणि ।

वावृध्वासं चिददिवा दिवदिव ॥ ८ ॥

8. *Vārṇa tvā yavyābhivadhanti śūra brahmāṇi.*
Vāvṛdhvāṁsaṁ cidadrivo divedive.

O lord of clouds and oceans of space, munificent and brave, expansive, boundless, infinite, like streams

of water augmenting the sea, our songs of adoration exalt you wave on wave of flood day by day, the knowledge about you is unending.

युञ्जन्ति हरीं इषिरस्य गाथयारा रथं उरुयुग ।
इन्द्रवाही वचायुजा ॥ ९ ॥

9. *Yuñjanti hari iṣirasya gāthayorau ratha uruyuge.*
Indravāhā vacoyujā.

Two motive forces like chariot horses, controlled by word, carry Indra, the soul, in the wide yoked spacious body-chariot by the power of the adorations of the universal mover, Indra, cosmic energy.

त्वं न इन्द्रा भरुं आज्ञा नृम्णं शतकता विचषण ।
आ वीरं पृतनाषहम् ॥ १० ॥

10. *Tvaṁ na indra bharaṇ ojo nṛmṇaṁ śatakrato*
vicarṣaṇe. Ā vīraṁ pṛtanāṣaham.

Indra, lord of vision and hero of a hundred great actions, bring us abundant and illustrious strength, courage and procreative energy by which we may fight out and win many battles of our life.

त्वं हि नः पिता वसा त्वं माता शतकता बभूविथ ।
अधा त सुम्नमीमह ॥ ११ ॥

11. *Tvaṁ hi naḥ pitā vaso tvaṁ mātā śatakrato*
babhūvitha. Adhā te sumnamīmahe.

O lord of infinite action, shelter home of the world and wealth of existence, you are our father, you our mother, and to you, we pray for love and peace, good will and grace.

त्वां शुष्मिन्पुरुहूत वाजयन्तमुप बुव शतकता ।

स ना रास्व सुवीर्यम् ॥ १२ ॥

12. *Tvām śuṣmin puruhūta vājayantamupa bruve śatakrato. Sa no rāsva suvīryam.*

O lord of cosmic energy universally invoked, hero of infinite acts of kindness and creation, giver of sustenance and victory, we pray in silent sincerity of conscience, bring us and bless us with noble strength and vitality of body and mind and creativity of vision and imagination.

Mandala 8/Sukta 99

Indra Devata, Nrmedha Angirasa Rshi

त्वामिदा ह्या नरा पीप्यन्वजिन्भूर्णयः ।

स इन्द्र स्तामवाहसामिह श्रुध्युप स्वसर्मा गहि ॥ १ ॥

1. *Tvāmidā hyo naro'pīpyan vajrin bhūrṇayaḥ. Sa indra stomavāhasāmiha śrudhyupa svasaramā gahi.*

Indra, lord of mind and soul, wielder of adamant will and energy, zealous celebrants and leading lights serve and adore you today as ever before in the past. Thus adored and contemplated, listen to the prayers of the devotees in meditation, come and arise in your own abode of the sage's heart.

मत्स्वा सुशिप हरिर्वस्तदीमह त्व आ भूषन्ति वधसः ।

तव श्रवांस्युपमान्युक्थ्या सुतष्विन्द गिवणः ॥ २ ॥

2. *Matsvā suśipra harivastadīmahe tve ā bhūṣanti vedhasaḥ. Tava śravāṁsyupamānyukthyā sute-ṣvindra girvaṇaḥ.*

O lord of golden glory, moving and manifesting by vibrations of joyous energy, arise and exult in the heart. You alone, the wise sages exalt and glorify. Indra, lord adorable in song, when the yajnic communion of meditation is fulfilled, the vibrations of your ecstatic presence are ideal and admirable.

श्रायन्तइव सूर्य विश्वदिन्दस्य भ त ।

वसूनि जात जनमान आजसा पति भागं न दीधिम ॥ ३ ॥

3. *Śrāyanta iva sūryaṁ viśvedindrasya bhakṣata. Vasūni jāte janamāna ojasā prati bhāgaṁ na dīdhima.*

Just as the rays of light share and diffuse the radiance of the sun, so you too share and reflect the golden glories of Indra, the cosmic soul. Let us meditate on the divine presence and for our share enjoy the ecstasy of bliss vibrating in the world of past and future creation by virtue of Indra's omnipresent majesty.

अनशराति वसुदामुप स्तुहि भद्रा इन्दस्य रातयः ।

सा अस्य कामं विधता न राषति मना दानाय चादयन ॥ ४ ॥

4. *Anarśarātiṁ vasudāmupa stuhi bhadraṁ indrasya rātayah. So asya kāmam vidhato na roṣati mano dānāya codayan.*

Adore and meditate on Indra, giver of wealth, honour, excellence and bliss. Infinite is his generosity, unsatiating, auspicious his gifts. He does not displease the devotee, does not hurt his desire and prayer, he inspires his mind for the reception of divine gifts.

त्वमिन्द पतूतिष्वभि विश्वा असि स्पृधः ।

अशस्तिहा जनिता विश्वतूरसि त्वं तूय तरुष्यतः ॥ ५ ॥

5. *Tvamindra pratūrṭiṣvabhi viśvā asi sprdhah. Aśastihā janītā viśvatūrasī tvam tūrya taruṣyatah.*

Indra, O inspired soul, in the external conflicts of life and in the internal conflicts of mind, you are the superior over all assailants. You are the destroyer of evil and calumny, creator of goodness and eliminator of impediments. Pray drive off all evil thoughts and oppositions of life and mind.

अनु त शुष्मं तुरयन्तमीयतुः ाणी शिशुं न मातरा ।

विश्वास्तु स्पृधः श्नथयन्त मन्यव वृत्रं यदिन्द्र तूवसि ॥ ६ ॥

6. *Anu te śuṣmaṁ turayantamīyatuḥ kṣoṇī śīsum na mātārā. Viśvāste sprdhah śnathayanta manyave vṛtram yadindra tūvasi.*

Just as mothers follow the desires and interests of children, so do the heaven and earth, all living beings from earth to heaven, think and act in conformity with you, evil destroying power. All oppositions slacken and fall exhausted when you strike and destroy the demons of evil and negativity in the interest of man.

इत ऊती वा अजरं पहतारमपहितम ।

आशुं जतारं हतारं रथीतममतूर्त तुग्यावृधम ॥ ७ ॥

7. *Ita ūtī vo ajaraṁ prahetāramaprahitam. Āśuṁ jetāraṁ hetāraṁ rathītamaṁ-atūrtaṁ tugryāvṛdham.*

O men and women of the earth, for your protection and progress follow Indra, unaging, all inspirer and mover, himself unmoved and self-inspired, most dynamic, highest victor, thunderer, master of the chariot of life, inviolable augments of strength to

victory.

इष्कृता॒र॒मनिष्कृ॑तं॒ सह॑स्कृ॒तं श॒तमू॑तिं श॒तक॑तुम ।
स॒मा॒नमि॒न्द्रम॑व॒स ह॒वाम॑ह॒ वस॑वानं वसू॒जुव॑म ॥ ८ ॥

8. *Iṣkartāramaniṣkṛtaṁ sahaskṛtaṁ śatamūtiṁ śatakratum. Samānamindramavase havāmahe vasavānaṁ vasūjuvam.*

For our protection and progress, we invoke Indra, lord supreme abiding in the soul, giver of fulfilment, himself self-fulfilled, creator and giver of strength, courage and fortitude, giver of infinite protections, lord of a hundred good acts, equally good to all, all protective and kind, settler and augments of wealth and wisdom.

Mandala 8/Sukta 100

*Indra (1-7, 12), Suparna (8), Indra or Vajra (9),
Vak (10-11) Devatah, Nema Bhargava (1-3, 6-12),
Indra (4-5) Rshi*

अ॒यं त॑ ए॒मि त॒न्वा पुर॑स्ता॒द्वि॒श्वं द॒वा अ॒भि मा॑ यन्ति प॒श्चात् ।
य॒दा म॒ह्यं दी॒ध॒रा भा॒गमि॒न्द्रा दि॒न्मया॑ कृ॒णवा॑
वी॒र्या॑णि ॥ १ ॥

1. *Ayam ta emi tanvā purastād-viśve devā abhi mā yanti paścāt. Yadā mahyaṁ dīdharo bhāgamin-drā''dinmayā kṛṇavo vīryāṇi.*

Indra, here I come before you in person and all noble and brilliant sages follow after me. When you secure my portion for me, then you perform noble actions also through me.

दधामि त मधुना भू त्मर्ग हितस्तु भागः सुता अस्तु सामः ।
 असंश्च त्वं दी ण्तः सखा म धी वृत्राणि जङ्घनाव
 भूरि ॥ २ ॥

2. *Dadhāmi te madhūto bhakṣamagre hitaste
 bhāgaḥ suto astu somaḥ. Asaśca tvaṁ dakṣiṇa-
 taḥ sakhā me'dhā vṛtrāṇi jaṅghanāva bhūri.*

I bear my portion of the honey sweets of life primarily for you in gratitude, out of which the soma essence distilled from experience would be offered in homage. May you, I pray, be kind and friendly to me on the right and then together we shall eliminate evil and darkness from life.

प सु स्तामं भरत वाजयन्त इन्द्राय सत्यं यदि सत्यमस्ति ।
 नन्दा अस्तीति नम उ त्व आह क ई ददश कमभि
 ष्टवाम ॥ ३ ॥

3. *Pra su stomaṁ bharata vājayanta indrāya satyaṁ
 yadi satyamasti. Nindro astīti nema u tva āha ka
 īm dadarśa kamabhi ṣṭavāma.*

O seekers of strength, power and progress in life, offer worship and adoration in honour of Indra if it is your faith in heart and soul that reality is the truth and Indra is the reality. Only some one of raw and sceptical understanding would say: Indra is non-existent, who saw him? And if none saw Indra, who and why should we adore and worship?

अयमस्मि जरितः पश्य मह विश्वा जातान्यभ्यस्मि म्हा ।
 ऋतस्य मा पदिशा वध्यन्त्याददिरा भुवना ददरीमि ॥ ४ ॥

4. *Ayamasmī jaritaḥ paśya meha viśvā jātānya-
bhyasmī mahnā. Ṛtasya mā pradiśo vardha-
yantyādardiro bhuvanā dardarīmi.*

I AM. O celebrant, behold I am here. I am the real on top of all that is born in the world, self-existent by my own grandeur. The laws of existence exalt me with space, and scholars of the laws, Rtam, adore me all round. I am the creator, I am the destroyer, I split open the seed, I manifest the world forms and I break them back beyond the form into the seed state.

आ यन्मा वृना अरुह तृतस्यँ एकमासीनं ह्यृतस्य पृष्ठ ।
मनश्चिन्म हृद आ पत्यवाचदचिकदञ्छिशुमन्तः
सखायः ॥ ५ ॥

5. *Ā yanmā venā aruhann-ṛtasyaṅ ekamāsīnaṁ
haryatasya pṛṣṭhe. Manaścinme hṛda ā pratyava-
vacadacikradañ-chiśumantaḥ sakhāyaḥ.*

When the wise visionaries reach on top of thought and meditation and see me, the lone presence over the glorious order of existence, my mind from the core of my heart of love speaks out: My friends blest with knowledge and vision through the power of prana beyond sufferance have called on me. (This is the voice of divinity, invitation to a higher life of cosmic vision.)

विश्वत्ता त सर्वनषु पवाच्या या चकथ मघवन्दि सुन्वत ।
पारवतं यत्पुरुसंभृतं वस्वपार्वणाः शर्भाय ऋषिबन्धव ॥ ६ ॥

6. *Viśvet tā te savaneṣu pravācyā yā cakartha
maghavannindra sunvate. Pārāvataṁ yat puru-
sambhṛtaṁ vasvapāvṛṇoḥ śarabhāya ṛṣiban-
dhave.*

Admirable are all those acts of kindness and grace, laudable in yajnic meets of humanity, O lord of glory, Indra, which you do graciously for the meditative soul where by you reveal the climactic, intensely concentrated wealth of beatific vision and presence for the man of austere discipline in communion, brother of the omniscient, all seeing creator, the cosmic poet.

प नूनं धावता पृथङ् नह या वा अवावरीत ।

नि षीं वृत्रस्य ममणि वज्रमिन्द्रा अपीपतत ॥ ७ ॥

7. *Pra nūnaṁ dhāvataṁ pṛthaṅ neha yo vo avāvarīt.
Ni ṣīm vṛtrasya marmaṇi vajramindro apīpatat.*

O friends of divinity, with determined will and decision, move forward and run fast, each in your own style, there is none to stop you. Indra, lord omnipotent, strikes the thunderbolt at the core of darkness and destroys the obstructions.

मनाजवा अयमान आयसीमर्तत्पुरम् ।

दिवं सुपणा गत्वाय सामं वज्रिण आभरत ॥ ८ ॥

8. *Manojavā ayamāna āyasīmatarat puram.
Divam suparṇo gatvāya somam vajriṇa ābharat.*

Moving at the speed of mind, suparna, flying human imagination and vision, crosses the iron bounds of the fortress of the body, and having gone to the regions of heavenly light and bliss brings the soma, ecstasy of divine joy for the soul which bears the virile vitality of the spirit, wielder of the soul's thunderbolt.

समुद अन्तः शयत उदना वजा अभीवृतः ।

भरन्त्यस्म संयतः पुरःपस्त्रवणा बलिम ॥ ९ ॥

9. *Samudre antaḥ śayata udnā vajro abhīvṛtaḥ. Bharantyaśmai samyataḥ puraḥ prasravaṇā balim.*

In the liquid vitalities of the body system surrounded by living waters, the virile vitality of the spirit, the vajra, resides in the human body. For this vitality, streams of energy flowing forth in the veins and nerves bear and bring contributive forms of physical and pranic nourishment of the spirit for the soul's rise to divinity.

यद्वाग्वदन्त्यविचतनानि राष्ट्रीं दुवानां निषसाद मन्दा । चतस्र ऊर्जं दुदुह पयांसि क्व स्विदस्याः परमं जगाम ॥ १० ॥

10. *Yadvāg-vadantyavicetanāni rāṣṭrī devānām niṣa-sāda mandrā. Catasra ūrjam duduhe payāmsi kvasvidasyāḥ paramam jagāma.*

When the divine voice, joyous and refulgent, settles in the heart, illuminates the mind and senses, awakens the subconscious and the unconscious, and reveals the secret potentials of the soul in divine communion, then all the four directions of space, all the four Vedic voices, and all the four layers of speech distil the light and wisdom of divine existence for the soul. What is the ultimate reach of that voice? Indra only knows.

दुवीं वाचमजनयन्त दुवास्तां विश्वरूपाः पशवा वदन्ति । सा ना मन्देषमूर्जं दुहाना धनुवागस्मानुप सुष्टुततु ॥ ११ ॥

11. *Devīm vācam-ajanayanta devāstām viśvarūpāḥ paśavo vadanti. Sā no mandreṣamūrjam duhānā dhenur-vāg-asmānupa suṣṭutaitu.*

Sages and scholars, brilliant and wise, manifest and speak in human language that divine speech of omniscience which, then, all living and seeing forms of beings speak in its extended forms of variety over the world. That divine speech, joyous and generous like the milch cow, giving nourishment and energy, honoured, served and studied, may, we pray, come direct to us and bless.

सखं विष्णा वितॄं वि क॑मस्व द्याद॒हि ला॒कं वजा॑य
विष्क॑भ॒ । ह॒ना॒व वृ॒त्रं रि॒णचा॑व॒ सिन्धू॑निन्द्रस्य यन्तु प॒स॒व
विसृ॑ष्टाः ॥ १२ ॥

12. *Sakhe viṣṇo vitaraṁ vi kramasva dyaurdehi lokam vajrāya viṣkabhe. Hanāva vṛtraṁ riṇacāva sindhūn-indrasya yantu prasave visṛṣṭāḥ.*

O friend, O soul progressive like universal Vishnu's presence, act and advance to redeem your divinity. O light of heaven, give more light and space for the virile vitality of the soul to settle, consolidate and rise. Then we, the human and the immanent divine, together, shall eliminate evil, darkness and suffering from life, release the inhibited streams of life to flow freely, and the floods of human potential may then, we pray, flow abundantly in the blissful yajnic creation of Indra.

Mandala 8/Sukta 101

Mitra-Varuna (1-4), Mitra-Varuna-Adityah (5), Adityah (6), Ashvinau (7-8), Vayu (9-10), Surya (11-12), Usha or Sunlight (13), Pavamana (14), Gau (15-16) Devatah, Jamadagni Bhargava Rshi

ऋ॒ध॒गि॒त्या स॒ म॒त्यः॑ श॒श॒म द॒वता॑तय ।

या नू॒नं मि॒त्रावरु॑णाव॒भिष्ट॑य आ॒च॒क ह॒व्यदा॑तय ॥ १ ॥

1. *Ṛdhagittā sa martyaḥ śaśame devatātaye. Yo nūnaṁ mitrāvaruṇā-vabhiṣṭaya ācakre havya-dātaye.*

Truly does that person find peace of mind for the attainment of divine love and favour who thus wins the balance of Mitra and Varuna, i.e., prana and udana energies for physical, mental and spiritual good for the service of divinity.

वषिष्ठ तत्र उरुच त्सा नरा राजाना दीघश्रुत्तमा ।

ता बाहुता न दंसनी रथयतः साकं सूर्यस्य रश्मिभिः ॥ २ ॥

2. *Varṣiṣṭhakṣatrā urucakṣasā narā rājānā dīrgha-śrutamā. Tā bāhutā na daṁsanā ratharyataḥ sākam sūryasya raśmibhiḥ.*

Leading men of most generous and disciplined strength and energy of body and mind, with broad vision, refulgent, and steeped in the knowledge of revelation over long time study and discussion, like heroes of mighty arms in action, rise high with the rays of the sun by virtue of divine love and service.

प या वां मित्रावरुणा जिरा दूता अदवत ।

अयःशीष्वा मदरघुः ॥ ३ ॥

3. *Pra yo vām mitrāvaruṇā'jiro dūto adravat. Ayaḥ śīrṣā maderaghuḥ.*

O Mitra and Varuna, love and judgement of divinity, light and dark of life, sun and ocean of the cosmos, external pranic energy and internal udanic energy, the person who is wise and learned and eliminates the negativities and undesirables of life, and with his wisdom and values, realises you both achieves

the golden heights of wisdom and intrepid happiness in the simplest way at the shortest time.

न यः संपृच्छ न पुनर्हवीतव न संवादाय रमत ।

तस्मा ॥ अद्य समृतरुरुष्यतं बाहुभ्यां न उरुष्यतम ॥ ४ ॥

4. *Na yaḥ saṁpṛcche na punarhavītave na saṁvā-dāya ramate. Tasmānno adya samṛteruru-ṣyataṁ bāhubhyaṁ na uruṣyatam.*

One who takes no interest in learning by question and answer, or in the yajnic circulation of wealth, or in social discourse is no good. O Mitra and Varuna, rulers, leaders, teachers and pioneers of love and judgement, save us from unnecessary encounters with him, protect us by your arms of love and wisdom.

प मित्राय पायम्ण सचथ्यमृतावसा ।

वरुथ्यं वरुण छन्द्यं वचः स्तत्रं राजसु गायत ॥ ५ ॥

5. *Pra mitrāya prāryamṇe sacathyamṛtāvaso. Varūthyam varuṇe chandyaṁ vacaḥ stotraṁ rājasu gāyata.*

O lover of truth and eternal laws and values of cosmic truth, sing together, sing in the home and sing on joyous occasions collective, homely and celebrative songs in honour of Mitra, lord of love and universal friendship, Aryaman, lord of the paths of rectitude, and Varuna, lord of judgement and wisdom. Sing hymns of adoration for all the refulgent divinities.

त हिंन्विर अरुणं जन्यं वस्वकं पुत्रं तिसृणाम ।

त धामान्यमृता मत्यानामदब्धा अभि च ॥ ६ ॥

6. *Te hinvire aruṇaṁ janyaṁ vasvekaṁ putraṁ tisṛṇām. Te dhāmānyamṛtā martyānāmadabdhā abhi cakṣate.*

They, Mitra, Varuna and Aryaman, love, judgement and will of divinity in nature, Aditi, bring forth, move and inspire the one, refulgent, victorious, shelter home of life, protector and illuminator of the three, heaven, earth and the middle regions, the sun, child of Aditi, and they, immortal, undaunted and invincible, all round watch and protect the homes and regions of the mortals.

आ म॒ वचांस्युद्य॑ता द्युम॒त्तमा॑नि॒ क॒त्वा ।

उ॒भा या॑तं नास॒त्या स॒जाष॑सा॒ पति॑ ह॒व्यानि॑ वी॒तय॑ ॥ ७ ॥

7. *Ā me vacāṁsyudyatā dyumattamāni kartvā. Ubhā yātaṁ nāsatyā sajoṣasā prati havyāni vītaye.*

O men and women of the mortal world engaged in creative and cooperative economy, committed to truth and immortal values, listen to my words inspired by the brilliance of divinity, and, together in love and friendship, turn them to practical application and truth of achievement to create valuable materials for yajnic enjoyment of life.

रा॒तिं यद्वी॑मर॒ त्सं॑ ह॒वाम॑ह यु॒वाभ्यां॑ वा॒जिनी॑वसू ।

पा॒चीं हा॒त्रां पति॑रन्ता॒वितं॑ नरा॒ गृणा॑ना ज॒मद॑ग्निना ॥ ८ ॥

8. *Rātiṁ yadvāmarakṣasaṁ havāmahe yuvābhyāṁ vājīnīvasū. Prācīm hotrām pratirantāvitaṁ narā gṛṇānā jamadagninā.*

O bright and energetic men and women of the world welcome as the dawn, leading lights of life, when

we ask of you and pray for generous creativity and generous gifting free from evil and violence, then come adored by the devotee of lighted fire and advance the ancient and eternal call of life to the joy of living.

आ ना यज्ञं दिविस्पृशं वाया याहि सुमन्मभिः ।

अन्तः पवित्रं उपरि श्रीणानां यं शुक्रा अयामि त ॥ ९ ॥

9. *Ā no yajñam divispṛśaṁ vāyo yāhi sumanm-abhiḥ. Antaḥ pavitra upari śrīṇāno 'yaṁ śukro ayāmi te.*

O Vayu, vibrant sage of knowledge and science of yajna, come to our project of divine possibilities with your noble ideas and plans, and I, joining this programme with you, offer this bright performance of ours, pure within in purpose and bright and clear in form and structure.

वत्यध्वयुः पथिभी रजिष्ठः पतिं हव्यानि वीतय । अधा

नियुत्व उभयस्य नः पिब शुचिं सामं गवांशिरम ॥ १० ॥

10. *Vetyadhvaryuḥ pathibhī rajiṣṭhaiḥ prati havāni vītaye. Adhā niyutva ubhayasya naḥ piba śuciṁ somaṁ gavāśīram.*

The high priest of yajna unhurting life, moving with love, goes forward by the simplest and most truthful ways of holy working with yajnic materials to create the fragrances of life. Then you, master of yajnic creations, taste and enjoy the soma of our creations both in pure form and as seasoned and strengthened with practical applications for the good of life.

बण्महाँ असि सूय बळादित्य महाँ असि ।

महस्तं सता महिमा पेनस्यत् बद्धा देव महाँ असि ॥ ११ ॥

11. *Baṇmahāṁ asi sūrya baḷāditya mahāñ asi. Mahaste so mahimā panasye'ddhā deva mahāñ asi.*

O Surya, light of life, you are truly great, lord indestructible, you are undoubtedly great. O lord of reality, highest real, great is your glory, adorable. In truth, you are great, refulgent and generous.

बट सूर्य श्रवसा म॒हाँ असि स॒त्रा द॒व म॒हाँ असि ।
म॒ह्ना द॒वाना॑मसु॒यः पु॒राहि॑ता वि॒भु ज्योति॑रदा॒भ्यम ॥ १२ ॥

12. *Baṭ sūrya śravasā mahāñ asi satrā deva mahāñ asi. Mahnā devānāmasuryaḥ purohito vibhu jyotiradābhyam.*

O Surya, lord self-refulgent, by honour and fame you are great. In truth, you are great, generous lord, by your grandeur among the divinities. Lord of pranic energy, destroyer of the evil, prime high priest of creation in cosmic dynamics, omnipresent and infinite, light unsurpassable, eternal.

इ॒यं या नी॒च्य॒किणी॑ रू॒पा रा॒हि॒ण्या कृ॒ता ।
चि॒त्रव॒ पत्य॑द॒श्याय॒त्य॑ न्तद॒शसु॑ बा॒हुषु॑ ॥ १३ ॥

13. *Iyaṁ yā nīcyarkinī rūpā rohiṇyā kṛtā. Citreva pratyadarśyāyatyantardaśasu bāhuṣu.*

This light of the dawn coming down, from the horizon, beautiful, created by the golden red rays of the sun, radiating over the earth below like the arms of divinity in the ten directions of space, looks like a wonder gift of divinity.

प॒जा ह॑ ति॒स्रा अ॒त्याय॑मीयु॒न्य॑न्या अ॒कम॑भिता॒ विवि॑श्र ।
बृ॒हद्भ॑ तस्था॒ भुव॑नष्व॒न्तः प॑व॒माना॑ ह॒रित॑ आ वि॒वश॑ ॥ १४ ॥

14. *Prajā ha tisro atyāyamīyurnyanyā arkamabhito viviśre. Brahaddha tasthau bhuvaneṣvantaḥ pavamāno harita ā viveśa.*

Three orders of evolutionary creation, sattva or thought, rajas or energy, and tamas or matter, and three regions of the cosmos, heaven, earth and the middle regions proceed to expansive existence at the beginning of the Being manifesting into Becoming, and others, all biological forms depend upon the self-refulgent sun. The infinite spirit of divinity abides immanent in the cosmos, and pure, and sanctifying all forms, manifests in all directions of space and greenery of the earth.

मा॒ता रु॒द्राणां॑ दु॒हिता॑ वसू॒नां स्व॑सादि॒त्याना॑म॒मृत॑स्य॒ नाभिः॑ ।
प॒ नु वा॑चं चि॒क्रि॒तुष॑ ज॒नाय॑ मा गा॒मना॑गा॒मदि॑तिं वधि॒ष्ट ॥ १५ ॥

15. *Mātā rudrāṇām duhitā vasūnām svasādityān-āmamṛtasya nābhiḥ. Pra nu vocaṁ cikituṣe janāya mā gām-anāgām-aditiṁ vadhiṣṭa.*

Mother of Rudras, pranic energies, living forms and scholars of the middle order, sustainer of the Vasus, abodes of life such as earth, and scholars of the graduate order, and sister of Adityas, suns and scholars of the highest order, the centre fount of life's nectar and knowledge: that is Aditi, mother Infinity, Nature, mother knowledge of the Veda, and the mother cow. Speak of mother Aditi to the people who are keen for enlightenment. Do not insult, do not pollute, do not injure, do not kill the innocent cow, Mother Nature and the divine knowledge of Veda.

व॒चा॒विदं॑ वाच॑मुदीरय॑न्तीं॒ विश्वा॑भिधी॒भिरु॑प॒तिष्ठ॑मानाम ।
द्वीं॑ द्व॒भ्यः प॒य॒युषीं॑ गामा मा॑वृक्त॒ मत्या॑ द॒भच॑ताः ॥ १६ ॥

16. *Vacovidam vācam-udīrayantīm viśvābhir-dhībhir-upatiṣṭhamānām. Devīm devebhyaḥ paryeyuṣīm gāmā māvṛkta martyo dabhracetāḥ.*

Vak is the eternal Word, the Language, bottomless reservoir of omniscience, inspirer of human language and communication, closely and conscientiously studied and served by all intelligent scholars of the world: this divine gift revealed for the pious and wise, holy as mother, as earth, as the cow, as divinity, come as a blessing to me, no mortal should neglect. If a mortal neglects this mother language, he remains but pitifully ignorant and poor in the mind.

Mandala 8/Sukta 102

Agni Devata, Prayoga Bhargava or Agni Pavaka Barhaspatya or Agni Grhapati - Yavishtha or Anyatara Rshi

त्वम॑ग्र बृ॒हद्व॒या द॒धासि॑ द॒व दा॒शुष॑ ।
क॒वि॒गृ॒हप॑तियु॒वा ॥ १ ॥

1. *Tvamagne brhadvayo dadhāsi deva dāśuṣe. Kavir-grhapatir-yuvā.*

1. 'Agni, light of the world, brilliant giver of knowledge, you bear and bring abundant wealth and honour of the world for the generous devotee. You are ever young, eternal, omniscient poet creator, lord and master, ruler and sustainer of the house of the universe.

स न॒ इळा॑नया स॒ह द॒वाँ अ॒ग्र दु॒वस्यु॑वा ।
चि॒कि॒द्वि॒भान॑वा व॒ह ॥ २ ॥

2. *Sa na īlānayā sahadevāñ agne duvasyuvā.
Cikidvibhānavā vaha.*

Agni, brilliant lord of omniscience, along with this reverent and worshipful voice of prayer and divine knowledge, bring us brilliant and generous divinities of nature and humanity.

त्वया ह स्विद्युजा वयं चादिष्ठन यविष्ठय ।
अभिष्म वाजसातय ॥ ३ ॥

3. *Tvayā ha svidyujā vyaṁ codiṣṭhena yaviṣṭhya.
Abhi ṣmo vājasātaye.*

O most youthful catalytic power of evolution, only in obedience and association with you, highest inspiring spirit and power, shall we be able to move forward and win success in achieving knowledge, strength, wealth and honours of life.

आवभृगुवच्छुचिमप्रवानवदा हुव ।
अग्निं समुद्रवाससम ॥ ४ ॥

4. *Aurvabhṛguvacchucimapnavānavadā huve.
Agniṁ samudravāsasam.*

Like a mature and self-disciplined sage and scholar of nature and spirit, I invoke and study Agni, the fire energy, concealed in the sea and the sky and the psychic energy abiding in the mind.

हुव वातस्वनं कविं पजन्यकन्द्यं सहः ।
अग्निं समुद्रवाससम ॥ ५ ॥

5. *Huve vātasvanam kavim parjanyaakrandyam
sahaḥ. Agniṁ samudravāsasam.*

I invoke the fire, passion and vision concealed in the whistling wind, roaring thunder, the depth of the sea and the cave of the heart.

आ स॒वं स॒वितु॒य॒था॒ भ॒गस्य॑व भु॒जिं हु॑व ।

अ॒ग्निं स॒मु॒द्रवा॑ससम ॥ ६ ॥

6. *Ā savam savitur-yathā bhagasyeva bhujim huve.
Agnim samudravāsasam.*

Like the creative power of the sun and the inspiring lord creator, and like the pleasurable gifts of the lord of power, honour and excellence, I invoke and study the passion and fire hidden in the sea and sky and in the cave of the heart.

अ॒ग्निं वा॑ वृ॒धन्त॑मध्व॒राणां॑ पु॒रू॒तम॑म ।

अ॒च्छ॒ न॒प्त्र॒ सह॑स्वत ॥ ७ ॥

7. *Agnim vo vṛdhantam-adhvarāṇām purūtamam.
Acchā naptre sahasvate.*

Well with joint action and yajna, serve Agni, most ancient power of the first order that leads you to the advancement of strong familial unity and tolerant but powerful social cooperation for your coming generations for ages.

अ॒यं यथा॑ न आ॒भुव॑त्त्वष्टा॒ रूप॑व॒ त या॑ ।

अ॒स्य क॒त्वा य॑श॒स्वतः॑ ॥ ८ ॥

8. *Ayam yathā na ābhuvat tvaṣṭā rūpeva takṣyā.
Asya kratvā yaśasvataḥ.*

Just as the artist creates all possible forms out of his plastic materials, giving them beauty, power and

purposeful meaning, so does this Agni, universal artist, work on us, for us, and brings out our potentials and gives us forms of beauty, power and excellence as a family, community and common humanity for a purpose, a meaning and a direction. His actions are great, gracious and glorious.

अयं विश्वा अभि श्रिया ग्निद्वेषु पत्यत ।

आ वाज्ररुपं ना गमत ॥ ९ ॥

9. *Ayaṁ viśvā abhi śriyo'gnirdeveṣu patyate.*
Ā vājairupa no gamat.

This Agni among all the divinities of nature and humanity creates, sustains and rules over all the beauties, graces and grandeurs of life. May the lord come to us and bless us with all kinds of knowledge, power, wealth and honour.

विश्वेषामिह स्तुहि हातृणां यशस्तमम ।

अग्निं यज्ञेषु पूव्यम ॥ १० ॥

10. *Viśveṣāmiha stuhi hotṛṇāṁ yaśastamam.*
Agniṁ yajñeṣu pūrvyam.

Of all the yajnic creative powers of the world here in the field of action, adore Agni, most gracious and glorious, and first, foremost and most ancient power in the eternal yajna of creation.

शीरं पāvakaśaचिषं ज्येष्ठा या दमष्वा ।

दीदाय दीघश्रुत्तमः ॥ ११ ॥

11. *Śīraṁ pāvakaśociṣaṁ jyeṣṭho yo dameṣvā.*
Dīdāya dīrghaśruttamah.

Adore Agni, omnipresent, pure, fiery and purifying. Agni is the highest divine, most famous, and shines in us and illuminates our homes.

तमव॑न्तं न सा॒न॒सिं गृ॒णी॒हि वि॒प शु॒ष्मि॒णम ।
मि॒त्रं न या॑तयज्जनम ॥ १२ ॥

12. *Tamarvantam na sānasim grṇīhi vipra śuṣminam.*
Mitram na yātayajjanam.

O vibrant scholar and dedicated yajaka, adore and sing in praise of Agni, victorious giver of wealth and success like an archer getting the target, powerful inspirer of humanity for action and advancement as a friend.

उप॑ त्वा जा॒मया॒ गिरा॒ ददि॑शतीहविष्कृतः ।
वा॒यार॑नीक अस्थिरन ॥ १३ ॥

13. *Upa tvā jāmaya giro dediśatīhaviṣkṛtaḥ.*
Vāyoranīke asthiran.

Moving and vibrant adorations of the enlightened celebrant reach you and stay by you in the movements of air in the middle regions.

यस्य॑ त्रि॒धात्व॑वृतं ब॒हिस्त॑स्थावसंदिनम ।
आप॑श्चि॒त्ति द॑धा पु॒दम ॥ १४ ॥

14. *Yasya tridhātvavṛtam barhistasthāvasandinam.*
Āpaścinni dadhā padam.

The three-quality mind of the celebrant with sattva, rajas and tamas, open and unfettered, is the seat of Agni where peace and potential for action both have their seat.

पदं दवस्य मी हुषा नाधृष्टाभिरूतिभिः ।

भद्रा सूर्यइवापद्रक ॥ १५ ॥

15. *Padam devasya mīḥuṣa 'nādhṛṣṭābhirūtibhiḥ.*
Bhadrā sūrya ivopadrk.

The seat of the refulgent, generous and virile divinity, Agni, with undaunted powers of protection is auspicious and blissful, shining like an inner sun and the second inner eye with inward light and vision.

अग्र घृतस्य धीतिभिस्तपाना देव शाचिषा ।

आ द्वान्वन्ति यति च ॥ १६ ॥

16. *Agne ghṛtasya dhītibhistepāno deva śociṣā.*
Ā devān vakṣi yakṣi ca.

Agni, light of life, brilliant and generous divinity, burning and shining by the flames of fire fed on ghrta, O enlightened scholars and divines, shining by the light of knowledge fed by your own awareness, bring in the divinities of nature and humanity to the vedi and carry on the yajna.

तं त्वाजनन्त मातरः कविं द्वासा अङ्गिरः ।

हव्यवाहममत्यम ॥ १७ ॥

17. *Tam tvājananta mātaraḥ kavim devāso aṅgiraḥ.*
Havyavāham-amartyuam.

Angira, omniscient Agni, immortal power, enlightened leading yajaka, divinities like mothers manifest you, create you, reveal you, visionary poet and maker of poetic beauties, carrier and harbinger of yajnic wealths of fragrances.

पचतसं त्वा क॒व ग्रं दू॒तं वर॑ण्यम ।

हव्य॒वाहं॑ नि षदिर ॥ १८ ॥

18. *Pracetasaṁ tvā kave'gne dūtāṁ vareṇyam.
Havyavāhaṁ ni ṣedire.*

O wise and visionary, poetic maker, Agni, divinities of nature and humanity, wise sages, have honoured and established you as wide awake, all present carrier and harbinger of yajnic materials of existence, catalyser of evolutionary development and the power worthy of choice for living the good life.

न॒हि म॒ अस्त्य॑घ्न्या॒ न स्व॑धि॒ति॒व॒न॒न्वति॑ ।

अथ॑ता॒दृग्भ॑रामि त ॥ १९ ॥

19. *Nahi me astyaghnyā na svadhitir-vananvati.
Athaitādṛg-bharāmi te.*

I have neither total immunity nor any essential power of my own, neither milk nor ghrta, nor even the fire fuel to offer. Hence I adore and worship you the way I can, offer you myself for the service I am worth.

यद॑ग्र॒ कानि॑ कानि॒ चि॒दा त॒ दा॒रू॒णि द॒ध्मसि॑ ।

ता जु॑षस्व यवि॒ष्ठ्य ॥ २० ॥

20. *Yadagne kāni kāni cidā te dārūṇi dadhmasi. T ā
juṣasva yaviṣṭhya.*

Agni, whatever little fuel we possess, whatever potential to destroy the evil and negativities of life, we offer in service. Whatever weaknesses we possess, we offer into your powers of fiery purification. O power most youthful, pray accept all that with pleasure.

यदत्त्युपजिह्विका यद्वमा अतिसर्पति ।

सर्वं तदस्तु त घृतम ॥ २१ ॥

21. *Yadattyupajihvikā yadvamro atisarpati.
Sarvaṁ tadastu te ghṛtam.*

Whatever your flames of fire consume, whatever the fumes spread over, let all that be food for your dynamics of existence in evolution.

अग्निमिन्धाना मनसा धियं सचतु मर्त्यः ।

अग्निमीध विवस्वभिः ॥ २२ ॥

22. *Agnimindhāno manasā dhiyaṁ saceta martyaḥ.
Agnim-īdhe vivasvabhiḥ.*

When the mortal starts lighting the fire in the vedi, let him, with his whole mind in concentration, call up all his faculties of perception, thought and action and say: I light the fire with all my light, will and awareness and awaken the divine in the soul.

Mandala 8/Sukta 103

*Agni (1-13), Agni Marutah (14) Devatah,
Sobahri Kanva Rshi*

अदशि गातुवित्तमा यस्मिन्व्रतान्यादधुः ।

उपा षु जातमायस्य वधनमग्निं नान्त ना गिरः ॥ १ ॥

1. *Adarśi gātuvittamo yasmin vratānyādadhuh. Upo
ṣu jātamāryasya vardhanamagniṁ nakṣanta no
giraḥ.*

There is seen the light of Agni, best knower of the ways of life, where people concentrate their vows of piety and discipline. Let our songs of adoration rise

and reach Agni, self-revealed, who opens the paths of progress and urges us on to reach the goal of rectitude for noble people.

प दवादासा अग्निदवाँ अच्छा न मज्मना ।
अनु मातरं पृथिवीं वि वावृत तस्था नाकस्य सानवि ॥ २ ॥

2. *Pra daivodāso agnirdevāñ acchā na majmanā.
Anu mātaraṁ pṛthivīm vi vāvṛte tasthau nākasya
sānavi.*

Agni, the sun, lover of holy admirers, sitting as if on top of heaven in glory, turns his rays of light in circuit to the mother earth for her children.

यस्मादजन्त कृष्टयश्चकृत्यानि कृण्वतः ।
सहस्रसां मधसाताविव तमनाग्निं धीभिः सपयत ॥ ३ ॥

3. *Yasmād-rejanta kṛṣṭayaś-carkṛtyāni kṛṇvataḥ.
Sahasrasām medhasātāviva tmanā'gniṁ dhībhiḥ
saparyata.*

From that gift of light the children of earth shine and continue doing their daily duties. O people, do service in homage to Agni, giver of light and a thousand other gifts as in yajnic generosity. Do so with your heart and soul, sincerely by thought and action.

प यं राय निनीषसि मता यस्त वसा दाशत ।
स वीरं धत्त अग्र उक्थशंसिनं तमना सहस्रपाषिणम ॥ ४ ॥

4. *Pra yaṁ rāye ninīṣasi marto yaste vaso dāśat. Sa
vīraṁ dhatte agna ukthaśamsinaṁ tmanā saha-
srapoṣiṇam.*

O Giver of light, wealth and power of life, Agni,

the mortal who offers to serve you with self-surrender and gives in charity and whom you lead on the path of prosperity and rectitude is blest with progeny celebrated in song for his thousandfold generosity.

स दृ ह चिदभि तृणन्ति वाजमवत्ता स धत्त अति श्रवः ।
त्व दवत्रा सदा पुरुवसा विश्वा वामानि धीमहि ॥ ५ ॥

5. *Sa dṛlhe cidabhi tṛṇatti vājamarvatā sa dhatte akṣiti śravaḥ. Tve devatrā sadā purūvaso viśvā vāmāni dhīmahi.*

The mortal you guide breaks open the strongest forts of wealth and honour with his power and force and wins immortal fame. O shelter home of the world, under your protection, dedicated to divinity, we pray, let us concentrate on and receive all good things of life.

या विश्वा दयत् वसु हाता मन्दा जनानाम ।
मधान पात्रा पथमान्यस्म प स्तामा यन्त्यग्रय ॥ ६ ॥

6. *Yo viśvā dayate vasu hotā mandro janānām. Madhorna pātrā prathamānyasmai pra stomā yantyagnaye.*

Like bowls of honey let our prime songs of adoration reach this Agni who, blissful high priest of existence, gives all the wealths and joys of the world to humanity.

अश्वं न गीभी रथ्यं सुदानवा ममृज्यन्त दव्यवः ।
उभ ताक तनय दस्म विश्पत् पषि राधा मघानाम ॥ ७ ॥

7. *Aśvaṁ na gīrbhī rathyam sudānavo marmṛ-jyante devayavaḥ. Ubhe toke tanaye dasma viśpate parṣi rādho maghonām.*

Agni, lord of glory, ruler and sustainer of the people, generous devotees dedicated to charity and love of divinity, with voices of adoration and prayer, exalt you like the motive power of the chariot of life, and pray: Bring us the holy power and prosperity worthy of the magnificent for our children and grand children.

प मंहिष्ठाय गायत ऋताव्र बृहत शुक्रशाचिष ।
उपस्तुतासा अग्रय ॥ ८ ॥

8. *Pra maṁhiṣṭhāya gāyata ṛtāvne br̥hate śukra-śociṣe. Upastutāso agnaye.*

O celebrants of divinity, sing songs of adoration in honour of adorable Agni, most generous, leader of the paths of truth, great and glorious, lord of pure light of divinity and fire of action.

आ वंसत मघवा वीरवद्यशः समिद्धा द्युम्याहुतः ।
कुवि ता अस्य सुमतिनवीयस्यच्छ वाजभिरागमत ॥ ९ ॥

9. *Ā vaṁsate maghavā vīravadyaśaḥ samiddho dyumnyāhutaḥ. Kuvinno asya sumatirnavīyasya-cchā vājebhir-āgamat.*

Lord of universal wealth and power, light of life, invoked and lighted, gives us honour and fame worthy of the brave. May his love and good will come and bless us with the latest honours, power and prosperity with progressive success.

पष्ठमु प्रियाणां स्तुह्यासावातिथिम ।
अग्निं रथानां यमम ॥ १० ॥

10. *Preṣṭhamu priyāṇāṁ stuhyāsāvātithim. Agniṁ rathānāṁ yamam.*

O yajaka, creator of the soma joy of life, adore and worship Agni, light of life, dearest of the dear, harbinger of the joy of life in response to your endeavour, and coming up like a visitor at will any time.

उदिता या निदिता वदिता वस्वा यज्ञिया ववर्तति ।

दुष्टरा यस्य पवण नामया धिया वाजं सिषासतः ॥ ११ ॥

11. *Uditā yo nīditā veditā vasvā yajñīyo vavartati. Duṣṭarā yasya pravaṇe normayo dhiyā vājam siṣāsataḥ.*

Adore and exalt Agni, worthy of worship, who knows, gives and circulates wealth of the world whether open and developed or hidden and potential. Anxious as he is to give wealth and victory by thought and action, his generosity is difficult to surpass, like waves of the sea in flood.

मा ना हृणीतामतिथिवसुर्गिः पुरुपशस्त एषः ।

यः सुहाता स्वध्वरः ॥ १२ ॥

12. *Mā no hr̥ṇītāmatithir-vasur-agniḥ purupraśasta eṣaḥ. Yaḥ suhotā svadhvarah.*

May this Agni, welcome as a venerable visitor, shelter home of the world, universally adored who is the noble giver and generous high priest of cosmic yajna, never feel displeased with us, may the lord give us fulfilment.

मा त रिषन्य अच्छक्तिभिक्वसा गृ कभिश्चिदवः ।

कीरिश्चिद्धि त्वामीदृ दूत्याय रातहव्यः स्वध्वरः ॥ १३ ॥

13. *Mo te riṣanye acchoktibhirvaso'gne kebhiści-devaiḥ. Kīriściddhi tvāmīṭṭe dūtyāya rātahavyaḥ svadhvarah.*

Agni, shelter home of the world, may they never come to harm who any way by any actions offer honour and worship to you in holy words. The celebrant, bearing havi to perform the holy yajna in service to you, prays to you to bring him knowledge, honour and prosperity in life.

आग्रं याहि मरुत्सखा रुदभिः सामपीतय ।

साभया उप सुष्टुतिं मादयस्व स्वर्णर ॥ १४ ॥

14. *Āgne yāhi marutsakhā rudrebhiḥ somapītaye.*
Sobharyā upa suṣṭutiṁ mādayasva svarṇare.

Agni, refulgent lord, friend of the mind and senses, come, arise in the heart with pranic energies for the protection and exaltation of the soul's joy. Come, accept the adorations and prayers of the self-confident celebrant, join his golden yajna and exalt the ecstasy of his communion.

॥ इत्यष्टमं मण्डलम् ॥

॥ AUM ॥

RIGVEDA

ऋग्वेदः

Vol. IV

**(With Original Sanskrit Text, Transliteration &
Lucid English Translation in the Aarsh Tradition
of Maharshi Yaska and Swami Dayananda)**

English translation by

Dr. Tulsi Ram M.A., Ph.D. (London, U.K.)
(Professor, Administrator, Researcher and Writer)

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DIACRITICAL MARKS OF TRANSLITERATION

Vowels

अ	a	आ	ā	इ	i	ई	ī
उ	u	ऊ	ū	ऋ	ṛ	ॠ	ṝ
लृ	lṛ	लृ	ṝ				
ए	e	ऐ	ai	अ	o	अ	au
अनुस्वार (¸) m̐				विसर्ग (:) h̐			
(ˆ) ñ̐							

Consonants

Guttural

क	k	ख	kh	ग	g	घ	gh	ङ	ṅ
---	---	---	----	---	---	---	----	---	---

Palatal

च	c	छ	ch	ज	j	झ	jh	ञ	ñ
---	---	---	----	---	---	---	----	---	---

Lingual

ट	ṭ	ठ	ṭh	ड	ḍ	ढ	ḍh	ण	ṇ
---	---	---	----	---	---	---	----	---	---

Dental

त	t	थ	th	द	d	ध	dh	न	n
---	---	---	----	---	---	---	----	---	---

Labial

प	p	फ	ph	ब	b	भ	bh	म	m
---	---	---	----	---	---	---	----	---	---

others

य	y	र	r	ल	l	व	v
---	---	---	---	---	---	---	---

श	ś	ष	ṣ	स	s	ह	h
---	---	---	---	---	---	---	---

()'	ॲ	m̐
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MANDALA-9

Mandala 9/Sukta 1

*Pavamana Soma Devata, Madhucchanda
Vaishvamisra Rshi*

स्वादिष्ठया॒ मदिष्ठया॒ पवस्व॒ साम॒ धार॑या ।
इन्द्रा॒य॒ पात॑व सुतः ॥ १ ॥

1. *Svādiṣṭhayā madiṣṭhayā pavasva soma dhārayā.
Indrāya pātave sutaḥ.*

O Soma, Spirit of Divinity, peace and glory of existence distilled in the essence for the soul's being, flow in the sweetest and most exhilarating streams of ecstasy, cleanse and sanctify us unto purity and constancy, and initiate us into the state of ananda, divine glory.

(Soma in the physical sense is an exhilarating drink, in the aesthetic sense it is ecstasy, in the psychic sense it is ananda, and in the spiritual sense it is elevation of the soul to the experience of divinity. It is the peace, purity and glory of life, any power physical, social or divine that leads to satyam (truth), shivam (goodness), and sundaram (beauty) of life, anything, power and person that gives us an experience of sacchidananda, the real, the intelligent and the blissful state of the life divine. In short, Soma is satyam, shivam and sundaram, the sat, the chit and the ananda of life. It is not restricted to a particular herb and a particular drink. The meaning of soma is open-ended on the positive side of life and

living joy.)

र॒ ण॒हा वि॒श्वच॑षणि॒र॒भि या॒नि॒मया॑हत॒म ।

दु॒र्णा स॒धस्थ॑मास॒दत ॥ २ ॥

2. *Rakṣohā viśvacarṣaṇirabhi yonimayohatam.
Druṇā sadhasthamāsadat.*

You are the destroyer of negativity, destructivity and evil and darkness, you are universal watcher and guardian of all that is, you are centre of the origin and end of existence, veiled in impenetrable womb of gold, you are ever on the move yet settled and constant in the house of life. (Soma is Divinity Itself.)

व॒रि॒वा॒धा॒त॒मा भव॑ म॒हि॒ष्ठा वृ॒त्र॒हन्त॑मः ।

प॒षि रा॒धा म॒घा॒नाम ॥ ३ ॥

3. *Varivodhātamo bhava maṁhiṣṭho vṛtrahanta-
maḥ. Parṣi rādho maghonām.*

Be the highest giver of the cherished wealth of life, mightiest munificent, and the destroyer of want, suffering and darkness. Sanctify the wealth of the prosperous and powerful with showers of peace, purity and generosity.

अ॒भ्य॒ष म॒हानां॑ द॒वानां॑ वी॒ति॒मन्ध॑सा ।

अ॒भि वा॒ज॒मु॒त श्रवः॑ ॥ ४ ॥

4. *Abhyarṣa mahānām devānām vītimandhasā.
Abhi vājamuta śravaḥ.*

Let your bounty flow free to the yajnic hall of the great and generous divine yajnic givers with gifts of holy food and prosperity, and bring us honour,

progress and fame.

त्वामच्छा चरामसि तदिदर्थं दिवदिव ।

इन्द्रा त्व न आशसः ॥ ५ ॥

5. *Tvāmacchā carāmasi tadidarthaṁ divedive.*
Indo tve na āśasaḥ.

Lord giver of showers of joy, we serve you with all our will and dedication, that alone is our end and aim of life day in and day out. All our hopes and aspirations centre in you.

पुनाति त परिस्त्रुतं सामं सूर्यस्य दुहिता ।

वारण शश्वता तना ॥ ६ ॥

6. *Punāti te parisrutaṁ somaṁ sūryasya duhitā.*
Vāreṇa śasvatā tanā.

The soma of your eternal peace and joy flowing universally, the dawn, daughter of the sun, glorifies with the sanctity of her exquisite cover of beauty.

तमीमण्वीः सम्य आ गृभ्णन्ति याषणा दश ।

स्वसारः पाय दिवि ॥ ७ ॥

7. *Tamīmaṇvīḥ samarya ā grbhṇanti yoṣaṇo daśa.*
Svasāraḥ pārye divi.

That soma, sanctified by the dawn in the holy congregation of peaceful life yajna, ten fine and youthful sisterly senses and pranic energies receive and absorb for the achievement of the light of salvation.

तमीं हिन्वन्त्यगुवा धमन्ति बाकुरं दृतिम ।

त्रिधातु वारणं मधु ॥ ८ ॥

8. *Tamīm hinvantyagruvo dhamanti bākuraṁ dṛtim.
Tridhātu vāraṇaṁ madhu.*

That thrice energised honey sweet and sanctified soma for the good of body, mind and soul, the ten prime senses and pranas receive and then stimulate the light of the soul within, which dispels the darkness of ignorance and eliminates the junk of negative fluctuations.

अ॒भी॒३ममघ्न्या॑ उ॒त श्री॑णन्ति॒ ध॒नवः॑ शि॒शुम॑ ।
सा॒म॒मिन्द्रा॑य॒ पात॑व ॥ ९ ॥

9. *Abhīmamaghnyā uta śrīṇanti dhenavaḥ śiṣum.
Somamindrāya pātave.*

And this soma, further, the ten senses and pranas season and inflame with positive powers of the soul as the milk of inviolable cows seasons and inflames the power of soma juice, and then the enflamed joy of the soul nourishes and inspires the dedicated man like a divine baby for the achievement of spiritual glory.

अ॒स्यदि॑न्द्रा॒ म॒द॒ष्वा वि॒श्वो वृ॒त्राणि॑ जिघ्नत ।
शू॒रो म॒घा च॑ मंहत ॥ १० ॥

10. *Asyedindro madeṣvā viśvā vṛtrāṇi jighnate.
Śūro maghā ca maṁhate.*

And in the joy of this soma of peace and spiritual power, Indra, the human soul, blest with strength of body, power of mind and courage of the soul destroys all the evils and shades of darkness and rises in glory.

Mandala 9/Sukta 2*Pavamana Soma Devata, Medhatithi Kanva Rshi*

पवस्व दव्वीरति पवित्रं सामं रंहा ।

इन्द्रमिन्द्रा वृषा विश ॥ १ ॥

1. *Pavasva devavīrati pavitraṁ soma raṁhyā.*
Indramindo vṛṣā viśa.

O Soma, spirit of divinity, flow quick, purify our mind and senses, and fulfil our prayers for piety. Spirit of peace and spiritual joy in exuberance, bring us the glory of life and let it sanctify our heart and soul.

आ वच्यस्व महि प्सरा वृषन्दा द्युम्नवत्तमः ।

आ यानि धनसिः सदाः ॥ २ ॥

2. *Ā vacyasva mahi psaro vṛṣendo dyumnavatta-maḥ. Ā yonim dharṇasiḥ sadaḥ.*

Blissful Spirit of divinity, give us food for the mind and soul, great you are, delightful, generous, most sublime, the origin, wielder and sustainer of the universe and the truth of universal knowledge.

अधु त पित्र्यं मधु धारा सुतस्य वधसः ।

अपा वसिष्ठ सुकतुः ॥ ३ ॥

3. *Adhukṣata priyaṁ madhu dhārā sutasya vedhasaḥ. Apo vasiṣṭa sukratuḥ.*

The stream of soma purity, bliss and knowledge, distilled and flowing from the omniscient, showers honey sweets of life on us, and the holiness of the noble soma internalised inspires our actions.

म॒हान्तं त्वा म॒हीरन्वापा॑ अ॒वन्ति॒ सिन्ध॑वः ।

यद्वाभि॑वासयिष्य॒स ॥ ४ ॥

4. *Mahāntaṁ tvā mahīranvāpo arṣanti sindhavaḥ.
Yadgobhirvāsayiṣyase.*

Just as great floods of water, rivers and seas join the great ocean, and the great ocean abides by you, O lord omnipotent, similarly all our will and actions abide in you, lord supreme, since by your word and powers you inspire them.

स॒मु॒दा अ॒प्सु मा॑मृज विष्ट॒म्भा ध॑रुणा॑ दि॒वः ।

सा॒मः प॒वित्रं॑ अ॒स्मयुः॑ ॥ ५ ॥

5. *Samudro apsu māmṛje viṣṭambho dharuṇo divaḥ.
Somaḥ pavitre asmayuḥ.*

The lord is Samudra, universal space, from which everything follows. He is integrated with our streams of earthly waters, self-sustained and all sustaining, holder and sustainer of the regions of heavenly light. The lord giver of peace and bliss is ours, with us, in the holy business of our life and karma.

अ॒चि॒क॒द॒द वृ॒षा ह॒रि॒म॒हा॒न्मि॒त्रा न द॑श॒तः ।

सं सू॒र्येण॑ रा॒चत॑ ॥ ६ ॥

6. *Acikradadvṛṣā harirmahān mitro na darśataḥ.
Saṁ sūryeṇa rocate.*

Soma, Spirit of universal peace and bliss, is generous and virile, destroyer of suffering, great, noble guide as a friend, and proclaims his presence everywhere as he shines glorious with the sun.

गिरिस्त इन्द्र आजसा ममृज्यन्त अपस्युवः ।

याभिमदाय शुम्भस ॥ ७ ॥

7. *Girasta inda ojasā marmṛjyante apasyuvah.
Yābhirmadāya śumbhase.*

Lord giver of peace and grandeur, your voices of the Veda, exponent of karma, by virtue of your divine lustre purify and sanctify the people. By the same voices you shine in divine glory for the joy of humanity.

तं त्वा मदाय घृष्वय उ लाककृत्नुमीमह ।

तव पशस्तया महीः ॥ ८ ॥

8. *Tam tvā madāya ghr̥ṣvaya u lokakṛtnumīmahe.
Tava praśastayo mahīḥ.*

For the sake of joy and elimination of the suffering of life, we adore you, creator of the worlds of nature and humanity. O lord, great are your glories sung all round.

अस्मभ्यमिन्दविन्द्रयुमध्वः पवस्व धारया ।

पूजन्या वृष्टिमाँइव ॥ ९ ॥

9. *Asmabhyamindavindrāyurmadvah pavasva
dhārayā. Parjanya vṛṣṭimāñ iva.*

For us, O lord of peace and bliss, munificent giver of lustre and grandeur, bring showers of purity and the honey sweets of life as a cloud laden with showers of rain.

गा॒षा इ॒न्दा नृ॒षा अ॒स्यश्च॒सा वा॒ज॒सा उ॒त ।

आ॒त्मा य॒ज्ञस्य॑ पू॒व्यः ॥ १० ॥

10. *Goṣā indo nṛṣā asyaśvasā vājasā uta.
Ātmā yajñasya pūrvyaḥ.*

O lord of peace and glory, you are the very soul of yajna, original and eternal since you are the foremost fount of all giving. You are the giver of cows, lands and the voices of wisdom and culture. You are the giver of children and grand children over ages of humanity. You are the giver of horses and all advancement and progress in achievements. You are the giver of food, sustenance and all powers and victories of success. Pray be that for us all time.

Mandala 9/Sukta 3

*Pavamana Soma Devata, Ajigarti Shunah Shepa,
Krtrma Vaishvamitra Devarata Rshi*

एष द्वा अमृत्यः पण्वीरिव दीयति ।
अभि दाणान्यासदम ॥ १ ॥

1. *Eṣa devo amartyaḥ paṇvāviriva dīyati.
Abhi droṇānyāsadam.*

This Soma, spirit of divinity, eternal and immortal, expands to regions of the universe like soaring energy and pervades there as an immanent presence.

एष द्वा विपा कृता ति ह्वरंसि धावति ।
पवमाना अदाभ्यः ॥ २ ॥

2. *Eṣa devo vipā kṛto 'ti hvarāmsi dhāvati.
Pavamāno adābhyaḥ.*

This refulgent spirit is celebrated by sages and, being undaunted, overtakes all crookedness, purifying and sanctifying everything and every mind.

एष द्वा विपन्युभिः पवमान ऋतायुभिः ।

हरिवाजाय मृज्यत ॥ ३ ॥

3. *Eṣa devo vipanyubhiḥ pavamāna ṛtāyubhiḥ.
Harirvājāya mrjyate.*

This refulgent spirit, light of life, saviour and harbinger of joy, glorified by celebrants and poets of rectitude is praised and adored for the achievement of victory and advancement.

एष विश्वानि वाया शूरा यतिव सत्त्वभिः ।

पवमानः सिषासति ॥ ४ ॥

4. *Eṣa viśvāni vāryā śūro yanniva satvabhiḥ.
Pavamānaḥ siṣāsati.*

This divine spirit, pure, purifying and powerful, advancing by its own essential power as a hero, brings and distributes cherished gifts of life among the celebrants.

एष द्वा रथयति पवमाना दशस्यति ।

आविष्कृणाति वग्वनुम ॥ ५ ॥

5. *Eṣa devo ratharyati pavamāno daśasyati.
Āviṣkṛṇoti vagvanum.*

This spirit of divinity going forward like a chariot, pure, purifying, gives the gifts of life and reveals new and latest words of advance knowledge as it moves on.

एष विपरभिष्टुता पा द्वा वि गाहत ।

दधदत्तानि दाशुष ॥ ६ ॥

6. *Eṣa viprair-abhiṣṭuto'po devo vi gāhate.
Dadhadratnāni dāśuṣe.*

This spirit, divine, generous and refulgent, adored and exalted by sages and scholars, and holding jewel gifts of life for people of generous charity, watches and controls the actions of humanity and the laws of nature in operation.

एष दिवं वि धावति तिरा रजांसि धारया ।
पवमानः कनिकदत् ॥ ७ ॥

7. *Eṣa divaṁ vi dhāvati tiro rajāṁsi dhārayā.
Pavamānaḥ kanikradat.*

This spirit with the waves of its power rushes and radiates unto the heavens across the skies and atomic oceans of space, pure, purifying and roaring like thunder.

एष दिवं व्यासरत्तिरा रजांस्यस्पृतः ।
पवमानः स्वध्वरः ॥ ८ ॥

8. *Eṣa divaṁ vyāsarat tiro rajāṁsyasprṭaḥ.
Pavamānaḥ svadhvaraḥ.*

This spirit radiates to the heavens across the atomic oceans of skies and spaces, unhurt and unopposed, pure, purifying, performing the cosmic yajna of love, non-violence and creation of new life in evolution.

एष पत्नन् जन्मना द्वा द्वभ्यः सुतः ।
हरिः पवित्रं अषति ॥ ९ ॥

9. *Eṣa pratnena janmanā devo devebhyaḥ sutaḥ.
Hariḥ pavitre arṣati.*

This divine spirit since its timeless manifestation, revealed and manifested for the divines, arises in the pure hearts of humanity, eliminating pain and suffering.

एष उ॒ स्य पु॒रुव॒ता ज॒ज्ञाना ज॒नय॒न्निषः ।

धार॑या पवत सु॒तः ॥ १० ॥

10. *Eṣa u sya puruvrato jajñāno janayanniṣaḥ.*
Dhārayā pavate sutaḥ.

This spirit of divinity, power of infinite law and action, creating and providing food, energy and sustenance for life, flows on in continuum, self-sustained, self-revealed, discovered, self-realised.

Mandala 9/Sukta 4

Pavamana Soma Devata, Hiranyastupa Angirasa Rshi

सना॑ च साम॒ जषि॑ च॒ पव॑मान॒ महि॑ श्रवः ।

अथो॑ ना॒ वस्य॑सस्कृ॒धि ॥ १ ॥

1. *Sanā ca soma jeṣi ca pavamāna mahi śravaḥ.*
Athā no vasyasaskṛdhi.

O Soma, divine spirit of peace and joy, eternal power of love and friendship, most renowned giver of food and sustenance, win over the opponents and make us happy and prosperous, more and ever more.

सना॒ ज्या॒तिः सना॒ स्व॑वि॒श्वी च॒ साम॒ साभ॑गा ।

अथो॑ ना॒ वस्य॑सस्कृ॒धि ॥ २ ॥

2. *Sanā jyotiḥ sanā svarviśvā ca soma saubhagā.*
Athā no vasyasaskṛdhi.

Soma, spirit of divine love and joy, give us

eternal light, give us heavenly joy, and give us all good fortunes of the world and make us happy and prosperous more and ever more.

सना॒ द॒ मु॒त॒ क॒तु॒म॒प॒ साम॒ मृ॒धा॑ ज॒हि ।
अथो॑ ना॒ वस्य॑सस्कृ॒धि ॥ ३ ॥

3. *Sanā dakṣamuta kratumapa soma mṛdho jahi.*
Athā no vasyasaskṛdhi.

Soma, spirit of peace and excellence, give us strength and efficiency, protect and promote our noble actions, and ward off all sin, violence and evil forces, and thus make us happy and successful, more and ever more.

पवी॑तारः पु॒नी॒त॒न॒ साम॑मि॒न्दा॑य॒ पा॒त॒व ।
अथो॑ ना॒ वस्य॑सस्कृ॒धि ॥ ४ ॥

4. *Pavītāraḥ punītana somamindrāya pātave.*
Athā no vasyasaskṛdhi.

O sages, harbingers of purity, purify and enhance the soma spirit of peace and joy for Indra, the growth of power, protection and excellence of the world and thus make us happy and prosperous more and ever more.

त्वं सू॒य॑ न॒ आ भ॑ज॒ तव॒ क॒त्वा॒ तवा॑ति॒भिः ।
अथो॑ ना॒ वस्य॑सस्कृ॒धि ॥ ५ ॥

5. *Tvaṁ sūrye na ā bhaja tava kratvā tavotibhiḥ.*
Athā no vasyasaskṛdhi.

O Soma take us high to the light of the sun in knowledge and purity by your noble speech and action and by your paths of protection and progress, and thus

make us happy and prosperous more and ever more.

तव कत्वा तवातिभिर्ज्याक्पश्यम सूर्यम् ।

अथा ना वस्यसस्कृधि ॥ ६ ॥

6. *Tava kratvā tavotibhirjyok paśyema sūryam.*
Athā no vasyasaskṛdhi.

By your noble actions, O spirit of peace and piety, and by your protections and promotions, bless us that we may ever see and internalise the eternal light of the sun, and thus make us happy and prosperous more and ever more.

अभ्यर्ष स्वायुध साम द्विबहसं रयिम ।

अथा ना वस्यसस्कृधि ॥ ७ ॥

7. *Abhyarṣa svāyudha soma dvibarhasaṁ rayim.*
Athā no vasyasaskṛdhi.

Soma, creative and inspiring spirit of the world, noble wielder and controller of the dynamics of life, bless us with wealth and vision good enough for both this life and the life beyond, and thus make us happy and prosperous for the life divine for ever.

अभ्यर्षानपच्युता रयिं समत्सु सासहिः ।

अथा ना वस्यसस्कृधि ॥ ८ ॥

8. *Abhyarṣānapacyuto rayiṁ samatsu sāsahih.*
Athā no vasyasaskṛdhi.

Soma, spirit of divinity, infallible and victorious in the conflicts of nature and humanity, bring us wealth of imperishable and unconquerable character and make us happy and prosperous for ever.

त्वां य॒ज्ञर॑वीवृ॒धन्प॑व॒मान॒ वि॒ध॑र॒मणि॑ ।

अथ॑ ना॒ वस्य॑सस्कृ॒धि ॥ ९ ॥

9. *Tvām yajñairavīṛdhan pavamāna vidharmaṇi.
Athā no vasyasaskṛdhi.*

Soma, spirit of purity and purifying power for all, celebrants exalt you by yajnic performance in order that you protect them to abide within their bounds of Dharma. Pray protect us in our Dharma and make us happy and prosperous more and ever more.

र॒यिं न॑श्चि॒त्रम॑श्वि॒न॒मि॒न्दा॑ वि॒श्वायु॑मा भ॒र ।

अथ॑ ना॒ वस्य॑सस्कृ॒धि ॥ १० ॥

10. *Rayiṁ naścitraṁ-aśvinam-into viśvāyumā bhara.
Athā no vasyasaskṛdhi.*

Soma, spirit of divine peace and bliss, bring us wealth, honour and excellence of wonderful, progressive and universal character and thus make us eternally happy and prosperous more and ever more.

Mandala 9/Sukta 5

*Apriya Sukta, Mantrawise Devata, Asita or Devala
Kashyapa Rshi*

स॒मि॒द्धा वि॒श्वत॑स्पतिः॒ प॒व॒माना॒ वि॒ र॑जति ।

पी॒णन्वृ॒षा क॑निक॒दत् ॥ १ ॥

1. *Samiddho viśvataspatiḥ pavamāno vi rājati.
Prīṇan vṛṣā kanikradat.*

Refulgent sovereign ruler and sustainer of the world, Pavamana, pure and purifying, shines in glory, giving fulfilment to all, generous and virile, roaring as

thunder all round.

तनूनपात्पवमानः शृङ्ग शिशाना अषति ।

अन्तरि ण रारजत ॥ २ ॥

2. *Tanūnapāt pavamānaḥ śṛṅge śīśāno arṣati.*
Antarikṣeṇa rārajat.

Pavamana, lord pure and purifying, self-manifested, unfallen, infallible and imperishable, blazing on top of all, exists and operates, illuminating and glorifying the heaven and beautifying the earth.

इळन्यः पवमाना रयिवि रारजति द्युमान ।

मधाधाराभिराजसा ॥ ३ ॥

3. *Īḷenyah pavamāno rayirvi rājati dyumān.*
Madhor-dhārābhir-ojasā.

Adorable, immaculate and beatifying lord of light shines by his own lustre with honey sweet showers of beauty and joy on earth.

ब्रहिः पाचीनुमाजसा पवमानः स्तृणन्हरिः ।

द्ववषु द्व इयत ॥ ४ ॥

4. *Barhiḥ prācīnam-ojasā pavamānaḥ strṇan hariḥ.*
Deveṣu deva īyate.

Self-refulgent lord infinite, pure and purifying, pervading the timeless world of existence by his lustre and majesty and withdrawing it unto himself is manifested and operative in all divine things of the universe and is, as such, realised through them.

उदातजिहत बृहद द्वारा द्वीहिरण्ययीः ।

पवमानन् सुष्टुताः ॥ ५ ॥

5. *Udātair-jihate bṛhad dvāro devīr-hiraṇyayīḥ.
Pavamānena suṣṭutāḥ.*

The golden doors of divinity vast as space celebrated along with the divine spirit of universal purity, open to the seekers in response to their effort in meditation and research.

सुशिल्प बृहती मही पवमाना वृषण्यति ।
नक्ताषासा न दशत ॥ ६ ॥

6. *Suśilpe bṛhatī mahī pavamāno vṛṣaṇyati.
Naktoṣāsā na darṣate.*

Beautiful and beatific, vast and grand heaven and earth, the lord of piety and purity loves to shower with grace and abundance as he does the night and day, the glorious dawn and dusk.

उभा द्वा नृच त्सा हातारा दव्या हुव ।
पवमान इन्द्रा वृषा ॥ ७ ॥

7. *Ubhā devā nṛcakṣasā hotārā daivyā huve.
Pavamāna indro vṛṣā.*

Indra, generous lord and giver of glory and excellence, and Pavamana, lord giver of peace, piety and purity, both refulgent manifestations of supreme divinity, relentless guardians of humanity, divine high priests of the yajna of creation and showers of grace, I invoke and pray and worship.

भारती पवमानस्य सरस्वतीळा मही ।
इमं ना यज्ञमा गमन्तिस्त्रा दवीः सुपशसः ॥ ८ ॥

8. *Bhārati pavamānasya sarasvatīḷā mahī.
Imaṁ no yajñamā gaman tisro devīḥ supeśasaḥ.*

May Bharati, divine mother bearer of earthly life, Sarasvati, dynamic spirit of all-knowledge in flow, Mahi, divine spirit of existential sustenance, and Ila, infinite reservoir of knowledge, will and passion of divinity for being, may this threefold divinity of the supreme lord of existence, immanent and transcendent, gracious and beatifying, pure and purifying, move and bless this yajna of our pious living.

त्वष्टारमग॒जां गा॒पां पु॒रा॒यावा॑न॒मा हु॒व ।

इ॒न्दुरि॒न्द्रा वृ॒षा ह॒रिः प॒र्वमा॑नः प॒जाप॑तिः ॥ ९ ॥

9. *Tvaṣṭāramagrajām gopām puroyāvānamā huve.*
Indurindra vṛṣā hariḥ pavamānaḥ prajā-patiḥ.

I invoke and worship Tvashta, the creative maker, first manifested, protector and sustainer of the world, and first pioneer and guide. I invoke and worship Indra, the same lord of power, excellence and glory, Indu, lord of peace and beatitude, Vrsha, generous giver of showers of wealth and beauty, Hari, creator and sustainer, Pavamana, lord of purity and graciousness, and Prajapati, supreme father of his children in existence.

वन॒स्पति॑प॒वमा॑न॒मध्वा॑ सम॒ङ्गि धा॑र॒या ।

स॒हस्र॑वल्शं ह॒रितं॑ भा॒र्जमा॑नं हि॒र॒ण्यय॑म ॥ १० ॥

10. *Vanaspatiṁ pavamāna madhvā samaṅgdi dhārayā. Sahasravalśam haritaṁ bhrājamānam hiraṇyayam.*

O Pavamana, lord of piety and purity in divine flow, with honeyed showers of health and excellence bless and beautify this world of nature and humanity of

a thousandfold variety clothed in dear green gold of blazing beauty and divine grandeur.

विश्वं दवाः स्वाहाकृतिं पवमानस्या गत ।

वायुबृहस्पतिः सूया ग्रिरिन्द्रः सृजाषसः ॥ ११ ॥

11. *Viśve devāḥ svāhākṛtiṁ pavamānasyā gata.*
Vāyur-brhaspatiḥ sūryo'gnir-indraḥ sajoṣasaḥ.

May all divinities of the world come and join this holy song of homage in honour of the lord of piety, purity and beatitude. Let the vibrant pioneer, eminent scholar, brilliant giver of enlightenment, enlightened leader, mighty ruler, all dear and united in love and faith, come and join and celebrate in peace and joy.

Mandala 9/Sukta 6

Pavamana Soma Devata, Asita or Devala Kashyapa Rshi

मन्दया साम धारया वृषा पवस्व दवयुः ।

अव्या वार्ष्वस्मयुः ॥ १ ॥

1. *Mandrayā soma dhārayā vṛṣā pavasva devayuh.*
Avyo vāreṣvasmayuh.

O Soma, divine spirit of peace and beatitude, you are the generous power divine, lover of divinities, pervasive in stars and planets in space. You are for us too, pray flow in exciting streams of joy and bless us with peace and purity.

अभि त्वं मद्यं मदमिन्द्रविन्द्र इति ।

अभि वाजिना अवतः ॥ २ ॥

2. *Abhi tvaṁ madyaṁ madamindravindra iti kṣara.*
Abhi vājino arvataḥ.

O lord of power and peace, love and chivalry, release that exciting and beatifying flow of divine spirit of ecstasy and enthusiasm which blesses us with strength and speed worthy of warriors pressing on way to victory.

अ॒भि त्वं पू॒र्व्यं म॒दं सु॒वा॒ना अ॒र्ष प॒वि॒त्र आ ।

अ॒भि वा॒र्ज॒मु॒त श्र॒वः ॥ ३ ॥

3. *Abhi tyaṁ pūrvyaṁ madam suvāno arṣa pavitra ā.
Abhi vājamuta śravaḥ.*

O spirit of power and purity, you are the creator and giver of eternal passion for life, its honour and excellence. Pray inspire us with passion which leads us to victory, honour and fame.

अ॒नु द॒प्सा॒स इ॒न्द्र॒व॒ आ॒पा न प॒व॒ता॒सर॒न ।

पु॒ना॒ना इ॒न्द्र॒मा॒श॒त ॥ ४ ॥

4. *Anu drapsāsa indava āpo na pravatāsaran.
Punānā indramāśata.*

The streams of that inspiring power and passion flow on without interruption like showers of rain and, inspiring, sanctifying and beatifying, bring us honour, excellence and fame for the soul.

य॒म॒त्य॒मि॒व वा॒जि॒नं मृ॒ज॒न्ति या॒र्ष॒णा द॒श ।

व॒न् की॒ळ॒न्त॒म॒त्य॒वि॒म ॥ ५ ॥

5. *Yamatyamiva vājinaṁ mṛjanti yoṣaṇo daśa.
Vane krīḷantam-atyavim.*

The soul, now that it is past the process of purification, like soma after filtration, and sports in the world of beauty, ten youthful senses and pranas

invigorate and shine like a chivalrous warrior on way to victory.

तं गाभिवृषणं रसं मदाय द्रववीतय ।

सुतं भराय सं सृज ॥ ६ ॥

6. *Taṁ gobhir-vṛṣaṇaṁ rasaṁ madāya devavītaye.
Sutaṁ bharāya saṁ sṛja.*

That exuberant ecstasy distilled through sense, mind and intelligence for the love and worship of divinity, O man, further create and develop through communion with the spirit of peace and beatitude for joyous victory in the battle of life.

द्वा द्वाय धारयन्दाय पवत सुतः ।

पया यदस्य पीपयत ॥ ७ ॥

7. *Devo devāya dhārayendrāya pavate sutaḥ.
Payo yadasya pīpayat.*

Self- refulgent and generous lord divine creates and showers streams of distilled soma for the blessed illustrious human soul in communion since it is the lord who creates the soma originally for the seeker who cares for a drink of the nectar.

आत्मा यज्ञस्य रंहा सुष्वाणः पवत सुतः ।

प्रत्नं नि पति काव्यम ॥ ८ ॥

8. *Ātmā yajñasya raṁhyā suṣvāṇaḥ pavate sutaḥ.
Pratnaṁ ni pāti kāvyam.*

The divine lord of joy and pure bliss, Soma, is the soul of yajna and, all inspiring creator of bliss, pervades and vibrates with power, fulfilling the seeker's

desire, and thus the lord protects and promotes the eternal beauty and poetry of life.

ए॒वा पु॒नान॑ इन्द्र॒युमदं॑ मदिष्ठ वी॒तय॑ ।

गुहा॑ चिद्दधि॒ष गिरः॑ ॥ ९ ॥

9. *Evā punāna indrayur-madam madiṣṭha vītaye.*
Guhā ciddadhiṣe girah.

O lover of Indra, the soul of humanity, most joyous spirit, pure and purifying thus, exalt and edify the beauty and ecstasy of life for the peace and ultimate freedom of the soul since, after all, you hold the sacred voice of divinity in the cave of the heart.

Mandala 9/Sukta 7

Pavamana Soma Devata, Asita or Devala Kashyapa Rshi

असृ॒गमिन्द्र॑वः प॒था धम॑तृ॒तस्य॑ सु॒श्रियः॑ ।

वि॒दाना॑ अ॒स्य या॒ज॒नम॑ ॥ १ ॥

1. *Asṛgram-indavaḥ pathā dharmannṛtasya suśriyāḥ.*
Vidānā asya yojanam.

Knowing the relevance of their vibrant action in Dharma, wise sages, brilliant and gracious, move by the path of rectitude following the eternal law of existence created by the lord of peace and glory.

प धारा॑ मध्वा॑ अगि॒या म॒हीर॒पा वि गा॑हत ।

ह॒वि॒ह॒विष्णु॑ व॒न्द्यः॑ ॥ २ ॥

2. *Pra dhārā madhvo agriyo mahīrapo vi gāhate.*
Havirhaviṣṣu vandyah.

Most adorable of the adorables, worthy of worship, Soma, lord of peace and joy, first and foremost

of the honey streams of life, pervades the dynamics of existence in the eternal law.

प युजा वाचा अग्न्या वृषाव चक्रद्वन ।
सद्भाभि सत्या अध्वरः ॥ ३ ॥

3. *Pra yuja vāco agriyo vṛṣāva cakradadvane.
Sadmābhi satyo adhvarah.*

First and foremost, generous and eternal lord Soma of love free from violence proclaims the words of truth relevant to yajnic life and calls up the devotees to the hall of yajna in peace and bliss.

परि यत्काव्या क्विनृम्णा वसाना अषति ।
स्ववाजी सिषासति ॥ ४ ॥

4. *Pari yat kāvyā kavirṇṛmṇā vasāno arṣati.
Svarvājī siṣāsati.*

When the poetic spirit of omniscience wrapped in glory moves and inspires the vision and imagination of the poet, the creative spirit flies to the heavens and celebrates divinity in poetry.

पवमाना अभि स्पृधा विशा राजव सीदति ।
यदीमृण्वन्ति वधसः ॥ ५ ॥

5. *Pavamāno abhi spr̥dho viśo rājeva sīdati.
Yadīmṛṇvanti vedhasaḥ.*

The pure and purifying Soma rises over all rivals and sits on top of people like a ruler when the wise sages pray and move his attention and love.

अव्या वार परि प्रिया हरिवनषु सीदति ।
रभा वनुष्यत मती ॥ ६ ॥

6. *Avyo vāre pari priyo harirvaneṣu sīdati.
Rebho vanuṣyate maṭī.*

Over the regions of light, dear, loved and destroyer of suffering, Soma, Spirit of purity and energy, resides in the heart of happy celebrants and, eloquent and inspiring, illuminates and beatifies their heart and intellect.

स वा॒युमि॒न्दम॒श्विना॑ सा॒कं म॒दन ग॒च्छति॑ ।
र॒णा या अ॑स्य॒ धर्म॑भिः ॥ ७ ॥

7. *Sa vāyum-indram-aśvinā sākaṁ madena
gacchati. Raṇā yo asya dharmabhiḥ.*

He who happily abides by the laws of this Soma, spirit of vibrant purity, goes forward in life with powers of ruling strength and excellence and sagely people of noble knowledge and unfailing action.

आ मि॒त्रावरु॑णा॒ भग॑म॒ध्वः प॒वन्त ऊ॒मयः॑ ।
वि॒दाना॑ अ॒स्य श॒क्म॑भिः ॥ ८ ॥

8. *Ā mitrāvaruṇā bhagaṁ madhvaḥ pavanta
ūrmayaḥ. Vidānā asya śakmabhiḥ.*

Those wise sages of knowledge, whose sweet will and loving emotions abide by divine love and friendship, freedom and justice, and excellence and generosity, live happy and prosperous in a state of vibrancy like waves of sparkling streams, by the love and exhilaration of Soma, spirit of peace and purity.

अ॒स्मभ्यं॑ रा॒दसी॑ र॒यिं म॒ध्वा वा॒जस्य॑ सा॒तय॑ ।
श्र॒वा वसू॑नि॒ सं जि॑तम् ॥ ९ ॥

9. *Asmabhyaṁ rodasī rayiṁ madhvo vājasya sātaye.
Śravo vasūni saṁ jitam.*

May heaven and earth lead us to acquisition of wealth, sweet homes, honour, excellence and fame for winning the higher victories of life.

Mandala 9/Sukta 8

Pavamana Soma Devata, Asita or Devala Kashyapa Rshi

एत सामा अ॒भि पि॒यमि॒न्द्रस्य॒ काम॑म॒ ऋ॒न् ।
व॒ध॒न्ता॒ अस्य॒ वी॒र्य॑म ॥ १ ॥

1. *Ete somā abhi priyam-indrasya kāmamakṣaran.
Vardhanto asya vīryam.*

These soma streams of life flow free and fulfil the cherished desires of humanity and exalt the creative splendour of the soul.

पु॒ना॒नास॑श्चमू॒षदा॒ गच्छ॑न्ता वा॒युम॒श्विना॑ ।
त ना॑ धान्तु सु॒वीर्य॑म ॥ २ ॥

2. *Punānāsaś-camūṣado gacchanto vāyumaśvinā.
Te no dhāntu suvīryam.*

The same soma streams of life distilled from nature, contained in deep reservoirs, vibrating in human veins and nerves, marshalling in social forces energise and motivate the vibrant scholar and the pursuers of jnana-yoga and karma-yoga in knowledge and action. May they bring us the lustre and vitality of creative splendour and graces of culture, sanctifying as they are.

इ॒न्द्रस्य॒ साम॒ राध॑स पु॒ना॒ना हा॒दि॑ चादय ।
ऋ॒तस्य॒ यानि॑मा॒सद॑म ॥ ३ ॥

3. *Indrasya soma rādhase punāno hārdi codaya.
Ṛtasya yonimāsadam.*

O Soma, peace and power of the divine spirit, purifying and sanctifying the life of humanity, inspire and energise the heart and passion of Indra, the human soul settled at the seed centre of the truth of existence, for winning the ultimate success and victory of life.

मृजन्ति त्वा दश ि णि हिन्वन्ति सप्त धीतयः ।
अनु विप्रा अमादिषुः ॥ ४ ॥

4. *Mrjanti tvā daśa kṣipo hinvati sapta dhītayah.
Anu viprā amādiṣuḥ.*

O Soma, human soul at peace, ten energized and energizing modes of nature, subtle and gross elements, give you the beautiful body form, and seven inspiring faculties of sense and mind inspire and move you to think and act. Thus equipped, let the wise sages provide you pleasure and enlightenment with secular and sacred literature.

द्वभ्यस्त्वा मदाय कं सृजानमति मर्ष्यः ।
सं गाभिवासयामसि ॥ ५ ॥

5. *Devebhyastvā madāya kaṁ sṛjānamati meṣyah.
Saṁ gobhir-vāsayāmasi.*

O Soma, man of peace and joy, while you are creating psychic and spiritual joy for the service and pleasure of nature and noble humanity, we, generous mother powers and sagely scholars, nourish and enlighten you with milk and noble voices of wisdom and vision of divinity.

पुनानः कलशष्वा वस्त्राण्यरुषा हरिः ।

परि गव्यान्यव्यत ॥ ६ ॥

6. *Punānaḥ kalaśeṣvā vastrāṇyaruṣo hariḥ.
Pari gavyānyavyata.*

Soma, lord of peace and purity, destroyer of suffering, manifests in refulgent forms of existence and pervades all round in stars and planets of the universe.

मघान् आ पवस्व ना जहि विश्वा अप द्विषः ।

इन्दा सखायमा विश ॥ ७ ॥

7. *Maghona ā pavasva na jahi viśvā apa dviṣaḥ.
Indo sakhāyamā viśa.*

Lord of peace and bliss, come and purify the devotees, men of wealth, power and honour, and ward off all our negativities, oppositions, jealousies and enmities from us and bless us all to live together as friends.

वृष्टिं दिवः परि स्रव द्युम्नं पृथिव्या अधि ।

सहा नः साम पृत्सु धाः ॥ ८ ॥

8. *Vṛṣṭim divaḥ pari srava dyumnam prthivyā adhi.
Saho naḥ soma prtsu dhāḥ.*

O Soma, shower the lights of heaven and wealth, power and glory over the earth. Give us courage, patience and fortitude, hold on to us in battles of life and give us the final victory.

नृच त्सं त्वा वयमिन्दपीतं स्वविदम ।

भू गीमहि प्रजामिषम ॥ ९ ॥

9. *Nṛcakṣasaṁ tvā vayam-indrapītaṁ svarvidam.
Bhakṣīmahī prajāmiṣam.*

All-watching guardian of humanity, omniscient lord of bliss, adored and self-realised by the soul of humanity, we pray for the gift of food and energy, light and knowledge, and all round happiness for all people of the world, your children.

Mandala 9/Sukta 9

Pavamana Soma Devata, Asita or Devala Kashyapa Rshi

परि॑ प्रि॒या दि॒वः क॒विवयांसि॑ न॒प्य ह॒तः ।
सु॒वा॒ना या॑ति क॒विक॑तुः ॥ १ ॥

1. *Pari priyā divaḥ kavir-vayāṁsi naptyorhitah.
Suvāno yāti kavikratuḥ.*

Soma, cosmic soul, darling of the heavens and loved of enlightened people, poetic creator, immanent in his own creations, pervading all regions of the universe, moves around omnipresent, inspiring, creating and doing all those acts which are exclusively worthy of the omniscient and omnipotent creator.

प॒प॒ तया॑य॒ पन्य॑स् जना॑य॒ जुष्टा॑ अ॒दुह॑ ।
वी॒त्य॒ष च॑र्निष्ठया ॥ २ ॥

2. *Prapra kṣayāya panyase janāya juṣṭo adruhe.
Vityarṣa caniṣṭhayā.*

O Soma, loved and cherished of all, ever move with love and favours of grace to every home and every region of the world for the celebrant and all men free from jealousy and enmity, and bless them all with joy

and life's fulfilment.

स स॒नुमा॒तरा॒ शुचि॑जा॒ता जा॒त अ॒राच॑यत ।
म॒हान्म॒ही ऋ॒तावृ॑धा ॥ ३ ॥

3. *Sa sūnur-mātarā śucir-jāto jāte arocayat.*
Mahān mahī ṛtāvṛdhā.

He, creator of the universe, pure and great, self-manifested, illuminates the great and glorious heaven and earth, mothers of the created world which observe and exalt the eternal laws of existence.

स सप्त॑ धी॒तिभि॑हि॒ता न॒द्य' अजि॑न्वद॒दुहः॑ ।
या एक॑मि॒त् वावृ॑धुः ॥ ४ ॥

4. *Sa sapta dhītibhirhito nadyo ajinvad-adruhaḥ.*
Yā ekamakṣi vāvṛdhuḥ.

He, exhilarating divine consciousness, is received through seven stages of mental and spiritual realisation and, thus realised, sets seven streams of individual consciousness, negativities eliminated, aflo w which reveal the exalting presence of the one universal light of existence.

ता अ॒भि सन्त॑मस्तृ॒तं म॒ह युवा॑न॒मा द॑धुः ।
इ॒न्दुमि॑न्दु॒ तव॑ व्र॒त ॥ ५ ॥

5. *Tā abhi santam-astṛtaṁ mahe yuvānamā dadhuḥ.*
Indum-indra tava vrata.

Indra, lord of light and joy, those seven mental and spiritual stages of divine perception and reception direct the joyous soul, which is ever existent, ever young and inviolable, to abide in the great discipline of your

divine law.

अ॒भि वह्नि॒रम॒त्यः स॒प्त प॑श्यति॒ वाव॑हिः ।

कि॒र्वि॒द्वीर॑तपयत ॥ ६ ॥

6. *Abhi vahnir-amartyaḥ sapta paśyati vāvahiḥ.
Krivir-devīr-atarpayat.*

The enlightened soul, immortal and inviolable, user and inspirer of its human mind and sense, whom seven modes of Prakṛti and seven pranas define in the existential state, overwatches the seven and, generous like a fount of nectar, fulfills all the seven, i.e., when they have fulfilled their function he retires them, and they resolve into their mother source of Prakṛti.

अवा॒ कल्प॑षु नः पु॒मस्त॑मांसि॒ साम॒ या॒ध्या ।

ता॒नि पु॒नान॑ जङ्घ॒नः ॥ ७ ॥

7. *Avā kalpeṣu naḥ pumas-tamāṁsi soma yodhyā.
Tāni punāna jaṅghanah.*

O Soma, soul supreme, lord of peace and joy, pure and purifying, cast away from us all sin and darkness throughout all ages and all states of existence, eliminate them all and protect us, save us, redeem us.

नू नव्य॑स॒ नवी॑यस॒ सूक्ता॑य॒ सा॒धया॒ प॒थः ।

प॒त्न॒वदा॑चया॒ रुचः॑ ॥ ८ ॥

8. *Nū navyase navīyase sūktāya sādhayā pathaḥ.
Pratnavad-rocayā rucaḥ.*

For sure and in truth, for our latest song of praise and for our new life of divinity, open up the paths of progress so that we reach you with our adorations. O

lord of light, shine and illuminate as ever.

पवमान॒ महि॒ श्रवा॒ गाम॒श्वं रा॒सि वी॒रव॑त ।

सना॑ म॒धां सना॒ स्वः ॥ ९ ॥

9. *Pavamāna mahi śravo gāmaśvaṁ rāsi vīravat.*
Sanā medhām sanā svaḥ.

O lord of purity purifying all, all munificent, give us great fame and excellence, lands and cows, literature and culture, horses and transport, progress and victory and heroic children. Give us vision and intelligence, give us the peace, the light and the joy of supreme freedom.

Mandala 9/Sukta 10

Pavamana Soma Devata, Asita or Davala Kashyapa Rshi

प स्वा॒नासा॒ रथा॑ इ॒वा व॑न्ता॒ न श्र॑व॒स्यवः॑ ।

सामा॑सा रा॒य अ॑कमुः ॥ १ ॥

1. *Pra svānāso rathā ivā'rvanto na śravasyavaḥ.*
Somāso rāye akramuḥ.

The seekers of soma in search of food for body, mind and soul rush on like resounding charioteers and warriors of horse, and go forward for the achievement of life's wealth.

हि॒न्वा॒नासा॒ रथा॑ इ॒व द॑ध॒न्वि॒र ग॑भ॒स्त्याः॑ ।

भरा॑सः का॒रिणा॑मिव ॥ २ ॥

2. *Hinvānāso rathā iva dadhanvire gabhastyoḥ.*
Bharāsaḥ kārīṇāmiva.

Dynamic are the seekers like heroes

commanding superfast chariots laden with riches, holding controls in their hands, their shouts of victory rising like poet's songs of celebration.

राजा॒ना न प॑र्श॒स्तिभिः॑ सा॒मासा॒ गाभि॑रञ्जत ।

य॒ज्ञा न स॒प्त धा॒तृभिः॑ ॥ ३ ॥

3. *Rājāno na praśastibhiḥ somāso gobhirañjate.*
Yajño na sapta dhātrbhiḥ.

Like kings celebrated by songs of praise, like yajna beautified by seven priests, the soma seekers are hallowed by songs of praise as soma is energised by sun-rays.

परि॑ सुवा॒नास॒ इन्द्र॑वा॒ मदा॑य ब॒हणा॑ गिरा ।

सु॒ता अ॑ष॒न्ति धा॑र॒या ॥ ४ ॥

4. *Pari suvānāsa indavo madāya barhaṇā girā.*
Sutā arṣanti dhārayā.

Streams of soma distilled and consecrated by the hallowed voice of the Veda flow round for the joy of mankind.

आ॒पा॒नासा॑ वि॒वस्व॑ता॒ जर्न॑न्त उ॒षसा॒ भग॑म ।

सू॒रा अ॑ण्वं वि त॑न्वत ॥ ५ ॥

5. *Āpānāso vivasvato jananta uṣaso bhagam.*
Sūrā aṇvaṁ vi tanvate.

The brave and brilliant seekers of soma, light of divinity, having drunk the glory of the rising sun at dawn and themselves rising in glory, extend and spread the light of subtle knowledge around like light of the sun.

अप॒ द्वा॒रा म॒तीनां प॒त्ना ऋ॒ण्वन्ति का॒रवः ।

वृ॒ष्णा ह॒रस आ॒यवः ॥ ६ ॥

6. *Apa dvārā matīnām pratnā ṛṇvanti kāravaḥ.
Vṛṣṇo harasa āyavaḥ.*

Veteran scholars and artists, blest with the flames and showers of the light and generosity of the omnificent lord of soma, open wide the doors of divine knowledge and will for all humanity over the world.

स॒मी॒ची॒नास॑ आस॒त हा॒तारः स॒प्तजा॑मयः ।

प॒दम॑कस्य॒ पिप॑तः ॥ ७ ॥

7. *Samīcīnāsa āsate hotāraḥ saptajāmayah.
Padamekasya piprataḥ.*

Seven priests in unison as brothers, happy and dedicated with peace at heart, sit on the vedi and fulfill the yajna in honour of one sole divinity for one sole purpose in the service of humanity and divinity.

नाभा॒ नाभिं॑ न॒ आ द॑द॒ च पु॒श्चित्सू॒य स॒चा ।

क॒वर॑प॒त्यमा दु॑ह ॥ ८ ॥

8. *Nābhā nābhiṁ na ā dade cakṣuścit sūrye sacā.
Kaverapatyamā duhe.*

In the core of the heart we hold the yajna and the lord of yajna, our eye fixed on the sun with love and reverence, and thereby we distil the light and peace of existence, reflection of omniscient and creative divinity.

अ॒भि पि॒या दि॒वस्प॑दम॒ध्वयु॑भि॒गुहा॑ ह॒ितम॑ ।

सू॒रः प॑श्य॒ति च॒ सा ॥ ९ ॥

9. *Abhi priyā divaspadam-adhvaryubhir-guhā hitam. Sūrah paśyati cakṣasā.*

The brave visionary of soma creativity sees the heavenly light and the vision of the light giver, distilled, concentrated and treasured in the core of the heart by the performers of soma yajna.

Mandala 9/Sukta 11

Pavamana Soma Devata, Asita or Devala Kashyapa Rshi

उपास्म गायता नरः पवमानायन्दव ।

अभि द्वाँ इयं तत् ॥ १ ॥

1. *Upāsmāi gāyatā naraḥ pavamānāyendave.*
Abhi devāñ iyakṣate.

O leading lights of humanity, to win the wealth of life's joy, work and sing in thanks and adoration for this infinite fount of pure bliss which overflows and yearns to join and inspire the noble creative performers of yajna.

अभि त मधुना पया थवाणा अशिश्रयुः ।

द्वं द्वायं दवयु ॥ २ ॥

2. *Abhi te madhunā payo'tharvāṇo aśīśrayuḥ.*
Devāñ devāya devayu.

O Soma, you are the lover of the noble and divine, and you love to bless humanity to rise to divinity. The Atharvans, people on the rock-bed foundation of piety, are steadfast, they direct their concentrated mind to you and drink the life giving nectar mixed with honey sweets of divinity.

स नः पवस्व शं गव शं जनाय शमवत ।

शं रज्ज् णधधीभ्यः ॥ ३ ॥

3. *Sa naḥ pavasva śaṁ gave śaṁ janāya śamarvate.
Śaṁ rājann-oṣadhībhyah.*

O Soma, self-refulgent light, life of life, flow free and bring us fertility for the cow, agility for the horse and maturity for the herbs and trees, undisturbed efficiency for the senses, peace and tranquillity for the mind and soul, and peace, prosperity and joy for the people.

बभ्रव नु स्वतवस रुणाय दिविस्पृश ।

सामाय गाथमचत ॥ ४ ॥

4. *Babhrave nu svatavase'ruṇāya divispṛśe.
Somāya gātham-arcata.*

Offer songs of adoration to Soma, lord sustainer of the universe, self-potent and omnipresent, who pervades boundless even to the heights of highest heavens.

हस्तच्युतभिरदिभिः सुतं सामं पुनीतन ।

मधावा धावता मधु ॥ ५ ॥

5. *Hastacyutebhir-adribhiḥ sutam somam punī-tana.
Madhāvā dhāvatā madhu.*

As soma juice is extracted with stones worked by hands, refined and seasoned with honey and milk, so O lord, let my mind be refined and purified with repeated chants of the sacred voice, and let it be sanctified with the honey of devotion and let it be absorbed in the honey sweet of divinity.

नमसदुप सीदत दध्नदभि श्रीणीतन ।

इन्दुमिन्द दधातन ॥ ६ ॥

6. *Namasedupa sīdata dadhnedabhi śrīṇītana.*
Indum-indre dadhātana.

O Soma, eternal peace and joy, come, listen and abide by our homage at the closest, be one with our prayer and meditation, hold our mind and spirit in concentration within the ecstasy of your divine glory.

अमित्रहा विचषणिः पवस्व साम शं गव ।

द्वभ्या अनुकामकृत ॥ ७ ॥

7. *Amitrahā vicarṣaṇiḥ pavasva soma śam gave.*
Devebhyo anukāmakṛt.

O Soma, lord of eternal bliss, you eliminate the disturbance and negativities of the mind, you are the all-watching divine eye, pray flow in streams of joy and bring us peace and tranquillity of senses, mind and soul, O redeemer and giver of fulfilment to the holy and brilliant seekers of divinity.

इन्दाय साम पातव मदाय परि षिच्यस ।

मन्श्चिन्मनसस्पतिः ॥ ८ ॥

8. *Indrāya soma pātave madāya pari ṣicyase.*
Manāścīn-manasaspatiḥ.

O Soma, shower of divine joy, you are the eternal mind, cosmic master, protector and inspirer of all human mind, and you vibrate and constantly flow for the joy and fulfilment of Indra, the soul in the state of spiritual excellence.

पवमान सुवीर्यं रयिं साम रिरिहि नः ।

इन्द्रविन्द्रेण ना युजा ॥ ९ ॥

9. *Pavamāna suvīryaṁ rayiṁ soma rirīhi naḥ.
Indavindreṇa no yujā.*

O Soma, beauty and joy of life, pure and purifying ever on the flow, our friend united with the mind and soul, we pray bring us courage and creativity of spirit, and wealth, honour and excellence of life, join us with divinity in communion and freedom.

Mandala 9/Sukta 12

Pavamana Soma Devata, Asita or Devala Kashyapa Rshi

सामा असृगमिन्दवः सुता ऋतस्य सादन ।

इन्द्राय मधुमत्तमाः ॥ १ ॥

1. *Somā asṛgram-indavaḥ sutā ṛtasya sādane.
Indrāya madhuttamāḥ.*

Showers and streams of soma, most inspiring honey sweets of beauty and bliss of the world of divinity created in the house of the cosmic flow of existence and distilled in holy action on the yajna vedi, are created for the soul in the state of excellence.

अभि विपा अनूषत गावा वत्सं न मातरः ।

इन्द्रं सामस्य पीतय ॥ २ ॥

2. *Abhi viprā anūṣata gāvo vatsaṁ na mātaraḥ.
Indraṁ somasya pītaye.*

Just as mother cows low for the calf so do the sages invoke and glorify Indra, lord of soma, beauty, joy and excellence, so that the lord may bless them with

his presence and be happy with their songs of love and adoration.

मद॒च्यु॒त् ति॒ साद॑ न॒ सिन्धा॑रू॒मा वि॒प्र॒श्चित॑ ।
सामा॑ गा॒री अधि॑ श्रितः ॥ ३ ॥

3. *Madacyut kṣeti sādane sindhor-ūrmā vipaścit.*
Somo gaurī adhi śritah.

The joyous waves abide by the sea, the saintly joy of the wise abides in the Vedic voice, and the soma joy that is exuberant in divine ecstasy abides in the hall of yajna.

दि॒वा ना॒भा वि॒च ऽ॒णा व्या॒ वार॑ मही॒यत॑ ।
सामा॑ यः सु॒क्रतुः॑ क॒विः ॥ ४ ॥

4. *Divo nābhā vicakṣaṇo'vyo vāre mahīyate.*
Somo yah sukratuḥ kaviḥ.

Soma, lord of eternal bliss, omnipotent creator of the noble universe, omniscient visionary, centre of the universe of heavenly beauty, all watching, who transcends the best and highest, is the adorable love of all.

यः सामः॑ क॒लश॑ष्वाँ अ॒न्तः प॒वित्र॑ आ॒हि॒तः ।
तमि॒न्दुः परि॑ ष॒स्वज॑ ॥ ५ ॥

5. *Yah somaḥ kalaśeṣvāṇ antaḥ pavitra āhitah.*
Taminduḥ pari śasvaje.

The brilliant, the wise, seek and abide by Soma, joyous lord of the universe, who reflects in all forms of existence and abides in the holy cave of the heart.

प वाचमिन्दुरिष्यति समुद्रस्याधि विष्टपि ।

जिन्वन्काशं मधुश्चुतम् ॥ ६ ॥

6. *Pra vācam-indur-iṣyati samudrasyādhi viṣṭapi.
Jinvan kośaṁ madhuścutam.*

Soma, self-refulgent lord of bliss who pervades unto the bounds of space, augments the treasure-hold of the honey sweets of nature, inspires the holy minds, and the voice of divinity overflows in poetry and ecstasy.

नित्यस्तात्रा वनस्पतिधीनामनन्तः संबुधः ।

हिन्वाना मानुषा युगा ॥ ७ ॥

7. *Nityastatro vanaspatir-dhīnāmantaḥ sabardughah. Hinvāno mānuṣā yugā.*

Soma eternally sung in hymns of adoration, creator, protector and sustainer of nature, indwelling inspirer of mind, intelligence and will, giver of the nectar of nourishment and joy, inspires and fulfils the couples and communities of humanity as a friend and companion.

अभि प्रिया दिवस्पदा सामा हिन्वाना अर्षति ।

विपस्य धारया कविः ॥ ८ ॥

8. *Abhi priyā divaspadā samo hinvāno arṣati.
Viprasya dhārayā kaviḥ.*

Soma, divine poet creator, all peace and bliss, abiding in the heavenly beauty of the universe, inspiring and energising human creativity especially of the wise sage, sends down streams of joy in song overflowing the poetic imagination.

आ पवमान धारय रयिं सहस्रवचसम् ।

अस्म इन्दा स्वाभुवम् ॥ ९ ॥

9. *Ā pavamāna dhāraya rayiṁ sahasravaracasam.
Asme indo svābhuvam.*

O Soma, pure, purifying and universally flowing, refulgent and glorious, come, bless and bring us wealth, honour and excellence of thousandfold lustre, self-sustaining and abundant.

Mandala 9/Sukta 13

Pavamana Soma Devata, Asita or Devala Kashyapa Rshi

सामः पुनाना अषति सहस्रधारा अत्यविः ।

वायारिन्दस्य निष्कृतम् ॥ १ ॥

1. *Somaḥ punāno arṣati sahasradhāro atyaviḥ.
Vāyorindrasya niṣkṛtam.*

Soma, beauty, joy, power and divinity of life, pure, and purifying, vibrates every where and flows free in a thousand streams, inspiring, energising and protecting, it is released and sanctified by Vayu, cosmic energy and empowered by Indra, divine omnipotence, distilled by vibrant sages, received by creative humanity and spread abroad by ruling powers.

पवमानमवस्यवा विप्रमभि प गायत ।

सुष्वाणं देववीतय ॥ २ ॥

2. *Pavamānamavasyavo vipramabhi pra gāyata.
Suṣvāṇaṁ devavītaye.*

O seekers of energy, power and protection, sing and adore the soma of existence, lord creator and

energiser, pure and purifying, omniscient giver of knowledge and wisdom, for the sake of divine excellence and felicity in life.

पव॑न्त॒ वा॒र्ज॑सात॒य॒ सा॒माः स॒ह॒स्र॑पाजसः ।

गृ॒णाना॑ द॒ववी॑तय ॥ ३ ॥

3. *Pavante vājasātaye somāḥ sahasrapājasah.
Grṇānā devavītaye.*

The Soma streams of life's felicity flow in a thousand ways of energy, power and divine inspiration, doing honour to the lord of glory and bliss, refining and purifying us for favour of the divinities and for winning victories of honour and excellence in life.

उ॒त ना॒ वा॒र्ज॑सात॒य॒ प॒व॒स्व बृ॒ह॒ती॒रिषः॑ ।

द्यु॒मदि॑न्दा सु॒वी॒य॑म ॥ ४ ॥

4. *Uta no vājasātaye pavasva brhatīriṣah.
Dyumad-into suvīryam.*

O refulgent Soma, lord of peace, power, beauty and glory, flow, purify and empower us for victory in the battles of life and give us abundant food and energy and high order of noble creative courage and rectitude.

त नः॑ स॒ह॒स्रि॒णं र॒यिं प॒व॒न्ता॒मा सु॒वी॒य॑म ।

सु॒वा॒ना द॒वास् इ॒न्द्र॒वः ॥ ५ ॥

5. *Te naḥ sahasriṇaṁ rayiṁ-pavantāmā suvīryam.
Suvānā devāsa indavaḥ.*

May those streams of soma, divine showers of beauty and glory, inspiring us, energising us with strength and virility, flow and purify us, and give us a

thousand-fold wealth, honour and glory, and high creative potential for further advancement.

अत्या हियांना न हृत्भिरसृगं वाजसातय ।

वि वारमव्यमाशवः ॥ ६ ॥

6. *Atyā hiyānā na hetṛbhir-asṛgram vājasātaye.
Vi vāram-avyam-āśavaḥ.*

The showers of soma, blessings of the lord of peace and protection, like fastest forces electrified to omnipresence by urgent masters, reach to places and people that need light and protection against ignorance and darkness.

वाश्रा अषन्तीन्दवा भि वत्सं न धनवः ।

दधन्विर गभस्त्याः ॥ ७ ॥

7. *Vāśrā arṣantīndavo'bhi vatsam na dhenavaḥ.
Dadhanvire gabhastyoḥ.*

Loving showers of divine light, peace and protection flow to the supplicants as mother cows move to the calf and are held by the dedicated in love and faith.

जुष्ट इन्दाय मत्सरः पवमान कनिकदत ।

विश्वा अप द्विषा जहि ॥ ८ ॥

8. *Juṣṭa indrāya matsaraḥ pavamāna kanikradat.
Viśvā apa dviṣo jahi.*

Let the pure and purifying showers of soma in divine flow, dedicated to omnipotence and to humanity in love roar as a cloud of rain showers, and, O roaring showers, throw out all jealousies and enmities of the

world far away from us.

अ॒प॒घ्नन्ता॒ अर॑व्णः प॒व॒मा॒नाः स्व॒दृ॒शः ।

या॒ना॒वृ॒तस्य॑ सी॒दत ॥ ९ ॥

9. *Apaghnanto arāvṇaḥ pavamānāḥ svaḍrśaḥ.
Yonāvṛtasya sīdata.*

O shower of divine light, love and power, warding off and eliminating all unrighteous and uncreating elements of life, pure, purifying and flowing for humanity's good, revealing the light of divinity and illuminating humanity, come and settle in the seat of truth and rectitude in the yajnic hall of humanity.

Mandala 9/Sukta 14

Pavamana Soma Devata, Asita or Devala Kashyapa Rshi

परि॑ पा॒सि॒ष्यद॑त्क॒विः सि॒न्धा॒रू॒माव॑धि॒ श्रि॒तः ।

का॒रं बि॑भृ॒त्पु॒रु॒स्पृ॒हम ॥ १ ॥

1. *Pari prāsiṣyadat kaviḥ sindhorūrmāvadhi śritah.
Kāraṁ bibhrat puruspr̥ham.*

Pervading and reposing in transcendence over the dynamics of this expansive ocean of the universe, bearing and sustaining this poetic creation, the omniscient poet creator, Soma, lord of peace, joy and bliss, rolls and rules the world with pleasure and grace.

गि॒रा य॑दी॒ स॒र्ब॒न्ध॒वः प॒ञ्च॒ वा॒ता अप॒स्य॒वः ।

परि॑ष्कृ॒ण्वन्ति॑ ध॒ण॒सि॒म ॥ २ ॥

2. *Girā yadī sabandhavaḥ pañca vrātā apasya-vaḥ.
Pariṣkṛṇvanti dharṇasim.*

Five peoples together as kindred, five perceptive

organs together with volitional sense organs, dedicated and committed to their law and discipline of Dharma, desirous to do good, all honour and adore the sustainer, Soma, lord of peace and joy, the earth mother, and the master soul with their sacred work and voice.

आदस्य शुष्मिणा रस विश्वं द्वा अमत्सत ।

यदी गाभिवसायत ॥ ३ ॥

3. *Ādasya śuṣmiṇo rase viśve devā amatsata.
Yadī gobhirvasāyate.*

And then in the pleasure and ecstasy of this Soma, lord of bliss, all sages, scholars and divines of the world exult when they are able to apprehend with their mind and senses his presence and when he feels pleased by their songs of adoration.

निरिणाना वि धावति जहृच्छयाणि तान्वा ।

अत्रा सं जिघत युजा ॥ ४ ॥

4. *Niriṇāno vi dhāvati jahaccharyāṇi tānvā.
Atrā saṁ jighrate yujā.*

Apprehended with discrimination and clear vision, it descends into the devotee's consciousness, releasing light by its radiations, and, joining the devotee, it destroys his darkness and ignorance.

नप्तीभिया विवस्वतः शुभा न मामृज युवा ।

गाः कृण्वाना न निणिर्जम ॥ ५ ॥

5. *Naptībhirno vivasvataḥ śubhro na māmṛje yuvā.
Gāḥ kṛṇvāno na nirṇijam.*

Shining as pure and radiant by the mind and

senses of the ardent devotee, it joins the sage and, perfecting his mind and intelligence, reveals itself in vision as if in concentrated form and splendour.

अति श्रिती तिर्श्चता गव्या जिगात्यण्व्या ।
वगुमियति यं विद ॥ ६ ॥

6. *Ati śrītī tiraścataḥ gavyā jigātyaṇvyā.*
Vagnumiyati yaṁ vide.

Pure and absolute, free from any mode or medium, it reveals itself by the subtlest and most pointed intelligential awareness of the devotee, and this confirms the truth of the Vedic words of revelation for the seeker of divinity and knowledge.

अभि िपः समग्मत मजयन्तीरिषस्पतिम् ।
पृष्ठा गृभ्णत वाजिनः ॥ ७ ॥

7. *Abhi kṣipah samagmata marjayantīriṣaspatim.*
Prṣṭhā grbhṇata vājinaḥ.

The intelligential faculties of the soul cleansing themselves, together in concentration, move to the lord omnipotent of food, energy and intelligence and reach the fount and foundation of all action and attainment for the soul.

परि दिव्यानि ममृशद्विश्वा नि साम पाथिवा ।
वसूनि याह्यस्मयुः ॥ ८ ॥

8. *Pari divyāni marmṛśad viśvāni soma pārthivā.*
Vasūni yāhysmayuḥ.

O Soma, lord of peace, power and intelligence, pray, having collected and concentrated all heavenly

and earthly wealth, honour and excellence of the world, come and bring them for us.

Mandala 9/Sukta 15

Pavamana Soma Devata, Asita or Devala Kashyapa Rshi

एष धिया यात्यण्व्या शूरा रथभिराशुभिः ।

गच्छन्दिन्द्रस्य निष्कृतम् ॥ १ ॥

1. *Eṣa dhiyā yātyaṇvyā śūro rathebhīr-āśubhiḥ.
Gacchann-indrasya niṣkṛtam.*

This Soma, spirit of peace and joy, brave dispeller of darkness, moves with the subtlest intelligence and awareness and comes by the fastest media of psychic communication and comes to the seat of its presence in the mind and soul of man.

एष पुरू धियायत बृहत दवतातय ।

यत्रामृतासु आसत ॥ २ ॥

2. *Eṣa purū dhiyāyate brhate devatātaye.
Yatrāmṛtāsa āsate.*

This infinite and eternal Spirit of peace, love and joy is ever keen to bless humanity with boundless piety and divinity in which men of immortal knowledge, karma and divine love abide.

एष हिता वि नीयत न्तः शुभावता पथा ।

यदी तुञ्जन्ति भूणयः ॥ ३ ॥

3. *Eṣa hito vi nīyate'ntaḥ śubhrāvatā pathā.
Yadī tuñjanti bhūṇayaḥ.*

This divine Spirit is attained and internalised in

the core of the heart and soul by the brilliant path of clairvoyance, when the passionate seekers surrender themselves in obedience to it.

एष शृङ्गाणि दधुवच्छिशीत यूथ्या३ वृषा ।
नृम्णा दधान आजसा ॥ ४ ॥

4. *Eṣa śṛṅgāṇi dodhuvac-chiśīte yūthyo vṛṣā.*
Nṛmṇā dadhāna ojasā.

This Soul, vibrating on top of the highest bounds of the universe, abides in repose in the world of existence, one with all in the multitudinous world, generous and virile, bearing and ruling the entire wealth and powers of the universe by its power and splendour.

एष रुक्मिभिरीयत वाजी शुभभिरंशुभिः ।
पतिः सिन्धूनां भवन ॥ ५ ॥

5. *Eṣa rukmibhir-īyate vājī śubhrebhir-amśubhiḥ.*
Patih sindūnām bhavan.

It pervades every where by its holy brilliance of light and wide creative forces, ruling over the dynamics of the vibrating oceans of space.

एष वसूनि पिब्डना परुषा ययिवाँ अति ।
अव् शादेषु गच्छति ॥ ६ ॥

6. *Eṣa vasūni pibdanā paruṣā yayivāñ ati.*
Ava śādeṣu gacchati.

It moves and overcomes hard and rough places of hidden hoarded wealth of negative powers and goes over to protect the powers that observe divine discipline in the battles of life.

एतं मृजन्ति मज्यमुप दाणष्वायवः ।

पचकाणं महीरिषः ॥ ७ ॥

7. *Etam mṛjanti marjyamupa droneṣvāyavaḥ.
Pracakrāṇam mahīriṣaḥ.*

People adore this glorious power closely treasured in the heart, the divine power that creates and gives great food, energy and advancement.

एतमु त्वं दश िपा मृजन्ति सप्त धीतयः ।

स्वायुधं मदिन्तमम ॥ ८ ॥

8. *Etamu tvaṁ daśa kṣipo mṛjanti sapta dhītayaḥ.
Svāyudham madintamam.*

With ten pranas and seven faculties, five senses, mind and intellect, glorify this Soma, lord of peace and joy, who is most ecstatically blissful and wields noble powers of protection for advancement and progress.

Mandala 9/Sukta 16

Pavamana Soma Devata, Asita or Devala Kashyapa Rshi

प त सातार आण्या३ रसं मदाय घृष्वय ।

सगा न तक्त्यतशः ॥ १ ॥

1. *Pra te sotāra oṇyo rasam madāya ghrṣvaye.
Sargo na taktyetaśaḥ.*

O Soma, spirit of peace and bliss, your devotees, in order to win the highest attainments of life and to experience the joy of divinity, meditate and sojourn over spaces between heaven and earth and find the divine essence of existence, and then omnipresent divinity flows like a flood into their consciousness. O man, that

essence of experience is for you.

क॒त्वा॒ द॒ इ॒स्य॒ र॒थ्य॑म॒पा॒ व॒सा॒न॒म॒न्ध॒सा ।

गा॒षा॒म॒ण्व॑षु॒ स॒श्चि॒म ॥ २ ॥

2. *Kratvā dakṣasya rathyamapo vasānamandhasā.
Goṣām-aṇveṣu saścima.*

That delightful experience of the able practitioner born of active meditation which guides our chariot of life and adorns our actions through the soothing experiences of mind and senses, we seek through our noble karma and feel in every subtle particle of our existence and awareness.

अ॒न॒प्त॒म॒प्सु॒ दु॒ष्ट॒रं॒ सा॒मं॒ प॒वि॒त्र॒ आ॒ सृ॒ज ।

पु॒नी॒ही॒न्द्रा॒य॒ पा॒त॒व ॥ ३ ॥

3. *Anaptam-apsu duṣṭaram somam pavitra ā sṛja.
Punihīndrāya pātave.*

That rare soma joy of divinity rolling in existence, achievable but with relentless practice across trials and tribulations, O man, create in the purity of heart and sanctify for enlightenment of the soul.

प॒ पु॒ना॒न॒स्य॒ च॒त॒सा॒ सा॒मः॒ प॒वि॒त्रं॒ अ॒ष॒ति॒ ।

क॒त्वा॒ स॒ध॒स्थ॒मा॒स॒द॒त ॥ ४ ॥

4. *Pra punānasya cetasā somah pavitre arṣati.
Kratvā sadhastham-āsadat.*

The soma joy of the person who is purified through the mind and intellect abides in the purity of heart, and by virtue of his karma he attains his position in the presence of divinity.

प त्वा नमाभिरिन्दव इन्द्र सामा असृ त ।

मह भराय कारिणः ॥ ५ ॥

5. *Pra tvā namobhir-indava indra somā asṛkṣata.
Mahe bharāya kārīṇaḥ.*

Indra, lord of power, peace and joy, with songs of honour and salutations to you, I have created and offered joyous adorations to you which flow for the grand fulfilment of the poet creator and man of divine action.

पुनाना रूप अव्यय विश्वा अषाभि श्रियः ।

शूरा न गाषु तिष्ठति ॥ ६ ॥

6. *Punāno rūpe avyaye viśvā arṣannabhi śriyaḥ.
Śūro na gaṣu tiṣṭhati.*

In the eternal imperishable spirit of divinity, abide and roll all peace, power and glories of the world like waves of the ocean in the midst of which the brave soul, having purified itself of the junk of life, sits and abides as a hero like a star among planets.

दिवा न सानु पिप्युषी धारा सुतस्य वधसः ।

वृथा पवित्र अषति ॥ ७ ॥

7. *Divo na sānu pipyuṣī dhārā sutasya vedhasaḥ.
Vṛthā pavitre arṣati.*

Just as rain showers of heaven fall upon the mountain, so do the showers of soma fulfilment and omniscience distilled through meditation fall spontaneously upon the mind and soul of the man of purity and roll in the heart.

त्वं सामं विप्रश्चितं तनां पुनान आयुषु ।

अव्या वारं वि धावसि ॥ ८ ॥

8. *Tvaṃ soma vipaścitam tanā punāna āyūṣu.*
Avyo vāraṃ vi dhāvasi.

O Soma, lord of peace, joy and glory, you purify the wise among general humanity and move continuously to the man of choice for the sake of protection and advancement.

Mandala 9/Sukta 17

Pavamana Soma Devata, Asita or Devala Kashyapa Rshi

प निम्ननव सिन्धवा घ्नन्त' वृत्राणि भूणयः ।

सामा असृगमाशवः ॥ १ ॥

1. *Pra nimneneva sindhavo ghnanto vṛtrāṇi bhūr-
ṇayaḥ. Somā asṛgram-āśavaḥ.*

Just as rivers flow down the slopes of mountains, so do streams of soma, divine bliss, destroying evil and darkness, universal, rapid and restless, flow for dedicated humanity.

अभि सुवानास इन्दवा वृष्टयः पृथिवीमिव ।

इन्द्रं सामासा अ रन ॥ २ ॥

2. *Abhi suvānāsa indavo vṛṣṭayah prthivīmiva.*
Indraṃ somāso akṣaran.

As showers of rain stream forth on the earth and fertilize it, so do streams of soma distilled, released and beatifying flow to dedicated humanity, inspiring it with joy and creativity.

अत्यूमिमत्सरा मदः सामः पवित्रं अषति ।

विघ्नं तांसि दवयुः ॥ ३ ॥

3. *Atyūrmir-matsaro madaḥ somaḥ pavitre arṣati.*
Vighnan rakṣāṁsi devayuh.

Overflowing, inspiring and ecstatic, the soma joy of existence across the fluctuations of existential mind flows to humanity, destroying evil and negative tendencies and exciting divine love, and rolls in the sacred cave of the heart.

आ कलशेषु धावति पवित्रं परि षिच्यत ।

उक्थयज्ञेषु वधत ॥ ४ ॥

4. *Ā kalaśeṣu dhāvati pavitre pari ṣicyate.*
Ukthair-yajñeṣu vardhate.

This soma of divine vitality runs and ripples in forms of life, spreads from one mind to another through the light of discrimination and waxes and rises by songs of praise in yajnas.

अति त्री सामं राचना राह १ भ्राजस् दिवम् ।

इष्णान्तसूर्यं न चादयः ॥ ५ ॥

5. *Ati trī soma rocanā rohan na bhrājase divam.*
Iṣṇant-sūryaṁ na codayaḥ.

O Soma, lord of light and bliss, rising as if higher and higher, you transcend the three worlds of earth, skies and the heavens and shower light and glory over the heavens, and then, in a state of passion as if, you animate the sun with power and fertility.

अभि विषा अनूषत मूधन्यज्ञस्य कारवः ।

दधानाश्च तसि प्रियम् ॥ ६ ॥

6. *Abhi viprā anūṣata mūrdhan yajñasya kāravaḥ.
Dadhānās-cakṣasi priyam.*

Poets, vibrant scholars and sages and earnest supplicants adore and glorify Soma in the beginning of yajna, reposing perfect faith and love in the all-watching divine lord of peace, power and glory.

तमु त्वा वाजिनं नरा धीभिविपा अवस्यवः ।
मृजन्ति द्रवतातय ॥ ७ ॥

7. *Tamu tvā vājinaṁ naro dhībhirviprā avasyavaḥ.
Mrjanti devatātaye.*

That lord of might, all victorious over cosmic dynamics, the leading lights of humanity and vibrant sages in search of peace, protection and advancement discover as pure immaculate universal presence and, by their songs and actions, glorify for attaining the bliss and blessings of divinity.

मधाधारामनु र तीवः सधस्थमासदः ।
चारुऋताय पीतय ॥ ८ ॥

8. *Madhor-dhārāmanu kṣara tīvraḥ sadhastham-
āsadaḥ. Cārurrtāya pītaye.*

O lord of bliss and inspiration, release the showers of honey. You are intensely vibrant, bless our hall of yajna, inspire and energise the yajakas. You are glorious and gracious, give us the taste of truth and nectar of divine law beyond satiety.

Mandala 9/Sukta 18*Pavamana Soma Devata, Asita or Devala Kashyapa Rshi*

परि सुवाना गिरिष्ठाः पवित्र सामा अ ताः ।

मदेषु सवधा असि ॥ १ ॥

1. *Pari suvāno giriṣṭhāḥ pavitre somo akṣāḥ.
Madeṣu sarvadhā asi.*

O lord, you are Soma, peace, power and bliss, all creative, fertilising and inspiring, all present in thunder of the clouds, roar of the winds and rumble of the mountains, in purest of the pure. You are the sole sustainer of all in bliss divine.

त्वं विपस्त्वं कविमधु प जातमन्धसः ।

मदेषु सवधा असि ॥ २ ॥

2. *Tvaṁ vipras-tvaṁ kavir-madhu pra jātam-andhasaḥ. Madeṣu sarvadhā asi.*

You are the vibrant sage of sages, the visionary poet of poets, and the honey sweet of all tastes born of all food. You are the sole sustainer of all in bliss divine.

तव विश्व सजाषसा द्वासः पीतिमाशत ।

मदेषु सवधा असि ॥ ३ ॥

3. *Tava viśve sajoṣaso devāsaḥ pītimāśata.
Madeṣu sarvadhā asi.*

All divinities of nature and humanity in love and faith with you yearn to drink of the divine nectar and they are blest with it. You are the sole sustainer of all in bliss divine.

आ या विश्वानि वाया वसूनि हस्तयादध ।

मदेषु सवधा असि ॥ ४ ॥

4. *Ā yo viśvāni vārya vasūni hastayor-dadhe.*
Madeṣu sarvadhā asi.

You who hold in hands the entire wealth of the world, we cherish, you who are the sole sustainer and dispenser for all in bliss divine.

य इम र दसी मही सं मातरं द हत ।

मदेषु सवधा असि ॥ ५ ॥

5. *Ya ime rodasī mahī saṁ mātareva dohate.*
Madeṣu sarvadhā asi.

You who fill these great mother-like heaven and earth with the wealth of food and drink and obtain for us all nourishments from these are the sustainer and provider for all in bliss divine.

परि या रादसी उभ सद्या वाजभिरषति ।

मदेषु सवधा असि ॥ ६ ॥

6. *Pari yo rodasī ubhe sadyo vājebhir-arṣati.*
Madeṣu sarvadhā asi.

You who always pervade the dynamics of both heaven and earth with food, energy and the spirit of evolution, are the sustainer and dispenser for all in bliss divine.

स शुष्मी कलशष्वा पुनाना अचिकदत ।

मदेषु सवधा असि ॥ ७ ॥

7. *Sa śuṣmī kalaśeṣvā punāno acikradat.*
Madeṣu sarvadhā asi.

O lord of bliss, all-powerful and all-purifying, you, who pervade all forms and regions of existence and proclaim your presence and power therein in action, are the sustainer of all in bliss divine.

Mandala 9/Sukta 19

Pavamana Soma Devata, Asita or Devala Kashyapa Rshi

यत्साम॑ चि॒त्रमु॒क्थ्यं दि॒व्यं पा॒थि॒वं वसु॑ ।

त ः पु॒नान॑ आ भ॒र ॥ १ ॥

1. *Yat soma citram-ukthyaṁ divyaṁ pārthivaṁ vasu. Tannaḥ punāna ā bhara.*

O Soma, lord of peace, purity and power, purify for us the wealth, honour and excellence both worldly and heavenly which is wonderfully versatile, valuable and admirable, pray sanctify it and bless us with the sacred gift.

यु॒वं हि स्थः॑ स्व॒पती॑ इ॒न्द्रश्च॑ साम॒ गा॒प॒ती ।

इ॒शा॒ना पि॒प्य॒तं धि॒यः ॥ २ ॥

2. *Yuvaṁ hi sthaḥ svarpatī indraśca soma gopatī. īśānā pipyataṁ dhiyaḥ.*

O Soma, lord of peace and purity, Indra, lord of honour and excellence, both of you are protectors, sustainers and sanctifiers of earth, earthly well being, culture and sacred speech, of heaven and heavenly light and joy. Rulers and sustainers of existence, pray bless us with exuberant intelligence and will for holy thought, action and advancement.

वृ॒षा पु॒नान॑ आ॒युषु॑ स्त॒नय॑ धि॒ ब॒हिषि॑ ।

ह॒रिः स॒न्यानि॒मास॑द॒त ॥ ३ ॥

3. *Vṛṣā punāna āyusu stanayann-adhi barhiṣi.
Hariḥ san yonim-āsadat.*

O Soma, giver of showers of fulfilment to the soul in living forms, purifying and sanctifying the soul of each one among humanity, presiding over the evolving forms of nature with the divine will and voice of thunder, taking on the role of creator through the dynamics of universal law, the divine Spirit abides immanent and pervasive in the womb of nature as the total seed of existence.

अवावशन्त धीतय' वृषभस्याधि रतसि ।

सूनावत्सस्य मातरः ॥ ४ ॥

4. *Avāvaśanta dhītayo vṛṣabhasyādhi retasi.
Sūnor-vatsasya mātaraḥ.*

Just as females in season yearn for a darling offspring, so do the evolving forms of Prakṛti, Mother Nature, inspired by desire, long for the life seed of the omnipotent father of universal life.

कुविद वृषण्यन्तीभ्यः पुनाना गभमादधत ।

याः शुक्रं दुहते पर्यः ॥ ५ ॥

5. *Kuvid-vṛṣaṇyantībhyaḥ punāno garbhamāda-
dhat. Yāḥ śukraṁ duhate payaḥ.*

The great lord omnipotent Soma, pure and immaculate, impregnates the forms of nature overflowing with desire which receive the seed and create living milk for the growth of life.

उप शि पापतस्थुषा भियसमा धहि शत्रुषु ।

पवमान विदा रयिम ॥ ६ ॥

6. *Upa śikṣāpatasthuṣo bhiyasamā dhehi śatruṣu.
Pavamāna vidā rayim.*

O lord of purity, those who stay far off, bring close and instruct; those who are negative, strike with fear; bring wealth, honour and excellence for life.

नि शत्राः साम् वृष्यं नि शुष्मं नि वयस्तिर ।
दूर वा सता अन्ति वा ॥ ७ ॥

7. *Ni śatroḥ soma vṛṣṇyaṁ ni śuṣmaṁ ni vayastira.
Dūre vā sato anti vā.*

O Soma, lord of peace, power and purification, negate, overcome and win over the exuberance, power and exploitation, and the spirit of the enemy's enmity whether he is far or near.

Mandala 9/Sukta 20

Pavamana Soma Devata, Asita or Devala Kashyapa Rshi

प कविद्ववीतय व्या वारभिरषति ।
साह्वान्विश्वा अभि स्पृधः ॥ १ ॥

1. *Pra kavir-devavītaye 'vyo vārebhir-arṣati.
Sāhvān viśvā abhi spr̥dhah.*

Soma, creative poet and universal visionary, all protective, withstanding all rivalry and opposition, moves on with protection, advancement and choice gifts for the creative souls for their divine fulfilment.

स हि ष्मा जरितृभ्य आ वाजं गामन्तमिन्वति ।
पवमानः सहस्त्रिणम ॥ २ ॥

2. *Sa hi śmā jaritr̥bhya ā vājaṁ gomantam-invati.
Pavamānaḥ sahasriṇam.*

He alone, pure, purifying and dynamic, brings for the celebrants thousandfold food, energy and advancement with victory inspired and infused with intelligence, knowledge, culture and enlightenment.

परि विश्वानि चतसा मृशसु पवस मती ।

स नः सामु श्रवा विदः ॥ ३ ॥

3. *Pari viśvāni cetasā mṛśase pavase matī.
Sa naḥ soma śravo vidah.*

O lord, you give us all good things of the world we love with our heart's desire. You inspire and energise our intellect, understanding and will for action. O Soma, pray bring us the wealth of honour and fame with all forms of life's excellence.

अभ्यष बृहद्यशा मघवद्भ्या ध्रुवं रयिम ।

इषं स्तातृभ्य आ भर ॥ ४ ॥

4. *Abhyarṣa bṛhadyaśo maghavadbhyo dhruvaṁ rayim. Iṣaṁ stotṛbhya ā bharā.*

Bring wide and expansive fame for the men of honour and generosity, bring wealth and power, bring food, energy, knowledge and excellence of mind and soul for the celebrants.

त्वं राजव सुवता गिरः सामा विवशिथ ।

पुनाना वह्न अब्धुत ॥ ५ ॥

5. *Tvaṁ rājeva suvrato girah somā viveśitha.
Punāno vahne adbhuta.*

O Soma, you are like a ruler sustainer of the holy laws of existence. You are present in the hymns of

the Veda and you inspire the songs of celebrants. Pure and purifying, O wielder and sustainer of the universe, you are wondrous great and sublime, the like of which never was and never shall be, rival there is none.

स वह्निरप्सु दुष्टरा मृज्यमाना गभस्त्याः ।

सामश्चमूर्षु सीदति ॥ ६ ॥

6. *Sa vahnirapsu duṣṭaro mṛjyamāno gabhastyoḥ. Somaścamūṣu sīdati.*

That lord Soma, burden bearer of existence, is the universal inspirer, energiser and enlightener, the very passion and fire of life, pervasive in the waters of space, unconquerable, blazing in the self-circuit of his own refulgence, and he abides in the holy ladles of yajna as much as in the mighty majestic armies of the universe.

कीळुमखा न मंहयुः पवित्रं साम गच्छसि ।

दधत्तात्र सुवीयम ॥ ७ ॥

7. *Kṛīḷurmakho na maṁhayuḥ pavitraṁ soma gacchasi. Dadhat stotre suvīyam.*

O Soma, you are joyous and playful, generous at heart as the very yajnic creation of the exuberant world, you move to the heart of the celebrants with purity of divinity, and inspire and infuse the hymns of Veda and songs of the devotees with the spirit of divinity and creative exuberance.

Mandala 9/Sukta 21

Pavamana Soma Devata, Asita or Devala Kashyapa Rshi

एत धावन्तीन्दवः सामा इन्दाय घृष्वयः ।

मत्सुरासः स्वविदः ॥ १ ॥

1. *Ete dhāvantīndavaḥ somā indrāya ghr̥ṣvayaḥ.
Matsarāsaḥ svarvidaḥ.*

These Soma streams of divine joy and exhilaration, agile, mirthful, ecstatic and refulgent, flow free in honour of Indra, lord of the beauty and glory of life.

प॒वृ॒ण्वन्ता॑ अ॒भ्यु॒जः सु॒ष्वय॑ वरि॒वा॒विदः॑ ।
स्व॒यं स्ता॒त्र व॒यस्कृ॑तः ॥ २ ॥

2. *Pravṛṇvanto abhiyujāḥ suṣvaye varivovidaḥ.
Svayam stotre vayaskṛtaḥ.*

These streams of soma are graciously favourable, readily helpful, harbingers of wealth, honour and fame for the devotees and naturally and by themselves givers of health and longevity for the singers and celebrants of divinity in song.

वृ॒था की॒ळन्त॑ इ॒न्द्रवः॑ स॒धस्थ॑म॒भ्यकृ॑मित ।
सि॒न्धा॑रू॒मा व्य॑ रन ॥ ३ ॥

3. *Vṛthā krīḷanta indavaḥ sadhastham-abhyekamit.
sindhorūrmā vyakṣaran.*

These streams of soma, i.e., floods of rivers, circulations and circumambulations of stars, planets and galaxies, by nature and spontaneously move from and back into the One and only One like the fire of yajna arising from and receding into the same one vedi and like the waves of the sea arising from, playing joyously on and receding into peace into the same one sea.

ए॒त वि॒श्वानि॑ वा॒या प॑र्व॒माना॑स आ॒शत॑ ।
हि॒ता न स॑प्त॒या रथ॑ ॥ ४ ॥

4. *Ete viśvāni vāryā pavamānāsa āśata.
Hitā na saptayo rathe.*

All these streams of soma of the world, pure, purifying and flowing, abide in the One and only One like seven colours of the spectrum abiding in the light of the sun.

आस्मिन्पिशङ्गमिन्दवा दधाता वनमादिश ।
या अस्मभ्यमरावा ॥ ५ ॥

5. *Āsmin piśaṅgam-indavo dadhātā venamādiśe.
Yo asmabhyam-arāvā.*

All these various streams of existential matter and energy bearing colourful forms in this cosmic personality abide by one divinity which brings us total fulfilment.

ऋभुन रथ्यं नवं दधाता कर्तमादिश ।
शुकाः पवध्वमर्णसा ॥ ६ ॥

6. *Rbhurna rathyaṁ navam dadhātā ketamādiśe.
Śukrāḥ pavadhvam-arṇasā.*

Just as an expert artist makes a new chariot and controls the motive power in order to reach the destination so, O Soma, let the pure streams flow, purify us, and bring us blissful enlightenment for total fulfilment.

एत उ त्य अवीवशन्काष्ठां वाजिना अकत ।
सतः पासोविषुमतिम ॥ ७ ॥

7. *Eta u tye avīvaśan kāṣṭhām vājino akrata.
Sataḥ prāsāviṣur-matim.*

Thus do these soma streams of victorious divine light and energy wish and shine and create and lead us to the supreme state of joy, and thus do they animate, inspire and fructify the thought and will of the truly wise.

Mandala 9/Sukta 22

Pavamana Soma Devata, Asita or Devala Kashyapa Rshi

एत सामास आशवा रथा इव प वाजिनः ।

सर्गाः सृष्टा अहवत ॥ १ ॥

1. *Ete somāsa āśavo rathā iva pra vājinaḥ.*
Sargāḥ sṛṣṭā aheṣata.

These soma streams of nature and humanity fast as chariots on course for victory roar like floods let free.

एत वाता इवारवः पजन्यस्यव वृष्टयः ।

अग्ररिव भ्रमा वृथा ॥ २ ॥

2. *Ete vātā ivoravaḥ parjanyaasyeva vṛṣṭayaḥ.*
Agneriva bhramā vṛthā.

These streams like winds of storm, torrents of rain and flames of fire roar and press forward without effort, spontaneously in their element.

एत पूता विपश्चितः सामासा दध्याशिरः ।

विपा व्यानशुधियः ॥ ३ ॥

3. *Ete pūtā vipaścitaḥ somāso dadhyāśiraḥ.*
Vipā vyānaśurdhiyaḥ.

These living floods of energy, vibrant courses, soothing moons, blazing suns and whirling galaxies,

pure somas all blest by light and will divine of the centre hold of life, inspire the will and awareness of thinking men.

एत मृष्टा अमृत्याः ससृवांसा न शश्रमुः ।
इयं त्तः पथा रजः ॥ ४ ॥

4. *Ete mṛṣṭā amṛtyāḥ sasṛvāṁso na śaśramuḥ.
Iyakṣantaḥ patho rajah.*

All these, sparkling pure immortals ever on the move tire not. Pure energy they are, restless, eager to traverse the paths of space.

एत पृष्ठानि र दस विप्रयन्त व्यानशुः ।
उतदमुत्तमं रजः ॥ ५ ॥

5. *Ete pṛṣṭhāni rodasorviprayanto vyānaśuḥ.
Utedam-uttamam rajah.*

Pressing forward on the journey all round, they cross the regions of heaven and earth and then reach the highest pinnacle of light and space in existence.

तन्तुं तन्वानमुत्तममनु पवत आशत ।
उतदमुत्तमाय्यम ॥ ६ ॥

6. *Tantum tanvānam-uttamam-anu pravata āśata.
Utedam-uttamāyyam.*

Moving on with the flow of life across the expansive web of creative existence, they reach the ultimate where life can reach, the infinite.

त्वं सामं पणिभ्य आ वसु गव्यानि धारयः ।
ततं तन्तुमचिकदः ॥ ७ ॥

7. *Tvaṁ soma paṇibhya ā vasu gavyāni dhārayaḥ.
Tataṁ tantum-acikradaḥ.*

O Soma, peace, purity and wealth of existence, you alone bear and bring the Word, peace of settlement and wealth of culture and enlightenment for humanity, and you turn the wheel of existence, proclaim it with a boom and the web begins to spin out and in.

Mandala 9/Sukta 23

Pavamana Soma Devata, Asita or Devala Kashyapa Rshi

सामा असृगमाशवा मधामदस्य धारया ।
अभि विश्वानि काव्या ॥ १ ॥

1. *Somā asṛgram-āśavo madhormadasya dhātayā.
Abhi viśvāni kāvyā.*

I create the rapid streams of soma forms of existence in constant motion with the currents of honeyed ecstasy of nature in evolution in consonance with the universal poetry of divinity articulated in the Veda.

अनु प्रत्नास आयवः पदं नवीया अक्रमुः ।
रुच जनन्त सूयम ॥ २ ॥

2. *Anu pratnāsa āyavaḥ padaṁ navīyo akramuḥ.
Ruce jananta sūryam.*

In consequence of the will divine, the eternal particles of Prakṛti move and assume new forms of existence in evolution, and for the sake of light they create the light of stars.

आ पवमान ना भरा या अदाशुषा गयम ।

कृधि पजावतीरिषः ॥ ३ ॥

3. *Ā pavamāna no bharā'ryo adāśuṣo gayam.*
Kṛdhi prajāvatīriṣaḥ.

O Soma, lord of purity and power, socio-cosmic dynamics, production and munificence, win over the ungenerous, uncreative and selfish people and give us all a peaceful home and food, energy, knowledge and wisdom for sustenance and happy continuance of the human family.

अभि सामास आयवः पवन्त मद्यं मदम ।

अभि काशं मधुश्चुतम ॥ ४ ॥

4. *Ābhi somāsa āyavaḥ pavante madyam madam.*
Abhi kośam madhuścutam.

The joyous worlds of Soma move on pure and free, life for Soma devotees moves on pure and free, they enjoy the ecstatic beauty and sweetness of the world, and their homes abound in honey sweets distilled from life.

सामा अषति धणसिदधान इन्द्रियं रसम ।

सुवीरा अभिशस्तिपाः ॥ ५ ॥

5. *Somo arṣati dharṇasir-dadhāna indriyam rasam.*
Suvīro abhiśastipāḥ.

The world of divine soma joy moves on, all sustaining, bearing cherished sweets for pleasure and celebration, the omnipotent is guardian of our honour and fame.

इन्दाय साम पवस देवभ्यः सधमाद्यः ।

इन्दा वाजं सिषाससि ॥ ६ ॥

6. *Indrāya soma pavase devebhyaḥ sadhamādyah.
Indo vājaṁ siṣāsasi.*

O Soma, lord of purity and ecstasy, you flow with love for Indra, the karma yogi and for the men of noble character and action. You abide in the yajnic hall and home, O lord of the beautiful flow of life, and bless us with food, energy, victory and total fulfilment.

अस्य पीत्वा मदानामिन्दा वृत्राण्यपति ।

जघान जघनच्छ नु ॥ ७ ॥

7. *Asya pītvā madānāmindro vṛtrāṇyapati.
Jaghāna jaghanacca nu.*

Having drunk of the ecstasy of this divine nectar of purity and power, Indra has eliminated and still eliminates the forces of evil and darkness without confronting them as enemies violently.

Mandala 9/Sukta 24

Pavamana Soma Devata, Asita or Devala Kashyapa Rshi

प सामासा अधन्विषुः पवमानासु इन्दवः ।

श्रीणाना अप्सु मृञ्जत ॥ १ ॥

1. *Pra somāso adhanviṣuḥ pavamānāsa indavaḥ.
Śrīṇānā apsu mṛñjata.*

Soma currents of purity, power and beauty of divinity, purifying and inspiring streams of life's joy, sparkling, and enlightening humanity, when absorbed, and integrated in human thought, word and action reflect

in life and glorify noble people.

अ॒भि गा॒वा॑ अध॒न्विषु॑रा॒पा॒ न प्र॒वता॑ य॒तीः ।

पु॒ना॒ना इन्द्र॑माशत ॥ २ ॥

2. *Abhi gāvo adhanviṣurāpo na pravatā yatīḥ.*
Pūnānā indram-āśata.

The ecstasy and power of soma vibrations energise the mind and senses of the celebrant, purifying and perfecting them, and, thus purified, the senses and mind move to the presence of omnipotent all-joyous Indra like streams and rivers flowing, rushing and joining the sea.

प॒ प॒व॒मा॒न ध॒न्व॒सि॒ साम॑न्दा॒य॒ पा॒त॒व ।

नृ॒भि॒र्य॒ता वि॒ नी॒य॒स ॥ ३ ॥

3. *Pra pavamāna dhanvasi somendrāya pātave.*
Nṛbhiryato vi nīyase.

O Soma, universal power and joy of existence, pure and purifying, you vibrate in the universe like an ocean of nectar. Celebrated by men of vision and wisdom, you arise and manifest in your glory in the devotee's experience and inspire him to rise to divinity.

त्वं॒ सा॒म नृ॒मा॒द॒नः॒ प॒व॒स्व च॒ष॒णी॒स॒ह ।

स॒स्त्रि॒या अ॒नु॒मा॒द्यः॒ ॥ ४ ॥

4. *Tvaṁ soma nṛmādanah pavasva carṣaṇīsahe.*
Sasniryo anumādyah.

O Soma, joyous lover and lord of humanity, let the ecstasy of your presence flow purifying for the protection and fulfilment of humanity, pure, generous

and adorable as you are.

इन्द्रा यददिभिः सुतः पवित्रं परिधावसि ।
अरमिन्दस्य धाम्न ॥ ५ ॥

5. *Indo yadadribhiḥ sutah pavitram paridhāvasi.*
Aram-indrasya dhāmne.

O Soma, shower of divine beauty and bliss, perceived, internalised and realised through the mind and vision of the celebrant, you vibrate and shine in sanctified awareness as the absolute beauty, bliss and glory of existence for the human soul.

पवस्व वृत्रहन्तमाक्थभिरनुमाद्यः ।
शुचिः पावका अद्भुतः ॥ ६ ॥

6. *Pavasva vṛtrahantamokthebhir-anumādyah.*
Śuciḥ pāvako adbhutah.

Flow into the heart, beatify the soul, O greatest destroyer of the dirt and darkness of life, in response to our songs of adoration. O Spirit of absolute joy, you are pure, sanctifier and absolutely sublime.

शुचिः पावक उच्यत सामः सुतस्य मध्वः ।
दवावीरघशंसहा ॥ ७ ॥

7. *Śuciḥ pāvaka ucyate somah sutasya madhvah.*
Devāvīr-aghāśamsahā.

Soma, creator and energiser of existence, ambrosial honey for the enlightened celebrants, is hailed as purifier, sanctifier and protector of the divines and destroyer of sin, scandal, jealousy and enmity.

Mandala 9/Sukta 25*Pavamana Soma Devata, Drdhachyuta Agastya Rshi*

पवस्व द॒सा॒ध॒ना द॒व॒भ्यः पी॒तय॑ हर ।

म॒रु॒द्भ्यो वा॒यव॑ मदः ॥ १ ॥

1. *Pavasva dakṣasādhano devebhyaḥ pītaye hare.
Marudbhyo vāyave madaḥ.*

O Soma, lord of joy and versatile intelligence of the universe, pure, fluent and all-purifying eliminator of want and suffering, giver of sufficiency, flow, purify and sanctify the powers of noble and generous nature to their full satisfaction, come as ecstasy of life for vibrant humanity, for pranic energy and for the will and intelligence of the seekers of light and dynamism for action.

पव॑मान॒ धि॒या हि॒ता ३॑ भि॒ यानि॑ क॒निक॑दत ।

ध॒म॒णा वा॒यु॒मा वि॑श ॥ २ ॥

2. *Pavamāna dhiyā hito'bhi yonim kanikradat.
Dharmanā vāyumā viśa.*

O lord of purity and power, let your presence concentrated by senses and mind in awareness, speaking aloud in the heart and soul, abide in the pranic and intelligential vitality of the soul with living consciousness of divine law and virtues of holy life and thus purify and sanctify us.

सं द॒वः शा॑भ॒त॒ वृ॒षा क॒वि॒याना॒वधि॑ पि॒यः ।

वृ॒त्र॒हा द॑व॒वी॒त॒मः ॥ ३ ॥

3. *Sam devaiḥ śobhate vṛṣā kavir-yonāvadhi priyaḥ. Vṛtrahā devavītamah.*

Soma, omniscient poetic creator, generous and dear, dearest of divinities and destroyer of the evil and darkness of life, vibrating in the cave of the heart shines glorious in the soul and reflects beatific with the senses, mind, intelligence and will in the conduct and grace of the human personality.

विश्वा रूपाण्याविशन्पुनाना याति हयतः ।

यत्रामृतासु आसत ॥ ४ ॥

4. *Viśvā rūpāṇyāviśan punāno yāti haryataḥ.*
Yatrāmṛtāsa āsate.

Soma, pervading all forms of existence in the expansive universe, pure and purifying, goes on blissful, beatific and gracious, the omnipresence in which the enlightened sages abide, having attained freedom from death.

अरुषा जनयन्गिरः सामः पवत आयुषक ।

इन्द्रं गच्छन्कविक्रतुः ॥ ५ ॥

5. *Aruṣo janayan girāḥ somaḥ pavata āyusak.*
Indraṁ gacchan kavikratuḥ.

Soma, glorious and blissful omniscient creator of the poetry of existence articulating the divine voice of the Veda flows vibrant and omnipresent to loving humanity especially to men of action and enlightenment.

आ पवस्व मदिन्तम पवित्रं धारया कव ।

अकस्य यानिमासदम ॥ ६ ॥

6. *Ā pavasva madintama pavitraṁ dhārayā kave.*
Arkasya yonim-āsadam.

O Soma, most exuberant poetic omnipresence, come in a wave of ecstasy and majesty to bless the pure heart of the celebrant which is the seat of the soul and of the golden glow of divinity.

Mandala 9/Sukta 26

Pavamana Soma Devata, Idhmavaha Dardhachyuta Rshi

तमम् तन्त वाजिनमुपस्थ अदितरधि ।

विपासा अण्व्या धिया ॥ १ ॥

1. *Tamamṛkṣanta vājinam-upasthe aditeradhi.*
Viprāso aṇvyā dhiyā.

Sages with their subtle mind and intellect, reason and passion, glorify that exuberant bright and potent Soma, lord of universal action and victory, on the vedi in the lap of mother earth.

तं गावा अभ्यनूषत सहस्रधार्म तिम ।

इन्दुं धतारमा दिवः ॥ २ ॥

2. *Tam gāvo abhyanūṣata sahasradhāramakṣi-tam.*
Induṃ dhartāramā divaḥ.

That blissful Soma, sustainer of the refulgent heavens, whose generous and inexhaustible grace flows in a thousand streams, the songs of Veda, rays of the sun, and the stars and planets, indeed all that move in the moving universe celebrate and adore.

तं वधां मधयाह्यन्पर्वमानमधि द्यवि ।

धृणसिं भूरिधायसम ॥ ३ ॥

3. *Tam vedhām medhayāhyan pavamānamadhi*
dyavi. Dharnasiṃ bhūridhāyasam.

That divine and all sustaining, pure and purifying, foundation of existence, wielder and sustainer of infinite forms, stars and galaxies, the sages with their thought, imagination and vision visualise, contemplate and realise unto the heights of heaven.

तमहन्भुरिजाधिया संवसानं विवस्वतः ।

पतिं वाचा अदाभ्यम ॥ ४ ॥

4. *Tamahyan bhurijordhiyā samvasānam vivasvataḥ. Patiṁ vāco adābhyam.*

Hymns of the Veda, wise sages and infinite forms of existence, all with their light, motions, wisdom and vision celebrate and adore that Soma, lord of omniscience, peace and purity who shines radiant in the light of the sun between heaven and earth and who, fearless and indomitable, holds, protects, promotes and speaks through the voice of eternity.

तं सानावधि जामया हरिं हिन्वन्त्यदिभिः ।

हयतं भूरिच त्सम ॥ ५ ॥

5. *Taṁ sānāvadhi jāmaya harim hinvantya-dri-bhiḥ. Haryataṁ bhūricakṣasam.*

Sages in unison, with their highest and most intense mental and spiritual faculties, adore, celebrate and realise that Soma on top of existence who is glorious and blissful, destroyer of suffering, and universal watcher, dispenser and disposer of the world of existence.

तं त्वा हिन्वन्ति वधसुः पर्वमान गिरावृधम ।

इन्द्रविन्दाय मत्सुरम ॥ ६ ॥

6. *Tam tvā hinvanti vedhasaḥ pavamāna girāvṛ-
dham. Indavindrāya matsaram.*

O Soma, universal spirit of beauty and bliss, pure, purifying and ever flowing, so glorious as you are celebrated in songs of the universal Vedic eternity, self-realised sages adore and exalt you for the joy and ultimate salvation of the human soul.

Mandala 9/Sukta 27

Pavamana Soma Devata, Nrmadha Angirasa Rshi

एष क॒विर्भिष्टु॑तः प॒वित्र॒ अधि॑ ताशत ।

पु॒ना॒ना घ्न॑ ऽप॒ स्त्रिधः॑ ॥ १ ॥

1. *Eṣa kavir-abhiṣṭutaḥ pavitre adhi tośate.
Punāno ghnannapa sridhaḥ.*

This Soma, creative, inspiring and poetic spirit of universal joy, pure and sanctifying, manifests in the pure and pious consciousness of the devotees, eliminating disturbing negativities when it is contemplated with a concentrated mind.

एष इ॒न्द्राय॑ वा॒यवे॑ स्व॒जित्प॑रि॒ षिच्य॑त ।

प॒वित्र॒ द॒ ऽसा॑र्धनः ॥ २ ॥

2. *Eṣa indrāya vāyave svarjit pari ṣicyate.
Pavitre dakṣasādhanah.*

This all potent and versatile divine spirit of universal joy manifests in the pure consciousness of the karma-yogi and wins the light of heaven for the vibrant meditative soul.

एष नृभिर्वि नीयत दिवा मूर्धा वृषा सुतः ।

सामा वनषु विश्ववित ॥ ३ ॥

3. *Eṣa nṛbhirvi nīyate divo mūrdhā vṛṣā sutah.
Somo vaneṣu viśvavit.*

This Soma, joyous spirit of divinity, is the summit of heaven, infinitely generous, self-existent and omniscient, and with meditation, the ecstasy of it is collected in abundance in the consciousness by the dedicated sages.

एष गव्युरचिकदत्पवमाना हिरण्ययुः ।

इन्दुः सत्राजिदस्तृतः ॥ ४ ॥

4. *Eṣa gavyur-acikradat pavamāno hiranyayuh.
Induh satrājidastr̥tah.*

It loves the earth and earthly joys and loves to give, speaking loud and bold its own eternal Word, it is pure and purifier, it loves the golden beauty and prosperity of life and loves to bless, it is soothing and self-refulgent beautiful, conqueror of all battles of cosmic dynamics, and eternally invincible.

एष सूर्येण हासत पवमाना अधि द्यवि ।

पवित्रं मत्सरा मदः ॥ ५ ॥

5. *Eṣa sūryeṇa hāsate pavamāno adhi dyavi.
Pavitre matsaro madaḥ.*

It rises and abides with the sun on top of the regions of light and, internalised in the pure mind and clairvoyant consciousness, it is the divine ecstasy of the celebrant.

एष शुष्यसिष्यददन्तरि । वृषा हरिः ।

पुनान इन्दुरिन्द्रमा ॥ ६ ॥

6. *Eṣa śuṣmyasiṣyadad-antarikṣe vṛṣā hariḥ.
Punāna indur-indramā.*

This Soma Spirit of eternal joy is omnipotent, all pervasive in space, infinitely generous, eliminator of suffering, and, purifying and sanctifying the human soul, it is the ultimate bliss of existence.

Mandala 9/Sukta 28

Pavamana Soma Devata, Priyamedha Angirasa Rshi

एष वाजी हिता नृभिविश्वविन्मनसस्पतिः ।

अव्या वारं वि धावति ॥ १ ॥

1. *Eṣa vājī hito nṛbhir-viśvavin-manasaspatiḥ.
Avyo vāraṁ vi dhāvati.*

This supreme all potent soma light and joy of the universe is realised by earnest sages within. It is all aware over the universe, master controller of the universal mind energy, all saviour and protector, and without delay it rises and manifests in the inner self of its favourite blessed devotee.

एष पवित्रं अ रत्सामा देवभ्यः सुतः ।

विश्वा धामान्याविशन ॥ २ ॥

2. *Eṣa pavitre akṣarat somo devebhyah sutaḥ.
Viśvā dhāmānyāviśan.*

This Soma, divine presence and bliss, emerges and vibrates in holy minds, distilled by them through meditation for the noble souls while it rolls in majesty

in and over all regions of the universe.

एष द्रवः शुभायत धि यानावर्मत्यः ।

वृत्रहा दववीतमः ॥ ३ ॥

3. *Eṣa devaḥ śubhāyate'dhi yonāvammatryaḥ.*
Vṛtrahā devavītamah.

This self-refulgent, immortal divine presence, highest lover of noble and generous souls, pervades and shines all over in the universe through its mode of Prakṛti, dispelling darkness and eliminating evil.

एष वृषा कनिकदद्दशभिजामिभियतः ।

अभि दाणानि धावति ॥ ४ ॥

4. *Eṣa vṛṣā kanikradad-daśabhir-jāmibhir-yataḥ.*
Abhi droṇāni dhāvati.

This omnificent shower of generous divinity vibrating by the dynamics of Prakṛti and her tenfold mode of subtle and gross elements proclaims its presence loud and bold in beauteous forms of mutations and manifestations of nature in the universe.

एष सूर्यमराचयत्पवमाना विचषणिः ।

विश्वा धामानि विश्ववित ॥ ५ ॥

5. *Eṣa sūryam-arocayat pavamāno vicarṣaṇiḥ.*
Viśvā dhāmāni viśvavit.

This soma illuminates the sun, pure, purifying and dynamic, watching all, pervading all regions of the universe, knowing and controlling all that is in existence.

एष शुष्यदाभ्यः सामः पुनाना अषति ।

द्रवावीरघशंसहा ॥ ६ ॥

6. *Eṣa śuṣmyadābhyaḥ somaḥ punāno arṣati.
Devāvīr-agmaśamsahā.*

This mighty undauntable Soma, pure and purifying, pervades and rolls in the universe everywhere, protector and promoter of the good and destroyer of sin and scandal.

Mandala 9/Sukta 29

Pavamana Soma Devata, Nṛmedha Angirasa Rshi

पास्य॒ धारा॑ अ॒ इ॒न्वृ॒ष्णाः सु॒तस्याज॑सा ।
द॒वाँ अनु॑ प॒भूष॑तः ॥ १ ॥

1. *Prāsyā dhārā akṣaran vṛṣṇaḥ sutasyaujasā.
Devāñ anu prabhūṣataḥ.*

In character with its self-refulgence, and glorifying its divine powers in nature and humanity, the streams of this mighty virile Soma, pure and immaculate, flow forth with the light and lustre of its omnipotence.

सप्तिं॑ मृ॒जन्ति॑ व॒धसा॑ गृ॒णन्तः॑ क॒ारवा॑ गिरा ।
ज्या॒तिज॒ज्ञान॑मु॒क्थ्य॑म ॥ २ ॥

2. *Saptim mṛjanti vedhaso gṛṇantaḥ kāravo girā.
Jyotir-jajñānam-ukthyam.*

Sages embellish and exalt the might of the omniscient and omnipotent Soma, poets and artists, with the language of their art, celebrate the divine light thus emerging and rising more and more admirable.

सु॒षहा॑ साम॒ तानि॑ त पु॒नाना॑य प॒भूव॑सा ।
व॒धा॑ समु॒दमु॒क्थ्य॑म ॥ ३ ॥

3. *Suśahā soma tāni te punānāya prabhūvaso.
Vardhā samudram-ukthyam.*

O Soma, lord of universal wealth, power and honour, those divine showers of generosity, those songs of adoration and lights of glory, are holy and winsome for your celebrant. Let the admirable ocean rise and expand.

विश्वा वसूनि संजयन्पवस्व साम धारया ।

इनु द्वेषांसि सध्र्यक ॥ ४ ॥

4. *Viśvā vasūni samjayan pavasva soma dhārayā.
Inu dveṣāṁsi sadhryak.*

Flow forth profusely, O Soma, lord of peace and glory, by stream and shower, bringing and bestowing abundant wealth, honour and excellence of the world on us, and throw out all jealousy, enmity and malignity far away from us.

र ॥ सु ना अरुरुषः स्वनात्समस्य कस्य चित ।

निदा यत्र मुमुचमह ॥ ५ ॥

5. *Rakṣā su no araruṣaḥ svanāt samasya kasya cit.
Nido yatra mumucmahe.*

O Soma, save us, protect us fully against the arrogance, pride and malignity of the selfish hoarder and uncharitable exploiter and from whoever else be like that, and let us ever be fearless and free from scandal, malignity and anxiety.

एन्दा पाथिवं रयिं दिव्यं पवस्व धारया ।

द्युमन्तं शुष्ममा भर ॥ ६ ॥

6. *Endo pārthivam rayim divyam pavasva dhārayā. Dyumantam śuṣmamā bhara.*

O Soma, blissful as the moon and generous as showers of rain, pure and purifying, flow forth, sanctify us and bring us streams of wealth, honour and excellence of the earth and heaven, bear and bring us divine strength, forbearance and fortitude of a high order of freedom and progress.

Mandala 9/Sukta 30

Pavamana Soma Devata, Bindu Angirasa Rshi

प धारा अस्य शुष्मिणा वृथा पवित्रं अ रन ।

पुनाना वाचमिष्यति ॥ १ ॥

1. *Pra dhārā asya śuṣmiṇo vṛthā pavitre akṣaran. Punāno vācamīṣyati.*

For one who, purifying himself, seeks favour of the divine speech, Sarasvati, showers of the light and power of this soma, mighty, creative and energising divinity, spontaneously stream forth into the sacred heart.

इन्दुहियानः सातृभिर्मृज्यमानः कनिकदत ।

इयति वग्नुमिन्दियम ॥ २ ॥

2. *Indurhiyānaḥ sotṛbhir-mṛjyamānaḥ kanikradat. Iyarti vagnum-indriyam.*

The lord of light and bliss, when solicited by seekers and celebrants, feels exalted, and, speaking loud and bold unto the heart and soul of the supplicant, inspires and augments their perception, intuition and eloquence.

आ नः शुष्मं नृषाह्यं वीरवन्तं पुरुस्पृहम् ।

पवस्व साम् धारया ॥ ३ ॥

3. *Ā naḥ śuṣmaṁ nṛṣāhyaṁ vīravantaṁ purusprham. Pavasva soma dhārayā.*

O Soma, lord of strength and enlightenment, let showers of strength worthy of the brave and victorious inspiring to prowess and chivalry loved by all flow to us in streams of plenty and abundance.

प सामा अति धारया पवमाना असिष्यदत् ।

अभि दाणान्यासदम् ॥ ४ ॥

4. *Pra somo ati dhārayā pavamāno asiṣyadat. Abhi droṇānyāsadam.*

Let soma, pure and purifying lord of peace, light and power, flow and advance in shower and streams of innocence and purity into the celebrants' heart and soul.

अप्सु त्वा मधुमत्तमं हरिं हिन्वन्त्यदिभिः ।

इन्द्रविन्दाय पीतये ॥ ५ ॥

5. *Apsu tvā madhumattamaṁ harim hinvantyadri-bhiḥ. Indavindrāya pītaye.*

O Soma, spirit of light, peace and joy, the celebrants, by earnest words, thoughts and acts, invoke, adore and exalt you, sweetest of the sweets in life's honey, destroyer of suffering, fear and anxiety, and urge you on to bless the heart of the suppliant to his full satisfaction.

सुनाता मधुमत्तमं साममिन्दाय वजिणं ।

चारुं शर्धाय मत्सरम् ॥ ६ ॥

6. *Sunotā madhumattamaṁ somam-indrāya vajriṇe.
Cāruṁ śardhāya matsaram.*

O yajakas, create the sweetest honeyed soma, delicious and exhilarating, to augment the strength, forbearance and fortitude of the adamant soul and, through words, thoughts and actions, to offer it in gratitude to Indra, lord omnipotent wielder of the thunderbolt of justice and dispensation.

Mandala 9/Sukta 31

Pavamana Soma Devata, Gotama Rahugana Rshi

प सामासः स्वा॒ध्यः॑ पव॒माना॒सा अक॒मुः ।

र॒यिं कृ॒ण्वन्ति॒ च॒तन॒म ॥ १ ॥

1. *Pra somāsaḥ svādhyah pavamānāso akramuḥ.
Rayim kṛṇvanti cetanam.*

Exhilarating, thoughtful, pure and purifying soma powers of divine nature and humanity flow, advance, create and promote wealth, honour and excellence of enlightenment and divine awareness.

दिव॒स्पृ॒थि॒व्या अ॒धि भव॑न्दा द्यु॒म्न॒व॒धनः॑ ।

भवा॒ वा॒जा॒नां प॒तिः ॥ २ ॥

2. *Divas-prṥthivyā adhi bhavendo dyumnavardhanah. Bhavā vājānām patiḥ.*

Supremely excellent soma spirit of the universe, be the promoter and exalter of our wealth, power and enlightenment on earth and in heaven and be the protector and promoter of the food, energy and excellence of our human community.

तुभ्यं वाता अभिपियस्तुभ्यमवन्ति सिन्धवः ।

साम् वदन्ति त महः ॥ ३ ॥

3. *Tubhyam vātā abhipriyas-tubhyam-arṣanti sindhavaḥ. Soma vardhanti te mah.*

O Soma, lord of supreme felicity, the dearest most pleasant winds blow for you, the rolling seas flow for you, and they all exalt your glory.

आ प्यायस्व समतु त विश्वतः साम् वृष्यम ।

भवा वाजस्य संगथ ॥ ४ ॥

4. *Ā pyāyasva sametu te viśvataḥ soma vṛṣṇyam. Bhavā vājasya saṅgathe.*

Glory be to you, Soma, pray promote and exalt us, may your exalted shower of blessings come from all round. O lord, be with us in all our battles of peace, progress and prosperity.

तुभ्यं गावा घृतं पया बभ्रा दुदुह अतिम ।

वषिष्ठ अधि सानवि ॥ ५ ॥

5. *Tubhyam gāvo ghr̥tam payo babhro duduhre akṣitam. Varṣiṣthe adhi sānavi.*

O lord bearer and sustainer of the universe, in your honour do stars and planets, lands and cows and all energies of nature create inexhaustible milky nutriments of life and adore you on top of generosity and universal love.

स्वायुधस्य त सुता भुवनस्य पत वयम ।

इन्दा सखित्वमुश्मसि ॥ ६ ॥

6. *Svāyudhasya te sato bhuvanasya pate vayam.
Indo sakhitvam-uśmasi.*

O lord of the universe, excellent and blissful, we desire and pray for your friendship, eternal and imperishable wielder of supreme power of creation, protection and promotion as you are.

Mandala 9/Sukta 32

Pavamana Soma Devata, Shyavashva Atreya Rshi

प सामासा मदच्युतः श्रवस ना मघानः ।

सुता विदथ अकमुः ॥ १ ॥

1. *Pra somāso madacyutaḥ śravase no maghonaḥ.
Sutā vidathe akramuḥ.*

May the streams of soma, nectar sweet and exhilarating, distilled and sanctified in yajna, flow for the safety, security and fame of our leading lights of honour, power and excellence.

आदीं त्रितस्य याषणा हरिं हिन्वन्त्यदिभिः ।

इन्दुमिन्दाय पीतय ॥ २ ॥

2. *Ādīm tritasya yoṣaṇo harim hinvantyadribhiḥ.
Indum-indrāya pītaye.*

And the vibrant thoughts and words of the sage beyond three fold bondage of body, mind and soul, with all perceptions of sense and conceptions of mind concentrated, rise, reach and exalt the lord of peace and joy, destroyer of suffering, for the enlightenment and ecstasy of the human soul.

आदीं हंसा यथा गुणं विश्वस्यावीवशन्मतिम ।

अत्या न गाभिरज्यत ॥ ३ ॥

3. *Ādīm haṁso yathā gaṇaṁ viśvasyāvīvaśan-matim. Atyo na gobhir-ajyate.*

And just as a hansa bird joins its flock and just as a horse is controlled by reins to reach the destination, so does the soul, having controlled and concentrated all senses, mind and intelligence, rise and join the presence of Divinity, its ultimate haven and home.

उभ सामावचाकशन्मृगा न तुक्ता अषसि ।

सीदं तृतस्य यानिमा ॥ ४ ॥

4. *Ubhe somāvacākaśan mṛgo na takto arṣasi. Sīdann-ṛtasya yonimā.*

O Soma, lord of peace and joy over-watching both heaven and earth, as a lion moves and rambles freely at will in the forest, so do you pervade and vibrate in the world of Prakṛti well seated at the centre in the vedi of yajna, at the seat of human psyche and in the dynamic laws of existence.

अभि गावा अनूषत याषा जारमिव प्रियम ।

अगं गजिं यथा हितम ॥ ५ ॥

5. *Abhi gāvo anūṣata yoṣā jāramiva priyam. Agannājim yathā hitam.*

Just as a maiden admires, longs for and meets her darling lover, so do all perceptions of sense and conceptions of mind with the consciousness concentrate on the divine presence as is their love and faith and reach their end and aim.

अ॒स्म ध॒हि द्यु॒मद्य॑शा॒ म॒घव॑द्भ्यश्च॒ मह्यं॑ च ।

स॒निं म॒धामु॑त श्रवः ॥ ६ ॥

6. *Asme dhehi dyumadyaśo maghavadbhyaśca mahyaṁ ca. Sanim medhāmuta śravaḥ.*

For all of us, for the leading lights of power, honour and excellence, and for me too, bring honour and fame enriched with enlightenment, bring us food and energy, high order of mind and intelligence and total fulfilment for the soul.

Mandala 9/Sukta 33

Pavamana Soma Devata, Trita Aptya Rshi

प॒ सामा॑सा विप्र॒श्चि॒ता पां॑ न य॒न्त्यु॒मयः॑ ।

व॒नानि॑ महि॒षाई॒व ॥ १ ॥

1. *Pra somāso vipaścito'pām na yantyūrmayaḥ. Vanāni mahiṣā iva.*

Just as waves of water rise to the moon and great men strive for things of beauty and goodness, so do inspired learned sages, lovers of dynamic peace and goodness, move forward to realise the supreme power and Spirit of the Vedic hymns.

अ॒भि दा॒णानि॑ ब॒भ्रवः॑ शु॒का ऋ॒तस्य॑ धा॒रया॑ ।

वा॒जं गाम॑न्तम॒ तन॑ ॥ २ ॥

2. *Abhi droṇāni babhravaḥ śukrā ṛtasya dhārayā. Vājaṁ gomantam-akṣaran.*

Just as pure, powerful, brown nectar streams of soma shower milky energies to fill the casks of exhilarating drink for the aspirants, so do seasoned self-

realised scholars and teachers of Vedic knowledge and experience, pure at heart and clairvoyant in vision and intelligence, let flow powerful exhilarating streams of knowledge and enlightenment in channels of truth, law and immortality for competent and conscientious seekers of life's fulfilment.

सुता इन्द्राय वायव्यवरुणाय मरुद्भ्यः ।

सामा अषन्ति विष्णवे ॥ ३ ॥

3. *Sutā indrāya vāyave varuṇāya marudbhyah.
Somā arṣanti viṣṇave.*

Knowledge, wisdom and expertise, valuable and blissful as soma, collected and refined by sages and scholars of vision and experience, flows on for Indra, the ruling soul, Vayu, the vibrant people, Varuna, powers of judgement and dispensation, Maruts, stormy warriors, and Vishnu, universal sustaining powers of life and humanity.

तिस्रा वाच उदीरत गावा मिमन्ति धनवः ।

हरिरति कनिकदत् ॥ ४ ॥

4. *Tisro vāca udīrate gāvo mimanti dhenavaḥ.
Harireti kanikradat.*

Three Vedic voices of knowledge, action and prayer, loud and bold, enlighten and inspire to goodness, organs of perception and volition urge to good action, while earth and milch cows are profuse in fertility, and the lord of bliss, destroyer of suffering, manifests bright and blissful as life goes on in a state of prosperity.

अभि बह्वीरनूषत यद्ब्रह्मस्य मातरः ।

ममृज्यन्त दिवः शिशुम् ॥ ५ ॥

5. *Abhi brahmīr-anūṣata yāhvīr-ṛtasya mātaraḥ.
Marmṛjyante divaḥ śīsum.*

Holy voices, creators and sustainers of the rule of truth and rectitude, ceaselessly flow around strong, refining and doing honour to the teacher, scholar and learner as they enlighten and sanctify the child of heaven, the rising generation.

रायः समुदांश्चतुरा स्मभ्यं साम विश्वतः ।

आ पवस्व सहस्रिणः ॥ ६ ॥

6. *Rāyaḥ samudrāmś-caturo'smabhyaṁ soma
viśvataḥ. Ā pavasva sahasriṇaḥ.*

Flow free, O Soma, divine power, pure and bright, bring us from all around the four oceans of wealth and knowledge a thousandfold.

Mandala 9/Sukta 34

Pavamana Soma Devata, Trita Aptya Rshi

प सुवाना धारया तनन्दुहिन्वाना अषति ।

रुजद दृ हा व्याजसा ॥ १ ॥

1. *Pra suvāno dhārayā tanendurhinvāno arṣati.
Rujad-dṛḥā vyojasā.*

Creating, inspiring and impelling life onward all round with streams of divine energy and ambition, Soma, blissful creativity of the lord omnipotent, goes on, breaking down strongholds of negativity, evil and darkness all round with its might and lustre.

सुत इन्दाय वायव वरुणाय मरुद्भ्यः ।

सामा अषति विष्णवे ॥ २ ॥

2. *Suta indrāya vāyave varuṇāya marudbhyaḥ.
Somo arṣati viṣṇave.*

Soma, physical, psychic and spiritual streams of energy released by divine creativity, flow all round for Indra, men of power, Vayu, men of energy, Varuna, men of judgement, Maruts, men of ambition, and Vishnu, men of knowledge, wisdom and sustaining generosity.

वृषाणं वृषभियं सुन्वन्ति साममदिभिः ।
दुहन्ति शक्मना पयः ॥ ३ ॥

3. *Vṛṣāṇaṁ vṛṣabhir-yataṁ sunvanti somamadri-
bhiḥ. Duhanti śakmanā payaḥ.*

Effusive and abundant generative energy of soma, divine creativity, collected and controlled by virile and visionary sages with adamant discipline of body, sense and mind, later scholarly yogis distil and advance further with their spiritual power and thus create still higher food for the soul.

भुवत्रितस्य मज्या भुवदिन्दाय मत्सरः ।
सं रूपरज्यत् हरिः ॥ ४ ॥

4. *Bhuvat tritasya marjyo bhuvad-indrāya matsa-
raḥ. Saṁ rūpairajyate hariḥ.*

Soma, lord of peace and bliss, is the object of pure meditation for the yogi past the bonds of body, sense and mind, the object for inspiration and ecstasy for the yogi of power on way to aesthetic meditation, and for the average person he is perceived through the infinite forms of divine reflection in life.

अ॒भीमृ॑तस्य वि॒ष्टपं॑ दु॒हृत॑ पृ॒श्निमा॑तरः ।

चा॒रुं पि॒यत॑मं ह॒विः ॥ ५ ॥

5. *Abhīmṛtasya viṣṭapam duhate pr̥śnimātarah.
Cāru priyatamaṁ haviḥ.*

The infinite forms of versatile nature imbibe and assimilate the spirit of divinity on top of the truth and felicity of existence, and that is the dearest and most beautiful divine gift worthy of choice and acceptance.

सम॑न॒महु॑ता इ॒मा गि॑रा॒ अ॒वन्ति॑ स॒स्रुतः॑ ।

ध॒नूवा॒श्चा अ॑वीव॒शत॑ ॥ ६ ॥

6. *Samenam-ahrutā imā giro arṣanti sasrutah.
Dhenūrvāśro avīvaśat.*

These simple and innocent songs of praise and appreciation rising higher and higher reach Soma, lord of peace and bliss, and may he, kind and loving as a parent, accept and cherish it as a gift of love and faith.

Mandala 9/Sukta 35

Pavaman Soma Devata, Prabhuvasu Angirasa Rshi

आ नः॑ पव॒स्व धा॑र॒या प॑व॒मान॑ र॒यिं पृ॑थु॒म ।

य॒या ज्योति॑र्वि॒दासि॑ नः ॥ १ ॥

1. *Ā naḥ pavasva dhārayā pavamāna rayiṁ pr̥-thum.
Yayā jyotir-vidāsi naḥ.*

O Soma, lord of purity, pray purify and sanctify us with showers of divine peace, and bring us wealth, honour and excellence of high order by virtue of which you are the sole lord and giver of light and grandeur to us.

इन्दा॑ समुदमी॒ङ्ख॒य॒ पव॑स्व विश्वमजय ।

रा॒या ध॒ता न॒ आज॑सा ॥ २ ॥

2. *Indo samudram-īṅkhaya pavasva viśvamejaya.
Rāyo dhartā na ojasā.*

O lord of peace, heavenly light and beauty, all pervasive vitaliser of the oceans of space, energiser of the cosmos to move and expand by your omnipotence and refulgence, wielder, controller and giver of universal wealth, honour and excellence, pray radiate your refulgence and glory, purify and bless us too.

त्वया॑ वी॒र॒णं वी॒र॒वा॒ भि॒ ष्या॑म पृतन्य॒तः ।

रा॒रा॒ णा॒ अ॒भि वा॒र्य॑म ॥ ३ ॥

3. *Tvayā vīreṇa vīravo'bhi ṣyāma pṛtanyataḥ.
Kṣarā ṇo abhi vāryam.*

By your heroic gift of bravery and fortitude, let us win our rivals, contestants and enemies. Let choice wealth, honour and excellence flow to us.

प॒ वा॒ज॒मि॒न्दु॒रि॒ष्यति॒ सि॒षा॑सन्वा॒ज॒सा ऋ॒षिः ।

व॒ता वि॒दान॑ आयु॒धा ॥ ४ ॥

4. *Pra vājam-indur-iṣyati siṣāsan vājasā ṛṣiḥ.
Vratā vidāna āyudhā.*

Indu, lord of soma beauty and grandeur, loves and inspires victory, rousing the devotee with strength, courage and fortitude; He is all watching omniscient guardian; knowing and controlling laws and disciplines of Dharma, is ever awake with protection and dispensation by the arms of justice.

तं गी॒भिर्वाच॑मी॒ङ्क्षु॒यं पु॒ना॒नं वा॑सयामसि ।

सामं॑ जन॑स्य॒ गा॒प॒ति॒म ॥ ५ ॥

5. *Tam gīrbhir-vācam-īṅkhyam punānam vāsayāmasi. Somaṁ janasya gopatim.*

With hymns of adoration we exalt and glorify Soma, inspirer of song, purifier, saviour and guardian of humanity and their lands, cows and culture.

वि॒श्वा॒ यस्य॑ व॒त जना॑ द॒धार॒ ध॒म॑ण॒स्पतः॑ ।

पु॒ना॒नस्य॑ प॒भू॒व॒साः ॥ ६ ॥

6. *Viśvo yasya vrata jano dādadhāra dharmaṇaspate. Punānasya prabhūvasaḥ.*

We adore and glorify Soma, lord of universal wealth, honour and excellence, ordainer and guardian of Dharma and all purifier, who holds and sustains the entire world of humanity in his law of existence.

Mandala 9/Sukta 36

Pavamana Soma Devata, Prabhuvasu Angirasa Rshi

अस॑जि॒ रथ्या॑ यथा प॒वित्रं॑ च॒म्वाः सु॒तः ।

काष्म॑न्वा॒जी न्य॑क॒मीत॑ ॥ १ ॥

1. *Asarji rathyo yathā pavitre camvoḥ sutah. Kārṣman vājī nyakramīt.*

Just as a passionate champion warrior shoots to the goal straight, so does Soma, potent spirit of peace, purity and glory, invoked and celebrated with devotion in the purity of heart and soul, descends to the centre core of the heart without delay.

स वह्निः सामं जागृविः पवस्व दववीरति ।

अभि काशं मधुश्चुतम ॥ २ ॥

2. *Sa vahniḥ soma jāgrviḥ pavasva devavīrati.
Abhi kośaṁ madhuścutam.*

O Soma, burden bearer of existence, inspirer and giver of enlightenment, ever awake and giver of awakenment, lover of celebrants of divine mind, we pray, let the streams of honeyed soma of light and joy flow free to the heart of the devotee.

स ना ज्यातींषि पूव्य पवमान वि राचय ।

कत्व द तीय ना हिनु ॥ ३ ॥

3. *Sa no jyotīṁṣi pūrvya pavamāna vi rocaya.
Kratve dakṣāya no hinu.*

O Soma, lord of light, peace and joy, pure, purifying and timeless, let the lights of knowledge shine upon us and inspire and motivate us to engage and achieve expertise and success in the science of yajnic creation and production for the common good.

शुम्भमान ऋतायुभिर्मृज्यमाना गभस्त्याः ।

पवतु वारं अव्यय ॥ ४ ॥

4. *Śumbhamāna ṛtāyubhir-mṛjyamāno gabhas-tyoḥ.
Pavate vare avyaye.*

Glorious Soma, eternal divine light and energy of the universe, adored and glorified by the lovers of truth, natural law and creative yajna for universal social causes, flows ceaselessly and constantly in the imperishable circuit of its own light and supremacy in the cosmos.

स विश्वा दाशुष वसु सामा दिव्यानि पार्थिवा ।
पवतामान्तरि या ॥ ५ ॥

5. *Sa viśvā dāśuṣe vasu somo divyāni pārthivā.
Pavatām-āntarikṣyā.*

May Soma, we pray, purify and set aflow all wealth, honour and excellence of the world, earthly, heavenly and of the middle regions for the generous yajamana and all.

आ दिवस्पृष्ठमश्वयुगव्ययुः साम राहसि ।
वीर्युः शवसस्पत ॥ ६ ॥

6. *Ā divaspr̥ṣṭham-aśvayur-gvyayuh soma rohasi.
Virayuh śavasaspate.*

O Soma, lord of purity, power and life energy, giver of strength and courage, lover of lands, cows and culture, horses, victory and advancement, brave warriors and noble progeny for humanity, you pervade and prevail not only on earth and in the skies, you shine in glory on top of heaven too for the sake of devoted celebrants.

Mandala 9/Sukta 37

Pavamana Soma Devata, Rahugana Angirasa Rshi

स सुतः पीतय वृषा सामः पवित्र अषति ।
विघ्नन गांसि दवयुः ॥ १ ॥

1. *Sa sutaḥ pītaye vṛṣā somaḥ pavitre arṣati.
Vighnan rakṣāṁsi devayuh.*

Soma, supremely generous Spirit of existence, self-revealed, self-realised by the devotee, lover or

divine souls, manifests and vibrates in the pure heart of the devotee, eliminating negativities, sin and evil, for the pleasure and ecstasy of the celebrant.

स प्रवित्रं विच ऽणा हरिररषति धणसिः ।

अभि यानिं कर्निकदत्त ॥ २ ॥

2. *Sa pavitre vicakṣaṇo harirarṣati dharaṇasiḥ.*
Abhi yoniṁ kanikradat.

Soma, all watching omniscient, destroyer of suffering, omnipotent wielder and sustainer of the universe, pervades and vibrates in Prakṛti, proclaiming its presence loud and bold as thunder.

स वाजी राक्षना दिवः पवमाना वि धावति ।

र ऽहा वारमव्ययम् ॥ ३ ॥

3. *Sa vājī rocanā divaḥ pavamāno vi dhāvati.*
Rakṣohā vāram-avyayam.

This dynamic omnipotent Spirit, light of heaven, pure and purifying, vibrates universally and rushes to the chosen imperishable soul of the devotee, destroying negativities, sin and evil.

स त्रितस्याधि सानवि पवमाना अराचयत् ।

जामिभिः सूर्य सह ॥ ४ ॥

4. *Sa tritasyādhi sānavi pavamāno arocayat.*
Jāmibhiḥ sūryaṁ saha.

Soma, pure, purifying, and all pervasive across and ever on top of the three worlds of space and three dimensions of time, shines with the sun and other kindred luminaries.

स वृत्रहा वृषा सुता वरिवाविददाभ्यः ।

सामा वाजमिवासरत ॥ ५ ॥

5. *Sa vṛtrahā vṛṣā suto varivovid-adābhyah.
Somo vājamivāsarāt.*

Soma, destroyer of darkness, generous, self-manifestive, self-revealed and self discovered, lord giver of the best of wealth and excellence of the world, fearless and undaunted, pervades and vibrates in existence as Shakti, divine omnipotent energy.

स द्रवः कविनषिताइ भि दाणानि धावति ।

इन्दुरिन्दाय मंहना ॥ ६ ॥

6. *Sa devaḥ kavineṣito'bhi droṇāni dhāvati.
Indurindrāya māṁhanā.*

Self-refulgent generous Soma divine, celebrated by poets, rushes to manifest, brilliant, blissful and great, in the heart of the devotees for the soul's joy.

Mandala 9/Sukta 38

Pavamana Soma Devata, Rahugana Angirasa Rshi

एष उ स्य वृषा रथा व्या वारभिरषति ।

गच्छन्वाजं सहस्रिणम ॥ १ ॥

1. *Eṣa e sya vṛṣā ratho'vyo vārebhirarṣati.
Gacchan vājaṁ sahasriṇam.*

This Soma spirit of joy in existence, mighty generous, all protective omnipresent mover, extremely charming, creating and giving thousandfolds of wealth, honour and excellence, vibrates by its dynamic presence at the highest and brightest in the heart of choice souls

and in choice beauties of existence.

एतं त्रितस्य याषणा हरिं हिन्वन्त्यदिभिः ।
इन्दुमिन्दाय पीतय ॥ २ ॥

2. *Etaṁ tritasya yoṣaṇo harim hinvantyadribhiḥ.*
Indumindrāya pītaye.

This Spirit of joy, eliminator of suffering, happy voices of the sage past three bondages of body, mind and soul adore, with the intensity of adamant meditation for the spiritual joy of general humanity.

एतं त्यं हरिता दशं ममृज्यन्त अपस्युवः ।
याभिमदाय शुम्भत ॥ ३ ॥

3. *Etaṁ tyaṁ harita daśa marmṛjyante apasyuvaḥ.*
Yābhirmadāya śumbhate.

This Soma, ten senses and ten pranas of the devotee, well controlled past sufferance and pointed to concentrative meditation, present in uninvolved purity of form, by which experience the bright presence is glorified for the soul's joy.

एष स्य मानुषीष्वा श्येना न वि ऽ सीदति ।
गच्छञ्जारा न याषितम ॥ ४ ॥

4. *Eṣa sya mānuṣīṣvā śyeno na vikṣu sīdati.*
Gacchañjāro na yoṣitam.

This Soma pervades and shines in the generality of humanity like the eagle, victorious conqueror of the skies, shining and radiating like the moon, lover and admirer of its darling, the lovely night.

एष स्य मद्या रसा व चष्ट दिवः शिशुः ।

य इन्दुवारमाविशत ॥ ५ ॥

5. *Eṣa sya madyo raso'va caṣṭe divaḥ śiśuḥ.*
Ya indur-vāram-āviśat.

This ecstatic bliss, honey sweet of life's joy, appears like the rising sun at dawn when, as the beauty and glory of existence, it reflects in the heart of the chosen soul.

एष स्य पीतय सुता हरिरिषति धणसिः ।

कन्दन्यानिमभि प्रियम ॥ ६ ॥

6. *Eṣa sya pītaye suto harir-arṣati dharṇāsiḥ.*
Krandan yonimabhi priyam.

This Soma spirit of joy, self-manifestive, all wielder and sustainer, reflects with a boom in its darling form, the golden womb of Prakṛti, and rolls around for the joyous experience of humanity eliminating pain and sufferance.

Mandala 9/Sukta 39

Pavamana Soma Devata, Brhanmati Angirasa Rshi

आशुरिष बृहन्मत परि प्रियण धाम्ना ।

यत्र द्वा इति ब्रवन ॥ १ ॥

1. *Āśurarṣa brhanmate pari priyeṇa dhāmnā.*
Yatra devā iti bravan.

O Soma, spirit of universal joy and infinite light of intelligence, flow fast forward with your own essential and dear light and lustre of form and come where the divines dwell, and proclaim your presence.

प॒रिष्कृ॑ण्व नि॒ष्कृतं॑ जना॒य या॒तय॑षिः ।

वृ॒ष्टिं दि॒वः प॒रि स्र॑व ॥ २ ॥

2. *Pariṣkṛṇvann-anīṣkṛtaṁ janāya yātayann-iṣaḥ.
Vṛṣṭim divaḥ pari srava.*

Go forward cleansing, purifying and perfecting the uninitiated, leading people to strive for food, energy and advancement. Indeed, bring the showers of the light of heaven on earth.

सु॒त ए॒ति प॒वित्र॑ आ त्वि॒ष्टिं दधा॑न् आ॒जसा॑ ।

वि॒च ग॑णा वि॒राच॑रन् ॥ ३ ॥

3. *Suta eti pavitra ā tviṣṭim dadhāna ojasā.
Vicakṣāṇo virocayan.*

Soma, universal watchful guardian and light giver of the world, discovered and realised in the self, wearing its celestial light and lustre, manifests and shines in the pure soul of the devotee.

अ॒यं स या दि॒वस्प॑रि रघु॒यामा॑ प॒वित्र॑ आ ।

सि॒न्धा॒रू॒मा व्य॑ रत ॥ ४ ॥

4. *Ayaṁ sa yo divaspari raghuyāmā pavitra ā.
Sindhōrūrmā vyakṣarat.*

This Soma is the spirit of joy which, at instant and universal speed, descends and manifests in the devotee's pure soul from the light of divinity and stimulates oceanic waves of ecstasy to roll in the heart.

आ॒विवा॑सन्प॒राव॑ता अथा॑ अवा॒वतः॑ सु॒तः ।

इ॒न्दा॒य सि॑च्य॒त मधु॑ ॥ ५ ॥

5. *Āvivāsan parāvato atho arvāvataḥ sutaḥ.
Indrāya sicyate madhu.*

Self-manifested, illuminating the soul from far as well as from near, it rains showers of honey sweets of divine ecstasy for the soul.

समीचीना अनूषत हरिं हिन्वन्त्यदिभिः ।
यानावृतस्य सीदत ॥ ६ ॥

6. *Samīcīnā anūṣata harim hanvantyadribhiḥ.
Yonāvṛtasya sīdata.*

Devoted yajakas in faith and perfect form together adore and glorify Soma, eliminator of pain, and with adamant practice of meditation stimulate its presence to power and ecstasy for themselves. O Soma, pray, arise and bless the yajnic as well as the psychic vedi with your presence, the vedi that is your own seat of Truth and divine Law.

Mandala 9/Sukta 40

Pavamana Soma Devata, Brhanmati Angirasa Rshi

पुनाना अकमीदभि विश्वा मृधा विचर्षणिः ।
शुम्भन्ति विपं धीतिभिः ॥ १ ॥

1. *Punāno akramīdabhi viśvā mṛdho vicarṣaṇiḥ.
Śumbhanti vipraṁ dhītibhiḥ.*

Soma, spirit of universal purity and purification, all watching, faces and overcomes all adversaries of the carnal world. Sages celebrate and glorify the vibrant all prevailing spirit with songs of adoration.

आ यानि॒मरु॒णा रु॒ह॒द्रम॒दि॒न्दं वृ॒षा सु॒तः ।

ध्रु॒व स॒दसि॑ सी॒दति॑ ॥ २ ॥

2. *Ā yonimaruno ruhad-gamad-indram vṛsā sutaḥ.
Dhruve sadasi sīdati.*

The glorious light of divinity, self-manifested and self-existent, pervades its natural abode, the world of Prakṛti, and the generous spirit pervades the human soul too, and while it seats itself in the unshakable faith of man, the human soul too, purified and sanctified, abides in the eternal presence of divinity.

नू ना र॒यिं म॒हामि॒न्द्रा स्म॒भ्यं साम॑ वि॒श्वतः॑ ।

आ प॒वस्व स॒हस्रि॑णम ॥ ३ ॥

3. *Nū no rayiṁ mahāmindō'smabhyaṁ soma viśvataḥ. Ā pavasva sahasriṇam.*

Soma, lord of universal glory, blissful omnipresence, bring us great wealth, honour and excellence of the world from all around, let it flow to us in a thousand streams.

वि॒श्वा॑ साम॑ प॒वमान॑ द्यु॒म्नानी॑न्द्र॒वा भ॑र ।

वि॒दाः स॒हस्रि॑णी॒रिषः॑ ॥ ४ ॥

4. *Viśvā soma pavamāna dyumnānīndavā bhara.
Vidāḥ sahasriṇīriṣaḥ.*

O Soma, spirit of universal bliss and beauty, bring us the light, lustre and glory of all the world. Bless us with a thousandfold food, energy and advancement in knowledge, culture and values of Dharma.

स नः पुना॒न आ भ॑र र॒यिं स्ता॒त्र सु॒वीर्य॑म ।

ज॒रितु॑व॒धया॒ गिरः॑ ॥ ५ ॥

5. *Sa naḥ punāna ā bhara rayiṁ stotre suvīryam.
Jaritur-vardhayā girah.*

May the lord, Soma, pure and purifying, bring us wealth, honour and excellence, bless us with divine strength and generous heroism for the celebrant, and elevate and exalt the devotees' songs of adoration.

पुना॒न इ॒न्द॒वा भ॑र॒ साम॑ द्वि॒बह॑सं र॒यिम॑ ।

वृ॒षा॒न्दि॒ना न॒ उ॒क्थ्य॑म ॥ ६ ॥

6. *Punāna indavā bhara soma dvibarhasaṁ rayim.
Vṛṣannindo na ukthyam.*

O Soma, lord of peace, beauty, power and divine bliss, bring us the honour, excellence and glory of both the worlds, earth and heaven, and, O generous lord, bless us with excellence worthy of celebration in sacred song for presentation to divinity.

Mandala 9/Sukta 41

Pavamana Soma Devata, Medhyatithi Kanva Rshi

प॒ य गा॒वा न॒ भूर्ण॑यस्त्व॒षा अ॒यासा॒ अक॑मुः ।

घ्नन्तः॑ कृ॒ष्णाम॑प॒ त्वच॑म ॥ १ ॥

1. *Pra ye gāvo na bhūrṇayas-tveṣā ayāso akramuḥ.
Ghnantaḥ kṛṣṇāmapa tvacam.*

We adore the ceaseless radiations of divinity which, like restless rays of the sun, blazing with lustrous glory, move and shower on the earth and dispel the dark cover of the night.

सुवितस्य मनामह ति सतुं दुराव्यम ।

साह्वांसा दस्युमव्रतम ॥ २ ॥

2. *Suvitasya manāmahe'ti setuṁ durāvyam.*
Sāhvāṁso dasyum-avratam.

We honour and adore that divine bridge to peace and prosperity, otherwise difficult to cross, which faces and overcomes selfish, uncreative and destructive elements of life addicted to lawlessness.

शृण्व वृष्टरिव स्वनः पवमानस्य शुष्मिणः ।

चरन्ति विद्युता दिवि ॥ ३ ॥

3. *Śṛṇve vṛṣṭeriva svanaḥ pavamānasya śuṣmiṇaḥ.*
Caranti vidyuto divi.

The music of divinity, pure, purifying and edifying, is heard like showers of rain on earth, like flashes of lightning and roar of thunder which shine and rumble over the sky. This is the reflection of the might, majesty and generosity of Soma.

आ पवस्व महीमिषं गामदिन्द्रा हिरण्यवत ।

अश्वावद्वाजवत्सुतः ॥ ४ ॥

4. *Ā pavasva mahīmiṣaṁ gomadindo hirṇyavat.*
Aśvāvad-vājavat sutah.

O Soma, divine presence of might, majesty and bliss concentrated in the mind and soul, let showers of great energy and pure prosperity flow, abounding in lands and cows, knowledge and culture, golden beauties of riches, horses, speed and progress of achievement, and then attainment of the ultimate victory.

स पवस्व विचषण॒ आ म॒ही राद॑सी पू॒ण ।

उ॒षाः सू॒या न र॒श्मिभिः॑ ॥ ५ ॥

5. *Sa pavasva vicarṣaṇa ā mahī rodasī prṇa.*
Uṣāḥ sūryo na raśmibhiḥ.

O lord all watchful, ever awake, fill the great earth and heaven with prosperity, light and beauty of life like the sun which blesses the dawn with the beauty and glory of its rays of light.

परि॑ णः श॒म॒यन्त्या॒ धार॑या साम वि॒श्वतः॑ ।

सरा॑ र॒सव॑ वि॒ष्टप॑म ॥ ६ ॥

6. *Pari ṇaḥ śarmayantyā dhārayā soma viśvataḥ.*
Sarā raseva viṣṭapam.

O Soma, spirit of beauty, bliss and peace, just as the universe from centre to summit abounds in the beauty and majesty of divinity, so let us all in heart and soul be blest with showers of peace and pleasure of total well-being from all around our life in space and time.

Mandala 9/Sukta 42

Pavamana Soma Devata, Medhyatithi Kanva Rshi

ज॒न॒य॒ना॒च्चा॒ना दि॒वा ज॒न॒य॒ ॥प्सु॑ सू॒यम॑ ।

व॒सा॒ना गा अ॒पा हरिः॑ ॥ १ ॥

1. *Janayan rocanā divo janayannapsu sūryam.*
Vasāno gā apo hariḥ.

Soma, giver of peace, creator and sustainer of the world of existence, eliminator of want and suffering, creates the regions of heavenly light, creates the stars in space, and creates the waters and the planets such as

earth, pervading, bearing and transcending them all.

एष प॒त्न॒न् म॒न्म॒ना द॒वा द॒वभ्य॒स्प॒रि ।

धा॒र॒या प॒वत॑ सु॒तः ॥ २ ॥

2. *Eṣa pratnena manmanā devo devebhyaspari.
Dhārayā pavate sutah.*

This divine Soma, light and life of the world, self-realised by the sages and adored with ancient and eternal hymns of the Veda, vibrates for them in the heart and soul and sanctifies them with showers of heavenly bliss.

वा॒वृ॒धा॒नाय॑ तू॒व॒य॒ प॒व॒न्त॒ वा॒ज॒सा॒तय॑ ।

सा॒माः स॒ह॒स्र॑पा॒जसः॑ ॥ ३ ॥

3. *Vāvṛdhānāya tūrvaye pavante vājasātaye.
Somāḥ sahasrapājasah.*

Mighty powerful streams of Soma, full of thousand-fold vigour and promise flow for the karma-yogi, progressive man of initiative, creative ambition and efficiency of action, sanctifying and preparing him for the achievement of his goal.

दु॒ह॒नः प॒त्न॒मित्य॑यः प॒वि॒त्र॒ परि॑ षि॒च्यत॑ ।

क॒न्द॒न्द॒वाँ अ॒जी॒जन॑त ॥ ४ ॥

4. *Duhānaḥ pratnamit payah pavitre pari śicyate.
Krandan devāṇ ajījanat.*

Creating the eternal life-giving food of divine ecstasy for the soul, the presence of blissful Soma vibrates in the heart of the celebrant and, calling out as if loud and bold, awakens the dormant divine

potentialities of the devotee to active possibilities.

अ॒भि वि॒श्वानि॒ वा॒या॒भि द॒वाँ ऋ॒ता॒वृ॒धः ।

सामः पु॒नाना॒ अ॒षति ॥ ५ ॥

5. *Abhi viśvāni vāryā'bhi devāñ ṛtāvṛdhaḥ.
Somaḥ punāno arṣati.*

Soma, purifying the heart and soul of humanity, creates and brings up all the choice wealth, honours and excellences of the world for the noble and generous brilliancies of humanity dedicated in service to the laws and values of truth and rectitude in life.

गाम॑ १ः साम॑ वी॒र॒व॒द॒श्वा॒व॒द्वा॒ज॒वत्सु॑तः ।

पव॑स्व बृ॒ह॒ती॒रिषः॑ ॥ ६ ॥

6. *Gomannah soma vīravat-aśvāvat-vājavat sutah.
Pavasva brhatīriṣaḥ.*

O Soma, adored and glorified in self-realisation, let streams of pure abundant food, energy, possibilities and achievements flow for us, rich in lands and cows, honour and culture, noble progeny and brave warriors, horses, speedy progress and victories, vibrant initiative and perfect fulfilment.

Mandala 9/Sukta 43

Pavamana Soma Devata, Medhyatithi Kanva Rshi

या अ॒त्य॒इव॑ मृ॒ज्यत॒ गा॒भि॒मदा॑य ह॒य॒तः ।

तं गी॒भिर्वा॑सयाम॒सि ॥ १ ॥

1. *Yo atya iva mṛjyate gobhirmadāya haryataḥ.
Taṁ gīrbhir-vāsayāmasi.*

The Soma which is radiant and pure like virgin

energy of nature and most blissful in experience is realised for spiritual joy through the senses, mind and intelligence.

तं न॒ विश्वा॑ अव॒स्युवा॑ गिरः॑ शु॒म्भन्ति॑ पू॒वथा॑ ।
इ॒न्दुमि॒न्द्राय॑ पी॒तय॑ ॥ २ ॥

2. *Tam no viśvā avasyuvo girah śumbhanti pūvathā. Indumindrāya pītaye.*

That Soma of beauty, bliss and glory, all our senses, in search of protection and advancement, adore and glorify as ever before for the spiritual joy of the soul.

पु॒ना॒ना या॑ति ह॒य॒तः॑ सा॒मा गी॒भिः॑ परि॒ष्कृतः॑ ।
वि॒प॒स्य॒ म॒ध्याति॑थः ॥ ३ ॥

3. *Punāno yāti haryataḥ soma gīrbhiḥ pariskṛtaḥ. Viprasya medhyātitheḥ.*

Pure and purifying, blissful in experience, adored and glorified with songs of divinity by the vibrant sagely celebrant dedicated to the yoga of the knowledge way, Soma vibrates in the soul.

प॒व॒मान॑ वि॒दा र॒यि॒म॒स्मभ्यं॑ सा॒मा सु॒श्रिय॑म ।
इ॒न्दा॑ स॒हस्र॑वच॒सम॑ ॥ ४ ॥

4. *Pavamāna vidā rayim-asmabhyam soma suśriyam. Indo sahara-varcasam.*

O Soma, gracious and blissful, pure and purifying divinity, bring us wealth, honour and excellence sanctified in truth, beauty and grace of the light and lustre of a thousand suns.

इ॒न्दुर॒त्या न वा॒ज॒सृ॒त्क॒र्निक॒न्ति प॒वित्र॒ आ ।

यद॒ ार॒ति द॒व॒युः ॥ ५ ॥

5. *Induratyō na vājasṛt kanikranti pavitra ā.
Yadakṣārati devayuh.*

O Soma, Spirit of light, beauty and grace of life's vitality, moving fast like showers of energy in life's evolution in the service of divine purpose, come into the pure heart of the dedicated sage and flow free loud and bold with the message of the divine presence.

प॒र्वस्व॒ वा॒ज॒सात॒य॒ वि॒प॒स्य गृ॒ण॒ता वृ॒ध ।

साम् रास्व॒ सु॒वी॒र्य॑म ॥ ६ ॥

6. *Pavasva vājasātaye viprasya grṇato vṛdhe.
Soma rāsva suvīryam.*

Come, O Soma, bless and sanctify the dedicated celebrant for advancement and achievement of his life's mission and bring us noble vigour and vitality, a brave progeny and heroic powers of progress.

Mandala 9/Sukta 44

Pavamana Soma Devata, Ayasya Angirasa Rshi

प ण॑ इ॒न्दा म॒ह त॒न ऊ॒र्मि न बि॒भ्रद॑षसि ।

अ॒भि द॒वाँ अ॒यास्य॑ः ॥ १ ॥

1. *Pra ṇa indo mahe tana ūrmiṁ na bhibhradar-
ṣasi. Abhi devāñ ayāsyah.*

O Soma, vibrant and fast, bearing waves of light and energy of divinity, you radiate to the noble and brilliant divine souls for our great advancement and achievement all round in life.

म॒ती जुष्टा धि॒या हितः॑ सामा॑ हि॒न्व परा॒वति॑ ।
वि॒प॒स्य॒ धार॑या क॒विः ॥ २ ॥

2. *Matī juṣṭo dhiyā hitaḥ somo hinve parāvati.*
Viprasya dhārayā kaviḥ.

Soma, omniscient poet creator, whether far or near in human consciousness, invoked by vision and intelligence through concentration of the mind and senses of sagely celebrants in meditation, inspires the devotee with showers of ecstasy.

अ॒यं द॒व॒षु जा॒गृ॒विः सु॒त ए॒ति प॒वि॒त्र आ ।
सामा॑ या॒ति वि॒च॒षणिः॑ ॥ ३ ॥

3. *Ayaṁ deveṣu jāgrviḥ suta eti pavitra ā.*
Somo yāti vicarṣaṇiḥ.

This Soma of divine vigour and ecstasy, all watchful, ever awake among the divines, flows free, and when it is invoked for realisation, it moves and rises to bless the holy heart and soul of the celebrant.

स नः॑ प॒व॒स्व वा॒ज॒यु॒श्च॒क्रा॒णश्चा॒रुम॒ध्व॒रम॑ ।
ब॒हि॒ष्माँ आ वि॒वा॒सति॑ ॥ ४ ॥

4. *Sa naḥ pavasva vājayuś--cakrāṇaścārum-adhva-*
ram. Barhiṣmāñ ā vivāsati.

O Soma, blissful, watchful and gracious, lover of vibrant aspirants of divine progress, beautifier and sanctifier of our yajna with holiness and grace, the vedi is prepared, the grass is spread, the fire is awake, the yajamana invokes you, adores and glorifies, pray come and bless the celebrants' yajna.

स न॒ भगा॑य वा॒यव॒ वि॒प॒वीरः॒ स॒दावृ॑धः ।

सामा॑ दु॒वष्वा य॑मत ॥ ५ ॥

5. *Sa no bhagāya vāyave vipravīraḥ sadāvṛdhaḥ.
Somo deveṣvā yamat.*

May Soma, eternal and infinite, inspirer of the holy and brave, come among our noble and generous congregations of yajna and bless us with honour and excellence of a progressive social order vibrant as the winds.

स न॑ अ॒द्य वसु॑त्तय क॒तुवि॒द्रातु॑वित्तमः ।

वाजं॑ ज॒षि श्रवा॑ बृ॒हत ॥ ६ ॥

6. *Sa no adya vasuttaye kratuvid-gātuvittamaḥ.
Vājaṁ jeṣi śravo bṛhat.*

Let us celebrate Soma: He, most poetic visionary of the knowledge of holy, creative and progressive action, comes and blesses us with the achievement and victory of success, progress and continuous growth of abundant food, inexhaustible energy, high excellence, universal fame and rising glory.

Mandala 9/Sukta 45

Pavamana Soma Devata, Ayasya Angirasa Rshi

स प॑वस्व॒ मदा॑य॒ कं नृ॒च त॑ दु॒ववी॑तय ।

इ॒न्द्रवि॒न्दाय॑ पी॒तय॑ ॥ १ ॥

1. *Sa pavasva madāya kaṁ nṛcakṣā devavītaye.
Indavindrāya pītaye.*

O Soma, spirit of light, and joy, omniscient all watchful guardian of humanity, let streams of peace, joy and well-being, pure and sacred, flow for the soul's

exhilaration in divine experience for its dedication to the service and satisfaction of the divinities.

स ना अषाभि दूत्यं॑ त्वमिन्दाय ताशस ।

द्वान्त्सखिभ्य आ वरम ॥ २ ॥

2. *Sa no arṣābhi dūtyaṁ tvam-indrāya tośase.
Devāntsakhibhya ā varam.*

O Soma, come like a harbinger of peace and joy for the divine experience and ecstasy of the soul, and as giver of holy and higher perception and vision for our friends.

उत त्वामरुणं वयं गाभिरञ्ज्मा मदाय कम ।

वि ना राय दुरा वृधि ॥ ३ ॥

3. *Uta tvāmaruṇaṁ vayaṁ gobhirañjmo madāya kam. Vi no rāye duro vṛdhi.*

O vibrant lord of light and glory, with concentration of mind and senses and with holy words of praise and prayer, we adore you. Pray bring us peace and joy and perfect well being, and open wide the doors of progress for the advancement of our wealth, honour and excellence.

अत्यू पवित्रमकमीद्वाजी धुरं न यामनि ।

इन्दुद्वेषु पत्यत ॥ ४ ॥

4. *Atyū pavitram-akramīd vājī dhuraṁ na yāmani.
Indurdeveṣu patyate.*

As the omnipotent divine energy is on top as burden bearer of the course of existence, so is Soma, peace and exhilaration of the spirit on top of the course

of the pure heart and soul of the devotee and it flows into the psyche of the divine souls as the spirit of peace and joy of life.

समी सखाया अस्वर्न्वन् कीळन्तमत्यविम ।

इन्दुं नावा अनूषत ॥ ५ ॥

5. *Samī sakhāyo asvaran vane krīḷantamatyavim.
Indum nāvā anūṣata.*

Let friends and devotees on the vedi celebrate Soma, spirit of universal joy, sportive and protective in the beautiful world, and let their songs of adoration glorify the spirit of peace, beauty and divine glory.

तया पवस्व धारया यया पीता विच त्स ।

इन्दा स्तात्र सुवीयम ॥ ६ ॥

6. *Tayā pavasva dhārayā yayā pīto vicakṣase.
Indo stotre suvīryam.*

O Soma, spirit of joy and glory, flow pure, purify and sanctify us by that very stream of exhilaration by which, received, loved and adored, you inspire the enlightened celebrant with manly vigour and divine heroism.

Mandala 9/Sukta 46

Pavamana Soma Devata, Ayasya Angirasa Rshi

असृगन्द्ववीतय त्यासः कृत्व्या इव ।

रन्तः पवतावृधः ॥ १ ॥

1. *Asṛgran devavītaye'tyāsaḥ kṛtvā iva.
kṣarantaḥ parvatāvṛdhaḥ.*

Performers of heroic action, like universal

presences grown to veteran heights by knowledge and action, are born and created for divine service of the world and they let flow streams of soma joy for general humanity.

परिष्कृतासु इन्द्रवा याषव पित्र्यावती ।

वायुं सामा असृ तत ॥ २ ॥

2. *Parīṣkṛtāsa indava yoṣeva pitryāvatī.
Vāyuṁ somā asṛkṣata.*

Initiated, cultured and sanctified like the sacred maiden of her holy parents, these brilliant veterans of knowledge, action and joyous character, having mastered subtle subjects and divined into the mysteries of life, create and release streams of soma joy for the life around.

एत सामासु इन्द्रवः पर्यस्वन्तश्चमू सुताः ।

इन्द्रं वधन्ति कर्माभिः ॥ ३ ॥

3. *Ete somāsa indavaḥ prayasvantaś-camū sutāḥ.
Indraṁ vardhanti karmabhiḥ.*

These joyous veterans, brilliant in mind, well trained and self-directed, trying to act well in planned and well-defined channels, exalt the glory of Indra, their self and the nation by their performance and social success.

आ धावता सुहस्त्यः शुका गृभ्णीत मन्थिना ।

गाभिः श्रीणीत मत्सरम ॥ ४ ॥

4. *Ā dhāvatā suhastyah śukrā grbhṇīta manthinā.
Gobhiḥ śrīṇīta matsaram.*

Experts of noble hand and versatile mind, come, take hold of the pure and powerful materials with specialised tools and, with tempering mix and refinement, create the instruments of joyous social development.

स पवस्व धनंजय पयन्ता राधसा महः ।

अस्मभ्यं साम गातुवित ॥ ५ ॥

5. *Sa pavasva dhanañjaya prayantā rādhaso mahah.
Asmabhyam soma gātuvit.*

O Soma, lord of joy and noble knowledge, winner of wealth and holy power, creator of great infrastructure for development, pure and powerful expert of the paths of history and social development, pray let the streams of peace and joy flow for us.

एतं मृजन्ति मर्ज्यं पवमानं दश िपः ।

इन्द्राय मत्सरं मदम ॥ ६ ॥

6. *Etam mrjanti marjyam pavamānam daśa kṣipah.
Indrāya matsaram madam.*

This Soma, lord of peace and joy, pure, potent and adorable, ten senses, ten pranas, ten forms of subtle and gross orders of Prakṛti elements serve in conjunction with the mind and intelligence of nature and humanity, and create the joy and excitement of evolution and development in life in honour of Indra, humanity and the lord ruler of humanity.

Mandala 9/Sukta 47

Pavamana Soma Devata, Kavi Bhargava Rshi

अ॒या सा॒मः सु॒कृत्य॒या म॒हश्चि॒द॒भ्यव॑धत ।

म॒न्दान॑ उ॒द वृ॒षाय॑त ॥ १ ॥

1. *Ayā somah sukṛtyayā mahāścid-abhyavardhata.
Mandāna udvṛṣāyate.*

This Soma, lordly Spirit of peace and joy, feels great by this yajnic act of homage and, happy and exalted, loves to advance and exalt the celebrants.

कृ॒तानी॑द॒स्य क॒त्वा च॑त॒न्त द॑स्यु॒तह॑णा ।

ऋ॒णा च॑ धृ॒ष्णुश्च॑यत ॥ २ ॥

2. *Kṛtānīdasya kartvā cetante dasyutarhaṇā.
Ṛṇā ca dhṛṣṇuścayate.*

The deeds done and to be done by this Soma, by which he destroys negativities and dispels darkness are known, and, daring and powerful, he acquits the celebrants of debts and obligations.

आ॒त्साम॑ इ॒न्द्रिया॑ र॒सा व॒जः स॒हस्र॑सा भु॒वत॑ ।

उ॒क्थं॑ य॒दस्य॑ जा॒यत॑ ॥ ३ ॥

3. *Āt soma indriyo raso vajrah sahasrasā bhuvat.
Uktham yadasya jāyate.*

And when the song of adoration is sung in honour of this Soma, then the spirit of peace and inner strength, inner joy, adamant courage and rectitude edifying the mind and sense of the celebrant arise a thousandfold in the soul.

स्वयं क॒विवि॑ध॒तरि॑ वि॒पाय॑ रत्नमिच्छति ।

यदी॑ म॒मृज्य॑त॒ धियः॑ ॥ ४ ॥

4. *Svayaṁ kavir-vidhartari viprāya ratnamicchati.
Yadī marmṛjyate dhiyaḥ.*

When this Soma is adored and celebrated by thoughts, words and deeds, then he, himself a poet creator and visionary, in order to support and reward the celebrant, decides to bless the devotee with the jewels of life's wealth of his choice.

सि॒षा॒सतू॑ रयी॒णां वा॒ज॒ष्वव॑तामिव ।

भर॑षु जि॒ग्युषा॑मसि ॥ ५ ॥

5. *Siṣāsatū rayīṇāṁ vājeṣvarvatāmiva.
Bhareṣu jigyūṣāmasi.*

O Soma, lord of peace, prize and joy, you love to give and you are the giver of all jewels of wealth and honour to all aspirants: like success to the pioneers in the race for life's glory, and victory to the ambitious warriors in the battles of life's excellence.

Mandala 9/Sukta 48

Pavamana Soma Devata, Kavi Bhargava Rshi

तं त्वा नृ॒म्णानि॑ बिभ॒तं स॒धस्थ॑षु म॒हा दि॒वः ।

चा॒रं सु॒कृत्य॑मह ॥ १ ॥

1. *Taṁ tvā nṛmṇāni bibhrataṁ sadhastheṣu maho divaḥ. Cāraṁ sukr̥tyamahe.*

O Soma, Spirit of peace, purity and power, with holy acts of homage in the halls of yajna, we invoke, adore and worship you, lord of beauty and bliss, and

exalt you in action, harbinger of the jewels of wealth, honour and excellence from the lofty regions of the light of heaven.

संवृक्तधृष्णुमुक्थ्यं महामहिवतं मदम ।

शतं पुरा रुरु णिम ॥ २ ॥

2. *Samvṛktadhṛṣṇum-ukthyam mahāmahivrataṁ madam. Śataṁ puro ruruṣaṇim.*

We worship you, eliminator of arrogance and pride, adorable, observer of lofty vows of discipline, inspiring, and breaker of a hundred strongholds of darkness.

अतस्त्वा रयिमभि राजानं सुकता दिवः ।

सुपणा अव्यथिभरत ॥ ३ ॥

3. *Atastvā rayimabhi rājānaṁ sukrato divaḥ. Suparṇo avyathir-bharat.*

For this reason of your glory and inspiring nature, O lord of holy action and self-refulgent ruler, controller and dispenser of wealth, honour and excellence, the veteran sage and scholar can invoke you from the heights of heaven without fear and difficulty.

विश्वस्मा इत्स्वदृश साधारणं रजस्तुरम ।

गोपामृतस्य विभरत ॥ ४ ॥

4. *Viśvasmā it svaḍṛśe sādharmaṇaṁ rajasturam. Gopāmṛtasya virbharat.*

The sage and scholar of lofty vision and imagination, in order that all visionaries of the world may perceive your heavenly majesty, communicates his

experience of your presence who are present everywhere, who give motion to the energy of nature in the cosmic dynamics and who rule and protect the laws of eternal truth which govern the course of existence.

अधा हिन्वान इन्द्रियं ज्याया महित्वमानश ।

अभिष्टिकृद्विचषणिः ॥ ५ ॥

5. *Adhā hinvāna indriyaṁ jyāyo mahitvam-ānaśe. Abhiṣṭikṛd-vicarṣaṇiḥ.*

And so, the inspirer of the power of senses, mind and intelligence, giver of fulfilment to the devotees, all watching Soma, divine Spirit of peace, power and enlightenment, pervades and abides in and over existence as the supreme power of divine glory.

Mandala 9/Sukta 49

Pavamana Soma Devata, Kavi Bhargava Rshi

पवस्व वृष्टिमा सु ना पामूर्मि दिवस्पति ।

अय मा बृहतीरिषः ॥ १ ॥

1. *Pavasva vṛṣṭimā su no'pām-ūrmim divaspari. Ayakṣmā bṛhatīriṣaḥ.*

Soma, lord of peace and plenty, give us holy showers of waters, wave on wave of the rain, and give us abundant food, energy and knowledge free from pollution and negativities.

तया पवस्व धारया यया गाव इहागमन ।

जन्यासु उप ना गृहम् ॥ २ ॥

2. *Tayā pavasva dhārayā yayā gāva ihāgaman. Janyāsa upa na gṛham.*

Shower and purify us with that stream of power and purity of peace and plenty by which our senses, mind and intelligence, socially and positively motivated, may be balanced in our personality and we may feel at home with ourselves.

घृतं पवस्व धारया यज्ञेषु दववीतमः ।

अस्मभ्यं वृष्टिमा पव ॥ ३ ॥

3. *Ghṛtaṁ pavasva dhārayā yajñeṣu devavītamah.
Asmabhyam vṛṣṭimā pava.*

Let ghṛta shower in streams, pure and powerful in our yajnas, O lord and guardian of the noble and divine worshippers. Bring us fulfilment and purify all our intentions, purposes and motivations of life.

स न ऊज व्यव्ययं पवित्रं धाव धारया ।

दवासः शृण्वन्हि कम ॥ ४ ॥

4. *Sa na ūrje vyavyayaṁ pavitraṁ dhāva dhārayā.
Devāsaḥ śṛṇavan hi kam.*

For energy, give us showers in streams of imperishable purity of heart, and let the noble devotees hear the blissful music of the rain.

पवमाना असिष्यदद तांस्यपजङ्घनत ।

पत्नवदाचयनुचः ॥ ५ ॥

5. *Pavamāno asiṣyadad-rakṣāṁsyapajāṅghanat.
Pratnavad-rocyan rucaḥ.*

May Soma, pure and purifying, all pervasive, destroy all evils and negativities, and continue to illumine the brilliant regions of the universe, macrocosmic as well as microcosmic, as ever before.

Mandala 9/Sukta 50***Pavamana Soma Devata, Uchathya Angirasa Rshi*****उत्त शुष्मास इरत् सिन्धोरूर्मरिव स्वनः ।****वाणस्य चादया पविम ॥ १ ॥**

1. *Ut te śuṣmāsa īrate sindhor-ūrmer-iva svanaḥ.
Vāṇasya codayā pavim.*

Higher and higher rise and roll your powers, purities and forces, roaring like waves of the sea. Keep up the motion of the wheel of life, let the swell of music rise on with the chant going on.

पसव त उदीरत तिस्रा वाचा मखस्युवः ।**यदव्य एषि सानवि ॥ २ ॥**

2. *Prasave ta udīrate tisro vāco makhasyuvah.
Yadavya eṣi sānavi.*

When you rise and reach the pinnacle of yajna which deserves to be protected and promoted, then as you rise in intensity, the priests' chant of the three voices of Rks, Samans and Yajus also swells to the climax.

अव्या वार् परि पियं हरिं हिन्वन्त्यदिभिः ।**पवमानं मधुश्चुतम ॥ ३ ॥**

3. *Avyo vāre pari priyaṁ harim hinvantyadribhiḥ.
Pavamānaṁ madhuścutam.*

The devotees, who are seekers of your protection for advancement in their heart of hearts, intensify their awareness through relentless concentration and meditate on your presence dearer than dearest, eliminator of negative fluctuations of mind, pure and purifying spirit

of divinity replete with honey sweets of ecstasy.

आ पवस्व मदिन्तम पवित्रं धारया कव ।

अकस्य यानिमासदम ॥ ४ ॥

4. *Ā pavasva madintama pavitraṁ dhārayā kave.
Arkasya yonimāsadam.*

Flow in and purify, O poetic visionary and most exhilarating Spirit of ecstasy, the sacred heart of the celebrant in streams of beauty, light and sweetness to join the celebrant at the centre of his faith and devotion.

स पवस्व मदिन्तम गाभिरञ्जाना अक्तुभिः ।

इन्द्रविन्दाय पीतय ॥ ५ ॥

5. *Sa pavasva madintama gobhir-añjāno aktubhiḥ.
Indavindrāya pītaye.*

Flow on, most exhilarating Spirit, adored and exalted by concentrative mind and senses of the seeker in meditation, flow on for ecstatic experience of the soul.

Mandala 9/Sukta 51

Pavamana Soma Devata, Uchathya Angirasa Rshi

अध्वया अदिभिः सुतं सामं पवित्र आ सृज ।

पुनीहीन्दाय पातव ॥ १ ॥

1. *Adhvaryo adribhiḥ sutam samam pavitra ā sṛja.
Punīhīndrāya pātave.*

O high priest of soma yajna, create the awareness of Soma, spirit of purity and divinity collected and concentrated by the senses and mind in the heart,

and sanctify and intensify it there for exhilaration of the soul.

दिवः पीयूषमुत्तमं साममिन्दाय वज्रिण ।

सुनाता मधुमत्तमम् ॥ २ ॥

2. *Divah pīyūṣam-uttamaṁ somam-indrāya vajriṇe.*
Sunotā madhumattamam.

Create the highest honey sweet Soma of divine consciousness, highest exhilarating experience of the light of heaven for the soul's awareness, and then rise to adamant power against all possible violations.

तव त्य इन्दा अन्धसा द्वा मध्वाव्यश्नत ।

पर्वमानस्य मरुतः ॥ ३ ॥

3. *Tava tya indo andhaso devā madhor-vyaśnate.*
Pavamānasya marutaḥ.

Then, O Soma, Spirit of divinity, the noblest, most vibrant generous and brilliant souls have a drink of the elixir of your honey sweet presence flowing exuberantly at the purest.

त्वं हि साम वधयन्त्सुता मदाय भूणय ।

वृषन्त्स्तारमृतय ॥ ४ ॥

4. *Tvaṁ hi soma vardhayant-suto madāya bhūṇ-*
ṇaye. Vṛṣant-stotāram-ūtaye.

Soma, lord of purity, peace and power, you alone are the object of meditation, supplication and exaltation for the ecstasy, vibrancy and protected progress of life, you alone promote the celebrant to the top of sovereignty and give him showers of joy.

अ॒भ्य॒र्ष॒ वि॒च॒ ण॒ प॒वि॒त्रं॒ धा॒र॒या॒ सु॒तः॒ ।

अ॒भि॒ वा॒ज॒मु॒त॒ श्र॒वः॒ ॥ ५ ॥

5. *Abhyarṣa vicakṣaṇa pavitraṁ dhārayā sutah.*
Abhi vājamuta śruvaḥ.

Flow on, O lord all watchful guardian of humanity, and, realised in meditation, rain in showers on the pure heart and bring in abundance of food and energy for the body, mind and soul, and give us the ultimate victory of fame in the world and fulfilment across the world of time.

Mandala 9/Sukta 52

Pavamana Soma Devata, Uchathya Angirasa Rshi

परि॑ ह्यु॒ १ः स॒न॒द॒यि॒भर्द्वा॒जं न॒ अ॒न्ध॒सा॒ ।

सु॒वा॒ना अ॒र्ष॒ प॒वि॒त्र आ ॥ १ ॥

1. *Pari dyukṣaḥ sanadrayir-bharadvājam no andhasā. Suvāno arṣa pavitra ā.*

Light of the light of heaven, treasure-hold of world's wealth, with wealth, food and energy for body, mind and soul arise and manifest in the pure heart, inspiring it to a state of peace and benediction.

तव॑ प॒त्र॒भि॒रध्व॑भि॒रव्य॑ वा॒र॒ परि॑ पि॒यः॒ ।

स॒ह॒स्र॑धा॒रा या॒त्त॒ना ॥ २ ॥

2. *Tava pratnebhir-adhvabhir-avyo vāre pari priyah. Sahasradhāro yāt tanā.*

Let your dear protected celebrant, sanctified by a thousand streams of divine favours, rise to the cherished state of fulfilment by the ancient and eternal

paths of divinity and Vedic lore.

च॒रुन॑ यस्तमी॒ङ्घ्रय॑न्दा न दान॑मी॒ङ्घ्रय॑ ।
व॒धव॑ध॒स्नवी॑ङ्घ्रय ॥ ३ ॥

3. *Carurna yas-tam-īṅkhayendo na dānamīṅ-khaya.*
Vadhair-vadhasnavīṅkhaya.

Indu, spirit of peace, plenty and generosity, inspire him who is receptive and generous as a cloud, move him like charity in flow. O shaping power of hard discipline, shape him through hardness and inspire him to the good life of generosity and joy.

नि शु॒ष्ममि॑न्दव॒षां पु॒रुहू॑त॒ जना॑नाम ।
या अ॒स्माँ आ॒दिद॑शति ॥ ४ ॥

4. *Ni śuṣmam-indaveṣāṁ puruhūta janānām.*
Yo asmāñ ādideśati.

Indu, lord of peace and plenty who rule over us, invoked, adored and worshipped pray increase the power and prosperity of those people who follow the rule of your law of discipline and generosity.

श॒तं न॑ इ॒न्द ऊ॒तिभिः॑ स॒हस्रं॑ वा शु॒ची॑नाम ।
पव॑स्व मं॒हय॑दयिः ॥ ५ ॥

5. *Śataṁ na inda ūtibhiḥ sahasraṁ vā śucīnām.*
Pavasva manhayad-rayiḥ.

O lord of light, purity and plenty, with divine powers and protections bless us with hundreds and thousands of life's purities and shower upon us abundance of wealth, honour and excellence worthy of that purity.

Mandala 9/Sukta 53

Pavamana Soma Devata, Avatsara Kashyapa Rshi

उत्त शुष्मासा अस्थू र ण भिन्दन्ता अदिवः ।

नुदस्व याः परिस्पृधः ॥ १ ॥

1. *Ut te śuṣmāso asthū rakṣo bhindanto adrivaḥ.
Nudasva yāḥ parisprdhah.*

O lord of mountains, thunder and clouds, your powers and forces stand high, breaking down the negative and destructive elements of life. Pray impel or compel the adversaries to change or remove them from the paths of progress.

अया निजघ्निराजसा रथसङ्ग धनं हित ।

स्तवा अबिभ्युषा हृदा ॥ २ ॥

2. *Ayā nijaghnirojasā rathasaṅge dhane hite.
Stavā abibhyuṣā hṛdā.*

By this power and valour of yours you eliminate the negative forces. In this battle of the body chariot on hand in this life, we adore you with a fearless heart, you being the protector and guide.

अस्य व्रतानि नाधृष पवमानस्य दूढ्या ।

रुज यस्त्वा पृतन्यति ॥ ३ ॥

3. *Asya vratāni nādhrṣe pavamānasya dūḍhyā.
Ruja yastvā pṛtanyati.*

The rules and laws of this mighty creative and dynamic power no one can resist with his adverse force. O Soma, whoever opposes you, break open and destroy.

तं हि॒न्वन्ति॑ म॒द॒च्युतं॑ ह॒रिं न॒दीषु॑ वा॒जिन॑म ।

इ॒न्दुमि॒न्दाय॑ म॒त्स॒रम॑ ॥ ४ ॥

4. *Tam hinvanti madacyutam harim nadīṣu vājinam. Indum-indrāya matsaram.*

That giver of showers of sweetness and joy, lord of peace and power, destroyer of suffering, energising and flowing in streams of the universal dynamics of existence, people admire and adore, he is the joy and ecstasy of the living soul.

Mandala 9/Sukta 54

Pavamana Soma Devata, Avatsara Kashyapa Rshi

अ॒स्य प॒त्नाम॑नु द्यु॒तं शु॒क्रं दु॒दुह॑ अ॒हयः॑ ।

प॒यः स॒हस्र॑सामृ॒षि॒म ॥ १ ॥

1. *Asya pratnāmanu dyutam śukram duduhre ahra-yah. Payah sahasrasām-ṛṣim.*

Men of vision and science of yajna, in pursuit of the ancient and eternal Vedic tradition of this lord of light, peace and purity, distil the brilliant, pure and powerful and visionary knowledge of a thousandfold nourishing and inspiring gifts of existence.

अ॒यं सू॒र्य॑इ॒वाप॑द्ग॒यं सरा॑ंसि धावति ।

स॒प्त प॒वत॑ आ दि॒वम॑ ॥ २ ॥

2. *Ayam sūrya ivopadṛg-ayam sarāṁsi dhāvati. Sapta pravata ā divam.*

This Soma, like the sun, all watching and illuminating, sets rivers, seas and energies aflow, pervading therein on earth and in the seven-fold light

of the sun upto the regions of light.

अ॒यं वि॒श्वानि तिष्ठति पुनाना भुव॑नापरि॑ ।

सामा॑ द॒वा न सूर्यः॑ ॥ ३ ॥

3. *Ayam viśvāni tiṣṭhati punāno bhuvanopari.*
Somo devo na sūryaḥ.

This Soma, lord of light, peace and power, pure and purifying, pervades all regions of the universe in and above, like the divine light which illuminates all regions of the universe.

परि॑ णा द॒ववी॑तय॒ वाजाँ॑ अ॒षसि॒ गाम॑तः ।

पुनान॑ इ॒न्दवि॒न्द॒युः ॥ ४ ॥

4. *Pari ṇo devavītaye vājāṃ arṣasi gomataḥ.*
Punāna indavindrayuḥ.

Indu, spirit of peace, beauty and plenty, lover of men of knowledge and power, purifying and sanctifying the world, bring us food and energy for the body, mind and soul for the service and fulfilment of the men of brilliance and generosity.

Mandala 9/Sukta 55

Pavamana Soma Devata, Avatsara Kashyapa Rshi

यव॑यव॑ं ना॒ अ॒न्ध॒सा पु॒ष्टं पु॒ष्टं परि॑ स्त्रव ।

साम॑ वि॒श्वो च॒ साभ॑गा ॥ १ ॥

1. *Yavam-yavam no andhasā puṣṭam-puṣṭam pari srava. Soma viśvā ca saubhagā.*

Soma, Spirit of peace, power and plenty, flow forth, vitalise, purify and inspire us with fresh energy,

power and grace of culture at every stage of our growth, acquisition and progress, beatify all our good fortune and prosperity of life in the world.

इ॒न्दा॒ यथा॒ तव॒ स्तवा॒ यथा॑ त जा॒तम॒न्धसः॑ ।

नि॒ ब॒हिषि॑ पि॒य स॑दः ॥ २ ॥

2. *Indo yathā tava stavo yathā te jātam-andhasaḥ.
Ni barhiṣi priye sadaḥ.*

O lord of beauty and grace, as you pervade your own glory of adoration, your own creation, power and nourishments of food and inspiration, so pray come, bless our vedi of yajna, our life and work through the world.

उ॒त ना॑ गा॒विद॑श्च॒वित्प॑व॒स्व सा॒मान्ध॑सा ।

म॒ तू॒तम॑भि॒रह॑भिः ॥ ३ ॥

3. *Uta no govid-aśvavit pavasva somāndhasā.
Makṣūtamebhir-ahabhiḥ.*

And O Soma, lord of energy, wealth and advancement, master of knowledge and progress, by the shortest time of the days ahead, bless and beatify us with food for body, mind and soul, rich in lands, cows and culture, horses, advancement and progressive power and achievement.

या जि॒नाति॑ न जी॒र्यत॑ ह॒न्ति श॑त्रु॒म॒भीत्य॑ ।

स प॑व॒स्व स॒हस्र॑जित ॥ ४ ॥

4. *Yo jināti na jīyate hanti śatrum-abhītya.
Sa pavasva sahasrajit.*

You, who always excel, win or vanquish, who

no one can excel, win or vanquish, who advance and destroy the destructive adversary, pray advance, energise, purify and empower us too, winner of a thousand battles.

Mandala 9/Sukta 56

Pavamana Soma Devata, Avatsara Kashyapa rshi

परि सामं ऋतं बृहदाशुः पवित्रं अषति ।

विघ्नान् तांसि दवयुः ॥ १ ॥

1. *Pari soma ṛtaṁ bṛhadāśuḥ pavitre arṣati.*
Vighnan rakṣāṁsi devayuh.

Soma is the universal truth and law of eternity, instant and omnipresent, lover of the noble, brilliant and generous people, destroyer of negative and destructive forces, and it rolls in the heart of pure and pious souls, inspires, energises and advances them.

यत्सामा वाजमर्षति शतं धारा अपस्युवः ।

इन्द्रस्य सुख्यमाविशन ॥ २ ॥

2. *Yat somo vājamarṣati śataṁ dhārā apasyuvaḥ.*
Indrasya sakhyamāviśan.

When Soma releases the divine energy and enthusiasm of life, men of initiative and creativity enjoying friendship and communion with divinity experience the ecstasy of life flowing in a hundred streams.

अभि त्वा याषणा दशं जारं न कन्यानूषत ।

मृज्यसे साम सातय ॥ ३ ॥

3. *Abhi tvā yoṣaṇo daśa jāraṁ na kanyānūṣata.
Mrjyase soma sātaye.*

Ten youthful organs of perception and volition, concentrated, directed and integrated with mind, intelligence and consciousness serve and help the soul to commune with you, Soma, like a loving maiden communing with her lover, and then, O Supersoul and master of the soul, you shine in the heart's core for the ultimate victory and fulfilment of the devotee.

त्वमिन्द्राय विष्णवे स्वादुरिन्द्रा परि स्रव ।
नृन्तस्तान्पाह्मंसः ॥ ४ ॥

4. *Tvam-indrāya viṣṇave svādur-into pari srava.
Nṛnt-stotṛṇ pāhyamhasaḥ.*

O Soma, spirit of peace and bliss, let divine ecstasy flow forth for Indra, celebrant of power, and Vishnu, omnipresence oriented soul, and protect and promote the leading lights of humanity free from sin and dedicated to divinity.

Mandala 9/Sukta 57

Pavamana Soma Devata, Avatsara Kashyapa Rshi

प त धारा असृचता दिवा न यन्ति वृष्टयः ।
अच्छा वाजं सहस्रिणम ॥ १ ॥

1. *Pra te dhārā asaścato divo na yanti vṛṣṭayaḥ.
Acchā vājaṁ sahasriṇam.*

O Soma, the ceaseless streams of your inexhaustible ecstasy flow like rains of heavenly light, bringing thousandfold strength, energy and joy for the celebrants.

अ॒भि पि॒याणि॒ काव्या॒ विश्वा॒ च णा॒ अ॒षति ।

हरि॑स्तुज्जान॒ आयु॑धा ॥ २ ॥

2. *Abhi priyāṇi kāvyā viśvā cakṣāṇo arṣati.*
Haris-tuñjāna āyudhā.

Soma, spirit of joy, destroyer of suffering, watching all human activity, flows forth for its dear favourites, striking its arms against adverse forces.

स म॑र्म॒जान॒ आयु॑भिरि॒भ्रा राज॑व सुव॒तः ।

श्य॒ना न वंसु॑ षीदति ॥ ३ ॥

3. *Sa marmjāna āyubhir-ibho rājeva suvrataḥ.*
Śyeno na vaṁsu ṣīdati.

Soma, adored and glorified by people, as a self-controlled, powerful and brilliant ruler ever awake and unfailing power, pervades in the human common-wealth and the entire world of sustenance.

स ना॒ विश्वा॑ दि॒वा वसू॑ता पृ॒थिव्या॒ अधि॑ ।

पुना॑न इ॒न्द्रवा॒ भर॑ ॥ ४ ॥

4. *Sa no viśvā divo vasūto prthivyā adhi.*
Punāna indavā bhara.

Soma, lord of wealth, beauty and excellence, ever pure and sanctifying, may, we pray, bring us all the wealth, honour and fame of life on earth and the light and magnificence of heaven.

Mandala 9/Sukta 58

Pavamana Soma Devata, Avatsara Kashyapa Rshi

त॒र्त्स म॒न्दी धा॑वति॒ धारा॑ सु॒तस्यान्ध॑सः ।

त॒र्त्स म॒न्दी धा॑वति ॥ १ ॥

1. *Tarat sa mandī dhāvati dhārā sutasyāndhasaḥ.*
Tarat sa mandī dhāvati.

Soma, Spirit of peace, beauty and bliss, saving, rejoicing, fulfilling, flows on. The stream of delight exhilarating for body, mind and soul flows on full of bliss. Crossing over the hurdles of life, delighted all over, the celebrant goes on.

उ॒स्त्रा व॑द॒ वसू॑नां॒ मत॑स्य द॒व्यव॑सः ।

त॒र॒त्स म॒न्दी धा॑वति ॥ २ ॥

2. *Usrā veda vasūnām martasya devyavasah.*
Tarat sa mandī dhāvati.

Mother source of wealth, honour and enlightenment, divine power that commands the saving art for the mortals, saviour, delightful, giver of fulfilment flows on.

ध॒व॒स्त्रयाः॑ पु॒रु॒षन्त्या॑रा स॒हस्रा॑णि द॒द्वह॑ ।

त॒र॒त्स म॒न्दी धा॑वति ॥ ३ ॥

3. *Dhvasrayoḥ puruṣantyorā sahasrāṇi dadmahe.*
Tarat sa mandī dhāvati.

Let us receive a thousand gifts of the divine soma power that destroys evil and exalts humanity. Saving, delighting and fulfilling, the stream of divine bliss flows on.

आ यया॑स्त्रिंश॒तं तना॑ स॒हस्रा॑णि च॒ द॒द्वह॑ ।

त॒र॒त्स म॒न्दी धा॑वति ॥ ४ ॥

4. *Ā yayostrimśataṁ tanā sahasrāṇi ca dadmahe.*
Tarat sa mandī dhāvati.

The divine Soma energy and power, destroyer of evil and saviour of human good, of which we get thirty virtues and a thousand other gifts, flows on saving, delighting, delightful.

Mandala 9/Sukta 59

Pavamana Soma Devata, Avatsara Kashyapa Rshi

पवस्व गाजिदश्वजिद्विश्वजित्साम रण्यजित ।

पजावदत्नमा भर ॥ १ ॥

1. *Pavasva gojid-aśvajid-viśvajit soma ranyajit.
Prajāvad-ratnamā bhara.*

Victorious over senses and mind, victorious over will and ambition, victorious over the world, victorious over pleasure, pride and victory, O Soma, life of life, flow on and bring us jewels of children, family life and noble generations.

पवस्वाद्भ्या अदाभ्यः पवस्वावधीभ्यः ।

पवस्व धिषणाभ्यः ॥ २ ॥

2. *Pavasvādbhyo adābhyaḥ pavasvausadhībhyaḥ.
Pavasva dhiṣaṇābhyaḥ.*

O vitality of Soma, divine energy, flow on and energise us with fluent systemic energy of body and mind, redoubtable and undaunted power, flow in and on with herbs and sanatives, energise, purify and sanctify with self-controlled will and invincible will divine.

त्वं साम पवमाना विश्वानि दुरिता तर ।

कविः सीद नि बहिषि ॥ ३ ॥

3. *Tvaṁ soma pavamāno viśvāni duriṭā tara.
Kaviḥ sīda ni barhiṣi.*

O Soma, pure and purifying energy and divine inspiration, cross over hurdles, eliminate evil tendencies and, O omniscient vision and creativity, be seated on the holy vedi and in the mind.

पवमान् स्वविदा जायमाना भवा महान् ।
इन्द्रा विश्वाँ अभिदसि ॥ ४ ॥

4. *Pavamāna svarvido jāyamāno'bhavo mahān.
Indo viśvāñ abhīdasi.*

O Soma, divine spirit of bliss, unborn, great, ever manifesting anew, lord controller and giver of heavenly joy, you are supreme over everything of the world.

Mandala 9/Sukta 60

Pavamana Soma Devata, Avatsara Kashyapa Rshi

प गायत्रि गायत पवमानं विचक्षणम् ।
इन्द्रं सहस्रं च त्सम ॥ १ ॥

1. *Pra gāyatreṇa gāyata pavamānaṁ vicarṣaṇim.
Induṁ sahasracakṣasam.*

O devotees, sing and enthusiastically celebrate with gayatri hymns Soma, pure, purifying and ever flowing in cosmic dynamics, all moving, omnipresent Spirit of bliss and joy, lord of a thousandfold vision and voice of Infinity.

तं त्वा सहस्रं च त्समथा सहस्रं भणसम ।
अति वारं मपाविषुः ॥ २ ॥

2. *Tam tvā sahasr-acakṣasam-atho sahasrabharṇasam. Ati vāram-apāviṣuḥ.*

That Supreme lord most adorable, of infinite vision and voice and infinite sustenance of life and existence, extremely lovable, worthiest of choice, you internalise and sanctify in the heart and soul.

अति वारान्पवमाना असिष्यदत्कलशं अभि धावति ।
इन्द्रस्य हाद्याविशन ॥ ३ ॥

3. *Ati vārān pavamāno asiṣyadat kalaśāṇ abhi dhāvati. Indrasya hārdyāviśan.*

Soma, lord supreme of the dynamic flow of life, giver of choicest favours, pervading and shining at the core of human heart and soul, manifests and vitalises all forms of existence.

इन्द्रस्य साम राधसु शं पवस्व विचषण ।
पूजावदत् आ भर ॥ ४ ॥

4. *Indrasya soma rādhase śam pavasva vicarṣaṇe. Prajāvadreta ā bhara.*

O Soma, Spirit of peace, power and bliss, all watching, all moving, bring us showers of peace and purity for the soul's fulfilment, and vest us with creative vitality and virility for continuance of life through generations and generations.

Mandala 9/Sukta 61

Pavamana Soma Devata, Amahiya Angirasa Rshi

अया वीती परि स्रव यस्त इन्द्रा मदुष्वा ।
अवाह वतीनव ॥ १ ॥

1. *Ayā vīṭi pari srava yasta indo madeṣvā.
Avāhan navatīrnava.*

O Soma, joyous ruler and protector of life, let this creative peace, presence, power and policy of yours prevail and advance, promoting those who join the happy advance, and repelling, dispelling, even destroying ninety-and-nine strongholds of darkness which obstruct the progress.

पुरः सद्य इत्थाधिय दिवादासाय शम्बरम ।
अध त्वं तुवशं यदुम ॥ २ ॥

2. *Puraḥ sadya itthādhiye divodāsāya śambaram.
Adha tyam turvaśam yadum.*

Go on thus always advancing for the people dedicated to positive good work in thought, policy and action, accelerating, controlling and balancing the forces of peace, progress and restless ambition.

परि णा अश्वमश्वविद्रामदिन्दा हिरण्यवत ।
तरी सहस्रिणीरिषः ॥ ३ ॥

3. *Pari ṇo aśvam-aśvavid-gomad-indo hiranyavat.
Kṣarā sahasrīṇīriṣaḥ.*

And for us, let abundant streams of food, energy and wealth of a thousandfold riches and variety flow abounding in horses, transport and progress, lands, cows and beauties of culture and literature, gold and golden graces. O creator, ruler and controller of peace and joy, you know the values and dynamics of evolution and progress.

पवमानस्य त वयं पवित्रमभ्युन्दतः ।

सखित्वमा वृणीमह ॥ ४ ॥

4. *Pavamānasya te vayam pavitram-abhyundataḥ.
Sakhitvamā vṛṇīmahe.*

O Soma, pure and purifying lord and ruler of life, the streams of your peace, plenty and piety overflow. We pray for abiding love and friendship with you.

य त पवित्रमूयं भि रन्ति धारया ।

तर्भिनः साम मृळय ॥ ५ ॥

5. *Ye te pavitram-ūrmayo 'bhikṣaranti dhārayā.
Tebhirnaḥ soma mṛḷaya.*

The streams of your piety, purity, peace and plenty rain in showers for the pure heart and soul in humanity. O Soma, with those showers, pray bless us with happiness, prosperity and all round well being.

स नः पुनान आ भर रयिं वीरवतीमिषम ।

इशानः साम विश्वतः ॥ ६ ॥

6. *Sa naḥ punāna ā bhara rayim vīravatīmiṣam.
Īśānaḥ soma viśvataḥ.*

O Soma, lord ruler and benefactor of the entire world, pure and purifier of all, bring us food and energy for body, mind and soul, versatile wealth and power abounding in brave and heroic progeny for future generations.

एतमु त्वं दश ि पा मृजन्ति सिन्धुमातरम ।

समादित्यभिरख्यत ॥ ७ ॥

7. *Etamu tyam̐ daśa ksipo mṛjanti sindhumātaram.
Samādityebhir-akhyata.*

Such as you are, O ruling soul, ten senses, ten pranas, ten subtle and gross modes of Prakṛti and ten directions of space, all glorify you, mother source of all fluent streams of world energies shining with the zodiacs of the sun and all other brilliancies of nature and humanity.

समिन्देणा॒त वा॒युना॑ सु॒त ए॒ति प॒वित्र॒ आ ।
सं सू॒यस्य॑ र॒श्मिभिः॑ ॥ ८ ॥

8. *Samindreṇota vāyunā suta eti pavitra ā.
Saṁ sūryasya raśmibhiḥ.*

O Soma, spirit of peace, plenty and energy of the universe, you flow with the wind and cosmic dynamics and, with the rays of the sun, you shine as the very light of life which, realised and internalised, abides vibrant in the pure heart and soul.

स ना॒ भगा॑य वा॒यव॑ पू॒ष्ण प॑वस्व॒ मधु॑मान ।
चा॒रुमि॒त्र वरु॑ण च ॥ ९ ॥

9. *Sa no bhagāya vāyave pūṣṇe pavasva madhu-
mān. Cārunitre varuṇe ca.*

O Soma, beautiful, blissful, honey spirit of the sweets of existence, flow free and purifying for the glory of life, for vibrant forces, for the power of health and growth, and for the friendly and discriminative people among humanity.

उ॒च्चा तं जा॒तम॒न्धसा॑ दि॒वि ष॒द्ध॒म्या द॑द ।
उ॒गं श॒म॒ महि॑ श्रवः ॥ १० ॥

10. *Uccā te jātam-andhaso divi ṣadbhūmyā dade.
Ugraṁ śarma mahi śravaḥ.*

O Soma, high is your renown, great your peace and pleasure, born and abiding in heaven, and the gift of your energy and vitality, the earth receives as the seed and food of life.

एना विश्वान्यय आ द्युम्नानि मानुषाणाम ।
सिषासन्ता वनामह ॥ ११ ॥

11. *Enā viśvānyarya ā dyumnāni mānuṣāṇām.
Siṣāsanto vanāmahe.*

Soma is the lord of humanity and the earth. By virtue of him and of him, we ask and pray for all food, energy, honour and excellence for humanity, serving him and sharing all the benefits together.

स न इन्द्राय यज्यव वरुणाय मरुद्भ्यः ।
वरिवावित्परि स्रव ॥ १२ ॥

12. *Sa na indrāya yajyave varuṇāya marudbhyah.
Varivovit pari srava.*

Soma, lord of peace and purity, power and piety, creator, controller and commander of the entire wealth of life, flow on by the dynamics of nature and bless us for the benefit of power and glory, yajna and unity among the yajakas, judgement and right values and the vibrant forces of law and order.

उपा षु जातमसुरं गाभिभुङ्गं परिष्कृतम ।
इन्दुं द्रवा अयासिषुः ॥ १३ ॥

13. *Upa ṣu jātam-apturaṁ gobhir-bhaṅgam pari-
ṣkṛtam. Induṁ devā ayāsiṣuh.*

Soma, spirit of beauty, grace and glory, divinely created, nobly born, zealous, destroyer of negativity, beatified and celebrated in songs of divine voice, the noblest powers of nature and humanity adore, share and enjoy.

तमिद्वधन्तु न॒ गिरा॑ व॒त्सं स॒ंशि॒श्वरी॑रिव ।

य इन्द्र॑स्य हृदं॒सनिः ॥ १४ ॥

14. *Tamidvardhantu no giro vatsam samśiśvarīriva.*
Ya indrasya hrdaṁsaniḥ.

As mother cows love, cheer and caress the calf, so let our songs of adoration celebrate and exalt Soma, love and grace of the heart of Indra, life's glory on top of existence.

अ॒षा णः॑ सा॒म॒ शं ग॒र्व धु॒ त्स्व॑ पि॒प्युषी॑मि॒षम॑ ।

व॒धा॑ स॒मु॒द्रमु॒क्थ्य॑म ॥ १५ ॥

15. *Aṣā ṇaḥ soma śam gave dhukṣasva pipyuṣīmīṣam.*
Vardhā samudram-ukthyam.

O Soma, peaceable ruling powers of the world, rise, move forward and create conditions of peace and progress for the earth, work for nature, animal wealth and environment, advance human culture, create nourishing food and productive energy for comfort and common good and, thus, exalt the grace and glory of human life, rolling like the infinite ocean.

प॒व॒मा॒ना अ॒जी॒जन॑द्वि॒वश्चि॒त्रं न त॑न्य॒तुम॑ ।

ज्या॒ति॒व॒श्वा॒न॒रं बृ॒हत॑ ॥ १६ ॥

16. *Pavamāno ajījanad-divaścitraṁ na tanyatum.*
Jyotir-vaiśvānraṁ brhat.

Let Soma, progressive, active and zealous power dedicated to humanity and divinity, create the light and culture of universal expansive order from the light of heaven, sublime, awful and beautiful as the light and resounding roar of thunder and lightning.

पवमानस्य त रसा मदा रीज इदुच्छुनः ।

वि वारमव्यमषति ॥ १७ ॥

17. *Pavamānasya te raso mado rājannaducchunaḥ.
Vi vāram-avyamarṣati.*

O Soma, beauty, grace and joy of life, refulgent power, as you flow, pure and purifying, the pleasure you release, the ecstasy you inspire, and the peace you emanate free from negativities, radiates to the mind and soul of the loved celebrant.

पवमान रसस्तव द ण वि रीजति द्युमान ।

ज्यातिविश्वं स्वदृश ॥ १८ ॥

18. *Pavamāna rasastava dakṣo vi rājati dyumān.
Jyotir-viśvaṁ svaḍrṣe.*

O vibrant bliss of the world, the purity, pleasure and ecstasy of yours, versatile and refulgent, radiates over space and time as universal light of divinity for humanity to have a vision of the heaven of bliss.

यस्त मद् वरण्यस्तना पवस्वान्धसा ।

द्ववावीरघशंसहा ॥ १९ ॥

19. *Yaste mado vareṇyas-tenā pavasvāndhāsā.
Devāvīr-ghaśaṁsahā.*

The soma ecstasy that's yours, that is the highest

love of our choice. Flow on, radiate, and sanctify us beyond satiation with light divine for the soul, protector and saviour as you are of the holy and destroyer of sin and evil for the good.

जघ्निरवृत्रममित्रियं सस्निवाजं दिवदिव ।

गा॒षा उ॑ अ॒श्वसा॑ अ॒सि ॥ २० ॥

20. *Jaghnir-vṛtram-amitriyaṁ sasnir-vājaṁ dive-dive. Goṣā u aśvasā asi.*

Soma, power and peace of divinity, destroyer of the evil and darkness of negative forces, constant catalytic force of nature in creative evolution day in and day out, you are the giver of earthly life and dynamic motion for onward progress.

संमिश्र॑ला अरु॒षा भ॑व॒ सूप॒स्थाभि॑न ध॒नुभिः॑ ।

सीद॑ञ्छ॒यना॑ न या॒निमा॑ ॥ २१ ॥

21. *Sammiślo aruṣo bhava sūpasthābhirna dhenu-bhiḥ. Sidañchyeno na yonimā.*

Be bright and blazing, integrated with creative powers of growth, perception and imagination, sojourning over space and time yet resting in your seat at the centre of existence.

स प॑वस्व॒ य आवि॑थ॒न्दं वृ॒त्राय॑ ह॒न्तव॑ ।

व॒विवा॑सं म॒हीर॒पः ॥ २२ ॥

22. *Sa pavasva ya āvithendram vṛtrāya hantave. Vavrivāṁsaṁ mahīrapaḥ.*

Lord of the joy of existence, for constant conversion, elimination and destruction of negativity

you protect and promote the creative, structural and developmental forces of nature in great evolutionary dynamics on way to positive growth and progress.

सुवीरासा वयं धना जयम साम मीढवः ।

पुनाना वध ना गिरः ॥ २३ ॥

23. *Suvīrāso vayan̄ dhanā jayema soma mīḍhvaḥ.*
Punāno vardha na girah.

O Soma, virile lord of creation and evolution, bless us so that, blest with noble warlike progeny, we may win the wealth of life. Pure and purifying lord, exalt our intellect and imagination and our songs of adoration for divinity.

त्वातासस्तवावसा स्याम वन्वन्त आमुः ।

साम वतषु जागृहि ॥ २४ ॥

24. *Tvotāsas-tavāvasā syāma vanvanta āmuraḥ.*
Soma vratesu jāgrhi.

Safe under your power and protection, serving and celebrating you in adoration, let us be destroyers of negativities, jealousies and enmities. O Soma, ever awake as you are, keep us awake in the observance of divine law and discipline of holiness.

अपघ्नन्पवत मृधा प सामा अराव्णः ।

गच्छन्दिन्द्रस्य निष्कृतम ॥ २५ ॥

25. *Apaghnan pavate mṛdho 'pa somo arāvṇaḥ.*
Gacchann-indrasya niṣkṛtam.

Destroying the destroyers, eliminating the selfish, ungenerous hoarders and parasites, Soma, divine

creativity in nature and humanity attains to its yajnic end and aim in the existential order created by omnipotent Indra.

महा ना राय आ भर पवमान जही मृधः ।

रास्वन्दा वीरवद्यशः ॥ २६ ॥

26. *Maho na rāya ā bhara pavamāna jahī mṛdhaḥ.
Rāsvendo vīravadyaśaḥ.*

Lord Supreme of beauty, splendour and grace, pure and purifying, ever awake, bring us wealth of the highest order, eliminate the destructive adversaries and bless us with honour, excellence and fame, and continue the human family with noble and brave generations.

न त्वा शतं चन हुता राधा दित्सन्तमा मिनन ।

यत्पुनाना मखस्यस ॥ २७ ॥

27. *Na tvā śataṁ cana hruto rādho ditsantamā minan.
Yat punāno makhasyase.*

Lord of peace and purity, purifier and saviour of the celebrants, when you please to bless the devotee with prosperity and fulfilment in life's yajna, not a hundred adversaries can stop or frustrate you.

पवस्वन्दा वृषा सुतः कृधी ना यशसा जन ।

विश्वा अप द्विषा जहि ॥ २८ ॥

28. *Pavasvendo vṛṣā sutaḥ kṛdhī no yaśaso jane.
Viśvā apa dviṣo jahi.*

Soma, lord of purity and generosity, light and splendour, served and realised through yajnic life, protect and purify us, help us join the community of

honour and excellence, ward off and eliminate all malignity, jealousy and enmity from our life.

अस्य त सुख्य वयं तवन्दा द्युम्न उत्तम ।

सासह्याम पृतन्यतः ॥ २९ ॥

29. *Asya te sakhye vayam tavendo dyumna uttame. Sāsahyāma pṛtanyataḥ.*

O lord of truth, beauty and generosity, within the fold of your friendship and in the state of your highest honour and excellence, let us face and win over all the adversaries.

या त भीमान्यायुधा तिग्मानि सन्ति धूर्वण ।

र ग समस्य ना निदः ॥ ३० ॥

30. *Yā te bhīmānyāyudhā tig māni santi dhūrvāṇe. Rakṣā samasya no nidaḥ.*

Whatever are your sharpest and most awful weapons for the destruction of destroyers, with those weapons, pray, protect us against all maligners and enemies.

Mandala 9/Sukta 62

Pavamana Soma Devata, Jamadagni Bhargava Rshi

एत असृगमिन्दवस्तिरः पवित्रमाशवः ।

विश्वान्यभि साभगा ॥ १ ॥

1. *Ete asṛgram-indavas-tiraḥ pavitram-āśavaḥ. Viśvānyabhi saubhagā.*

These vibrant forces of humanity dedicated to peace and joy for all, above pettiness and negativities,

move on with noble work for humanity toward the achievement of all wealth, honour and excellence.

विघ्नन्ता॑ दुरिता॑ पुरु सुगा॑ ता॒काय॑ वा॒जिनः॑ ।
तना॑ कृण्वन्ता॑ अव॑त ॥ २ ॥

2. *Vighnanto duritā puru sugā tokāya vājinaḥ.*
Tanā kṛṇvanto arvate.

Overcoming and eliminating the many evils and undesirables of life, creating peace and comfort, wealth and honour for vibrant humanity and their progress through future generations, they go on as warriors and pioneers of the human nation.

कृण्वन्ता॑ वरि॑वा गव॑ भ्य॒षन्ति॑ सुष्टु॒तिम॑ ।
इळा॑म॒स्मभ्यं॑ सं॒यत॑म ॥ ३ ॥

3. *Kṛṇvanto varivo gave'bhyarṣanti suṣṭutim.*
Ilām-asmabhyam saṁyatatam.

Creating, collecting and preserving noble wealth and strength and sustenance for us and for our lands and cows and the honour and culture of our tradition, they go on winning appreciation and admiration.

असा॑व्यं॒शुमदा॑या॒ प्सु॑ द ता॑ गिरि॒ष्ठाः ।
श्य॒ना न या॑नि॒मास॑दत ॥ ४ ॥

4. *Asāvyamśur-madāyā'psu dakṣo giriṣṭhāḥ.*
Śyeno na yonimāsadat.

The peace and pleasure of life's ecstasy in thought and action, and the expertise well founded on adamant determination is created by Savita, the creator, like the flying ambition of the soul and it is

settled in its seat at the heart's core in the personality.

शुभमन्धा द्रववातमप्सु धृता नृभिः सुतः ।

स्वदन्ति गावः पर्याभिः ॥ ५ ॥

5. *Śubhram-andho devavātam-apsu dhūto nṛbhiḥ sutah. Svadanti gāvaḥ payobhiḥ.*

The radiant food of ambition created by people, energised by noble leaders, sanctified in action, the people enjoy seasoned with delicacies of cow's milk.

आदीमश्वं न हतारा शूशुभामृताय ।

मध्वा रसं सधमाद ॥ ६ ॥

6. *Ādīmaśvaṁ na hetāro'sūśubhann-amṛtāya. Madhvo rasam sadhamāde.*

And this ecstasy of the fruit of active ambition, honey sweet of joint achievement in yajnic action, leading lights of the nation like yajakas exalt and glorify as the progressive sociopolitical order of humanity for permanence and immortal honour.

यास्त धारा मधुश्चुता सृगमिन्द ऊतय ।

ताभिः पवित्रमासदः ॥ ७ ॥

7. *Yāste dharā madhuścuto'sṛgram-inda ūtate. Tābhiḥ pavitram-āsadaḥ.*

O Soma, spirit of ambition, action and glory of life, the honey sweet streams of your ecstasy flow for the protection and sanctification of life. With those streams come and flow in the holy yajnic hall of action.

सा अषन्दाय पीतय तिरा रामाण्यव्यया ।

सीदन्त्याना वनुष्वा ॥ ८ ॥

8. *So arṣendrāya pītaye tiro romāṇyavyayā.
Sīdan yonā vaneṣvā.*

O Soma, spirit of holy action and life's sanctity, settle in your seat of yajnic action in the nation's heart for the honour and excellence of human values and flow free down the permanent annals of human history and tradition.

त्वमिन्दा परि स्रव स्वादिष्टा अङ्गिराभ्यः ।

वरिवाविद घृतं पयः ॥ ९ ॥

9. *Tvamindo pari srava svādiṣṭho aṅgirobhyaḥ.
Varivovid-ghṛtaṁ payaḥ.*

O Soma, dynamic spirit of action, joy and glory of life, harbinger of the best of wealth and honour, flow sweet and most delicious for vibrant sages and scholars and release streams of milk and ghṛta for humanity.

अयं विचर्षणिहितः पवमानः स चतति ।

हिन्वान आप्यं बृहत ॥ १० ॥

10. *Ayaṁ vicarṣaṇir-hitāḥ pavamānaḥ sa cetati.
Hinvāna āpyaṁ br̥hat.*

This Soma, divine spirit of action, honour and joy, is all watching, all beneficent, all inspiring, moving and dynamic, ever wakeful, setting in motion the flow on for attainment of vast achievable success and fulfilment.

एष वृषा वृषवतः पवमाना अशस्तिहा ।

करद्वसूनि दाशुष ॥ ११ ॥

11. *Eṣa vṛṣā vṛṣavrataḥ pavamāno āśastihā.
Karadvasūni dāśuṣe.*

This virile giver of showers of fulfilment, the very commitment incarnate of divinity to beneficence, always flowing, creating and giving, destroyer of calumny and evil doers, creates and provides wealth, honour and excellence for the generous yajnic givers.

आ पवस्व सहस्रिणं रयिं गामन्तमश्विनम् ।

पुरुश्चन्द्रं पुरुस्पृहम् ॥ १२ ॥

12. *Āpavasva sahasriṇaṁ rayiṁ gomantaṁ-aśvinam.*
Puruścandraṁ purusprham.

O Soma, come, flow and bring us piety and purity of a thousandfold wealth of lands, cows, literature and culture, horses, speed and progressive success all beautiful and universally cherished.

एष स्य परि षिच्यत ममृज्यमान आयुभिः ।

उरुगायः कविकृतुः ॥ १३ ॥

13. *Eṣa sya pari ṣicyate marmṛjyamāna āyubhiḥ.*
Urugāyaḥ kavikratuḥ.

Such is Soma, spirit of life's beauty and glory, that flows pure, purifying and sanctifying on top, exalted and glorified by celebrant humanity, universally admired as poetic visionary, creator and harbinger of holiest glory.

सहस्रातिः शतामघा विमाना रजसः कविः ।

इन्द्राय पवतु मदः ॥ १४ ॥

14. *Sahasrotiḥ śatāmagho vimāno rajasah kaviḥ.*
Indrāya pavate madah.

Soma, divine spirit and power of a thousand

ways of protection, a hundred modes of wealth and power, commanding controller of the energies of life, visionary creator of beauty and poetry, is dynamic, ever fluent, and it creates and releases joy and ecstasy for the honour of Indra, glory of the human social order.

गिरा जात इह स्तुत इन्दुरिन्दाय धीयत ।

वियाना वसताविव ॥ १५ ॥

15. *Girā jāta iha stuta indurindrāya dhīyate.*
Viryonā vasatāviva.

Indra, the best man of supreme spirit and power of light, peace and bliss, born and raised here in the social order, initiated, admired and confirmed by the voice of the land is appointed in place and position of authority for a purpose like an arrow fixed on the bow for a target.

पवमानः सुता नृभिः स म वाजमिवासरत ।

चमूषु शक्मनासदम ॥ १६ ॥

16. *Pavamānaḥ suto nṛbhiḥ somo vājamivāsarat.*
Camūṣu śakmanāsadam.

Soma, the spirit and person of peace and joy, pure and purifying, selected and anointed by leading lights of the people, should move and act like power and competence incarnate in places and positions with his powers and obligations for the purpose specified.

तं त्रिपृष्ठ त्रिवन्धुर रथ युञ्जन्ति यातव ।

ऋषीणां सप्त धीतिभिः ॥ १७ ॥

17. *Tam tripṛṣṭhe trivandhure rathe yuñjanti yātave.*
Ṛṣīṇām sapta dhītibhiḥ.

Him they enjoin to the three-level, triple structural chariot of the nation, with sevenfold intelligence, will and execution of the visionaries of life.

तं सा॒तारा ध॒न॒स्पृ॒तमा॒शुं वा॒जाय॒ यात॑व ।

हरि॑ं हि॒नात वा॒जिन॑म ॥ १८ ॥

18. *Taṁ sotāro dhanaspr̥tam-āśuṁ vājāya yātave.*
Harim hinota vājinam.

That leader and dashing pioneer, instant in response and action, winner of life's battles for wealth, honour and excellence, destroyer of want and suffering, O performers of the nation's Soma yajna, exalt and exhort for onward progress and fulfilment of humanity's joint and common mission on earth.

आ॒वि॒श॒न्क॒ल॒शं सु॒ता वि॒श्व॒ अ॒ष॒भि॒ श्रि॒यः ।

शू॒रा न गा॒षु ति॒ष्ठति॑ ॥ १९ ॥

19. *Āviśan kalaśaṁ suto viśvā arṣannabhi śriyaḥ.*
Śūro na goṣu tiṣṭhati.

Taking over his positions of office, the leader, pioneer and ruler presides over lands and affairs of the order like a brave warrior moving forward and winning all wealth, honours, excellence and graces for the people, exhorted and exalted by them.

आ त॑ इ॒न्दा म॒दाय॒ कं प॒या दु॒हन्त्या॒यवः॑ ।

द॒वा द॒व॒भ्या म॒धु ॥ २० ॥

20. *Ā ta indo madāya kaṁ payo duhantyāyavaḥ.*
Devā devebhyo madhu.

O lord of peace, grace and joy, to your pleasure and the pleasure of holy powers, the people and the noblest brilliant people of the land create and distil the sweets and sanatives of peace and nourishment from the life around.

आ नः सामं पवित्र आ सृजता मधुमत्तमम् ।

देवभ्या देवश्रुत्तमम् ॥ २१ ॥

21. *Ā naḥ somam pavitra ā sṛjatā madhumatta-mam.
Devebhyo devaśruttamam.*

O performers and partners of humanity's yajnic social order, create, preserve and extend our soma of the nation's joy, beauty and grace, sweetest honeyed soma ever heard of by the divinities, on the sacred earth in honour of the holiest of holies.

एत सामा असृ त गृणानाः श्रवस मृह ।

मदिन्तमस्य धारया ॥ २२ ॥

22. *Ete somā asṛkṣata gṛṇānāḥ śravase mahe.
Madintamasya dhārayā.*

These somas of human beauty, culture and graces celebrated in song are created for the great sustenance of fame, honour and excellence of life by the stream of the most exciting annals of human history.

अभि गव्यानि वीतय नृमणा पुनाना अर्षसि ।

सनद्वाजः परि स्रव ॥ २३ ॥

23. *Abhi gavyāni vītaye nṛmṇā punāno arṣasi.
Sanadvājaḥ pari srava.*

O Soma, exciting peace, pleasure and excellence

of the human nation, you move forward, pure, purifying and glorified, to achieve the wealth of lands and cows, culture and literature, and the jewels of human excellence for lasting peace and well being. Go on ever forward, creating, winning and giving food and fulfilment for the body, mind and soul of the collective personality.

उ॒त न॒ा गाम॑ती॒रिषा॒ विश्वा॑ अ॒ष परि॑ष्टु॒भः ।

गृ॒णा॒ना ज॒मद॑ग्नि॒ना ॥ २४ ॥

24. *Uta no gomafīriṣo viśvā arṣa pariṣṭubhaḥ.*
Grṇāno jamadagninā.

O Soma, lord of peace, joy and grace, glorified by the sage of vision and lighted fire, bring us all the world's wealth of food, energy and knowledge abundant in lands and cows and graces of culture of permanent and adorable value.

प॒र्वस्व॑ वा॒चा अ॒ग्नियः॑ सा॒म चि॒त्राभि॑रू॒तिभिः॑ ।

अ॒भि वि॒श्वानि॑ का॒व्या ॥ २५ ॥

25. *Pavasva vāco agriyaḥ soma citrabhirūtibhiḥ.*
Abhi viśvāni kāvyā.

O Soma, you are the leading light. With various and wonderful modes of protection and preservation, purify and sanctify the speech of humanity and let it flow free and fine. Be the same preserver, sanctifier and promoter of all the art and literature of the world.

त्वं स॑मु॒दिया॑ अ॒पा गि॒या वाच॑ इ॒रय॑न ।

प॒र्वस्व॑ वि॒श्वम॑जय ॥ २६ ॥

26. *Tvaṁ samudriyā apo'griyo vāca īrayan.
Pavasva viśvamejaya.*

O mover, shaker and inspirer of the world, you are the first and foremost leading light, flow forth purifying, sanctifying and energising the oceanic vapours and waters of space, and inspiring and preserving the eternal Word and the speech, manners and cultures of the world of humanity.

तुभ्य॒मा भुव॑ना कव महि॒म्न सा॑म तस्थि॒र ।
तुभ्य॑म॒षन्ति॒ सिन्ध॑वः ॥ २७ ॥

27. *Tubhyemā bhuvanā kave mahimne soma tasthire.
Tubhyamarṣanti sindhavaḥ.*

O Soma, lord of omniscient vision and creation, these world regions of the universe abide in constant steadiness in homage to you, and the seas on earth and in space roll in honour to you.

प त॒ दि॒वा न वृ॑ष्ट्या॒ धारा॑ यन्त्यसृ॒श्चतः॑ ।
अ॒भि शु॒क्रामु॑प॒स्तिर॑म ॥ २८ ॥

28. *Pra te divo na vṛṣṭayo dhārā yantyaścataḥ.
Abhi śukrām-upastiram.*

Like showers of light from heaven, the streams of your grace shower upon the bright world of humanity below on the wide earth, incessantly.

इन्द्रा॒यन्दुं पु॒नीत॑ना॒गं द ता॑य॒ साध॑नम ।
इ॒शा॒नं वी॒तिरा॑धसम ॥ २९ ॥

29. *Indrāyendum punītanogam dakṣāya sādha-nam.
Īśānam vītirādhasam.*

O people of the earth, performers of soma yaṇa, create, purify and energise the bright soma of passion, peace and vision of life in honour of Indra, ruler, versatile achiever and provider of the means and modes of life for all round happiness and well being.

पवमान ऋतः कविः सामः पवित्रमासदत ।

दधत्स्तत्र सुवीर्यम् ॥ ३० ॥

30. *Pavamāna ṛtaḥ kaviḥ somaḥ pavitram-āsadat.*
Dadhat stotre suvīryam.

May Soma, pure, purifying and energising, eternal Truth, omniscient creator, peaceful and blissful, come and bless the pure heart and soul of the devotee vesting the song and spirit with strength and holy passion.

Mandala 9/Sukta 63

Pavamana Soma Devata, Nidhruvi Kashyapa Rshi

आ पवस्व सहस्रिणं रयिं साम सुवीर्यम् ।

अस्म श्रवांसि धारय ॥ १ ॥

1. *Ā pavasva sahasriṇaṁ rayim soma suvīryam.*
Asme śravāṁsi dhāraya.

Soma, ruling power of creative wealth, joy and fluent energy, let a thousandfold wealth of virility, courage and creativity, pure and purifying, flow to us and vest us with food, energy, fame and excellence of life.

इषमूर्जं च पिन्वस् इन्दाय मत्सरिन्तमः ।

चमूष्वा नि षीदसि ॥ २ ॥

2. *Iṣamūrjaṁ ca pinvasa indrāya matsarintamaḥ.
Camūśvā ni śīdasi.*

Since you, ruler and most ecstatic creator, produce, develop and release an abundance of food, energy and knowledge to fullness and overflowing and preside over the resource centres and organisations of protection and production for the glory of humanity:

सुत इन्दाय विष्णव सामः कलशं अ रत ।
मधुमाँ अस्तु वायव ॥ ३ ॥

3. *Suta indrāya viṣṇave somaḥ kalaśe akṣarat.
Madhumāñ astu vāyave.*

Let that soma, plenteous overflow of peace, prosperity and joy, created, distilled and purified, roll in minds and human communities and be as sweet as honey for Indra, leaders of knowledge and power, Vishnu, generality of people all over the globe, and Vayu, vibrant powers of progress and pioneers of constant advancement in every field of activity.

एत असृगमाशवा ति हरांसि बभ्रवः ।
सामा ऋतस्य धारया ॥ ४ ॥

4. *Ete asṛgram-āśavo'ti hvarāṁsi babhravaḥ.
Somā ṛtasya dhārayā.*

These somas, powers of peace, prosperity and joy, dynamic, fast and determined, advance, overcoming forces of crookedness, intrigue and negativity by the path of universal truth and law.

इन्द्रं वधन्ता अप्तरः कृण्वन्ता विश्वमायम ।
अपघ्नन्ता अराव्यः ॥ ५ ॥

5. *Indraṁ vardhanto apturaḥ kṛṇvanto viśvamāryam. Apaghnanto arāvṇaḥ.*

They advance vibrant, relentless at top speed, glorifying life, making the world noble and nobler, reducing and eliminating the forces of uncreativity, negativity and selfishness.

सुता अनु स्वमा रजा भ्यर्षन्ति बभ्रवः ।
इन्द्रं गच्छन्तु इन्द्रवः ॥ ६ ॥

6. *Sutā anu svamā rajo 'bhyarṣanti babhravaḥ. Indraṁ gaccanta indavaḥ.*

These determined forces of peace and progress trained and committed to positive values of universality, vibrant and fast, advance in their own essential nature and realise the highest ideals of Indra, central power of united humanity and common values.

अया पवस्व धारया यया सूर्यमराचयः ।
हिन्वाना मानुषीरपः ॥ ७ ॥

7. *Ayā pavasva dhārayā yayā sūryam-arocayaḥ. Hivnāno mānuṣīrapaḥ.*

Lord of the universe, by the energy with which you give light to the sun, by the same light and energy inspire the will and actions of humanity and purify us.

अयुक्तं सूर एतं पवमाना मनावधि ।
अन्तरि ण यातव ॥ ८ ॥

8. *Ayukta sūra etaśaṁ pavamāno manāvadhi. Antarikṣeṇa yātave.*

The light of the world, pure, radiant and

inspiring over man and mind, joins the man of super fast intelligence and inspires him to rise and fly over paths of the skies.

उत त्या ह॒रिता॒ दश॒ सूर॑ अ॒युक्त॒ यात॑व ।

इ॒न्दुरि॒न्द इति॑ बु॒वन ॥ ९ ॥

9. *Uta tyā harita daśa sūro ayukta yātave.*
Indurindra iti bruvan.

And the man of brilliance and superfast intelligence, yoking ten motive forces to go over paths of the skies exclaims: “Indra is great, kind and gracious!” and he flies over the paths of his holy choice.

परी॒ता वा॒यव॑ सु॒तं गि॒र् इन्द्रा॑य मत्स॒रम ।

अ॒व्या वा॑र॒षु सि॒ञ्चत ॥ १० ॥

10. *Parīto vāyave sutam gira indrāya matsaram.*
Avyo vāreṣu siñcata.

And now, O celebrants, for the man of vibrant action and power and far reaching vision among the best of choice, pour out showers of sunniest and most exciting soma appreciation and the best of safe guards.

पव॑मान वि॒दा र॒यिम॒स्मभ्यं॑ साम दु॒ष्टर॑म ।

या दू॒णाशा॑ वनु॒ष्यता ॥ ११ ॥

11. *Pavamāna vidā rayimasm-abhyaṁ soma duṣṭa-ram.* *Yo dūṇāśo vanuṣyatā.*

O Soma, lord of light and vibrancy of spirit, pure, purifying and sanctifying, exalted and overflowing, bring us wealth, honour and excellence of the rarest order unassailable by uncreative destroyers.

अ॒भ्य॒र्ष॒ सह॒स्त्रि॒णं॑ र॒यिं॑ गा॒म॒न्त॒म॒श्वि॒न॒म ।

अ॒भि॒ वा॒ज॒मु॒त॒ श्र॒वः॑ ॥ १२ ॥

12. *Abhyarṣa sahasrīṇaṁ rayiṁ gomantamaśvi-nam.*
Abhi vājamuta śravaḥ.

Let flow to us a thousandfold wealth of lands and cows, arts and culture, horses and progressive achievements. Bring us also speed, energy, and victorious success, and undying fame and excellence.

सा॒मा॑ द॒वा न॒ सू॒या दि॒भिः॑ प॒वत॒ सु॒तः ।

द॒धा॒नः॑ क॒ल॒श॒ र॒स॒म ॥ १३ ॥

13. *Somo devo na sūryo'dribhiḥ pavate sutah.*
Dadhānaḥ kalaśe rasam.

Soma, self-existent divine power of creativity, radiates, energises and purifies all like the generous refulgent sun vesting the sap of life in every form of existence.

ए॒त॒ धा॒मा॒न्या॒या॒ शु॒का॒ ऋ॒त॒स्य॒ धा॒र॒या ।

वा॒जं॑ गा॒म॒न्त॒म॒ र॒न ॥ १४ ॥

14. *Ete dhāmānyāyā śukrā ṛtasya dhārayā.*
Vājaṁ gomantam-akṣaran.

These, showers of soma, divine creative power, great and dynamic, pure and powerful, rain down on earth in streams of life sap and motherly process of natural law, giving the milk of nourishment and vibrant fulfilment to all forms of existence.

सु॒ता इ॒न्द्रा॒य व॒जि॒ण॒ सा॒मा॒सा॒ द॒ध्या॒शि॒रः॑ ।

प॒वि॒त्र॒म॒त्य॑ र॒न ॥ १५ ॥

15. *Sutā indrāya vajriṇe somāso dadhyāśiraḥ.
Pavitram-atyakṣaran.*

The showers of soma, distilled and purified from the motherly womb of nature, for the mighty ruling order of life, wielding the thunderbolt of justice and dispensation, radiate and sanctify every pious heart and soul.

प सा॒म॒ म॒धु॒म॒त्त॒मा रा॒य अ॒ष प॒वि॒त्र आ ।
म॒दा या द॒व॒वी॒र्त॒मः ॥ १६ ॥

16. *Pra soma madhumattamo rāye arṣa pavitra ā.
Mado yo devavītamah.*

O Soma, lord of peace and bliss, let the highest joy, the best of honey sweets, most exhilarating and most divinely blest, flow free to the pure and pious soul of the celebrant for the sake of wealth, honour and excellence of life's fulfilment.

त॒मी॑ मृ॒ज॒न्त्या॒य॒वा ह॒रिं॑ न॒दी॒षु वा॒जिन॑म ।
इ॒न्दु॒मि॒न्दा॒य म॒त्स॒र॒म ॥ १७ ॥

17. *Tamī mrjantyāyavo harim nadiṣu vājinam.
Indumindrāya matsaram.*

That shower of soma, sparkling brilliant, most exhilarating, destroyer of suffering and pain, seeping in the heart and flowing in the streams of life, the yajakas exalt and adore for the glory of life.

आ प॒व॒स्व हिर॑ण्य॒व॒द॒श्वा॒व॒त्स॒म वी॒र॒व॒त ।
वा॒जं॒ गाम॑न्त॒मा भ॑र ॥ १८ ॥

18. *Ā pavasva hiraṇyavad-aśvāvat soma vīravat.
Vājam gomantamā bhara.*

Flow, O Soma, purify and exhilarate us, bearing golden graces of beauty, progressive success, brave progeny, vibrant victory and the prosperity of lands, cows, arts and culture.

परि वाज॑ न वाज॒युमव्या॑ वार॑षु सिञ्चत ।

इन्द्रा॑य॒ मधु॑मत्तमम ॥ १९ ॥

19. *Pari vāje na vājayum-avyo vāreṣu siñcata.*
Indrāya madhumattamam.

As in war you send up a heroic warrior to battle, so in times of peace of your choice create the sweetest and most brilliant soma of beauty and joy for the glory of the human order.

क॒विं मृ॑जन्ति म॒र्ज्य॑ धी॒भिर्वि॑पा अव॒स्यवः॑ ।

वृ॒षा क॑निकद॒षति॑ ॥ २० ॥

20. *Kaviṁ mṛjanti marjyaṁ dhībhir-viprā avasya-
vah. Vṛṣā kanikrad-arṣati.*

Vibrant sages and scholars who need assistance and protection exalt Soma, lord of peace and joy, adorable and omniscient visionary, with songs and creative actions, and the potent and generous lord responds in loud tones of heroism and moves forward to action.

वृ॒षणं॑ धी॒भिर्प्तु॑रुं सा॒ममृ॑तस्य॒ धार॑या ।

म॒ती वि॑पाः स॒मस्व॑रन ॥ २१ ॥

21. *Vṛṣaṇaṁ dhībhir-apturaṁ somam-ṛtasya dhā-
rayā. Matī viprāḥ samasvaran.*

Vibrant poets, sages and scholars, with their thoughts, holy actions and spontaneous songs of truth

and sincerity, celebrate Soma, generous giver, brave warrior and instant conqueror.

पवस्व दवायुषगिन्दं गच्छतु त मदः ।

वायुमा राहु धमणा ॥ २२ ॥

22. *Pavasva devāyuṣag-indraṁ gacchatu te madaḥ.
Vāyumā roha dharmaṇā.*

O Soma, self-refulgent and self-joyous lord of peace and bliss, let your presence vibrate and purify us. Let your ecstatic bliss reach Indra, the ruler, for the glory of mankind. May you with your divine power and presence emerge and rise in the heart of vibrant devotees.

पवमान् नि ताशस रयिं साम श्रवाय्यम ।

पियः समुद्रमा विश ॥ २३ ॥

23. *Pavamāna ni tośase rayiṁ soma śravāyyam.
Priyaḥ samudramā viśā.*

Soma, pure and purifying omnificent lord, you grant ample and praise-worthy wealth, honour and excellence to the devotees. Pray, let your dear and blissful presence arise in the ocean-like time and space of human existence, inspire the depth of the heart and save the supplicant.

अपघ्नन्पवस मृधः कतुवित्साम मत्सरः ।

नुदस्वादवयुं जर्नम ॥ २४ ॥

24. *Apaghnan pavase mṛdhaḥ kratuvit soma matsa-
raḥ. Nudasvādevayum janam.*

O Soma, lord of absolute peace, purity, power and holiness of action, omnipotent and blissful, you vibrate in existence destroying sin and evil. Pray impel

the impious people to truth, piety and creative generosity, or punish and eliminate them like hurdles in the creative paths of piety and rectitude.

पवमाना असृ तत् सामाः शुकासु इन्द्रवः ।

अभि विश्वानि काव्या ॥ २५ ॥

25. *Pavamānā asṛkṣata somāḥ śukrāsa indavaḥ.
Abhi viśvāni kāvyā.*

Streams of bright energising soma flow, pure and purifying, among the songs of universal poetry of divinity.

पवमानास आशवः शुभा असृगमिन्द्रवः ।

घ्नन्ता विश्वा अप द्विषः ॥ २६ ॥

26. *Pavamānāsa āśavaḥ śubhrā asṛgam-indavaḥ.
Ghnanto viśvā apa dviṣaḥ.*

Pure and purifying, instant and effective, bright and blazing streams of soma like warriors of nature flow and advance in action, creating peace and plenty for life, dispelling and eliminating all jealous and destructive forces from society.

पवमाना दिवस्पयन्तरि णदसृ तत् ।

पृथिव्या अधि सानवि ॥ २७ ॥

27. *Pavamānā divasparyantarikṣād-asṛkṣata.
Pṛthivyā adhi sānavi.*

Pure and purifying Somas, evolutionary powers of nature, divinity and humanity, creative, protective and defensive, are created from the regions of light above, the middle regions and the earth and, on top of the course of evolution and progress, they remain ever

active for life in the service of divinity.

पुनानः साम धारयन्दा विश्वा अप स्त्रिधः ।

जहि र गंसि सुकता ॥ २८ ॥

28. *Punānaḥ soma dhārayendo viśvā apa sridhaḥ.
Jahi rakṣāmsi sukrato .*

O Soma, creative divinity, bright, blissful and dynamic, pure and purifying spirit of holy action, flow by the stream and shower of life and grace, ward off all hurdles of negativity and eliminate all evil forces of destruction.

अपघ्नन्त्साम र तासा भ्यष कनिकदत ।

द्युमन्तं शुष्ममुत्तमम ॥ २९ ॥

29. *Apaghnantsoma rakṣaso'bhyarṣa kanikradat.
Dyumantaṁ śuṣmama-uttamam.*

O Soma, spirit of creative peace and prosperity, dispelling and eliminating negative and destructive forces, roaring with success of positive progress, let streams of peace and prosperity flow full with highest strength, sweetness and light.

अस्म वसूनि धारय साम दिव्यानि पार्थिवा ।

इन्दा विश्वानि वाया ॥ ३० ॥

30. *Asme vasūni dhāraya soma divyāni pāṛthivā.
Indo viśvāni vāryā.*

O Soma, lord of peace, prosperity and divine bliss, bring us all wealth, honour and excellence of the earth and heavenly light. O spirit of beauty and grace, bless us with all the wealth of success and fulfilment of

our highest choice on earth and beyond.

Mandala 9/Sukta 64

Pavamana Soma Devata, Kashyapa Maricha Rshi

वृषा॑ साम॒ द्युमाँ॑ अ॒सि॒ वृषा॑ द॒व॒ वृष॑वतः ।

वृषा॑ ध॒र्माणि॑ दधिष ॥ १ ॥

1. *Vṛṣā soma dyumāñ asi vṛṣā deva vṛṣavrataḥ.
Vṛṣā dharmāṇi dadhiṣe.*

O Soma, divine spirit of peace and prosperity, you are virile, omnipotent and generous, refulgent and abundant giver of light, self-committed to showers of generosity for humanity and all life in existence. O generous and mighty lord, you alone ordain, maintain and sustain the laws of Dharma in nature and humanity.

वृष्णा॑स्त॒ वृष्ण्यं॑ श॒वा॒ वृषा॑ व॒नं॑ वृषा॑ म॒दः॑ ।

स॒त्यं॑ वृष॑न्वृष॑द॒सि॑ ॥ २ ॥

2. *Vṛṣṇaste vṛṣṇyaṁ śavo vṛṣā vanaṁ vṛṣā madaḥ.
Satyaṁ vṛṣan vṛṣedasi.*

Generous as you are, your strength rains in showers, generous is your plenitude, generous is the bliss of your joy and ecstasy. Eternal truth, shower of generosity, you are the ultimate generous giver of the joy of life.

अ॒श्वा॒ न च॑क॒दा॒ वृषा॑ सं गा॒ इ॒न्दा॒ सम॑व॒तः॑ ।

वि॒ ना॑ रा॒य॒ दुरा॑ वृ॒द्धि॑ ॥ ३ ॥

3. *Aśvo na cakrado vṛṣā saṁ gā indo samarvataḥ.
Vi no rāye duro vṛdhi.*

Like the roar of thunder you are loud and bold

in manifestation in existence. O dynamic presence of infinite light and generous flow of energy, you pervade and energise our perceptions and our will for action and advancement. Pray open and widen the doors of wealth, honour and excellence for us all.

असृ॑ त॒ प व॒जिना॑ ग॒व्या सामा॑सा अश्व॒या ।

शु॒कासा॑ वीर॒याश॑वः ॥ ४ ॥

4. *Asṛkṣata pra vājino gavyā somāso aśvayā.*
Śukrāso vīrayāśavaḥ.

Vibrant heroes blest with the soma spirit of peace, progress and brilliance, pure and potent, inspired with ambition for lands, cows and culture, horses, advancement and achievement, and advancement of the brave generations of humanity move forward with the spirit of generous creativity.

शु॒म्भमा॑ना ऋ॒तायु॑भिर्मृ॒ज्यमा॑ना ग॒भस्त्याः॑ ।

पव॑न्त॒ वार॑ अ॒व्यय॑ ॥ ५ ॥

5. *Śumbhamānā ṛtāyubhir-mṛjyamānā gabhas-tyoḥ.*
Pavante vāre avyaye.

Blest and beatified by lovers of truth and divine law, seasoned and tempered by light of the sun and heat of fire, heroic men of the soma spirit of peace and prosperity work vibrant on choice positions in the imperishable order of divine existence.

त वि॒श्वो दा॑शु॒ष वसु॑ सामा॑ दि॒व्यानि॑ पाथि॒वा ।

पव॑न्ता॒मान्त॑रि॒ या ॥ ६ ॥

6. *Te viśvā dāśuṣe vasu somā divyāni pāṛthivā.*
Pavantāmāntarikṣyā.

May the soma spirits of nature and humanity initiate, purify and direct all world's wealth, honour and excellence, peace and progress, of earthly, heavenly and middle order of the skies to flow to the generous and creative people of yajna and self-sacrifice.

पवमानस्य विश्ववित्प त सगो असृ त ।

सूर्यस्य न रश्मयः ॥ ७ ॥

7. *Pavamānasya viśvavit pra te sargā asṛkṣata.*
Sūryasyeva na raśmayah.

Lord of the universe, pure, refulgent and purifying, as you manifest in the flux of existence your creations of peace and beauty flow and radiate like rays of the sun.

कृतुं कृण्वन्द्विस्परि विश्वा रूपाभ्यषसि ।

समुदः साम पिन्वस ॥ ८ ॥

8. *Ketuṁ kṛṇvan divaspari viśvā rūpābhyarṣasi.*
Samudrah soma pinvase.

Creating the lights of your existential presence over the regions of heaven above, you reveal your power by the beauty of forms you create, O Soma, universal home of infinite bliss, and expand the possibilities of life's joy.

हिन्वाना वाचमिष्यसि पवमान विधर्मणि ।

अकान्दवा न सूर्यः ॥ ९ ॥

9. *Hinvāno vācamīṣyasi pavamāna vidharmaṇi.*
Akrān devo na sūryah.

Invoked in yajna and inspiring songs of

adoration you love, pure, purifying and pervasive in the world of various forms and functions, you radiate like the refulgent sun and transcend the world in existence.

इन्दुः पविष्ट चतनः प्रियः कवीनां मती ।

सृजदश्वं रथीरिव ॥ १० ॥

10. *Induḥ paviṣṭa cetanaḥ priyaḥ kavīnām matī.
Sṛjadaśvaṁ rathīriva.*

Soma, lord of bliss, is self-refulgent and holy, purest and most purifying, omniscient, dearest love of the poets and celebrants, and wisest of the wise. Creating the dynamic world of matter, energy and mind, he abides like the master of the universal chariot.

ऊर्मियस्त पवित्र आ देवावीः प्रय रत ।

सीद तृतस्य यानिमा ॥ ११ ॥

11. *Ūrmiryaste pavitra ā devāvīḥ paryakṣarat.
Sīdannṛtasya yonīmā.*

The light divine that is yours, most heavenly, radiates blissfully in the pious heart and soul, abiding in the seat of its own law of eternal truth.

स न अष पवित्र आ मदा या देववीतमः ।

इन्द्रविन्दाय पीतय ॥ १२ ॥

12. *Sa no arṣa pavitra ā mado yo devavītamah.
Indravindrāya pītaye.*

Let that divine ecstasy which is most heavenly radiate and vibrate in our pure heart, O lord of beauty and bliss, for the fulfilment of the soul.

इष पवस्व धारया मृज्यमाना मनीषिभिः ।

इन्दा रुचाभि गा इहि ॥ १३ ॥

13. *Iṣe pavasva dhārayā mṛjyamāno manīṣibhiḥ.
Indo rucābhi gā ihi.*

Shower in streams of purity and power and bless us with food, energy and fulfilment, adored and exalted as you are by sages, scholars and thoughtful devotees. O lord of bliss and beauty, come and, with the light and joy of your presence, sanctify our senses and mind, vision and intelligence.

पुनाना वरिवस्कृध्यूर्जं जनाय गिवणः ।

हरं सृजान आशिरम ॥ १४ ॥

14. *Punāno varivaskṛdhyūrjaṁ janāya girvaṇaḥ.
Hare sṛjāna āśiram.*

Pure and purifying, adorable, adored and exalted, saviour from sin and evil, want and suffering, create the best of wealth, energy and ecstasy for humanity, giving all round joy and well being for body, mind and soul.

पुनाना दववीतय इन्द्रस्य याहि निष्कृतम् ।

द्युताना वाजिभिर्यतः ॥ १५ ॥

15. *Punāno devavītaya indrasya yāhi niṣkṛtam.
Dyutāno vājibhīryataḥ.*

Purified, bright and clear Soma, songs of adoration for service of divinity, go upto the presence of Indra, lord omnipotent. Shining powerful, sent up, inspired by enthusiastic celebrants, rise up to divinity.

प हिन्वा॒नास् इन्द्र॑वा च्छा॑ समु॒दमा॒शवः॑ ।

धिया॑ जू॒ता अ॒सृ त ॥ १६ ॥

16. *Pra hinvānāsa indavo'cchā samudramāśavaḥ.
Dhiyā jūtā asṛkṣata.*

Soma songs of adoration, inspired streams of the joyous spirit of poetry, bright and energetic, move to infinite divinity and, energised by thought, pleasure and awareness, flow in concentration to Indra, omnipotent soul.

म॒मृजा॒नास॑ आ॒यवा॒ वृथा॑ समु॒दमिन्द्र॑वः ।

अ॒गम॑ तृ॒तस्य॒ यानि॒मा ॥ १७ ॥

17. *Marmrjānāsa āyavo vṛthā samudramindavaḥ.
Agmannṛtasya yonimā.*

Purified and sanctified devotees, bright, clear and radiant, spontaneously concentrate on the infinite oceanic presence of divinity and reach the central origin of the moving universe and the dynamics of existence.

परि॑ णा या॒ह्यस्म॒युवि॒श्वा व॒सू॒न्याज॑सा ।

पा॒हि नः॒ शम॑ वी॒रव॑त ॥ १८ ॥

18. *Pari ṇo yāhyasmayurviśvā vasūnyojasā.
Pāhi naḥ śarma vīravat.*

O lord of peace, light and beauty divine, lover of us all, bring us all wealths of the world with the light and lustre of glory. Protect our peace and home blest with brave progeny.

मिमा॑ति॒ वह्नि॒रत॑शः प॒दं यु॒जान॒ ऋक्व॑भिः ।

प य॒त्समु॒द आ॒हितः॑ ॥ १९ ॥

19. *Mimāti vahniretaśaḥ padam yūjāna ṛkvabhiḥ.
Pra yat samudra āhitaḥ.*

When the mind, agile communicative medium of experience and awareness, joins the object of meditation by virtue of all yajnic senses collected and concentrated in the ocean-like depth of infinity, the yogi reaches divine consciousness, valuable, in a state of undisturbed stability.

आ यद्यानि^१हरिण्ययमाशुऋतस्य सीदति ।

जहात्यर्पचतसः ॥ २० ॥

20. *Ā yadyonim hiranyayam-āsurṛtasya sīdati.
Jahātyapracetasah.*

When the soul is established in the golden light of divinity which is the centre origin of the flow of existence, then without any delay it eliminates all junk of ignorance.

अभि वना अनूषतय ण्ति पचतसः ।

मज्जन्त्यविचतसः ॥ २१ ॥

21. *Abhi venā anūṣateyakṣanti pracetasah.
Majjantyavicetasah.*

Enlightened sages adore, exalt and join the divine infinity of bliss while the ignorant get drowned in the existential ocean they fail to cross.

इन्द्रायन्दा मरुत्वत् पवस्व मधुमत्तमः ।

ऋतस्य यानिमासदम ॥ २२ ॥

22. *Indrāyendo marutvate pavasva madhumatt-amah.
Ṛtasya yonimāsadam.*

O Soma, enlightened joy of spiritual purity and bliss, flow into the consciousness of the vibrant soul of the devotee as an offering to Indra, lord of universal power and joy who abides at the heart of universal truth and law of existence.

तं त्वा विप्रा वचाविदुः परिष्कृण्वन्ति वृधसः ।

सं त्वा मृजन्त्यायवः ॥ २३ ॥

23. *Tam tvā viprā vacovidah pariṣkṛṇvanti vedha-saḥ.
Saṁ tvā mrjantyāyavaḥ.*

O Soma, lord of purity, joy and power of the world, wise sages and the Vedic voice adore, exalt and glorify you, and the people of knowledge concentrate on you as the sole object of meditation.

रसं त मित्रा अयमा पिबन्ति वरुणः कव ।

पवमानस्य मरुतः ॥ २४ ॥

24. *Rasaṁ te mitro aryamā pibanti varuṇaḥ kave.
Pavamānasya marutaḥ.*

O creative poet of existence and omniscience, pure, purifying and ever flowing divinity, Mitra, enlightened all-loving people, Aryama, men of judgement and discrimination, Varuna, people of rectitude worthy of universal choice, Maruts, vibrant warriors of peace and heroes of karmic progress, all drink and enjoy the nectar sweets of your presence in company.

त्वं साम विप्रश्चितं पुनाना वार्चमिष्यसि ।

इन्दा सहस्रभणसम ॥ २५ ॥

25. *Tvaṁ soma vipaścitaṁ punāno vācamīṣyasi.
Indo sahasrabharṇasam.*

O Soma, Indu, pure and purifying joy of divinity, you love, inspire and energise the Vedic voice of wisdom and omniscience which bears a thousand jewels of knowledge and science.

उ॒ता स॒हस्र॑भ॒णसं॑ वाचं॒ साम॑ म॒ख॒स्युव॑म ।

पु॒ना॒न इ॒न्द्र॒वा भ॑र ॥ २६ ॥

26. *Uto sahasra-bharṇasaṁ vācaṁ soma makha-syuvam. Punāna indavā bhara.*

Indu, Soma, pure, purifying and sanctifying omnipresence of divinity, bear and bring us the divine voice of a thousand beauties, wealths and graces, the giver of infinite gifts of yajna.

पु॒ना॒न इ॒न्द्र॒व॒षां पु॒रु॒हू॒त ज॒ना॒नाम॑ ।

पि॒यः स॑मु॒द॒मा वि॑श ॥ २७ ॥

27. *Punāna indaveṣāṁ puruhūta janānām. Priyaḥ samudramā viśa.*

Indu, pure, purifying dearest presence invoked by all, bless the sacred heart of all these people, the heart that is deep as the ocean of love and faith.

द॒वि॒द्यु॒त॒त्या रु॒चा प॑रि॒ष्टाभ॑न्त्या कृ॒पा ।

सा॒माः शु॒क्रा ग॒वा॒शिरः॑ ॥ २८ ॥

28. *Davidyutatyā rucā pariṣṭobhantyā kṛpā. Somāḥ śukrā gavāśiraḥ.*

Pure, powerful and heavenly radiations of divinity flow with beauty, glory and shining sublimity of grace, blessing the mind and soul of the supplicants.

हिन्वा॒ना ह॒तृभि॒य॒त आ वा॒जं वा॒ज्य॒क॒मी॒त ।

सी॒दन्ता व॒नुषा॑ यथा ॥ २९ ॥

29. *Hinvāno hetrbhiryata ā vājaṁ vājyakramīt.*
Sīdanto vanuṣa yathā.

Just as a warrior spurred on by ambition and love of victory rushes to the field and wins the battle, and just as ardent yajakas sit on the vedi and win their object of yajna, so does the soul assisted by senses, mind and intelligential vision win the target of its meditation on Om, the presence of divinity.

ऋ॒ध॒क्सा॑म॒ स्व॒स्त॒य॒ संज॒ग्मा॒ना दि॒वः क॒विः ।

प॒व॒स्व॒ सू॒या॑ दृ॒श ॥ ३० ॥

30. *Rdhak soma svastaye saṁjagmāno divaḥ kaviḥ.*
Pavasva sūryo dṛśe.

O Soma, instant and gracious divinity, creative, omniscient and constant radiation of heavenly light, the very sun for the vision of humanity, pray flow on with the radiance and the bliss, purify and sanctify our mind and soul.

Mandala 9/Sukta 65

Pavamana Soma Devata, Bhrgu Varuni or Jamadagni
Bhargava Rshi

हि॒न्व॒न्ति सू॒र॒मु॒स्र॒यः॒ स्व॒सा॒रा जा॒म॒य॒स्प॒ति॒म ।

म॒हामि॒न्दुं म॒ही॒यु॒वः ॥ १ ॥

1. *Hinvanti sūramusrayaḥ svasāro jāmayaspatim.*
Mahāmindurī mahīyuvāḥ.

Just as lights of the dawn like loving sisters fore-

run and herald and exalt the sun, so do the senses, mind and intelligence together in service of the great soul reveal the power and presence of the supreme lord of the universe, blissful father sustainer of existence.

पवमान रुचारुचा द्वा द्वभ्यस्परि ।

विश्वा वसून्या विश ॥ २ ॥

2. *Pavamāna rucārucā devo devebhyaspari.*
Viśvā vasūnyā viśa.

May the self-refulgent lord supreme over all divinities of nature and humanity, pure and purifying, by his divine beauty and glory bring us all wealth, honour and excellence of the world and bless our heart and soul.

आ पवमान सुष्टुतिं वृष्टिं द्वभ्या दुवः ।

इष पवस्व संयतम ॥ ३ ॥

3. *Ā pavamāna suṣṭutiṁ vṛṣṭiṁ devebhyo duvaḥ.*
Iṣe pavasva saṁyatatam.

O lord pure and purifying, come to accept our joint song of adoration and homage and bring us the shower of your kindness and grace, honour and excellence for the sustenance and advancement of the generous nobilities of humanity.

वृषा ह्यसि भानुना द्युमन्तं त्वा हवामह ।

पवमान स्वाध्यः ॥ ४ ॥

4. *Vṛṣā hyasi bhānunā dyumantaṁ tvā havāmahe.*
Pavamāna svādhyah.

O lord of purity, purifier and sanctifier of heart

and soul, you are supremely generous and refulgent by your own light and glory. We, celebrants by our holiest thoughts and words, invoke and adore you for the light and wisdom of your divine glory and generosity.

आ पवस्व सुवीर्यं मन्दमानः स्वायुध ।

इहा ष्विन्दवा गहि ॥ ५ ॥

5. *Ā pavasva suvīryam mandamānaḥ svāyudha.
Iho ṣvindavā gahi.*

O divine spirit of peace, purity and abundance, joyous wielder of noble arms, come to us and let pure, creative courage and virility flow in abundance for us.

यदद्भिः परिषिच्यसे मृज्यमाना गभस्त्याः ।

दुणां सधस्थमश्नुष ॥ ६ ॥

6. *Yadadbhiḥ pariṣicyase mṛjyamāno gabhastyoḥ.
Druṇā sadhastham-aśnuṣe.*

O soul of peace and purity, when you are honoured and anointed with the waters of divine sanctity, refined with the light of knowledge and tempered by yajnic fire, then by virtue of your own progress you attain to your real, innate and rightful position in society.

प सामाय व्यश्ववत्पवमानाय गायत ।

मह सहस्रत्रास ॥ ७ ॥

7. *Pra somāya vyaśvavat pavamānāya gāyata.
Mahe sahasracakṣase.*

O celebrants, like people of real attainments, sing songs of adoration in honour of Soma, lord giver

of peace and purity, honour and achievement, the lord that is great, who watches everything with a thousand eyes.

यस्य वर्णं मधुश्चुतं हरिं ह्रिन्वन्त्यदिभिः ।

इन्दुमिन्दाय पीतय ॥ ८ ॥

8. *Yasya varṇaṁ madhuścutaṁ harim hinvantya-dribhiḥ. Indumindrāya pītaye.*

Whose essential being and existential identity, honeyed sweet of infinite kindness, destroyer of want and suffering, devotees adore, exalt and move with holy songs and yajnic actions for the satisfaction and beatification of the soul.

तस्य त वाजिना वयं विश्वा धनानि जिग्युषः ।

सखित्वमा वृणीमह ॥ ९ ॥

9. *Tasya te vājino vayaṁ viśvā dhanāni jigyuṣaḥ. Sakhitvamā vṛṇīmahe.*

Of you, we, seekers of progress and victories of peace and purity, choose to ask for all wealths, honours and excellence of the world and, above all, pray for friendship and spiritual affinity.

वृषा पवस्व धारया मरुत्वत च मत्सरः ।

विश्वा दधान् आर्जसा ॥ १० ॥

10. *Vṛṣā pavasva dhārayā marutvate ca matsarah. Viśvā dadhāna ojasā.*

O lord of absolute abundance and creativity, sustainer of all worlds of existence by absolute power and grandeur, you are all bliss for the people of vibrancy,

action and gratitude. Pray bring us showers of peace, purity and power for the good life.

तं त्वा ध॒तार॑मा॒ण्या॒ः प॒र्व॒मा॒न॒ स्व॒दृ॒श॑म ।

हि॒न्व॒ वा॒ज॑षु वा॒जि॒न॒म ॥ ११ ॥

11. *Taṁ tvā dhartāram-aṇyoh pavamāna svardṛśam.*
Hinve vājeṣu vājinam.

That lord sustainer of earth and heaven, pure and purifying sanctifier, watchful guardian and giver of bliss, absolute victor in the evolutionary battles of existence, we invoke, exalt and glorify for our good and advancement.

अ॒या चि॒त्ता वि॒पान॑या॒ हरि॑ः प॒वस्व॒ धार॑या ।

यु॒जं वा॒ज॑षु चा॒दय॑ ॥ १२ ॥

12. *Ayā citto vipānaya hariḥ pavasva dhārayā.*
Yujam vājeṣu codaya.

Invoked and moved by this earnest and vibrant adoration, pray bless us with this shower of purity, peace and bliss. You are the destroyer of want and suffering. Pray inspire, strengthen and fortify the friend, your instrument, in the battles of life.

आ न॑ इ॒न्दा म॒हीमि॑षं प॒र्वस्व॒ वि॒श्व॒द॒श॒तः ।

अ॒स्मभ्यं॑ सा॒म गा॒तु॒वित॑ ॥ १३ ॥

13. *Ā na indo mahīmiṣam pavasva viśvadarṣataḥ.*
Asmabhyam soma gātuvit.

Indu, lord of peace, purity and bliss, light of the world for universal humanity, bring us showers of peace and purity, food and energy, power and prosperity, and

knowledge of the world in great abundance. O Soma, you are the absolute master of all the ways of the world and unfailing guide for us.

आ कलशा अनूषतन्दा धाराभिराजसा ।

एन्द्रस्य पीतय विश ॥ १४ ॥

14. *Ā kalaśā anūṣatendo dhārābhir-ojasā.
Endrasya pītaye viśa.*

Indu, lord of light, peace and purity, grateful minds and souls await and adore you in hope and expectation. Pray come and bless them with showers of joyous power, grandeur and spiritual might for fulfilment of the soul.

यस्य त मद्यं रसं तीव्रं दुहन्त्यदिभिः ।

स पवस्वाभिमातिहा ॥ १५ ॥

15. *Yasya te madyam rasam tīvram duhantya-dri-bhiḥ.
Sa pavasvābhimātiḥā.*

Whose exciting nectar, sharp and exalting in experience, devoted supplicants distil from meditation on life, that same Soma, lord of power and purity, destroyer of negativities, adversaries and enemies, we pray, may come, save and bless us with peace, purity and security.

राजा मधाभिरीयत पवमाना मनावधि ।

अन्तरि ण यातव ॥ १६ ॥

16. *Rājā medhābhirīyate pavamāno manāvadhi.
Antarikṣeṇa yātave.*

Refulgent Soma, divine spirit of power and

peace, pure, purifying and vibrant, is attained through intelligential communion in meditation for reaching the higher stages of existence into the middle sphere between the earth and the highest regions of bliss.

आ न इन्दा शतृग्विन् गवां पाषं स्वश्व्यम ।

वहा भगत्तिमृतय ॥ १७ ॥

17. *Ā na indo śatagvinam gavām poṣam svaśvyam.
Vahā bhagattimūtayē.*

Indu, lord of joy, beauty and prosperity, bring us a hundredfold wealth and pleasure of divine service and dedication, rising prosperity of cows and horses, enlightenment and advancement, progress and achievement, all for peace and security.

आ नः साम सह जुवा रूपं न वचस भर ।

सुष्वाणा देववीतय ॥ १८ ॥

18. *Ā naḥ soma saho juvo rūpaṁ na varcase bhara.
Suṣvāṇo devavītaye.*

Soma, lord of vital creativity and lustrous vigour, and fluent power and progressive energy, bring us the courage of constancy, forbearance, vibrant vigour and enthusiasm, and an impressive personality for the sake of illuminative lustre of life so that we may follow the path of divinity while living here and after.

अषा साम द्युमत्तमा भि दाणानि ररुवत ।

सीदञ्छ्यना न यानिमा ॥ १९ ॥

19. *Arṣā soma dyumattamo 'bhi droṇāni roruvat.
Sīdañchyeno na yonimā.*

Soma, spirit of divine power and peace of purity, most potent and most refulgent, come roaring at the speed and force of thunder and abide in the heart of the faithful celebrant like the eagle in its nest, purify and sanctify the soul.

अ॒प्सा इन्द्रा॑य वा॒यव॑ वरु॒णाय॑ म॒रुद्भ्यः॑ ।

सामा॑ अ॒वति॑ वि॒ष्णाव॑ ॥ २० ॥

20. *Apsā indrāya vāyave varuṇāya marudbhyaḥ.*
Soma arṣati viṣṇave.

Soma, spirit of the innate peace and power of divinity, by its own will and energy, radiates to the heart and soul of the devotee to vest it with the power of cosmic energy (Indra), the speed of winds (Vayu), pioneering spirit of the storm (Maruts), the depth of space (Varuna), and the love of omnipresent divinity (Vishnu).

इ॒षं ता॒काय॑ ना॒ दध॑द्द॒स्मभ्यं॑ साम॒ विश॑वतः ।

आ प॑वस्व स॒हस्रि॑णम ॥ २१ ॥

21. *Isaṁ tokāya no dadhad-asmabhyam soma viśvataḥ. Ā pavasva sahasriṇam.*

O Soma, bearing a thousandfold gifts of food, energy, knowledge and will of initiative and assertion from all sides of the world, pray flow to bless us and our future generations with the power and peace of divinity.

य सामा॑सः प॒राव॑ति॒ य अ॑वा॒वति॑ सु॒न्वि॒र ।

य वा॒दः श॑य॒णाव॑ति ॥ २२ ॥

22. *Ye somāsaḥ parāvati ye arvāvati sunvire.
Ye vādaḥ śaryañāvati.*

Whatever gifts of power and peace for humanity are created in the farthest nature or in this world of existence or in that unknown transcendent source of all that is in existence, all that, O Soma, lord of supreme power and unfathomable peace, bear and bring for us and our future generations.

य आजी॒कषु॒ कृत्व॑सु॒ य मध्य॑ प॒स्त्या॑नाम ।
य वा॒ ज॒न॑षु॒ प॒ञ्च॑सु॒ ॥ २३ ॥

23. *Ya ārjīkeṣu kṛtvasu ye madhye pastyānām.
Ye vā janeṣu pañcasu.*

Whatever powers of peace and energy are created and distilled in active forces, in holy acts, in the homes or among all five peoples of humanity, we pray, may flow and sanctify us.

त ना॑ वृ॒ष्टिं दि॒वस्प॑रि॒ पव॑न्ता॒मा सु॒वी॒र्य॑म ।
सु॒वा॒ना द॒वास॒ इन्द्र॑वः ॥ २४ ॥

24. *Te no vṛṣṭim divaspari pavantāmā suvīryam.
Suvānā devāsa indavaḥ.*

May the divinities of nature and humanity, pure, vibrant and blissful, activated, seasoned and cultured anywhere, bring us showers of power, virility and creativity from the lights of heaven and energise and sanctify us.

पव॑त ह॒य॒ता ह॒रि॒गृ॒णा॒ना ज॒म॒द॒ग्नि॑ना ।
हि॒न्वा॒ना गा॒रधि॑ त्व॒चि ॥ २५ ॥

25. *Pavate haryato harir-grṇāno jamadagninā.
Hinvāno gorādhi tvaci.*

Soma, lord of power, peace and bliss, saviour and sanctifier of heart and soul, destroyer of suffering, lover of all, adored and exalted by sages and scholars of vision and wisdom, flows and sanctifies life and, presiding over the body, energises and sanctifies the organs of perception, volition and decision.

प शुकासा वयाजुवा हिन्वानासा न सप्तयः ।
श्रीणाना अप्सु मृज्जत ॥ २६ ॥

26. *Pra śukrāso vayojuvo hinvānāso na saptayaḥ.
Śrīṇānā apsu mrñjata.*

Pure and powerful, vital and vitalising, stimulated and stimulating, energised and energising, seasoned and cleansing, sanctified and sanctifying somas, natural and human powers, reflect in the actions and achievements of humanity like the seven rays of light, and they shine and enlighten the world to move on with its daily rounds.

तं त्वा सुतष्वाभुवा हिन्विर दवतातय ।
स पवस्वानया रुचा ॥ २७ ॥

27. *Tam tvā suteṣvābhuvo hinwire devatātaye.
Sa pavasvānayā rucā.*

That lord of soma power and peace, the celebrants adore, exalt and glorify in their yajnic actions in the service of humanity and divinity. O lord, be pleased to accept this charming song of adoration, come, purify and sanctify us.

आ त द ँ मयाभुवं वह्निमद्या वृणीमह ।

पान्तमा पुरुस्पृहम् ॥ २८ ॥

28. *Ā te dakṣaṁ mayobhuvam vahnimadyā vṛṇī-
mahe. Pāntamā purusprham.*

Today here and now, we choose for ourselves and pray for your power, peace and bliss, light and fire which is universally loved, all protective, promotive and all sanctifying.

आ मन्दमा वरण्यामा विप्रमा मनीषिणम् ।

पान्तमा पुरुस्पृहम् ॥ २९ ॥

29. *Ā mandramā vareṇyamā vipramā manīṣiṇam.
Pāntamā purusprham.*

We pray for your gift of peace, power and sanctity, delightfully adorable, worthy of choice, stimulating and energising, enlightening, protecting and promoting, universally loved and valued. We pray, let it flow and purify us.

आ रयिमा सुचतुनमा सुकता तनूष्वा ।

पान्तमा पुरुस्पृहम् ॥ ३० ॥

30. *Ā rayimā sucetunamā sukrato tanūṣvā.
Pāntamā purusprham.*

O lord of holy action, we pray bring us the world's wealth of enlightenment, protective, promotive and valued universally, for our body, mind and soul and vest it in our future generations.

Mandala 9/Sukta 66

*Pavamana Soma (1-18, 22-30), Pavamana Agni (19-21)
Devate, Shatam Vaikhanasas Rshis*

पवस्व विश्वचषण॑ भि विश्वानि॑ काव्या॑ ।

सखा॑ सखिभ्य॑ इड्यः ॥ १ ॥

1. *Pavasva viśvacarṣaṇe 'bhi viśvāni kāvyā.
Sakhā sakhibhya īḍyaḥ.*

Omniscient Soma, all watching wakeful guardian of humanity, adorable friend of friends as all poets and poetry of the world declare, flow, purify and sanctify our heart and soul.

ताभ्यां॑ विश्वस्य॑ राजसि॑ य पवमान॑ धामनी॑ ।

प्रतीची॑ साम॑ तस्थतुः॑ ॥ २ ॥

2. *Tābhyāṃ viśvasya rājasi ye pavamāna dhāmanī.
Pratīcī soma tasthatuḥ.*

Vibrant Soma, pure and purifying, by those two media of yours, omniscience of knowledge and omnipotence of action, you shine, illuminate and rule the world both of which too abide as eternal complementarities of nature and divine power.

परि॑ धामानि॑ यानि॑ त॒ त्वं सामासि॑ विश्वतः॑ ।

पवमान॑ ऋतुभिः॑ कव॑ ॥ ३ ॥

3. *Pari dhāmāni yāni te tvaṃ somāsi viśvataḥ.
Pavamāna ṛtubhiḥ kave.*

O Soma, you are the light, power and peace of all regions of the world, your domain wherein and whereon you pervade, pure and purifying, and reflect

and rule by the law and order of the time and seasons of nature.

पवस्व ज॒नय॒णिषा॒ भि विश्वानि॒ वाया॑ ।

सखा॒ सखि॑भ्य ऊ॒तय॑ ॥ ४ ॥

4. *Pavasva janayanniṣo 'bhi viśvāni vāryā.
Sakhā sakhibhya ūtaye.*

Flow on, pure and purifying, friend of friends, and flow for their protection, creating food, energy and all cherished means of sustenance for the world.

तव॑ शु॒कासा॑ अ॒चया॑ दि॒वस्पृ॑ष्ठ वि त॒न्वत॑ ।

प॒वित्रं॑ साम॒ धाम॑भिः ॥ ५ ॥

5. *Tava śukrāso arcayo divaspr̥ṣṭhe vi tanvate.
Pavitraṁ soma dhāmabhiḥ.*

O Soma, the mighty sublime radiations of your glory extend over the top of heaven and on the earth, spreading the holy light by their beauty and lustre.

तव॑म स॒प्त सि॒न्धवः॑ प॒शिषं॑ साम॒ सिस्त्र॑त ।

तु॒भ्यं धा॑वन्ति ध॒नवः॑ ॥ ६ ॥

6. *Tavame sapta sindhavaḥ praśiṣaṁ soma sisrate.
Tubhyaṁ dhāvanti dhenavaḥ.*

These seven seas, these seven modes of Prakṛti, all flow in obedience to your order of law. All thoughts, all words, all stars and planets creative and moving in the flux of existence move in honour and homage to you.

प साम॑ याहि॒ धार॑या सु॒त इ॒न्दाय॑ मत्स॒रः ।

द॒धाना॑ अ॒ति श्र॑वः ॥ ७ ॥

7. *Pra soma yāhi dhārayā suta indrāya matsarah.
Dadhāno akṣiti śravah.*

O Soma, peace and joy of existence created for humanity, flow forth in constant stream, bearing imperishable food, energy, fame and excellence for fulfilment of the mind and soul.

समु त्वा धीभिरस्वरन्धिन्वतीः सप्त जामयः ।
विप्रमाजा विवस्वतः ॥ ८ ॥

8. *Samu tvā dhībhir-asvaran hinvatīḥ sapta jāma-
yah. Vipramājā vivasvataḥ.*

O Soma, spirit of peace, power and bliss, seven streams of Prakṛti, seven metres of divine poetry, seven notes of music, all in their functions and vitality in unison, glorify you, vibrant spirit of existence, in the dynamics of the light of life on the vedi of sacred fire.

मृजन्ति त्वा समगुवा व्य जीरावधि ष्वणि ।
रभा यदज्यस वन ॥ ९ ॥

9. *Mrjanti tvā samagruvo'vye jīrāvadhi ṣvaṇi.
Rebho yadajyase vane.*

When the mind is transparent, consciousness flows in self-concentration, and the presence of divinity vibrates vocal and voluble, advanced yogis with seven sense-prana priests exalt you in higher language of the Veda.

पवमानस्य त कव वाजिन्त्सगा असृ तत ।
अवन्ता न श्रवस्यवः ॥ १० ॥

10. *Pavamānasya te kave vājintsargā asṛkṣata.
Arvanto na śravasyavaḥ.*

O lord ever flowing in constancy, omniscient poetic creator, omnipotent absolute victor and ruler, streams of creations flow like waves of energy in search of celebrative fulfilment.

अच्छा काशं मधुश्चुतमसृगं वारं अव्यय ।

अवावशन्त धीतर्यः ॥ ११ ॥

11. *Acchā kośam madhuścutam-asṛgram vāre avyaye. Avāvaśanta dhītarayaḥ.*

The honey sweet nectar of soma ecstasy created and vibrating in the presence of the supreme imperishable eternal spirit, the yogi's thoughts and words exalt in celebration.

अच्छा समुदमिन्दवा स्तं गावा न धनवः ।

अगमं तृतस्य यानिमा ॥ १२ ॥

12. *Acchā samudram-indavo'staṁ gāvo na dhena-vaḥ. Agmannṛtasya yonimā.*

Just as cows retire into their stall, and words of language retire into the ocean of absolute silence, so do the mental fluctuations of the yogi recede and return into the origin of their flow, into divinity.

प ण इन्दा म॒ह र॒ण॒ आपा॑ अ॒षन्ति॑ सिन्ध॒वः ।

यद्गाभि॒वासयि॑ष्य॒स ॥ १३ ॥

13. *Pra ṇa indo mahe raṇa āpo arṣanti sindhavaḥ. Yadgobhir-vāsayiṣyase.*

O spirit of Soma energy and existential flow, Indu, in this great battle field of life, thoughts, energies and actions flow, rivers and seas flow, when you energise

and vibrate with the dynamics of Prakṛti.

अस्य त सख्य वयमियं तन्तस्त्वातयः ।

इन्दा सखित्वमुशमसि ॥ १४ ॥

14. *Asya te sakhye vayam-iyakṣantas-tvotayaḥ.*
Indo sakhitvam-uśamasi.

O spirit of love and peace, beauty and grace, Indu, so gracious as you are, we offer yajna in honour of your friendship under your protection, and we pray we may enjoy your friendship and we may exalt and glorify that friendship.

आ पवस्व गविष्ठय मह साम नृच ऽस ।

एन्द्रस्य जठरं विश ॥ १५ ॥

15. *Ā pavasva gaviṣṭaye mahe soma nṛcakṣase.*
Endrasya jaṭhare viśa.

O Soma, spirit of divine purity, come for cleansing and intensifying the perceptions, reason and imagination of humanity, for their enlightenment of high order, and assimilated and internalised, energise their heart and soul.

मह्यं असि साम ज्येष्ठ उगाणामिन्द्र आजिष्ठः ।

युध्वा सञ्छुश्वजिगथ ॥ १६ ॥

16. *Mahāñ asi soma jyeṣṭha ugrāṇām-inda ojiṣṭhaḥ.*
Yudhvā sañ-chaśvaj-jigetha.

O Soma, you are great, first, greatest and most lustrous of the mighty, and being a fighter, you are always the winner.

य उगभ्यश्चिदाजीयाञ्छूरभ्यश्चिच्छूरतरः ।

भूरिदाभ्यश्चिन्मंहीयान ॥ १७ ॥

17. *Ya ugrebhyaś-cidojīyāñ-chūrebhyaś-cicchūrata-rah. Bhūridābhyaś-cin-mamhīyān.*

You are mightier than the mighty, braver than the brave, more generous than the generous, whoever they be.

त्वं साम् सूर एषस्ताकस्य साता तनूनाम् ।

वृणीमह सख्याय वृणीमह युज्याय ॥ १८ ॥

18. *Tvaṁ soma sūra eṣastokasya sātā tanūnām. Vṛṇīmahe sakhyāya vṛṇīmahe yujyāya.*

O brave and generous Soma, you are the giver of food, energy, honour and excellence, you are the giver of children and grand children. We pray for your favour of friendship, we cherish you for companionship.

अग्र आयूंषि पवस आ सुवाजमिषं च नः ।

अर बाधस्व दुच्छुनाम् ॥ १९ ॥

19. *Agna āyūṁṣi pavasa ā suvorjamaṣaṁ ca naḥ. Āre bādhasva ducchunām.*

Agni, heat and energy of life divine, give us good health and long age with purity, create and bring us food, energy and excellence, and throw off and keep away all evils and negativities from us.

अग्रिऋषिः पवमानः पाञ्चजन्यः पुराहितः ।

तमीमह महागयम् ॥ २० ॥

20. *Agnirṛṣiḥ pavamānaḥ pāñcajanyaḥ purohitaḥ. Tamīmahe mahāgayam.*

Agni is the light of life and fire of passion, pure and purifying energy ever radiative, universal inspirer of all people on earth and energiser of all five faculties, adorable leader of entire humanity and guiding spirit of the corporate life of all human communities together. We adore, serve and pray for the favour of such generous father of the household of humanity.

अ॒ग्न॒ पव॑स्व॒ स्वपा॑ अ॒स्म वचः॑ सु॒वीर्य॑म ।

दध॑द्र॒यिं मयि॑ पा॒षम ॥ २१ ॥

21. *Agne pavasva svapā asme varcaḥ suvīryam.*
Dadhadrayiṁ mayi poṣam.

Agni, pray radiate and purify us. Lord of holy action, bless us with holy lustre, noble courage and virility. Bear and bring us wealth, honour and excellence with promotive health and nourishment.

पव॑माना अ॒ति स्त्रि॒धा भ्य॑षति सु॒ष्टुति॑म ।

सू॒रा न वि॒श्वद॑शतः ॥ २२ ॥

22. *Pavamāno ati sridho'bhyarṣati suṣṭutim.*
Sūro na viśvadarśataḥ.

Soma is pure, purifying, radiating, it goes forward, eliminating violence and negativities, and blesses our songs of adoration. Self-refulgent and all watching, it enlightens the world like the sun with its refulgence.

स म॑मृ॒जान॑ आ॒युभिः॑ प॒र्यस्वा॑न्प॒र्यस॑ ह॒तिः ।

इ॒न्दुर॑त्या॒ विच॑ ऽणः ॥ २३ ॥

23. *Sa marmṛjāna āyubhiḥ prayasvān prayase hitaḥ.*
Induratyo vicakṣaṇaḥ.

Soma is invoked, adored and exalted by humanity, by all living beings indeed. Cosmic high priest offering libations into the creative evolution, generous giver, it is invoked and worshipped for the gifts of life for peace and progress. Refulgent and blissful, it comes and blesses the supplicant, for it watches all, responds, and reveals the mysteries of existence.

पवमान ऋतं बृहच्छुक्रं ज्यातिरजीजनत ।

कृष्णा तमांसि जङ्घनत ॥ २४ ॥

24. *Pavamāna ṛtaṁ bṛhac-chukraṁ jyotir-ajījanat.*
Kṛṣṇā tamāṁsi jaṅghanat.

Pure, purifying and self-dynamic, it brings into existential manifestation the law and the mighty nature's model of the cosmos and the refulgent radiations of light, dispelling and replacing the darkness and negations of existence.

पवमानस्य जङ्घन्ता हरिश्चन्दा असृ त ।

जीरा अजिराशिषः ॥ २५ ॥

25. *Pavamānasya jaṅghnato hareścandrā asṛkṣata.*
Jīrā ajiraśociṣaḥ.

Beauteous manifestations and brilliant radiations of eternal light and power of lord creator, destroyer of want and suffering, dispeller of darkness and negation, ever active and constantly flowing, pure and purifying, come into existence and flow according to divine plan and the cosmic model.

पवमाना रथीतमः शुभभिः शुभशस्तमः ।

हरिश्चन्दा मरुद्गणः ॥ २६ ॥

26. *Pavamāno rathitamah śubhrebhiḥ śubhraśastamah. Hariścandro marudgaṇah.*

Pure and purifying, supreme master of the cosmic chariot and its controller, most refulgent with its light and powers, destroyer of want and suffering, commander and controller of all cosmic powers and forces in action, such is Soma.

पवमाना व्यश्नवद्दृश्मिभिर्वाजसातमः ।

दधत्स्तात्र सुवीर्यम् ॥ २७ ॥

27. *Pavamāno vyaśnavad-raśmibhir-vājasātamah. Dadhat stotre suvīryam.*

Pure and purifying, omnipresent with its radiations of self- refulgence, omnipotent giver of strength, power and advancement, inspirer of the celebrants and celebrations with divine bliss and energy, such is Soma.

प सुवान इन्दुराः पवित्रमत्यव्ययम् ।

पुनान इन्दुरिन्द्रमा ॥ २८ ॥

28. *Pra suvāna indurakṣāḥ pavitram-atyavyayam. Punāna indur-indramā.*

Creative, creator and energiser, peaceable inspirer and self-refulgent Soma absolutely pervades the holy imperishable world of existence and, purifying and sanctifying, all blissful, radiates to the heart and soul of the devotee.

एष सामा अधि त्वचि गवां कीळत्यदिभिः ।

इन्द्रं मदीय जाहुवत ॥ २९ ॥

29. *Eṣa somo adhi tvaci gavām krīḷatyadribhiḥ.
Indram madāya johuvat.*

This Soma, omnipresent spirit of absolute bliss, plays in and on top of the universe with the stars, planets and clouds of its creation and invites and inspires the soul to participate in the play for joy.

यस्य त द्युम्नवत्पयः पवमानाभृतं दिवः ।
तन ना मृळ जीवस ॥ ३० ॥

30. *Yasya te dyumnavat payaḥ pavamānābhṛtaṁ
divaḥ. Tena no mṛḷa jīvase.*

O lord of light and glory, pure, purifying and radiating with joy, the nectar of light, power and purity that is yours is distilled in showers of the bliss of heaven. Pray bless us and sanctify us with that for the joy of living for the ultimate fulfilment.

Mandala 9/Sukta 67

Devatah: Pavamana Soma (1-9, 13-22, 28-30), Pavamana Soma or Pusha (10-12), Agni (23-24), Agni or Savita (25), Agni and / or Savita (26), Agni or Vishvedevah (27), Pavamani adhyetr-stuti (31-32); Rshis: Bharadwaja (1-3), Kashyapa Maricha (4-6), Gotama Rahugana (7-9), Atri Bhauma (10-12), Vishvamitra (13-15), Jamadagni (16-18), Vasishtha (19-21), Pavitra and / or Vasishtha (22-32)

त्वं सामासि धार्युमन्द आजिष्ठा अध्वर ।
पवस्व मंहयदयिः ॥ १ ॥

1. *Tvaṁ somāsi dhārayur-mandra ojiṣṭho adhvare.
Pavasva maṁhayadrayiḥ.*

O Soma, you are the spirit and constant stream of love, life and beauty of the life and flux of existence, sustaining integrative power, joyous and most vigorous in the cosmic yajna of love free from violence, hate and destruction. Flow on, O sustaining stream, pure, purifying and sanctifying life, giving showers of wealth, honour and excellence of life in bliss.

त्वं सु॒ता नृ॒माद॑ना दध॒न्वान्मत्स॑रिन्तमः ।

इन्द्रा॑य सू॒रिर॑न्धसा ॥ २ ॥

2. *Tvaṁ suto nṛmādano dadhanvān matsarin-tamaḥ.
Indrāya sūrirandhasā.*

You, self-existent spirit, distilled and realised in meditative yajna, are the giver of joy to humanity, most ecstatic sustaining power of affirmation, creative, brave and life-giving inspiration for the honour and dignity of the soul for humanity.

त्वं सु॒ष्वाणा अदि॑भिर्भ्य॒ष क॑निकदत ।

द्युम॑न्तं शु॒ष्ममु॑त्तमम् ॥ ३ ॥

3. *Tvaṁ suṣvāṇo adribhir-abhyarṣa kanikradat.
Dyumantaṁ śuṣmam-uttamam.*

You, stirred by the brave celebrants in yajna and meditation, arise and sanctify loud and bold, bringing us showers of bliss, highest and most vigorous strength and power for living a life of purity and happy fulfilment.

इन्द्रु॑हिन्वा॒ना अ॑षति तिरा वारा॑ण्यव्यया ।

हरि॑वा॒जम॑चिकदत ॥ ४ ॥

4. *Indur-hinvāno arṣati tiro vārāṇyavyayā.
Harir-vājam-acikradat.*

Invoked, exalted and inspiring, divine Soma manifests and vibrates, and across all obstructions gives cherished and imperishable gifts. The spirit that eliminates all want and suffering exhorts us to action and victory.

इन्दा व्य्वमषसि वि श्रवांसि वि साभगा ।
वि वाजान्तसाम् गामतः ॥ ५ ॥

5. *Indo vyavyam-arṣasi vi śravāṃsi vi saubhagā.
Vi vājānt-soma gomataḥ.*

Indu, lord of peace, beauty and glory, Soma, you bring and bless us with all foods, energy, honour and fame, all good fortune and victories of the wealth of lands and cows, literature and culture of imperishable value.

आ न इन्दा शतृग्विनं रयिं गामन्तमश्विनम् ।
भरा साम सहस्रिणम् ॥ ६ ॥

6. *Ā na indo śatagvinam rayim gomantamaśvi-nam.
Bharā soma sahasriṇam.*

Indu, Soma, lord of love, beauty, peace and glory, bear and bring us wealth, honour and excellence of a hundred and a thousand kinds, of lands and cows, horses, advancement and victory, above all settlement, peace and happiness.

पर्वमानास् इन्द्रवस्तिरः पवित्रमाशवः ।
इन्द्रं यामभिराशत ॥ ७ ॥

7. *Pavamānāsa indavas-tiraḥ pavitram-āśavaḥ.
Indraṁ yāmebhir-āśata.*

Pure and purifying, instant and vibrant, gifts of Soma, by their own potential of divinity, move and bless the pure heart and soul of the devotee.

ककुहः साम्या रस इन्दुरिन्दीय पूव्यः ।
आयुः पवत आयव ॥ ८ ॥

8. *Kakuhāḥ somyo rasa indurindrāya pūrvyah.
Āyuh pavata āyave.*

High, exhilarating and living nectar of eternal Soma bliss ever vibrant in nature, flows to the dedicated heart of the celebrant for his honour and excellence in life.

ह्रिन्वन्ति सूरमुस्त्रयः पवमानं मधुश्चुतम् ।
अभि गिरा समस्वरन ॥ ९ ॥

9. *Hinvanti sūramusrayaḥ pavamānaṁ madhuścu-
tam. Abhi girā samasvaran.*

As morning lights of the dawn exhort and exalt the sun, so do brilliant sages invoke and exalt the honey sweet vibrant and sanctifying soma bliss of divinity while they sing and adore the divinity with their songs of celebration.

अविता ना अजाश्वः पूषा यामनियामनि ।
आ भ त्क्न्यासु नः ॥ १० ॥

10. *Avitā no ajāśvaḥ pūṣā yāmaniyāmani.
Ā bhakṣat kanyāsu naḥ.*

May the divine protector and promoter, lord of

health and nourishment, Pusha of eternal presence and progress join and bless us at every step on every path of life in the pursuit of all our cherished goals, aims and objects of living.

अ॒यं सा॒मः क॒प॒दि॒नं घृ॒तं न प॑व॒त् मधु॑ ।

आ भ॑ त्क्न्या॒सु नः ॥ ११ ॥

11. *Ayam somah kapardine ghrtaṁ na pavate madhu.
Ā bhakṣat kanyāsu naḥ.*

May this honey sweet soma ecstasy of divinity flow and bless the veteran scholar as well as the fresh graduate as ghrta flows to the vedi in yajna, and inspire us too to join the scholars with absolute dedication and commitment in our cherished pursuits of knowledge, research and advancement.

अ॒यं त॑ आ॒घृ॒ण सु॒ता घृ॒तं न प॑व॒त् शुचि॑ ।

आ भ॑ त्क्न्या॒सु नः ॥ १२ ॥

12. *Ayam ta āghrṇe suto ghrtaṁ na pavate śuci.
Ā bhakṣat kanyāsu naḥ.*

O lord of light and fire of passion and peace, this soma ecstasy of your love, passion and peace of life, pure, purifying and inspiring, flows abundant like ghrta into the vedi. May this passion, light and peace inspire us and join us in our cherished pursuits of life with complete commitment and dedication.

वा॒चा ज॒न्तुः क॒वी॒नां प॑व॒स्व सा॒म धा॒रया॑ ।

द॒वेषु॑ रत्न॒धा अ॒सि ॥ १३ ॥

13. *Vāco jantuḥ kavīnāṁ pavasva soma dhārayā.
Deveṣu ratnadhā asi.*

Soma, you are the creator, originator and inspirer of the voice of poets. Flow free and abundant in streams and showers of revelation for the poets. You are the sole treasure and harbinger of the jewels of vision into the heart and soul of the poets of divinity.

आ कलशेषु धावति श्येना वम वि गाहत ।

अभि दाणा कनिकदत ॥ १४ ॥

14. *Ā kalaśeṣu dhāvati śyeno varma vi gāhate.*
Abhi droṇā kanikradat.

Soma, spirit of light and passion fire, dives into the heart and imagination of the creative souls and, like the divine bird of flight and freedom, the eagle, breaks through the seal of mystery, speaking loud and bold into the poetic consciousness to reveal the secrets of existence.

परि प साम त रसा सजि कलश सुतः ।

श्येना न तक्ता अषति ॥ १५ ॥

15. *Pari pra soma te raso'sarji kalaśe sutah.*
Śyeno na takto arṣati.

O Soma, spirit of light and passion of imagination, the ecstatic joy of your creativity distilled and treasured in the poetic soul flows free like the tempestuous eagle bird traversing space and creates songs of divine adoration for life's mystery.

पवस्व साम मन्दयिन्दीय मधुमत्तमः ॥ १६ ॥

16. *Pavasva soma mandayann-indrāya madhu-*
mattamah.

O Soma, creative spirit, highest honey sweet of

divine ecstasy, flow abundant, pure and purifying, energising and rejoicing for Indra, the divine soul.

असृगन्द्ववीतय वाजयन्ता रथाइव ॥ १७ ॥

17. *Asṛgran devavītaye vājayanto rathā iva.*

Flowing and creating, Soma streams rush forward like victor chariots in the service of divinity.

त सुतासां मदिन्तमाः शुका वायुमसृ त ॥ १८ ॥

18. *Te sutāso madintamāḥ śukrā vāyuam-asṛkṣata.*

Your creative spirits of imagination, powerful and most ecstatic, give birth to the vibrant poet creator, the karma yogi of imagination.

गाव्या तु ण अभिष्टुतः पवित्रं साम गच्छसि ।
दधत्स्तत्र सुवीर्यम् ॥ १९ ॥

19. *Gravṇā tunno abhiṣṭutaḥ pavitraṁ soma gacchasi. Dadhat stotre suvīryam.*

Invoked and adored by the celebrant, O Soma, you move and arise in the pure heart of the devotee bearing creative vision for the celebrant and vesting vigour and power in the song.

एष तु ण अभिष्टुतः पवित्रमतिं गाहते ।
र णाहा वारमव्ययम् ॥ २० ॥

20. *Eṣa tunno abhiṣṭutaḥ pavitramati gāhate. Rakṣohā vāram-avyayam.*

This Soma, thus invoked, stirred and adored, arises and vibrates in the pure heart of the celebrant and, dispelling negativities, confusions and darkness

of illusion, energises its favourite and imperishable spirit of humanity.

यदन्ति यच्च दूरक भयं विन्दति मामिह ।

पवमान् वि तज्जहि ॥ २१ ॥

21. *Yadanti yacca dūrake bhayaṁ vindati māmiha.
Pavamāna vi tajjahi.*

O Soma, pure and purifying spirit of divinity, whatever fear there be that is far distant or that which is close at hand and assails me here, pray dispel and destroy the same.

पवमानः सा अद्य नः पवित्रेण विचषणिः ।

यः पाता स पुनातु नः ॥ २२ ॥

22. *Pavamānaḥ so adya naḥ pavitreṇa vicarṣaṇiḥ.
Yaḥ potā sa punātu naḥ.*

The Soma that is pure and purifies us now with its sanctity and power, that all watching guardian and universal purifier may, we pray, purify and sanctify us right now.

यत् पवित्रमचिष्यग्रु विततमन्तरा ।

बह्व तन पुनीहि नः ॥ २३ ॥

23. *Yat te pavitram-arcīṣyagṇe vitatama-ntarā.
Brahma tena punīhi naḥ.*

Agni, lord of light, omniscient Spirit of the universe, whatever power and purity there is pervasive in the rays and radiation of light, with that same light, O lord infinite, illuminate and sanctify us and energise our song of adoration.

यत्तं प॒वित्रंम॒च्चि॒वद॒ग्र त॒न पु॒नीहि नः ।

ब॒ह्मस॒वः पु॒नीहि नः ॥ २४ ॥

24. *Yat te pavitram-arcivad-agne tena punīhi naḥ.
Brahmasavaiḥ punīhi naḥ.*

Agni, lord omniscient and self-refulgent, whatever power and purity there is in you and your radiations such as the sun and other stars, with that, pray, purify and sanctify us. Purify and illuminate us with the radiations of your grace.

उ॒भाभ्यां द॒व स॒वितः प॒वित्रे॒ण स॒वनं च ।

मां पु॒नीहि वि॒श्वतः ॥ २५ ॥

25. *Ubhābhyāṁ deva savitaḥ pavitreṇa savena ca.
Mām punīhi viśvataḥ.*

O Agni, Savita, self-refulgent lord of light and creative energy, by both your purifying radiations and the creative living vitality your radiations bear, purify, sanctify, energise and vitalise me all round, all ways.

त्रि॒भिष्ट्वं द॒व स॒वित॒वषि॑ष्ठः सा॒म धा॒मभिः ।

अ॒ग्र द॒त्तः पु॒नीहि नः ॥ २६ ॥

26. *Tribhiṣṭvaṁ deva savitar-varṣiṣṭhaiḥ soma
dhāmabhiḥ. Agne dakṣaiḥ punīhi naḥ.*

O Savita, creator, Soma, energiser, and Agni, illuminator, energise, vitalise and illuminate us with your highest all three powers and potentials of light, purity and vitality. Bless us in the gross, subtle and causal bodies.

पुनन्तु मां द॑वज॒नाः पुनन्तु व॑स॒वा धि॒या ।
वि॒श्वं द॑वाः पु॒नीत मा॒ जात॑वदः पु॒नीहि मा॑ ॥ २७ ॥

27. *Punantu māṁ devajanāḥ punantu vasavo dhiyā.*
Viṣve devāḥ punīta mā jātavedaḥ punīhi mā.

May the brilliant generous sages and scholars purify me. May the Vasus, givers of peace and settlement, sanctify me with knowledge and wisdom. May all divinities of nature and humanity vitalise me. O Jataveda, omniscient Agni, pray purify and sanctify me.

प॒ प्या॑यस्व॒ प॒ स्य॑न्दस्व॒ साम॒ वि॒श्वं॒भिर्॒शु॒भिः ।
द्व॒भ्य उत्त॑मं ह॒विः ॥ २८ ॥

28. *Pra pyāyasva pra syandasva soma viśvebhir-*
aṁśubhiḥ. Devebhya uttamaṁ haviḥ.

O Soma, spirit of life and fulfilment, flow abundant, flow exuberant with all the shoots and sprouts of life and with the best yajnic offerings for the divinities. Make up our wants and deficiencies.

उ॒प॒ पि॒यं प॒नि॒प्र॒तं यु॒वा॒नमा॒हु॒तीवृ॒ध॒म ।
अ॒ग॒न्म॒ बि॒भ॒ता न॒मः ॥ २९ ॥

29. *Upa priyaṁ panipnatam yuvānamāhutīvr̥dham.*
Aganma bibhrato namaḥ.

May we, bearing yajnic homage, reach Soma, dear, admirably vocal and expressive, youthful creator and promoter of nature's and humanity's yajnic offerings into the divine yajnic evolution of the cosmos.

अ॒ला॒य्य॒स्य पर॒शुन॑ना॒श त॒मा प॑वस्व द॒व सा॒म ।

आ॒खुं चि॒द्व द॒व सा॒म ॥ ३० ॥

30. *Alāyyasya paraśurnanāśa tamā pavasva deva soma. Ākhuṃ cideva deva soma.*

O Soma, brilliant lord of life and vitality, destroy the axe of the assailant. Destroy the weapon of the thief. Save that which only turns the soil for food. O power divine, flow, purify us, save us.

यः पा॒वमा॒नीर्॒ध्यत्यृ॑षि॒भिः संभृ॑तं र॒स॒म ।

सर्वं स पू॒तम॑श्नाति स्व॒दितं मा॑तरि॒श्वना ॥ ३१ ॥

31. *Yah pāvamānīr-adhyetyṛṣibhiḥ sambhṛtaṁ rasam. Sarvaṁ sa pūtamaśnāti svaditaṁ mātariśvanā.*

Whoever studies the sanctifying Rks, nectar preserved by the sages, he tastes the food seasoned and sanctified by the life breath of divinity.

पा॒वमा॒नीया अ॒ध्यत्यृ॑षि॒भिः संभृ॑तं र॒स॒म ।

तस्म॒ सर॑स्वती दुह॒ गिरं स॒पिम॑धू॒दक॒म ॥ ३२ ॥

32. *Pāvamānīryo adhyetyṛṣibhiḥ sambhṛtaṁ rasam. Tasmai sarasvatī duhe kṣīraṁ sarpir-madhūdakam.*

Whoever studies the Rks, sanctifying nectar preserved by the sages, for him, mother Sarasvati, omniscient divinity, herself distils and offers the milk, butter, honey and the nectar essence of life.

Mandala 9/Sukta 68

Pavamana Soma Devata, Vatsapri Bhalandana Rshi

पदवमच्छा मधुमन्त इन्दवा सिष्यदन्त गाव आ न धनवः ।
बृहिषदा वचनावन्त ऊर्धभिः परिस्रुतमुखिया निणिजं
धिर ॥ १ ॥

1. *Pra devamacchā madhumanta indavo'siṣyad-
anta gāva ā na dhenavaḥ. Barhirṣado vacanāv-
anta ūdhabhiḥ parisrutamusriyā nirṇijam dhire.*

Seekers of the light and soma sweetness of divinity, themselves noble and refined with honey sweets of culture, manners and holy language, approach the refulgent and generous divine lord like calves going to mother cows. Sitting on the holy grass of yajna at dawn, eloquent of tongue and clear of understanding, they receive and treasure the nectar stream of soma, peace and bliss of divinity, as calves receive milk streaming from the udders or as dawns receive radiations of light from the sun over the night's darkness.

स रारुवदभि पूर्वा अचिकददुपारुहः श्रथयन्त्स्वादत हरिः ।
तिरः पवित्रं परिय गुरु जया नि शर्याणि दधत दव आ
वरम ॥ २ ॥

2. *Sa roruvad-abhi pūrvā acikradad-upāruhaḥ
śrathayant-svādate hariḥ. Tirah pavitraṁ
pariyannuru jrayo ni śaryāṇi dadhate deva ā
varam.*

He, eternal preceptor, refulgent dispeller of want and darkness, instant, transcendent, omniscient and eloquent master of the eternal voice, feels delighted with the rising seekers and, accepting and inspiring them,

removes all superfluities and impediments, reveals and releases the soma of higher joy of knowledge and thus grants them the sacred boon they desire.

वि या मम यम्या संयती मदः साकंवृधा पर्यसा पिन्वद्दि ता ।
मही अपार रजसी विवविददभिवज्ज तितं पाज्ज आ
दद ॥ ३ ॥

3. *Vi yo mame yamyā saṁyatī madaḥ sākaṁvṛdhā payasā pinvadakṣitā. Mahī apāre rajasī vive-vidad-abhivrajann-akṣitaṁ pāja ā dade.*

The lord grants that soma joy of divinity which, going over and pervading the great and boundless heaven and earth, energises, vitalises and expands the inviolable twin sisters growing together in glory, with the milky spirit of divinity, and which, thus going forward unobstructed, holds the imperishable power and bliss of divinity.

स मातरा विचरन्वाजयत्पः पमधिरः स्वधया पिन्वत पदम ।
अंशुयवन पिपिश यता नृभिः सं जामिभिनसत्त र त
शिरः ॥ ४ ॥

4. *Sa mātārā vicaran vājayann-apāḥ pra medhi-rah svadhayā pinvate padam. Amśur-yavena pipiśe yato nr̥bhiḥ saṁ jāmibhir-nasate rakṣate śirah.*

The lord grants that power and bliss of soma which vibrates with motherly heaven and earth, energising the cosmic waters and the dynamics of nature and humanity, which partakes of the omniscience of divinity, flows and swells the holy spirit of the yajnic meditative soul and which, invoked and served by noble humans of kindred nature with meditation inputs, grows

from shoots to flowers and unites with, preserves and promotes the highest faculties of humanity.

सं द ण् मनसा जायत क्विऋतस्य गभा निहिता यमा
परः । यूना ह सन्ता पथमं वि जज्ञतुगुहा हितं जनिम
नमुद्यतम ॥ ५ ॥

5. *Sam dakṣeṇa manasā jāyate kavir-ṛtasya garbho
nihito yamā paraḥ. Yūnā ha santā prathamam vi
jajñatur-guhā hitam janima nemamudyatam.*

The creative soul, Soma, is born along with mind and noble intelligence, the seed and seat of divine law and wisdom hidden somewhere far deep by the laws of nature. Being together, they, mind and intelligence, are first physically born as in any other creature, the other, higher and enlightened self, is born, rather reborn, as it is raised through purity and elevation of the mind from the depth of its hiding cave.

मन्दस्य रूपं विविदुमनीषिणः श्येना यदन्धा अभरत्परा-
वतः । तं मजयन्त सुवृधं नदीष्वान् उशन्तमंशुं परियन्त-
मृग्मियम ॥ ६ ॥

6. *Mandrasya rūpaṁ vividur-manīṣiṇaḥ śyeno
yadandho abharat parāvataḥ. Taṁ marjayanta
suvṛdham nadiṣvān uśantam-aṁsum pariyan-
tam-ṛgmiyam.*

The yogis of elevated, enlightened and concentrated mind feel and know the presence of the blissful soma spirit of existence which the vibrant visionary soul perceives, distils and actually realises as food for fulfilment far off and everywhere. The sages adore and worship that very exalting spirit flowing in

streams of existence which is passionate and loving, energising, all comprehensive and adorable, sung and celebrated in hymns of the Veda.

त्वां मृजन्ति दश याषणः सुतं साम ऋषिभिर्मतिभिधीति-
भिहितम् । अव्या वारभिरुत दवहूतिभिर्नृभियता वाजमा
दधि सातय ॥ ७ ॥

7. *Tvām mṛjanti daśa yoṣaṇaḥ sutam soma ṛṣibhir-
matibhir-dhītibhir-hitam. Avyo vārebhiruta
devahūtibhir-nṛbhir-yato vājamā darṣi sātaye.*

O Soma, Spirit of the bliss of existence, ten youthful senses and vibrant pranas of the soul adore and exalt you, sung and celebrated by the sages of knowledge, thought and meditation, served by the best of men with best of homage and divine presentations, and realised and treasured by the seers. O lord of universal protection and progress, give us a vision of your divine power and presence for our ultimate victory and spiritual fulfilment.

परिप्रयन्तं वय्यं सुषंसदं सामं मनीषा अभ्यनूषत स्तुभः ।
या धारया मधुमाँ ऊमिणा दिव इयति वाचं रयिषाल-
मत्यः ॥ ८ ॥

8. *Pariprayantam vayyam suṣaṁsadam somam
manīṣā abhyānūṣata stubhaḥ. Yo dhārayā
madhumāñ ūrmiṇā diva iyarti vācam rayiṣāla-
martyaḥ.*

Joyous celebrants with sincerity of mind and soul exalt Soma, universally vibrant Spirit, lovely and adorable, holy and companionable who, immortal treasurehold of the wealth and honey sweets of life,

gives us streams and showers of the divine voice of omniscience from the heights of heaven.

अ॒यं दि॒व इ॒यति॒ विश॒व॒मा रजः॒ सामः॒ पुना॒नः क॒ल॒शेषु॑
सी॒दति॑ । अ॒द्भि॒गाभि॑मृ॒ज्यत॒ अदि॑भिः सु॒तः पुना॒न इन्द्रु॒व॒रि॒वा
वि॒दत्पि॒यम॑ ॥ ९ ॥

9. *Ayam diva iyarti viśvamā rajah somah punānaḥ kalaśeṣu sīdati. Adbhir-gobhir-mṛjyate adribhiḥ sutaḥ punāna indurvarivo vidat priyam.*

This Soma, lord of peace and power, moves all the particles of nature and forces of power from the centre of light and, pure and purifying, sits and pervades in all forms of existence. By the adamant and generous powers of nature and humanity, it is exalted with the dynamics of energy, will, acts and voices of intelligence, and the holy spirit, thus distilled and realised, pure and purifying, brings us the best and dearest wealth, honour and excellence of immortal value.

ए॒वा नः॑ सा॒म परि॑षि॒च्यमा॑ना॒ वया॒ दध॑च्चि॒त्रत॑मं प॒वस्व ।
अ॒द्भुष॑ द्यावा॒पृथि॒वी हु॒वम॒ दवा॒ ध॒त्त र॒यि॒म॒स्म सु॒वीर॑म ॥ १० ॥

10. *Evā naḥ soma parīṣicyamāno vayo dadhacci-trataman pavasva. Adveṣe dyāvāpṛthivī huvema devā dhatta rayimasm suvīram.*

Thus adored, exalted and served, O Soma, flow with vibrant presence, bringing us the most wonderful food, health and strength. We invoke the earth and heaven free from jealousy, contradiction and enmity, and pray may the divinities of nature and humanity bear and bring us wealth, honour and excellence worthy of

the brave.

Mandala 9/Sukta 69

Pavamana Soma Devata, Hiranyastupa Angirasa Rshi

इषुन धन्वन्पतिं धीयत मतिवत्सा न मातुरुप स्रज्यूधनि ।

उरुधारव दुह अगं आयत्यस्य वृतष्वपि सामं इष्यत ॥ १ ॥

1. *Iṣurna dhanvan prati dhīyate matirvatso na māturupa sarjyūdhani. Urudhāreva duhe agra āyatyasya vrateshvapi soma iṣyate.*

Like the arrow fixed on the bow, the enlightened mind is directed to the divine mother's treasure of milk for the baby. Then like the mother cow coming home with milk streaming forth for the calf, the coming life at hand is replete with joyous possibilities of fulfilment. Thus, under the laws of the lord's dispensation, nectar soma is created, loved and realised for the joy and fulfilment of the soul.

उपा' मतिः पृच्यत सिच्यत मधु मन्दाजनी चादत
अन्तरासनि । पवमानः सन्तनिः पघ्नतामिव मधुमान्द्रप्सः
परि वारमषति ॥ २ ॥

2. *Upo matiḥ prcyate sicyate madhu mandrājani codate antarāsani. Pavamānaḥ saṁtaniḥ praghnatāmiva madhumān drapsaḥ pari vāramarṣati.*

When the mind is joined in concentration with divinity, honey is released and pours forth, divine ecstasy stirs in the heart within, and the continuous stream of soma, overflowing with joy like the uninterrupted ecstasy of the yogis of perfect renunciation, showers

upon the blessed soul.

अव्यं वधूयुः पवतु परि त्वचि श्रथ्नीत नृमीरदितऋतं यत ।
हरिरकान्यजतः संयता मदा नृम्णा शिशाना महिषा न
शाभत ॥ ३ ॥

3. *Avye vadhūyuh pavate pari tvaci śrathnīte naptīr-
aditerṛtaṁ yate. Harirakrān yajataḥ saṁyato
mado nṛmṇā śīśāno mahiṣo na śobhate.*

The stream of soma joy flows in the protected heart of the dedicated celebrant, attenuates the extrovert natural tendencies of the mind and augments the inner concentration of the higher mind for the man of natural truth and divine law. And Hari, divine lord controller of agitation and dispeller of darkness, intensifies the controlled flow of the yogi's joy in communion and, deepening and directing it on the fixed target, shines like a victor with divine strength and glory.

उ ा मिमाति पति यन्ति धनवा द्वास्य द्वीरुप यन्ति
निष्कृतम । अत्यकमीदजुनं वारमव्ययमत्कं न नित्तं परि
साम' अव्यत ॥ ४ ॥

4. *Ukṣā mimāti prati yanti dhenavo devasya devī-
rupa yanti niṣkṛtam. Atyakramīdarjunāṁ vāram-
avyayamatkaṁ na niktāṁ pari somo avyata.*

The generous virile soul overflowing with soma joy vibrates with Infinity, the senses having returned inward like cows to the stall. The enlightened mind and thoughts of the holy soul unite with the hallowed centre of the spirit. The soul breaks through its existential cover, returns to its original imperishable purity, and Soma protects it as a pilgrim cleansed and redeemed.

अमृक्त॑न॒ रुश॑ता॒ वास॑सा॒ हरि॑रम॒त्या नि॒णिज॑ानः॒ परि॑ व्यत ।
दिव॑स्पृ॒ष्ठं ब॒हणा॑ नि॒णिज॑ कृ॒ताप॑स्तर॒णं च॒म्बान॑भ॒स्मय॑म ॥ ५ ॥

*Amṛkṭena ruśatā vāsasā harir-amartyo nirṇijā-
naḥ pari vyata. Divasprṣṭhaṁ barhaṇā nirṇije
kṛtopastaraṇaṁ camvor-nabhasmayam.*

The saviour, destroyer of suffering and darkness, cleansing and sanctifying existence with imperishable light of his glory, pervades, transcends and beatifies the top of heaven and the middle regions of vapour between earth and heaven, vesting them all with his splendour.

सू॒र्यस्य॑व र॒श्मया॑ दावयि॒त्रवा॑ मत्स॒रासः॑ प॒सुपः॑ सा॒कमी॑रत ।
तन्तुं॑ त॒तं परि॑ स॒र्गास॑ आ॒शवा॒ नन्दा॑दू॒त प॑वत॒ धाम॑ किं
च॒न ॥ ६ ॥

6. *Sūryasyeva raśmayo drāvayitnavo matsarāsaḥ
prasupaḥ sākamīrate. Tantum tatam pari sargāsa
āśavo nendrādṛte pavate dhāma kiṁ cana.*

The dynamics of the lord's creation instantly in motion, energising the sleeping existences, joyous and joyously moving everything to ecstatic being, all together move across the web of life conceived and created by the lord omnipotent, Indra. Not without Indra does any particle, any wave, any world, move pure and sacred as it is.

सिन्धा॑रिव॒ पव॑ण नि॒म्न आ॒शवा॒ वृष॑च्यु॒ता मदा॑सा
गा॒तुमा॑शत । शं ना॑ निव॒श द्वि॒पद् चतु॑ष्पद् स्म वा॒जाः साम॑
तिष्ठ॑न्तु कृ॒ष्टयः॑ ॥ ७ ॥

7. *Sindhoriva pravaṇe nimna āśavo vṛṣacyutā
madāso gātumāśata. Śaṁ no niveśe dvipade
catuṣpade 'sme vājāḥ soma tiṣṭhantu kṛṣṭayaḥ.*

Floods of river waters showered from the clouds flow fast in their happy course down to the sea and mix with the ocean. Like these, may our people, joyous with showers of soma, fast and progressive, flow and proceed like water courses to the divine Indra. O Soma, lord of peace and joy, let there be peace and joy in our homesteads for humans and animals both. May our people and our powers and progress be firm and constant on the forward paths of higher achievement.

आ नः पवस्व वसुमद्धिरण्यवदश्वावद्गामद्यवमत्सुवीर्यम् ।
यूयं हि साम पितरा मम स्थनं दिवा मूधानः पस्थिता
वयस्कृतः ॥ ८ ॥

8. *Ā naḥ pavasva vasumaddhiranyaṇyavadaśvādadgomadyavamat suvīryam. Yūyaṁ hi soma pitaro mama sthana divo mūrdhānaḥ prasthitā vaya-skṛtaḥ.*

O Soma, lord of peace, progress and joy, bring us, purify and let flow, the wealth of peace and honour replete and overflowing with settlement and security, golden glory, progressive achievement, lands, cows and culture graces, food and good health, and noble courage, strength and forbearance. You alone are our father and mother, you alone would stay so constant, light of heaven, top of excellence, stable as earth, and giver of food, health and sustenance for a long full age.

एत सामाः पवमानासु इन्द्रं रथा इव पययुः सातिमच्छ ।
सुताः पवित्रमति यन्त्यव्यं हित्वी वविं हरिता वृष्टिमच्छ ॥ ९ ॥

9. *Ete somāḥ pavamānāsa indraṁ rathā iva praya-yuḥ sātīmaccha. Sūtāḥ pavitramati yantya-vyaṁ hitvī vavriṁ harito vṛṣṭīmaccha.*

These soma joys of life, pure and purifying, like divine radiations of victory, flow to the karma-yogi, man of holy action and enthusiasm. Distilled and concentrated, they flow to the sacred heart, dispel ill health and infirmity, and, ever fresh and inspiring, they bring showers of divine bliss.

इन्द्रविन्दाय बृहत पवस्व सुमृळीका अनवद्या रिशादाः ।
भरा चन्द्राणि गृणत वसूनि द्वद्यावापृथिवी पार्वतं
नः ॥ १० ॥

10. *Indavindrāya br̥hate pavasva sumṛṭīko ana-vadyo riśādāḥ. Bharā candrāṇi gr̥ṇate vasūni devai- rdyāvāpṛthivī prāvataṁ naḥ.*

O lord of peace, beauty and joy, giver of happiness and well being, adorable divinity, destroyer of violence, enemies and impediments, flow for the great Indra, for the glory of the karma-yogi. Bring the beauties of wealth, settlement and security, honour and excellence of life for the celebrant. O heaven and earth, come along with the divinities of nature and humanity and protect and promote us with happiness and well being.

Mandala 9/Sukta 70

Pavamana Soma Devata, Renu Vaishvamitra Rshi

त्रिरस्म सप्त धनवा दुदुह सत्यामाशिरं पूव्य व्यामनि ।
चत्वायन्या भुवनानि निणिज् चारूणि चक् यदृतर-
वधत ॥ १ ॥

1. *Trirasmai sapta dhenavo duduhre satyāmā-śirani pūrve vyomani. Catvāryanyā bhuvanāni nirṇije cārūṇi cakre yadr̥tairavardhata.*

Thrice seven cows, creative powers of natural evolution, generate the milky strain of vitality added to the evolving reality in the service of the creator Soma in the cosmic yajna in absolute time and space, Soma who also created four other beautiful orders of existence for the glory and sanctity of existence which grows by the laws of cosmic dynamics.

(The seven cows may be interpreted as the seven evolutes of Prakṛti: mahan, ahankara and five subtle elements of ether or akasha, energy or vayu, fire or agni, water or apah, and earth or prthivi. Three are orders of sattva or thought, rajas or motion, and tamas or matter. This makes the thrice seven, the four other beautiful orders of existence may be interpreted as mana (mind), buddhi (discriminative intelligence), chitta (memory) and ahankara (I-sense or existential personality). Another interpretation could be the four Vedas, knowledge, the corresponding order of existence in terms of awareness and expression.

स भि माणा अमृतस्य चारुण उभ द्यावा काव्यना वि
शश्रथ । तजिष्ठा अपा मंहना परि व्यत यदी द्रवस्य श्रवसा
सदा विदुः ॥ २ ॥

2. *Sa bhikṣamāṇo amṛtasya cāruṇa ubhe dyāvā kāvyenā vi śaśrathe. Tejiṣṭhā apo mamhanā pari vyata yadī devasya śravasā sado viduḥ.*

He, loving, sharing and pervading the immortal beauty of existence, orders and adorns both heaven and earth with his art, intelligence and poetic sublimity, also vesting the vapours of the middle regions with his might and splendour. Those who know the reality of the lord's

creation alongwith his power, love and generosity really know and share the bliss.

त अस्य सन्तु क्तवा मृत्यवा दाभ्यासा जनुषी उभ अनु ।
यभिन्मृणा च द्रव्या च पुनत आदिदाजानं मनना अगृ-
भ्णत ॥ ३ ॥

3. *Te asya santu ketavo'mṛtyavo'dābhyāso januṣī ubhe anu. Yebhir-nṛmṇā ca devyā punata ādi-drājānaṁ mananā agrbhṇata.*

May those radiations of the light and power of this divine Soma, spirit of bliss, free from mortality, deception or unreality, by which the lord strengthens, purifies and sanctifies acts and virtues both human and natural, be in accord with life, human as well as of other forms, and may humanity receive and internalise that divine spirit of love, peace and refulgence with all their thought, thoughtful action and meditation.

स मृज्यमाना दशभिः सुकर्मभिः प मध्यमासु मातृषु पम
सर्वा । व्रतानि पाना अमृतस्य चारुण उभ नृच ॥ अनु
पश्यत् विशा ॥ ४ ॥

4. *Sa mṛjyamāno daśabhiḥ sukarmabhiḥ pra madhyamāsu mātṛṣu prame sacā. Vratāni pāno amṛtasya cāruṇa ubhe nṛcakṣā anu paśyate viśau.*

He, blissful and watchful guardian of humanity both pious and impious, exalted by ten efficient senses and pranas and by ten holy observances of Dharma, who is pervasive in the midst of human faculties of perception and volition, awareness and understanding to watch and warn us, thereby strengthening and promoting the holy and immortal dharmic discipline of humanity, He

watches at first hand what people do in thought, word and deed.

स म॑मृ॒जान॑ इ॒न्द्रियाय॑ धाय॑स् आ॒भ अ॒न्ता रा॒दसी॑ ह॒षत॑
हि॒तः । वृ॒षा शु॒ष्मण॑ बा॒धत॑ वि दु॒म॒तीरा॒ददि॑शानः शय॑हव॑
शु॒रुधः॑ ॥ ५ ॥

5. *Sa marmṛjāna indriyāya dhāyasa obhe antā rodasī harṣate hitaḥ. Vṛṣā śuṣmeṇa bādgate vi durmatīr-ādediśānaḥ śaryaheva śurudhaḥ.*

He, adorable and exalted, pervades and abides in both heaven and earth and in the middle regions, happy, blissful and generous with showers of joy for humanity for their honour and exaltation, to help them to wield their potential efficiently. With divine power, he warns men of negative understanding, even commanding them like a warrior who wards off the evil and finally destroys the forces of violence and destruction.

स मा॒तरा॑ न द॒दृ॒शान॑ उ॒स्त्रिया॑ नान॑ददति म॒रुता॑मिव स्व॒नः ।
जा॒न तू॑तं प॒थमं॑ यत्स्व॒र्णरं॑ प॒शस्त॑य क॒र्मवृ॑णीत सु॒क्रतुः॑ ॥ ६ ॥

6. *Sa mātaraṇa dadṛśāna usriyo nānadadeti marutāmiva svanaḥ. Jānannṛtaṁ prathamam yat svarṇaram praśastaye kamavṛṇita sukratuḥ.*

As mother cows watch and guard the calves, so does Soma, lord of light and power of life, vibrant and resonant like roaring winds, pervade, watch and vitalise heaven and earth, mother givers of life and sustenance. And the man of holy action, knowing the cosmic law of divinity and the prime paradisaal agent of the good of humanity, should love and worship that Soma for his

self-fulfilment.

रुवति भीमा वृषभस्तविष्यया शृङ्ग शिशाना हरिणी
विच णः । आ यानिं सामः सुकृतं नि षीदति गव्ययी
त्वग्भवति निणिगव्ययी ॥ ७ ॥

7. *Ruvati bhīma vṛṣabhastaviṣyayā śṛṅge śīsāno
hariṇī vicakṣaṇaḥ. Ā yoniṁ somaḥ sukṛtaṁ ni
ṣīdati gavyayī tvagbhavati nirṇigavyayī.*

Mighty, virile and generous all-watching soma spirit of divinity, sharpening its top powers of perfection of good and elimination of evil, settles in the heart centre of the man of holy action, vibrates and resounds, and then the man's perceptive and discriminative intelligence becomes definitive, protective and creative, inviolable.

शुचिः पुनानस्तन्वमरपसमव्य हरिन्यधाविष्ट सानवि । जुष्टा
मित्राय वरुणाय वायव त्रिधातु मधु कियत सुकर्मभिः ॥ ८ ॥

8. *Śuciḥ punānas-tanvam-arepasamavye harir-
nyadhāviṣṭa sānavi. Juṣṭo mitrāya varuṇāya
vāyave tridhātu madhu kriyate sukarmabhiḥ.*

Pure, purifying and sanctifying the holy man in body, the protective and gracious Soma spirit of divinity is enshrined on top of the holy man's inviolable being, loved and adored for the sake of the spirit of friendship, veneration for judgement and vibrant enthusiasm for life, and then honey sweets of triple powers for body, mind and spirit are created by men of holy action.

पवस्व साम द्ववीतय वृषन्दस्य हादि सामधानमा विश ।
पुरा ना बाधाहु रितति पारय त्रिविद्धि दिश आहा
पिपृच्छत ॥ ९ ॥

9. *Pavasva soma devavītaye vṛṣendrasya hārdi somadhānamā viśa. Purā no bādhādduritāti pāraya kṣetraviddhi dīśa āhā vipṛcchate.*

O Soma spirit of life and divinity, virile and generous, pure and purifying, favourite of divine hearts, come for the service of the divine Lord and join the soma yajna and the soma yajis. Take us across the evil before its onslaught. After all, he alone can guide the traveller asking for directions who knows the area on earth and the field of life.

हिता न सप्तिरभि वाजमृषन्दस्यन्दा जठरमा पवस्व । नावा
न सिन्धुमति पषि विद्वाञ्छूरा न युध्य त्व ना निदः
स्पः ॥ १० ॥

10. *Hito na saptirabhi vājam-arṣendrasyendo jaṭha-ramā pavasva. Nāvā na sindhumati parṣi vidvāñ-chūro na yudhyannava no nidaḥ spaḥ.*

Like a war horse directed to the field of battle, come Indu, Soma spirit of peace, power and joyous action, flow, enter and purify the spirit of Indra, man of action and the social order. Like the mariner crossing the sea by boat, advance, O scholar and warrior, fighting on. Protect us, destroy the scandal mongers and take us across the sea of life.

Mandala 9/Sukta 71

Pavamana Soma Devata, Rshabha Vaishvamitra Rshi

आ द णिणा सृज्यत शुष्या॑इ सदं वति दुहा र ासः पाति
जागृविः । हरिराप॒शं कृणुत॒ नभ॒स्पय॑ उप॒स्तिर॑ च॒म्व्वा॑इब॒ह
निणिज॑ ॥ १ ॥

1. *Ā dakṣiṇā sṛjyate śuṣmyāsadam veti druho rakṣasaḥ pāti jāgrviḥ. Hariropaśam kṛṇute nabhaspaya upastire camvorbrahma nirṇije.*

The gift is given liberally, the mighty, Soma, comes to the hall and presides, the wakeful protects against the evil and the jealous, and the omnipotent Soma, lord of peace and plenty, creates water vapours as a pillar and cover between the green earth and heaven of light and reveals the Vedas to sanctify and glorify existence.

प कृष्टिहव शूष एति रारुवदसुर्यं॑ वर्णं नि रिणीत अस्य
तम । जहाति वविं पितुरिति निष्कृतमुपपुतं कृणुत निणिजं
तना ॥ २ ॥

2. *Pra kṛṣṭiheva śūṣa eti roruvadasuryam varṇam ni riṇīte asya tam. Jahāti vavriṁ pitureti niskṛta-mupaprutam kṛṇute nirṇijam tanā.*

The mighty hero of peace, power and plenty, Soma, goes forward roaring like a warrior, loud and bold, revealing, manifesting and displaying that vibrant, assertive and tempestuous character of his which dispels and destroys darkness and evil, realises and maintains the purest sacred spirit of his ancestral tradition in action and attains the perfect, unsullied and absolute fulfilment of his earthly existence.

अदिभिः सुतः पवत गभस्त्यावृषायत नभसा वपत मती ।
स मादत नसत सार्धत गिरा ननिक्त अप्सु यजत परी-
मणि ॥ ३ ॥

3. *Adribhiḥ sutah pavate gabhastyor-vṛṣāyate nabhasā vepate matī. Sa modate nasate sādgate girā nenikte apsu yajate parīmaṇi.*

The soma spirit of life vibrates and sanctifies, distilled and condensed by clouds, realised by sages, shining in sun-rays and reflecting in meditative minds of the yogis. Virile and generous, it waxes in strength, showers with the cloud and inspires all with intelligence. It rejoices, reaches all, makes everything possible, and with the divine voice joins humanity, cleanses and sanctifies, and blesses all in yajna and in their yajnic actions.

परि द्यु ि सहसः पवतावृधं मध्वः सिञ्चन्ति ह्रम्यस्य
स णिम् । आ यस्मिन्नावः सुहुताद् ऊधनि मूधञ्छीणन्त्य-
गियं वरीमभिः ॥ ४ ॥

4. *Pari dyukṣaṁ sahasaḥ parvatāvṛdhaṁ madhvaḥ
siñcanti harmyasya sakṣaṇim. Ā yasmin gāvaḥ
suhutāda ūdhani mūrdhañ-chrīṇantyaagriyaṁ
varīmabhiḥ.*

Honey showers of peace, patience and fortitude rain on the master of homely fire-side, lover of light and dedicated performer of soma yajna, in whose life and family senses, mind and memory, fed on positive and yajnic perceptual and conceptual food of experience, retain and sanctify high moral and spiritual values of prime importance with the highest reflections of divinity.

समी रथं न भुरिजारहषत दश स्वसारा अदितरुपस्थ आ ।
जिगादुप जयति गारपीच्यं पदं यदस्य मतुथा अजीज-
नन ॥ ५ ॥

5. *Samī rathaṁ na bhurijoraheṣata daśa svasāro
aditerupastha ā. Jigādupa jrayati gorapīcyam
padaṁ yadasya matuthā ajījanan.*

Just as ten fingers of both hands control and direct the chariot's course so, if the ten faculties of perception and volition and the ten pranas collected together in meditation were to raise the yogi's intelligence and awareness and he were to rise as reborn and reach the lap of mother Infinity, he would attain to the top of the blissful stage of existence which all his faculties in unison would generate for him.

श्य॒ना न या॒निं स॒दनं धि॒या कृ॒तं हि॒र॒ण्य॒य॒मा॒स॒दं द॒व ए॒षति ।
ए रि॒णन्ति ब॒हि॒षि पि॒यं गि॒रा श्वा॒ न द॒वाँ अ॒प्य॒ति
य॒ज्ञि॒यः ॥ ६ ॥

6. *Śyeno na yonim sadanam dhiyā kṛtaṁ hiraṇya-yamāśadam deva eṣati. E riṇanti barhiṣi priyaṁ girā'svo na devāñ apyeti yajñiyah.*

As the eagle bird comes to rest in its nest, so does the light of the soul rise and shine in the golden cave of the heart, the seat of divinity, prepared by the light of higher intelligence and awareness. There on the seat of sanctity the celebrants adore the dear Soul with holy song where the divine Spirit, loving and adorable, blesses the divine soul of the yogi and his transparent faculties and rules as an emperor over the dominion.

परा॒ व्य॒क्ता अरु॒षा दि॒वः क॒विरु॒षा त्रि॒पृ॒ष्ठा अ॒न॒विष्ट॒ गा
अ॒भि । स॒हस्र॑णी॒ति॒य॒तिः परा॒य॒ती र॒भा न पू॒वीरु॒षसा॒ वि
रा॒जति ॥ ७ ॥

7. *Parā vyakto aruṣo divaḥ kavirvṛṣā triprṣṭho anaviṣṭa gā abhiḥ. Sahasraṇītiryatiḥ parāyātī rebho na pūrvīruṣaso vi rājati.*

The divine Soma Spirit of peace and power self-

refulgent beyond the lights of heaven, omniscient creator, omnificient giver, visionary and watchful over the three orders of time and space, delights in the songs of adoration as a committed listener. It is omnipotent guide over a thousand ways, immanent and transcendent, and rules and illuminates the eternal dawns of light and vision like the sun.

त्व॒षं रू॒पं कृ॒णुत॒ वणा॑ अ॒स्य स॒ यत्रा॑श॒य॒त्समृ॑ता॒ सध॑ति
स्त्रि॒धः । अ॒प्सा या॑ति स्व॒धया॒ दव्यं॑ ज॒नं सं सु॑ष्टु॒ती न॑स॒त सं
गाअ॑गया ॥ ८ ॥

8. *Tveṣaṁ rūpaṁ kṛṇute varṇo asya sa yatrāśayat samṛtā sedhati sridhaḥ. Apsā yāti svadhayaḥ daivyaṁ janam saṁ suṣṭutī nasate saṁ go-agrayā.*

Its form assumes a lustrous character of blazing refulgence, and wherever it reflects, shines and abides, there in the battles of human life and existence it destroys negativities and inner conflicts. Commanding the dynamic powers of life with its innate potential it goes to the pious celebrant and abides there in the heart adored with the highest words of exaltation.

उ॒ त्वं यू॒था प॑रि॒य रा॒वीद॒धि त्वि॒षीर॑धित॒ सू॒यस्य॑ । दि॒व्यः
सु॒प॒णा व॑ च॒ इत्तां॑ सामः॒ परि॑ क॒तुना॑ प॒श्यत॒ जाः ॥ ९ ॥

9. *Ukṣeva yūthā pariyannarāvīdadhi tviṣīradhita sūryasya. Divayaḥ suparṇo'va cakṣata kṣāṁ somaḥ pari kratunā paśyate jāḥ.*

Just as cosmic energy comprehends and controls all systems of the universe and with its thunderous dynamics vests the sun with light, so does Soma, supreme spirit of creativity, peace and joy, the light of

life and cosmic intelligence, watches the earth and nature and, with its holy creativity, controls and enlightens all systems and species it has created.

Mandala 9/Sukta 72

Pavamana Soma Devata, Harimanta Angirasa Rshi

हरिं मृजन्त्यरुषा न युज्यत सं धनुभिः कलशं सामा अज्यत ।
उद्वाचमीरयति हिन्वत मती पुरुष्टुतस्य कति चित्परि-
पियः ॥ १ ॥

1. *Harim mṛjantyaruṣo na yujyate saṁ dhenubhiḥ
kalaśe somo ajyate. Udvācamīrayati hinbate māti
Puruṣṭutasya kati cit paripriyaḥ.*

Devout celebrants love Soma divine like the warmth of fire, admire it like beauty of the dawn, and exalt it like light of the sun. You join the bliss of this divinity with all your senses, mind, intelligence and awareness. And then you would realise that Soma vibrates in the heart as bliss and rolls as waves of the sea. It inspires men to burst forth in song, energises thoughts and intellect, and sharpens the vision and imagination. Indeed there are no bounds to the precious gifts of Soma, infinite are they, universally adored and exalted as it is.

साकं वदन्ति ब्रह्वा मनीषिण इन्द्रस्य सामं जठरं यदादुहुः ।
यदी मृजन्ति सुगभस्तया नरः सनीळाभिदशभिः काम्यं
मधु ॥ २ ॥

2. *Sākaṁ vadanti bahavo manīṣiṇa indrasya somaṁ
jaṭhare yadāduhuḥ. Yadīm mṛjanti sugabhastayo
naraḥ sanīlābhir-daśabhiḥ kām-yaṁ madhu.*

When intelligent celebrants experience the Soma ecstasy in the heart core of personality, when brilliant people, leading lights of high mind and soul, with all ten senses and pranas collected, controlled and exalted with Soma, realise the bliss they cherish, they all celebrate the divine presence and burst forth in song.

अरममाणा अत्यति गा अभि सूर्यस्य प्रियं दुहितुस्तिरा
रवम । अन्वस्म जाषमभरद्विनंगृसः सं द्वयीभिः स्वसृभिः
ति जामिभिः ॥ ३ ॥

3. *Aramamāṇo atyeti gā abhi sūryasya priyaṁ duhi-
tustiro ravam. Anvasmai joṣamabhara-dvinam-
gṛsaḥ saṁ dvayībhiḥ svasṛbhiḥ kṣeti jāmibhiḥ.*

Bearing love and enthusiasm for this Soma, the devotee abides with both sister senses of perception and volition, but indifferent to sense experience and pleasure, he moves on to the sweet message of the dawn, daughter of the sun, and goes still beyond to bliss of the absolute divinity.

नृधूता अदिषुता बहिषि प्रियः पतिगवां प्रदिव इन्दु ऋत्वियः ।
पुरन्धिवान्मनुषा यज्ञसाधनः शुचिधिया पवत साम इन्द
त ॥ ४ ॥

4. *Nṛdhūto adriṣuto barhiṣi priyaḥ patirgavām
pradiva indur-ṛtviyaḥ. Purandhivān manuṣo
yajñasāadhanah śucirdhiyā pavate soma indra te.*

O soul, master of senses, mind and intelligence, the soma joy of existence flows free for you everywhere. Exercised in practice by holy men, distilled and realised in the heart and on the holy grass of yajna, darling of the soul, ruler of sense and mind, it masters, controls

and governs the stars and planets. It is refulgent, heavenly and illuminative, and blissful across the seasons, time and space. It holds and sustains all systems of nature and humanity, it is the harbinger of success and fulfilment for us in all our yajnic corporate acts, and it is pure and immaculate beyond possibility of sin, evil and pollution.

नृबाहुभ्यां चादिता धारया सुता नुष्वधं पवतु साम इन्द्र
त । आपाः कतून्त्समजरध्वर मतीवन दुषच्चम्वा३ रास-
दुद्धरिः ॥ ५ ॥

5. *Nṛbāhubhyāṁ codito dhārayā suto'nuṣvadam
pavate soma indra te. Āprāḥ kratūntsamajai-
radhavare matīverna druṣac-camvorāsadadd-
hariḥ.*

Indra, O soul, the soma joy of divinity flows free for you, impelled by human arms of karma, showered in streams with resonant hymns. Move on to holy actions in yajna, and Soma, lord of peace and power, pervading in heaven and earth and the middle regions like cosmic energy and the dynamics of cause and effect, would fulfill your desires, intentions and resolutions of mind.

अंशुं दुहन्ति स्तनयन्तमतिं कविं कवया पसा मनीषिणः ।
समी गावा मतया यन्ति संयतं ऋतस्य याना सदन
पुनर्भुवः ॥ ६ ॥

6. *Aṁśum duhanti stanayantam-akṣitam kavim
kavayo'paso manīṣiṇaḥ. Samī gāvo matayo yanti
saṁyata ṛtasya yonā sadane punarbhuvah.*

All perceptions, volitions, thoughts and feelings,

collected together into the mind through repeated practice, absorb into the heart centre of the original seat of meditative meet of the soul with divinity, and there in awareness wise men of holy action and creative vision receive and experience soma showers of joy, vital, voluble, imperishable, creative and blissful.

नाभां पृथिव्या धरुणां महा दिवा॑ऽ पामूमा सिन्धुष्वन्त-
रु॑तः । इन्द्रस्य॒ वज्रा॑ वृष॒भा वि॒भूव॑सुः सामा॑ हृद पवत॒
चारु॑ मत्सरः ॥ ७ ॥

7. *Nābhā pṛthivyā dharuṇo maho divo'pāmūrmau sindhuṣvantarukṣitaḥ. Indrasya vajro vṛṣabho vibhūvasuḥ somo hrde pavate cāru matsaraḥ.*

Centre-hold of the earth, wielder of the mighty heaven of light, showers of living energy on the waves of the sea, adamant force of the thunderbolt of Indra, virile and generous, treasure-hold of the wealth of the universe, Soma, ecstatic joy of creative divinity, flows in the holy heart and blesses it with purity.

स तू पवस्व॑ परि॒ पाथि॑वं रजः॒ स्तात्र॑ शि॒ त्ताधू॑न्वत॒ च
सु॒कता॑ । मा॒ ना नि॒भा॒ग्वसु॑नः साद॒नस्पृ॑शा र॒यिं पि॒शङ्गं॑ बहु॒लं
व॑सीमहि ॥ ८ ॥

8. *Sa tū pavasva pari pāṛthivaṁ rajah stotre śikṣa-nnādhūnvate ca sukrato. Mā no nirbhāgva-sunaḥ sādanasprśo rayiṁ piśaṅgaṁ bahulaṁ vasīmaḥ.*

O lord of holy action and yajnic dynamics of the universe, flow and purify everything of the globe and the skies, giving me, your enthusiastic celebrant, the vision and wisdom for the good life. Deprive us not of the peace, power and wealth of the home and family.

Bless us that we may live in peace and enjoy peace and homely wealth of golden plenty and variety.

आ तू न इन्दा शतदात्वश्व्यं सहस्रदातु पशुमद्धिरण्यवत ।
उप मास्व बृहती रवतीरिषा धि स्तात्रस्य पवमान ना
गहि ॥ ९ ॥

9. *Ā tū na indo śatadātvaśvyam sahasradātu paśu-
maddhiranyavat. Upa māsva br̥hatī revatīriṣo'
dhi stotrasya pavamāna no gahi.*

O lord of light and bliss of peace, pure and all purifying, giver of a hundred-and-thousandfold wealth of advancement and achievement, creator and ordainer of all human, animal and golden wealth of the beauty of the world, come to bless our yajna, listen to our songs of adoration, and bless us with vast expansive wealth of food and energy, knowledge and culture alongwith a sense of values of those divine gifts for our good.

Mandala 9/Sukta 73

Pavamana Soma Devata, Pavitra Angirasa Rshi

स्रक्व द्रप्सस्य धर्मतः समस्वर तृतस्य याना समरन्त
नाभयः । त्रीन्स मूर्ध्ना असुरश्चक आरभ सत्यस्य नावः
सुकृत्तम-पीपरन ॥ १ ॥

1. *Srakve drapsasya dhamataḥ samasvarannṛtasya
yonā samaranta nābhayaḥ. Trīntsa mūrdhno
asuraścakra ārabhe satyasya nāvaḥ sukṛtamapī-
paran.*

Streams of the waves and particles of exuberant soma of the creator singing in unison flow into forms in the cosmic home of existence, and the centre-holds

of the forms of systems and sub-systems flow back into the vedi of the cosmic yajna, completing the cycle. The highest and omnipotent lord of cosmic vitality, to begin this yajna, brought into manifestation three modes of Prakṛti, sattva, rajas and tamas, and the emergence of living forms of species, boat-like carriers-on, finally complete the holy creative process.

सुम्यक्सुम्यञ्चा महिषा अहषत सिन्धारूमावधि वना
अवीविपन । मधाधाराभिजनयन्ता अकमित्प्रियामिन्दस्य
तन्वमवीवृधन ॥ २ ॥

2. *Samyak samyañco mahiṣā aheṣata sindhorū-
rmāvadhi venā avīvipan. Madhor-dhārābhir-
janayanto arkamit priyām-indrasya tanvam-
avīvṛdhan.*

Mighty men, sages, scholars and leaders, wise, ambitious and good intentioned, holily all together stirring on top of the oceanic waves of existence, keep it moving fast and faster and, creating beautiful things, doing good work in honour of the lord creator, advance this dear world of the Almighty with streams of the honey sweets of soma.

पवित्रवन्तः परिवाचमासत पितृषां पुत्रा अभिरिति व्रतम् ।
महः समुद्रं वरुणस्तिरा दधु धीरा इच्छकुधरुणष्वार-
भम् ॥ ३ ॥

3. *Pavitravantah pari vācam-āsate pitaiṣām pratno
abhi rakṣati vratam. Mahah samudraṁ varu-
ṇastiro dadhe dhīrā icchekurdharuṇeṣvārabham.*

Men of soma purity of mind and character, they stand by the holy voice of divinity and the dynamics of

nature. The eternal father and ruler over all protects and promotes their discipline of Dharma. Just as the all enveloping space alone can cover the mighty ocean and the cosmic vapours, similarly men of stable mind only can keep original human commitment in matters of cosmic law.

सहस्रधर व त समस्वरन्दिवा नाक् मधुजिह्वा असृचतः ।
अस्य स्पशा न नि मिषन्ति भूर्णयः पदपद पाशिनः सन्ति
सर्तवः ॥ ४ ॥

4. *Sahasradhāre'va te samasvaran divo nāke madhujihvā asaścataḥ. Asya spaśo na ni miṣanti bhūrṇayah padepade pāśinah santi setavaḥ.*

In this world of a thousand streams of soma joy and divine generosity, the soma souls in humanity sing and swim in action, sweet of tongue, mind and will, joining the paradisaal vision of heavenly light. The instant and watchful eyes of the dynamics of divinity, all enveloping and all beholding, are ever awake without a wink for the moment. O lord, at every step the binding bonds are there, and there are saviour bridges as well.

पितुमातुरध्या य समस्वरं तृचा शाचन्तः संदहन्ता अवतान ।
इन्द्रद्विष्टामप धमन्ति मायया त्वचमसिक्नीं भूमना
दिवस्परि ॥ ५ ॥

5. *Piturmāturadhyā ye samasvarannṛcā śocantaḥ saṁdahanto avratān. Indradviṣṭāmapa dha-manti māyayā tvacamasiknīm bhūmano divas-pari.*

Like the rays of sunlight radiating from above to mother earth in unison, shining with their brilliance, illuminating and purifying, and burning off those

pollutants which act against natural law, the soma souls of humanity acting in unison around father and mother in holy tradition, shining and sanctifying life with divine hymns, reducing and eliminating powers of negative character and habit against natural law and human values, they drive off and eliminate the defilers and violators of cosmic law, and, with the knowledge and power of the light of great heaven, they remove the veil of the darkness of ignorance.

प्रत्नान्मानादध्या य समस्वरञ्छल कयन्त्रासा रभसस्य
मन्तवः । अपाना तासा बधिरा अहासत ऋतस्य पन्थां न
तरन्ति दुष्कृतः ॥ ६ ॥

6. *Pratnānmānādadhya ye samasvarañ-chlokaya-
ntrāso rabhasasya mantavaḥ. Apānakṣāso badhi-
rā ahāsata ṛtasya panthām na taranti duṣkṛtaḥ.*

Soma souls that act in unison with faith in eternal values, who are self-controlled by the divine Word and follow the spirit of lord Almighty pursue the path of universal law and reach the divine destination. But men of negative disposition see not what they see and hear not what they hear, abandon the path of truth and fail to reach the divine destination of life.

सहस्रधार वितत पवित्र आ वाचं पुनन्ति क्वया मनीषिणः ।
रुदास एषामिषिरासा अदुहः स्पशः स्वज्वः सुदृशा नृच-
सः ॥ ७ ॥

7. *Sahasradhāre vitate pavitra ā vācam punanti
kavayo manīṣiṇaḥ. Rudrāsa eṣām-iṣirāso adru-
haḥ spaśaḥ svañcaḥ sudṛśo nṛcakṣasaḥ.*

In this expansive world of a thousand streams

of purity flowing on and on, men of noble thought and poetic vision create, speak and sanctify their word. Men of judgement and rectitude, they discriminate between right and wrong and the natural consequences thereof. They are dynamic, free from jealousy, penetrative observers, worthy of reverence, holy visionaries and constant watchers of humanity

ऋतस्य गापा न दभाय सुकतुस्त्री ष पवित्रा हृद्यन्तरा
दध । विद्वान्त्स विश्वा भुवनाभि पश्यत्यवाजुष्टान्विध्यति
कृत अवतान ॥ ८ ॥

8. *Ṛtasya gopā na dabhāya sukratustrī ṣa pavitrā
hṛdyantarā dadhe. Vidvāntsa viśvā bhuvanābhi
paśyat-yavājuṣṭān vidhyati karte avratān.*

The man of universal truth, guardian of law, is undaunted, he is not for fear, nor for deceit. Pure at heart and holy of action, he maintains that strength and purity in his threefold conduct in thought, word and deed. Man of knowledge, vision and practical wisdom, he overwatches the entire regions of the world, brings to book the sceptics and the uncommitted, and fixes the saboteurs and the violators of law.

ऋतस्य तन्तुविततः पवित्र आ जिह्वाया अग वरुणस्य
मायया । धीराश्चित्तत्समिन् तन्त आश्रता त्री कृतमव
पदात्य-पभुः ॥ ९ ॥

9. *Ṛtasya tanturvitataḥ pavitra ā jihvāyā agre
varuṇasya māyayā. Dhīrāścīt tat saminakṣanta
āśatā'trā kartamava padātyaprabhuḥ.*

The web of Truth and Law is vast and universal. It extends enshrined in the pure at heart and speaks at

the tip of the tongue by virtue of the wondrous power of Varuna, lord of love and justice, choice and discrimination. The brave, settled at heart and mind, receive it and follow it to self-fulfilment. The sceptics, dissenting and denying, fall from grace into negation and utter frustration.

Mandala 9/Sukta 74

Pavamana Soma Devata, Kakshivan Dairghatamasa Rshi

शिशुन जा॒ता व॑ चक॒द्वन्न॒ स्व॑य॒द्वाज्य॑रु॒षः सि॒षास॑ति ।
दि॒वा रत॑सा सच॒त प॒यावृ॑धा॒ तमी॑मह सु॒मती॑ श॒म स॒प्रथः॑ ॥ १ ॥

1. *Śiśurna jāto'va cakradadvane svaryadvājya-ruṣaḥ siṣāsati. Divo retasā sacate payovṛdhā tamīmahe sumatī śarma saprathaḥ.*

When in this vernal wood of existence, man clamours like a new born baby for sustenance, then that mighty refulgent heavenly giver of light and bliss waxes with love and desire overflowing with the milk of grace and blesses him with the living energy of heavenly divinity. To that divine lord of light and peace we pray with songs of holiness for life's well being and spiritual freedom.

दि॒वा यः॑ स्कु॒म्भा ध॒रुणः॑ स्वा॒तत॑ आपू॒णा अ॒ंशुः प॒यति॑
वि॒श्वतः॑ । स॒म म॒ही रा॒दसी॑ य॒ इदा॒वृता॑ स॒मीची॑न दा॒धार
स॒मिषः॑ क॒विः ॥ २ ॥

2. *Divo yaḥ skambho dharuṇaḥ svātata āpūrṇo amśuḥ paryeti viśvataḥ. Seme mahī rodasī yakṣadāvṛtā samīcīne dādadhāra samīṣaḥ kavīḥ.*

We pray to that centre-hold of heaven,

foundation of existence, boundless holy presence all pervasive and perfect, covering all space all round who holds both these worlds of earth and heaven with the middle regions together and sustains them like a yajamana. He is the omniscient visionary, poetic creator and giver of food and energy for sustenance and knowledge for enlightenment.

महि॒ ष्सरः॑ सु॒कृतं॑ सा॒म्यं मधू॒वी गव्यू॒तिरदि॑त॒ऋतं॑ य॒त । इ॒श
या वृ॒ष्टरि॑त उ॒स्त्रिया॑ वृ॒षा पां न॒ता य इ॒त ऊ॒तिऋ॒ग्मियः॑ ॥ ३ ॥

3. *Mahi psarah sukṛtaṁ somyaṁ madhūrī gavyūtir-aditer-ṛtaṁ yate. Īṣe yo vṛṣṭerita usriyo vṛṣā'pām netā ya ita ūtir-rgmiyaḥ.*

Of mighty form is he, generous, adorable, exceedingly refulgent controller of universal dynamics, shelter home of life who rules over the rains of living waters on earth. The honey sweets of soma homage well expressed and distilled are for him, yajamana of the yajnic wide paths of rectitude of mother earth and nature.

आ॒त्म॒न्व॒त्मा॑ दु॒ह्यत॑ घृ॒तं पय॑ ऋ॒तस्य॑ ना॒भिर् मृ॒तं वि जा॑यत ।
स॒मी॒ची॒नाः सु॒दान॑वः पी॒णन्ति॑ तं नरा॑ हि॒तम॑व॒ मह॑न्ति
पर॑वः ॥ ४ ॥

4. *Ātmanvannabho duhyate ghrtaṁ paya rtasya nābhir-amṛtaṁ vi jāyate. Samīcīnāḥ sudānavah prīṇanti taṁ naro hitamava mehanti peravaḥ.*

Living energising showers of soma ghrta and waters are received from space. The centre-hold of eternal truth and spirit of immortality here constantly manifests in the flow of existence. Joint integrated generous powers of nature serve that divinity and leading lights of humanity too offer service in abundance

to the munificent power.

अ॒रा॒वी॒दं॒शुः स॒च॒मा॒न ऊ॒मि॒णा द॒वा॒व्यं॑ । म॒नु॒ष पि॒न्वति॑
त्व॒च॒म । द॒धा॒ति ग॒भ॒म॒दि॒तरु॒प॒स्थ आ य॒न ता॒कं च॒ त॒नयं॑
च॒ धा॒म॒ह ॥ ५ ॥

5. *Arāvīdaṁśuḥ sacamāna ūrmiṇā devāvyam manuṣe pinvati tvacam. Dadhāti garbham-aditerupastha ā yena tokam ca tanayam ca dhāmahe.*

The soma spirit of divine vitality, one in love with life, vitalises and strengthens the holy earth and body health of humanity with the waves of its joy and love desire. It vests the womb of earth with seed and fertility by virtue of which we beget our children and grand children.

स॒ह॒स्र॒धा॒र व॒ ता अ॒स॒श॒च॒तस्तृ॒ती॒य स॒न्तु र॒ज॒सि प॒जा॒व॒तीः ।
च॒त॒स्त्रा ना॒भा नि॒हि॒ता अ॒वा दि॒वा ह॒वि॒भ॒र॒न्त्य॒मृतं॑
घृ॒त॒श्च॒तुः ॥ ६ ॥

6. *Sahasradhāre'va tā asaścatastrīye santu rajasi prajāvatīḥ. Catasro nābho nihitā avo divo havirbharantyamṛtaṁ ghrtaścutaḥ.*

Those creative vitalities in the sun of a thousand streams of light and life be there above in the third region of light in space and come down to earth. Four treasure casks of Dharma, artha, kama and moksha abide well guarded in the region of light and, overflowing with ghrta, living water and divine sanctity, bring down the spirit and message of full life on earth for the joy of human life, imperishable and immortal.

श्व॒तं रू॒पं कृ॒णु॒त॒ यत्सि॒षा॒सति॒ सामा॑ मी॒ढवाँ॑ अ॒सुरा॑ व॒द
भू॒मनः॑ । धि॒या शमी॑ स॒चत॒ सम॒भि प॒व॒ह्वि॒वस्क्व॑न्ध॒मव॑
द॒षदु॒दि॒णम॑ ॥ ७ ॥

7. *Śvetam rūpam kṛṇute yat siṣāsati somo mīdhvāñ asuro veda bhūmanah. Dhiyā śamī sacate semabhi pravada-divaskabandham-ava darṣadudriṇam.*

Whenever man desires, Soma, life of life on earth and virile controller of solar energy that pervades vast natural resources, forms shining clouds of vapour, parjanya, then, with its intelligential dynamics, joins with the vapour powers, and, going forward from light to the cloud, breaks the flood of water vapours into rain. (Like the clouds of rain showers of water, also, come the rain showers of knowledge and wisdom for humanity).

अ॒ध श्व॒तं क॒ल॒शं गा॒भिर्क्त्तं॑ का॒ष्म॒ ण॒ वा॒ज्य॒क॒मी॒त्स॒स॒-
वा॒न । आ॒ हि॒न्वि॒र॒ मन॑सा द॒व॒यन्तः॑ क॒ ती॒व॒त श॒त॒हि॒मा॒य॒
गा॒ना॒म ॥ ८ ॥

8. *Adha śvetam kalaśam gobhir-aktam kārṣmannā vājyakramīt sasavān. A hinvire manasā devayantah kakṣivate śatahīmāya gonām.*

Just as a well trained race horse shoots to the victory line, so does Soma, lord of light, life and peace, proceed to the pure heart of the devotee, a transparent receiver refined and consecrated by the holy voice of divinity. To him do celebrants of divinity with sincere mind enthusiastically pray to bless the scholars, the teacher and the disciple, with a hundred years of enlightened life of knowledge and wisdom.

अ॒द्भिः सा॒म प॒पृ॒चा॒नस्य॑ त॒ रसा॒ व्या॒ वा॒रं वि॒ प॒व॒मान॑
धावति । स मृ॒ज्यमा॑नः क॒विभि॑मदि॒न्तम॒ स्वद॒स्वन्दा॑य
पव॒मान॑ पी॒तर्य॑ ॥ ९ ॥

9. *Adbhiḥ soma papṛcānasya te raso 'vyo vāraṁ vi pavamāna dhāvati. Sa mrjyamānaḥ kavibhir-madintama svadasvendrāya pavamāna pītaye.*

O Soma, lord of light and bliss, pure and purifying, lover of life with showers of living consecrating nectar, the immortal bliss of your presence flows to the chosen soul of humanity. As such, celebrated and exalted by poets, O Spirit immaculate most ecstatic, pray flow and be sweet and gracious for the delight and fulfilment of Indra, virile soul of pious humanity.

Mandala 9/Sukta 75

Pavamana Soma Devata, Kavi Bhargava Rshi

अ॒भि पि॒याणि॑ पव॒त॒ चना॑हि॒ता॒ नामा॑नि य॒ह्वा अ॒धि य॒षु
व॒ध॒त॒ । आ॒ सू॒र्य॑स्य बृ॒ह॒ता बृ॒ह॒ इ॒धि रथं॑ वि॒ष्वञ्च॑मरु॒ह॒द्वि॒
च॒ ऽणः॑ ॥ १ ॥

1. *Abhi priyāṇi pavate canohito nāmāni yahvo adhi yeṣu vardhate. Ā sūryasya bṛhato bṛhanna-dhi ratham viṣvañcam-aruhad-vicakṣaṇaḥ.*

Soma, spirit of life and joy of existence, mighty, infinite, omnipresent, pervades and vitalises all dear beautiful systems of waters and light, expansive and exalted therein. Greater than the great, all watching, it rides the grand chariot of the sun which comprehends and illuminates the whole world.

ऋतस्य जिह्वा पवत मधु पियं वक्ता पतिधिया अस्या
अदाभ्यः । दधाति पुत्रः पित्रारपीच्यं नाम तृतीयमधि राचन
दिवः ॥ २ ॥

2. *Rtasya jihvā pavate madhu priyaṁ vaktā
patirdhiyo asyā adābhyaḥ. Dadhāti putraḥ
pitrorapīcyam nāma tṛtīyamadhi rocane divaḥ.*

The flame of yajna as the voice of eternal truth rises and expresses the dear delicious beauty and glory of Soma, spirit of universal light and bliss. The speaker and protector of the acts of yajna and Soma truth of life is fearless, undaunted. Just as progeny is the continuance and illumination of the honour and reverence of parents, so is yajna the progeny and illuminative soma of Soma refulgent in the third and highest region of the light of existence.

अव द्युतानः कलशाँ अचिकद् गृभियमानः काश आ
हिरण्यय । अभीमृतस्य दाहना अनूषता धि त्रिपृष्ठ उषसा
वि रजति ॥ ३ ॥

3. *Ava dyutānaḥ kalaśāñ acikradan-nṛbhiryemā-naḥ
kośa ā hiraṇyaye. Abhīmṛtasya dohanā
anūṣatā'dhi triprṣṭha uṣaso vi rājati.*

Evoked and concentrated in the golden cave of the heart by veteran yogis, leading them to a vision of divinity, illuminating the sacred hearts, it vibrates and speaks loud and bold in the spirit. Those who distil the eternal truth of existence in their yajnic communion with divinity celebrate and exalt it in song as it abides over three regions of earth, heaven and the skies and shines over the glory of dawns.

अदिभिः सुता मतिभिश्चनाहितः पराचयनादसी मातरा
शुचिः । रामाण्यव्या समया वि धावति मधाधारा पिन्वमाना
दिवदिव ॥ ४ ॥

4. *Adribhiḥ suto matibhiṣcanohitaḥ prarocayan
rodasī mātārā śuciḥ. Romāṇyavyā samayā vi
dhāvati madhordhārā pinvamānā divedive.*

Distilled in essence and presence in the heart,
realised in bliss by veteran wise, pure, immaculate and
brilliant, illuminating mother earth and mother heavens
of life and existence, Soma radiates, blessing sacred
hearts in communion and augmenting systemic unions
of existence all round flowing in streams of honey joy.

परि साम प धन्वा स्वस्तय नृभिः पुनाना अभि वासया-
शिरम । य त मदी आहन्सा विहायसस्तभिरिन्दं चादय
दातव मघम ॥ ५ ॥

5. *Pari soma pra dhanvā svastaye nṛbhiḥ punāno
abhi vāsayāsīram. Ye te madā āhanaso vihāyas-
astebhir-indraṁ codaya dātave magham.*

O Soma spirit of joy and victory of existence,
radiate and come for the happiness and all round well-
being of life. Pure and purifying, exalted by the veteran
wise, come and sanctify the beauty of life. With all those
joyous gifts of yours which are mighty universal and
radiant in the dynamics of existence, pray inspire Indra,
the ruling soul, to create the honour, wealth and
excellence of life and bless us with the highest bliss.

Mandala 9/Sukta 76*Pavamana Soma Devata, Kavi Bhargava Rshi*

धृता दिवः पवत कृत्व्या रसा द ऽ दवानामनुमाद्या नृभिः ।
 हरिः सृजाना अत्या न सत्त्वभिवृथा पाजांसि कृणुत
 नदीष्व ॥ १ ॥

1. *Dhartā divaḥ pavate kṛtyo raso dakṣo devānā-manumādyo nṛbhiḥ. Hariḥ sṛjāno atyo na satvabhir-vrthā pājāmsi kṛṇute nadīṣvā.*

Soma, joyous spirit of the universe, sustainer of the regions of light, constant doer, eternal delight and bliss of divinities, perfect omnipotent power, sole worthy of worship by humanity vibrates omnipresent, purifies and sanctifies the life of existence. Destroyer of want and suffering, ever creative, with its own powers spontaneously, like energy itself creates movement and growth in the channels of existence.

शूरा न धत्त आयुधा गभस्त्याः स्वः सिषासनथिरा
 गविष्टिषु । इन्द्रस्य शुष्ममीरय पस्युभिरिन्दुहिन्वाना अज्यत
 मनीषिभिः ॥ २ ॥

2. *Śūro na dhatta āyudhā gabhastyoḥ svaḥ siṣāsan rathīro gaviṣṭiṣu. Indrasya śuṣmam-īrayannapa-syubhir-indur-hinvāno ajyate manīṣibhiḥ.*

Wielding the powers and instrumentalities of nature, like a warrior and victor in immanent will and omniscience, keen to share the joy of existence with humanity in paths of daily business, commanding the chariot of the universe in micro and macro systems of its dynamics, inspiring and elevating the soul's potential,

itself stimulated and energised into manifestation by thinkers and men of yajnic action in meditation, the spirit of universal light and glory is aroused to raise and bless humanity.

इन्द्रस्य साम् पवमान ऊमिणा तविष्यमाण जुठर्ष्वा विश ।
प णः पिन्व विद्युदभव रादसी धिया न वाजाँ उप मासि
शश्वतः ॥ ३ ॥

3. *Indrasya soma pavamāna ūrmiṇā taviṣyamāṇo jaṭhareṣvā viśa. Pra ṇaḥ pinva vidyudabhreva rodasī dhiyā na vājāñ upa māsi śaśvataḥ.*

Soma, vigorous spirit of joyous power and generosity, pure, purifying and constantly flowing, brilliant, blazing and advancing in strength, come by the stream and waves of energy and enter in the heart core of the soul. As thunder, lightning and clouds of rain shower and augment heaven and earth, pray strengthen us, and with divine intelligence, as it were, extend our food, energies, progress and victories for all time. You are the creator, you are the maker, you are the giver.

विश्वस्य राजा पवत स्वदृश ऋतस्य धीतिमृषिषाळवीव-
शत । यः सूयस्यासिरण मृज्यत पिता मतीनामसमष्ट-
काव्यः ॥ ४ ॥

4. *Viśvasya rājā pavate svardṛṣa ṛtasya dhītim-ṛṣiṣāl-avīvaśat. Yaḥ sūryasyāsireṇa mṛjyate pitā maṭināmasam-aṣṭakāvyah.*

Soma is refulgent ruler of the world. It flows pure, purifying those who see the light divine. Loving, commanding, and illuminating the dynamics of nature

unto waves and particles, seer of the seers as it is, exalted by sun beams, father generator and giver of knowledge, it transcends the vision and word of the wise and poet's poetry.

वृषव यूथा परि काशमषस्यपामुपस्थं वृषभः कनिकदत् ।
स इन्द्राय पवस मत्सरिन्तमा यथा जषाम समिथ
त्वातयः ॥ ५ ॥

5. *Vṛṣeva yūthā pari kośam-arṣasyapāmupasthe vṛṣabhaḥ kanikradat. Sa indrāya pavase matsa-rintamo yathā jeṣāma samithe tvotayaḥ.*

As a generous chief rules over multitudes so, O Soma, mighty virile spirit of divinity, thundering in the depth of clouds of vapour, you overflow the clouds. Thus, O most joyous and blissful spirit of the universe, you flow for the soul. Pray bless us so that under your natural protections of grace we may win in the struggles of life.

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Pavamana Soma Devata, Kavi Bhargava Rshi

एष प काशं मधुमाँ अचिकददिन्द्रस्य वजा वपुषा वपुष्टरः ।
अभीमृतस्य सुदुघा घृतश्चुता वाश्रा अषन्ति पर्यसव
धनवः ॥ १ ॥

1. *Eṣa pra kośe madhumāñ acikradad-indrasya vajro vapuṣo vapuṣṭaraḥ. Abhīmṛtasya sudughā ghṛtaścuto vāśrā arṣanti payaseva dhenavaḥ.*

This soma, blissful spirit of the universe, full of honey sweets of joy, vibrates and reveals itself aloud in the ananda-maya kosha at the heart's core of the soul,

potent as thunderbolt of Indra, beauty, power and bliss incarnate, more beautiful and vigorous than beauty and power itself. All voices of speech replete with the spirit of truth and divinity, generous and overflowing with liquidity of meaning and spirit of divinity and divine law flow from it, about it and to it like milch cows overflowing with milk for the calf.

स पूव्यः पवत॒ यं दि॒वस्प॒रि॑ श्य॒ना म॑था॒यदि॑षित॒स्तिरा॑ रजः ।
स मध्व॒ आ यु॑वत॒ ववि॑जान॒ इत्कृ॑शाना॒रस्तु॑मन॒साह॑
बि॒भ्युषा॑ ॥ २ ॥

2. *Sa pūrvyaḥ pavate yaṁ divas-pari śyeno mathā-yad-iṣitas-tiro rajaḥ. Sa madhva ā yuvate vevijāna it kṛśānor-asturmanasāha bibhyuṣā.*

That eternal joy, which the brilliant light of divinity moved in the heart core distils from heaven through the middle regions of human fluctuations of existence, vibrates omnipresent and purifies all who care. That same joy full of honey sweets, vibrating with power and bliss joins with the weaker humanity stricken with fear and anxiety and may, we pray, inspire the devotee with new strength and vigour.

त नः॒ पू॒वा॒स॒ उ॒प॒रा॒स॒ इ॒न्द्र॒वा म॒ह॒ वा॒जा॒य॒ ध॒न्व॒न्तु॒ गा॒म॒त॒ ।
इ॒ ऽ॒प॒न्या॒सा अ॒ह्या॒३ न॒ चा॒र॒वा॒ ब॒ह्म॑ब॒ह्म॒ य जु॑जुषुह॒-
वि॒ह॒विः॑ ॥ ३ ॥

3. *Te naḥ pūrvāsa uparāsa indavo mahe vājāya dhanvantu gomate. Īkṣenyāso ahyo na cāravo brahmabrahma ye jujuṣur-havirhaviḥ.*

May those ancients of vision and the later ones present and future blest with light and power, inspire

us to win new prizes of great advancement and victory rich in wealth and advancement. May they, thinkers and seekers, generous and sublime like clouds of rain showers, who meditate on the essence of vast existence and offer the essence of sacred oblations of yajnic fragrances with love and faith, inspire us.

अयं न विद्वान्वनवद्वनुष्यत इन्दुः सत्राचा मनसा पुरुषुतः ।
इनस्य यः सदन गभमादध गवामुरुब्जमभ्यषति व्रजम् ॥ ४ ॥

4. *Ayam no vidvān vanavadvanuṣyata induḥ satrācā manasā puruṣtutaḥ. Inasya yaḥ sadane garbha-mādadhe gavām-urubjam-abhyarṣati vrajam.*

This our sagely scholar, brilliant and generous, widely admired and adored, loving the loving and dispelling the violent with a disciplined and concentrated mind, who has received the eternal seed of knowledge in the presence of the glorious lord of divinity, proceeds to the highest abundant origin of the mind and senses and moves further forward.

चकिदिवः पवत कृत्व्या रसा महौ अदब्धा वरुणा हुरुग्यत ।
असावि मित्रा वृजनषु यज्ञिया त्या न यूथ वृषयुः
कनिकदत ॥ ५ ॥

5. *Cakrirdivaḥ pavate kṛtvya raso mahāñ adabdhō varuṇo hurugyate. Asāvi mitro vṛjaneṣu yajñiyo 'tyo na yūthe vṛṣayuh kanikradat.*

The creator of the universe flows omnipresent, purifies, sanctifies and blesses. Constant doer adorable, delight of the celebrants, great, undauntable, lord of judgement and choice, abandons men of crooked nature and behaviour and fulfils the mission of the holy. Friend

on all paths of life, companionable, giver of fulfilment, He vibrates in the multitude of existence and roars like thunder in the depth of clouds.

Mandala 9/Sukta 78

Pavamana Soma Devata, Kavi Bhargava Rshi

प राजा वाचं जूनय॑ ऽसिष्यद॒द॒पा वसा॑ना अ॒भि गा इ॒य ति॑ ।
गृ॒भ्णाति॑ रि॒पम॑वि॒रस्य॑ तान्वा शु॒द्धा द॒वाना॑मु॒प याति॑
निष्कृ॑तम ॥ १ ॥

1. *Pra rājā vācam janayann-asīṣyadad-apo vasāno abhi gā iyakṣati. Gr̥bhñāti ripram-avira-sya tānvā śuddho devānāmupa yāti niṣkṛtam.*

Soma, creative ruling spirit of the universe, self moved with will and desire, producing the cosmic sound of speech, releasing the flow of cosmic energies, pleased and pervasive, proceeds to the yajnic formation of stars and planets. The kind protective sun fertilises the manifestive earthly forms with its own living energy and the immaculate soul proceeds to nature's womb of divinities for their manifestation and self-realisation.

इन्द्रा॑य सा॒म परि॑ षिच्य॒स नृ॒भिर्नृ॒च ऽ ऽ॒मिः क॒विर॑ज्य॒स
व॒न । पू॒र्वीहि॑ त स्मृ॒तयः॑ स॒न्ति या॒तव॑ स॒हस्र॑म॒श्वा ह॑र॒यश्च॑-
मू॒षदः॑ ॥ २ ॥

2. *Indrāya soma pari śicyase nṛbhir-nṛcakṣā ūrmih kavir-ajyase vane. Pūrvīrhi te srutayaḥ santi yātave sahasram-aśvā harayaścamūṣadaḥ.*

Soma, spirit of universal joy, is poured from one form into another for the sake of Indra, the soul. The all-watching, all-knowing creative, all rolling pervasive

spiritual cosmic flow is loved and worshipped in the beautiful world of divinity. O lord, eternal and universal are the holy dynamics of your creation for humanity to pursue and follow, infinite your moving forces, advancing, arresting and absorbing in the yajnic world.

समुद्रिया अप्सरसा मनीषिणमासीना अन्तरभि सामम रन ।
ता ईं हिन्वन्ति हृम्यस्य स णिं याचन्त सुम्नं पवमानमति-
तम ॥ ३ ॥

3. *Samudriyā apsaraso manīṣiṇam-āsīnā antara-bhi somam-akṣaran. Tā īm hinvanti harmyasya sakṣaṇim yācante sumnaṁ pavamānamakṣitam.*

Vibrations of divine presence flowing in space and enshrined in the heart radiate to the enlightened soul at peace. They inspire and move this resident companion soul of the beautiful mind and body so that the devotees pray for imperishable peace and bliss of the pure and purifying divinity.

गाजि १: सामा' रथजिद्धिरण्यजित्स्वजिदब्जित्पवत
सहस्रजित । यं द्वासश्चक्रिर पीतय मदं स्वादिष्ठं दुप्समरुणं
मयाभुवम ॥ ४ ॥

4. *Gojinnah somo rathajidd-hiranyajit svarjid-abjit pavate sahasrajit. Yam devāsaś-cakrire pītaye madam svādiṣṭham drapsam-arunaṁ mayabhuvam.*

Soma, universal spirit of peace and bliss, is the creator master controller and giver of earthly and divine wealth and enlightenment, movement and progress, golden graces of beauty and excellence, happiness and fulfilment and fluid assets, it purifies us and wins us a

thousand victories of existence. This spirit of universal joy, exciting, most delightful, streaming forth, enlightening, giver of peace and fulfilment, the divines reveal to us for our enlightenment and well being.

एतानि साम् पवमाना अस्मयुः सत्यानि कृण्वन्दविणान्य-
षसि । जहि शत्रुमन्तिक दूरक च य उर्वी गव्यूतिमभयं च
नस्कृधि ॥ ५ ॥

5. *Etāni soma pavamāno asmayuḥ satyāni kṛṇvan draviṇānyarṣasi. Jahi śatrum-antike dūrake ca ya urvīm gavyūtimabhayaṁ ca naskṛdhi.*

O Soma, our well wisher, pure and purifying, these are the real and true acts of kindness and grace, doing which you vibrate for our prosperity, honour and excellence everywhere. Pray destroy our negativities and enmities far as well as near, and open for us the paths of progress wide, straight and free from fear.

Mandala 9/Sukta 79

Pavamana Soma Devata, Kavi Bhargava Rshi

अचादसा ना धन्वन्त्विन्दवः प सुवानासा बृहदिवषु हरयः ।
वि च नश ॥ इषा अरातया या नशन्त सनिषन्त ना
धियः ॥ १ ॥

1. *Acodaso no dhanvantvindavaḥ pra suvānāso bṛhaddiveṣu harayaḥ. Vi ca naśan na iṣo arātayo'ryo naśanta saniṣanta no dhiyaḥ.*

May the bright and blissful soma streams of divinity, self-moved and self-inspired, life-giving, gracious dispellers of darkness and suffering, inspire us to move forward in the vast yajnas of celestial

proportions. Let the enemies of our food and energy perish. Let the saboteurs be destroyed. Let our hopes and plans be realised and fulfilled.

प णा' धन्व॑न्त्विन्द॑वा मद॒च्युता॑ धना॑ वा य॒भिरव॑ता
जुनी॒मसि॑ । ति॒रा मत॑स्य॒ कस्य॑ चि॒त्परि॑हृतिं व॒यं धना॑नि
वि॒श्वधा॑ भरमहि ॥ २ ॥

2. *Pra ṇo dhanvantvindavo madacyuto dhanā vā yebhir-arvato junīmasi. Tiro martasya kasya cit parihvṛtiṁ vayan dhanāni viśvadhā bharemahi.*

May the bright and blissful Soma streams of divine honey joy inspire us, by which we, warriors of advancement and progress, may win and acquire wealth and, warding off the crookedness of any human power whatever it be, we may always achieve wealth of universal value.

उ॒त स्व॑स्या॒ अरा॑त्या अ॒रिहि॑ ष उ॒तान्य॑स्या॒ अरा॑त्या॒ वृका॑ हि
षः । धन्व॑ । तृ॒ष्णा॒ सम॑रीत॒ ताँ अ॒भि साम॑ ज॒हि प॑वमान
दु॒रा॒ध्यः ॥ ३ ॥

3. *Uta svasyā arātyā arirhi ṣa utānyasyā arātyā vṛko hi ṣaḥ. Dhanvan na tṛṣṇā samarīta tāñ abhi soma jahi pavamāna durādhyah.*

He is the enemy of one's own adversity, and of another's adversity too, he is the enemy, a very thunderbolt, against adversity and enmity. Deal with adversity and enmity the way you deal with thirst in the desert, driving it off any way, O Soma, pure, purifying and dynamic spirit, dispel the negative will and understanding of the obstinates and the malignants.

दिवि त॒ नाभा॑ प॒रमा॑ य आ॒द॒द पृ॒थि॒व्यास्त॑ रु॒रुहुः॑ सान॒वि॒
 ि॒पः । अ॒द॒यस्त्वा॑ ब॒प्सति॑ गा॒रधि॑ त्व॒च्य॑प्सु त्वा॒ हस्त॑दु-
 दु॒हुमनी॒षिणः॑ ॥ ४ ॥

4. *Divi te nābhā paramo ya ādade pṛthivyāste
 ruruhuḥ sānavi kṣipah. Adrayastvā bapsati gora-
 dhi tvacyapsu tvā hastair-duduhurmanī-ṣiṇah.*

The supreme power and bliss of yours, which captivates and holds, abides in the centre of the regions of light. The inspirations for the light arise here on top of the earth. The veteran wise exalt you in the vedi on the floor of the earth, and thinkers and seekers distil the bliss in their actions as they milk the cow with their hands for milk.

ए॒वा त॑ इ॒न्दा सु॒भ्वं सु॒प॒शंसं॑ रसं॑ तु॒ज्जन्ति॑ प॒थ॒मा अ॒भि॒श्रियः॑ ।
 नि॒दंनि॒दं प॒वमा॑न॒ नि ता॑रिष आ॒विस्तु॑ शु॒ष्मा भ॒वतु॑ पि॒या
 म॒दः ॥ ५ ॥

5. *Evā ta indo subhvaṁ supeśasaṁ rasaṁ tuñjanti
 prathamā abhiśriyaḥ. Nidaṁnidam pavamāna ni
 tāriṣa āviste śuṣmo bhavatu priyo madah.*

O Soma, bright and blissful divine spirit of existence, pure and purifying power, thus do veteran devotees of noble dedicated mind distil the gracious, delicious and inspiring bliss of divine joy. Pray dispel the malice of all malignant minds so that your dear delightful power and bliss shines pure and bright every where in every living being.

Mandala 9/Sukta 80*Pavamana Soma Devata, Vasu Bharadvaja Rshi*

सामस्य धारा पवत नृच ऽस ऋतन द्रवान्हवत दिवस्परि ।
 बृहस्पत र्वथेना वि दिद्युत समुदासा न सर्वनानि
 विव्यचुः ॥ १ ॥

1. *Somasya dhārā pavate nṛcakṣasa ṛtena devān
 havate divaspari. Bṛhaspate ravathenā vi didyute
 samudrāso na savanāni vivyacuḥ.*

The stream of soma, light and bliss of divinity, flows free. It purifies, sanctifies, embraces and enlightens all humanity and arouses the divinities with the yajnic call of divine law. It vibrates and shines with the voice of omniscient lord transcendent, Brhaspati, and, like the vaulting oceans and expansive space, the generative vibrations of divinity extend beyond the lights of heaven.

यं त्वा वाजि ऽघ्न्या अभ्यनूषता याहत् यानिमा राहसि
 द्युमान । मघानामायुः पतिरन्महि श्रव इन्द्राय साम पवस
 वृषा मदः ॥ २ ॥

2. *Yam tvā vājinn-aghnyā abhyanūṣatā'yohatam
 yonimā rohasi dyumān. Maghonāmāyuh pra-tiran
 mahi śrva indrāya soma pavase vṛṣā madah.*

You, O vibrant lord of omnipotence, whom all inviolable forces of nature and communities of humanity adore and exalt, rise in all your glory and manifest in the golden heart cave of the soul. O lord of infinite joy, you promote the health and age of the men of piety and prosperity. Bless Indra, the ruling soul with honour and high renown and shower boundless bliss upon humanity.

The ceaseless flow goes on.

ए॒न्द॒स्य॒ कु॒ ॥ प॒वत॒ म॒दि॒न्त॒म॒ ऊ॒र्ज॒ व॒सा॒नः॒ श्र॒व॒स॒ सु॒म॒ङ्ग॒लः॒ ।
प॒त्य॒ङः॒ स॒ वि॒श्व॒ा॒ भु॒व॒ना॒भि॒ प॒प॒थ॒ की॒ळ॒न्ह॒रि॒र॒त्यः॒ स्य॒न्द॒त॒
वृ॒षा ॥ ३ ॥

3. *Endrasya kuṣā pavate madintama ūrjam vasā-
naḥ śravase sumaṅgalaḥ. Pratyāṇ sa viśvā bhu-
vanābhi paprathe krīḷan hariratyāḥ syandate
vṛṣā.*

The stream of Soma divinity most joyous and exhilarating, radiating energy, auspicious harbinger of good fortune, honour and excellence, purifies and vibrates in the heart and soul of man. All pervasive, Soma generates and extends all regions of the universe, playful, beatific saviour, infinite mover, and it continues to flow in boundless omnipresence, a fact of direct observation and experience for the wise.

तं॒ त्वा॒ द॒व॒भ्य॒ा॒ म॒धु॒म॒त्त॒मं॒ न॒रः॒ स॒ह॒स्र॒ध॒रं॒ दु॒ह॒त॒ द॒श॒ ि॒पः॒ ।
नृ॒भिः॒ सा॒म॒ प॒च्यु॒ता॒ गा॒व॒भिः॒ सु॒ता॒ वि॒श्व॒ान्द॒वाँ॒ आ॒ प॒व॒स्वा॒
स॒ह॒स्र॒जि॒त ॥ ४ ॥

4. *Tam tvā devebhyo madhumattamaṁ naraḥ
sahasradhāraṁ duhate daśa kṣipāḥ. Nṛbhiḥ soma
pracyuto grāvabhiḥ suto viśvān devāñ ā pavasvā
sahasrajit.*

Men of vision and wisdom blest with ten senses of intense perception, thought and imagination experience the most beatific presence in infinite showers of bliss for the devotees from the divinities. O Soma, lord of bliss, winner, master and controller of infinite gifts and powers, vibrant presence, distilled by the

veteran wise by experience with meditative mind and senses, pray come and bless the holy celebrants with fulfilment.

तं त्वा ह॒स्तिना॒ मधु॑मन्त॒मदि॑भि॒दुह॑न्त्य॒प्सु वृष॑भं द॒श ि॒पः ।
इ॒न्दं सा॒म मा॒दय॑न्द॒व्यं ज॒नं सि॒न्धा॑रि॒वामिः॑ प॒र्वमा॒ना
अ॒षसि॑ ॥ ५ ॥

5. *Tam tvā hastino madhumantam-adribhir-duhantyapsu vṛṣabham daśa kṣipah. Indraṁ soma mādayan daivyaṁ janam sindhorivormiḥ pavamāno arṣasi.*

Such as you are, Soma, sweetest presence of bliss, infinitely generous, men of mighty arm for action and ten senses of intense perception, will and imagination experience your presence and realise the message in their actions, manners and behaviour. O spirit of light and bliss, pure and purifying, like waves of the sea you roll on giving delight and beatitude to the ruling soul and general humanity blest with love of divinity.

Mandala 9/Sukta 81

Pavamana Soma Devata, Vasu Bharadvaja Rshi

प सा॒मस्य॑ प॒र्वमा॒नस्या॒मय॑ इ॒न्दस्य॑ य॒न्ति ज॒ठरं॑ सु॒पश॑सः ।
द॒ध्ना य॒दीमु॑ ती॒ता य॒शसा॑ ग॒वां द॒ानाय॑ शू॒रमु॒दम॑न्दि॒षुः
सु॒ताः ॥ १ ॥

1. *Pra somasya pavamānasyormaya indrasya yanti jatharam supēśasaḥ. Dadhnā yaḍimunnītā yaśasā gavām dānāya śūramudamandiṣuḥ sutāḥ.*

Charming vibrations of the presence and power of pure and purifying Soma, supreme spirit of light and

peace, radiate to the heart core of Indra, lover of knowledge and light of divinity, when, seasoned and supplemented with experiences of senses and mind elevated through higher states of inversion and concentration in Dharma and Dhyana, they exhilarate the brave soul with strength and excellence and exhort it to divine love and total self-surrender.

अच्छा हि सामः कलशाँ असिष्यददत्या न वा हा
रघुवतनिवृषा । अथा दवानामुभयस्य जन्मना विद्वान् अश्ना-
त्यमुत इतश्च यत ॥ २ ॥

2. *Acchā hi somah kalaśāñ asiṣyadadatyo na volhā raghuvartanirvr̥ṣā. Athā devānām-ubhayasya janmano vidvāñ aśnotyamuta itaśca yat.*

Soma, lord of radiant peace and power, generous and omnipotent reaches and vibrates in all forms of existence and in the heart core versatile movement at the fastest. It knows and vibrates among the divinities simultaneously in their present life as well as in the past and future and reaches from here to there and there to here at the same time (since it is omnipresent and presently comprehends both time and space, and, as Yajurveda says, it moves and yet it does not move).

(So versatile is the yogi also by attainment blest by Soma.)

आ नः साम पवमानः किरा वस्विन्दा भव मघवा राधसा
महः । शि ता वयाधा वसव सु चतुना मा ना गयमार
अस्मत्परा सिचः ॥ ३ ॥

3. *Ā naḥ soma pavamānaḥ kirā vasvindo bhava maghavā rādhaso mahaḥ. Śikṣā vayodho vasave su cetunā mā no gayamāre asmat parā sicaḥ.*

O Soma, pure and purifying lord of peace and glory, bring us peace and prosperity of the world, and be the harbinger of great honour and excellence and high potential for success and progress. Wielder, controller and giver of health and age and wealth of the world, give us insight into ways of noble wealth and excellence, and never deprive us of our hearth and home and our peace and prosperity.

आ नः पूषा पवमानः सुरा॒तया॑ मि॒त्रा गच्छन्तु॑ वरुणः
स॒जाष॑सः । बृ॒हस्प॑तिम॒रुता॑ वा॒युर॒श्विना॒ त्वष्टा॑ सवि॒ता
सु॒यमा॒ सर॑स्वती ॥ ४ ॥

4. *Ā naḥ pūṣā pavamānaḥ surātayo mitro ga-
cchantu varuṇaḥ sajoṣasaḥ. Bṛhaspatirma-ruto
vāyuraśvinā tvaṣṭā savitā suyamā sarasvatī.*

May the generous divinities of holy abundance both in nature and humanity come and grace us with their gifts : Pusha, giver of good health and long age, Pavamana, fluent powers of purity and purification, Mitra, powers of love and friendship, Varuna, powers of judgement, discrimination, freedom and discipline, Brhaspati, powers of environment and space, knowledge and communication, Maruts, vibrant defence forces, Vayu, dynamic leaders and pioneers, Ashvins, complementary powers of social system with knowledge of theory and practice, Tvashta, designers and makers of things and systems, Savita, creators, generators, givers of light and inspiration, Suyama, powers of law and discipline, Sarasvati, mother giver of knowledge and living tradition. May all these come and bless with the spirit of love.

उ॒भ द्यावा॑पृथि॒वी वि॒श्वमि॒न्व अ॒य॒मा द॒वा अ॒दि॒तिवि॒धा॒ता ।
भगा॑ नृ॒शंस॑ उ॒व॒न्तरि॑ ऽ वि॒श्वं द॒वाः प॒र्वमा॑नं जुषन्त ॥ ५ ॥

5. *Ubhe dyāvāpṛthivī viśvaminve aryamā devo aditirvidhātā. Bhago nṛśaṁsa urvantarikṣaṁ viśve devāḥ pavamānaṁ juṣanta.*

May both heaven and earth, home of the world, Aryama, just and refulgent ruler and leader, Aditi, mother Infinity, Vidhata, lord sustainer and law giver, Bhaga, powers of prosperity and excellence and all divinities of nature and humanity, love, honour and serve Soma, vast as space, adored and worshipped by humanity.

Mandala 9/Sukta 82

Pavamana Soma Devata, Vasu Bharadvaja Rshi

असा॑वि॒ सामा॑ अरु॒षा वृषा॑ ह॒री रा॒ज॒व द॒स्मा अ॒भि गा
अ॒चिक॑दत । पु॒ना॒ना वा॒रं प॒य॒त्यव्य॑यं श्य॒ना न या॑निं
घृ॒तव॑न्तमा॒सद॑म ॥ १ ॥

1. *Asāvi somo aruṣo vṛṣā harī rājeva dasmo abhi gā acikradat. Punāno vāraṁ paryetyavyayaṁ śyeno na yoniṁ ghṛtavantam-āsadam.*

Soma, self-refulgent supreme creative spirit of the universe, virile and generous, dispeller of darkness and deprivation, regal and gracious like a ruler, self-moves, vibrating to the generation of stars and planets. Itself pure, purifying and sanctifying, it moves to manifest in the heart of imperishable Prakṛti as it chooses and, like the sun that warms and fertilises, it enlivens the generative centre of life as its own womb of manifestive existence. Thus does Soma create and

generate the universe.

क॒विव॒ध॒स्या प॒र्य॒षि मा॒हि॒न॒म॒त्या न मृ॒ष्टा अ॒भि वा॒ज॒म॒ष॒सि ।
अ॒प॒स॒ध॒न्दुरि॒ता सा॒म मृ॒ळ्य घृ॒तं व॒सानुः परि॑ या॒सि
नि॒णिज॑म ॥ २ ॥

2. *Kavirvedhasyā paryeṣi māhinamatyo na mṛṣṭo abhi vājamarṣasi. Apasedhan durītā soma mṛḷaya ghr̥taṁ vasānaḥ pari yāsi nirṇijam.*

Soma, omniscient visionary and poetic creator, with the desire to enlighten, you radiate to great minds and move to dynamic yajnas of humanity like accelerated energy to its target of achievement. O lord of light and peace, be kind, dispelling all evil to nullity. Wearing the grace of beauty and purity of yajnic love and sweetness, you move and embrace humanity for fulfilment.

प॒ज॒न्यः पि॒ता म॑हि॒षस्य॑ प॒णि॒ना नाभा॑ पृ॒थि॒व्या गि॒रिषु॑ । यं
द॒ध । स्व॒सार् आ॒पा अ॒भि गा उ॒तास॑र॒न्त्सं गाव॑भिन॒सत
वी॒त अध्व॑र ॥ ३ ॥

3. *Parjanyaḥ pitā mahiṣasya parṇino nābhā pr-thivyā giriṣu kṣayaṁ dadhe. Svasāra āpo abhi gā utāsarantsaṁ grāvabhir-nasate vīte adhware.*

Father and sustainer of all great and small, birds and trees, serious realists and flying dreamers, centre hold of the earth and showers of rain, you abide in the mighty clouds and over the mountains. Your waves and vibrations flow and radiate, flow as sister streams and radiate to the stars and planets, and in holy yajna you vibrate with the music of soma stones and the chant of high priests.

जा॒य॒व॒ प॒त्या॒व॒धि॒ श॒र्व॒ म॒ह॒स॒ प॒जा॒या॒ ग॒भ॒ शृ॒णु॒हि॒ ब॒र्वी॒मि॒
त । अ॒न्त॒वा॒णी॒षु॒ प॒ च॒रा॒ सु॒ जी॒व॒स॒ऋ॒न्नि॒न्धा॒ वृ॒ज॒न॒ साम॒
जागृ॒हि ॥ ४ ॥

4. *Jāyeva patyāvadhi śeva maṁhase pajrāyā garbha
śṛṇuhi bravīmi te. Antarvāṇīṣu pra carā su jīvase
'nindyo vrjane soma jāgrhi.*

O Soma, blessed man, child of the earth and solid reality of existence, listen, I say: As a wife feels elevated in love and service for her husband, you too love and serve life and the lord of life within the laws and values of the voice divine for the fulfilment of your self in action. Live free from calumny and scandal and keep awake in the paths of life.

य॒था॒ पू॒र्व॒भ्यः॑ श॒त॒सा॒ अ॒मृ॒धः॑ स॒ह॒स्र॒साः॑ प॒य॒या॒ वा॒ज॒मि॒न्दा ।
ए॒वा॒ प॒व॒स्व॒ सु॒वि॒ता॒य॒ न॒व्य॒स॒ तव॑ व्र॒त॒म॒न्वा॒पः॑ स॒च॒न्त ॥ ५ ॥

5. *Yathā pūrvebhyaḥ śatasā amṛdhraḥ sahasrasāḥ
paryayā vājamindo. Evā pavasva suvitāya
navyase tava vratamanvāpaḥ sacante.*

O Soma, Spirit of peace, prosperity and bliss vibrating in the dynamics of existence, free from violence, unviolated and inviolable, as you ever blest the ancients of all time with hundredfold, thousandfold food, energy, safeguards and victories of progress, same way, we pray, bring us peace, progress and well being for the new generations. All our people and all our actions honour and obey the law and discipline enshrined in the voice divine.

Mandala 9/Sukta 83*Pavamana Soma Devata, Pavitra Angirasa Rshi*

प॒वि॒त्रं त॒ वित॑तं ब॒ह्मण॑स्यत प॒भुगा॑त्राणि पय॑षि वि॒श्वतः॑ ।
 अ॒र्त॒प्त॒त॒नू॒न तदा॑मा अ॒श्नु॒त शृ॒तास॒ इद्व॑ ह॒न्त॒स्त॒स॒मा॒शत॑ ॥ १ ॥

1. *Pavitram te vitatam brahmaṇaspate prabhur-gātrāṇi paryeṣi viśvataḥ. Ataptatanūrna tadāmo aśnute śr̥tāsa idvahantastat samāśata.*

Vast and expansive is your holy creation of existence and the voice divine, O Brhaspati, lord of expansive universe. You are the master and supreme controller who pervade and transcend its parts from the particle to the whole. The immature man who has not passed through the crucibles of discipline cannot reach to that presence, but the mature and seasoned ones who still maintain the ordeal of fire and abide by the presence attain to it and the divine joy.

तपा॑ष्प॒वि॒त्रं वित॑तं दि॒वस्प॑द शाच॑न्ता अस्य॒ तन्त॑वा
 व्य॑स्थिर॒न । अ॒व॒न्त्य॑स्य प॒वी॒ता॒र॒मा॒शवा॑ दि॒वस्पृ॑ष्ठमधि॒
 तिष्ठ॑न्ति च॒त॒सा ॥ २ ॥

2. *Tapospavitram vitatam divaspade śocanto asya tantavo vyasthiran. Avantyaśya pavītāram-āśavo divaspr̥ṣṭham-adhi tiṣṭhanti cetasā.*

The holy light of the cosmic sun extends and lights the regions of heaven where the rays shine and blaze, radiate all round and abide in constancy. Those instant radiations in heavenly state protect the devotee of holy commitment. Indeed the devotees abide there on top of the state of heavenly light with their mind stabilised in peace and joy.

अरू॒रुचदु॒षसः॑ पृ॒श्नि॒रगि॒य उ॒ ॥ बि॒भ॒र्ति॒ भुव॑नानि वाज॒युः ।
मा॒या॒विना॑ ममि॒र अस्य॑ मा॒यया॑ नृ॒च ऽसः॑ पि॒तरा॑ ग॒भ॒मा
द॒धुः ॥ ३ ॥

3. *Arūrucaduṣasaḥ pṛśniragriya ukṣā bibharti
bhuvanāni vājayuḥ. Māyāvino mamire asya
māyayā nṛcakṣasaḥ pitaro garbhamā dadhuḥ.*

Lighting up the dawns, stars and planets in space, the sun, prime and abundant source of light, warmth of life and waters of sustenance, giver of food and energy sustains the regions of the world. By the light, power and causal effects of it on other objects in existence such as planets and satellites, scholars of science do their astronomical calculations, and parental, kind and studious scholars studying humanity and divinity realise the nature and character of Soma, the original seed of life and source of energy for the world of existence.

ग॒न्ध॒र्व इ॒त्था प॒दम॑स्य र॒ त्ति पा॒ति॒ द॒वानां॑ ज॒निमा॑न्यद्भु॒तः ।
गृ॒भ्णा॒ति रि॒पुं नि॒धया॑ नि॒धाप॑तिः सु॒कृ॒त्तमा॑ म॒धुना॑ भ॒ ॥ १-
मा॑शत ॥ ४ ॥

4. *Gandharva itthā padamasya rakṣati pāti devā-
nām janimānyadbhutaḥ. Ḡṛbhṇāti ripuṁ nidha-
yā nidhāpatiḥ sukṛttamā madhuno bhakṣamā-
śata.*

The true, eternal and marvellous sustainer of the universe wields and sustains its state of existence and sustains and promotes the evolution of divine refulgent stars and planets as well as the birth cycles of brilliant and generous people. Omnipotent power, it seizes the adverse forces and subdues them into systemic

conformity. Devotees and yogis of holy action make it an object of experience in meditation and enjoy the honey sweets of its presence as spiritual food for elevation to the divinity.

हविहविष्मा महि सद्म दव्यं नभा वसानः परि यास्यध्वरम ।
राजा पवित्ररथा वाजमारुहः सहस्रभृष्टिजयसि श्रवा
बृहत ॥ ५ ॥

5. *Havirhaviṣmo mahi sadma daivyaṁ nabho vasānaḥ pari yāsyadhvaram. Rājā pavitraratho vājamāruhaḥ sahasrabhrṣṭir-jayasi śravo bṛhat.*

Soma, lord of light and bliss, you are the prime yajamana of universal yajna. Holding the holy materials, wearing divine space as refulgent cloak, you move to the great hall of creative yajna free from negativity and violence. Supreme ruler, riding the divine chariot, rising to omnipotence, wielding a thousand arms, you are the supreme victor of infinite glory.

Mandala 9/Sukta 84

Pavamana Soma Devata, Prajapati Vachya Rshi

पवस्व दवमादना विचषणिरप्सा इन्द्राय वरुणाय वायवे ।
कृधी ना अद्य वरिवः स्वस्तिमदुरुक्ता गृणीहि दव्यं
जनम ॥ १ ॥

1. *Pavasva devamādano vicarṣanirapsā indrāya varuṇāya vāyave. Kṛdhī no adya varivaḥ svastimad-urukṣitau gṛṇīhi daivyaṁ janam.*

O lord inspirer of divines with joy, all watcher of the universal flow of karmic evolution, flow on with gifts of purity for Indra, ruling powers, Varuna, powers

of judgement and knowledge, and Vayu, vibrant leaders and pioneers. Bless us now with wealth and excellence for well being, and in this great house of the world, pray, accept this noble humanity and raise it to be worthy of divine praise and grace.

आ यस्त॒स्था भुव॑नान्यम॒त्या वि॒श्वानि॒ सामः॒ परि तान्य॑षति ।
कृ॒ण्वन्त्संच॑तं वि॒चृत॑म॒भिष्ट॑य॒ इन्दुः॑ सिषक्त्युष॒सं न
सूयः॑ ॥ २ ॥

2. *Ā yastasthau bhuvanānyamartyo viśvāni somah
pari tānyarṣati. Kṛṇvant-samcṛtaṁ vicṛtam-
abhiṣṭaya induḥ siṣaktyuṣasaṁ na sūryaḥ.*

Flow, purify and consecrate all, O Soma, immortal and eternal light, life and joy of existence, who pervade constant in all regions of the universe and vibrate therein, over, above and beyond, who, making one single unity into infinite variety (specifics in generalities, tensions in balance, centrifugals in centripetal motion, all differences and contrarities moving in complementarity within the dynamics of a single, central, unmoved mind, all re-attaining to the same unity) for the common good and self-fulfilment of all, abide, the One in union with all like the sun with the dawns, illuminating all.

आ या गा॒भिः सृ॒ज्यत॒ आष॑धी॒ष्वा द्वा॒नां सु॒म्न इ॒षय॑ ॥
पा॒वसुः॑ । आ वि॒द्युता॑ पव॒त धा॒रया॑ सु॒त इन्दुं॑ सा॒मा मा॒द-
य॒न्दव्यं॑ ज॒नम॑ ॥ ३ ॥

3. *Ā yo gobhiḥ sṛjyata oṣadhīṣvā devānām sumna
iṣayannupāvasuḥ. Ā vidyutā pavate dhārayā suta
indram somo mādayan daivyaṁ janam.*

Soma who, abiding by all, wishing to create the beauty of variety for the good and self-fulfilment of all divine creations, creates the sap of life in herbs and trees with solar radiations, flows on with streams of energy, and when the presence is distilled and realised in the consciousness, Soma consecrates the soul of the karma-yogi and vibrates to the delight of divine humanity.

एष स्य सामः पवत सहस्रजिद्धिन्वाना वाचमिषिरा-
मुषबुधम् । इन्दुः समुदमुदियति वायुभिरन्दस्य हार्दि
कलशेषु सीदति ॥ ४ ॥

4. *Eṣa sya somah pavate sahasrajidd-hinvāno vācam-iṣirām-uṣarbudham. Induḥ samudramu-diyarti vāyubhirendrasya hārdi kalaśeṣu sīdati.*

Thus this Soma flows, constant, victor of a thousand victories, energising and accelerating the sound of Aum, the Big Bang of creative manifestation in continuous motion that wakes and awakens at the dawn. Light, life and joy of existence, it rises to the oceans of space with the waves of cosmic energy and, being the joy of the soul's heart core, it abides in all forms of life in existence (some know and care, others don't, but it is there everywhere, all time).

अभि त्यं गावः पर्यसा पयावृधं सामं श्रीणन्ति मतिभिः
स्वविदम । धनंजयः पवत कृत्व्या रसा विपः कविः काव्यना
स्वचनाः ॥ ५ ॥

5. *Abhi tyam gāvaḥ payasā payovṛdham somam śrīṇanti matibhiḥ svarvidam. Dhanañjayah pavate kṛtyo raso viprah kavīḥ kāvyenā svar-canāḥ.*

That divine Spirit of life and inspiration, joyous and omniscient, abounding in the life-giving energy of the universe, all senses and mind with higher intelligence and elevated thoughts join, perceive and present to the enlightened soul with the thrill of its radiance. Master giver of all wealth and excellence of life, the Spirit flows, vibrates and beatifies, all doer, all joy, all intelligent, all creative, and sublime as splendour of heaven by the beauty of poetic creation.

Mandala 9/Sukta 85

Pavamana Soma Devata, Vena Bhargava Rshi

इन्द्राय साम सुषुतः परि^१स्त्रवात्रमामीवा भवतु रसा सह ।
मा त रसस्य मत्सत द्वयाविना दविणस्वन्त इह सन्ति-
न्दवः ॥ १ ॥

1. *Indrāya soma suṣutaḥ pari sravā'pāmivā bhavatu rakṣasā saha. Mā te rasasya matsata dvayāvino draviṇasvanta iha santvindavaḥ.*

O Soma, divine joy of life, distilled and realised in meditation, flow for the delight of the soul. Let adversities and ailments be far off, give us freedom from negativities, contradictions, adversities and violence. Double dealers would not have the joy of that experience and freedom. May all streams of Soma be abundant in wealth, honour and excellence.

अस्मान्त्समय पवमान चादय द ता दवानामसि हि प्रिया
मदः । जहि शत्रूँरभ्या भन्दनायतः पिबन्द् साममव ना मृधा
जहि ॥ २ ॥

2. *Asmānt-samarye pavamāna codaya dakṣo devānāmasi hi priyo madaḥ. Jahi śatrūñrabhyā bhandanāyataḥ pibendra somamava no mṛdho jahi.*

O lord pure and purifying, dynamic power of life, inspire and strengthen us in the yajnic battle of life. You are the perfect power among the divines for the divines, dear inspiration, exhilaration and joy. Eliminate the contradictions. Accept the Soma homage of the celebrant, throw out the adversaries for our sake.

अदब्ध इन्दा पवस मदिन्तम आत्मन्दस्य भवसि धासि-
रुत्तमः । अभि स्वरन्ति ब्रह्वा मनीषिणा राजानमस्य
भुवनस्य निसत ॥ ३ ॥

3. *Ababdha indo pavase madintama ātmendrasya bhavasi dhāsiruttamaḥ. Abhi svaranti bahavo manīṣiṇo rājānamasya bhuvanasya nimsate.*

Indu, Spirit of universal love, peace and power, inviolable, awful and imperishable, pure and purifying, most joyous you flow in the dynamics of existence, being the soul of energy and highest wielder of power and sustenance for life. All wise men of serious thought celebrate you in song as the refulgent ruler of this world and pay homage in reverence.

सहस्रणीथः शतधारा अद्भुत इन्द्रायन्दुः पवत काम्यं मधु ।
जयन् त्रिमभ्यषा जयन् प उरुं ना गातुं कृणु साम मीढवः ॥ ४ ॥

4. *Sahasraṇīthaḥ śatadhāro abdhuta indrāyenduḥ pavate kāmyaṁ madhu. Jayan kṣetramabhyarṣā jayannapa uruṁ no gātuṁ kṛṇu soma mīḍhvaḥ.*

Marvellous lord of a thousand powers and possibilities, Soma, spirit of cosmic beauty and joy, flows in a thousand streams of cosmic dynamics for the human soul and brings us the honey sweets of human choice. Flow on forward, O Soma, winning fields of life's battles for us, winning fields of karmic dynamics, broaden our paths of activity and possibility, O lord generous and omnipotent.

कनिकदत्कलश गाभिरज्यस व्यश्व्ययं समया वारमषसि ।
ममृज्यमाना अत्या न सानसिरिन्दस्य साम जठर-
सम रः ॥ ५ ॥

5. *Kanikradat kalaśe gobhiraṇyase vyavyayam samayā vāramarṣasi. Marmṛjyamāno atyo na sānasir-indrasya soma jaṭhare samakṣarah.*

O Soma, you vibrate voluble in the heart core of the soul. Your presence is conducted through vibrations of perception by the senses and mind and, alongwith the vibrations, you reach the imperishable soul. Adored and exalted there, the blissful presence like waves of divine energy continues to radiate and shine in the heart core of the soul as shower of ananda, ecstasy of divine bliss.

स्वादुः पवस्व दिव्याय जन्मन स्वादुरिन्दाय सुहवीतुनाम् ।
स्वादुमित्राय वरुणाय वायव बृहस्पतय मधुमाँ अदा-
भ्यः ॥ ६ ॥

6. *Svāduḥ pavaśva divyāya janmane svādurindrāya suhavītunāmne. Svādurmitrāya varuṇāya vā-yave bṛhaspataye madhumāñ adābhyah.*

O Soma, delicious ecstasy of divine presence,

continue to flow for the soul reborn into divine self-realisation, delicious for the karma yogi of high status who can invoke your presence at will. Flow to the ecstasy of the soul of universal love, for the soul of discriminative intelligence and awareness, for the vibrant potent soul, for the soul attained to the presence of Infinity. Flow delicious as honey, bring freedom from fear, admit no distraction, no obstruction at all.

अत्यं मृजन्ति कलशं दशं िपः प विप्राणां मतया वाचं
इरत । पर्वमाना अभ्यर्षन्ति सुष्टुतिमन्दं विशन्ति मदिरासु
इन्दवः ॥ ७ ॥

7. *Atyam mṛjanti kalaśe daśa kṣipah pra viprāṇām matayo vāca īraye. Pavamānā abhyarṣanti suṣṭu-timendran viśanti madirāsa indavaḥ.*

Ten faculties of the soul, senses, mind and pranas, receive, intensify and exalt the vibrations of divinity in the heart core of the soul. With these, the perceptions and vibrations, the understanding and awareness of realised souls spontaneously burst into song. The vibrations of divinity radiate and continue to radiate to the celebrant soul, and they enter, settle and integrate with the soul.

पर्वमाना अभ्यर्षा सुवीर्यमुर्वी गव्यूतिं महि शमं सपथः ।
माकिना अस्य परिषूतिरीशतन्दा जयम त्वया धनं-
धनम ॥ ८ ॥

8. *Pavamāno abhyarṣā suvīryamurvīm gavyūtim mahi śarma saprathaḥ. Mākirno asya pariṣū-tirīśatendo jayema tvayā dhanam dhanam.*

O Soma, pure, purifying and dynamic presence

of peace and inspiring power, bring us holy strength and generosity, wide paths of possibility and progress, great expansive home of peace and joy. Let no violence and oppression of this world rule over us. Let us by your grace win the wealth of ultimate value.

अधि द्यामस्थाद वृषभा विच ऽणा रूरुचद्वि दिवा राच॒ना
क॒विः । राजा प॒वित्र॒मत्य॑ति रारुवद्वि॒वः पी॒यूषं दु॒हत
नृ॒च सः ॥ ९ ॥

9. *Adhi dyāmasthādvṛṣabho vicakṣaṇo'rūrucadvi
divo rocanā kaviḥ. Rājā pavitramatyeti roruvad-
divaḥ pīyūṣaṁ duhate nṛcakṣasaḥ.*

Self-refulgent light of heavens, omniscient, all watching Soma, omnipotent and omnificent, illuminates the heavens, pervades and rules over the space and the highest heaven. Shining, blazing, rising and resounding, it vibrates and goes to the heart core of the sacred soul and over, and enlightened souls of humanity distil the nectar of it there from the heavens.

दि॒वा नाक॑ मधु॒जिह्वा असृ॑श्चता व॒ना दु॑हन्त्यु ऽणं गि॒रि॒ष्ठाम ।
अ॒प्सु द्र॒प्सं वा॒वृधा॑नं स॒मु॒द्र आ सि॒न्धा॒रू॒मा मधु॑मन्तं प॒वित्र
आ ॥ १० ॥

10. *Divo nāke madhujihvā asaścato venā duhantyu-
kṣaṇaṁ giriṣṭhām. Apsu drapsaṁ vāvṛdhānaṁ
samudra āsindhorūrmā madhumantaṁ pavitra ā.*

Dedicated celebrants of Soma, sweet of tongue, having risen above material attachments, distil the honey sweet nectar, ecstatic essence of fluent elixir exuberant in the clouds, resounding in the holy Word, abounding in the waves of the seas in the oceans of space. They

distil it and enshrine it in their sacred heart, established in the light of heaven.

नाकं सुप॒णमु॒पप॒सिवांसं॑ गिरा॑ व॒नाना॑मकृ॒पन्त पू॒वीः ।
शि॒शुं रि॒हन्ति॑ म॒तयः॑ प॒निप्र॑तं हि॒र॒ण्ययं॑ श॒कुनं॑ ताम॒णि
स्थाम॑ ॥ ११ ॥

11. *Nāke suparṇam-upapaptivāmsaṁ giro venā-nāmakṛpanta pūrvīḥ. Śīśuṁ rihanti matayaḥ panipna-taṁ hiraṇyayaṁ śakunaṁ kṣāmaṇi sthām.*

Universal voices of the dedicated celebrants of old reach and adore the Soma spirit radiant and resounding in the heaven of freedom and showering on earth. The thoughts and prayers of the wise too reach and celebrate with love the adorable subtle presence of Soma, eloquent, golden great, omnipotent, pervasive on earth and settled in universal peace.

ऊ॒ध्वा गन्ध॒वा अधि॑ नाकं अ॒स्थाद्वि॒श्वो रू॒पा प॑ति॒च ता॒णा
अ॒स्य । भ॒ानुः शु॒क॒र्ण श॒चिषा॑ व्य॒द्यात्पा॒रू॒रुच॒दाद॑सी मा॒तरा॑
शु॒चिः ॥ १२ ॥

12. *Ūrdhvo gandharvo adhi nāke asthād viśvā rūpā praticakṣāṇo asya. Bhānuḥ śukreṇa śociṣā vya-dyaut prārūrucad rodasī mātara śuciḥ.*

High over the regions of light, freedom and bliss abides the sustainer of earth and space in motion, illuminating and revealing all manifestive forms of existence. Thus the sun shines pure and radiant with the power of divine splendour illuminating both mother earth and mother heaven and the middle regions.

Mandala 9/Sukta 86

Pavamana Soma Devata, Rshis: Akrshatah Mashah (1-10), Sikata Nvavari (11-20), Prshnayah Ajah (21-30), Akrshatah Mashah and Sikata Nivavari and Prshnaya Ajah (31-40), Atri Bhaumah (41-45), Grtsamada Shaunaka (46-48)

प त आ॒शवः पव॒मान धी॒जवा॒ मदी॑ अ॒षन्ति॒ रघु॒जाइव॒
त्मना॑ । दि॒व्याः सु॒प॒णा म॒धुम॑न्त॒ इन्द्र॑वा म॒दि॒न्त॒मासः॑ परि॒
का॒श॒मास॑त ॥ १ ॥

1. *Pra ta āśavaḥ pavamāna dhījavo madā arṣanti raghujā iva tmanā. Divyāḥ suparṇā madhum-anta indavo madintamāsaḥ pari kośamāstate.*

O pure and purifying Soma, peace and power of divinity, the ecstatic vibrations of your bliss, instantly radiant and inspiring for the mind, flow spontaneously like rays of light at the speed of thought. The divine, flying, honey sweet effusions of bliss, most exhilarating, overwhelm the mind and settle in the heart core of the soul.

प त॒ मदी॑सा म॒दिरा॑स आ॒शवा॒ सृ त॒ रथ्या॑सा यथा॒ पृथ॑क ।
ध॒नु॒न व॒त्सं प॒यसा॑भि व॒जिण॑मिन्द्र॒मिन्द्र॑वा म॒धुम॑न्त
ऊ॒मयः॑ ॥ २ ॥

2. *Pra te madāso madirāsa āśavo 'srkṣata rathyāso yathā prthak. Dhenurna vatsaṁ payasābhi vajriṇam-indramindavo madhumanta ūrmayaḥ.*

O Soma, spirit of peace, power and pleasure of divinity, the vibrations of your joy, ecstatic and instant, rise and flow, beautiful and pleasing, separate but in

successive showers like drops in a ceaseless chain and, as the mother cow's milk flows for the calf, the delicious and shining waves of honey sweets flow for the soul wielding the spiritual power of thunder.

अत्या न हिया॒ना अ॒भि वाज॑म॒ष स्व॒वित्का॑शं दि॒वा
अदि॑मा॒तरम॑ । वृ॒षा प॒वित्र॑ अ॒धि सा॒ना अ॒व्यय॑ सा॒मः पु॒ना॒न
इ॒न्द्रिया॑य॒ धाय॑स ॥ ३ ॥

3. *Atyo na hiyāno abhi vājamarṣa svarvit kośam divo adrimātaram. Vṛṣā pavitre adhi sāno avyaye somah punāna indriyāya dhāyase.*

Inspired and energised like a shot fired for the target of battle, O soma spirit of omniscience, flow to the victorious soul of the celebrant like liquid energy showering from the sun to the cloud in formation in the sky. O generous vibrant presence, pure and purifying on top of the sanctified and imperishable soul, flow on for the sustenance of its honour and excellence.

प त् आ॒श्वि॒नीः प॒वमान॑ धी॒जुवा॑ दि॒व्या अ॒सृ॒गन्प॑र्यसा
ध॒रीम॑णि । पा॒न्त॒र॒ऋष॑यः स्था॒वि॒रीर॑सृ॒ त् य त्वा॑ मृ॒जन्त्यृ॑षि॒
षा॒ण वृ॒धसः॑ ॥ ४ ॥

4. *Pra ta āśvinīḥ pavamāna dhijuvo divyā asṛgran payasa dharīmaṇi. Prāntar-ṛṣayah sthāvīrīr-asṛkṣata ye tvā mrjantyrṛṣiṣāṇa vedhasaḥ.*

O pure and purifying Soma, your divine showers of joy streaming fast at the speed of thought flow on with the milk of grace into the heart cave of the soul, they are the showers of fulfilment in the heart core of the soul within, which the wise sages, realised souls of knowledge, create and exalt in the heart.

विश्वा॒ धामा॑नि विश्वच॒ । ऋ॒श्वसः॑ प॒भास्त॑ स॒तः परि॑यन्ति
क॒तवः॑ । व्या॒न॒शिः प॑वस साम॒ धम॑भिः पति॒विश्व॑स्य
भुव॑नस्य राजसि ॥ ५ ॥

5. *Viśvā dhāmāni viśvacakṣa ṛbhvasaḥ prabhoste
sataḥ pariyaṇti ketavaḥ. Vyānaśiḥ pavase soma
dharmabhiḥ patirviśvasya bhuvanasya rājasi.*

O Soma, all seeing lord of existence, the mighty radiations of your power reach and prevail over all regions of the world. All pervasive, you flow and vibrate with the virtues of your own nature, power and function and, O sovereign sustainer of the entire universe, you shine and rule supreme.

उ॒भय॑तः प॒र्वमा॑नस्य र॒श्मया॑ ध्रु॒वस्य॑ स॒तः परि॑यन्ति क॒तवः॑ ।
यदी॑ प॒वित्र॑ अधि॒ मृज्य॑त॒ हरिः॑ स॒त्ता नि॒ याना॑ क॒लश॑षु
सीद॑ति ॥ ६ ॥

6. *Ubhayataḥ pavamānasya raśmayo dhruvasya
sataḥ pari yaṇti ketavaḥ. Yādī pavitre adhi
mrjyate hariḥ sattā ni yonā kalaśeṣu sīdati.*

The rays of the light of Soma, lord existent, immovable, pure and purifying, pervading over both earth and the skies, radiate all round. When it is felt and adored, exalted in the pure heart, then the sanctifier presence settles and abides in the sacred hearts of the celebrants, the real seat of its own love and choice.

य॒ज्ञस्य॑ क॒तुः प॑वत स्व॒ध्वरः॑ सामा॑ द॒वाना॑मुप॑ याति
निष्कृ॑तम । स॒हस्र॑धा॒रः परि॑ काश॑मषति॒ वृषा॑ प॒वित्र॑मत्यति॒
रा॒रुव॑त ॥ ७ ॥

7. *Yajñasya ketuḥ pavate svadhvaraḥ somo devā-nāmupa yāti niṣkṛtam. Sahasradhāraḥ pari kośamarṣati vṛṣā pavitram-atyeti roruvat.*

Soma is the mark and summit of yajna, ultimate master and prime yajamana of cosmic yajna free from hate and violence and, in love, it radiates to the pure and sanctified heart of the holy celebrants. It moves and manifests in the heart core of the soul in a thousand streams of shower and, generous and potent, it transcends all existential purity and power as absolute bliss.

राजा समुदं नद्या॒ऽ वि गा॒हत् पामूर्मिं संच॒त् सिन्धु॒षु श्रि॒तः ।
अध्य॑स्थात्सानु॒ पर्व॑माना अ॒व्ययं॑ नाभा॒ पृथि॒व्या ध॒रुणा॑ म॒हा
दि॒वः ॥ ८ ॥

8. *Rājā samudraṁ nadyo vi gāhate 'pāmūrmim sacate sindhuṣu śritaḥ. Adhyasthāt sānu pavamāno avyayaṁ nābhā pṛthivyā dharuṇo maho divaḥ.*

Shining and ruling it plunges and rolls in the oceans of space and plays with the currents of winds. It joins the waves of floods of water and waxes with the seas. Pure, purifying and flowing, it rises on top of imperishable existence. It is the centre-hold of the universe and mighty foundation of the heavens of light.

दि॒वा न सा॒नु स्त॒नय॑ ऽचि॒क॒द्द द्य॑ श्च॒ यस्य॑ पृथि॒वी च॒
ध॒म॑भिः । इन्द्र॑स्य सु॒ख्यं प॑वत वि॒ववि॑दुत्सामः पु॒नानः॑
क॒लश॑षु सी॒दति ॥ ९ ॥

9. *Divo na sānu stanayann-acikradad dyauśca yasya pṛthivī ca dharmabhiḥ. Indrasya sakhyaṁ pavate vivevidat somaḥ punānaḥ kalaśeṣu sīdati.*

Roaring as thunder on top of the regions of light, holding heaven and earth by its universal laws of nature, thus having the company of Indra, its own essential nature power, Soma flows pure and purifying and pervades in all forms of existence.

ज्याति॒य॒ज्ञस्य॑ पव॒त॒ मधु॑ पि॒यं पि॒ता द॒वानां॑ जनि॒ता वि॒भूव॑सुः ।
दधा॑ति॒ रत्नं॑ स्व॒धया॑रपी॒च्यं म॒दिन्त॑मा मत्स॒र ई॒न्द्रिया॑
रसः॑ ॥ १० ॥

10. *Jyotiryajñasya pavate madhu priyaṁ pitā devānām janitā vibhūvasuḥ. Dadhāti ratnaṁ svadha-yorapīcyaṁ madintamo matsara indriyo rasaḥ.*

Light of human and cosmic yajna, Soma vibrates pure, purifying and omnipresent, dearest most delicious honeyed spirit of life, creator and sustainer of divinities and master of infinite wealth and power. It holds and commands the jewel wealth of its own power and potential hidden in earth and heaven and vibrates in the mysteries of nature and humanity — divinity most joyous, ecstatic, glorious, pure bliss that it is.

अ॒भि॒क॒न्द॑न्क॒ल॒शं वा॒ज्य॑षति॒ पति॑दि॒वः श॒त॒धा॒रा वि॒च॒
॒णः । ह॒रि॑मि॒त्रस्य॑ स॒दन॑षु सी॒दति॑ म॒मृ॒जा॒ना वि॒भिः
सि॒न्धु॑भि॒वृषा॑ ॥ ११ ॥

11. *Abhikrandan kalaśaṁ vājyaṣati patirdivaḥ śatadhāro vicakṣaṇaḥ. Harimitrasya sadaneṣu sīdati marmrjāno'vibhiḥ sindhubhirvrṣā.*

Roaring, the omnipotent pervades in the universe and flows with a thousand streams, all watching sustainer of the light of existence. Beatific, glorious, dispeller of darkness and sufferance, it abides in the

homes of love and friendship, cleansing, purifying and consecrating with its protective favours and showers of grace, infinitely potent and generous since it is.

अग॒ सिन्धूनां॑ पव॒माना अ॒ष॒त्यग॑ व॒चा अ॒गि॒या गा॒र्षु
गच्छ॑ति । अग॒ वा॒ज॒स्य भ॒जत॑ म॒हा॒ध॒नं स्वा॒यु॒धः सा॒तृ॒भिः
पू॒यत॑ वृ॒षा ॥ १२ ॥

12. *Agre sindhūnām pavamāno arṣatyagre vāco agriyo goṣu gacchati . Agre vājasya bhajate mahādhanam svāyudhaḥ sotrbhiḥ pūyate vṛṣā.*

Soma, prime spirit of the world in existence, pure and purifying, moves as the first cause of flowing waters, first cause of the flow of thought and speech, and it moves as the prime cause of the motions of stars and planets. First, before the start of evolution, it takes on the great warlike dynamics of the creative evolutionary flow of existence. The same omnipotent generous power, mighty of arms, is adorned and exalted in yajna by celebrants on the vedi designed by the lord and structured by his Shakti, Prakrti.

अ॒यं म॒त॒वाञ्छ॑कु॒ना य॒था हि॒ता व्य॑ स॒सार॒ पव॑मान
ऊ॒मि॒णा । तव॑ क॒त्वा रा॒द॒सी अ॒न्त॒रा क॑व॒ शुचि॑र्ध्रि॒या प॑व॒त॒
सा॒म इ॒न्द्र त॑ ॥ १३ ॥

13. *Ayam matavāñchakuno yathā hito 'vye sasāra pavamāna ūrmiṇā . Tava kratvā rodasī antarā kave śucirdhiyā pavate soma indra te.*

This omniscient Soma, spirit of light and divine joy, like a bird of good omen just in front, flows pure and purifying for you with waves of joy in this protected world. O poetic soul of humanity, Indra, it vibrates over

earth and the firmament for you and feels happy and exalted by your thought and action in service and adoration of divinity.

दा॒पिं व॒सा॒ना य॒ज॒ता दि॒वि॒स्पृ॒श॒मन्त॒रि । पा॒ भुव॑न्॒ष्वपि॑तः ।
स्व॑ज॒ज्ञा॒ना न॒भ॒सा॒भ्य॒क॒मी॒त्प॒त्न॒म॒स्य पि॒तर॒मा वि॒वा॒
स॒ति ॥ १४ ॥

14. *Drāpiṁ vasāno yajato divisprśamantarikṣaprā
bhuvaneṣvarpitaḥ. Svarjajñāno nabhasābhya-
kramīt pratnamasya pitaramā vivāsati.*

The spirit of divine joy wearing the aura of divinity, touching the heights of heaven, adorable in yajna, vibrating in the skies and pervading all regions of the world, creating the bliss of paradise, rises and floats with the clouds where it shines and glorifies its eternal generator, self-refulgent Soma.

सा अ॒स्य वि॒श॒ महि॑ श॒म॒ यच्छ॑ति॒ या अ॒स्य॒ धाम॑ प॒थ॒मं
व्या॒न॒श । प॒दं य॑द॒स्य॒ पर॒म॒ व्या॑म॒न्य॒ता वि॒श्वो अ॒भि सं
या॑ति॒ संय॑तः ॥ १५ ॥

15. *So asya viśe mahi śarma yacchati yo asya dhāma
prathamam vyānaśe. Padam yadasya parame
vyoman yato viśvā abhi sam yāti sam-yataḥ.*

Whoever the self-controlled and dedicated seeker that surrenders and attains to the original and essential presence and abode of Soma, the abode that is in the highest heavens above the worldly turmoil or in the deepest core of the self, the lord grants him great peace and joy on this attainment, and the celebrant faces all situations of life with equanimity of mind.

पा अयासीदिन्दुरिन्दस्य निष्कृतं सखा सख्युन प मिनाति
संगिरम । मय इव युवतिभिः समषति सामः कलश
शतयाम्ना पथा ॥ १६ ॥

16. *Pro ayāsīd-indur-indrasya niṣkṛtaṁ sakhā sakhyurna pra mināti saṅgiram. Marya iva yuvatibhiḥ samarṣati somaḥ kalaśe śatayāmnā pathā.*

Indu, Soma, light of life and divine ecstasy, goes forward to the sacred heart of the devotee and, like a friend of friends, destroys contradictions, confirms complementarities and advances human growth. Thus, just as youthful mortals go with their lady love, join and protect them, and live a full life with vows kept within the bounds of discretion and the law, so does Soma in the sacred heart inspire the loved soul as a friend in covenant by a hundred paths of human possibilities of growth and advancement within the bounds of Dharma. The Lord does not break the promise ever.

प वा धिया मन्दयुवा विपन्युवः पनस्युवः संवसनष्वकमुः ।
सामं मनीषा अभ्यनूषत स्तुभा भि धनवः पर्यसमशि-
श्रयुः ॥ १७ ॥

17. *Pra vo dhiyo mandrayuvo vipanyuvaḥ pana-syuvaḥ saṁvasaneṣvakramuḥ. Somaṁ manīśā abhyanūṣata stubho 'bhi dhenavaḥ payasema-śīśrayuḥ.*

O joyous devotees, celebrants and seekers of divinity, let all your thoughts, actions and prayers converge and concentrate on the omnipresence of Soma,

on the universal vedi of Soma yajna. With mental reflections and spiritual meditation, your self wrapped in the beauty and bliss of Soma, adore the divinity. Let all your voices of adoration and songs of prayer be for the master with love and total surrender as cows with milk serve their master.

आ नः साम संयतं पिप्युषीमिषमिन्द्रा पर्वस्व पर्वमाना
अस्त्रिधम । या ना दाहत् त्रिरह् सश्चुषी गुमद्वार्जवन्मधु-
मत्सुवीयम ॥ १८ ॥

18. *Ā naḥ soma saṁyataṁ pipyuṣīm-iṣam-into pavasva pavamāno asridham. Yā no dohate trirahann-asaścuṣī kṣumad-vājavan-madhumat suvīryam.*

O Soma, lord of light, Indu, spirit of beauty and bliss, pure and purifying divinity, bless us with controlled and well directed ever increasing food and energy, knowledge and culture of imperishable character and value which may for all time past, present and future without error, violence, violation or obstruction bring us and continue to bring for us honour, dignity and heroic courage and forbearance full of energy, excellence and sweetness.

वृषा मतीनां पवत विच गुणः सामा अह्नः पतरीताषसा
दिवः । क्राणा सिन्धूनां कलशौ अवीवशदिन्द्रस्य हाद्या-
विशन्मनी-षिभिः ॥ १९ ॥

19. *Vṛṣā matīnām pavate vicakṣaṇaḥ somo ahnaḥ pratarītoṣaso divaḥ. Krāṇā sindhūnām kalaśāñ avīvaśad-indrasya hārdyāviśan maṇīṣibhiḥ.*

Generous inspirer of the intelligent and

meditative souls, Soma pervades, flows and purifies. Omniscient and all watching, it is the illuminator of the day, the dawn and the sun. Maker of floods, rivers, oceans and the seas, it vibrates in all forms of existence. It loves the sacred heart and with love it enters and blesses the heart core of the pious and powerful soul of humanity. Such is Soma celebrated by the sages and wise scholars.

मनीषिभिः पवत पूव्यः कविनृभियतः परि काशाँ अचि-
कदत । त्रितस्य नाम जनयन्मधु र्दिन्दस्य वायाः सख्याय
कतव ॥ २० ॥

20. *Manīṣibhiḥ pavate pūrvyaḥ kavir-nṛbhir-yataḥ
pari kośāñ acikradat. Tritasya nāma janayan
madhu kṣaradindrasya vāyoḥ sakhyāya kartave.*

Eternal, all-watchful, poetic creator celebrated by sages and meditated by pious people pervades, energises and holds to the centre all forms of existence from the cell and particle upto the expansive universe, creating from Prakṛti and its three modes of sattva, rajas and tamas all forms and names of things, letting streams of honey sweets flow, and releasing the joint, cooperative and friendly activity of Indra and Vayu, energy and its flow at the cosmic level, and the soul and mind at the human level.

अयं पुनान उषसा वि राचयदयं सिन्धुभ्या अभवदु
लाकृत् । अयं त्रिः सप्त दुदुहान आशिरं सामा हृद पवत
चारु मत्सरः ॥ २१ ॥

21. *Ayaṁ punāna uṣaso vi rocayad-ayaṁ sindhu-
bhyo abhavadu lokakṛt. Ayaṁ triḥ sapta dudu-
hāna āśiraṁ somo hr̥de pavate cāru matsaraḥ.*

This Soma, illuminating the dawns, became the maker of the worlds from the oceanic flood of particles of Prakṛti, the one material cause of the universe. Creating the milk of nourishment and sustenance of life from thrice seven orders of Prakṛti, Mother Nature, its own shakti, that is, three modes of sattva, rajas and tamas (mind, motion and matter), two generalities of Mahat and Ahankara (tangible nature from the intangible, and identity from the tangible) and five specificities of basic elements (Akasha, Vayu, Agni, Apah and Prthivi), it flows pure, purifying, beatific and ecstatic in the heart core of the soul.

पवस्व साम दिव्येषु धामसु सृजान इन्दा कलशं पवित्र
आ । सीदन्दिन्द्रस्य जठरं कनिकदं तृभिर्यतः सूर्यमाराहया
दिवि ॥ २२ ॥

22. *Pavasva soma divyeṣu dhāmasu sṛjāna indo kalaśe pavitra ā. Sīdann-indrasya jaṭhare kani-kradan-nṛbhir-yataḥ sūryam-ārohayo divi.*

Flow on, O Soma, spirit of life in the divine worlds of existence, creating and ecstatic. Vibrate, O light and lustre of life, in the heart core of the sacred soul. Abiding in the heart core of the soul, vibrant loud and bold, energising and illuminating, meditated and realised by devout people, rise to the sun in the highest regions of the universe where you illuminate the sun, the dawns and the days.

अदिभिः सुतः पवस पवित्र आँ इन्द्रविन्द्रस्य जठरं प्वा-
विशन । त्वं नृच त्वा अभवा विच त्वा साम गात्रमङ्गि-
राभ्या -वृणारप ॥ २३ ॥

23. *Adribhiḥ sutaḥ pavase pavitra āñ indavindrasya jathareṣvāviśan. Tvam nṛcakṣā abhavo vicakṣa-
ṇa soma gotram-aṅgirobhyo'vr̥ṇorapa.*

O Soma, spirit of life realised by veteran saints, you flow and vibrate in the sacred heart. Indu, O spirit of light divine, abiding in the heart core of the soul, be the all watching illuminator and unfailing guardian of humanity. O Soma, spirit of protective life and light of the world, open the secret treasures of knowledge and vision for the lovers of life and the piety of yajna.

त्वां साम् पर्वमानं स्वाध्या नु विपासा अमद त्वस्यवः ।
त्वां सुपण आभरद्विवस्परीन्दा विश्वाभिमतिभिः परि-
ष्कृतम् ॥ २४ ॥

24. *Tvām soma pavamānam svādhyo'nu viprāso amadann-avasyavaḥ. Tvām suparṇa ābharad divasparīndo viśvābhir-matibhiḥ pariṣkṛtam.*

O Soma, pure and purifying dynamic spirit of the world of existence, men of noble thought, will and action, veteran saints, seekers of divine favour and protection adore and exalt you. Indu, O spirit of life and light higher than highest regions of light, exalted and glorified in purity by all sages of the world of wisdom, the imaginative seeker of divinity attains to you by his flights of meditation.

अव्य पुनानं परि वार ऊमिणा हरिं नवन्त अभि सप्त धनवः ।
अपामुपस्थ अध्यायवः कविमृतस्य याना महिषा अह-
षत ॥ २५ ॥

25. *Avye punānam pari vāra ūrmiṇā harim navante abhi sapta dhenavaḥ. Apāmupasthe adhyā-yavaḥ kavim-ṛtasya yonā mahiṣā aheṣata.*

Seven faculties of the soul, i.e., five senses, mind and intellect, and seven metres of the Vedic voice exult in the presence of Hari, divine dispeller of darkness and want, pure, purifying and streaming forth in waves in the heart of the chosen and protected soul of the devotee. Holy men and veteran sages and scholars delight and adore the omniscient all watching Soma at the closest in their actions at the yajnic level of universal truth and observance of divine law.

इन्दुः पुनाना अति गाहत मृधा विश्वानि कृण्वन्त्सुपथानि
यज्यव । गाः कृण्वाना निणिजं ह्यतः कविरत्या न
कीळन्परि वारमषति ॥ २६ ॥

26. *Induḥ punāno ati gāhate mṛdho viśvāni kṛṇ-vant-supathāni yajyave. Gāḥ kṛṇvāno nirṇijaṁ haryataḥ kaviratyo na kṛīḷan pari vāramaṣati.*

Indu, soma spirit of life and light of the world, pure and purifying, overcomes all adversaries, clearing all paths of life, making them simple for the man of self-sacrifice for social and creative purposes. Revealing its own real form in its original purity, the refulgent and omniscient lord goes forward to the chosen soul, bright as a flash of light.

असृश्चतः शतधारा अभिश्रिया हरिं नवन्त व ता
उदुन्युवः । िपा मृजन्ति परि गाभिरावृतं तृतीयं पृष्ठं अधि
राचन दिवः ॥ २७ ॥

17. *Asaścataḥ śatadhārā abhiśriyo hariṁ navante'-va tā udanyuvah. Kṣipo mṛjanti pari gobhirāvṛ-taṁ trīṇi prṣṭhe adhi rocane divah.*

Those ceaseless, overflowing, bright and

extensive showers of adoration in love and homage flowing in a hundred streams reach beatific Soma, light of life. Holy vibrations of mind in faith exalt the lord wrapped in sun-rays abiding in the third and highest region over the bright heaven and enshrine it in the soul.

तव॒माः प॒जा दि॒व्यस्य॒ रत॑स॒स्त्वं वि॒श्वस्य॒ भुव॑नस्य राजसि ।
अथ॒दं वि॒श्वं प॒वमान॑ त॒ व॒श॒ त्वमि॑न्दा पथ॒मा धा॑म॒धा
अ॒सि ॥ २८ ॥

28. *Tavemāḥ prajā divyasya retasas-tvaṁ viśvasya bhuvanasya rājasi. Athedaṁ viśvaṁ pavamāna te vaṣe tvamindo prathamō dhāmadhā asi.*

These people, these birds and beasts, all these worlds of existence, are yours, born of your divine creative power, the original divine seed. You shine and rule over this entire world of existence. And O Spirit pure and purifying and omnipresent, this entire universe is under your control. Indu, O light of life and life of the world, you are the only, first, original and eternal cause, foundation and sustainer of the world order.

त्वं स॒मु॒दा अ॒सि वि॒श्व॒वित्क्व॑ तव॒माः प॒ञ्च प॒दि॒शा
वि॒ध॒म॒णि । त्वं द्यां च॑ पृ॒थि॒वीं चा॒ति ज॒भिष॑ तव॒ ज्या॒तीं॑षि
प॒वमा॑न् सू॒यः ॥ २९ ॥

29. *Tvaṁ samudro asi viśvavit kave tavemāḥ pañca pradiṣo vidharmaṇi. Tvaṁ dyām ca prthivīm cāti jabhriṣe tava jyotīmṣi pavamāna sūryaḥ.*

You are the original infinite womb of life in existence and the ultimate haven, absolute master of the entire universe, O poet creator. Within you and in your order of Dharma are contained and sustained all

the five dimensions of existence, material, psychic, spiritual, temporal and spatial. You hold and sustain the heaven and earth, absolutely, and, O lord immaculate, purifying and vibrant, the stars are but reflections of your self-refulgence.

त्वं पवित्रं रजसा विधर्मणि देवभ्यः साम पवमान पूयस ।
त्वामुशिजः पथमा अंगृभ्णत तुभ्यमा विश्वा भुवनानि
यमिर ॥ ३० ॥

30. *Tvaṁ pavitre rajaso vidharmaṇi devebhyaḥ soma pavamāna pūyase. Tvāmuśijaḥ prathamā aṅṛbhṇata tubhyemā viśvā bhuvanāni yemire.*

In this holy order of existence governed by the law of divinity, O Soma, light of life immaculate, your presence emanates from every particle of the divine elements of Prakṛti, from all the divine regions of the universe in balanced motion, and the same presence is distilled in purity by the wise for noble humanity. The first vibrant lovers of divinity perceive and realise this presence at the dawn of creation. From you the entire worlds of existence emerge and unto you they all return.

प रभ एत्यति वारमव्ययं वृषा वनृष्वव चकदद्धरिः । सं
धीतया वावशाना अनूषत शिशुं रिहन्ति मतयः पनि-
प्रतम ॥ ३१ ॥

31. *Pra rebha etyati vāram-avyayaṁ vṛṣā vaneṣvava cakradadd-hariḥ. Saṁ dhītaya vāvaśānā anū-ṣata śīśuṁ rihanti matayaḥ panipnatam.*

The Absolute divine, Shabda Brahma, emerges roaring with a bang, AUM, goes forward creating and sounding over and across the imperishable world of his

desire, potent in creative showers, and transcends his own creation. The same all potent and overflowing presence, blissful, projecting all and withdrawing all, roars loud and bold in moments of time and acts of love, desire and worshipful creations. That do the wise sages, loving and worshipful, adore and exalt in prayer. The wise and vibrant all love and adore the admirable presence living and breathing in the entire world of existence.

स सूर्यस्य रश्मिभिः परि व्यत तन्तुं तन्वानस्त्रिवृतं यथा
विद । नय तस्य पृथिव्या नवीयसीः पतिजनीनामुप याति
निष्कृतम् ॥ ३२ ॥

32. *Sa sūryasya raśmibhiḥ pari vyata tantum tanvānastriṣṛtaṁ yathā vide. Nayannṛtasya pra-śiṣo navīyasīḥ patirjanīnāmupa yāti niṣkṛtam.*

That Soma, creative Spirit of the universe, wrapped in the light of his own refulgence, radiating by the rays of the sun, weaving and expanding the three dimensional web of existence as he intends and plans, inducting the newest and latest designs of the laws of cosmic evolution as father generator of successive generations, radiates and moves to the creative vedi of cosmic yajna.

राजा सिन्धूनां पवत पतिर्दिव ऋतस्य याति पृथिविः
कनिकदत । सहस्रधारः परि षिच्यत हरिः पुनाना वाचं
जनय गुणवसुः ॥ ३३ ॥

33. *Rājā sindhūnām pavate patirdiva ṛtasya yāti pathibhiḥ kanikradat. Sahasradhāraḥ pari śic-yate hariḥ punāno vācam janayannupāvasuḥ.*

Ruler and controller of the cosmic streams of evolution, lord of the light of heaven, moves and flows on loud and bold by the paths of cosmic law in a thousand streams and showers of new life. The creative spirit dispelling want and darkness, pure and purifying, goes on close by sustainers of life, creating new forms and names of existence, and is celebrated as divine creator, controller and director of the evolution of life.

पवमान् मह्यणा वि धावसि सूरान चित्रा अव्ययानि
पव्यया । गर्भस्तिपूता नृभिरदिभिः सुता महवाजाय धन्याय
धन्वसि ॥ ३४ ॥

34. *Pavamāna mahyarṇo vi dhāvasi sūro na citro avyayāni pavyayā. Gabhastipūto nṛbhiradri-bhiḥ suto mahe vājāya dhanyāya dhanvasi.*

O Soma, immaculate sanctifying spirit of cosmic evolution, boundless flood of creative energy, by your own potential you rush on like a mighty marvellous power to imperishable forms of existence. Exalted by rays of the sun, realised by veteran saints and sages, you rush on for great wealth and victory in the onward progress of the world.

इषमूर्जं पवमानाभ्यषसि श्येना न वंसु कलशेषु सीदसि ।
इन्द्राय मद्रा मद्या मदः सुता दिवा विष्टम्भ उपमा विच-
रणः ॥ ३५ ॥

35. *Iṣamūrjaṁ pavamānābharṣasi śyeno na vaṁsu kalaśeṣu sīdasi. Indrāya madvā madyo madaḥ suto divo viṣṭambha upamo vicakṣaṇaḥ.*

O Soma, spirit of the cosmos in evolutionary flux, you move food and energy in the process of

creative evolution, and like the speediest harbinger of joy you settle in the heart core of devoted celebrants. You are the self-existent joyous and inspiring source of ecstasy for the soul, pillar of the light of heaven, most excellent beyond comparison and all watching omniscient spirit.

सप्त स्वसारा अभि मातरः शिशुं नवं जज्ञानं जन्यं
विपश्चितम् । अपां गन्धर्वं दिव्यं नृचं सप्तं सामं विश्वस्य
भुवनस्य राजसं ॥ ३६ ॥

36. *Sapta svasāro abhi mātaraḥ śiśuṁ navam jajñānam jenyam vipaścitam. Apām gandharvaṁ divyaṁ nṛcakṣasaṁ somaṁ viśvasya bhuva-nasya rājase.*

Seven sisterly perceptive, conceptive and discriminative organs of sense and mind jointly confirm the presence of Soma, all pervasive, ever new, informing, victorious, universally wise, sustainer of waters and earth, heavenly, and constant watchful guardian of humanity. They perceive you, Soma, as you pervade and illuminate all regions of the world.

इशान इमा भुवनानि वीर्यस युजान इन्दा हरितः सुपण्यः ।
तास्तं रन्तु मधुमद घृतं पयस्तव व्रतं सामं तिष्ठन्तु
कृष्टयः ॥ ३७ ॥

37. *Īśāna imā bhuvanāni vīryase yujāna indo haritaḥ suparṇyaḥ. Tāste kṣarantu madhumad-ghṛtaṁ payastava vrata soma tiṣṭhantu kṛṣṭayaḥ.*

O Soma, Indu, lord of light and beauty of peaceful life, you rule over all these regions of the world harnessing dynamic forces of nature's energy. May these

forces of yours produce and shower on us ghrta and milk of honeyed sweetness and may the people abide by your laws and discipline of life.

त्वं नृच ता असि साम विश्वतः पवमान वृषभ ता वि
धावसि । स नः पवस्व वसुमद्धिरण्यवद्वयं स्याम भुवनषु
जीवस ॥ ३८ ॥

38. *Tvaṁ nṛcakṣā asi soma viśvataḥ pavamāna
vṛṣabha tā vi dhāvasi. Sa naḥ pavasva vasuma-
ddhiranyavad-vayaṁ syāma bhuvaneṣu jīvase.*

O Soma, you are constant watchful guardian of humanity all round in all ways. O lord pure and purifying, vigorous and generous, you cleanse us with all those powers of yours. Pray purify and energise us so that we may be prosperous with peaceful settlement and golden graces of wealth, honour and excellence to live happy in the regions of the world.

गावित्पवस्व वसुविद्धिरण्यविदताधा इन्दा भुवनष्वपितः ।
त्वं सुवीरा असि साम विश्ववित्तं त्वा विपा उप गिरम
आसत ॥ ३९ ॥

39. *Govit pavasva vasuvid-dhiranyavid-retodhā indo
bhuvaneṣvarpitaḥ. Tvaṁ suvīro asi soma viśvavit
taṁ tvā viprā upa girema āsate.*

O Soma, Indu, lord of life, beauty and grace, flow, pure and purifying, vibrant omnipresent in all regions of the world. You master and control the wealth of lands and cows, light of knowledge and culture, jewels of peace and settlement, and the beauty of gold and grace. You are virile and command creative energy. You are mighty brave, ruler over the world. We, vibrant

devotees, adore you with songs of praise and prayer, and pray we may be close to you.

उन्मध्व ऊमिवनना अतिष्ठिपदपा वसाना महिषा वि गाहत ।
राजा पवित्ररथा वाजमारुहत्सहस्रभृष्टिजयति श्रवा
बृहत ॥ ४० ॥

40. *Unmadhva ūrmir-vananā atiṣṭhipad-apo va-sāno mahiṣo vi gāhate. Rājā pavitraratho vājam-āruhat sahasrabhrṣṭir-jayati śravo bṛhat.*

Soma of honey sweets of divinity helps desires to be stabilised. The great ardent one wearing the cloak of dynamics of creativity sojourns over spaces. Refulgent ruler riding the purity chariot advances to victory in elemental evolution and, wielding a thousand arms of blazing light, wins high and imperishable renown and adoration.

स भन्दना उदियति पजावतीविश्वायुविश्वाः सुभरा
अहदिवि । ब्रह्म पजावदयिमश्वपस्त्यं पीत इन्द्रविन्दमस्मभ्यं
याचतात ॥ ४१ ॥

41. *Sa bhandanā udiyarti prajāvatīr-viśvāyur-viśvāḥ subharā ahardivi. Brahma prajāvad-rayimaśva-pastyam pīta indravindramasmabhyam yācatāt.*

It raises sun rays and moves our thanks and adorations which bring up noble progeny, all health and long age and abundant fulfilment of universal value day and night. Indu, Spirit of light and joy of life, sung and celebrated, give us the knowledge of divinity, wealth of noble progeny, a home full of comfort and achievement, and power and excellence of the world.

सा अग॒ अह्नां॑ हरि॒हय॒ता म॒दः प॒ च॒त॒सा च॒तय॒त॒ अनु॒ द्युभिः॑ ।
द्वा ज॒ना या॒तय॑न्त॒रीय॒त॒ नरा॑ च॒ शंसुं॑ द॒व्यं च॒ ध॒तरि॑ ॥ ४२ ॥

42. *So agre ahnām harir-haryato madaḥ pra cetasā cetayate anu dyubhiḥ. Dvā janā yātayannantārīyate narā ca śaṁsam daivyaṁ ca dhartari.*

That Soma, dispeller of darkness in advance of the day, blissful and glorious Spirit, inspiring and exalting, illuminates with intelligence and enlightens with consciousness day by day. It moves within, rousing both men and women, high and low, general humanity and leading lights, and inspires all to acquire, intensify and maintain higher and higher intelligence and awareness both admirable and divine day by day.

अ॒ञ्ज॒त॒ व्य॒ञ्ज॒त॒ स॒म॒ञ्ज॒त॒ क॒तुं रि॒ह॒न्ति॒ म॒धु॒ना॒भ्य॒ञ्ज॒त॒ ।
सि॒न्धा॒रु॒च्छ॒वा॒स॒ प॒त॒य॒न्त॒मु॒ णं॑ हि॒र॒ण्य॒पा॒वाः प॒शु॒मा॒सु॒
गृ॒भ्ण॒त॒ ॥ ४३ ॥

43. *Añjate vyañjate samañjate kratum rihanti madhunābhyañjate. Sindhorucchvāse patayan-tam-ukṣaṇam hiranyapāvāḥ paśumāsu grbḥate.*

They realise it in the vibrant soul, diversify the presence in various statements of definition and communication, and integrate the experience and the statements in the awareness of its absolute glory. They love and adore the soul of cosmic yajna and worship it with honey sweets of homage in acts of soma yajna. In these ways of awareness, thoughts, words and deeds, do lovers of the golden glory of soma realise and integrate with the all watching universal power and presence vaulting on top of their waves of consciousness

with incessant showers of bliss divine.

विप्रश्चित् पवमानाय गायत मही न धारात्यन्धा अषति ।
अहिर्न जृणामति सपति त्वचमत्या न कीळीसरद् वृषा
हरिः ॥ ४४ ॥

44. *Vipaścite pavamānāya gāyata mahī na dhārā-tya-
ndho arṣati. Ahirna jūrṇāmati sarpati tvaca-ma-
tyo na krīlann-asarad-vṛṣā hariḥ.*

O people, sing in honour of Soma, omniscient spirit of life, pure and purifier that brings us food, energy, honour and excellence in torrential streams. Knowing that, man, free from want, suffering and small mindedness, goes forward with life happy, youthful, playful as a colt and generous as showers of rain, and at the end of life goes on again, having left this body as a snake casts off its old skin and goes free and youthful again.

अगगा राजाप्यस्तविष्यत विमाना अह्नां भुवनष्वपितः ।
हरिघृतस्तुः सुदृशीका अणवा ज्यातीरथः पवत राय
आक्यः ॥ ४५ ॥

45. *Agrego rājāpyastaviṣyate vimāno ahnām bhuva-
neṣvarpitaḥ. Harighṛtasnuḥ sudṛṣīko arṇavo
jyotīrathaḥ pavate rāya okyaḥ.*

Soma, foremost pioneer spirit, refulgent ruler, open to all, maker of days and nights, omnipresent in all regions of the universe, is adored and worshipped by all. Soft and sweet, gracious and illuminative as ghrta, destroyer of darkness and suffering, blissful of sight, deep as space, riding the chariot of light, universal haven of all, moves, initiates and consecrates us for the

achievement of honour, wealth and excellence.

असजि स्कम्भा दिव उद्यता मदः परि त्रिधातुभुवनान्यषति ।
अंशुं रिहन्ति मतयः पनिप्रतं गिरा यदि निणिजमृग्मिणा
ययुः ॥ ४६ ॥

46. *Asarji skambho diva udyato madaḥ pari tri-dhātur-bhuvanānyarṣati. Aṁsum riḥanti mata-yah panipnataṁ girā yadi nirṇijam-ṛgmiṇo yayuḥ.*

Soma, lord supreme, that creates, moves and pervades all regions of the universe constituted of three modes of Prakṛti, sattva, rajas and tamas, is the pillar of the highest heavens, up and wakeful, highest of reality and inspires humanity with divine ecstasy. The wise love and worship the self-manifestive, self-expressive, vibrant Soma with songs of praise while the celebrants adore the immaculate divinity with hymns of praise, the holy Rks, and realise it.

प त धारा अत्यण्वानि मष्यः पुनानस्य संयता यन्ति रंहयः ।
यद्गाभिरिन्दा चम्वाः समज्यस आ सुवानः साम कलशेषु
सीदसि ॥ ४७ ॥

47. *Pra te dhārā atyaṇvāni meṣyah punānasya saṁyato yanti raṁhayaḥ. Yadgobhirindo camvoḥ samajyasa ā suvānaḥ soma kalaśeṣu sīdasi.*

Indu, Spirit of life and light of the world, Soma, pure and purifying, the streams of your creative power, extremely subtle, virile and generous, move united at the speed of thought when, between heaven and earth, you vibrate and radiate, one with the rays of the sun, and, inspiring, worshipped and consecrated within, you abide in the heart core of the realised souls.

पवस्व साम कतुवि † उक्थ्या व्या वार परि धाव मधु
प्रियम । जहि विश्वान् अस इन्दा अत्रिणा बृहद्वदम विदथ
सुवीरः ॥ ४८ ॥

48. *Pavasva soma kratuvinna ukthyo' vyo vāre pari dhāva madhu priyam. Jahi viśvān rakṣasa indo atrīṇa brhadvadema vidathe suvīrāḥ.*

O Soma, Spirit of life and peace, Indu, light of the world, all knowing master of yajnic action, radiate and flow for us, lord adorable and all protective. Distil the dearest honey sweets of life for the chosen soul and bless. Destroy all ogres and demons who devour human wealth. Blest with heroic courage and noble progeny, we celebrate and glorify you with abundant praise in the yajnic congregation.

Mandala 9/Sukta 87

Pavamana Soma Devata, Ushana Kavya Rshi

प तु द्रव परि काशं नि षीद नृभिः पुनाना अभि वाजमष ।
अश्वं न त्वा वाजिनं मजयन्ता च्छा बही रशनाभिन-
यन्ति ॥ १ ॥

1. *Pra tu drava pari kośam ni ṣīda nṛbhiḥ punāno abhi vājamarṣa. Aśvaṁ na tvā vājinam marjayaṁto 'cchā barhī raśanābhir-nayanti.*

O Soma, radiate, flow into the sanctity of the heart and sink into the soul of the devotee. Adored by the yajakas on the vedi, let the showers of joy stream forth. The celebrants, exalting your power and presence, invoke and invite you like energy itself with adorations to the grass seats of the yajna.

स्वायुधः पवत इव इन्दुरशस्तिहा वृजनं र माणः । पिता
द्वानां जनिता सुद ता विष्टम्भा दिवा धरुणः पृथि-
व्याः ॥ २ ॥

2. *Svāyudhaḥ pavate deva indur-aśastihā vṛjanam
rakṣamāṇaḥ. Pitā devānām janitā sudakṣo
viṣṭambho divo dharuṇaḥ prthivyāḥ.*

Divine Indu, light of life, equipped with noble arms, destroyer of scandal and malignity, protector of yajna vedi against crookedness and intrigue, flows pure and purifying. It is the generator and sustainer of the divine powers of nature and humanity, perfect and expert original agent of action, pillar of heaven and foundation support of the earth.

ऋषिविपः पुरएता जनानामृभुधीर उशना काव्येन ।
स चिद्विवद निहितं यदासामपीच्यं गुह्यं नाम गानाम ॥ ३ ॥

3. *Rṣirvipraḥ pura-etā janānām-ṛbhurdhīra uśanā
kāvyena. Sa cidviveda nihitaṁ yadāsām-apīcyaṁ
guhyaṁ nāma gonām.*

Divine seer, vibrant and sagely power, potent maker, stable of will and action, Soma is brilliant with innate vision and wisdom. He alone knows what is the hidden secret and mystery of these stars and planets.

एष स्य त मधुमाँ इन्द्र सामा वृषा वृष्ण परि पवित्र अ ताः ।
सहस्रसाः शतसा भूरिदावा शश्वत्तमं बहिरा वाज्य-
स्थात ॥ ४ ॥

4. *Eṣa sya te madhumāñ indra somo vṛṣā vṛṣṇe pari
pavitre akṣāḥ. Sahasrasāḥ śatasā bhūridāvā
śaśvattamaṁ barhira vājyasthāt.*

Indra, omnipotent generous creator and ruler of the universe, this Soma is your honeyed shower of beneficence and grace which profusely flows over and across the immaculate world of life. May this Soma, giving a thousand boons in a hundred forms of infinite values, a mighty victorious divine force, abide by us and bless the universal vedi of human life with eternal grace.

एत सामा अ॒भि ग॒व्या स॒हस्रा॑ म॒ह वा॒जाया॑मृ॒ताय॑
श्रवा॑सि । प॒वित्र॑भिः पर्व॒माना असृ॑ग॒च्छव॑स्यवा॒ न
पृ॒तना॒जा अ॒त्याः ॥ ५ ॥

5. *Ete somā abhi gavyā sahasrā mahe vājāyā-mṛtāya śrvāṃsi. Pavitrebhiḥ pavamānā asṛgrañchra-vasyavo na pṛtanājo atyāḥ.*

The soma showers heading to the earth, like mighty warriors rushing to battle for victory and immortal fame, bearing a thousand forms of strength, sustenance and advancement, enshrined in purity of the soul vibrate and flow for the holy seeker's imperishable attainment of immortality over the state of mortality.

परि॑ हि ष्मा॑ पुरु॒हूता॑ ज॒नानां॑ वि॒श्वास॑र्द्भाज॒ना पू॒यमा॑नः ।
अथा॑ भ॒र श्य॑नभृ॒त प॒यांसि॑ र॒यिं तु॒ज्जाना॑ अ॒भि वा॒जम॑ष ॥ ६ ॥

6. *Pari hi śmā puruhūto janānām viśvāsarad-bhojanā pūyamānaḥ. Athā bhara śyenabhṛta prayāṃsi rayiṃ tuñjāno abhi vājamarṣa.*

O Soma, pure and purifying divine spirit of joyous energy, invoked by all people, enshrined in the heart core of the soul, bring all forms of life's joy. Flow for our battle of life for the victory of immortality over

the state of mortality and bring us food, wealth and honour and excellence created by divine energy for the soul's sustenance on way to the final victory.

एष सुवानः परि सामः पवित्र सगा न सृष्टा अदधावदवा ।
तिग्म शिशाना महिषा न शृङ्ग गा गव्य अभि शूरा न
सत्वा ॥ ७ ॥

7. *Eṣa suvānaḥ pari somaḥ pavitre sargo na sṛṣṭo
adadhāvad-arvā. Tigme śiśāno mahiṣo na śṛṅge
gā gavyannabhi śūro na satvā.*

This Soma, pure and purifying creative energy of divinity, vibrates in immaculate nature and flows in the devotee's pure heart like the mighty force of nature itself, sharpening its rays of light for dispelling darkness and negation. It goes on like a poised hero keen on his determination for victory in the battle.

एषा यया परमादन्तरद्ः कूचित्सतीरूव गा विवद ।
दिवा न विद्युस्तनयन्त्यभः सामस्य त पवत इन्द्र धारा ॥ ८ ॥

8. *Eṣā yayau paramād-antaradreḥ kūcit saṭirūrve
gā viveda. Divo na vidyut stanayantyabhraiḥ
somasya te pavata indra dhārā.*

Indra, lord almighty, this Soma stream of your power and bliss flows from the highest regions of existence and, sustained somewhere in the vast expanse of space, reaches the earthly regions of the universe like lightning from the regions of light, thundering with the clouds in the middle regions of the skies, seen and heard on the earth.

उ॒त स्म॑ रा॒शिं परि॑ या॒सि गा॒नामि॒न्द्रेण॑ सा॒म स॒रथं पु॒नानः॑ ।
 पू॒र्वीरि॑षा बृ॒हती॑जी॒रदाना॑ शि ॥ श॒चीव॑स्तव॒ ता
 उ॒प॒ष्टुत ॥ ९ ॥

9. *Uta sma rāśim pari yāsi gonām-indreṇa soma saratham punānaḥ. Pūrvīriṣo brhatīr-jīradāno śikṣā śacīvastava tā upaṣṭut.*

Soma, O spirit of life and ecstasy of being, you move together with Indra, the noble soul riding the body chariot, you move together to the multitude of things perceivable and radiate to the senses, mind and intelligence of man, pure and purifying. O lord of all power and knowledge, infinite giver of vast possibilities, worshipped at the closest in the heart core of the soul, bless us with those abundant and eternal gifts of food and energy, honour, power and excellence and the wisdom and vision of divinity which we need for ultimate freedom.

Mandala 9/Sukta 88

Pavamana Soma Devata, Ushana Kavya Rshi

अ॒यं सा॒म इ॒न्द्र तु॒भ्यं सु॒न्व तु॒भ्यं प॒वत॑ त्वम॒स्य पा॒हि ।
 त्वं ह॒ यं च॑कृ॒ष त्वं व॑वृ॒ष इ॒न्द्रुं म॒दाय॑ यु॒ज्याय॑ सा॒मम ॥ १ ॥

1. *Ayam soma indra tubhyam sunve tubhyam pavate tvamasya pāhi. Tvaṁ ha yaṁ cakṛṣe tvaṁ vavṛṣa indum madāya yujyāya somam.*

Indra, O soul of life, O man, this soma spirit of life and light, this beauty and joy is created for you; it flows, illuminates and sanctifies, for you; take it, live it, protect and advance it, don't destroy it. Indeed you

create it, it is your choice to create it. And whatever you do and choose to do is for your mutual joy and indispensable togetherness. O man, enjoy the beauty and vibrancy of life, maintain and advance it for peace in mutual interest in a spirit of interdependence and cooperation.

स ई॒ रथा॒ न भुरि॑षाळ्याजि॒ महः॑ पु॒रूणि॑ सा॒तय॑ वसू॒नि ।
आदीं॑ वि॒श्वी नहु॑ष्याणि जा॒ता स्व॑षाता॒ वन॑ ऊ॒ध्वा
न॑वन्त ॥ २ ॥

2. *Sa īm ratho na bhuriṣālayoji mahah purūṇi sātaye vasūni. Ādīm viśvā nahuṣyāṇi jātā svarṣatā vana ūrdhvā navanta.*

The great exalted soma spirit of life's vibrancy, like a great chariot of abundant comfort, capacity and possibility is enjoined for achieving many kinds of wealth, honours and excellences, and then all things born, created and achieved, all high ups, giving showers of joy in the exciting field of life honour, adore and celebrate the soma spirit of life divine.

वा॒युन॑ या नि॒युत्वँ॑ इ॒ष्टया॑मा॒ नास॑त्यव॒ हव॒ आ शं॑भ॒विष्ठः॑ ।
वि॒श्ववा॑रा दवि॒णादा॑इ॒व त्म॑न्पू॒षव॑ धी॒जव॑ना॒ सि साम॑ ॥ ३ ॥

3. *Vāurna yo niyutvāṅ iṣṭayāmā nāsatyeva hava ā śambhaviṣṭhaḥ. Viśvavāro draviṇodā iva tman pūṣeva dhījavano'si soma.*

O Soma, vibrant spirit of life in ceaseless flow like energy reaching the cherished goal, most blissful like the Ashvins, circuitous currents of nature's energy in the exciting field of life, you are the treasure-hold of world's wealth of universal value, infinite giver of

everything like the parental beneficence and nourishment of divinity, and you move forward at the speed of thought.

इन्द्रा न या म॒हा कर्मा॑णि च॒र्कि॒हन्ता वृ॒त्राणा॑मसि साम
पू॒र्भित॑ । प॒द्वा न हि त्वमहि॑नाम्नां ह॒न्ता वि॒श्वस्या॑सि साम
दस्याः॑ ॥ ४ ॥

4. *Indro na yo mahā karmāṇi cakrirhantā vṛtrāṇā-masi soma pūrbhit. Paidvo na hi tvamahinā-mnām hantā viśvasyāsi soma dasyoḥ.*

O Soma, who are a great performer like Indra, the omnipotent, you are the destroyer of demonic forces and the breaker of their strongholds. Like lazer beams, you are the killer of the malignant, the poisonous and all the other negativities of the world.

अ॒ग्नि॒न या व॒न आ सृ॒ज्यमा॑ना वृ॒था पा॒जांसि कृ॑णुत न॒दीषु॑ ।
ज॒ना न यु॑ध्वा मह॒त उ॑प॒ब्दिरि॑यति॒ सामः प॑व॒मान
ऊ॒र्मि॒म ॥ ५ ॥

5. *Agnirna yo vana ā sṛjyamāno vṛthā pājāmsi krṇute nadīṣu. jano na yudhvā mahata upabdi-riyarti somah pavamāna ūrmim.*

Created like fire by friction in the serious business of life, Soma spontaneously creates mighty motions of flow in the dynamics of existence. Like a mighty man warrior roaring and resounding as a great victor, soma goes forward to billows of the sea sending out waves of purity and power all round.

ए॒त सामा॑ अ॒ति वा॒रा॒ण्य॒व्या दि॒व्या न का॑शा॒सा अ॒भ॒व॒षाः ।
वृ॒था स॒मु॒दं सि॒न्ध॒वा न नी॑चीः सु॒तासा॑ अ॒भि क॒ल॒शाँ
अ॒सृ॒गन॑ ॥ ६ ॥

6. *Ete somā ati vārānyavyā divyā na kośāso abhra-varṣāḥ. Vṛthā samudraṁ sindhavo na nīcīḥ sutāso abhi kalaśāñ asṛgran.*

These soma currents of fluent joyous divine energy pass through higher regions of purity and refinement in the process of nature, and then these divine and protected treasure-holds of joy like vapours of rain bearing clouds, cleansed and sanctified, flow to the heart core of the devoted celebrants in the same manner as showers of rain from the clouds bless the earth and rivers flow down to the deep sea.

शुष्मी शथा न मारुतं पवस्वानभिशस्ता दिव्या यथा विट ।
आपा न म १ सुमतिभवा नः सहस्राप्साः पृतनाषाणन
यज्ञः ॥ ७ ॥

7. *Śuṣmī śardho na mārutaṁ pavasvānabhiśastā divyā yathā viṭ. Āpo na makṣū sumatirbhavā naḥ sahasrāpsāḥ pṛtanāṣāṇna yajñah.*

O mighty power of purity and action like the force of winds, flow and purify, blow away the dead leaves, dry up the roots of negativity so that the nation of humanity may be clean and brilliant, free from malice, hate and fear of misfortune. Be instant cleanser and sanctifier of our will and understanding like holy waters of grace and give us a noble mind. Be like yajna, giver of a thousand noble powers and a victor in conflicts within and outside.

राज्ञा नु त वरुणस्य व्रतानि बृहद्भीरं तव साम धाम ।
शुचिर्धर्मसि प्रिया न मित्रा द्वा गय्या अयमर्वांसि साम ॥ ८ ॥

8. *Rājño nu te varuṇasya vratāni bṛhad-gabhīraṇi tava soma dhāma. Śuciṣ-ṭvamasi priyo na mitro dakṣāyyo aryamevāsi soma.*

Bless us, O Soma, that we may observe the rules and laws of your discipline, refulgent ruler and highest justicier. Profound is your presence, infinite your space. Immaculate you are, dear as a friend, unfailing as an expert guide, adorable, all bliss, beauty and pure joy.

Mandala 9/Sukta 89

Pavamana Soma Devata, Ushana Kavya Rshi

पा स्य वह्निः पथ्याभिरस्यान्दिवा न वृष्टिः पर्वमाना अ णः ।
सहस्रधारा असद् यस्म मातुरुपस्थ वन आ च सामः ॥ १ ॥

1. *Pro sya vahniḥ pathyābhirasyān divo na vṛṣṭiḥ pavamāno akṣāḥ. Sahasradhāro asadannyasme māturupasthe vana ā ca somah.*

That Soma, Spirit of life and life's joy, burden bearer and harbinger of living energy and divine vision may, we pray, descend by auspicious paths of existence and, like showers of divine bliss, pure and purifying, bless us. May divine Soma of a thousand streams proceed for our yajnic home, pervade over mother earth's lap of love and flourish in the deep clouds, flowing streams, dense forests and the profuse greenery of fields and gardens.

राजा सिन्धूनामवसिष्ट वास ऋतस्य नावमारुहदजिष्ठाम ।
अप्सु दुप्सा वावृध श्यनजूता दुह ई पिता दुह ई पितु-
जाम ॥ २ ॥

2. *Rājā sindhūnām-avasiṣṭa vāsa ṛtasya nāvam-āruhad-rajiṣṭhām. Apsu drapso vāvṛdhe śyena-jūto duha īm pitā duha īm piturjām.*

The ruler, mover and controller of the flow of rivers, Soma takes on the forms of holy waters and the laws of nature as helmsman of the ship of life with honesty and naturalness. Inspired and moved by divine imagination, open minded with the social dynamics of humanity, he receives the blessings of heavenly father and the father blesses the daughter earth. Thus does Soma, the ruler, grow in stature and augment the earth.

सिंहं नसन्त मध्वा अयासं हरिमरुषं दिवा अस्य पतिम ।
शूरा युत्सु पथमः पृच्छत गा अस्य च त्सा परि
पात्यु ॥ ३ ॥

3. *Simhaṁ nasanta madhvo ayāsaṁ harimaruṣaṁ divo asya patim. Śūro yustu prathamah pṛcchate gā asya cakṣasā pari pātyukṣā.*

Honey sweets of heaven and enlightened humanity come to the chief, valiant and benevolent sustainer of this world, the mighty hero who longs to be the first in the struggles of existence and who, generous and vigorous ruler, protects and promotes its lands and cows and its culture and traditions with his radiance.

मधुपृष्ठं घोरमयासमश्वं रथं युञ्जन्त्युरुचक ऋष्वम । स्वसार
ई जामया मजयन्ति सनाभया वाजिनमूजयन्ति ॥ ४ ॥

4. *Madhupṛṣṭhaṁ ghoram-ayāsam-aśvaṁ rathe yuñjantyurucakra ṛṣvam. Svasāra īm jāmayo marjayanti sanābhayo vājinam-ūrjayanti.*

The leader, pioneer and ruler, loving burden bearer, awful for the awful, instant in action, indefatigable in endeavour and sublime in achievement of the goal, such as he is, all enlightened powers of the world enjoin him to the highest and foremost position in the vast and mighty moving chariot order of the world. All dynamic, self-controlled autonomous forces and sub-systems anoint and cosecrate the high soma power, and all people joined to the centre of the order support, strengthen and energise the dynamic, blazing, onrushing leader, controller and ruler of the order.

चतस्र ई घृतदुहः सचन्त समान अन्तधरुण निषत्ताः । ता
इमषन्ति नमसा पुनानास्ता ई विश्वतः परि षन्ति
पूवीः ॥ ५ ॥

5. *Catasra īm ghr̥taduhah̐ sacante samāne antar-dharuṇe niṣattāḥ. Tā īmarṣanti namasā punā-nāstā īm viśvataḥ pari ṣanti pūrvīḥ.*

Four eternal powers in existence, cooperative, creative, and gracious, abiding and integrated with and within the one, united, uniform and all integrative systemic soma spirit of the cosmic, social and individual order of life, pure, purifying and strengthening it with obedience and sustaining energy, move to the central master spirit, all time stay around and serve it for the continuance of life in existence.

(In the cosmic system, the four are earth, water, fire and air in time and space. In the social order, they are the four classes: intellectuals, teachers and researchers; rulers, administrators and organisers of defence and law and order of peace and justice system;

producers and distributors in the economic system; and the support services.) At the individual level, they are mana (mind and senses), buddhi (intelligence and discrimination), chitta (memory), and ahankara (I-sense).

विष्टम्भा दिवा धरुणः पृथिव्या विश्वा उत ितया हस्त
अस्य । असत्त उत्सा गृणत नियुत्वान्मध्वा अंशुः पवत
इन्द्रियाय ॥ ६ ॥

6. *Viṣṭambho divo dharuṇaḥ pṛthivyā viśvā uta kṣitayo haste asya. Asat ta utso gṛṇate niyutvān madhvo aṁśuḥ pavata indriyāya.*

Soma, cosmic spirit of peace and glory, is the pillar of heaven, and it is the foundation support of the earth. Indeed all stars and planets of the universe and all people of the earth are in its hand for control and sustenance. O man, may this soma spirit, this fount of infinite glory and benevolence, commanding all forces of the universe, the honey sweet vibrations and radiations of it, be for the good and glory of the celebrant humanity. Indeed they all flow for humanity.

वन्व त्वाता अभि देववीतिमिन्द्राय साम वृत्रहा पवस्व ।
शग्धि महः पुरुश्चन्द्रस्य रायः सुवीर्यस्य पतयः स्याम ॥ ७ ॥

7. *Vanvannavāto abhi devavītimindrāya soma vṛtrahā pavasva. Śagdhi mahāḥ puruścandra-sya rāyaḥ suvīryasya patayaḥ syāma.*

O Soma, lord of universal peace and bliss, winsome, gracious giver unsolicited, inviolable power of the universe, destroyer of evil and darkness, let the gifts of divinities flow to the yajna of humanity for our

worldly good and spiritual glory. Pray give us strength so that we may be masters, protectors and promoters of great and glorious wealth of excellence and enlightenment and a brave virile and generous progeny.

Mandala 9/Sukta 90

Pavamana Soma Devata, Vasishtha Maitravaruni Rshi

प हिन्वा॒ना जनि॒ता राद॑स्या॒ रथा॒ न वाजं॑ सनि॒ष्य िया॑सीत ।
इ॒न्द्रं गच्छ॑ पा॒यु॒धा सं॒शि॒शा॒ना वि॒श्वा व॒सु ह॒स्त॒या॒रा॒द॒-
धा॒नः ॥ १ ॥

1. *Pra hinvāno janitā rodasyo ratho na vājam sani-
ṣyannayāsīt. Indram gacchannāyudhā samśiśāno
viśvā vasu hastayor-ādadhānaḥ.*

Inspiring the celebrants to action and achievement, creator of heaven and earth, winning strength and victory like a chariot warrior, moving to the karma-yogi, sharpening and calibrating weapons of warlike action, bearing all wealth and power of the world in hands, may the spirit of peace and power come and bless us.

अ॒भि त्रि॒षृष्टं॑ वृ॒षणं॑ व॒या॒धामा॑ङ्गू॒षाणा॑मवाव॒शन्त॑ वा॒णीः ।
व॒ना व॒साना॑ वरु॒णा न सि॒न्धून्वि र॑त्न॒धा द॑य॒त वा॒याणि॑ ॥ २ ॥

2. *Abhi triprṣṭhaṁ vṛṣaṇaṁ vayodhām-āṅgūṣāṇā-
mavāvaśanta vāṇīḥ. Vanā vasāno varuṇo na sin-
dhūn vi ratnadhā dayate vāryāṇi.*

The celebrants' songs of adoration in honour of the generous, virile and life bearing Soma, sustainer of three worlds arise in homage of love and faith. Holding precious treasures and powers of the world like Varuna,

all covering space and the ocean holding the deep seas, the wielder of world jewels bestows gifts of choice on mankind.

शूर॑गामः॒ सव॑वीरः॒ सहा॑वाज्ज॒ता पव॑स्व॒ सनि॑ता॒ धना॑नि ।
ति॒ग्मायु॑धः॒ ति॒पध॑न्वा॒ सम॑त्स्वषा॒ हः सा॒ह्वान्पृ॑तनासु॒
शत्रू॑न ॥ ३ ॥

3. *Śūragrāmaḥ sarvavīraḥ sahāvāñjetā pavasva sanitā dhanāni. Tigmayudhaḥ kṣipradhanvā samatsvaṣālhaḥ sāhvān pṛtanāsu śatrūn.*

Commander of a multitude of heroes, himself brave in every way, patient and mighty, all time victor, generous giver of all wealth, honour and excellence, wielding weapons of instant light and fire power, unconquerable in contests of values and destroyer of the enemy in battles of arms, may we pray, flow and purify us.

उ॒रुग॑व्यू॒तिर॑भ॒यानि॑ कृ॒ण्वन्त्स॑मी॒चीन॑ आ प॒वस्वा॒ पुर॑न्धी ।
अ॒पः सि॒षास॑ गु॒षसः॒ स्व॑गाः॒ सं चि॑क॒दा म॒हा अ॒स्मभ्य॑
वाजा॑न ॥ ४ ॥

4. *Urugavyūtir-abhayāni kṛṇvant-samīcine ā pava-svā purandhī. Apaḥ siṣāsannuṣasaḥ svargāḥ sam cikrado maho asmabhyaṁ vājān.*

Bountiful bearer of the abundant world of heaven and earth, creating and clearing the wide paths of truth and rectitude, making them free from fear and mutual conflict, enlightening us on the dynamics of karma in the flow of existence, expanding heavenly lights of the dawns of successive days, pray speak loud

and bold and clear and bring us great victories of sustenance, power, honour and excellence in the struggle for progress in a state of purity.

मत्सि॑ साम॒ वरु॑णं॒ मत्सि॑ मि॒त्रं मत्सी॑न्द॒मिन्दा॑ पवमान॒
विष्णु॑म् । मत्सि॑ श॒ध्वा मारु॑तं॒ मत्सि॑ द॒वान्मत्सि॑ म॒हामि॑न्द॒-
मिन्दा॑ मदा॒य ॥ ५ ॥

5. *Matsi soma varuṇaṁ matsi mitraṁ matsīndra-
mindō pavamāna viṣṇum. Matsi śardho māru-taṁ
matsi devān matsi mahām-indram-into madāya.*

O Soma, universal spirit of life's joy, Indu, spirit of brilliancy, pure and purifying divinity, you inspire and exhilarate Varuna, freedom of choice, law and justice, advance and inspire Mitra, spirit of love, friendship and cooperation, inspire and exhilarate Indra, ruling powers of governance and defence, honour, exhort and advance Vishnu, all prevailing powers of intelligence and enlightenment, exhort and intensify the force and powers of Maruts, stormy pioneers and fighters, honour and advance brilliant scholars and creative artists and technologists. O divine and brilliant spirit of divinity, Indra, inspire and exhilarate the great ruler Indra for the sake of high honour and excellence of humanity.

ए॒वा रा॒ज॒व॒ क॒तु॒माँ अ॒म॒न॒ वि॒श्व॒ घ॒नि॒घ्न॒दु॒रि॒ता प॒व॒स्व ।
इ॒न्दा॑ सू॒क्ताय॒ व॒च॒स॒ व॒या॑ धा यू॒यं पा॑त स्व॒स्ति॒भिः सदा॑
नः ॥ ६ ॥

6. *Evā rājeva kratumāñ amena viśvā ghanigh-
nadduritā pavasva. Indo sūktāya vacase vayo dhā
yūyaṁ pāta svastibhiḥ sadā naḥ.*

Thus like a brilliant ruler, presiding power of universal action and human endeavour, pray flow on and purify us with your divine powers destroying all evils and undesirables of the world. O lord of refulgence and life's joy, bless us with good health and long age for the sake of holy speech and grateful songs of adoration. O divinities of heaven and earth, pray bless us with all time peace, progress and all round happiness and well being.

Mandala 9/Sukta 91

Pavamana Soma Devata, Kashyapa Maricha Rshi

अस॑जि वक्वा॒ रथ्य॒ यथा॒जा धि॒या म॒नाता॑ पथ॒मा म॑नीषी ।
दश॑ स्व॒सारा॒ अधि॑ साना॒ अव्य॑ ज॒न्ति व॒ह्निं स॒दना॒-
न्यच्छ॑ ॥ १ ॥

1. *Asarji vakvā rathye yathājau dhiyā manotā prathamō manīṣī. Daśa svasāro adhi sāno avye-
'janti vahniṁ sadanānyaccha.*

As in a chariot race, so in the progressive business of organised society, an eloquent speaker, prominent thinker and manager of imaginative and decisive first order is appointed to take on the business of governance and administration. Ten cooperative persons capable of independent thinking, working in perfect unison like sister powers or ten pranas or ten senses of perception and volition, in the house, assist the leader on top of the protective social order of yajnic sanctity.

वी॒ती ज॒नस्य॑ दि॒व्यस्य॑ क॒व्यरधि॑ सुवा॒ना न॒हुष्य॑भि॒रिन्दुः॑ ।
प या नृ॑भिर्मृ॒ता म॒त्यभि॑ममृ॒जाना॑ वि॒भिगा॑भिर्द्भिः ॥ २ ॥

2. *Vītī janasya divyasya kavyairadhi suvāno nahu-
ṣyebhir-induḥ. Pra yo nṛbhir-amṛto martyebhir-
marmṛjāno' vibhir-gobhiradbhiḥ.*

The high priest of the yajnic social order, brilliant and benevolent, immortal soul, consecrated by wisest of the brilliant people and the general community and exalted by leading lights and ordinary mortals with common voice, supportive actions and protective thoughts and opinions, goes forward leading the yajnic order for their common good.

वृषा वृष्ण ररुवदंशुरस्म पवमाना रुशदीत पया गाः ।
सहस्रमृक्वा पथिभिर्वचाविदध्वस्मभिः सूरान् अण्वं वि
याति ॥ ३ ॥

3. *Vṛṣā vṛṣṇe roruvad-amśurasmai pavamāno
ruśadīrte payo goḥ. Sahasramṛkvā pathibhir-
vacovid-adhvasmabhiḥ sūro aṇvaṁ vi yāti.*

Virile and generous Soma, leading power of the yajnic order, pure and purifying, creative and brilliant, goes forward for the abundant social order, roaring and illuminating, and elevating the fertility and abundance of the earth. Speaking and chanting a thousand holy words, visionary of thought and communication, the hero goes on by paths of love and non-violence, reaches and opens the subtlest secrets and even breaks through the atom.

रुजा दृ हा चिदस्मि सदांसि पुनान् इन्द्र ऊणुहि वि
वाजान् । वृश्चापरिष्टात्तुजता वधन् य अन्ति दूरादुपनाय-
मषाम ॥ ४ ॥

4. *Rujā dr̥l̥hā cidrakṣasaḥ sadāṁsi punāna inda ūr̥nuhi vi vājān. Vṛscopariṣṭāt tujatā vadhena ye anti dūrādupanāyameṣām.*

Indra, lord of power, break down the strongholds of demonic destroyers. Pure, purifying and consecrated, cover the forces of positive strength of creativity. Uproot the saboteurs and the destroyers coming from above, break with the bolt those who are far off or near within, destroy their leaders.

स प॒त्नव॑ इ॒व्यस॑ वि॒श्ववार॑ सू॒क्ताय॑ प॒थः कृ॑णुहि पा॒चः । य
दु॒ष्प॒हासा॑ व॒नुषा॑ बृ॒हन्त॑स्ताँस्त॒ अश्याम॑ पु॒रुकृ॑त्पु॒रु ॥ ५ ॥

5. *Sa pratnavan-navyase viśvavāra sūktāya pathaḥ kṛ̥nuhi prācaḥ. Ye duṣṣahāso vanuṣā bṛhanta-stāṁste aśyāma purukṛt purukṣo.*

O lord of universal acceptance and adoration, open the paths of advancement for the modern celebrant as ever before and let the paths be constant as the ancient ones. O lord of infinite action and munificent giver, let us have those means, methods and weapons which are of high uncounterable calibre over a vast effective area of operation.

ए॒वा पु॑ना॒ना अ॒पः स्व॑गा अ॒स्मभ्यं॑ ता॒का तन॑यानि॒ भूरि॑ ।
शं नः॑ त्रि॒मुरु॑ ज्य॒ाती॑षि॒ साम॑ ज्य॒ाड नः॑ सूर्य॑ दृ॒श्य
रि॒रीहि॑ ॥ ६ ॥

6. *Evā punāno apaḥ svargā asmabhyam tokā tanayāni bhūri. Śam naḥ kṣetramuru jyotīm̐si soma jyoṇnaḥ sūryam dṛṣaye rirīhi.*

O Soma, spirit of peace and joy, pure, purifying

and thus adored and consecrated, bless us with the abundance of earth, showers of the skies and illuminations of the highest regions of light, wealth of children and grand children. Give us peace and well being, vast field of action for expansion, and brilliant illuminations of knowledge and wisdom. And give us the vision to see the light of the sun for all time.

Mandala 9/Sukta 92

Pavamana Soma Devata, Kashyapa Maricha Rshi

परि सुवाना हरिरंशुः पवित्र रथा न सजि सनय हियानः ।
आपच्छल कमिन्दियं पूयमानः पति द्वाँ अजुषत्
पर्याभिः ॥ १ ॥

1. *Pari suvāno hariramṣuḥ pavitre ratho na sarji sanaye hiyānaḥ. Āpacchlokamindriyaṁ pūyamānaḥ prati devāñ ajuṣata prayobhiḥ.*

Invoked and adored for the attainment of fulfilment, inspired and pleased, may the divine destroyer of suffering and frustration, unifying omnipresence of divinity, radiate as joy and bless the soul. Worshipped as pure presence, may the divine Spirit come, acknowledge and receive my song of prayer and exaltation, and bless the noble nature of humanity with food and inspiration for the body and mind, and freedom for the soul.

अच्छा नृच ण असरत्पवित्र नाम दधानः कविरस्य याना ।
सीदन्हातव सदन चमूषूपमग्म तृषयः सप्त विपाः ॥ २ ॥

2. *Acchā nṛcakṣā asarat pavitre nāma dadhānaḥ kavirasya yonau. Sīdan hoteva sadane camūṣūp-m-agmann-ṛṣayaḥ sapta viprāḥ.*

Soma, all watchful guardian of humanity and omniscient creator, bearing the divine name and the essential nature of divine bliss, radiates and vibrates with joy in the pure heart core of the soul, abiding there as chief high priest at the head of congregations at yajna, and around him concentrate and join seven seers, that is, five organs of perception, mind and will, and the discriminative intelligence. (That personal yajna of the individual and the joint yajna of society is the essential seat of Soma.)

प सु॒म॒धा गा॒तु॒विद्वि॒श्व॒दे॒वः सा॒मः पु॒ना॒नः स॒द ए॒ति नि॒त्य॒म ।
भु॒व॒द्वि॒श्व॒ेषु॒ का॒व्य॒ेषु र॒न्ता नु॒ ज॒ना॒न्य॒त॒त॒ प॒ञ्च॒ धी॒रः ॥ ३ ॥

3. *Pra sumedhā gātuvid-viśvadevaḥ somaḥ punānaḥ sada eti nityam. Bhuvad-viśveṣu kāvyeṣu rantā'nu janān yatate pañca dhīrah.*

Soma, Spirit of divine intelligence, knowing all ways of the earthly world, universal refulgent generous giver, pure and purifying power, always moves and takes its divine seat in the heart core of the soul and on the yajnic grass of the vedi. Rejoicing in all intellectual and poetic holy meets of the world and, inspiring the constant spirit of steady wisdom and resolution, it joins the five orders of universal humanity and exhorts them together to move forward on the common way to collective progress.

त॒व॒ त्य सा॒म प॒व॒मा॒न नि॒ण्य॒ वि॒श्व॒ द॒वा॒स्त्रय॑ ए॒का॒द॒शा॒सः ।
द॒श॒ स्व॒धा॒भि॒र॒धि॒ सा॒ना॒ अव्य॑ मृ॒ज॒न्ति॑ त्वा न॒द्यः स॒प्त॒
य॒ज्ञीः ॥ ४ ॥

4. *Tava tye soma pavamāna niṇye viśve devāstraya ekādaśāsaḥ. Dāsa svadhābhiradhi sāno avye mrjanti tvā nadyaḥ sapta yahvīḥ.*

O Soma, vibrant omnipresent spirit of life, pure and purifying, all those thirty three divinities of existence, for sure, integrate in the mysterious depth of your presence. Ten pranas, ten subtle and gross elements of nature and seven mighty constant streams of existence at the cosmic and microcosmic levels with their own oblations serve, adore and glorify you on top of the protected and protective world of existence.

त॒ ऽ स॒त्यं प॒र्वमा॒नस्यास्तु॒ यत्र॒ वि॒श्वं का॒रवः॑ स॒नस॑न्त ।
ज्या॒ति॒र्यद॒ह्म अ॒कृ॒णादु॒ ला॒कं पा॒व॒न्मनुं॑ दस्य॒व कर्-
भी॒क॒म ॥ ५ ॥

5. *Tannu satyaṁ pavamānasyāstu yatra viśve kāravaḥ saṁnasanta. Jyotiryadahne akṛṇodu lokam prāvanmanuṁ dasyave karabhīkam.*

True it is of Soma, pure and purifying, Truth itself of Soma, wherein all basic causes of existence converge, merge and integrate: Soma it is who created the sun and light of knowledge for the day and enlightenment, which protects the man of thought and knowledge, which for the ignorant lost in darkness is but a distant possibility or even a cause for collision.

परि॒ स॒द्य॒व प॒शुमा॑न्ति॒ हाता॒ राजा॒ न स॒त्यः स॒मिती॑रि॒यानः॑ ।
सामः॑ पुना॒नः क॒लशौ॑ अ॒यासी॑त्सीद॒न्मृ॒गा न म॒हिषा॑
व॒न॒षु ॥ ६ ॥

6. *Pari sadmeva paśumānti hotā rājā na satyaḥ samitīriyānaḥ. somaḥ punānaḥ kalaśāñ ayāsit sīdan mṛgo na mahiṣo vaneṣu.*

Like a high priest going to a prosperous and enlightened hall of yajna, and like a real kingly ruler going to the assemblies of state, may Soma, pure and purifying, consecrate the heart and soul of a dedicated devotee and reign there as a mighty lion ruling majestically over the forests.

Mandala 9/Sukta 93

Pavamana Soma Devata, Nodha Gautama Rshi

सा॒क्मु॒ ॥ म॒जय॑न्त॒ स्वसा॑रा॒ दश॑ धी॒रस्य॑ धी॒तया॑ धनु॒त्रीः ।
हरिः॑ पय॑द॒वजाः॑ सू॒रस्य॑ दा॒णं न॑न ॥ अ॒त्या न॑ वा॒जी ॥ १ ॥

1. *Sākamukṣo marjayanta svasāro daśa dhīrasya dhītayo dhanutrīḥ. Hariḥ paryadravajjāḥ sūryasya droṇaṁ nanakṣe atyo na vājī.*

Ten generous, agile, spontaneous and simultaneous sister faculties of the self-controlled, self-established yogi together concentrate, communicate and glorify Hari, Soma spirit of divine joy that eliminates want and suffering, and the Spirit, pervading the vibrations of divinity, the light born of the sun, radiates like a constant wave, reaches and settles in the heart core of the blessed soul, the seat of divinity. (The faculties are faculties of perception, thought and will which normally wander over the world of outside reality but which are controlled, concentrated and inverted in meditation and focussed on the presence of divinity within, and then the presence reveals itself in all its refulgent glory.)

सं मा॒तृभि॑न शि॒शु॒वाव॑शा॒ना वृ॒षा दध॑न्व पु॒रु॒वार॑ अ॒द्भिः ।
मया॑ न या॒षा॒मभि॑ निष्कृ॒तं यन्त्सं॑ गच्छ॒त क॒लश॑ उ॒स्त्रि॒॒याभिः॑ ॥ २ ॥

2. *Sam mātṛbhirna śisurvāvaśāno vṛṣā dadhanve puruvāro adbhiḥ. Maryo na yoṣāmabhi niṣkṛ-tam yantsam gacchate kalaśa usriyābhiḥ.*

Like a child fulfilled and secure with mother's and grandmother's love, the loving Soma, generous treasure home of universal gifts of life, fulfils the celebrant with showers of pranic energy and, like a lover meeting his lady love, blesses his consecrated heart, and therein vibrates with the dedicated soul with divine radiations of light in thought, word and deed.

उत प पिप्य ऊधरघ्न्याया इन्दुधाराभिः सचत सुमधाः ।
मूधानं गावः पर्यसा चमूष्वभि श्रीणन्ति वसुभिन
नित्तः ॥ ३ ॥

3. *Uta pra pipya ūdhar-aghnyāyā indurdhārābhiḥ sacate sumedhāḥ. Mūrdhānam gāvaḥ payasā camūṣvabhi śrīṇanti vasubhirna niktaiḥ.*

Soma, spirit of blessed light and omniscient power, essence of self-refulgent beauty, fills the inviolable receptacles of nature with milky nourishment which the man of enlightenment, joining the milky flow, enjoys. The radiations of light, currents of energy and the words of wisdom all shine and elevate the soul in all situations of life with spiritual food as they shower him with the wealth and honours of immaculate order.

स ना द्रुवभिः पवमान रदन्दा रयिमृश्विनं वावशानः ।
रथिरायतामुशती पुरन्धिरस्मदय गा दावन वसूनाम ॥ ४ ॥

4. *Sa no devebhiḥ pavamāna radendo rayim-aśvinam vāvaśānaḥ. Rathirāyatāmuśatī puran-dhirasmadryagā dāvane vasūnām.*

Lord of light and love, refulgent and illuminative, pure, purifying and vibrating with the divinities of nature and humanity, loving and commanding dynamic wealth and virtues of existence, give us the wealth and virtues of the world and open the paths of fast, penetrative, brilliant and all sustaining intelligence and will so that we may achieve the gifts of wealth, honour and excellence without delay or procrastination.

नू ना रयिमुप मास्व नृवन्तं पुनाना वाताप्यं विश्वश्चन्दम ।
प वन्दितुरिन्दा तायायुः पातम् । धियावसुजगम्यात् ॥ ५ ॥

5. *Nū no rayimupa māsva nrvantaṁ punāno vātāpyaṁ viśvaścandram. Pra vanditurindo tāryāyuhḥ prātarmakṣū dhiyāvasur-jagāmyāt.*

Indu, divine spirit of beauty, brilliance and benevolence, pure and purifying presence, give us the wealth and power of leading lights and noble progeny worthy of the brave, blest with universal beauty and grace flowing in at the spiral speed of winds. O Spirit of life, bless the celebrant with good health and long age, and in the morning may the divine light and spirit of intelligence and will radiate to us.

Mandala 9/Sukta 94

Pavamana Soma Devata, Kanva Ghaura Rshi

अधि यदस्मिन्वाजिनीव शुभः स्पधन्त धियः सूय न विशः ।
अपा वृणानः पवत कवीयन्वजं न पशुवधनाय मन्म ॥ १ ॥

1. *Adhi yadasmin vājinīva śubhaḥ spardhante dhiyaḥ sūrye na viśaḥ. Apo vṛṇānaḥ pavate kavīyan vrajaṁ na paśuvardhanāya manma.*

As people exert themselves for the achievement of light and brilliance and when their mind, thoughts and higher intelligence concentrate on this Soma, divine spirit of peace and inspiring brilliance, for illumination, then the Soma spirit, choosing, loving and enlightening the intelligence, thought and creativity of the devotee, radiates into the mind and spirit of the devotee for the augmentation and elevation of the thought, imagination and sensibility of the celebrant.

द्विता व्यूण्व ऽमृतस्य धाम स्वविद् भुवनानि पथन्त । धियः
पिन्वानाः स्वसरं न गाव ऋतायन्तीरभि वावश्च इन्दुम ॥ २ ॥

2. *Dvitā vyūrṇvannamṛtasya dhāma svarvide
bhuvanāni prathanta. Dhiyaḥ pinvānāḥ svasare
na gāva ṛtāyantīrabhi vāvaśra indum.*

For the man of divine vision the worlds of existence extend revealing the twofold, physical and spiritual, grandeur of the treasure-hold of immortal Soma. Like cows lowing in their own stall, the songs of divine Veda, inspiring and expanding in their own abode of the mind and nature, resound and celebrate the refulgent Indu, Soma, divine spirit of beauty, peace, power and bliss.

परि यत्कविः काव्या भरत शूरा न रथा भुवनानि विश्वा ।
द्वषु यशा मताय भूषन्द तय रायः पुरुभूषु नव्यः ॥ ३ ॥

3. *Pari yat kaviḥ kāvyā bharate śūro na ratho
bhuvanāni viśvā. Deveṣu yaśo martāya bhūṣan
dakṣāya rāyaḥ purubhūṣu navyaḥ.*

Soma, omniscient poetic spirit of the universe, which holds and brings us all celebrated beauties of the

world and, as the omnipotent hero and master of the universal chariot, bears and sustains all regions of the universe, is the living glory in all divinities, magnificence for mortal humanity, wealth for the expert artist and ever new life in all forms of existence.

श्रिय ज्ञातः श्रिय आ निरियाय श्रियं वया जरितृभ्या
दधाति । श्रियं वसाना अमृतत्वमायन्भवन्ति सत्या
समिथा मितदा ॥ ४ ॥

4. *Śriye jātaḥ śriya ā niriyāya śriyaṁ vayo jaritr-
bhyo dadhāti. Śriyaṁ vasānā amṛtatvamāyan
bhavanti satyā samithā mitadrau.*

Soma manifests in glory for the grace and magnificence of the world, moves simultaneously, omnipresent, for glory and bears beauty and grace, health and age for the celebrants. The yajakas wearing vestments of immortality, with their oblations into the fire of measured law and movement, join together in truth and achieve their immortal meaning and purpose in the battle of life.

इषमूजमभ्यर्षाश्वं गामुरु ज्यातिः कृणुहि मत्सि दवान ।
विश्वानि हि सुषहा तानि तुभ्यं पवमान बाधस साम
शत्रून् ॥ ५ ॥

5. *Iṣam-ūrjam-abhyarṣāśvaṁ gāmuru jyotiḥ kṛṇuhi
matsi devān. Viśvāni hi suṣahā tāni tubhyaṁ
pavamāna bādhasa soma śatrūn.*

O Soma, spirit of divine peace and power, move and bring us food, energy and excellence, move and bring movement and progress, lands, cows and light of knowledge. Make these expansive and rising. Give joy

and fulfilment to the noble sages, scholars and generous people. You are the power and courage of forbearance. O pure and purifying power, we pray and ask for these of you. You prevent and cast off the enemies and negative forces of life.

Mandala 9/Sukta 95

Pavamana Soma Devata, Praskanva Kanva Rshi

कनिकन्ति हरिरा सृज्यमानः सीदन्वनस्य जठरं पुनानः ।
नृभिर्यतः कृणुत निणिजं गा अता मतीजनयत स्व-
धाभिः ॥ १ ॥

1. *Kanikranti harirā sṛjyamānaḥ sīdan vanasya jathare punānaḥ. Nṛbhiryataḥ kṛṇute nirṇijam gā ato matīrjanayata svadhābhiḥ.*

Soma, divine spirit blithe and blissful, saviour and sustainer, invoked in meditation, abiding in the heart core of the soul, pure and purifying, vibrates loud and bold. Served and adored and celebrated by devotees, it renders the senses, mind and intelligence pure and immaculate and then it gives rise to spontaneous songs of praise offered with complete surrender and self-sacrifice.

हरिः सृजानः पथ्यामृतस्ययति वाचमरितव नावम ।
दुवा दुवानां गुह्यानि नामा विष्कृणाति ब्रहिषि
पवाच ॥ २ ॥

2. *Hariḥ sṛjānaḥ pathyāmṛtasyeyarti vācamariteva nāvam. Devo devānām guhyāni nāmā'viṣkṛṇoti barhiṣi pravāce.*

Soma, saviour and sustainer of life, invoked and

self-manifested, reveals and proclaims aloud the divine voice of the path to eternal truth guiding listeners to the shores of Infinity like a pilot rowing man to the sea shore. That same spirit, further, reveals the names, definitions, secrets and mysteries of existences in the meditative yajnic mind for expression and communication on the vedi.

अ॒पा॒मि॒व॒दू॒र्म॒य॒स्त॒तु॒रा॒णाः॒ प॒ म॒नी॒षा॒ इ॒र॒त॒ साम॒म॒च्छ॑ ।
न॒म॒स्य॒न्ती॒रु॒पं च॒ य॒न्ति॒ सं चा॒ च॒ वि॒श॒न्त्यु॒श॒ती॒रु॒-
श॒न्त॒म ॥ ३ ॥

3. *Apāmivedūrmayastarturāṇāḥ pra manīṣā īrate somamaccha. Namasyantīrupa ca yanti saṁ cā''ca viśantyuśatīr-uśantam.*

Like waves of the sea pressing onward with force and speed, the songs of adoration rise and radiate with love to Soma. Expressive of ardent love, faith and reverence, they reach and join the divine presence which too is equally ardent and anxious to receive them.

तं म॒मृ॒जानं॑ म॒हिषं॑ न साना॒व॒शुं दु॒हन्त्यु॒ णं गि॒रि॒ष्ठाम॑ ।
तं वा॒व॒शानं॑ म॒तयः॑ स॒चन्त॑ त्रि॒ता बि॒भ॒ति वरु॑णं स॒मु॒द्र ॥ ४ ॥

4. *Taṁ marmṛjānaṁ mahiṣaṁ na sānāvamaṣuṁ duhantyuḥṣaṇaṁ giriṣṭhām. Taṁ vāvaśānaṁ matayaḥ sacante trito bibharti varuṇaṁ samudre.*

That Soma spirit of existence, adored and exalted by devotees like the supreme presence on top of existence, subtlest and self-refulgent, virile and generous, abiding over clouds and mountains and reflected in divine voices, that same loving and beloved

spirited and divinity, leading lights of humanity adore, join and milk forth for the nectar of life. The Spirit of three worlds over three times bears and sustains the law, justice and Dharma in space.

इष्यन्वाचमुपवक्तुं हातुः पुनान इन्दा वि ष्या मनीषाम ।
इन्द्रश्च यत् तयः साभगाय सुवीर्यस्य पतयः स्याम ॥ ५ ॥

5. *Iṣyan vācam-upavakteva hotuḥ punāna indo vi ṣyā manīṣām. Indraśca yat kṣayathaḥ saubha-gāya suvīryasya patayaḥ syāma.*

Indu, spirit of peace, light and life of the world, lover of songs of adoration, pure and purifying, we pray you and Indra, omnipotent ruler, like prompter of the priest, abiding both together, give us the vision and wisdom of divinity for our good so that we may be masters of that courage, endurance and fighting force which is worthy of the brave.

Mandala 9/Sukta 96

Pavamana Soma Devata, Pratardana Daivodasi Rshi

प सनानीः शूरा अग रथानां गव्यं त्ति हषत अस्य सना ।
भद्रान्कृण्वन्तिन्द्रह्वान्तसखिभ्य आ सामा वस्त्रा रभसानि
दत्त ॥ १ ॥

1. *Pra senānīḥ śūro agre rathānām gavyanneti harṣate asya senā. Bhadrān kṛṇvann-indra-havānt-sakhibhya ā somo vastrā rabhasāni datte.*

Soma, heroic brave leader, warrior and commander, marches at the head of chariots, ardently ambitious for positive gains for the commonalty, his army follows with joyous enthusiasm. Thus nobly

fulfilling the divine call of Indra for the advancement and excellence of the friends of humanity, Soma takes on the robe and role of peace and protection and the arms for the defence of humanity.

समस्य हरिं हरया मृजन्त्यश्वहयरनिशितं नमाभिः ।

आ तिष्ठति रथमिन्दस्य सखा विद्वान् एना सुमतिं यात्यच्छ ॥ २ ॥

2. *Samasya harim harayo mrjantyaśvahayairaniśitaṁ namobhiḥ. Ā tiṣṭhati ratham-indrasya sakhā vidvān enā sumatiṁ yātyaccha.*

Active and self-sacrificing people of society with fast driving forces and incessant inputs of men, materials and committed loyalties empower the chariot of this leader of humanity. Also, the ruling Indra's friend, a sagely scholar, comes up and joins the chariot, and with him Soma goes forward well with proper understanding, principles and policies.

स ना दव दवतात पवस्व मह सामं प्सरस इन्द्रपानः ।

कृण्व ऽपा वषयन्धामुतमामुरार ना वरिवस्या पुनानः ॥ ३ ॥

3. *Sa no deva devatāte pavasva mahe soma psa-rasa indrapānaḥ. Kṛṇvannapo varṣayan dyām-utemām-urorā no varivasyā punānaḥ.*

O divine Soma, you are the protector of the honour and excellence of humanity, indeed of the very soul of life. Come and bless our great and beautiful social yajna in honour of divinities, initiating, stimulating and exciting noble thoughts and actions, blessing this earth from heaven and the vast spaces with showers of divine favours of grace, purifying us and giving us fulfilment of our highest order of desire and

ambition.

अजीतय हतय पवस्व स्वस्तय सवतातय बृहत । तदुशन्ति
विश्व इम सखायस्तदहं वशिम पवमान साम ॥ ४ ॥

4. *Ajītaye'hataye pavasva svastaye sarvatātaye
br̥hate. Taduśanti viśva ime sakhāyas-tadaham
vaśmi pavamāna soma.*

O pure and purifying Soma, peace and power of divinity, come, purify and strengthen us against slavery and injury to our honour and excellence, come for our well being and universal welfare of high order. That gift of honour, freedom and welfare, all these friendly communities of the world love and pray for, that same I love, and that we all pray and strive for.

सामः पवत जनिता मतीनां जनिता दिवा जनिता पृथिव्याः ।
जनिताग्रजनिता सूर्यस्य जनितान्दस्य जनितात विष्णाः ॥ ५ ॥

5. *Somaḥ pavate janitā matīnāṃ janitā divo janitā
pr̥thivyāḥ. Janitāgnerjanitā sūryasya janitendra-
sya janitota viṣṇoḥ.*

Soma, spirit of divine peace, power and generous creativity, flows and purifies universally. It is generator of heavens, maker of the earth and creator of the nobilities of sagely wisdom, generator of fire, maker of the stars, manifester of its own omnipotence, and manifester of the omnipresence of its own self in expansive space.

ब्रह्मा द्वानां पद्वीः कवीनामृषिविपाणां महिषा मृगाणाम् ।
शयुना गृधाणां स्वधित्विवनानां सामः पवित्रमत्यति
रभन ॥ ६ ॥

6. *Brahmā devānām padavīḥ kavīnāmṛṣirviprāṇām mahiṣo mṛgāṇām. Śyeno gṛdhrāṇām svadhī-tirvanānām somaḥ pavitramatyeti rebhan.*

The Soma Spirit is Brahma, supreme over divinities, highest of the poets, divine seer among the wise, lion among the strongest animals, eagle among the birds of power, sword among the killers and, roaring and thundering, it goes forward, excels all others, and blesses the pure heart core of the soul.

पावीविपद्वाच ऊर्मि न सिन्धुगिरः सामः पवमाना मनीषाः ।
अन्तः पश्यन्वृजन्मावराण्या तिष्ठति वृषभा गावु
जानन ॥ ७ ॥

7. *Prāvīvipadvāca ūrmiṁ na sindhur-giraḥ somaḥ pavamāno manīṣāḥ. Antaḥ paśyan vṛjanemā-varā-nyā tiṣṭhati vṛṣabho goṣu jānan.*

Soma stirs and inspires the flow of thought into speech as the sea stirs and rolls the waves of the flood. Pure and purifying, it inspires imagination, poetry and adoration. Pervading all within and watching, it abides in the closest intimacies of all yajna within and without and, potent as it is, knowing every thing, it energises all organs of thought and sense.

स मत्सरः पृत्सु वन्व त्वातः सहस्ररता अभि वाजमष ।
इन्द्रायन्दा पवमाना मनीष्यं शास्त्रमिमीरय गा इषण-
यन ॥ ८ ॥

8. *Sa matsaraḥ pṛtsu vanvannavātaḥ sahasraretā abhi vājamaṛṣa. Indrāyendo pavamāno manī-ṣyaṁśorūrmimīraya gā iṣaṇyan.*

Soma is inspiration, excitement and ecstasy. Itself unmoved, it destroys negativities in the yajnic battles of life. Power and generative vigour of a thousand sort, pray move and energise all power, energy and enthusiasm of life. Pure and purifying, O spirit of beauty, peace and power, thinker and imaginative creator, inspiring and energising all senses and imagination, pray let the waves of ecstasy roll and flow for Indra, spirit, honour and excellence of life for humanity.

परि प्रियः कलशं द्रववातु इन्दाय सामा रण्या मदाय ।
सहस्रधारः शतवाजु इन्दुवाजी न सप्तिः समना
जिगाति ॥ ९ ॥

9. *Pari priyaḥ kalaśe devavāta indrāya somo raṇya madāya. Sahasradhāraḥ śatavāja indurvājī na saptiḥ samanā jigāti.*

Soma, spirit of peace, beauty and joy, dearest favourite of all, inspirer and worshipped of divinities and nobilities, beatific shower of joy in a thousand streams, commanding a hundred forms and orders of energy and power, all bliss at heart, radiates like the spirit of energy itself, moves, vibrates and blesses the pure heart core of the soul for its joy, honour and excellence.

स पूव्या वसुविज्जायमाना मृजाना अप्सु दुदुहाना अदा ।
अभिश्स्तिका भुवनस्य राजा विदधातुं ब्रह्मण पूय-
मानः ॥ १० ॥

10. *Sa pūrvya vasuvijjāyamāno mṛjāno apsu dudu-
hāno adrau. Abhiśastipā bhuvanasya rājā vida-
dgātum brahmaṇe pūyamānaḥ.*

Soma, eternal spirit, master sustainer of the world and its wealth, universally manifestive, adored and exalted, distilled in the cloud and envisioned in thought and action, protector from evil and calumny, ruler and sustainer of the universe, knower and revealer of the paths to divinity is realised in purity and illumined in spiritual yajna of meditation for the attainment of the vision of eternity.

त्वया॒ हि नः॑ पि॒तरः॑ सा॒म पू॒र्व क॒र्माणि॑ च॒क्रुः प॑व॒मान॒ धीराः॑ ।
व॒न्व त्वा॑तः परि॒र्धीर॑पा॒णु वी॒रभिर॑श्व॒मघ॑वा॒ भवा॑ नः ॥ ११ ॥

11. *Tvayā hi naḥ pitarah soma pūrve karmāṇi ca-kruḥ pavamāna dhīrāḥ. Vanvann-avātaḥ paridhīrapoṇu vīrebhir-aśvairmaghavā bhavā naḥ.*

O Soma, pure and purifying spirit of the world, it is only by your grace that our forefathers of yore all time performed their acts of Dharma in life. Unhurt, unmoved and unchallenged, pray open up all inhibiting limitations and raise us to honour, excellence and glory with brave heroes and dynamic forces of progress and achievement.

यथा॑प॒वथा॒ मन॑व॒ वया॒धा अ॒मित्र॒हा व॑रि॒वावि॒द्भुवि॒ष्मान॑ ।
ए॒वा प॑व॒स्व द॒विणं॑ द॒धानं॒ इन्द्र॑ सं तिष्ठ॒ ज॒नया॑यु॒धानि॑ ॥ १२ ॥

12. *Yathāpavathā manave vayodhā amitrahā varivoviddhaviṣmān. Evā pavasva draviṇaṁ dadhāna indre saṁ tiṣṭha janayāyudhāni.*

As ever before for all time immemorial you vibrate, flow and purify humanity for their good, bearing good health and happy age, destroying negativities and enmities, knowing the wealth we need and bearing the

wealth unbounded with honour and excellences of life and holy fragrances of the yajna of living, so now too, pray, vibrate, flow and purify, bearing wealth, honour and excellence, vest in the spirit of humanity and in human glory, and create the weapons of defence against the onslaughts of conflict and contradictions.

पवस्व साम॑ मधु॒माँ ऋ॒तावा॑ पा॒ वसा॑ना॒ अधि॑ साना॒ अव्य॑ ।
अव॒ दा॒णानि॑ घृ॒तवान्ति॑ सीद॒ म॒दिन्त॑मा॒ मत्स॒र इन्द्र॑-
पानः ॥ १३ ॥

13. *Pavasva soma madhumāñ ṛtāvāpo'vasāno adhi sāno avye. Ava droṇāni ghṛtavānti sīda madinta-mo matsara indrapānaḥ.*

Flow, purify and bless, O Soma, rich in the honey sweets of life, high priest of cosmic yajna, reflecting in the cosmic processes of evolution on top of protective nature. Flow and abide in the depth of holy hearts deep in love and faith divine, O spirit most exhilarating, ecstatic and infinite source of fulfilment for Indra, potent vibrant soul, lover of divine glory.

वृष्टिं॑ दि॒वः श॒तधा॑रः पवस्व॒ सहस्र॑सा वा॒जयु॑द्ववी॒ता । सं
सिन्धु॑भिः क॒लश॑ वाव॒शानः॑ स॒मुस्त्रि॑याभिः प॒तिर॑ ।
आयुः॑ ॥ १४ ॥

14. *Vṛṣṭim divaḥ śatadhāraḥ pavasva sahasrasā vājayur-devavītau. Saṁ sindhubhiḥ kalaśe vāvaśānaḥ samusriyābhiḥ pratiran na āyuh.*

O lord of thousandfold speed, power and victory, harbinger of a hundred showers of bliss, bring us showers of heavenly light for our yajnic worship of divinity. Loving and abiding in the holy hearts of

celebrants, let streams of good health and joyous age flow to us with infinite oceans of love and bliss and showers of the light of knowledge.

ए॒ष स्य॑ सा॒मा म॒तिभिः॑ पु॒ना॒ना त्या॒ न वा॒जी तर्॒तीद॑रा॒तीः ।
प॒या न दु॒ग्धम॑दि॒तरि॑रि॒मुवि॑व गा॒तुः सु॒यमा॒ न वा हा ॥ १५ ॥

15. *Eṣa sya somo matibhiḥ punāno'tyo na vājī taratī-darātīḥ. Payo na dugdham-aditer-iṣiram-urviva gātuḥ suyamo na volhā.*

This, the lord Soma, celebrated and exalted by devotees and wise sages, overcomes contradictions and negativities like a victor war horse trampling the enemies. It is delicious like the milk of the inviolable cow, sure guide like a wide path on earth, and unfailing carrier and saviour like a trained courser for the destination.

स्वा॒यु॒धः सा॒तृभिः॑ पू॒यमा॑ना॒ भ्य॒ष गु॒ह्यं चा॒रु॒ नाम॑ । अ॒भि
वा॒जं स॒प्ति॒रिव॑ श्रव॒स्या भि॒ वा॒युम॑भि गा॒ दे॒व सा॒म ॥ १६ ॥

16. *Svāyudhaḥ sotrbhiḥ pūyamāno'bhyarṣa guhyaṁ cāru nāma. Abhi vājaṁ saptiriva śravasyā'bhi vāyumabhi gā deva soma.*

Wielding powers of law and justice, exalted by lovers and celebrants, O Name and Word beatific, come and bless the secret cave of the heart. O Soma, like an instant power of transportive ecstasy, take us to the strength and speed of success and fulfilment, lead us to honour and fame of excellence, take us to the vibrancy of the winds and, O lord of light and generosity, give us illuminative knowledge and perceptive and discriminative intelligence.

शिशुं जज्ञानं हयतं मृजन्ति शुम्भन्ति वह्निं मरुतां गणनं ।
कविगीभिः काव्येना कविः सन्त्सामः पवित्रमत्यति
रभन ॥ १७ ॥

17. *Śiśum jajñānaṁ haryataṁ mṛjanti śumbhanti
vahnīm maruto gaṇena. Kavir-gīrbhiḥ kāvyenā
kaviḥ sant-somaḥ pavitram-atyeti rebhan.*

Dedicated celebrants perceive the presence beatific, manifested and expansive in the experience of nature around, cleanse it like a new born baby, discover and distil it in the spirit and adore it in song. As winds in storm raise a spark to blazing fire, bands of admirers celebrate it in its native glory. Omnipresent all-watching sagely divine, exalted to its omniscience and omnipotence in human consciousness by the music of the poetic voice, Soma, divine presence, radiates into the pure human heart loud and bold and transcends the soul to infinite space.

ऋषिमना य ऋषिकृत्स्वषाः सहस्रणीथः पद्वीः कवीनाम ।
तृतीयं धाम महिषः सिषासन्त्सामा विराजन्तु राजति
ष्टुप ॥ १८ ॥

18. *Ṛṣimanā ya ṛṣikṛt svarṣāḥ sahasraṇīthaḥ pada-
vīḥ kavīnām. Trītyaṁ dhāma mahiṣaḥ siṣāsant-
somo virājamanu rājati ṣṭup.*

Soma is the presence that is the universal seer and poetic creator, maker of poets, exalted by sages, shower streams of bliss, adored a thousand ways for infinite power and glory, ultimate love and desire of poets, awful refulgence radiating to the third blazing space beyond the earthly and paradisal regions of life, the presence that rules and illuminates the heart and

soul beyond the state of existential involvement, the one loving, blessing, beatific ultimate object of adoration and worship.

च॒मूष॒च्छ॒य॒नः श॑कु॒ना वि॒भृ॒त्वा गा॒वि॒न्दु॒द॒प्स आ॒यु॑धा॒नि
बि॒भ॒त । अ॒पामूर्मि॑ स॒च॒मानः॑ स॒मु॒दं तु॒री॒यं धा॒र्म॑ म॒हि॒षा
वि॒व॒क्ति ॥ १९ ॥

19. *Camūṣacchyenah śakuno vibhṛtvā govindurdrapsa āyudhāni bibhrat. Apāmūrmiṁ sacamānaḥ samudraṁ turīyaṁ dhāma mahiṣo vivakti.*

Pervading every form of life and nature, adorable supreme Soma presence of divinity, abiding with stars and planets in motion, bearing infinite powers, vibrating with the waves of nature's dynamics, vesting the cosmic structure, transcends to the fourth state of absolute bliss. Only the mighty sage speaks of the presence beyond speech.

म॒या न॒ शु॒भ॒स्त॒न्वं मृ॒जा॒ना त्वा॒ न सृ॒त्वा स॒न॒य॒ ध॒ना॒नाम॑ ।
वृ॒ष॒व॒ यू॒था प॒रि॒ का॒श॒म॒ष॒न्क॒र्निक॑द॒च्च॒म्व॒ा॒ऽऽ॒रा वि॒व॒श ॥ २० ॥

20. *Maryo na śubhrastanvaṁ mṛjāno'tyo na sṛtvā sanaye dhanānām. Vṛṣeva yūthā pari kośamarṣan kanikradaccamvorā viveṣa.*

Radiant and adorable Soma wearing the manifestive cosmic form like the mortal human wearing the body form, moving fast like radiations of light for the realisation of world's wealth by pervading, vibrating like a mighty power across the cosmic structure as a virile leader, fills the skies between earth and heaven and abides there proclaiming its presence loud and bold.

पवस्वन्दा पवमाना महाभिः कनिकदत्परि वाराण्यष ।
कीळञ्चम्वाऽरेरा विश पूयमान इन्दं त रसा मदिरा ममत्तु ॥ २१ ॥

21. *Pavasvendo pavamāno mahobhiḥ kanikradat pari vārāṇyarṣa. Kṛīlañcamvorā viśa pūyamāna indraṁ te raso madiro mamattu.*

O spirit of light divine, beauty and peace, flow, pure and purifying, adored and exalted by great souls, radiate bright and bold and self-proclaimed, and seep into the heart core of chosen souls. Come playing over and between heaven and earth, enter pure and exalted, and may your exalting spirit of ecstasy exhilarate and exalt the soul and its glory in the world of existence.

पास्य धारा बृहतीरसृग उक्ता गाभिः कलशाँ आ विवश ।
साम कृण्वन्त्सामन्या विपश्चित्कन्द त्यभि सख्युन
जामिम ॥ २२ ॥

22. *Prāsya dhārā bṛhatīr-asṛgrannakto gobhiḥ kalaśāṁ ā viveśa. Sāma kṛṇvant-sāmanyō vipaścīt krandann-etyabhi sakhyurna jāmim.*

The streams of this Soma joy flow vaulting full, and the spirit adorned by songs of celebration seeps into the heart core of chosen souls. Thus does Soma, creating peace, supreme peace itself, cosmic intelligence omniscient, goes forward with humanity proclaiming its presence and loving like a twin brother and sister.

अपघ्न िषि पवमान शत्रून्पियां न जारा अभिगीत इन्दुः ।
सीदन्वर्षु शकुना न पत्वा सामः पुनानः कलशेषु सत्ता ॥ २३ ॥

23. *Apaghnanneṣi pavamāna śatrūn priyāṁ na jāro abhigīta induḥ. Sīdan vaneṣu śakuno na patvā somaḥ punānaḥ kalaśeṣu sattā.*

O spirit pure and purifying, you go forward bright and blissful, loving life, casting off and destroying enemy forces of negation and contradiction against life, moving like a lover cleansed by fire to meet his lady love, sitting in the hearts of lovers and admirers, flying like the eagle bird to its nest, and pure, exalted and edifying, abiding in the heart core of the celebrants.

आ त रुचः पवमानस्य साम् याषव यन्ति सुदुघाः सुधाराः ।
हरिरानीतः पुरुवारा अप्स्वचिकदत्कलश दवयूनाम ॥ २४ ॥

24. *Ā te rucaḥ pavamānasya soma yoṣeva yanti sudughāḥ sudhārāḥ. Harirānītaḥ puruvāro apsva-cikradat kalaśe devayūnām.*

The rays of your light and glory, O Soma, spirit pure, purifying and radiating, replete with life energy streaming forth, rain in showers like the love of a youthful mother. The divine spirit, destroyer of want and suffering, love and choice of all humanity, manifests bright and beautiful in the dynamics of nature and in the heart and actions of the lovers of divinity.

Mandala 9/Sukta 97

Pavamana Soma Devata, Vasishtha Maitravaruni (1-3), Indrapramati Vasishtha (4-6), Vrshagana Vasishtha (7-9), Manyu Vasishtha (10-12), Upamanyu Vasishtha (13-15), Vyaghrapada Vasishtha (16-18), Shakti Vasishtha (19-21), Karnashrut Vasishtha (22-24), Mrlika Vasishtha (25-27), Vasukra Vasishtha (28-30), Parashara Shaktya (31-44), Kutsa Angirasa (45-58) Rshis

अस्य पषा ह्रमना पूयमाना द्वा दवभिः समपृक्त रसम ।

सुतः प्रवित्रं पयति रभन्मितव सद्यः पशुमान्ति हाता ॥ १ ॥

1. *Asya preṣā hemanā pūyamāno devo devebhiḥ samapr̥kta rasam. Sutaḥ pavitraṁ paryeti rebhan miteva sadma paśumānti hotā.*

Divine Soma, moved and energised by the surge of golden impulse, joins its potency with the senses and mind, and thus seasoned and empowered, vibrant with vitality, it moves to the holiness of the heart like a sanative, or as a priest going to a yajnic enclosure, seat and anchor of sensitive visionary powers of humanity.

भ॒दा वस्त्रा॑ स॒म॒न्या॒३ वसा॑ना म॒हान्क्वि॒नि॒व॒च॒नानि॑ शंस॒न ।
आ व॑च्यस्व च॒म्वाः पू॒य॒मा॒ना वि॒च ॒णा जा॒गृ॒वि॒द्वि॒व॒-
वी॒ता ॥ २ ॥

2. *Bhadrā vastrā samanyā vasāno mahān kavirni-vacanāni śaṁsan. Ā vacyasva camvoḥ pūya-māno vicakṣaṇo jāgrvir-devavītau.*

O holy Soma power, pure, purified and purifying, wearing vestments of a fighting force, great and creative, expressive loud and bold, come, expand and resound between heaven and earth over all things material and spiritual, ever watchful, ever awake, in the service of divinities in yajna.

समु॑ पि॒या मृ॑ज्यत॒ साना॑ अव्य॒ यश॑स्तरा॒ यश॑सां॒ तात॑ अ॒स्म ।
अ॒भि स्वर॑ धन्वा॒ पू॒य॒मा॒ना यू॒यं पा॑त स्व॒स्तिभिः॑ सदा॒
नः ॥ ३ ॥

3. *Samu priyo mṛjyate sāno avye yaśastaro yaśa-sān̄ kṣaito asme. Abhi svara dhanvā pūyamāno yūyaṁ pāta svastibhiḥ sadā naḥ.*

O Soma spirit of power and poetic creativity,

exalted on top of protection, defence and advancement, honoured of the honourable, of the earth earthy for our sake, shine and resound across the spaces. O divinities, pray protect and promote us with all round well being and good fortune for all time.

प गायताभ्यचाम द्वा॒न॒त्सामं॑ हि॒ना॒त॒ मह॒त॒ ध॒नाय॑ । स्वा॒दुः
प॒वा॒त॒ अ॒ति॒ वा॒र॒म॒व्य॒मा सी॑दाति क॒ल॒शं॑ द॒व॒यु॒नः॑ ॥ ४ ॥

4. *Pra gāyatābhyarcāma devāntsomaṁ hinota mahate dhanāya. Svāduḥ pavāte ati vāramavyamā sīdāti kalaśaṁ devayurnaḥ.*

Sing and celebrate, let us honour the divinities and exhort Soma for great victory and achievement of wealth, honour and excellence. Sweet and lovable, Soma rises to the protective position of choice and, loving the divinities, it abides in the right position at the centre.

इ॒न्दु॒द्वा॒ना॒मु॒प॒ स॒ख्य॒मा॒य॒न्त्स॒ह॒स्र॒धा॒रः॑ प॒व॒त॒ म॒दा॒य॑ ।
नृ॒भिः॑ स्त॒वा॒ना॒ अनु॒ धा॒म॒ पू॒र्व॒म॒ग॒न्दि॒नं॑ म॒ह॒त॒ सा॒भ॒गा॒य॑ ॥ ५ ॥

5. *Indurdevānāmupa sakhyamāyant-sahasradhāraḥ pavate madāya. Nṛbhiḥ stavāno anu dhāma pūrvam-agann-indraṁ mahate saubhagāya.*

Indu, Soma spirit of light and life, coming close to friendship of the divinities, purifies and flows in a thousand streams for the joy of humanity. Adored by leading lights, it rises to the top of honour and glory in keeping with its position and reaches Indra, the ruling soul, for the great good fortune of society.

स्ता॒त्र रा॒य॒ हरि॑रिषा पु॒ना॒न॒ इ॒न्द्रं॑ म॒दा॒ ग॒च्छ॒तु॒ त॒ भ॒रा॒य॑ । द॒व॒या॒हि
स॒र॒थं॑ रा॒धा॒ अ॒च्छा॑ यू॒यं पा॑त स्व॒स्ति॒भिः॑ स॒दा नः॑ ॥ ६ ॥

6. *Stotre rāye harirarṣā punāna indram mado gacchatu te bharāya. Devairyāhi saratham rādho acchā yūyam pāta svastibhiḥ sadā naḥ.*

O Hari, Soma spirit destroyer of suffering, flow pure and purifying for the achievement of wealth, honour and excellence when songs are sung and yajna is performed. O Soma, may your vigour and ecstasy flow to Indra, the ruling soul, for the sake of victory and human glory. May your power and potential come well with the light and vigour of divinities by the chariot of glory and may all the divinities protect and promote us with all round well being and good fortune for all time.

प काव्यमुशनव बुवाणा द्वा द्वानां जनिमा विवक्ति ।
महिवतः शुचिबन्धुः पावकः पदा वराहा अभ्यति
रभन ॥ ७ ॥

7. *Pra kāvyamuśaneva bruvāṇo devo devānām janimā vivakti. Mahivrataḥ śucibandhuḥ pāvakah padā varāho abhyeti rebhan.*

The brilliant poet, singing like an inspired fiery power divine, reveals the origin of nature's divinities and the rise of human brilliancies. Great is his commitment, inviolable his discipline, bonded is he with purity as a brother, having chosen light of the sun and shower of clouds for his element, and he goes forward proclaiming the message of his vision by the paths of piety.

प हंसासस्तृपलं मन्युमच्छमादस्तं वृषगणा अयासुः ।
आङ्गूष्यं पर्वमानं सखाया दुमर्षं साकं प वदन्ति
वाणम ॥ ८ ॥

8. *Pra haṁsāsas-tṛpalaṁ manyum-acchāmāḍ-astarṁ
vr̥ṣagaṇā ayāsuḥ. Āṅgūṣyaṁ pavamānaṁ
sakhāyo durmarṣaṁ sākāṁ pra vadanti vāṇam.*

Like hansa birds of discriminative taste by instinct, judicious poets and scholars spontaneously come home to passion and ardour of thought and imagination free from fear and violence and, together in unison as a band of friends, generous and mighty of power and understanding, sing and celebrate the adorable, pure and purifying unforgettable Soma source of beauty, music and poetry.

स रंहत उरुगायस्य जूतिं वृथा कीळन्तं मिमत न गावः ।

परीणसं कृणुत त्रिगमशृङ्गा दिवा हरिददृश नक्तमृजः ॥ ९ ॥

9. *Sa raṁhata urugāyasya jūtiṁ vr̥thā kr̥lantaṁ
mimate na gāvaḥ. Parīṇasaṁ kṛṇute tigmaśṛṅgo
divā harirdadṛṣe naktamṛjraḥ.*

That Soma source of beauty, music and poetry is ever dynamic spontaneously playing the sportive game. The power, force and velocity of that presence, the mind and senses do not comprehend. The spirit of ultimate penetrative and pervasive power reflects infinite possibilities, the beatific saviour manifests its omnipotence day and night.

इन्दुवाजी पवत गान्याघा इन्द्र सामः सह इन्वन्मदाय ।

हन्ति र ण बाधत पयरातीवरिवः कृण्वन्वृजनस्य
राजी ॥ १० ॥

10. *Indurvājī pavate gonyoghā indre somaḥ saha
invan madāya. Hanti rakṣo bādhate paryarātīr-
varivaḥ kṛṇvan vr̥janasya rājā.*

Indu, brilliant Soma, energetic and victorious, pure and purifying, vibrant and dynamic, creating strength, patience and endurance for the soul's joy, is ever on the move. It destroys evil, prevents negativities and opposition and casts them far off, and, giving wealth, honour and excellence of the best order of our choice, rules as the brilliant creator, controller and dispenser of strength, courage, power and life saving vitality in existence.

अधु धारया मध्वा पृचानस्तिरा राम पवत् अदिदुग्धः ।
इन्दुरिन्दस्य सुख्यं जुषाणा द्वा द्रवस्य मत्सरा मदाय ॥ ११ ॥

11. *Adha dhārayā madhvā pṛcānastiro roma pavate adridugdhah. Indurindrasya sakhyam juṣāṇo devo devasya matsaro madāya.*

And by streams of honey shower, joining spiritual awareness, overflowing the heart cave, Soma, distilled from the adamant practice of meditative self-control, flows pure, purifying, wholly fulfilling. The brilliant divine spirit of joy cherishing friendly communion with Indra, the Soul, is the ecstasy meant for the joyous fulfilment of the soul.

अभि प्रियाणि पवत् पुनाना द्वा द्रवान्स्वन् रसन पृञ्चन ।
इन्दुधर्माण्यृतुथा वसाना दश िपा' अव्यत् साना
अव्य ॥ १२ ॥

12. *Abhi priyāṇi pavate punāno devo devāntsvana rasena pṛñcan. Indur-dharmāṇyṛtuthā vasāno daśa kṣipo avyata sāno avye.*

To all dear loving ones flows divine and brilliant Soma, pure, purifying and fulfilling the noble sages with

its nectar of ecstasy. May the brilliant joyous divinity, pervading and shining with virtues according to time and season, purify and fulfill us on top of this protective world of ten senses, ten pranas and ten gross and subtle elements.

वृषा शाणा अभिकनिकद्वा नदयति पृथिवीमुत द्याम ।
इन्द्रस्यैव वग्नुरा शृण्व आज्ञा पचतयति वाचम-
माम ॥ १३ ॥

13. *Vṛṣā śoṇo abhikanikradagā nadayanneti prthi-vīmuta dyām. Indrasyeva vagnurā śṛṇva ājau pracetayann-arṣati vācamemām.*

Generous, joyous and refulgent Soma spirit divine pervades the stars and planets and vibrates in the sun rays, making the heaven and earth resound. It is the very voice of Indra, lord omnipotent, heard in the dynamics of existence, awakening the spirit, and it inspires this holy speech to burst forth in adoration.

रसाय्यः पयसा पिन्वमान इत्येव षि मधुमन्तमंशुम । पवमानः
सन्तनिमषि कृण्वन्दिनाय साम परिषिच्यमानः ॥ १४ ॥

14. *Rasāyyaḥ payasā pinvamāna īrayanneṣi madhu-mantamamśum. Pavamānaḥ saṁtanīm-eṣi kṛṇvann-indrāya soma pariṣicyamānaḥ.*

O Soma, stream of divine joy exalted with songs of praise, inspiring honey sweets of vital growth and enlightenment, you go forward, pure and purifying, and release continuous showers of ecstasy for the soul for its grandeur and glory when you are honoured and adored by the celebrants.

ए॒वा प॑वस्व म॒दि॒रा म॒दी॒याद॒गाभ॒स्य॑ न॒मय॑न्वध॒स्त्रः । प॒रि
व॒र्ण॑ भ॒र॑माणा रु॒श॑न्तं ग॒व्यु॒ना' अ॒ष प॒रि॑ साम सि॒क्तः ॥ १५ ॥

15. *Evā pavasva madiro madāyodagrābhasya namayan vadhasnaiḥ. Pari varṇaṁ bharamāṇo ruśantaṁ gavyurno arṣa pari soma siktaḥ.*

Thus vibrate and flow on, spirit of ecstasy, for joy, bending and breaking the clouds which hold up the rain and radiations of light, and, bearing bright light and illuminative varieties of knowledge, continue to flow on, O Soma, generous and exalted presence, lover of showers and light and bearer of the bolt of power and force to strike down the negativities.

जु॒ष्टी न॑ इ॒न्दा सु॒प॒था सु॒गा॒न्यु॒रा प॑वस्व॒ वरि॑वांसि कृ॒ण्व॒न ।
घ॒न॒व॒ वि॒ष्वग्दु॒रि॒तानि॑ वि॒घ्न॒ इधि॑ ष्णु॒ना ध॒न्व॒ साना॑
अ॒व्य॑ ॥ १६ ॥

16. *Juṣṭvī na indo supathā sugānyurau pavasva varivāmsi kṛṇvan. Ghaneva viṣvagduritāni vighnannadhi ṣṇunā dhanva sāno avye.*

Indu, refulgent Soma, happy and kind, flow and purify us, creating simple and straight paths of living in the wide world and giving us honest and virtuous wealth and honours of our choice. Destroying all evils of the world as thunder of the clouds, let ceaseless streams of joy flow for us and protect us on top of the protective world.

वृ॒ष्टिं न॑ अ॒ष दि॒व्यां जि॒ग॒लु॒मिळा॑वतीं शं॒गयी॑ जी॒रदा॑नुम ।
स्तु॒क॒व वी॒ता ध॒न्वा वि॒चि॒न्वन्ब॒न्धूँ॑ रि॒माँ अ॒वराँ॑ इ॒न्दा
वा॒यू॒न ॥ १७ ॥

17. *Vṛṣṭim no arṣa divyām jigatnumiḷāvatīm śam-gayīm jīradānum. Stukeva vītā dhanvā vicinvan bandhūñrimāñ avarāñ indo vāyūn.*

O Soma, refulgent giver, bring us celestial rains, dynamic and universal, productive and illuminative, peace giving and abundantly generous. Selecting and favouring like loved children these friendly and brotherly people here and elsewhere, vibrant as winds, pray inspire and energise them to live a full joyous life.

गन्धिं न वि ष्य गथितं पुनान ऋजुं च गातुं वृजिनं च
साम । अत्या न कदा हरिरा सृजाना मया' दव धन्व पस्त्या-
वान ॥ १८ ॥

18. *Granthim na vi śya grathitam punāna ṛjum ca gātum vṛjinam ca soma. Atyo na krado harirā sṛjāno maryo deva dhanva pastyāvān.*

O Soma, pure, purifying and refulgent divinity, liberate the man in chains, breaking the bond as you untie a tough knot. Make the paths of life simple and straight, let the strength be natural and sincere, free from guile. Spirit of divinity, you roar as thunder, you are saviour and sustainer, creator and maker of the mortal humanity, and you are the sole master of the universe, your home.

जुष्टा मदाय देवतात इन्दा परि ष्णुना धन्व साना अव्य ।
सहस्रधारः सुरभिरदब्धः परि स्रव वाजसाता नृषह्य ॥ १९ ॥

19. *Juṣṭo madāya devatāta indo pari ṣṇunā dhanva sāno avye. Sahasradhāraḥ surabhir-adabdhah pari srava vājasātau nṛṣahye.*

O Soma, refulgent spirit of divinity, lover of joy and loved for the sake of joy, in yajna, pray flow, inspire and energise us on top of safety, security and prosperity with incessant stream of joy. Undaunted and invincible, let a thousand streams of ecstasy flow, let the breeze of fragrance blow, in the battle for victory worthy of brave humanity.

अ॒र॒श्मा॒ना॒ य॒ र॒था॒ अ॒यु॒क्ता॒ अ॒त्या॒सा॒ न॒ स॒सृ॒जा॒ना॒स॒
आ॒जा॒ । ए॒त॒ शु॒क्रा॒सा॒ ध॒न्व॒न्ति॒ सा॒मा॒ द॒वा॒स॒स्ताँ॒ उप॒ या॒ता॒
पि॒ब॒ध्य॒ ॥ २० ॥

20. *Araśmāno ye'rathā ayuktā atyāso na sasrjānāsa ājau. Ete śukrāso dhanvanti somā devāsastāñ upa yātā pibadhyai.*

Soma streams of ecstasy, unfettered, unbound, uninvolved, flow free like radiations of energy, refulgent, pure and consecrated, inspiring and energising in the yajnic battle of life. Let the leading lights of humanity advance and join the yajna to drink of the nectar.

ए॒वा॒ न॒ इ॒न्दा॒ अ॒भि॒ द॒व॒वी॒तिं॒ परि॑ स्र॒व॒ न॒भा॒ अ॒र्ण॑श्च॒मू॒षु॒ ।
सा॒मा॒ अ॒स्म॒भ्य॑ क॒ाम्यं॑ बृ॒हन्तं॑ र॒यिं॑ द॒दा॒तु॒ वी॒र॒वन्त॑मु॒-
ग॒म॒ ॥ २१ ॥

21. *Evā na indo abhi devavītiṃ pari srava nabho arṇaścāmūṣu. Somo asmabhyam kāmyaṃ brhantaṃ rayiṃ dadātu vīravantaṃ-ugram.*

Thus O self-refulgent Indu, spirit of divine peace, power, beauty and prosperity, let there be a shower of light and knowledge on us in yajna. Let showers of rain fill our tanks, lakes and rivers and

fructify our fields and gardens. May Soma give us wealth, honour and excellence of the highest order of our choice with mighty brave heroes.

त॒ इ॒द्यदी॑ मन॒सा व॑न॒ता वा॒ग्य॒ष्टस्य॑ वा॒ ध॒र्म॑णि॒ णार॑नी॒क ।
आदी॑मा॒य॒न्व॒र॒मा वा॑व॒शा॒ना जु॒ष्टं प॑तिं॒ क॒ल॒श॒ गाव॑
इ॒न्दु॑म ॥ २२ ॥

22. *Takṣadyadī manaso venato vāggyeṣṭhasya vā dharmaṇi kṣoranīke. Ādīmāyan varamā vāvaśānā juṣṭam patim kalaśe gāva indum.*

If the language of the mind in words of love of the vibrant sage of worshipful devotion, established in the beauty and splendour of the supreme spirit and law of the universe, were to visualise the picture-presence of Soma, ultimate sustenance of life, then all perceptions, thoughts and imaginations, loving and faithful, would move and concentrate into that presence of the choicest, most loved and beatific master vibrating in the heart core of the soul.

प दा॒नु॒दा दि॒व्या दा॑नु॒पि॒न्व ऋ॒त॒मृ॒ताय॑ प॒वत॑ सु॒म॒धाः । ध॒र्मा
भु॒वद॑ वृ॒ज॒न्य॑स्य॒ राजा॑ प र॒श्मि॑भि॒द॒शभि॑भा॒रि भू॑म ॥ २३ ॥

23. *Pra dānudo divyo dānupinva ṛtamṛtāya pavate sumedhāḥ. Dharmā bhuvad-vṛjanyasya rājā pra raśmibhir-daśabhir-bhāri bhūma.*

Most charitable giver, heavenly, promoter of liberal philanthropists, self-refulgent inspirer of noble intelligence, Soma purifies and enhances the rectitude of the enlightened. Being the sustainer of Dharma, master ruler of all powers and forces of the universe, the mighty Soma sustains the world by the dynamics of

the ten gross and subtle elements of nature.

पवित्रभिः पवमाना नृच ॥ राजा दवानामुत मर्त्यानाम् ।
द्विता भुवदयिपती रयीणामृतं भर्त्सुभृतं चाविन्दुः ॥ २४ ॥

24. *Pavitrebhiḥ pavamāno nṛcakṣā rājā devānā-muta martyānām. Dvitā bhuvad-rayipatī rayī-ṇām-ṛtaṁ bharat subhṛtaṁ cārvinduḥ.*

Flowing and purifying by its pervasive presence of sanctity, all watching Soma is the ruler of all divine forces of both nature and humanity. Controller of both nature and humanity, presiding over the dynamics of universal law, bearing and sustaining the cosmos, brilliant and beatific, Soma is the master, ruler and dispenser of all wealth, honours and excellence of the world.

अवाँ'इव श्रवस सातिमच्छन्दस्य वायारभि वीतिमष । स
नः सहस्रा बृहतीरिषा दा भवा साम दविणावित्यु-
नानः ॥ २५ ॥

25. *Arvāṅ iva śravase sātīmacchendrasya vāyorabhi vītimarṣa. Sa naḥ sahasrā brahātīriṣo dā bhavā soma draviṇovit punānaḥ.*

Vibrate and flow for the good of Indra, the soul in search of power, and for Vayu, the vibrant seeker of Karma, radiating like energy itself for the sake of honour and success in yajna. O Soma, knowing and commanding wealth and power, pure and purifying, be the giver of a thousand powers of sustenance, energy and enlightenment for us.

दुवा॒व्या॑ नः परि॒षि॒च्यमा॑नाः । त्वं सु॒वीरं॑ धन्वन्तु॒ सामाः॑ ।
 आ॒य॒ज्यवः॑ सु॒म॒तिं वि॒श्ववा॑रा हा॒तारा॑ न दि॒विय॑जा
 म॒न्दत॑माः ॥ २६ ॥

26. *Devāvyo naḥ pariṣicyamānāḥ kṣayaṁ suvīraṁ dhanvantu somāḥ. Āyajyavaḥ sumatiṁ viśva-vārā hotāro na diviyajo mandratamāḥ.*

May showers of the power and grace of Soma, generous to the divinities of nature and nobilities of humanity, served, adored and sanctifying, bless our peaceful home with noble heroes of action. Creative they are by nature's yajna, overflowing with universal light and intelligence like yajakas in the regions of the sun where universal Soma yajna is going on, and they are the most inspiring and most beatific.

ए॒वा दे॒व दु॒वता॑त पव॒स्व म॒ह सा॑म॒ प्सर॑स द॒वपा॑नः ।
 म॒हश्चि॒द्धि॒ष्मसि॑ हि॒ताः स॑म॒य कृ॒धि सु॒ष्ठान॑ रा॒दसी॑
 पु॒नानः॑ ॥ २७ ॥

27. *Evā deva devatāte pavasva mahe soma psarase devapānaḥ. Mahāściddhi śmasi hitāḥ samarye kṛdhiḥ suṣṭhāne rodasī punānaḥ.*

O self-refulgent Soma, sanctifier and giver of fulfilment to the holy and nobly brave in yajna, flow, inspire and energise us for the achievement of a great organised social order. Pure and purifying power of divinity, great we shall be, for sure, nobly inspired and committed to the good in the battle of life. Make the earth and the global environment, heavens and the skies, noble, good and creative as a home good for the progress of life.

अश्वा॒ न क॑दा॒ वृष॑भियुजा॒नः सि॒ंहा न भी॒मा मन॑सा
जवी॑यान । अ॒वा॒चीनः॑ प॒थिभ्य॑ रजि॒ष्ठा आ प॑वस्व साम॒न॒सं
न इ॒न्दा ॥ २८ ॥

28. *Aśvo na krado vṛṣabhiryujānaḥ simho na bhīma manaso javīyān. Arvācīnaiḥ pathibhirye rajiṣṭhā ā pavasva saumanasaṁ na indo.*

Roaring as thunder and lightning, awful as a lion, faster than mind, enjoining and inspiring the generous and the brave, O lord self-refulgent and gracious, come by the latest modern paths which are simple, natural and true, and purify, inspire and energise the noble power and virtue of our mind and soul.

श॒तं धा॒रा द॒वजा॑ता असृ॒गन्त्स॒हस्र॑म॒नाः क॒वया॑ मृज॒न्ति ।
इ॒न्दा॑ स॒नि॒त्रं दि॒व आ प॑वस्व पु॒र ए॒तासि॑ म॒हता॑
ध॒न॒स्य ॥ २९ ॥

29. *Śataṁ dhārā devajātā asṛgrantsahasramenāḥ kavayo mṛjanti. Indo sanitraṁ diva ā pavasva pura etāsi mahato dhanasya.*

Hundred streams of soma joy born of divinity flow for the divinities of nature and nobilities of humanity. A thousand ways poets and sages sing of them, adore and exalt them. O self-refulgent lord of bliss and generosity, let the holiest wealth and virtue flow from the light of divinity. You alone are the eternal, original and prime giver of the great wealth, honour and excellence of life.

दि॒वा न स॒र्गा असृ॑ग॒म॒ह्नां रा॒जा न मि॒त्रं प मि॑नाति॒ धीरः॑ ।
पि॒तुन पु॒त्रः क॑तु॒भिय॑ता॒न आ प॑वस्व वि॒श अ॒स्या अ॒र्जी-
ति॒म ॥ ३० ॥

30. *Divo na sargā asasṛgramahnām rājā na mitraṁ pra mināti dhīraḥ. Piturna putraḥ kratubhir-yatāna ā pavasva viśe asyā ajītim.*

As the rays of day light radiate from the sun, as a good ruler does not hurt the people and treats them as friends, as the son tries by yajnic actions to win the father's love and favour, so O Soma, come to bless this people and assure their victory and progress.

प त धारा मधुमतीरसृगन्वारान्यत्पूता अत्यष्यव्यान । पवमान
पवस धाम गानां जज्ञानः सूर्यमपिन्वा अकः ॥ ३१ ॥

31. *Pra te dhārā madhumatīr-asṛgran vārān yat pūto atyeṣyavyān. Pavamāna pavase dhāma gonām jajñānaḥ sūryam-apinvo arkaiḥ.*

O Soma, the honeyed showers of your gifts radiate and flow when you, with your power and purity, move to your favourite choices well protective and well protected. Indeed, pure and purifying, you move and bless the treasure homes of light, and, self-manifesting and generative, you vest the sun with the light that illuminates the days.

कनिकददनु पन्थामृतस्य शुका वि भास्यमृतस्य धाम । स
इन्द्राय पवस मत्सरवान्हिन्वाना वाचं मतिभिः कवी-
नाम ॥ ३२ ॥

32. *Kanikradadanu panthām-ṛtasya śukro vi bhāsyamṛtasya dhāma. Sa indrāya pavase matsaravān hivnāno vācam matibhiḥ kavīnām.*

Loud and bold you reveal the path of truth and rectitude and define the eternal law of existence. Self-refulgent, immaculate and omnipotent, you shine in

glory, the very abode of immortality. You vibrate, radiate and sanctify for the sake of Indra, the soul of the karma-yogi, and for the conscience of humanity, inspiring the poets and sages with vision and imagination and the visionary scientists with thought to burst forth in spontaneous songs of adoration, you being the treasure-hold of ecstasy, indeed ecstasy itself.

दिव्यः सुप॒णा व॑ च । साम॒ पिन्व॒न्धाराः॑ कम॑णा द॒व-
वी॒ता । ए॒न्दा॑ वि॒श क॒लशं॑ साम॒धानं॑ क॒न्द॑ । हि॒ सू॒य॒स्याप॑
र॒श्मिम॑ ॥ ३३ ॥

33. *Divyaḥ suparṇo'va cakṣi soma pinvan dhārāḥ karmanā devavītau. Endo viśa kalaśaṁ soma-dhānaṁ krandañnihi sūryasyopa raśmim.*

Heavenly light, super-abundant spirit of peace, protection and divine bliss, O Soma, reveal yourself, speak and shine, and let the rising streams of your presence flow into our divine life-yajna with higher and higher potential. O Spirit of peace and protection, bliss and beauty, consecrate this heart-core of the soul open to Soma, awaiting, come resounding, and let the radiations of refulgent divinity illuminate and sanctify us.

ति॒स्रा वाच॑ इ॒रयति॑ प॒ वह्नि॑ऋ॒तस्य॑ धी॒तिं ब॒र्हणा॑ मनी॒षाम॑ ।
गा॒वा य॒न्ति गा॒र्पतिं॑ पृ॒च्छमा॑नाः॒ सामं॑ य॒न्ति म॒तया॑ वाव॒-
शा॒नाः ॥ ३४ ॥

34. *Tisro vāca īrayati pra vahnir-ṛtasya dhītiṁ brahmaṇo manīṣām. Gāvo yanti gopatiṁ prcchamānāḥ somaṁ yanti matayo vāvaśānāḥ.*

Soma inspires three orders of speech: practical

speech that carries on the daily business of life, the thought that conceives of the vibrant immanent divine presence, and the deeper language of silence which is the mode of transcendent reality. The language operations of daily business move in search of the master source of world mystery as in science and philosophy, and the speech of thought and imagination and of love and worship moves to the presence of peace and bliss, Soma. (The three speeches in Vedic language are Ida, Sarasvati, and Mahi or Bharati as described in Rgveda 1, 13, 9 and Yajurveda 21, 19. Explained another way these are the language of the Rks or knowledge, Yajus or karma, and Samans or worship.)

सामं गावा' धनवा' वावशा'नाः सामं विषा मतिभिः
पृच्छमा'नाः । सामः सुतः पूयत अज्यमा'नः साम अका-
स्त्रिष्टुभः सं नवन्त ॥ ३५ ॥

35. *Somaṁ gāvo dhenavo vāvaśānāḥ somaṁ viprā matibhiḥ prcchamānāḥ. Somaḥ sutaḥ pūyate ajyamānaḥ some arkāstriṣṭubhaḥ saṁ navante.*

Dynamic and creative languages of love and faith celebrate Soma, the languages of scholars enquiring into reality with thought and analysis concentrate on Soma. It is Soma which, distilled from observation and experience and crystallised in nature and function, is sought to be comprehended or apprehended in the language medium. Indeed all speech media of description, definition, comprehension, apprehension, celebration or adoration arise from Soma and merge into Soma.

ए॒वा नः॑ सा॒म परि॑षि॒च्यमा॑न॒ आ प॑वस्व पू॒यमा॑नः स्व॒स्ति ।
इ॒न्द्र॒मा वि॑श बृ॒हता॑ रव॒ण व॒धया॑ वाचं ज॒नया॑ पु॒रं-
न्धि॒म ॥ ३६ ॥

36. *Evā naḥ soma pariṣicyamāna ā pavasva pūya-mānaḥ svasti. Indramā viśa brahatā raveṇa vardhayā vācam janayā purandhim.*

Thus, O Soma, served, adored and celebrated with your power and purity, let your presence radiate and purify us for our good and all round well being. Come and settle in the soul with the mighty voice of divinity. Generate and exalt the awareness and speech of vision and celebration communicative of high divine realisation.

आ जा॒गृ॒र्वि॒र्विप॑ ऋ॒ता म॑ती॒नां सा॒मः पु॒ना॒ना अ॑सद॒च्मूषु॑ ।
स॒प॒न्ति॑ यं मि॒थु॒नासा॑ नि॒कामा॑ अध्व॒यवा॑ रथि॒रासः॑
सु॒हस्ताः॑ ॥ ३७ ॥

37. *Ā jāgrvirvipra ṛtā matīnām somah punāno asadaccamūṣu. Sapanti yaṁ mithunāso nikāmā adhvaryavo rathirāsaḥ suhastāḥ.*

Ever wakeful, all intelligent, ever true, pure, purifying and celebrated, Soma abides in the heart core of the visionary sages, and him, loving yajakas dedicated to yajna of love and non-violence, noble of action commanding their body chariot of personality, together serve, adore and worship with high love and devotion of their mind and soul.

स पु॒ना॒न उ॒प सू॒र न॑ धा॒ताभ॑ अ॒पा रा॑द॒सी वि॒ ष आ॑वः ।
पि॒या चि॒द्वस्य॑ पि॒यसा॑स॒ ऊ॒ती स॒ तू ध॑नं क॒रिण॑ न प
यंस॒त ॥ ३८ ॥

38. *Sa punāna upa sūre na dhātoḥ aprā rodasī vi
ṣa āvaḥ. Priyā cidyasya priyasāsa ūtī sa tū
dhanam kārīṇe na pra yaṁsat.*

That Soma, pure and purifying, creator and sustainer, pervades and fills the heaven and earth as it abides in the sun and destroys darkness and ignorance. Dearer than dear are its powers for our protection for sure. May Soma give us wealth, honour and excellence as one would give wealth to the artist.

स व॒ध्नि॒ता व॒ध॒नः पू॒य॒मा॒नः सा॒मा मी॒ढ॒वाँ अ॒भि ना
ज्या॒ति॒षा॒वी॒त । य॒ना नः॑ पू॒र्व॒ प॒ति॒रः प॒द॒ज्ञाः स्व॒वि॒दा अ॒भि
गा अ॒दि॒मु॒ष्ण॒न ॥ ३९ ॥

39. *Sa vardhitā vardhanah pūyamānah somo mīḍhvāñ
abhi no jyotiṣāvīt. Yenā naḥ pūrve pitarah
padaññāḥ svarvido abhi gā adrimuṣṇan.*

Soma, exalted and exalting, pure and purifying, virile and generous, may, we pray, protect and promote us with the light of knowledge by which our forefathers, knowing the meaning and purpose of life step by step with a passionate desire for knowledge, rising to the sun, attained to the ultimate freedom and bliss of heaven.

अ॒का॒न्त॒स॒मु॒द्रः प॑थ॒म वि॒ध॒म॒ञ्ज॒न॒य॒न्प॒जा भु॒व॒न॒स्य॒ राजा॑ ।
वृ॒षा प॒वि॒त्र॒ अधि॑ सा॒ना अ॒व्य॑ बृ॒ह॒त्सा॒मा वा॒वृ॒ध सु॒वा॒न
इ॒न्दुः ॥ ४० ॥

40. *Akrāntsamudrah prathame vidharmañjanayan
prajā bhuvanasya rājā. Vṛṣā pavitre adhi sāno
avye br̥hat somo vāvrdhe suvāna induḥ.*

Soma, prime cause of the world of existence,

unfathomable as ocean, taking on by itself countless causes of existence in the vast vault of space and time, roaring and generating the evolving stars, planets and forms of life, is the ruling power of the universe. Potent and generous, infinite, creative and generative, refulgent Soma pervades the immaculate, sacred and protective universe and on top of it expands it and transcends.

महत्तत्सामा महिषश्चकारा पां यद्गभा वृणीत दवान ।
अदधादिन्द्र पवमान आज्ञा जनयत्सूय ज्यातिरिन्दुः ॥ ४१ ॥

41. *Mahat tat somo mahiṣaścakārā'pām yadgar-
bho'vrṇīta devān. Adadhādindre pavamāna
ojo'janayat sūrye jyotirinduh.*

Soma, potent absolute, generated the Mahat mode of Prakṛti, Mother Nature, which is the womb of all elements, energies and forms of existence and which comprehends all perceptive, intelligential and psychic powers as well. And then the creative-generative lord of evolutionary action, Soma, vested lustre and energy in Indra, the soul, and, lord of light as it is, Soma vested light in the sun.

मत्सि वायुमिष्टय राधस च मत्सि मित्रावरुणा पूयमानः ।
मत्सि शधा मारुतं मत्सि दवान्मत्सि द्यावापृथिवी देव
साम ॥ ४२ ॥

42. *Matsi vāyumiṣṭaye rādhase ca matsi mitrā-varuṇā
pūyamānaḥ. Matsi śardho mārutaṁ matsi devān
matsi dyāvāpṛthivī deva soma.*

O self-refulgent Soma, you energise the Vayu for its windy fulfilment and accomplishment of the purpose of creative evolution and, purifying and

sanctifying as you are, you energise and fulfil the centripetal and centrifugal modes of energy. You energise the sense of courage, boldness and even defiance of stormy energy, you energise the senses, mind and intelligence, and you energise and fulfil the heaven, earth and the skies of space.

ऋजुः पवस्व वृजिनस्य हन्ता पामीवां बाधमाना मृधश्च ।
अभिश्चीणन्पयः पयसाभि गानामिन्द्रस्य त्वं तव वयं
सखायः ॥ ४३ ॥

43. *Rjuḥ pavasva vṛjinasya hantā'pāmīvāṃ bādha-māno mṛdhaśca. Abhiśrīṇan payaḥ payasābhi gonāmindrasya tvaṃ tava vayaṃ sakhāyaḥ.*

Flow on, creative power, pure and purifying, simple, straight and natural, destroyer of crookedness, driving away and warding off violence and negativities, extending and refining knowledge with knowledge of the dynamics of nature, mind and senses. You and we, then, are friends and cooperators in progress, O friend of the karma-yogi.

मध्वः सूदं पवस्व वस्व उत्सं वीरं च न आ पवस्वा भगं
च । स्वदस्वन्दीय पवमान इन्द्र रयिं च न आ पवस्वा
समुदात ॥ ४४ ॥

44. *Madhvaḥ sūdaṃ pavasva vasva utsaṃ vīraṃ ca na ā pavasvā bhagaṃ ca. Svadasvendrāya pavamāna indo rayiṃ ca na ā pavasvā samudrāt.*

Pacify and consecrate the springs of honey sweets and let these flow free, let abundance of wealth, honour and excellence, let power, prosperity and glory flow to us all. Spirit and power of peace and purity,

refulgent and beatific Indu, be sweet and kind for the soul. Let immense wealth flow from the bottomless sea.

सामः सुता धारयात्या न हित्वा सिन्धुन निम्नमभि
वाज्यं ताः । आ यानिं वन्यमसदत्पुनानः समिन्दुगाभिरस-
रत्समृद्धिः ॥ ४५ ॥

45. *Somaḥ suto dhārayātyo na hitvā sindhurna nimnamabhi vājyākṣāḥ. Ā yoniṁ vanyamasadat punānaḥ samindur-gobhir-asarat samadbhiḥ.*

Soma, self-existent Spirit of creativity realised and exalted by humanity, inspiring and energising like radiations of light, rushing down in streams like a flood, pray come with the glory of victory. May the spirit of Soma, pure and purifying, flow and bless the loved heart core of the soul. May the spirit, bright and illuminating, flow with showers of knowledge and enlightenment and beatify us with the soothing waters of peace for the mind, senses and the soul.

एष स्य तं पवत इन्द्र सामश्चमूषु धीरं उशत तवस्वान ।
स्वच ता रथिरः सत्यशुष्मः कामा न या देवयताम-
सजि ॥ ४६ ॥

46. *Eṣa sya te pavata indra somaścamūṣu dhīra uśate tavaśvān. Svarcakṣā rathiraḥ satyaśuṣ-maḥ kāmō na yo devayatām-asarji.*

Hey Indra, dear soul, it is that Soma, Spirit of divinity which flows free and purifying for you, the human lover that cherish the Spirit. Pervasive in the holy hearts and indeed in all forms of existence, constant, almighty, watching, radiating and revealing, itself the light of heaven, master of the cosmic chariot,

inviolably true in its potential, it flows free like the love as well as the lover of the celebrants of divinity.

एष पत्न॒न॒ वय॑सा पुन॒न॒स्तिरा व॑र्षी॒सि दु॒हितु॑दधानः । वसा॒नः
शम॑ त्रि॒वरू॑थम॒प्सु हा॒तव॑ याति॒ सम॑न॒षु र॑भ॒न ॥ ४७ ॥

47. *Eṣa pratnena vayasā punānas-tiro varpāmsi duhitur-dadhānaḥ. Vasānaḥ śarma trivar-ūtham-apsu hoteva yāti samaneṣu rebhan.*

This Soma, for eternity, bearing eternal life energy for body, mind and soul, pure, purifying, sanctifying, sustaining and yet transcending all existential forms of its generated world, its darling daughter, pervading, loving and enlightening the holy peaceful three-level universe of heaven, earth and the middle regions sustained in the atomic dynamics of nature's laws, goes on and on resounding as the high-priest and chief yajaka through the creative-conflictive-evolving orders of yajnic mutability reaching the divine destination.

नू॒न॒स्त्वं र॑थि॒रा दे॒व सा॒म परि॑ स्र॒व च॒म्वाः पू॒यमा॑नः । अ॒प्सु
स्वादि॑ष्टा॒ मधु॑माँ ऋ॒तावा॑ द॒वा न॒ यः स॒वि॒ता स॒त्य-
म॒न्मा ॥ ४८ ॥

48. *Nū nastvaṁ rathiro deva soma pari srava camvoḥ pūyamānaḥ. Apsu svādiṣṭho madhumāñ ṛtāvā devo na yaḥ savitā satyamanmā.*

Verily to us for our vision and experience, you, O master of the cosmic chariot, refulgent Soma, flow on in the mighty forms of existence both physical and psychic. Flow on, pure, purifying and sanctifying in the dynamics of nature, flow into our actions, thoughts and

words. Flow on, sweetest spirit, bearing honeyed joys of life, the very spirit of truth and eternal law, you who are self-refulgent and generous like the life-giving sun, sole lord of truth and laws of constant mutability at heart.

अ॒भि वा॒युं वी॒त्य॒षा गृ॒णान्ना॑ ३ भि मि॒त्रावरु॑णा पू॒यमा॑नः ।
अ॒भी नरं॑ धी॒जव॑नं रथ॒ष्ठाम॒भीन्द्रं॑ वृ॒षणं॑ वज॑बाहुम ॥ ४९ ॥

49. *Abhi vāyum vītyarṣā grṇāno'bhi mitrāvaruṇā pūyamānaḥ. Abhī naraṁ dhījavanam ratheṣ-thām-abhīndram vṛṣaṇam vajrabāhum.*

O Soma, pure and purifying, resounding across the spaces, flow, sung and celebrated, and bring peace, progress and fulfilment to humanity, to the man of vibrant enthusiasm, to the man of love and judgement. To humanity, bring readiness of intellect and understanding, firm and undisturbed yet dynamic like a master of the chariot sitting at peace, unmoving and undisturbed, while the chariot may be speeding at the velocity of light. So also flow to Indra, master ruler of the arms of thunder, virile and generous, mighty yet calm.

अ॒भि वस्त्रा॑ सुव॒स॒नान्य॑षा भि ध॒नूः सु॒दुघाः॑ पू॒यमा॑नः ।
अ॒भि च॒न्द्रा भ॑त॒व ना॒ हिर॑ण्या भ्य॒श्वान॒थिना॑ द॒व
साम॑ ॥ ५० ॥

50. *Abhi vastrā suvasanānyarṣā'bhi dhenūḥ sudug-hāḥ pūyamānaḥ. Abhi candrā bhartave no hiraṇyā'bhyaśvān rathino deva soma.*

O refulgent Soma, pure and purifying, sung and celebrated, bring us vestments of beauty and grace, cows, abundant and fertile, words of knowledge

brilliant, deep and creative, bring us golden graces of beauty and soothing vitality for sustenance and success, bring us the energy and motive powers for our chariot of corporate life.

अ॒भी ना॑ अ॒ष दि॒व्या वसू॑न्य॒भि वि॒श्वा पा॒थि॒वा पू॒यमा॑नः ।
अ॒भि यन् द॒वि॒णम॒श्नवा॑मा॒ भ्या॑ष॒यं ज॑मद॒ग्रिव॑ ॥ ५१ ॥

51. *Abhī no arṣa divyā vasūnyabhi viśvā pārthivā pūyamānaḥ. Abhi yena draviṇam-aśnavāmā' bhyārṣeyaṁ jamadagnivannaḥ.*

O Soma, pure and purifying spirit and power of divinity, bring us celestial honour and excellence and the peaceful shelter of divinity, all materials of the world's wealth and power by which, like people of divine vision, we may attain to the universal wealth and virtue of the universe worthy of the sages of divine imagination.

अ॒या प॒वा प॑वस्व॒ना वसू॑नि माँ॒श्च॒त्वं इ॒न्दा सर॑सि॒ प ध॑न्व ।
ब॒ध्नश्चि॑द॒त्र वा॒ता न॒ जू॒तः पु॒रु॒मध॑श्चि॒त्तक॑व॒ नरं॑ दा॒त ॥ ५२ ॥

52. *Ayā pavā pavasvainā vasūni māñścatva indo sarasi pra dhanva. Bradhnaścidadtra vāto na jūtaḥ purumedhaścit takave naraṁ dāt.*

Generous, refulgent Soma spirit of beauty, peace and glory, sanctify us by these streams of grace. In the ocean depths of this honourable universe, energise and move all forms of wealth and peaceful settlements and consecrate us in the space of divine voice and wisdom. Spirit of the expansive universe, dynamic like the stormy winds, high-priest of cosmic yajna for all, bless us with a settled state of humanity in the vibrant system of a

volatile world.

उ॒त न॑ ए॒ना प॑व॒या प॑व॒स्वा धि॑ श्रु॒त श्र॑वाय्य॒स्य ती॒थ ।

ष॒ष्टिं स॒हस्रा॑ न॒गुता॑ वसू॒नि वृ॑ ऽ न प॒क्वं धू॑नव॒दणा॑य ॥ ५३ ॥

53. *Uta na enā pavayā pavasvā'dhi śrute śravā-yyasya tīrthe. Ṣaṣṭim sahasrā naiguto vasūni vṛkṣaṁ na pakvaṁ dhūnavadraṇāya.*

And by this sacred stream of divinity, cleanse and sanctify us in this holy lake of the divine Word worth hearing over and above what has been heard. Master of infinite power and wealth, destroyer of hoards of negativities, give us boundless forms of wealth for our battle of life, shaking, as if, like a tree of ripe fruit this mighty tree of the world.

म॒हीम॑ अ॒स्य वृ॒ष॒नाम॑ शू॒ष माँ॑श्च॒त्वं वा॒ पृ॒श॒न वा॒
व॒ध॒त्र । अ॒स्वा॒प॒य॒गु॒तः स्न॒ह॒य॒च्चापा॑ मि॒त्राँ॑ अ॒पा॒चि॒ता
अ॒च॒तः ॥ ५४ ॥

54. *Mahīme asya vṛṣanāma śūṣe māñścatve vā prśane vā vadhatre. Asvāpayannigutaḥ snehayaccāpā'-mitrāṅ apācito acetaḥ.*

These are the mighty great and constructive works of the virile and generous Soma in the battles of life either in social dynamics or close encounters or in fierce conflicts: sending the destroyers to sleep, separating off the unfriendly and removing the unawake and unaware from here where they are, (by constructive, waking up friendly exercise).

सं त्री॑ प॒वि॒त्रा॒ वि॒त॒तान्य॒ष्यन्व॑कं धाव॒सि पू॒य॒मानः॑ । अ॒सि
भ॒गा अ॒सि दा॒त्रस्य॑ दा॒ता सि॑ म॒घवा॑ म॒घव॑द्भ्य॒ इन्दा॑ ॥ ५५ ॥

54. *Sam trī pavitrā vitātānyeṣyanvekaṁ dhāvasi pūyamānaḥ. Asi bhago asi dātrasya dātā 'si maghavā maghavadbhya indo.*

Hey Indu, spirit of beauty, power and glory of divinity, you move and bless three holy expansive loved favourites of your choice and, pure and purifying, you hasten to them one by one since you are the wealth and power for the mighty, you are the giver for the generous, and you are the glory for the glorious.

एष विश्ववित्पवत मनीषी सामा विश्वस्य भुवनस्य राजा ।
दृप्साँ इरयन्विदथृष्विन्दुवि वारम्ब्यं समयाति याति ॥ ५६ ॥

56. *Eṣa viśvavit pavate manīṣī somo viśvasya bhuvanasya rājā. drapsāñ irayan vidatheṣvindu-rvi vāramavyaṁ samayāti yāti.*

This Soma knows, holds and consecrates the world as a holy place for life. Omniscient and all-sentient, it is the refulgent ruler of the entire universe. Spirit of light, beauty and grace of generosity, inspiring and energising perception and awareness of the holy performers in yajnas, it moves and enlightens the chosen protected soul, abides there and moves on.

इन्दुं रिहन्ति महिषा अदब्धाः पदे रभन्ति कवयो न गृधाः ।
हिन्वन्ति धीरा दृशभिः ित्पाभिः समञ्जत रूपमपान्
रसन ॥ ५७ ॥

57. *Induṁ rihanti mahiṣā adabdhāḥ pade rebhanti kavayo na gṛdhrāḥ. Hinvanti dhīrā daśabhiḥ kṣipābhiḥ samañjate rūpamapāṁ rasena.*

Great undaunted celebrants love and adore Soma on the yajna vedi. Passionate strivers as well as

poets sing and celebrate it in song. Constant devotees with all ten senses and pranic energies worship it in peace and quiet, and by the fluent pleasure and power of it they join the very presence of it.

त्वया वयं पवमानन साम् भर कृतं वि चिनुयाम् शश्वत ।
त त मित्रा वरुणा मामहन्तामदितिः सिन्धुः पृथिवी उत
द्याः ॥ ५८ ॥

58. *Tvayā vyaṁ pavamānena soma bhare kṛtaṁ vi cinuyāma śaśvat. Tanno mitro varuṇo māma-han-tāmaditiḥ sindhuḥ prthivī uta dyauh.*

O Soma, spirit of divine peace, power, beauty and glory, in our battle for self-control and divine realisation, let us always choose and abide by paths and performances shown and accomplished by you, pure and purifying power of divinity. And that resolve of ours, we pray, may Mitra, the sun, Varuna, the ocean, Aditi, mother Infinity, Sindhu, divine space and fluent vapour, earth and heaven, help us achieve with credit.

Mandala 9/Sukta 98

*Pavamana Soma Devata. Ambarisha Varshagira and
Rjishva Bharadvaja Rshis*

अभि ना वाजसातमं रयिमर्ष पुरुस्पृहम् ।
इन्दा सहस्रभणसं तुविद्युम्नं विभ्वासहम् ॥ १ ॥

1. *Abhi no vājasātamaṁ rayimarṣa puruspr̥ham. Indo sahasrabharṇasaṁ tuvidyumnāṁ vibhvaśaham.*

Indu, divine spirit of peace, power, beauty and grace, move and bless us to achieve wealth, honour and excellence of high order, universally loved and valued,

a thousandfold sustaining, mighty powerful, all challenging and finally victorious.

परि ष्य सुवाना अव्ययं रथं न वमोव्यत ।

इन्दुरभि दुर्णा हिता हियाणा धारीभिर णः ॥ २ ॥

2. *Pari śya suvāno avyayaṁ rathe na varmāvyata.
Indurabhi druṇā hito hiyāno dhārābhirakṣāḥ.*

May that Soma, brilliant spirit of peace, power and purity of divinity, invoked and inspired to bless the pious heart, flow by streams and showers, inspiring and fertilizing, and reach the imperishable soul of the devotee and protect him like the armour protecting the warrior in the chariot.

परि ष्य सुवाना अ ण इन्दुरव्य मदच्युतः ।

धारा य ऊध्वा अध्वर भ्राजा नति गव्ययुः ॥ ३ ॥

3. *Pari śya suvāno akṣā induravye madacyutaḥ.
Dhārā ya ūrdhvo adhware bhrājā naiti gavya-yuḥ.*

May that Indu, divine Spirit of peace, purity and beauty, inspiring and strengthening, overflowing with the power of ecstasy, flow and reach into the favoured heart of the devotee, that supreme shower of divinity which goes forward like radiations of light into the yajna of love and non-violence with love and desire to reveal the truth of life.

स हि त्वं देव शश्वत वसु मर्ताय दाशुष ।

इन्दा सहस्रिणं रयिं शतात्मानं विवाससि ॥ ४ ॥

4. *Sa hi tvaṁ deva śaśvate vasu martāya dāśuṣe.
Indo sahasriṇaṁ rayiṁ śatātmānaṁ vivāsasi.*

O Soma, refulgent and generous spirit of peace, prosperity and beauty, you shine upon the charitable mortal of relentless discipline and bestow upon him wealth, honour and excellence of a hundredfold power and a thousandfold value.

व॒यं त॑ अ॒स्य वृ॒त्रह॑न्वसा॒ वस्वः॑ पु॒रुस्पृ॑हः ।

नि नदि॑ष्ठतमा इ॒षः स्याम॑ सु॒म्नस्या॑धिगा ॥ ५ ॥

5. *Vayaṁ te asya vṛtrahan vaso vasvaḥ puruṣpṛhaḥ. Ni nediṣṭhatamā iṣaḥ syāma sumnasyā-dhrigo.*

O spirit of instant mantra movement, lord of world's wealth and shelter home of life, destroyer of evil, darkness and ignorance, let us be closest to you and the all desired world's wealth, let us be closest to your treasure of food, energy, and knowledge and to your divine peace and comfort.

द्वि॒र्यं प॒ञ्च स्व॑य॒शसं॑ स्व॒सारा॑ अ॒दिसं॑हतम ।

पि॒यमि॑न्द्रस्य॒ काम्यं॑ प॒स्त्राप॑यन्त्यू॒मिण॑म ॥ ६ ॥

6. *Dviryam pañca svayaśasaṁ svasāro adrisamhatam. Priyamindrasya kāmyaṁ prasnāpayantyūrmīṇam.*

Soma, dearest love of the soul, innately glorious, the glory intensified by spiritual light, vibrant spirit rolling in the consciousness whom ten psychic powers of mind and sense perceive, conceive and exalt, that spirit we cherish and adore.

परि॒ त्यं ह॑य॒तं हरि॑ ब॒भुं पु॑न॒न्ति वा॑र॒ण ।

या दु॒वान्वि॑श्वौ इ॒त्परि॑ म॒दन॑ स॒ह ग॑च्छ॒ति ॥ ७ ॥

7. *Pari tyaṁ haryataṁ hariṁ babhruṁ punanti vāreṇa. Yo devān viśvāṅ it pari madena saha gacchati.*

Ten psychic powers with the best of their potential adore and exalt that dear divinity, omniscience itself, who, omnipresent, pervades and rejoices with all divinities of the world with divine ecstasy.

अस्य वा ह्यवसा पान्ता दसाधनम् ।

यः सूरिषु श्रवा बृहद्दध स्वर्ण ह्यतः ॥ ८ ॥

8. *Asya vo hyavasā pānto dakṣasāadhanam. Yaḥ sūriṣu śravo bṛhad-dadhe svarṇa haryataḥ.*

This spirit of beauty and perfection, sublime like the sun, by virtue of its own innate potential which vests all great ones with their mighty power and honour, that spirit you all adore for protection and perfection of your life.

स वां यज्ञेषु मानवी इन्दुजनिष्ठ रादसी ।

दवा दवी गिरिष्ठा अस्त्रधन्तं तुविष्वणि ॥ ९ ॥

9. *Sa vām yajñeṣu mānavī indurjaniṣṭha rodasī. Devo devī giriṣṭhā asredhan taṁ tuviṣvaṇi.*

That divine spirit of beauty and perfection, brilliant and generous, resounding over heaven and earth, vested in cloud showers and mountain tops, loving, gracious and deeply human at heart, O men and women of the earth, create in your yajnas and realise in life.

इन्दाय साम पातव वृत्रघ्न परि षिच्यस ।

नरं च दणिणावत दवाय सदनासद ॥ १० ॥

10. *Indrāya soma pātave vṛtraghne pari śicyase.
Nare ca dakṣiṇāvate devāya sadanāsade.*

O Soma spirit of light and ecstasy of grace, you are adored and served for the soul's experience of divinity, for the man of charity and the brilliant sage on the vedi of yajnic service so that the demon of evil, darkness and ignorance may be expelled from the soul of humanity and destroyed.

तं प॒त्नासा॒ व्यु॒ष्टिषु॒ सामाः॑ प॒वित्रं॑ अ॒ रत्न॑ ।

अ॒प॒पार्थ॑न्तः स॒नुत॑हु॒र्श्चितः॑ पा॒तस्ताँ॑ अ॒र्प॑चतसः ॥ ११ ॥

11. *Te pratnāso vyuṣṭiṣu somāḥ pavitre akṣaran.
Apaprothantaḥ sanutarhuraścitaḥ prātastāñ
apracetasah.*

Those eternal, natural and universal vibrations of divine love and grace flow and beatify the human soul in the purity of heart core in the holy light of the dawn, subduing, expelling and destroying those crooked and clandestine forces of evil, darkness and ignorance of the human mind.

तं स॒खायः॑ पु॒रारु॑चं॒ यूयं॑ व॒यं च॑ सू॒रयः॑ ।

अ॒श्याम॑ वा॒जग॑न्ध्यं स॒नम॑ वा॒जप॑स्त्यम ॥ १२ ॥

12. *Tam sakhāyaḥ purorucaṁ yūyaṁ vayaṁ ca
sūrayaḥ. Aśyāma vājagandhyaṁ sanema vājapa-
styam.*

Come friends, all of us and all the wise and brave, let us reach that Soma spirit of light and grace and achieve the spirit as a prize and treasure home of peace, fragrance and life's victory.

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आ ह॒य॒ताय॑ धृ॒ष्णव॑ ध॒नुस्त॑न्व॒न्ति पा॑स्य॒म ।
शु॒क्रां व॑य॒न्त्यसु॑राय॒ नि॒णिजं॑ वि॒पाम॑ग॒ मही॒युवः॑ ॥ १ ॥

1. *Ā haryatāya dhr̥ṣṇave dhanustanvanti paurnsyam. Śukrām vayantyasurāya nirṇijam vipāmagre mahīyuvah.*

For the lovely bold Soma, devotees wield and stretch the manly bow, and joyous celebrants of heaven and earth before the vibrants create and sing exalting songs of power and purity in honour of the life giving spirit of divinity.

अ॒ध॒ ऽपा॑ परि॒ष्कृता॑ वा॒जाँ अ॒भि प॑ गा॒हत॑ ।
यदी॑ वि॒वस्व॑ता॒ धिया॑ ह॒रिं हि॒न्वन्ति॑ या॒तव॑ ॥ २ ॥

2. *Adha kṣapā pariṣkr̥to vājāñ abhi pra gāhate. Yādī vivasvato dhiyo harim hinvanti yātave.*

When the thoughts and actions of bright celebrants invoke, invite and inspire Soma to move, initiate and bless, then the divine spirit, exalted by the songs, moves toward battles and inspires, energises and exalts their mind and courage for victory.

तम॑स्य॒ मज॑याम॒सि म॒दा य॑ इ॒न्द्रपा॑त॒मः ।
यं गा॒व आ॒सभि॑द॒धुः पु॒रा नू॒नं च॑ सू॒रयः॑ ॥ ३ ॥

3. *Tamasya marjayāmasi mado ya indrapātamah. Yam gāva āsabhir-dadhuḥ purā nūnam ca sūrayah.*

That power and ecstasy of this Soma, worthiest

of the soul's delight, we adore and exalt, which the sense and mind with their perceptions and reflection receive and which, for sure, veteran sages too have experienced for times immemorial.

तं गाथया पुराण्या पुनानमभ्यनूषत ।

उता कृपन्त धीतया दवानां नाम बिभ्रतीः ॥ ४ ॥

4. *Taṁ gāthayā purāṇyā punānam-abhyanūṣata.*
Uto kṛpanta dhītayo devānāṁ nāma bibhratīḥ.

That spirit of Soma, pure and purifying, the celebrants adore and exalt by songs of old in Vedic voice and, the same, thoughts and actions of veteran sages with the divine name content of the lord supplicate and glorify.

तमु त्माणमव्यय वारं पुनन्ति धणसिम ।

दूतं न पूर्वचित्तय आ शासत मनीषिणः ॥ ५ ॥

5. *Tam-ukṣamāṇam-avyaye vāre punanti dharṇa-sim.*
Dūtaṁ na pūrvacittaya ā śāsate manīṣiṇaḥ.

That omnipotent virile generative Soma creator, the very pillar and foundation of the universe, thinkers and meditative sages sanctify and hold in the pure heart core of their soul and celebrate as the prime divine voice of revelation of the eternal Vedic knowledge for enlightenment of the human soul.

स पुनाना मदिन्तम्ः सामश्चमूषु सीदति ।

पशा न रत आदधत्पतिवचस्यत धियः ॥ ६ ॥

6. *Sa punāno madintamaḥ somaścamūṣu sīdati.*
Paśau na reta ādadhat patirvacasyate dhiyaḥ.

That Soma, pure and purifying, most ecstatic and exhilarating, abides in all forms of yajnic existence and, holding the cosmic seed and impregnating Nature as a living organism, is worshipped as the father and sustainer of all thoughts of living beings.

स मृज्यत सुकर्मभिद्वा द्वभ्यः सुतः ।

विद यदासु सन्ददिमहीरपा वि गाहत ॥ ७ ॥

7. *Sa mrjyate sukarmabhir-devo devebhyah sutah.
Vide yadāsu saṁdadir-mahīrapo vi gāhate.*

That divine, refulgent and generous Soma, realised by sages of holy action for noble humanity, is celebrated and glorified in the human world, and when it is known as the sole giver of every thing among these people, then it releases mighty floods of living waters for life sustenance.

सुत इन्दा पवित्र आ नृभियता वि नीयस ।

इन्दाय मत्सरिन्तमश्चमूष्वा नि षीदसि ॥ ८ ॥

8. *Suta indo pavitra ā nṛbhiryato vi nīyase.
Indrāya matsarintamaścamūṣvā ni ṣīdasi.*

O spirit of divinity, brilliant and blissful, perceived, reflected and meditated with constant exercise of spiritual discipline, you are distilled from experience and realised by devoted people in the purity of heart for the soul. It is thus that, most ecstatic and exhilarating, you abide in the heart and soul of humanity.

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अ॒भी न॑वन्त अ॒दुहः॑ पि॒यमिन्द्र॑स्य॒ काम्य॑म ।

व॒त्सं न॑ पू॒व आयु॑नि जा॒तं रि॑हन्ति मा॒तरः॑ ॥ १ ॥

1. *Abhī navante adruhaḥ priyamindrasya kāmīyam.
Vatsam na pūrva āyuni jātaṁ rihanti mātaraḥ.*

Just as young mothers love and caress the first born baby in early age, so do people free from malice and jealousy take to Soma, meditative realisation of divinity, dear favourite love of Indra, the soul.

पुना॒न इ॒न्द्रवा॑ भ॒र॒ साम॑ द्वि॒बह॑सं र॒यिम॑ ।

त्वं व॑सू॒नि पु॑ष्यसि॒ विश्वा॑नि द॒शुषा॑ गृह॑ ॥ २ ॥

2. *Punāna indavā bhara soma dvibarhasam rayim.
Tvaṁ vasūni puṣyasi viśvāni dāśuṣa gr̥he.*

O Soma spirit of divinity, bright and blissful, bring us twofold wealth and excellence, expansive for both life on earth and beyond, and give us complete fulfilment. Indeed, you create and augment the wealth, honour and excellence of the world in the house of the man of generosity and charity.

त्वं धि॒यं म॑ना॒युजं॑ सृ॒जा वृ॑ष्टिं न त॑न्य॒तुः ।

त्वं व॑सू॒नि पा॑थि॒वा दि॒व्या च॑ साम पु॑ष्यसि ॥ ३ ॥

3. *Tvaṁ dhiyaṁ manoyujam sṛjā vṛṣṭim na tan-yatuḥ. Tvaṁ vasūni pārthivā divyā ca soma puṣyasi.*

O Soma, like the rain showers of the clouds, pray create, inspire and augment the vision, intelligence,

understanding and will which may stabilise the mind in the state of peace and constancy. Indeed, you create and augment the wealth, honour and excellence of both earthly and heavenly order.

परि॑ त जि॒ग्युषा॑ यथा॒ धारा॑ सु॒तस्य॑ धावति ।

रंह॑माणा व्य॒व्ययं॑ वारं वा॒जीव॑ सान॒सिः ॥ ४ ॥

4. *Pari te jigyuṣo yathā dhārā sutasya dhāvati.
Ramhamāṇā vyavyayaṁ vāraṁ vājīva sānasiḥ.*

When you are distilled from experience and meditation, then the stream of your bliss, fast and ceaseless, flows to the chosen and protected heart of the devotee like the prize winning spirit of a victorious warrior.

क॒त्वं द॒ ताय॑ नः क॒व॒ पव॑स्व साम॒ धार॑या ।

इन्द्रा॑य॒ पात॑व सु॒ता मि॒त्राय॑ वरु॒णाय॑ च ॥ ५ ॥

5. *Kratve dakṣāya naḥ kave pavasva soma dhā-rayā.
Indrāya pātave suto mitrāya varuṇāya ca.*

Soma, spirit of poetic omniscience, flow and purify us by streams of bliss distilled from experience and meditation for our intelligence, expertise and enlightenment, for fulfilment of Indra, man of power, Mitra, man of love, and Varuna, man of judgement.

पव॑स्व वाज॒सात॑मः प॒वित्र॑ धार॑या सु॒तः ।

इन्द्रा॑य साम॒ विष्णा॑व द॒वभ्या॑ मधु॒मत्त॑मः ॥ ६ ॥

6. *Pavasva vājasātamah pavitre dhārayā sutaḥ.
Indrāya soma viṣṇave devebhyo madhumattamaḥ.*

Soma, all inspiring spirit of the universe, sweetest presence distilled and realised in the holy heart, flow on purifying by the stream of exhilaration, giving food, energy and fulfilment for the soul, for the universal vibrancy of nature and humanity, and for all the noble, generous and enlightened people.

त्वां रि॑हन्ति मा॒तरा॒ हरिं॑ प॒वित्रं॑ अ॒दुहः॑ ।
व॒त्सं जा॒तं न ध॒नवः॑ प॒र्वमा॒न॒ वि॒ध॒मणि॑ ॥ ७ ॥

7. *Tvām rihanti mātaro harim pavitre adruhaḥ.
Vatsam jātam na dhenavaḥ pavamāna vidhar-
maṇi.*

O Soma, pure and purifying saviour spirit of universal sanctity, just as mother cows love and caress a new born calf, so do the motherly forces of nature and humanity free from the negativities of malice and jealousy love and cherish you arising in the heart and inspiring the soul in various dharmic situations of life.

प॒र्वमा॒न॒ म॒हि श्र॒व॒श्चि॒त्रभि॒यासि॑ र॒श्मिभिः॑ ।
श॒ध॒न्त॒मांसि॑ जिघ्न॒सु वि॒श्वानि॑ दा॒शुषा॑ गृ॒ह ॥ ८ ॥

8. *Pavamāna mahi śravaś-citrebhiryāsi raśmibhiḥ.
Śardhan tamānsi jighnase viśvāni dāśuṣo grhe.*

Soma, pure, purifying vibrant spirit of life divine commanding great power, honour and glory, you go forward with wondrous manifestations of your power, bold and indomitable, destroying the darkness and evils of the world, and reach and bless the yajnic house of the man of charity and generosity.

त्वं द्यां च महिवत पृथिवीं चाति जभिष ।

पतिं दापिममुञ्चथाः पवमान महित्वना ॥ ९ ॥

9. *Tvaṁ dyāṁ ca mahivrata pṛthivīm cāti jabhriṣe.
Prati drāpim-amuñcathāḥ pavamāna mahit-vanā.*

O Soma, universal soul of high commitment of Dharma, pure and purifying energy of omnipresent divine flow, you wear the armour of omnipotence, bear, sustain and edify the heaven and earth by your majesty and transcend.

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Pavamana Soma Devata, Andhigu Shyavashvi (1-3), Yayati Nahusha (4-6), Nahusha Manava (7-9), Manu Samvarana (10-12), Vaishvamitra or Vachya Prajapati (13-16) Rshis

पुराजिती वा अन्धसः सुताय मादयित्त्व ।

अप श्वानं श्नथिष्ठन् सखाया दीघजिह्वयम् ॥ १ ॥

1. *Purojitī vo andhasaḥ sutāya mādayitnave.
Apa śvānaṁ śnathiṣṭana sakhāyo dīrghaji-hvyam.*

O friends, for your attainment of the purified and exhilarating Soma bliss of existence, eliminate vociferous disturbances of the mind and concentrate on the deep resounding voice of divinity.

या धारया पावकया परिप्रस्यन्दत सुतः ।

इन्दुरश्वा न कृत्व्यः ॥ २ ॥

2. *Yo dhārayā pāvakayā pariprasyandate sutah.
Induraśvo na kṛtvyaḥ.*

Brilliant and blissful Soma, when, filtered and exhilarated, vibrates and flows in clear purifying streams

like waves of energy itself.

तं दुराषमभी नरः सामं विश्वाच्या धिया ।

यज्ञं हिन्वन्त्यदिभिः ॥ ३ ॥

3. *Taṁ duroṣamabhī naraḥ somaṁ viśvācyā dhiyā.
Yajñam hinvantyaadribhiḥ.*

That blazing unassailable Soma, adorable in yajna, leading lights invoke and impel with universal thought and speech, with controlled mental reflection for self-realisation.

सुतासा मधुमत्तमाः सामा इन्द्राय मन्दिनः ।

पवित्रवन्ता अ रन्द्वान्गच्छन्तु वा मदाः ॥ ४ ॥

4. *Sutāso madhumattamāḥ somā indrāya mandinaḥ.
Pavitravanto akṣaran devān gacchantu vo madāḥ.*

Filtered, felt and cleansed, honey sweet soma streams, pure and exhilarating, flow for Indra, the soul, and may the exhilarations reach you, noble favourites of divinity.

इन्दुरिन्द्राय पवतु इति द्वासा अबुवन ।

वाचस्पतिमखस्यतु विश्वस्यशान् आजसा ॥ ५ ॥

5. *Indurindrāya pavata iti devāso abruvan.
Vācaspatir-makhasyate viśvasyeshāna ojasā.*

Soma, divine, brilliant and blissful, flows for Indra, the soul, say the noble sages, and thus Soma, divine source and master of speech and thought, ruler and sustainer of the entire world by his own lustre and power, is honoured at all yajnas of knowledge, yoga

and austerity, for advancement.

सहस्रधारः पवत समुद्रा वाचमीङ्क्षुयः ।

सामः पती रयीणां सखन्दस्य दिवदिव ॥ ६ ॥

6. *Sahasradhāraḥ pavate samudro vācamīṅkhyah.
Somah patī rayīṇāṁ sakhendrasya divedive.*

A thousand streams of Soma joy and enlightenment flow, inspiring and purifying. It is a bottomless ocean that rolls impelling the language and thought of new knowledge. It is the preserver, promoter and sustainer of all wealths and honours and a friend of the soul, inspiring and exalting us day by day.

अयं पूषा रयिभगः सामः पुनाना अषति ।

पतिविश्वस्य भूमना व्यख्यदादसी उभ ॥ ७ ॥

7. *Ayam pūṣā rayirbhagaḥ somah punāno arṣati.
Patir-viśvasya bhūmano vyakhyad-rodasī ubhe.*

It is Pusha, life-sustaining and nourishing protector, wealth and honour of the world, power and the glory, Soma that is pure and purifying, ever going forward with the world. It is the master, sustainer and ruler of the vast expansive universe and illuminates both heaven and earth.

समु प्रिया अनूषत गावा मदाय घृष्वयः ।

सामासः कृण्वत पथः पवमानास इन्दवः ॥ ८ ॥

8. *Samu priyā anūṣata gāvo madāya ghr̥ṣvayah.
Somāsaḥ kṛṇvate pathaḥ pavamānāsa indavaḥ.*

Dear daring voices exalt and extol Soma for the sheer joy of illumination. Indeed men of Soma vision

and courage, blazing brilliant, pure, purifying and pursuing, create and carve their own paths of progress.

य आजिष्ठस्तमा भर पवमान श्रवाय्यम् ।

यः पञ्च चष्णीर्भि रयिं यन् वनामह ॥ ९ ॥

9. *Ya ojiṣṭhastamā bhara pavamāna śravāyyam.
Yaḥ pañca carṣaṇīrabhi rayiṁ yena vanāmahai.*

O pure and purifying Soma, bring us honour and excellence most lustrous and renowned, valued among all the five classes of people by which we may be able to win the real material and spiritual wealth of life.

सामाः पवन्त इन्दवा स्मभ्यं गातुवित्तमाः ।

मित्राः सुवाना अरपसः स्वाध्यः स्वविदः ॥ १० ॥

10. *Somāḥ pavanta indavo'smabhyam gātuvitta-māḥ.
Mitrāḥ suvānā arepasah svādhyah svar-vidah.*

Streams of Soma flow for us, brilliant, eloquent and expansive, friendly, inspiring, free from sin, intellectually creative and spiritually illuminative.

सुष्वाणासा व्यदिभिश्चिताना गारधि त्वचि ।

इषमस्मभ्यमभितः समस्वरन्वसुविदः ॥ ११ ॥

11. *Suṣvāṇāso vyadribhiś-citānā goradhi tvaci.
Iṣasmabhyamabhitah samasvaran vasu-vidah.*

Reflective, inspiring and generative by controlled operations of higher mind in the purified heart core, let the Soma streams, vibrant and vocal, bring us spiritual energy, intelligential illumination and divine awareness all round in the world.

एत पूता विपश्चितः सामासा दध्याशिरः ।

सूयासा न दशतासा जिगत्तवा ध्रुवा घृत ॥ १२ ॥

12. *Ete pūtā vipāścitaḥ somāso dadhyāśiraḥ.
Sūryāso na darṣatāso jigatnavo dhruvā ghr̥te.*

These Soma streams, nourishing, energising, illuminating, are bright and beatific as the dawn and, vibrant but unfluctuating, they abide constant in the heart.

प सुन्वानस्यान्धसा मता न वृत तद्वचः ।

अप श्वानमराधसं हता मुखं न भृगवः ॥ १३ ॥

13. *Pra sunvānasyāndhaso marto na vṛta tadvacāḥ.
Apa śvānam-arādhasaṁ hatā makhaṁ na bhṛgavaḥ.*

That silent voice of the generative illuminative Soma of divine food, energy and enlightenment, the ordinary mortal does not perceive. O yajakas, ward off the clamours and noises which disturb the meditative yajna as men of wisdom ward them off to save their yajna.

आ जामिरत्क अव्यत भुज न पुत्र आण्याः ।

सरज्जारा न याषणां वरा न यानिमासदम ॥ १४ ॥

14. *Ā jāmiratke avyata bhuje na putra oṇyoḥ.
Sarajjāro na yoṣaṇām varo na yonim-āsadam.*

As a child feels secure with joy in the arms of its parents, as the lover goes to the beloved, as the groom sits on the wedding vedi, so does the Soma spirit pervade in the natural form of its choice love.

स वीरा द ऽसार्धना वि यस्तस्तम्भ रादसी ।

हरिः पवित्र अव्यत वधा न यानिमासदम ॥ १५ ॥

15. *Sa vīro dakṣasādhano vi yastastambha rodasī.
Hariḥ pavitre avyata vedhā na yonim-āsadam.*

That potent Soma, master controller of all powers, means and materials of success in existence, who sustains both heaven and earth, is the saviour power of protection and pervades the universe presiding as omniscient high priest over the vedi of cosmic yajna.

अव्या वारभिः पवत सामा गव्य अधि त्वचि ।

कनिकददवृषा हरिरिन्द्रस्याभ्यति निष्कृतम ॥ १६ ॥

16. *Avyo vārebhiḥ pavate somo gavye adhi tvaci.
Kanikradadvṛṣā harir-indrasyābhyeti niṣkṛtam.*

Soma, omnipresent protector, abides with the souls of its choice discipline, vibrating in the heart core across the fluctuations of mind and senses. Loud and bold and voluble, thus, the generous potent saviour spirit blesses the original nature of the soul in its innate purity.

Mandala 9/Sukta 102

Pavamana Soma Devata, Trita Aptya Rshi

काणा शिशुमहीनां ह्रिन्व तृतस्य दीधितिम ।

विश्वा परि प्रिया भुवदध द्विता ॥ १ ॥

1. *Krāṇā śīśur-mahīnām hinwannṛtasya dīdhitim.
Viśvā pari priyā bhuvadadha dvitā.*

Maker of stars and planets, inspiring the light and law of the dynamics of existence, dear adorable giver of fulfilment, Soma rules over both spirit and

nature, heaven and earth.

उप त्रितस्य पाष्याइरभक्तु यद गुहा पदम ।

यज्ञस्य सप्त धामभिरध प्रियम ॥ २ ॥

2. *Upa tritasya pāṣyoraḥbhakta yadguhā padam.*
Yajñasya sapta dhāmabhir-adha priyam.

Close to the adamantine integration of Purusha and Prakṛti in human form is the secret seat of heart and clairvoyant intelligence wherein the climactic presence of the master of three orders of Prakṛti and super presence of divinity, and there it is shared by seven prakṛtic, pranic and psychic orders of existence and adored by seven metres of Vedic hymns as the dearest supreme object of worship.

त्रीणि त्रितस्य धारया पृष्ठध्वरया रयिम ।

मिमीत अस्य याजना वि सुकतुः ॥ ३ ॥

3. *Trīṇi tritasya dhārayā pṛṣṭheṣverayā rayim.*
Mimīte asya yojanā vi sukratuḥ.

By three streams of the moving particles of matter, energy and mind does the triple master, Soma, move the dynamics of existence, and thus does the supreme high priest order and accomplish his cosmic plan.

जज्ञानं सप्त मातरा वधामशासत श्रिय ।

अयं ध्रुवा रयीणां चिकेत यत ॥ ४ ॥

4. *Jajñānaṁ sapta mārato vedhām-aśāsata śriye.*
Ayaṁ dhruvo ryīṇāṁ ciketa yat.

Seven measured motherly orders of existence

at the material, pranic and psychic level join, reveal and celebrate Soma manifesting in beauty and glory, this constant unmoved mover who, being omnipresent and pervasive, knows of the wealth and sublimity of the universe.

अस्य वत सजाषसा विश्वं दवासा अदुहः ।

स्पाहा भवन्ति रन्तया जुषन्त यत ॥ ५ ॥

5. *Asya vrata sajoṣaso viśve devāso adruhaḥ.
Spārhā bhavanti rantayo juṣanta yat.*

Enjoined in the law and order of discipline of this Soma, all divinities of nature and nobilities of humanity, committed and free from malice and negativity, who join and rejoice in him command the enviable love and respect of the world.

यमी गभमृतावृधा दृश चारुमजीजनन ।

कविं मंहिष्ठमध्वर पुरुस्पृहम ॥ ६ ॥

6. *Yamī garbham-ṛtāvṛdho dr̥śe cārum-aījjanan.
Kaviṁ maṁhiṣṭham-adhvare puruspr̥ham.*

To realise and reveal that divine treasure origin of the world and its glory, sages and divines, celebrating his law, truth and yajnic evolution, love and join the presence of Soma, great and glorious, poetic creator, mighty generous, universally adored, and manifesting anew in the world of love and beauty.

समीचीन अभि त्मना यही ऋतस्य मातरा ।

तन्वाना यज्ञमानुषग्यदञ्जत ॥ ७ ॥

7. *Samīcīne abhi tmanā yahvī ṛtasya mātara.
Tanvānā yajñam-ānuṣag-yadañjate.*

The great joint spontaneous generators of the dynamic world in existence are Soma, supreme Purusha, and Prakrti, which the sages, who enact and advance the meditative yajna of science and direct realisation, constantly adore and glorify.

कत्वा शुक्रभिर् अभिऋणारप व्रजं दिवः ।

हिन्व तृतस्य दीधितिं पाध्वर ॥ ८ ॥

8. *Kratvā śukrebhirakṣabhirṇorapa vrajaṁ divaḥ.
Hinvann-rtasya dīdhitim prādhvare.*

O Soma, creative spirit of the universe, by holy action, brilliant light of pure knowledge and the inner vision of the spirit, pray open wide the paths and doors of the light of divinity, thereby inspiring and advancing yajnic revelations of the divine law and its operation in this advancing world of love and non-violence.

Mandala 9/Sukta 103

Pavamana Soma Devata, Dvita Aptya Rshi

प पुनानाय वधस सामाय वच उद्यतम ।

भृतिं न भरा मतिभिर्जुजाषत ॥ १ ॥

1. *Pra punānāya vedhase somāya vaca udyatam.
Bhṛtim na bharā matibhir-jujoṣate.*

Sing rising songs of adoration in honour of Soma, pure and purifying, omniscient and inspiring ordainer of life, and offer the songs as homage of yajnic gratitude. Soma feels pleased with enlightened songs of love and faith.

परि वारोण्यव्यया गाभिरञ्जाना अषति ।

त्री षधस्था पुनानः कृणुत हरिः ॥ २ ॥

2. *Pari vārāṇyavyayā gobhir-añjāno arṣati.*
Trī śadhasthā punānaḥ kṛṇute hariḥ.

Pleased and exalted with songs of adoration, Soma, saviour spirit of bliss, radiates with its protective presence to the distinguished hearts and, purifying the body, mind and soul of the celebrants, blesses them in their physical, subtle and causal body states of existence.

परि काशं मधुश्चुतमव्ययं वारं अषति ।
 अभि वाणीऋषीणां सप्त नूषत ॥ ३ ॥

3. *Pari kośam madhuścutam-avyaye vāre arṣati.*
Abhi vāṇīr-ṛṣīṇām sapta nūṣata.

In the protected heart core of the blessed soul overflowing with honey joy, the Soma presence vibrates, and hymnal voices of the seer sages in seven Vedic musical metres adore and glorify the divine presence in ecstatic response to the guiding spirit of divinity.

परि णता मतीनां विश्वदेवा अदाभ्यः ।
 सामः पुनानश्चम्वविशद्भरिः ॥ ४ ॥

4. *Pari ṇetā matīnām viśvadevo adābhyah.*
Somah punānaś-camvor-viśaddhariḥ.

Soma, guiding spirit of the mind and soul, self-refulgent soul of the universe, undaunted and invincible, pure and purifying, pervading the heaven and earth, manifests inspiring in the mind and soul of meditative celebrants, eliminating their darkness and sufferance.

परि दवीरनु स्वधा इन्द्रेण याहि स्रथम ।
 पुनाना वाघद्वाघद्विर्मत्यः ॥ ५ ॥

5. *Pari daivīranu svadhā indreṇa yāhi saratham.
Punāno vāghadvāghadbhir-amartyaḥ.*

O Soma, immortal spirit of existence, pure, purifying and realised in the pure heart core of the soul, vibrant and voluble with the celebrants in response to their yajnic homage and divine attainments, radiate with the human soul as a chariot mate of its physical existence on the move.

परि स॒मि॒न वा॒ज॒यु॒द॒वा द॒व॒भ्यः सु॒तः ।

व्या॒न॒शिः प॒व॒मा॒ना वि धा॑वति ॥ ६ ॥

6. *Pari saptirna vājayurdevo devebhyaḥ sutaḥ.
Vyānāśiḥ pavamāno vi dhāvati.*

Like universal energy, the glorious Soma, all victorious, brilliant, realised by sages in its original nature and character, pervades vibrant here, there, everywhere and beyond, transcending.

Mandala 9/Sukta 104

*Pavamana Soma Devata, Parvata and Narada Kanvas or
both Shikhandinyas or Kashyapyas or Apsarasas Rshis*

स॒खाय॑ आ नि षी॒दत पु॒ना॒नाय॑ प गा॒यत ।

शि॒शुं न य॒ज्ञः परि॑ भू॒षत श्रि॒य ॥ १ ॥

1. *Sakhāya ā ni śīdata punānāya pra gāyata.
Śīsum na yajñaiḥ pari bhūṣata śriye.*

Come friends, sit on the yajna vedi, sing and celebrate Soma, pure and purifying spirit of life, and with yajna exalt him like an adorable power for the grace and glory of life.

समीं वत्सं न मातृभिः सृजतां गयसाधनम् ।

दवाव्यं मदमभि द्विशवसम् ॥ २ ॥

2. *Samī vatsam na mātṛbhiḥ sṛjatā gayasāadhanam.*
Devāvayaṁ madamabhi dviśavasam.

As mothers love, adore and adorn a child with beauty and ornaments, so energise and exalt Soma as versatile beauty and grace of life, protector of divinities, source of ecstasy and doubly strong both physically and spiritually.

पुनातां दसाधनं यथा शर्धाय वीतय ।

यथा मित्राय वरुणाय शन्तमः ॥ ३ ॥

3. *Punātā dakṣasāadhanam yathā śardhāya vītaye.*
Yathā mitrāya varuṇāya śantamaḥ.

Realise and exalt Soma in the essential purity of its nature, power and presence as the very foundation of perfection and achievement in life, so that it may be the surest and most peaceful base of strength, power and fulfilment for the spirit of love and friendship as well as for freedom and judgement.

अस्मभ्यं त्वा वसुविदमभि वाणीरनूषत ।

गाभिष्ट वरुणमभि वासयामसि ॥ ४ ॥

4. *Asmabhyam tvā vasuvidamabhi vānīranūṣata.*
Gobhiṣṭe varuṇamabhi vāsayāmasi.

Our songs of adoration celebrate and exalt you as creator, knower and giver of peace, power, wealth and honours of the world. Indeed, with thoughts, words and vision, we glorify your power and presence as it emerges in our experience.

स ना॑ म॒दानां प॒तु इ॒न्दा॑ द॒वप्स॑रा असि ।

सख॑व॒ सख्य॑ गा॒तुवि॑त्त॒मा भव॑ ॥ ५ ॥

5. *Sa no madānām pata indo devapsarā asi.
Sakheva sakhye gātuvittamo bhava.*

O spirit of beauty, brightness and bliss, controller, protector and promoter of life's joys, divine and heavenly indeed is your power and presence. We pray be the guide and pioneer as a friend and spirit of love for friends.

स॒न॒मि कृ॒ध्य॑स्म॒दा र॒ असं॑ कं चि॒द॒त्रि॒णम॑ ।

अ॒पा॒द॒वं द्रु॒युमं॑हा॒ यु॒याधि॑ नः ॥ ६ ॥

6. *Sanemi kṛdhyasmadā rakṣasam kaṁ cidatṛiṇam.
Apādevaṁ dvayumaṁho yuyodhi naḥ.*

O Soma, let us be together in peace and friendship, in arms and in the daily business rounds forward as ever before. Keep off the demonic destroyer, the ogre, the impious, the double dealer, and the sin and sinner.

Mandala 9/Sukta 105

*Pavamana Soma Devata, Parvata and
Narada Kanvas Rshis*

तं वः॑ स॒खाया॑ म॒दाय॑ पु॒नान॑म॒भि गा॑यत ।

शि॒शुं न॒ य॒ज्ञः स्व॑द॒यन्त॑ गृ॒तिभिः॑ ॥ १ ॥

1. *Taṁ vaḥ sakhāyo madāya punānamabhi gāyata.
Śīśuṁ na yajñaḥ svadayanta gūrtibhiḥ.*

O friends, enjoying together with creative acts of yajna, sing and celebrate Soma, pure and purifying

presence of divinity, with songs of praise, and exalt and adorn him as a darling adorable power for winning the joy of life's fulfilment.

सं वत्सइव मातृभिरिन्दुहिन्वाना अज्यत ।

द्वावीमदा मतिभिः परिष्कृतः ॥ २ ॥

2. *Sam vatsa iva mātṛbhirindurhinvāno ajyate.*
Devāvīrmado matibhiḥ pariṣkṛtaḥ.

Holily is Soma, brilliant presence of beauty, peace and power of divinity, protector of sages, ecstasy of life, realised in the essence, and, adorned by devotees as a darling presence, it is invoked and worshipped with creative acts of meditation by the celebrants.

अयं दाय सार्धना यं शर्धाय वीतय ।

अयं देवभ्या मधुमत्तमः सुतः ॥ ३ ॥

3. *Ayaṁ dakṣāya sādhano'yaṁ śardhāya vītaye.*
Ayaṁ devebhyo madhumattamaḥ sutaḥ.

This is the means to efficiency for perfection, this is for strength and success for fulfilment, and when it is realised, it is the sweetest, most honeyed experience for the divines.

गाम् । इन्द्रा अश्ववत्सुतः सुद । धन्व ।

शुचिं त वणमधि गाषु दीधरम ॥ ४ ॥

4. *Gomanna indo aśvavat sutaḥ sudakṣa dhanva.*
Śuciṁ te varṇamadhi goṣu dīdharam.

O Soma, refulgent spirit of divine bliss and beauty, manifest every where and realised within, commanding universal power and perfection, pray set

in motion for us the flow of wealth full of lands, cows, knowledge and culture, and of horses, movement, progress and achievement. I pray bless me that I may honour and worship your pure divine presence above all, above mind and senses and above the things mind and senses are involved with.

स ना॑ हरी॒णां पत॑ इ॒न्दा॑ द॒वप्सर॑स्तमः ।

सख॑व॒ सख्य॑ नया॑ रु॒च भ॑व ॥ ५ ॥

5. *Sa no harīṇāṃ pata indo devapsarastamah.
Sakheva sakhye naryo ruce bhava.*

O spirit of beauty and universal majesty, controller of all movements, beauties and perfections, divine presence that comprehend all forms of refulgence and generosity, like a friend for friends, be good for our pioneer leadership and brilliance on the vedi.

सन॑मि॒ त्वम॒स्मदाँ॑ अ॒र्दवं॒ कं चि॑द॒त्रिण॑म ।

सा॒ह्वाँ इ॒न्दा॑ परि॒ बाधा॑ अप॑ द्व॒युम॑ ॥ ६ ॥

6. *Sanemi tvamasmadāñ adevaṃ kaṃ cidatriṇam.
Sāhvāñ indo pari bādho apa dvayum.*

O spirit of divine beauty, bliss and brilliance, one with us in all acts and movements, courageous, bold and forbearing, ward off from us all impieties and keep away the impious and ungenerous people wherever they be, whoever is a devouring destroyer, and a double dealer.

Mandala 9/Sukta 106

*Pavamana Soma Devata, Agni Chakshusha (1-3, 10-14),
Chakshu Manava (4-6), Manu Apsava (7-9) Rshis*

इ॒न्द्र॒म॒च्छ॒ सु॒ता इ॒म वृ॒ष॒णं॒ य॒न्तु॒ हर॑यः ।

श्रु॒ष्टी जा॒तास् इ॒न्द्र॒वः स्व॒वि॒दः ॥ १ ॥

1. *Indramaccha sutā ime vṛṣaṇaṁ yantu harayaḥ.
Śruṣṭī jātāsa indavaḥ svarvidah.*

May these realised, cleansed and confirmed, blessed, beautiful and brilliant virtues and sanskars touching the bounds of divine bliss, emerging and risen in the mind, well reach and seep into the heart core of the soul completely and permanently.

अ॒यं भ॒राय॑ सा॒न॒सि॒रि॒न्द्रा॒य प॒वत॑ सु॒तः ।

सा॒मा ज॒त्र॒स्य॑ च॒त॒ति॒ यथा॑ वि॒द ॥ २ ॥

2. *Ayaṁ bharāya sānasir-indrāya pavate sutaḥ.
Soma jaitrasya cetati yathā vide.*

This Soma, competent and victorious for the battle of life, when realised, flows for Indra, the winning soul, and enlightens it about the world's reality as it is and as it knows.

अ॒स्य॒दि॒न्द्रा॒ म॒द॒ध्वा गा॒भं गृ॑भ्णीत सा॒न॒सि॒म ।

व॒जं च॒ वृ॒ष॒णं भ॒र॒त्स॒म॒प्सु॒जित॑ ॥ ३ ॥

3. *Asyedindro madeṣvā grābhaṁ grbhṇīta sāna-sim.
Vajraṁ ca vṛṣaṇaṁ bharat samapsujit.*

Under the inspiration and ecstasy of this soma of divine love, let the soul seize the victorious bow, take on the generous virile and mighty bolt of will and

power of faith and win the target of the battle of Karma to the attainment of Divinity.

प धन्वा साम् जागृविरिन्दायन्दा परि स्रव ।

द्युमन्तं शुष्ममा भरा स्वविदम ॥ ४ ॥

4. *Pra dhanvā soma jāgrvirindrāyendo pari srava.
Dyumntam śuśmamā bhara svarvidam.*

Flow on, O Soma, spirit of divine bliss, ever awake, brilliant and enlightening, streaming on and on for Indra, the soul, bear and bring the light and fire of the sun and vision of heaven.

इन्दाय वृषणं मदं पवस्व विश्वदशतः ।

सहस्रयामा पथिकृद्विच णः ॥ ५ ॥

5. *Indrāya vṛṣaṇam madam pavasva viśvadar-śataḥ.
Sahasrayāmā pathikṛdvicakṣaṇaḥ.*

Let divine showers and streams of visionary ecstasy rain and flow for Indra, the soul, O Soma, charming cosmic power, moving a thousand ways, maker of a thousand paths, shining, all watching and revealing.

अस्मभ्यं गातुवित्तमा द्रवभ्या मधुमत्तमः ।

सहस्रं याहि पथिभिः कनिकदत ॥ ६ ॥

6. *Asmabhyam gātuvittamo devebhyo madhu-mattamaḥ. Sahasram yāhi pathibhiḥ kani-kradat.*

Best pioneer, path finder and highest honeyed joy for us, for the divines, come roaring by a thousand paths of light and holiness.

पवस्व द्रववीतय इन्द्रा धाराभिराजसा ।

आ कलशं मधुमान्त्साम नः सदः ॥ ७ ॥

7. *Pavasva devavītaya indo dhārābhirojasā.
Ā kalaśaṁ madhumāntsoma naḥ sadah.*

O Soma of divine light and peace, harbinger of honeyed joy, flow in streams with power and lustre for our attainment of the path of divinity and abide in our heart core of the soul.

तव द्रप्सा उदपुत इन्द्रं मदाय वावृधुः ।

त्वां द्रवासा अमृताय कं पपुः ॥ ८ ॥

8. *Tava drapsā udapruta indraṁ madāya vāvṛ-dhuh.
Tvāṁ devāso amṛtāya kaṁ papuh.*

The streams of your peace, beauty and bliss swell like streams of water in flood, and the divines drink of the ecstasy for the attainment of immortality.

आ नः सुतास इन्द्रवः पुनाना धावता रयिम ।

वृष्टिद्यावा रीत्यापः स्वविदः ॥ ९ ॥

9. *Ā naḥ sutāsa indavaḥ punānā dhāvatā rayim.
Vṛṣṭidyāvo rītyāpaḥ svarvidah.*

O streams of the beauty and bliss of peace and joy filtered from experience, heavenly showers, liquid floods, paradisaal bliss pure and purifying, bring us the wealth, honour and excellence of the highest order.

सामः पुनान ऊमिणा व्या वारं वि धावति ।

अगं वाचः पवमानः कनिकदत् ॥ १० ॥

10. *Somaḥ punāna ūrmiṇā'vyo vāraṁ vi dhāvati.
Agre vācaḥ pavamānaḥ kanikradat.*

Soma, pure and purifying, protective and blissful, flowing by streams and sanctifying, roaring with ancient and original hymns of divine adoration, rushes to the heart core of the distinguished soul.

धीभिहि॑न्वन्ति वा॒जिनं॑ व॒न॒ कीळ॑न्त॒मत्य॑विम ।

अ॒भि त्रि॑पृ॒ष्ठं म॒तयः॑ स॒मस्वर॑न ॥ ११ ॥

11. *Dhībhirhinvanti vājinam vane krīḷantamatya-vim.
Abhi triṣṭhaṁ matayaḥ samasvaran.*

Men of distinguished mind, adoring Soma with holy thoughts, words and action, invoke and celebrate all protective Soma, victorious spirit and cosmic energy, playing in the beautiful world over three regions of heaven, earth and the skies.

अ॒स॒जि क॒ल॒शाँ अ॒भि मी॑ ह स॒प्ति॒न वा॑ज॒युः ।

पु॒ना॒ना वाचं॑ ज॒नय॑ सिष्य॒दत ॥ १२ ॥

12. *Asarji kalaśāṅ abhi mīlhe saptirna vājayuḥ.
Punāno vācam janayannasiṣyadat.*

Soma, vibrant spirit of divinity, rushes to the heart core of realised souls like instant energy radiating to the centre of its target in the human battle of survival and distinguished search for immortality, there stimulating, creating and sanctifying hymns of adoration, and there in the soul it abides.

प॒व॒त ह॒य॒त ह॒रि॒रति॑ ह॒वांसि॑ रं॒ह्या ।

अ॒भ्य॒ष॑न्त॒स्ता॒तृ॒भ्या॑ वी॒रव॒द्य॒शः ॥ १३ ॥

13. *Pavate haryato harirati hvarāṁsi raṁhya.
Abhyarṣantstotr̥bhya vīravadyaśaḥ.*

The beauteous and beatific divine saviour spirit

of Soma vibrates, purifies and flows with tremendous force, casting off all crookedness and contradictions, and overflowing with valour, honour and excellence for the celebrants and their heroic progeny for generations.

अ॒या प॑वस्व द॒व्यु॒म॒धा॒धारा॑ अ॒सृ॒त॒ ।

र॒भ॒न्प॒वि॒त्रं प॒य॑षि वि॒श्व॑तः ॥ १४ ॥

14. *Ayā pavasva devayur-madhordhārā asṛkṣata.*
Rebhan pavitraṁ paryeṣi viśvataḥ.

Thus vibrate, purify and flow, friend of sages and divines, releasing these honey streams of joy, and go on eloquent to bless the pure heart all round all ways in the world.

Mandala 9/Sukta 107

Pavamana Soma Devata, Saptarshis Rshis

(Bharadvaja Barhaspatya, Kashyapa Maricha, Gotama Rahugana, Bhauma Atri, Vishvamitra Gathina, Jamadagni Bhargava, Vasishtha Maitravaruni)

प॒री॒ता षिञ्च॑ता सु॒तं सा॒मा य उ॑त्त॒मं ह॒विः॑ ।

द॒ध॒न्वाँ या न॑या' अ॒प्स्व॑न्तरा सु॒षाव॑ सा॒म॒म॒दि॒भिः॑ ॥ १ ॥

1. *Parīto ṣiñcatā sutam samo ya uttamam haviḥ.*
Dadhanvāñ yo naryo apsvantarā suṣāva somamadbhiḥ.

From here onward sprinkle Soma with love and service, Soma, the spirit of beauty, peace and joy of life, Soma, realised with best of thoughts, effort and determined discipline of meditation, Soma which bears the best materials for creative yajna of personal and

social development, Soma which is the leading light of life, realised within in the heart and our Karmas performed in life.

नूनं पुनाना विभिः परि स्रवा दब्धः सुरभिन्तरः ।

सुत चित्त्वाप्सु मदामा अन्धसा श्रीणन्ता गाभिरुत्तरम् ॥ २ ॥

2. *Nūnam punano'vibhiḥ pari sravā'dabdhah surabhimtarah. Sute cit tvāpsu madāmo andha-sā śrīṇanto gobhiruttaram.*

For sure, pure and purifying, flow on with protective and promotive forces, gracious, undaunted, more and more charming and blissful. When you are realised in our actions, mixed as one with our energies, will and senses, then we rejoice and celebrate you in our perceptions with hymns of praise, and later in silent communion.

परि सुवानश्च िस दवमादनः कतुरिन्दुविच णः ॥ ३ ॥

3. *Pari suvānaś-cakṣase devamādanah kraturin-durvicakṣanaḥ.*

Celebrated in our thoughts and perceptions, joy of the sages, power of holy yajnic action, brilliant and blissful, all intelligent and omniscient, we adore you for the augmentation of our intelligence and enlightenment.

पुनानः साम धारया पा वसाना अषसि ।

आ रत्नधा यानिमृतस्य सीदस्युत्सा दव हिरण्ययः ॥ ४ ॥

4. *Punanaḥ soma dhārayā'po vasāno arṣasi. Ā ratnadhā yonimṛtasya sīdasyutso deva hiraṇya-yah.*

O Soma, pure and purifying our thought, will and actions, abiding in the heart, you move and flow on in our consciousness. Bearing treasures of jewels, pray come and sit on the seat of yajna vedi and our sense of truth and eternal law. Indeed, O lord refulgent, you are the fountain head of life's golden treasures.

दुहान ऊर्धदिव्यं मधु पियं पुत्रं सधस्थमासदत ।
आपृच्छ्यं धरुणं वाज्यषति नृभिधूता विच णः ॥ ५ ॥

5. *Duhāna ūdhardivyaṁ madhu priyaṁ pratnaṁ sadhasthamāśadat. Apr̥cchyaṁ dharuṇaṁ vājyar̥ṣati nṛbhirdhūto vicakṣaṇaḥ.*

Giver of fulfilment, treasure trove of life's sustaining milk, yielding celestial dear honey sweets of living strength and joy, pervasive in its eternal universal loved seat, all conqueror all watching and knowing, when moved by meditative celebrants, Soma radiates and vibrates in the faithful heart of earnest seekers.

पुनानः साम जागृविरव्या वार परि पियः ।
त्वं विपा अभवा इरिस्तमा मध्वा यज्ञं मिमि नः ॥ ६ ॥

6. *Punānaḥ soma jāgr̥viravyo vāre pari priyaḥ. Tvaṁ vipro abhavo'ṅgirastamo madhvā yajñam mimikṣa naḥ.*

Pure and all purifying, O Soma, spirit of peace and bliss, ever awake and awakening with your eternal consciousness, all protective and promotive, dearest in the heart of the cherished loving soul, you are the vibrant awareness of omniscience and the very life energy of life. O Spirit of peace, joy and divine bliss, pray bless our yajna of life with the honey sweets of existence.

सामा मीढ्वान्पवत गातुवित्तम ऋषिविपा विच णः ।

त्वं कविरभवा दव्वीतम आ सूर्य राहया दिवि ॥ ७ ॥

7. *Somo mīḍhvān pavate gātuvittama ṛṣirvipro vicakṣaṇaḥ. Tvaṁ kavirabhavo devavītama a sūryaṁ rohayo divi.*

Soma, virile and generous giver of fulfilment, omniscient master of the ways of existence, supreme creative seer, vibrant super-soul, all watching and knowing, flows and purifies all. O Soma, you are the poetic creator, dearest friend of the divines, and it is you who generate and raise the sun over to the heaven of light.

साम उ षुवाणः सातृभिरधि ष्णुभिरवीनाम ।

अश्वयव हरिता याति धारया मन्दया याति धारया ॥ ८ ॥

8. *Soma u ṣuvāṇaḥ sotṛbhiradhi ṣṇubhiravīnām. Aśvayeva haritā yāti dhārayā mandrayā yāti dhārayā.*

Soma, invoked by celebrants, manifests with blissful inspiring powers of protection and promotion and, saving, watching, fascinating, goes forward, rushing, compelling, in an impetuous stream like waves of energy, and it also goes forward by a stream of mild motion, soothing and refreshing.

अनूप गामान्गाभिर णः सामा दुग्धाभिर णः ।

समुद्रं न संवरणान्यग्मन्मन्दी मदीय ताशत ॥ ९ ॥

9. *Anūpe gomān gobhirakṣāḥ somo dugdhābhirakṣāḥ. Samudraṁ na saṁvaraṇānyagman mandī madāya tośate.*

Soma, divine master of holy speech, emerges in the depth of the heart with the voice of divinity and blesses the devotee with the revelation of the milk of spiritual sustenance. Just as streams of water flow and reach the sea, so is the divine stream and spirit of joy invoked and celebrated for the central bliss of the soul.

आ साम सुवाना अदिभिस्तिरा वाराण्यव्यया ।

जना न पुरि चम्वाविशद्भरिः सदा वनषु दधिष ॥ १० ॥

10. *Ā soma suvāno adribhistiro vārānyavyayā. Jano na puri camvorviśaddhariḥ sado vaneṣu dadhiṣe.*

O Soma, spirit of universal bliss and protection, invoked and stirred by acts of meditation, radiating across the covers of darkness, enter the heart core of the soul as citizens enter their home in town, arise in the depth of heart and intelligence and abide there in the love and faith of the soul, your own cherished seat of existence among the wise.

स मामृज तिरा अण्वानि मष्या मी ह सप्तिन वाजयुः ।

अनुमाद्यः पवमाना मनीषिभिः सामा विपभिर्ऋ-
क्वभिः ॥ ११ ॥

11. *Sa māmṛje tiro aṇvāni meṣyo mīlḥe saptirna vājayuh. Anumādyah pavamāno manīṣibhiḥ somo viprebhir-ṛkvabhiḥ.*

Like a war horse in victorious battle, Soma radiates across the fine fluctuations of senses, ecstatic, flowing in exuberant streams, when it is impelled and realised by the wise, vibrant Vedic sages in meditation.

प साम द्ववीतय सिन्धुन पिष्य अणसा । अंशाः पर्यसा

मदिरा न जागृविरच्छा काशं मधुश्चुतम ॥ १२ ॥

*Pra soma devavītaye sindhurna pipye arṇasā.
Amśoḥ payasā madiro na jāgrviracchā kośam
madhuścutam.*

O Soma, be full with the liquid spirit of joy like the sea which is full with the flood of streams and rivers, and, like the very spirit of ecstasy overflowing with delicious exuberance of light divine, ever awake, flow into the devotee's heart blest with the honeyed joy of divinity.

आ ह॒य॒ता अ॒जु॒न॒ अ॒त्क् अ॒व्य॒त पि॒यः सू॒नु॒न म॒ज्यः ।

तमीं॑ हि॒न्वन्त्य॒पसा॒ यथा॒ रथं॒ न॒दी॒ष्वा ग॒भ॒स्त्याः ॥ १३ ॥

13. *Ā haryato arjune atke avyata priyaḥ sūnurna marjyaḥ. Tamīm hinvantyapaso yathā ratham nadiṣvā gabhastyoḥ.*

Dear, loved and fascinating, Soma emerges in transparent unsullied form, winsome worth refinement like a child's and inspiring as a sanative. Devotees stimulate it with holy karma, a thing beautiful and inspiring, and let it join and flow in the streams of thought and action between their intellect and emotion and their prana and apana energies.

अ॒भि सा॒मा॒स आ॒यवः॑ प॒वन्त॒ मद्यं॑ म॒द॒म ।

स॒मु॒द्रस्य॑धि वि॒ष्टपि॑ म॒नी॒षिणा॑ म॒त्स॒रा॒सः स्व॒वि॒दः ॥ १४ ॥

14. *Abhi somāsa āyavaḥ pavante madyam madam. Samudrasyādhi viṣṭapi manīṣiṇo matsarāsaḥ svarvidah.*

Intelligent and dedicated lovers of Soma refine and sublimate their pleasurable joy of the heart and

emotion, direct it to divinity on top of the existential ocean of daily business and, thoughtful, ecstatic and divinely oriented, experience the heavenly ecstasy of Soma as in samadhi.

तरत्समुद्रं पवमान ऊमिणा राजा द्व ऋतं बृहत ।

अर्षन्मित्रस्य वरुणस्य धर्मणा प हिन्वान ऋतं बृहत ॥ १५ ॥

15. *Tarat samudraṁ pavamāna ūrmiṇā rājā deva ṛtaṁ bṛhat. Aṛṣan-mitrasya varuṇasya dharmaṇā pra hinvāna ṛtaṁ bṛhat.*

Across the ocean of existence, pure, purifying and flowing by waves of ecstasy, refulgent generous divine ruler of life, itself the law of expansive universe, radiating by and with the Dharma of Mitra, spirit of love, and Varuna, spirit of justice, inspiring and stimulating the universal law of truth and advancement, rolls Soma.

नृभियमाना ह्यता विच णा राजा द्वः समुद्रियः ॥ १६ ॥

16. *Nṛbhir-yemānpo haryato vicakṣaṇo rājā devaḥ samudriyaḥ.*

Invoked and impelled by leading lights of intelligent humanity, graciously charming, all watching, self-refulgent divine light of life, omnipresent in the universe, it rolls for Indra, the soul.

इन्द्राय पवत मदः सामा मरुत्वत सुतः ।

सहस्रधारा अत्यव्यमषति तमी मृजन्त्यायवः ॥ १७ ॥

17. *Indrāya pavate madaḥ samo marutvate sutaḥ. Sahasradhāro atyavyamarṣati tamī mṛjantyāyavaḥ.*

Soma, joy of existence, invoked and realised, flows purifying and consecrating for Indra, the vibrant soul, in a thousand streams of ecstasy and overflows the heart and soul of the devotee. That Spirit of the universe, intelligent dedicated yogis realise, exalt and glorify.

पुनानश्चमू जनयन्मतिं कविः सामा द्रवषु रण्यति ।

अपा वसानः परि गाभिरुत्तरः सीदन्वन्ष्वव्यत ॥ १८ ॥

18. *Punānaścamū janayan matim kaviḥ somo deveṣu ranyati. Apo vasānaḥ pari gobhiruttaraḥ sīdan vaneṣvavyata.*

Pervading and energising heaven and earth, indeed the entire world of Prakṛti and Jiva, stimulating intelligence, the poetic creator rejoices among the divinities, stars and planets and the senses and mind of humanity. Wearing the cosmic waters as a cloak, inspiring and sanctifying our thoughts and actions, manifesting in all beautiful things, and thus perceived by our senses and apprehended by intelligence, it abides higher and somewhere beyond our apprehension.

तवाहं साम रारण सुख्य इन्दा दिवदिव ।

पुरूणि बभ्रा नि चरन्ति मामव परिधीरति तां इहि ॥ १९ ॥

19. *Tavāham soma rāraṇa sakhya indo divedive. Purūṇi babhro ni caranti māmava paridhīrati tāñ ihi.*

O Soma, light of life and universal joy of existence, I rejoice in your friendly company day in and day out. O mighty bearer sustainer of the universe, a host of negativities surround me, pray break through

their bounds and come and save me.

उताहं नक्तमुत साम त दिवा सख्याय बभ ऊधनि ।
घृणा तपन्तमति सूर्य परः शकुनाइव पसिम ॥ २० ॥

20. *Utāham naktamuta soma te divā sakhyāya babhra ūdhani . Ghrṇā tapantamati sūryam paraḥ śakunā iva paptima.*

And I, O Soma, bearer and sustainer, yearn day and night to abide in your presence for the sake of your love and friendship, and pray that we may rise, flying like birds beyond the sun blazing with its refulgence, and reach you, the Ultimate.

मृज्यमानः सुहस्त्य समुद वाचमिन्वसि ।
रयिं पिशङ्गं बहुलं पुरुस्पृहं पवमानाभ्यर्षसि ॥ २१ ॥

21. *Mrjyamānaḥ suhastya samudre vācaminvasi . Rayiṁ piśaṅgaṁ bahulaṁ puruspr̥haṁ pavamānābhyarṣasi.*

O Spirit omnipotent with the world in your generous hands, celebrated and exalted, you stimulate and inspire the song of adoration in the depths of the heart and, pure, purifying, radiating and exalting, set in motion immense wealth of golden graces of universal love and desire for us.

मृजाना वार पवमाना अव्यय वृषाव चक्रदा वन ।
द्वानां साम पवमान निष्कृतं गाभिरञ्जाना अर्षसि ॥ २२ ॥

22. *Mrjāno vāre pavamāno avyaye vṛṣāva cakrado vane . Devānām soma pavamāna niṣkṛtaṁ gobhirañjāno arṣasi.*

O Soma, universal spirit of generosity, cleansing, purifying and radiating in the protected heart of the cherished celebrant, you manifest loud and bold in the deep and beautiful world of existence and, sung and celebrated with songs of adoration, you move and manifest in the holy heart of divinities, pure, purifying, vibrating.

पवस्व वाजसातय भि विश्वानि काव्या ।

त्वं समुद्रं प्रथमं वि धारय द्रवभ्यः स म मत्सरः ॥ २३ ॥

23. *Pavasva vājasātaye'bhi viśvāni kāvyā. Tvam samudraṁ prathamam vi dhārayo devebhyaḥ soma matsarah.*

O Soma, spirit of universal light and joy, radiate and move, purifying and inspiring, toward the spirit of universal vision and creativity for the achievement of knowledge and enlightenment. You are the first highest and original master poet creator who bore the mighty treasure trove of infinite light and joy and let it open to flow for the divine sages.

स तू पवस्व परि पार्थिवं रजा दिव्या च साम धर्माभिः ।

त्वां विप्रसा मतिभिर्विच ण शुभं हिन्वन्ति
धीतिभिः ॥ २४ ॥

24. *Sa tū pavasva pari pārhivam rajo divyā ca soma dharmabhiḥ. Tvām viprāso matibhirvicakṣaṇa śubhram hinvanti dhītibhiḥ.*

O Soma, with all your power, laws and virtues, flow purifying and inspiring all that is earthly, heavenly and in the middle regions of the universe. O Spirit all knowing and watching, bright and pure, the sages with

their thoughts and actions invoke and exalt you for inspiration and enlightenment.

पवमाना असृ त पवित्रमति धारया ।

मरुत्वन्ता मत्सरा इन्द्रिया हया मधामभि पयांसि च ॥ २५ ॥

25. *Pavamānā asṛkṣata pavitramati dhārayā. Marutvanto matsarā indriyā hayā medhāmabhi prayāṁsi ca.*

Purifying, energising and inspiring currents of ecstasy and nourishment for the senses, will, intellect and imagination flow by stream and shower at the speed of winds to the holy heart of the sagely celebrant.

अपा वसानः परि काशमषतीन्दुहियानः सातृभिः ।

जनयज्यातिमन्दना अवीवशद्गाः कृण्वाना न निणि-
जम ॥ २६ ॥

26. *Apo vasānaḥ pari kośam-arṣatīndur-hiyānaḥ sotṛbhiḥ. Janayañ-jyotir-mandanā avīvaśad-gāḥ kṛṇvāno na nirṇijam.*

Invoked and exalted by celebrants, the Soma spirit of light and joy radiates to the heart and soul of the devotee, there inspiring and enlightening the thoughts, will and imagination to action, creating the light of joyous vision and energising the mind and senses, as if shaping the original spirit of purity and divinity of the soul anew.

Mandala 9/Sukta 108

Pavamana Soma Devata, Gauriviti Shaktya (1-2), Shakti Vasishtha (3, 14-16), Uru Angirasa (4-5), Rjishva Bharadvaja (6-7), Urdhvasadma Angirasa (8-9), Krtayasha Angirasa (10-11), and Rnanchaya Rajarshi (12-13) Rshis

पवस्व मधुमत्तम इन्द्राय साम कतुवित्तमा मदः ।
महि द्यु तत्मा मदः ॥ १ ॥

1. *Pavasva madhumattama indrāya soma kratuvittamo madaḥ. Mahi dyukṣatamo madaḥ.*

O Soma, sweetest honey spirit of light, action and joy, radiate purifying for Indra, the soul. You are the wisest spirit of the knowledge of holy action, greatest and most enlightened spirit of joy.

यस्य त पीत्वा वृषभा वृषायत स्य पीता स्वविदः ।
स सुपक्ता अभ्यकमीदिषा च्छा वाजं नतशः ॥ २ ॥

2. *Yasya te pītva vṛṣabho vṛṣāyate'sya pītā svarvidah. Sa supraketo abhyakramīdiṣo'cchā vājaṁ naitaśaḥ.*

Having drunk of the Soma spirit of light, action and joy, Indra, the soul, overflows with strength and virile generosity. Having drunk of it, the soul receives the light of heavenly knowledge. And the soul, also, blest with inner light of spiritual awareness, rushes to achieve food, energy and enlightenment as a warrior wins the battle of his challenges.

त्वं ह्यङ्ग दव्या पवमान् जनिमानि द्युमत्तमः ।
अमृतत्वाय घाषयः ॥ ३ ॥

3. *Tvaṁ hyaṅga daivyā pavamāna janimāni dyu-mattamaḥ. Amṛtatvāya ghoṣayah.*

O Soma, dear as life, pure and purifying, most refulgent enlightened spirit, only you can call up born humanity to holy life and proclaim the path to immortality.

यना॒ नव॑ग्वा द॒ध्यङ्ङ॑पाणुत॒ यन् वि॒पास॑ आ॒पि॒र ।

द॒वानां॑ सु॒म्न अ॒मृत॑स्य॒ चारु॑णा॒ यन् श्र॒वांस्यान्॒शुः ॥ ४ ॥

4. *Yenā navagvo dadhyaṅṅaporaṇute yena viprāsa āpire. Devānāṁ sumne amṛtasya cāruṇo yena śravāṁsyānaśuḥ.*

Soma is that spirit of enlightenment by which the meditative sages on way to divinity open up the path to immortality, by which the saints attain to the peace and well being worthy of divinities, and by which the lovers of immortality obtain their desired ambition and fulfilment.

ए॒ष स्य॑ धा॒रया॑ सु॒ता व्या॒ वार॑भिः पवत॒ म॒दि॒न्त॑मः ।

की॒ळं तू॒मि॒र॒पा॒मि॒व ॥ ५ ॥

5. *Eṣa sya dhārayā suto'vyo vārebhiḥ pavate madintamaḥ. krīlann-ūrmir-apāmiva.*

It is that Soma, most joyous spirit of life's beauty, which, when realised by controlled minds of choice meditative order, flows pure and purifying by the stream of ecstasy, playful and exalting like waves of the sea.

य उ॒स्त्रिया॒ अप्या॑ अ॒न्तर॑श्म॒ना नि॒गा अ॒कृ॒न्त॒दाज॑सा ।

अ॒भि व॒जं त॒त्तिष॑ ग॒व्य॒मश्॒व्यं व॒मी॒व धृ॒ष्णा॒वा रु॒ज ॥ ६ ॥

6. *Ya usriyā apyā antaraśmano nirgā akṛntadojasā. Abhi vrajaṁ tatniṣe gavyamaśvyam varmīva ghr̥ṣṇavā ruja.*

You who with your might and lustre break open the cloud and release the streams of water from the womb of the cloud, who pervade and extend your power over the vault of the universe, pray come like a warrior in arms and break open the paths of progress in knowledge and advancement.

आ सा॒ता॒ परि॑ षिञ्च॒ता श्वं॑ न स्ताम॒म॒सुरं॑ रज॒स्तुर॑म ।
वन॒क॒ मु॒दु॒पु॒त॒म ॥ ७ ॥

7. *Ā sotā pari śiñcatā'svaṁ na stomamapturaṁ rajasturam. Vanakrakṣamudaprutam.*

O celebrants, come, realise and all-ways serve Soma like sacred adorable energy impelling as particles of water and rays of light, the spirit pervasive in the universe and deep as the bottomless ocean.

स॒हस्र॑धा॒रं वृष॑भं प॒यावृ॑धं पि॒यं द्वाय॑ जन्म॒न ।
ऋ॒त॒न॒ य ऋ॒त॒जा॒ता वि॒वावृ॑ध॒ राजा॑ द्व॒व ऋ॒तं बृ॑हत ॥ ८ ॥

8. *Sahasradhāraṁ vṛṣabhaṁ payovṛdhaṁ priyaṁ devāya janmane. Ṛtena ya ṛtajāto vivāvṛdhe rājā deva ṛtaṁ bṛhat.*

For the rise of the self to the state of divine refulgence, let us serve and adore Soma, divine spirit of a thousand streams and showers, potent and generous, augments of the milk of life, dear as father and friend, who, manifestive in the laws of universal existence, pervades the expansive creativity of divine power and is the self-refulgent ruler, generous divinity and the

infinite law, truth and ultimate reality itself.

अ॒भि द्यु॒म्नं बृ॒हद्य॑श् इ॒षस्प॑त दि॒दीहि॑ दे॒व द॒व॒युः ।
वि का॒शं म॒ध्य॒मं यु॒व ॥ ९ ॥

9. *Abhi dyumnam brhadyaśa iṣaspate didīhi deva devayuh. Vi kośam madhyamaṁ yuva.*

O refulgent generous Soma spirit of life, lover of divinities, master of food and energy for body, mind and soul, give us the light to rise to the honour and excellence of higher life towards divinity, and for that pray open the middle cover of the soul and let us rise to the state of divine bliss.

आ व॑च्यस्व सु॒द । च॒म्वाः सु॒ता वि॒शां व॒ह्नि॒न वि॒श॒पतिः॑ ।
वृ॒ष्टिं दि॒वः प॑वस्व री॒तिम॑पां जि॒न्वा ग॒वि॒ष्ट्य॒ धि॒यः ॥ १० ॥

10. *Ā vacyasva sudakṣa camvoḥ suto viśām vahnirna viśpatiḥ. Vṛṣṭim divaḥ pavasva rītimapām jinvā gaviṣṭaye dhiyaḥ.*

O Spirit omnipotent of divine action, invoked, adored and vibrant in the internal world of mind and soul and in the external world of nature, sustainer and ruler as burden bearer of humanity, stimulate the radiation of light from heaven, sanctify the shower of bliss, and inspire and illuminate the mind and intelligence for the seeker of enlightenment.

ए॒तमु॒ त्वं म॑द॒च्युतं॑ स॒हस्र॑धा॒रं वृ॒ष॒भं दि॒वा दु॒हुः ।
वि॒श्वा व॒सूनि॒ बि॒भ्र॑त॒म ॥ ११ ॥

11. *Etamu tyam madacyutaṁ sahasradhāraṁ vṛṣabhaṁ divo duhuḥ. Viśvā vasūni bibhratam.*

This treasure trove of the wealth, honour and

excellence of existence, overflowing with honey sweets of ecstasy in a thousand streams, virile, brilliant and generous, the sages worship and they receive the milky grace of divinity for life and joy.

वृषा वि जज्ञ जनय मर्त्यः प्रतपञ्ज्यातिषा तमः ।

स सुष्टुतः कृविभिर्निणिजं दध त्रिधात्वस्य दंससा ॥ १२ ॥

12. *Vṛṣā vi jajñe janayannamartyaḥ pratapañjyotiṣā tamah. Sa suṣṭutaḥ kavibhir-nirṇijam dadhe tri-dhātvasya daṁsasā.*

Generous immortal Soma, supreme spirit of eternal light, manifests, generating life and removing darkness with light. Celebrated and worshipped by visionary sages, it manifests in their consciousness wearing its immaculate garb of threefold Prakṛti of matter, mind and motion by virtue of its omnipotence.

स सुन्व या वसूनां या रायामानता य इलानाम ।

सामा यः सुंतितीनाम ॥ १३ ॥

13. *Sa sunve yo vasūnām yo rāyāmānetā ya ilānām. Somo yaḥ sukṣītīnām.*

That Soma which is the generator, harbinger and ruler guide of all forms of wealth, honour and excellence, lands, knowledge and awareness, and of happy homes is thus realised in its divine manifestation.

यस्य न इन्द्रः पिबाद्यस्य मरुता यस्य वायमणा भगः ।

आ यन मित्रावरुणा करामह एन्द्रमवस मह ॥ १४ ॥

114. *Yasya na indrah pibādyasya maruto yasya vāryamaṇā bhagaḥ. Ā yena mitrāvaruṇā karā-maha endramavase mahe.*

Soma is the omniscient and omnipotent divine spirit, whose ecstatic presence, our soul experiences, whose powers, our vibrant forces experience and adore, by whose path and guidance our power and honour moves and moves forward, by whose grace we develop our pranic energies and our sense of love and judgement, and by whose word and grace we anoint and consecrate our ruler for our high level of defence and security.

इन्द्राय साम् पातव नृभिर्यतः स्वायुधा मदिन्तमः ।

पवस्व मधुमत्तमः ॥ १५ ॥

15. *Indrāya soma pātave nṛbhiryataḥ svāyudho madintamaḥ. Pavasva madhumattamaḥ.*

O Soma, life divine, realised by leading lights, wielding noble arms of defence, being most exciting and bearing sweetest honey gifts, flow forth in consciousness for the soul's fulfilment and for glory of the social order.

इन्द्रस्य हार्दि सामधान्मा विश समुदमिव सिन्धवः ।

जुष्टा मित्राय वरुणाय वायव दिवा विष्टम्भ उत्तमः ॥ १६ ॥

16. *Indrasya hārdi somadhānamā viśa samudra-miva sindhavaḥ. Juṣṭo mitrāya varuṇāya vāyave divo viṣṭambha uttamaḥ.*

O Soma spirit of life divine dear to humanity, come, enter the heart core of the soul of humanity's social order full of love and reverence for the joy and glory of life. Come, enter as rivers flow to the sea. Loved and worshipped for Mitra, spirit of friendship, for Varuna, spirit of freedom and choice with justice and vision, and for Vayu, vibrant power and dignity of the

human nation, come and bless, supreme sustainer of heaven and earth.

Mandala 9/Sukta 109

*Pavamana Soma Devata, Agnis Dhishnyas
Aishvaris Rshis*

परि प धन्वन्दाय साम स्वादुमित्राय पूष्ण भगाय ॥ १ ॥

1. *Pari pra dhanvendrāya soma svādurmitrāya
pūṣṇe bhagāya.*

O Soma, come and inspire as the most delicious psychic and spiritual experience for the soul and the nation, for friends, for the sustaining guardians and for the spirit of honour and glory of humanity.

इन्द्रस्त साम सुतस्य पेयाः कत्व द ाय विश्वं च द्वाः ॥ २ ॥

2. *Indraste soma sutasya peyāḥ kratve dakṣāya viśve
ca devāḥ.*

Soma, spirit of glory and grandeur, loved, realised and revered, let Indra, the ruling soul, experience the ecstasy for noble action and efficiency. Let all divinities of the world enjoy the divine presence.

एवामृताय मह ायाय स शुक्रा अष दिव्यः पीयूषः ॥ ३ ॥

3. *Evāmṛtāya mahe kṣayāya sa śukro arṣa divyaḥ
pīyūṣah.*

Thus for immortality, for great dominion and for highest ascension, may that pure, potent and celestial Soma presence flow and radiate as the sweetest taste of life.

पवस्व साम महान्तस्समुद्रः पिता दवानां विश्वाभि धाम ॥ ४ ॥

4. *Pavasva soma mahāntsamudraḥ pitā devānāṁ viśvābhi dhāma.*

Flow forth and consecrate, O Soma presence of divinity, as great ocean of life, father, generator and sustainer of divinities and ultimate haven and home of all the worlds of existence.

शुकः पवस्व देवभ्यः साम दिव पृथिव्य शं च पजाय ॥ ५ ॥

5. *Śukraḥ pavasva devebhyaḥ soma dive prthivyai śaṁ ca prajāyai.*

O pure and potent Soma spirit of divinity, consecrate and radiate for the generous brilliant nobilities and divinities and bring showers of peace and joy for heaven and earth and for the human people and all other forms of life.

दिवा धतासि शुकः पीयूषः सत्य विधमन्वाजी पवस्व ॥ ६ ॥

6. *Divo dhartāsi śukraḥ pīyūṣaḥ satye vidharman vājī pavasva.*

You are the sustainer of the heavenly regions of light, most blissful presence for experience in the yajna of truth and divine law, and the ultimate winner of the victory. Flow forth, divine Soma, purify and consecrate us in the presence.

पवस्व साम द्युम्नी सुधारा महामवीनामनु पूव्यः ॥ ७ ॥

7. *Pavasva soma dyumnī sudhāro mahāmavīn-āmanu pūrvyaḥ.*

O Soma, you are the glory and the grandeur,

holy stream and shower, the first and eternal of the greatest of the great, pray flow forth in presence, radiate and purify as ever before.

नृभिर्यमाना जज्ञानः पूतः ऋद्विश्वा॑नि म॒न्दः स्व॒वित ॥ ८ ॥

8. *Nṛbhiryemāno jajñānaḥ pūtaḥ kṣaradviśvāni mandraḥ svarvit.*

Realised by leading lights, manifestive in the world and consciousness, presence consecrated in the heart core, blessing the world with divinity, ecstatic, the presence of heaven itself, that's what you are, Soma.

इ॒न्दुः पु॒नानः॑ प॒जामु॑रा॒णः क॒रद्वि॑श्वा॒नि द॒वि॒णानि॑ नः ॥ ९ ॥

9. *Induḥ punānaḥ prajāmurāṇaḥ karadviśvāni draviṇāni naḥ.*

Soma, generous, brilliant and blissful spirit of divinity, pure and purifying, inspirer and energiser of people, may, we pray, generate all wealth and honours of the world for us.

प॒र्वस्व॑ सा॒म क॒त्वा द॒द्या॒ श्वा॒ न नि॒क्ता वा॒जी
ध॒नाय॑ ॥ १० ॥

10. *Pavasva soma kratve dakṣāyā'svo na nikto vājī dhanāya.*

O Soma, as victor of life and divine glory, flow, radiate and inspire us like energy itself controlled and consecrated for creative and productive holy work, expert technique and the production and achievement of wealth.

तं तं सा॒तारा॒ रसं॑ म॒दाय॑ पु॒नन्ति॑ सा॒मं म॒ह द्यु॒म्नाय॑ ॥ ११ ॥

11. *Tam te sotāro rasaṁ madāya punanti somaṁ mahe dyumnāya.*

O Soma, spirit of divine energy and peace, your yajnic celebrants create and consecrate that very blissful liquid flow of your ecstatic energy for joy and for the great honour and glory of life.

शिशुं जज्ञानं हरिं मृजन्ति पवित्रं स मं देवभ्य इन्दुम् ॥ १२ ॥

12. *Śiśuṁ jajñānaṁ hariṁ mṛjanti pavitre somaṁ devebhya indum.*

They adore and exalt that Soma spirit of divine beauty, peace and glory in their pure heart core, the spirit that is creative and lovable, manifestive, saviour and inspirer, for the achievement of noble virtues worthy of the noble and generous people.

इन्दुः पविष्टं चारुमदाया पामुपस्थं कविभगाय ॥ १३ ॥

13. *Induḥ paviṣṭa cārurmadāyā'pāmupasthe kavirbhagāya.*

Indu, Soma spirit of refulgent divinity, blissful and poetically creative is the omniscient highest purifying and saving spirit and power for the sake of honour and joy on the basis of one's own Karmic performance.

बिभर्ति चार्विन्दस्य नाम यन् विश्वानि वृत्रा जघान ॥ १४ ॥

14. *Bibharti cārvindrasya nāma yena viśvāni vṛtrā jaghāna.*

That Soma spirit of beauteous and blissful divinity bears the name of Indra, power of omnipotence, by virtue of which it overcomes and destroys all the

darkness and evil of the world.

पिबन्त्यस्य विश्वं द्वासा गाभिः श्रीतस्य नृभिः सुतस्य ॥ १५ ॥

15. *Pibantyasya viśve devāso gobhiḥ śrītasya nṛbhiḥ sutasya.*

All the divine nobilities and brilliancies of the world drink of this soma sweetness of divine joy realised by leading lights of humanity and exalted with the beauty and grace of art and imagination.

प सुवाना अ ः सहस्रधारस्तिरः पवित्रं वि वारमव्यम ॥ १६ ॥

16. *Pra suvāno akṣāḥ sahasradhārastiraḥ pavitraṁ vi vāramavyam.*

The Soma spirit of divinity realised and exalted by the celebrant, streaming in a thousand showers, reaches and sanctifies the pure, protected and sanctified heart of its cherished devotee.

स वाज्यं ः सहस्ररता अद्भिमृजाना गाभिः श्रीणानः ॥ १७ ॥

17. *Sa vājyākṣāḥ sahasraretā adbhirmṛjāno gobhiḥ śrīṇānaḥ.*

May that victor spirit of Soma divinity of infinite power, realised with meditative Karma and crystallized by perception and awareness, manifest in the heart and bless us.

प साम याहीन्द्रस्य कु ः नृभियमाना अदिभिः सुतः ॥ १८ ॥

18. *Pra soma yāhīndrasya kuṣā nṛbhiryemāno adribhiḥ sutaḥ.*

O Soma spirit of divinity, pursued in practice by men and realised in name and presence through

senses, mind and intelligence of the yogis, come and abide in the heart core of the soul.

असजि वाजी तिरः पवित्रमिन्दाय सामः सहस्रधारः ॥ १९ ॥

19. *Asarji vājī tiraḥ pavitram-indrāya somaḥ sahasradhāraḥ.*

Soma, the vibrant victor spirit of divinity of infinite streams of joy, manifests through the purity of heart for the soul's experience.

अञ्जन्त्यनं मध्वा रसनन्दाय वृष्ण इन्दुं मदाय ॥ २० ॥

20. *Añjantyenam madhvo rasenendrāya vṛṣṇa indum madāya.*

Celebrants exalt this Soma spirit of beauty and bliss with honey sweets of poetic flavour for the joy of generous and virile human soul.

देवभ्यस्त्वा वृथा पाजस पा वसानं हरिं मृजन्ति ॥ २१ ॥

21. *Devebhyastvā vrthā pājase 'po vasānam harim mṛjanti.*

They spontaneously exalt you, Soma, vibrant in Prakṛti and in Karma, the saviour spirit, for the sages and for achievement of strength.

इन्दुरिन्दाय ताशत नि त शत श्रीण गुग रिण ऽपः ॥ २२ ॥

22. *Indurindrāya tośate ni tośate śrīṇannugro riṇannapaḥ.*

The mighty self-refulgent Soma spirit of beauty and bliss is realised for the soul and, mingling and moving with the flow of karma, it is attained for the salvation of the soul in ultimate freedom from karma

and sufferance.

Mandala 9/Sukta 110

*Pavamana Soma Devata, Tryaruna Traivrshna,
Trasadasyu Paurukutsya Rshis*

पयू षु प धन्व वाजसातय परि वृत्राणि स णिः ।
द्विषस्तरध्या ऋणया न इयस ॥ १ ॥

1. *Puryū ṣu pra dhanva vājasātaye pari vṛtrāṇi sakṣaṇiḥ. Dviṣastaradhyā ṛṇayā na īyase.*

O Soma, vibrant Spirit of life, victor over evils and darkness, move on with us, inspiring and energising us for the achievement of food, energy and enlightenment, for elimination of malignity, negativities and contradictions, with the obligation that we pay the debts and never overdraw on our karmic account.

अनु हि त्वा सुतं साम मदामसि मह समयराज्य ।
वाजाँ अभि पवमान प गाहस ॥ २ ॥

2. *Anu hi tvā sutam soma madāmasi mahe samar-yarājye. Vājāñ abhi pavamāna pra gāhase.*

While you are with us at heart, O Soma, spirit of constant peaceful life, we rejoice with you in the great common-wealth order of governance where, dynamic, pure and purifying, you ever advance to victories in honour, excellence and glory.

अजीजना हि पवमान सूर्य विधार शक्मना पयः ।
गाजीरया रंहमाणः पुरन्ध्या ॥ ३ ॥

3. *Ajījano hi pavamāna sūryam vidhāre śakmanā payaḥ. Gojīrayā raṁhamāṇaḥ purandhyā.*

Soma, pure, purifying and dynamic by your essential omnipotence, mighty moving with cosmic intelligence and ignition of oceanic particles of Prakṛti, you create the sun, generate bio-energy in all containing space and set in motion the stars and planets of the universe.

अजीजना अमृतं मर्त्येष्वँ ऋतस्य धर्मं । मृतस्य चारुणः ।
सदासरा वाजमच्छा सनिष्यदत ॥ ४ ॥

4. *Ajījano amṛta martyeṣvāñ ṛtasya dharmannamṛtasya cāruṇaḥ. Sadāsaro vājamacchā saniṣyadat.*

Immortal Soma, manifesting in mortal forms, radiating in the operative laws of eternal and immortal blissful dynamics of existence, vesting in mortals the energy and ambition to live, you move on ever in union with mortals and immortals.

अभ्यभि हि श्रवसा ततदिथात्सं न कं चिज्जन्पानमि तिम ।
शर्याभिन भरमाणा गर्भस्त्याः ॥ ५ ॥

5. *Abhyabhi hi śravasā tatardithotsaṁ na kaṁ cijjanapānamakṣitam. Śaryābhirna bhāramāṇo gabhastyoḥ.*

Bearing in hands as if, and maintaining in balance by evolutionary powers, you hold and control the means of life sustenance, and release them in constant flow of food and energy like an inexhaustible stream of water for the maintenance and fulfilment of common humanity.

आदीं क चित्पश्यमानासु आप्यं वसुरुचा दिव्या अभ्यनूषत ।
वारं न द्रवः सविता व्यूणुत ॥ ६ ॥

6. *Ādīṃ ke cit paśyamānāsa āpyaṃ vasuruco divyā abhyanūṣata. Vāraṃ na devaḥ savitā vyūrṇute.*

And some men of vision who can perceive the adorable presence worthy of attainment, and some divinely blest lovers of the life sustainer Soma who adore and exalt him, these reveal the mystery and majesty of the supreme Soma spirit as the sun reveals the world of physical reality.

त्व साम पथमा वृक्तबहिषा मह वाजाय श्रवसु धियं दधुः ।
स त्वं ना वीर वीर्याय चादय ॥ ७ ॥

7. *Tve soma prathamā vṛktabarhiṣo mahe vājāya śravase dhiyaṃ dadhuḥ. Sa tvaṃ no vīra vīryāya codaya.*

Into you, O Soma, did ancient sages of uninvolved mind with yajnic dedication concentrate and focus their mind and senses for the attainment of a high order of spiritual enlightenment. O Soma spirit of divinity that enlightened the sages, pray inspire and enlighten us too with that same divine manliness of vision and action.

दिवः पीयूषं पूर्व्यं यदुक्थ्यं महा गाहादिव आ निरधु त ।
इन्द्रमभि जायमानं समस्वरन ॥ ८ ॥

8. *Devaḥ pīyūṣaṃ pūrvyaṃ yadukthyaṃ maho gāhādiva ā niradhukṣata. Indramabhi jāya-mānaṃ samasvaran.*

That nectar of divinity, eternal and adorable, which the ancient sages distilled from the mighty great and infinite heaven of light, and which they perceived rising for the soul while they sang in adoration, that

same nectar, O Soma, may shower on us too, we pray.

अध॒ यदि॒म प॑वमा॒न रा॒दसी॒ इ॒मा च॒ विश्वा॒ भुव॑ना॒भि
म॒ज्मना॑ । यू॒थ न निः॒ष्टा वृ॑ष॒भा वि ति॑ष्ठस ॥ ९ ॥

9. *Adha yadime pavamāna rodasī imā ca viśvā bhuvanābhi majmanā. Yūthe na niḥṣṭhā vṛṣabho vi tiṣṭhase.*

And then, O pure and purifying Soma, as long as these heaven and earth and all these regions of the world you wield with your might abide, you abide as the master in the centre of the multitude,

सामः॑ पु॒ना॒ना अ॒व्यय॑ वा॒र शि॒शुन॑ की॒ळ॒न्पव॑माना अ॒ ताः ।
स॒हस्र॑ध॒रः श॒तवा॑ज॒ इन्द्रुः॑ ॥ १० ॥

10. *Somaḥ punāno avyaye vāre siśurna krīḷan pavamāno akṣāḥ. Sahasradhāraḥ śatavāja induh.*

And that long may Soma bless us, pure and purifying, vibrant as wind and joyously manifesting playfully as a darling spirit in the protective world of choice beauty, flowing with a thousand streams and commanding a hundred forces of existence, blissful, brilliant and gracious as it is.

ए॒ष पु॒ना॒ना म॒धुमाँ॑ ऋ॒ताव॑न्द्रा॒यन्द्रुः॑ पव॒त स्वा॒दु॒रूमिः॑ ।
वा॒ज॒सनि॑व॒रिवा॒विद्व॑या॒धाः ॥ ११ ॥

11. *Eṣa punāno madhumāñ ṛtāvendrāyenduh pavate svādurūrmih. Vājasanir-varivovid vayodhāḥ.*

This Soma, pure and purifying, honeyed presence, ruling lord of truth and eternal law, bright and beautiful, treasurehold of power and sustenance, master of wealth and honour, mighty warrior and victor,

pervades and vibrates as the sweetest presence in waves of ecstasy.

स पवस्व सहमानः पृतन्यून्त्सधनं ण्स्यप दुग्हाणि ।

स्वायुधः सासह्वान्त्साम शत्रून् ॥ १२ ॥

12. *Sa pavasva sahamānaḥ pṛtanyunūt-sedhan rakṣāmsyapa durgahāṇi. Svāyudhaḥ sāsahvānt-soma śatrūn.*

O Soma, spirit of power, patience and fortitude, wielder of mighty arms, flow pure, protect and purify us, warding off fighting forces of evil, eliminating difficulties, and challenging and defeating enemies.

Mandala 9/Sukta 111

Pavamana Soma Devata, Ananata Paruchhepi Rshi

अया रुचा हरिण्या पुनाना विश्वा द्वेषांसि तरति स्वयुग्वभिः
सूरा न स्वयुग्वभिः । धारा सुतस्य राचत पुनाना अरुषा
हरिः । विश्वा यद्रूपा परियात्यृक्वभिः सप्तास्यभिः ऋ-
क्वभिः ॥ १ ॥

1. *Ayā rucā harīṇyā punāno viśvā dveṣāṁsi tarati svayugvabhiḥ sūro na svayugvabhiḥ. Dhārā sutasya rocate punāno aruṣo hariḥ. Viśvā yadrūpā pariyātyṛkvabhiḥ saptāsyebhir-ṛkvabhiḥ.*

This Soma spirit of the fighting force of divinity, protecting and purifying by its own victorious lustre of innate powers, overcomes all forces of jealousy and enmity as the sun dispels all darkness with its own rays of light. The stream of its radiance, realised and purifying, shines beautiful and blissful. The lustrous saviour spirit which pervades all existent forms of the

world, goes forward pure and purifying with seven notes of its exalting voice and seven rays of light and seven pranic energies expressive of its mighty force.

त्वं त्यत्पणीनां वि॒दा वसु॑ सं मा॒तृभि॑मजयसि॒ स्व आ द॑मं
ऋ॒तस्य॑ धी॒तिभि॑दमं । प॒राव॑ता न साम॒ तद्य॑त्रा रण॑न्ति
धी॒तयः॑ । त्रि॒धातु॑भि॒ररु॑षीभि॒वया॑ दध॒ राच॑माना॒ वया॑
दध ॥ २ ॥

2. *Tvaṁ tyat paṇīnām vido vasu saṁ mātṛbhir-*
marjayasi sva ā dama ṛtasya dhītibhirdame.
Parāvato na sāma tadyatrā raṇanti dhītayaḥ.
Tridhātubhir-aruṣībhir-vayo dadhe rocamāno
vayo dadhe.

You win the wealth of advantage over hard bargainers in exchange and, in trade and commerce, turn deficit into surplus and make it shine with native resources in your own home, yes with open, honest, yajnic transactions of law and truth as on the vedi of yajna. Songs of praise and appreciation from afar are heard where expert organisers and workers rejoice in action. Bright and brilliant Soma spirit of peace holds life and sustenance in hand by shining wealth of matter, mind and motion in open peaceable circulation, yes Soma holds life and sustenance in hand, under control, and provides it freely.

पू॒वा॒मनु॑ प॒दिशं॑ या॒ति च॒कि॒त॒त्सं र॒श्मि॑भि॒यत॑त द॒श॒ता र॒था
द॒व्या द॑श॒ता र॒थः । अ॒ग्नं पु॒क्थानि॑ पांस्य॒न्दं ज॒त्राय॑ ह॒षय॑न ।
व॒जश्च॑ य॒द्भ॒व॒था अ॒न॒प॒च्युता॑ स॒म॒त्स्व॒न॒प॒च्युता॑ ॥ ३ ॥

3. *Pūrvāmanu pradiśaṁ yāti cekitat saṁ raṣmi-bhir-yatate darśato ratho daivyo darśato rathaḥ. Agmannukthāni pauṁsyendraṁ jaitrāya harṣayan. Vajraśca yadbhavatho anapacyutā sama-tsvanapacyutā.*

Intelligent and well aware, Soma warrior goes forward in the line and to the destination in consonance and continuation of living tradition of law and custom, his glorious divine chariot is directed by rays of light and vibrant enthusiasm, thus the glorious chariot goes on. Songs of praise in honour of the brave resound, exalting Indra, the ruling soul of the order, for the victory, when the ruling soul and the fighting force both become the one thunderbolt infallible in battles, verily one invincible power in battle.

Mandala 9/Sukta 112

Pavamana Soma Devata, Shishu Angirasa Rshi

नानानं वा उ ना धिया वि वृत्तानि जनानाम । त ण रिष्टं रुतं
भिषग्ब्रह्मा सुन्वन्तमिच्छतीन्दायन्दा परि स्रव ॥ १ ॥

1. *Nānānaṁ vā u no dhiyo vi vrtāni janānām. Takṣā riṣṭaṁ rutaṁ bhiṣag brahmā sunvantami-cchatīndrāyendo pari srava.*

Different are our thoughts and ways of thinking, different are people's acts, plans and commitments. The maker wants to repair the broken, the physician looks for the sick, the Vedic scholar loves the maker of soma and soma yajna, and you, O Soma, spirit of life's joy, flow for Indra, soul of the system.

जरतीभिराषधीभिः पुणभिः शकुनानाम । कामारा अश्मभि-
द्युभिर्हिरण्यवन्तमिच्छतीन्दायन्दा परि स्रव ॥ २ ॥

2. *Jaratībhir-oṣadhībhiḥ parṇebhiḥ śakunānām.
Kārmāro aśmabhir-dyubhir-hiraṇyavantam-
icchatīn-drāyendo pari srava.*

With ripe herbs, bird's feathers and with stones and flames, the smith makes the arrows and seeks the man of gold who can buy. O bright and sparkling Soma, you go forward with Indra, ruler of the social order.

का॒रु॒र॒हं॒ त॒ता भि॒षगु॑प॒ल॒प॒णि॒णीं न॒ना । नाना॑धिया वसू॒यवा
नु गा॒ईव॑ तस्ति॒मन्दा॑यन्दा॒ परि॑ स्रव ॥ ३ ॥

3. *Kārurahaṁ tato bhiṣagupalaprakṣiṇī nanā.
Nānādhiyo vasūyavo'nu gā iva tasthimendrā-
yendo pari srava.*

I am an artist, maker, craftsman, father, a physician, mother, a miller. We are of different mind, competence and interests and in search of wealth and sustenance we go in different directions like the senses and yet stay together. You, O Soma, flow for Indra, centre and soul of the system.

अश्वा॑ वा हा॒ सुखं॑ रथं॒ हस॒नामु॑पम॒न्त्रिणः॑ । शपा॑ राम॒ण्वन्ता
भ॒दा वा॒रिन्म॑ण्डूक॒ इच्छ॑तीन्दा॑यन्दा॒ परि॑ स्रव ॥ ४ ॥

4. *Aśvo volhā sukhaṁ rathaṁ hasanāmupamantri-
ṇaḥ. Śepo romaṇvantau bhedau vārinmaṇḍūka
icchatīndrāyendo pari srava.*

The motive power needs a smooth carrier, close friends in concert love fun, the beautician wants the cosmetics of her choice, and the vibrant sensitive loves to appreciate and value the subtlest distinctions between the seductive sweets and elevating beauties of life in

experience. O Soma, spirit of peace and joy of life, you flow for the soul's bliss. (That's what I am. I am the soul. I love Soma.)

Mandala 9/Sukta 113

Pavamana Soma Devata, Kashyapa Maricha Rshi

श॒य॒णाव॑ति॒ साम॒मिन्दः॑ पिबतु वृ॒त्रहा । बलं॑ दधान आ॒त्मनि॑
करि॒ष्यन्वीर्यं॑ महदिन्द्रा॒यन्दा॒ परि॑ स्रव ॥ १ ॥

1. *Śaryanāvati somamidrah pibatu vrtrahā. Balam dadhāna ātmani kariṣyan vīryam mahad indrā-yendo pari srava.*

In the order of power and prosperity, let Indra, ruler soul of the order, dispelling darkness and destroying evil, wielding the power and creating super-strength and lustre in the self, enjoy, protect and promote the honour and glory of the order to the heights of excellence. O Spirit of cosmic beauty, glory and grace, flow and radiate in the service of the glory of divinity higher and higher.

आ पव॑स्व दि॒शां पत॑ आ॒जीका॒त्साम॑ मी॒ढवः॑ । ऋ॒त॒वा॒कनं॑
स॒त्यनं॑ श्र॒द्धया॒ तप॑सा सु॒त इन्द्रा॒यन्दा॒ परि॑ स्रव ॥ २ ॥

2. *Ā pavasva diśāṃ pata ārjīkāt soma mīḍhvaḥ. Ṛtavākena satyena śraddhayā tapasā suta indrā-yendo pari srava.*

O Indu, Soma, spirit of power and glory, master ruler and protector of the quarters of space, virile and generous, realised with faith and relentless austere discipline in pursuance of the Vedic voice, come from the depths of nature and simplicity of eternal law, and

flow, pure and purifying, for Indra, the ruling soul, in the service of divinity.

प॒जन्यवृ॒द्धं॑ म॒हिषं॑ तं सू॒यस्य॑ दु॒हिता॑भरत । तं ग॒न्ध॒वाः
प॒त्य॑गृ॒भ्ण॒न तं॑ सा॒म॒ रस॒माद॑धु॒रिन्दा॑यन्दा॒ परि॑ स्रव ॥ ३ ॥

3. *Parjanyaavrddham mahiṣam taṁ sūryasya duhitābharat. Taṁ gandharvāḥ pratyagr̥bhṇan taṁ some rasamādadhurindrāyendo pari srava.*

That Soma, glory of life, growing great as the cloud by the cloud, daughter of the sun, the dawn and divine faith, brings to the earth. The forces that sustain the earth take and fill that glory of soma with beauty and joy of life. O Indu, spirit of power and grace of glory, flow for the power and majesty of Indra in the service of divinity.

ऋ॒तं वद॑ ऋ॒तद्यु॑म्न स॒त्यं वद॑न्त्सत्यक॒मन॑ । श्र॒द्धां वद॑न्त्साम
राज॒न्धा॒त्रा सा॑म॒ परि॑ष्कृ॒त इन्दा॑यन्दा॒ परि॑ स्रव ॥ ४ ॥

4. *Rtaṁ vadann-ṛtadyumna satyaṁ vadant-satyakarman. Śraddhāṁ vadant-soma rājan dhātrā soma pariṣkṛta indrāyendo pari srava.*

O Soma, spirit of glory and majesty of the order, great with the light and lustre of truth, reflecting the truth and rectitude of the order, speaking the truth, doing things aright, reflecting divine faith in action and policy, shining bright and ruling, purified and consecrated by the universal divine ordainer, O Soma, flow for Indra, soul of the system in the service of divinity.

स॒त्यमृ॑गस्य बृ॒हतः॑ सं स्र॒वन्ति॑ सं स्र॒वाः । सं य॑न्ति र॒सिना॑
रसाः पु॒ना॒ना ब॒र्ह॒णा ह॒र इन्दा॑यन्दा॒ परि॑ स्रव ॥ ५ ॥

5. *Satyamugrasya brhataḥ saṁ sravanti saṁsra-vāḥ. saṁ yanti rasino rasāḥ punāno brahmaṇā hara indrāyendo pari srava.*

Together and in truth flow the laws of infinite potent majesty. Beauties and graces of gracious blissful divinity flow together delicious sweet. O Indu, saviour spirit of beauty and joy, purified and energised by the spirit of Infinity, flow for the sake of Indra, ruling soul of the system in the service of divinity.

यत्र ब्रह्मा पवमान च्छन्दस्यां३ वाचं वदन । गाव्णा सामं
महीयत सामनानन्दं जनयन्दीयन्दा परि स्रव ॥ ६ ॥

6. *Yatra brahmā pavamāna chandasyām vācam vadan. Grāvṇā some mahīyate somenānandaṁ janayannindrāyendo pari srava.*

Where the sage, pure at heart and purifying, chanting the sacred word of the Veda grows to spiritual dignity by the control of mind and senses, there, creating the joy of life by the experience of divine ecstasy, O Spirit of glory and majesty, flow for Indra, the ruling soul in the service of divinity.

यत्र ज्यातिरजस्रं यस्मिँल्लोक स्वहितम् । तस्मिन्मां धहि
पवमाना मृत लोक अति इन्दीयन्दा परि स्रव ॥ ७ ॥

7. *Yatra jyotir-ajasraṁ yasmin loke svarhitam. Tasmin mām dhehi pavamānā'mṛte loke akṣita indrāyendo pari srava.*

Where light is eternal, where divine bliss is vested in life itself, in that immortal imperishable haven of freedom and bliss place me, O Spirit of beauty, majesty and grace, and flow for the sake of Indu, soul

of the system I love and admire.

यत्र राजा ववस्वता यत्रावराधनं दिवः ।

यत्रामूयहतीरापस्तत्र माममृतं कृधीन्दायन्दा परि स्रव ॥ ८ ॥

8. *Yatra rājā vaivasvato yatrāvarodhanam divaḥ.
Yatrāmuryahvatīrāpastatra māmamṛtaṁ kṛdhī-
ndrāyendo pari srava.*

Where eternal Time is the ruler supreme, where light and bliss is self- contained eternally without obstruction of mutability, where those mighty streams of bliss flow within constant Infinity, there, O Soma, place me immortal. Indu, O spirit of joy, generosity and grace, flow for Indra, soul of the system of existence in the service of divinity.

यत्रानुकामं चरणं त्रिनाक त्रिदिव दिवः । लोका यत्र
ज्यातिष्मन्तस्तत्र माममृतं कृधीन्दायन्दा परि स्रव ॥ ९ ॥

9. *Yatrānukāmaṁ caraṇaṁ trināke tridive divaḥ.
Lokā yatra jyotiṣmantas-tatra māmamṛtaṁ
kṛdhīndrāyendo pari srava.*

Where you move free as you wish, in the highest paradisaal bliss, in the highest heavenly light, yourself the light of Being itself, where all worlds and all people are vested in light divine, there in that heaven of bliss, O Soma, place me immortal. O Indu, spirit of light and bliss, flow for Indra, the soul that I am, for the soul that is supreme.

यत्र कामा निकामाश्च यत्र बध्नस्य विष्टपम । स्वधा च
यत्र तृप्तिश्च तत्र माममृतं कृधीन्दायन्दा परि स्रव ॥ १० ॥

10. *Yatra kāmā nikāmāśca yatra bradhnasya viṣṭa-pam. Svadhā ca yatra tṛptiśca tatra māmamṛtaṁ kṛdhīndrāyendo pari srava.*

Where all desire is beyond desire, where knowledge is climactic supreme, where faith, self-sacrifice, surrender and the self itself is fulfilment, there in that heaven of peace, place me immortal. O Indu, spirit of universal eternal peace, flow for Indra, the soul of existence.

यत्रानन्दाश्च मादाश्च मुदः प्रमुद आसत । कामस्य यत्राप्ताः
कामास्तत्र माममृतं कृधीन्दायन्दा परि स्रव ॥ ११ ॥

11. *Yatrānandāśca modāśca mudaḥ pramuda āsate. Kāmasya yatrāptāḥ kāmāstatra māmam-ṛtaṁ kṛdhīndrāyendo pari srava.*

Where all orders of bliss, all forms of pleasure, all delights and ecstasies abide subsistent in bliss divine, where all desires and ambitions are subsumed in fulfilment, there in that heaven of eternal joy and fulfilment, place me immortal. O Indu, flow for Indra, ultimate soul of existence.

Mandala 9/Sukta 114

Pavamana Soma Devata, Kashyapa Maricha Rshi

य इन्दाः पवमानस्या नु धामान्यकमीत । तमाहुः सुपजा
इति यस्तं सामाविधन्मन इन्दायन्दा परि स्रव ॥ १ ॥

1. *Ya Indoḥ pavamānasyā'nu dhāmānyakramīt. Tamāhuḥ suprajā iti yaste somāvidhanmana indrāyendo pari srava.*

One who rises and lives upto the presence, rules

and laws of vibrant omnipresent Soma, light of the world, they say, he is the man, fulfilled in the self and family. O Soma, spirit of light and joy divine, vibrate and bless the man who dedicates his mind and sense, will and action to your presence and law.

ऋषं मन्त्रकृतां स्तामः कश्यपाद्वध्यन्गिरः । सामं नमस्य
राजानं या जुज्ञ वीरुधां पतिरिन्दीयन्दा परिं स्वव ॥ २ ॥

2. *Ṛṣe mantrakṛtām stomaiḥ kaśyapodvardhayan girāḥ. Somaṁ namasya rājānaṁ yo jajñe vīru-dhām patir-indrāyendo pari srava.*

O lord omniscient, cosmic seer, sustainer of life, the sage who sublimates and raises his songs of praise with hymns realised in the essence by the Vedic seers, and, having paid homage to self-refulgent ruling Soma, rises in the self-awareness of divinity is divine. O Indu, lord of light, sustainer of nature, vibrate and flow in your presence for such a soul and bless him.

सप्त दिशा नानासूयाः सप्त हातार ऋत्विजः । द्वा आदित्या
य सप्त तभिः सामाभि रं न इन्दीयन्दा परिं स्वव ॥ ३ ॥

3. *Sapta diśo nānāsūryāḥ sapta hotāra ṛtvijaḥ. Devā ādityā ye sapta tebhiḥ somābhi rakṣa na indrā-yendo pari srava.*

Seven are the directions, regions of the universe, many many suns, seven priests and seasonal yajakas of nature, bright divinities, suns and stars, all the seven orders of existence that there are, with all these, pray protect and promote us. O Soma, let the divine power and presence vibrate and flow for Indra, the soul of humanity.

यत्तं राजञ्छृतं हविस्तनं सामाभि रं १ नः । अरातीवा मा
नस्तारीन्मा च नः किं चनाममदिन्दीयन्दा परिं स्रव ॥ ४ ॥

4. *Yat te rājañchṛtaṁ havistena somābhi rakṣa naḥ.
Arātīvā mā nastārīnmo ca naḥ kiṁ canāmamad-
indrāyendo pari srava.*

O Soma, spirit of light and life of the universe, whatever your ripest gifts of knowledge and power, with those, pray, bless and promote us. Let no enemy oppress us. Let none hurt anything of ours. O Indu, spirit of light and bliss, may your presence flow for the soul and promote the life and spirit of humanity.

॥ इति नवमं मण्डलम् ॥

MANDALA 10

Mandala 10/Sukta 1

Agni Devata, Trita Aptya Rshi

अगं बृह णुषसांमूध्वा अस्थां जिगन्वान्तर्मसा ज्यातिषागात ।
अग्निभानुना रुशता स्वङ्ग आ जाता विश्वा सदान्यपाः ॥ १ ॥

1. *Agre brhannuṣasāmūrdhvo asthānnirjaganvān tamaso jyotiṣāgāt. Agnirbhānunā ruśatā svaṅga ā jāto viśvā sadmānyaprāḥ.*

There on the eastern horizon, with the first lights of the dawn emerging out of darkness, rises up the sun, mighty Agni, great and glorious with radiant light, and as it rises it covers and lights up all regions of the world.

स जाता गर्भा असि रदस्योरग्न्य चारुविभृता आर्षधीषु ।
चित्रः शिशुः परि तमांस्यक्तून्प मातृभ्या अधि कर्नि-
कदद्गाः ॥ २ ॥

2. *Sa jāto garbho asi rodasyoragne cārurvibhṛta oṣadhīṣu. Citraḥ śiśuḥ pari tamāṁsyaktūn pra mātṛbhyo adhi kanikradadgāḥ.*

Agni, born of the womb of earth and heaven covered in darkness over night, you are beautiful, lovely as a child and wonderful, and as you rise over night and darkness, you radiate your rays over mother heaven and earth proclaiming them bright, and immediately you are received and held over them in the herbs and trees for life.

विष्णु॒रि॒त्था पर॑म॒मस्य॑ वि॒द्वाञ्जा॒ता बृ॒ह॒भि पा॑ति तृती॒यम॑ ।
आ॒सा यद॑स्य॒ पया॒ अक॑त॒ स्वं सच॑तसा अ॒भ्यच॑न्त्यत्रे ॥ ३ ॥

3. *Viṣṇuritthā paramamasya vidvāñjāto bṛhannabhi pāti tṛtīyam. Āsā yadasya payo akrata svam sacetaso abhyarcantyatra.*

Omnipresent Agni, Vishnu, thus risen as the sun, attains to its third and supreme state of the expansive light of infinite divinity which it radiates, protects and promotes. Those wide-awake sages who receive this divine light energy through direct presence and internalise it celebrate it in song and worship it as the nectar gift of divinity here on earth.

अत॑ उ त्वा पि॒तुभृ॑ता जनि॒त्रीर॒ ऽवृ॑धं पति॑ चर॒न्त्य ः । ता ई॑
पत्य॑षि पुन॑र॒न्यरू॑पा अ॒सि त्वं वि॒ ऽु मा॑नु॒षीषु॑ हाता ॥ ४ ॥

4. *Ata u tvā pitubhṛto janitrīrannāvṛdham prati carantyanaiḥ. Tā im pratyēṣi punaranyarūpā asi tvam vikṣu mānuṣīṣu hotā.*

And you, Agni, who bear and augment the food for life, life creative and food productive agents of nature and humanity, bearing food for you, serve you in response to you, and as they feed you, you reach them again while they are in different form, and thus you are the leading power in the yajnic cycle of life among nature and the human people and communities.

हाता॑रं चि॒त्रर॑थम॒ध्वर॑स्य॒ यज्ञ॑स्य॒ यज्ञ॑स्य क॒तुं रु॑श॒न्तम॑ । पत्य॑र्धि
द॒वस्य॑दवस्य॒ म॒ह्ना श्रि॒या त्व॑ग्नि॒मति॑थिं जना॑नाम ॥ ५ ॥

5. *Hotāraṁ citraratham-adhvarasya yajñasya-yajñasya ketuṁ ruśantam. Pratyardhim devasya devasya mahnā śriyā tvagnim-atithim janānām.*

Agni, high priest of all non-violent and inviolable yajna, all creative and productive activity in nature and humanity, moving forward by wondrous beautiful chariot, blazing banner-bearer and pioneer of progress, cyclic augments and promoter of every brilliant and generous divinity in nature and humanity, is loved, cherished and revered of humanity by virtue of its divine grandeur, generosity and grace: this Agni we worship and serve by yajna.

स तु वस्त्राण्यध पश॑नानि॒ वस॑ना अ॒ग्निनाभा॑ पृ॒थिव्याः ।
अ॒रु॒षा जा॒तः प॒द इ॒ळायाः॑ पु॒राहि॑ता राज॒न्य गृ॒ह द॒वान ॥ ६ ॥

6. *Sa tu vastrāṇyadha peśanāni vasāno agnirnābhā prthivyāḥ. Aruṣo jātaḥ pada iḷāyāḥ purohito rājan yaksīha devān.*

Agni, wearing different manifestations, assuming different modes of form and function, holding on at the centre hold of the earth, burning in the vedi, arising on top of the world, bright and beautiful, at the heart of clouds flashing with lights of thunder, present in advance of evolution, present all time upfront, high priest of cosmic yajna, ruling supreme, pray join all divinities of nature and humanity, bring them here and bless us.

आ हि द्यावा॑पृ॒थिवी॑ अ॒ग्र उ॒भ सदा॑ पु॒त्रा न मा॒तरा॑ त॒तन्थ॑ ।
प या॒ह्यच्छा॑श॒ता य॒विष्ठा॑ था व॒ह सहस्य॑ह द॒वान ॥ ७ ॥

7. *Ā hi dyāvāprthivī agna ubhe sadā putro na mātara tatantha. Pra yāhyacchosāto yaviṣṭhā'thā vaha sahasyeha devān.*

Agni, you always pervade and illuminate both

mother earth and heaven as a saviour child illuminates both parents at heart with elation. Go forth ever strong, ever youthful climactic power and presence bright and beautiful, mighty forbearing, come to the loving celebrants and bring in all that is divine, here and now.

Mandala 10/Sukta 2

Agni Devata, Trita Aptya Rshi

पिपीहि द्वाँ उ॒श॒ता य॒विष्ठ वि॒द्वान् ऋ॒तूँ॒ऋ॒तु॒पत॒ यज॒ह ।

य द॒व्या ऋ॒त्विज॒स्त॒भिर॒गृ त्वं हा॒तृ॒णाम॒स्याय॒जिष्ठः ॥ १ ॥

1. *Piprīhi devān uśato yaviṣṭha vidvān ṛtūñṛ-tupate yajeha. Ye daivyā ṛtvijastebhiragne tvam hotṛṇā-masāyajiṣṭhaḥ.*

Ever youthful Agni, cosmic sun, omnipresent all-reaching all pervasive power and presence, ordainer and maintainer of the seasons of time and nature, fulfil the loving and aspiring seekers, dedicated scholars and divine powers, and be with energy they should have. O self-refulgent divine energy, light and intelligence, of all the divine powers and presences, stars and planets, which together carry on the dynamics of cosmic yajna, you are the closest, highest and most adorable power worthy of attainment.

व॒षि हा॒त्रमु॒त पा॒त्रं ज॒नानां॑ म॒न्धा॒तासि॑ द॒विणा॒दा ऋ॒तावा॑ ।

स्वाहा॑ व॒यं कृ॒णवा॑मा ह॒वींषि॑ द॒वा द॒वान्य॑ज॒त्वग्नि॒र॒ह॒न ॥ २ ॥

2. *Veṣi hotramuta potram janānām mandhātāsi draviṇodā ṛtāvā. Svāhā vayaṁ kṛṇavāmā havīṃṣi devo devān yajatvagnir-arhan.*

Agni, you produce, procure, energise and

provide all yajnic inputs, refinements and purifying agents of life for humanity at the individual and social level for life's maintenance and promotion. You are the harbinger of intelligence and knowledge and giver of wealth and honour, and you are the observer and presiding power of holy rites, laws and seasons of time and nature. We enact the yajna with holy inputs and with truth and honey of thought, word and deed, and pray may divine and adorable fire carry the fragrance to the divinities for human fulfilment.

आ द॒वाना॒मपि॑ पन्था॒मगन्म॑ यच्छ॒क्नवा॑म॒ तदनु॑ पवा॒ हुम ।
अ॒ग्नि॒वि॒द्वान्त्स॑ य॒जा॒त्सदु॑ हाता॒ सा अध्व॑रान्त्स ऋ॒तून्कल्प॑-
याति ॥ ३ ॥

3. *Ā devānāmapi panthām-aganma yacchaknavāma tadanu pravolhum. Agnirvidvāntsa yajāṭ sedu hotā so adhvarāntsa ṛtūn kalpayāti.*

Let us follow the path of the divinities, sagely scholars, stars and planets as far as we can and do that in proper order so that we may be able to continue: Agni knows, the scholar knows, the sun is the base of knowledge in relation to its systemic position, that is the high priest of the solar system, that controls the harmonious movements of the planets, that ordains the pattern of the seasons.

(Let the sun be the base of our knowledge of the stars and planets in our pursuit of yajnic astronomy. Similarly let the sagely scholar who knows the science of yajna be our guide in our studies and our actions.)

यद्वा वयं पमिनाम वतानि विदुषां दवा अविदुष्टरासः ।
अग्निष्टद्विष्वमा पृणाति विद्वान्यभिदुवाँ ऋतुभिः कल्प-
यति ॥ ४ ॥

4. *Yadvo vayaṁ pramināma vratāni viduṣāṁ devā aviduṣṭarāsaḥ. Agniṣṭad-vīśvamā prṇāti vidvān yebhirdevāṅ ṛtubhiḥ kalpayāti.*

And if we, being ignorant and deficient, neglect or transgress or overstep the laws and disciplines of those who know, then, O divinities, Agni, the sun, the sage, being abundant and graciously fulfilling, makes all that up and saves us by those very powers and actions in time and seasons by which it keeps the sages and divinities in the systemic order.

यत्पाक्त्रा मनसा दीनदं ॥ न यज्ञस्य मन्वत मर्त्यासः ।
अग्निष्टद्धाता कतुविद्विजानन्यजिष्ठा दुवाँ ऋतुशा यजाति ॥ ५ ॥

5. *Yat pākatrā manasā dīnadakṣā na yajñasya manvate martyāsaḥ. Agniṣṭaddhotā kratuvid-vijānan yajiṣṭho devāṅ ṛtuśo yajāti.*

And if we mortals, either because of immature mind or poor faith and want of expertise, do not know and do not understand and appreciate the way the divine solar yajna is going on, even so Agni, the high priest of that yajna, knowing, ordering and conducting that yajna, the most adorable pervasive all reaching partner, carries on the yajna of heavenly bodies in order according to the time and seasons.

विश्वेषां ह्यध्वराणामनीकं चित्रं कतुं जनिता त्वा जजान ।
स आ यजस्व नृवतीरनु ॥ १ ॥ स्याहा इषः ॥ २ ॥ उमतीविश्व-
जन्याः ॥ ६ ॥

6. *Viśveṣāṁ hyadhvarāṇāmanīkaṁ citraṁ ketuṁ
janitā tvā jajāna. Sa ā yajasva nṛvatīranu kṣāḥ
spārḥā iṣaḥ kṣumatīr-viśvajanyāḥ.*

The creator of all the stars and planets of the universe moving in their orbits created you too, O Agni, O sun, wonderful pioneer and commander of the solar system. Pray come, join us and give us lands and earths blest with noble people, and bring us cherished foods, energies and knowledges, and let there be showers of rain giving us abundance of food and fertility for the life species of the world.

यं त्वा द्यावापृथिवी यं त्वापस्त्वष्टा यं त्वा सुजनिमा जजान ।
पन्थामनु पविद्वान्पितृयाणं द्युमदग्न समिधाना वि भ्राहि ॥ ७ ॥

7. *Yam tvā dyāvāprthivī yaṁ tvāpas-tvaṣṭā yaṁ tvā
sujanimā jajāna. Panthāmanu pravidvān pitṛyā-
ṇaṁ dyumadagne samidhāno vi bhāhi.*

O Agni, you whom the heavens bear as sun and light, the middle regions bear as wind and electricity, and the earth bears as fire and magnetic energy, whom Tvashta, cosmic maker of all forms of existence, fashioned forth and brought into existence, you, O Agni, O Sun, knower of the paths of father Time and mother Niyati, cosmic intelligence, and of the Karma and fate of ancestors, children of time, you, lighted in the vedi and blazing in the heavens, pray shine on us and illuminate the paths of life for us.

Mandala 10/Sukta 3

Agni Devata, Trita Aptya Rshi

इ॒ना रा॒ज र॒तिः स॒मि॒द्धा रा॒द्रा द॒ ता॒य सु॒षु॒माँ अ॒द॒शि ।
चि॒कि॒द्वि भा॒ति भा॒सा बृ॒ह॒ता सि॒क्नी॒म॒ति रु॒श॒तीम॒पा-
ज॒न ॥ १ ॥

1. *Ino rājannaratih samiddho raudro dakṣāya susu-
māñ adarṣi. Cikidvi bhāti bhāsā brhata' sikhnīmeti
ruśatīmapājan.*

Mighty self-refulgent sun, Agni, constant master illuminator of heaven and earth, blazing and commanding terrible power, abundant with life giving energy, is seen on high, energising life for intelligent and industrious work on earth and shining with boundless light, and then relinquishing the day light and projecting the light far away ahead, passes on to the area of erstwhile darkness of the night. (Then night follows the day here and the day follows night there.)

कृ॒ष्णां यद॒नीम॒भि व॒प॒सा भू॒ज॒न॒य॒न्या॒षां बृ॒ह॒तः पि॒तु॒जाम ।
ऊ॒र्ध्व भा॒नुं सू॒र्य॒स्य स्त॒भा॒य॒न्दि॒वा व॒सु॒भिर॒र॒ति॒वि भा॒ति ॥ २ ॥

2. *Kṛṣṇām yadenīmabhi varpasā bhūjjanayan yoṣām
brhataḥ piturjām. Ūrdhvaṁ bhānuṁ sūryasya sta-
bhāyan divo vasubhir-aratirvi bhāti.*

Then again, overcoming the dark passage of the night with its illumination of light and manifesting the youthful daughter of great and vast heaven bearing the light of the sun up above, the same Agni shines with heavenly light constantly for the day.

भ॒दा भ॒द॒या स॒च॒मा॒न् आ॒गा॒त्स्व॒सा॒रं जा॒रा अ॒भ्य॒ति प॒श्चा॒त् ।
सु॒प॒क॒त॒द्यु॒भिर्गि॒वि॒ति॒ष्ठ॒नु॒श॒द्भि॒व॒ण॒र॒भि रा॒म॒म॒स्था॒त् ॥ ३ ॥

3. *Bhadro bhadrayā sacamāna āgāt svasāram jāro abhyeti paścāt. Supraketair-dyubhir-agnir-vitiṣṭhan ruśabhir-varṇair-abhi rāmamasthāt.*

The sun of auspicious light, dispeller of darkness of the night, has come up close at the heels of its love, the beauteous holy dawn now on the run on its own and thus Agni, prevailing with beautiful sun shine of the morning holds off the darkness for the day.

अस्य यामासा बृहता न वगूनिन्धाना अग्रः सख्युः शिवस्य ।
इड्यस्य वृष्णा बृहतः स्वासा भामासा यामा त्तवश्चि-
कित्र ॥ ४ ॥

4. *Asya yāmāso brhato na vagnūn-indhānā agneḥ sakhyuḥ śivasya. Īdyasya vṛṣṇo brhataḥ svāso bhāmāso yāmann-aktavaś-cikitre.*

The mighty floods of the solar light version of this Agni, bursting forth like thunderous explosions of the voice of kindly, friendly, adorable, potent and sublime power, are fair and blissful reflections of the eternal Spirit, the Purusha, for the man of vision and knowledge on way to divinity.

स्वना न यस्य भामासः पवन्त राचमानस्य बृहतः सुदिवः ।
ज्यष्ठभियस्तजिष्ठः कीळुमद्भिवषिष्ठभिभानुभिर्न त्ति
द्याम ॥ ५ ॥

5. *Svanā na yasya bhāmāsaḥ pavante rocamānasya brhataḥ sudivaḥ. Jyeṣṭhebhīr-yastejīṣṭhaiḥ krīḷu-madbhir-varṣiṣṭhebhīr-bhānubhir-nakṣati dyām.*

Agni, beauteous and blissful, mighty and sublime presence whose brilliant rays and reflections

radiate, resound and flow like roaring winds and thunderous lightning illumines the heavens with its highest lustre and with its sportive and most potent splendours reaches the summit of refulgent space.

अस्य शुष्मांस ददृशानपवजहमानस्य स्वनययि युद्धिः ।
पुत्रभिय रुशब्दिद्वतम विरभद्भिरतिभाति विभ्वा ॥ ६ ॥

6. *Asya śuṣmāso dadṛśānapaver-jehamānasya svanayan niyudbhiḥ. Pratnebhiryō ruśadbhir-devatamo vi rebhadbhir-aratir-bhāti vibhvā.*

The mighty radiations of this solar Agni, universally vibrant and armed with thunder, roar with the winds while this divinest and most refulgent universal presence pervades and relentlessly energises the universe with its eternal, brilliant and resounding reflections and vibrations.

स आ वी॒र॒महि॑ न॒ आ च॑ सत्सि दि॒वस्पृ॑थि॒व्यार॑र॒तियु॑-
व॒त्याः । अ॒ग्निः सु॒तुकः॑ सु॒तुक॑भिर॒श्व र॑भ॒स्वद्भि॑ र॒भस्वाँ
ए॒ह ग॑म्याः ॥ ७ ॥

7. *Sa ā vakṣi mahi na ā ca satsi divaspr̥thivyor-aratiryuvatyoh. Agniḥ sutukaḥ sutukebhiraśvai rabhasvadbhī rabhasvāñ eha gamyāḥ.*

Agni, bring us great wealth, honour and light of the world. Be with us on the yajna vedi, being radiant, vibrant and ever on the move between the joint world of heaven and earth. Agni, commanding light, illumination and instant motion, eloquent by expression, come by the waves of energy with the voice of thunder, come and bless us here on the vedi.

Mandala 10/Sukta 4***Agni Devata, Trita Aptya Rshi***

प त य॒ऽप त॒ इय॒मि॒ मन्म॒ भुवा॒ यथा॒ वन्द्वा॑ न॒ हव॑षु ।

धन्व॑नि॒व प॒पा अ॑सि॒ त्वम॑ग्न॒ इय॒ त्व॒ पू॒र्व प॒त्न रा॑जन ॥ १ ॥

1. *Pra te yakṣi pra ta iyarmi manma bhuvo yathā vandyo no haveṣu. Dhanvanniva prapā asi tvamagnan iyakṣave pūrave pratna rājan.*

Agni, eternal, self-refulgent and universal spirit of light, I join you in yajnic self surrender, I send up my thoughts and prayers to you so that you may be always with us, adorable and present, in our yajnas and joint battles of life. Just as rain is the shower of bliss in the desert, so you are the giver of fulfilment to the yajnic celebrant and the needy supplicant.

यं त्वा॒ जना॑सा॒ अ॒भि स॑ंचर॒न्ति गा॒व उ॒ष्णमि॑व॒ व॒जं य॑विष्ठ ।

दू॒ता द्वा॒नाम॑सि॒ म॒र्त्याना॑म॒न्तम॒हँश्च॑र॒सि रा॑च॒नन॑ ॥ २ ॥

2. *Yam tvā janāso abhi sañcaranti gāva uṣṇamiva vrajaṁ yaviṣṭha. Dūto devānāmasi martyānām-antarmahāñścarasi rocanena.*

To you, most youthful Agni, people move and they join you for bliss as cows move to the warm stall to escape the cold outside. You are the saviour and vibrant presence at the heart of divinities and mortal humanity, and by your radiant presence and grandeur you exist and vibrate in every thing.

शि॒शुं न॒ त्वा॒ ज॒न्यं व॒धय॑न्ती॒ मा॒ता बि॑भ॒ति स॒चन॑स्य॒मा॒ना ।

ध॒ना॒र॒धि प॒वता॑ या॒सि ह॒य॒ज्जिगी॑ष॒स प॒शु॒रिवा॑व॒सृष्टः॑ ॥ ३ ॥

3. *Śīsum̐ na tvā jenyam̐ vardhayantī mātā bibharti sacanasyamānā. Dhanoradhi pravatā yāsi harya-ñjigīṣase paśurivāvasṛṣtaḥ.*

Just as a mother nurtures a promising child, loving it and raising it, so does mother earth hold and bear you, victorious, as fire and magnetic energy, augmenting you and loving to be with you, and you, radiating through the middle space, rush down, loving and ambitious to win and excel, like a captive animal set free.

मूरा अमूर न वयं चिकित्वा महित्वमग्ं त्वमङ्ग वित्स ।
शय वविश्चरति जिह्वयादनरिह्यत युवतिं विश्पतिः
सन ॥ ४ ॥

4. *Mūrā amūra na vyaṁ cikitvo mahitvamagne tvamaṅga vitse. Śaye vavriścarati jihvayādan rerihiyate yuvatim̐ viśapatiḥ san.*

O wise one, enlightened presence, light and fire of knowledge and energy, we are ignorant, but you know and bear your grandeur, dear loving Agni. You pervade, vibrate and radiate, lying immanent in various forms, touch, lick and consume with your flames and rays various assimilative forms of existence, being master of the world.

कूचिज्जायत सनयासु नव्या वन तस्था पलिता धूमकतुः ।
अस्त्रातापा वृषभा न प वति सचतसा यं पणयन्त
मतीः ॥ ५ ॥

5. *Kūcijjāyate sanayāsu navyo vane tasthau palito dhūmaketuḥ. Asnātāpo vṛṣabho na pra veti sacetaso yaṁ praṇayanta martāḥ.*

Somewhere it arises and manifests in old and dried woods with the banner of smoke or streak of a falling star in dead worlds. New, adorable as well as ancient bright, it abides unattached in floods of water and vibrates and radiates in vapours and clouds like a mighty force of energy which intelligent knowledgeable people visualise, realise and generate in various ways for various uses and purposes.

त॒नू॒त्यज॑व॒ तस्करा॑ व॒न॒गू र॑श॒नाभि॑द॒शभि॑र॒भ्य॒धीता॑म ।

इ॒यं त॑ अ॒ग्न न॑व्य॒सी म॒नी॒षा यु॒ वा रथं॑ न शु॒चय॑द्वि॒रङ्गः ॥ ६ ॥

6. *Tanūtyajeva taskarā vanargū raśanābhirdaśa-bhir-abhyadhītām. Iyaṁ te agne navyasī manīṣā yukṣvā ratham na śucayadbhir-aṅgaiḥ.*

Like dedicated self-insulated researchers in pursuit of light and energy scholars study Agni with the application of light rays and ten senses and pranas and then say: this is the latest new knowledge about you, Agni, pray come and join us as a new chariot of achievement with brilliant rays of power for energy.

ब॒र्ह॒ च त॑ जा॒तव॑दा॒ नम॑श्च॒यं च॒ गीः स॒द॒मिद्व॑ध॒नी भू॑त ।

र॒ गी॑ णा अ॒ग्न त॑न॒यानि॑ ता॒का र॒ गत॑ न॒स्त॒न्वा॒इ अ॑प॒यु॒च्छ॑न् ॥ ७ ॥

7. *Brahma ca te jātavedo namaśceyaṁ ca gīḥ sadamidvardhanī bhūt. Rakṣā ṇo agne tanayāni tokā rakṣota nastanvo aprayucchan.*

O Agni, all pervasive, all knowing and born anew, this voice of knowledge, this offering is homage and this song of adoration may ever be progressive and rising for us. Pray protect and promote our children,

protect our grand children, and protect and watchfully guard our body and mind without relent.

Mandala 10/Sukta 5

Agni Devata, Trita Aptya Rshi

एकः समुद्रा धरुणा रयीणामस्मद्धुदा भूरिजन्मा वि चष्ट ।
सिषक्त्यूधर्निण्यारुपस्थ उत्सस्य मध्य निहितं पदं वः ॥ १ ॥

1. *Ekaḥ samudro dharuṇo rayīṇāmasm-addhṛdo bhūrijamnā vi caṣṭe. Siṣaktyūdharniṇyorupastha utsasya madhye nihitaṁ padaṁ veh.*

The one deep oceanic treasure hold of all world's wealth, manifestive in many ways, Agni inspires and expands our hearts with light and generosity, fills the middle space between heaven and earth with vapours of the cloud, and abides at the hidden centre of the mystery deep in the cloud.

समानं नीलं वृषणा वसानाः सं जग्मिर महिषा अवतीभिः ।
ऋतस्य पदं कवया नि पान्ति गुहा नामानि दधिर् पराणि ॥ २ ॥

2. *Samānaṁ nīlaṁ vṛṣaṇo vasānāḥ saṁ jagmire mahiṣā arvatībhiḥ. Ṛtasya padaṁ kavayo ni pānti guhā nāmāni dadhire parāṇi.*

Great, generous, animated and impregnated forces such as clouds, bearing the same one inner law and spirit of Agni, join with impetuously fast moving forces and, open ended, vibrant, expressive and expansive, observe the universal dynamics of the law, and at their centre continue to bear many other forms and forces of water and energy yet to develop and act further in evolution.

ऋतायिनीं मायिनीं सं दधात मित्वा शिशुं जज्ञतुवर्धयन्ती ।
विश्वस्य नाभिं चरता ध्रुवस्य कवश्चित्तन्तुं मनसा
वियन्तः ॥ ३ ॥

3. *Ṛtāyinī māyinī saṁ dadhāte mitvā śiśuṁ jajñatur-
vardhayanṭī. Viśvasya nābhiṁ carato dhruvasya
kaveścīt tantuṁ manasā viyantah.*

The forces of law and change and the forces of form and intelligence evolving things together in measure of form and time create every new form as a lovely baby and thus, with the mind of the cosmic seer, designer and maker, extend the genetic thread of Agni, the centre seed and centre hold of the entire world of moving and non-moving versions of cosmic reality.

ऋतस्य हि वतनयः सुजातमिषा वाजाय पदिवः सचन्त ।
अधीवासं रादसी वावसान घृतरावावृधातु मधूनाम ॥ ४ ॥

4. *Ṛtasya hi vartanayaḥ sujātamiṣa vājāya pradivah
sacante. Adhīvāsaṁ rodasī vāvasāne ghṛtair-
annair-vāvṛdhāte madhūnām.*

Visionary scholars who know the paths of law and change in evolution study and apply the versions of Agni evolved and developed in latest form for the achievement of new and extended food, energy and knowledge of reality which heaven and earth both sustaining all forms of life feed for extension with inputs and refinements of the honey sweets of water and energy.

सप्त स्वसुररुषीवावशाना विद्वान्मध्व उज्जभारा दृश कम ।
अन्तर्यम अन्तरि । पुराजा इच्छन्विमविदत्पूषणस्य ॥ ५ ॥

5. *Sapta svasṛraruṣīrvāvaśāno vidvān madhva
ujjabhārā drśe kam. Antaryame antarikṣe purājā
icchan vavrimavidat pūṣaṇasya.*

The sun rising and illuminating the world radiates seven rays of bright light and raises them from the honey sweets of mists of the morning in order to illuminate the world for all to see. The sun, of ancient and eternal birth, radiates them across the middle regions and, with love for the earth, shines over, meets and energises the nutritious forms of things on earth.

सप्त मयादाः कवयस्तत पुस्तासामकामिदभ्यंहुरा गात ।
आयाह' स्कम्भ उपमस्य नीळ पथां विस्रग धरुणेषु
तस्था ॥ ६ ॥

6. *Sapta maryādāḥ kavayas-tataḥsus-tāsāme-kāmidabhyamhuro gāt. Āyorha skambha upamasya nīle pathāṁ visarge dharuṇeṣu tasthau.*

Seven are the bounds between good behaviour and evil set up by the wise. If one violates even one of them, he is a sinner. Agni is the pillar and centre hold of humanity. At the end of the journey, one, who in life has observed these bounds, reaches and rests in the shelter of the highest and closest, Agni, and abides in the highest states of being.

असच्च सच्च परम व्यामन्द स्य जन्म दितरुपस्थ ।
अग्रिह' नः पथमजा ऋतस्य पूव आयुनि वृषभश्च
धनुः ॥ ७ ॥

7. *Asaccha sacca parame vyoman dakṣasya janmann-aditerupasthe. Agnirha naḥ pratham-ajārtasya pūrva āyuni vṛṣabhaśca dhenuḥ.*

Being and Becoming, constant and mutable, both in the Supreme Absolute mystery, then the seed of perfect existence in the womb of Mother Nature, and

then Agni, self-manifested at the earliest stage of creative evolution, all this, our father and mother as one, was in the ultimate infinite mystery of Brahma, -the Supreme Reality, the Absolute Soul, One with its own potential Prakrti.

Mandala 10/Sukta 6

Agni Devata, Trita Aptya Rshi

अ॒यं स॒ यस्य॒ श॒म॒ ।वा॒भिर्ग॒र॒ध॒त॒ ज॒रि॒ताभि॒ष्टा॑ ।

ज्य॒ष्ठ॒भि॒या भा॒नुभि॑ऋ॒षूणां॑ प॒र्य॒ति॒ परि॒वी॒ता वि॒भावा॑ ॥ १ ॥

1. *Ayaṁ sa yasya śarmann-avobhir-agneredhate jaritābhiṣṭau. Jyeṣṭhebhīryo bhānubhir-ṛṣūṇāṁ paryeti parivīto vibhāvā.*

This is that Agni under whose shelter with all protection the celebrant rises towards the attainment of total fulfilment and who, self-refulgent and gracious, infinitely abundant, transcends all with the highest and most blazing lights of divinity.

या भा॒नुभि॑वि॒भावा॑ वि॒भात्य॒ग्नि॒द॒वभि॑ऋ॒तावा॒ज॒स्रः॑ । आ या
वि॒वाय॑ स॒ख्या स॒खि॒भ्या परि॑हृ॒ता अ॒त्या न॒ सप्तिः॑ ॥ २ ॥

2. *Yo bhānubhir-vibhāvā vibhātyagnir-devebhīr-ṛtāvājasraḥ. Ā yo vivāya sakhyā sakhibhyo'parihvrto atyo na saptiḥ.*

Agni who, self-refulgent and gracious, shines along with the light of divinities and light of cosmic stars, keeps the eternal laws and values of life and nature, and who, ever true, inviolable and unviolated, goes on with love and friendship with the friends and celebrants of divinity like energy itself, constantly.

इ॒श॒ या वि॒श्व॒स्या द॒ववी॑त॒रीश॑ वि॒श्वायु॑रु॒षसा॒ व्यु॒ष्टा ।

आ यस्मिन्म॒ना ह॒वींष्य॒ग्राव॑रि॒ष्टरथः॑ स्कु॒भ्नाति॑ शू॒षः ॥ ३ ॥

3. *Īśe yo viśvasyā devaviterīśe viśvāyuruṣaso vyu-
ṣṭau. Ā yasmin manā havīmṣyagnāvariṣṭarathaḥ
skabhnāti śūṣaiḥ.*

Agni who rules over all the divine bliss and yajnic gifts of the world, who, life of the world, is the life giver and rules over lights of the dawn and maturation of wisdom, for whom oblations of yajna are offered into the fire with heart and soul, that Agni of the unviolated cosmic chariot sustains the universe by his omnipotent powers.

शू॒षभिवृ॑धा जु॒षा॒णा अ॒क॒द॒वाँ अ॒च्छा॑ रघु॒प॒त्वा जि॒गाति॑ ।
म॒न्दा हा॒ता स जु॒ह्वा॒३ यजि॑ष्टः॒ संमि॑श्ल॒ा अ॒ग्निरा॑ जि॒घति॑
द॒वान ॥ ४ ॥

4. *Śūṣebhirvṛdho juṣāṇo arkairdevāñ acchā raghu-
patvā jigāti. Mandro hotā sa juhvā yajīṣṭhaḥ
saṁmiślo agnirā jigharti devān.*

Agni, self-exalted by its own powers and majesty, loved and adored with Vedic hymns, awakens and inspires the divinities at the earliest and fastest. Charming and adorable, holy receiver and liberal giver, most highly worshipped with heart and soul, universally immanent and pervasive, Agni blesses the sages with divine gifts of holiness and grace.

तमु॒स्त्रामि॒दं न रज॑मानम॒ग्निं गी॒भिन॑मा॒भिरा॑ कृ॒णु॒ध्वम॑ ।

आ यं वि॒पासा॑ म॒तिभि॑गृणन्ति जा॒तव॑दसं जु॒ह्वं स॒हाना॑म ॥ ५ ॥

5. *Tamusrām-indram na rejamānam-agnim gīrbhir-namobhirā kṛṇudhvam. Ā yaṁ viprāso matibhir-grṇanti jātavedasaṁ juhvaṁ sahānām.*

That Agni, giver of prosperity, shining and radiating like light energy, you should study, realise and exalt with words of adoration and oblations of holy offerings. Agni, universally immanent and wakeful giver of strength and power, sages and scholars study and exalt with high words and application of mind and thought.

सं यस्मिन्विश्वा वसूनि जग्मुवाज् नाश्वाः ससीवन्त एवः ।
अस्म ऊतीरिन्दवाततमा अवाचीना अग्न आ कृणुष्व ॥ ६ ॥

6. *Sam yasmin viśvā vasūni jagmurvāje nāśvāḥ sapṭīvanta evaiḥ. Asme ūtīrindravātataṁ arvācīnā agna ā kṛṇuṣva.*

Agni, brilliant divinity and power, into which all wealth, honours and excellences of the world concentrate like stormy war horses in close formation by swift movements and converge in battle victory, pray create and bring us the latest, fastest and most powerful means of defence, protection and advancement.

अथा ह्यग्न म॒ह्ना नि॒षद्या॑ स॒द्या ज॒ज्ञाना॑ ह॒व्या ब॒भूथ॑ ।
तं तं द॒वासा॑ अनु॒ कर्त॑माय॒ त्वाव॑धन्त प॒थमा॑सु ऊ॒माः ॥ ७ ॥

7. *Adhā hyagne mahnā niṣadyā sadyo jajñāno havyo babhūtha. Taṁ te devāso anu ketamāyannadhāvardhanta prathamāsa ūmāḥ.*

Agni, leading light and power, instantly ignited, enflamed, rising and growing to admirable stature, come and abide in our heart and home with grandeur, grace

and power. That bright, potent and awful form and nature of yours, the first and highest sages, protected and protective, take up, develop and exalt.

Mandala 10/Sukta 7

Agni Devata, Trita Aptya Rshi

स्वस्ति ना दिवा अग्र पृथिव्या विश्वायुधहि यजथाय दव ।
सचमहि तव दस्म पकृतरुरुष्या ण उरुभिदव शंसः ॥ १ ॥

1. *Svasti no divo agne pṛthivyā viśvāyurdhehi yajathāya deva. Sacemahi tava dasma praketairuruṣyā ṇa urubhirdeva śamsaiḥ.*

Agni, divine power and presence, life of the world, bless us with life, health and food of universal order and quality, and bring us all round happiness and well being for yajnic fulfilment of our life. Protect and promote us, Spirit of wondrous powers and performance, by your wide, comprehensive and far reaching intelligence and open declarations of laws and values, and finally let us join you.

इमा अग्र मतयस्तुभ्यं जाता गाभिरश्वरभि गृणन्ति राधः ।
यदा त मता अनु भागमानडवसा दधाना मतिभिः
सुजात ॥ २ ॥

2. *Imā agne matayas-tubhyaṁ jātā gobhiraśvairabhi gṛṇanti rādhaḥ. Yadā te marto anu bhogamāna-dvaso dadhāno matibhiḥ sujāta.*

Agni, Spirit of life and giver of light, these hymns of adoration spontaneously arisen in praise of your glory, with all our mind and senses, celebrate your gifts of success and achievement when, O shelter home

of life and giver of wealth, the mortal receives his reward according to your law, bears and manages it with his mind and senses in order and feels the divine awareness vibrating in the soul.

अग्निं मन्य॑ पितर॑म॒ग्निमा॒पिम॒ग्निं भात॑रं॒ सद॒मित्सखा॑यम ।

अ॒ग्र॒रनी॑कं बृ॒हतः॑ संप॒र्यं दि॒वि शु॒क्रं य॑ज॒तं सू॒र्यस्य॑ ॥ ३ ॥

3. *Agniṁ manye pitaram-agnimāpim-agniṁ bhrātaram sadamit sakhāyam. Agneranīkaṁ brhataḥ saparyam divi śukraṁ yajataṁ sūryasya.*

I always accept and adore Agni as father, Agni as my own closest relative, Agni as brother and as unfailing friend. I worship the great Agni's solar presence in the heaven of light, adorable, refulgent, worthy of love and service.

सि॒धा अ॒ग्र॒ धि॒या अ॒स्म स॒नु॒त्रीर्य॑ त्राय॑स॒ दम॑ आ नित्य॑हाता ।

ऋ॒तावा॑ स रा॒हिर्द॑श्वः पु॒रु॒ णु॒भिर॑स्मा अ॒ह॒भिवा॑ममस्तु ॥ ४ ॥

4. *Sidhrā agne dhiyo asme sanutrīryaṁ trāyase dama ā nityahotā. R̥tāvā sa rohidaśvaḥ puruṣur-dyubhir-asmā ahabhir-vāmamastu.*

Agni, may our thoughts, prayers and adorations be effectual and give us fulfilment. O constant giver of light and life, home mate in yajna, whoever you protect and promote, grows higher in dedication to truth, divine law and yajnic living, blest with holy and bright sense and mind, abundance of food, energy and life's joy. We pray may our life be good and prosperous with brightness day by day.

द्यु॒भि॒हितं॑ मि॒त्रमि॑व प॒यागं॑ प॒त्न॒मृ॒त्विज॑मध्व॒रस्य॑ जा॒रम॑ ।

बा॒हु॒भ्याम॒ग्निमा॒यवा॑ जन॒न्त वि॒ णु॒ हाता॑रं न्य॒साद॑यन्त ॥ ५ ॥

5. *Dyubhirhitam mitramiva prayogam pratna-mṛtvijamadhvarasya jāram. Bāhubhyā-magnimā-yavo 'jananta vikṣu hotāram nyasādayanta.*

Refulgent with lights of life and knowledge, helpful and cooperative as a friend, ancient and eternal, constant yajaka by seasons, lover and accomplisher of yajna, such is Agni. People generate it with dexterity of hands, awaken it in the soul with constant practice and renunciation, and establish it among people as giver of life and sustenance.

स्वयं यजस्व दिवि देव दवान किं त पाकः कृणवदपचताः ।
यथायज ऋतुभिदव दवान्वा यजस्व तन्वं सुजात ॥ ६ ॥

6. *Svayam yajasva divi deva devān kiṁ te pākaḥ kṛṇavadapracetāḥ. Yathāyaja ṛtubhirdeva devā-nevā yajasva tanvaṁ sujāta.*

O self-refulgent spirit of the universe, by yourself you energise the divine forces of nature in the higher regions of life and conduct the yajna of evolution. What can man, limited in knowledge, accomplish for you in this cosmic yajna? O lord omnipotent, as you have eternally carried the yajna according to time and seasons, similarly, O lord, carry on the yajna of the cosmic body.

भवा ना अग्र वितात गापा भवा वयस्कृदुत ना वयाधाः ।
रास्वा च नः सुमहा हव्यदातिं त्रास्वात नस्तन्वा इ
अपयुच्छन ॥ ७ ॥

7. *Bhavā no agne 'vitota gopā bhavā vayaskṛduta no vayodhāḥ. Rāsvā ca naḥ sumaho havyadātiṁ trāsvota nastanvo aprayucchan.*

Agni, pray be our protector and be our preserver against external fears and internal weaknesses. Be our protector of health and good age and bring us greater and higher strength and vigour. O lord of grandeur, give us the wealth and competence to carry on our yajnic homage to the divinities and humanity in the yajnic evolution of the divine cosmos. Save us, protect and promote us, without neglecting the well being of our physical existence.

Mandala 10/Sukta 8

Agni (1-6), Indra (7-9) Devata, Trishira Tvashtra Rshi

प क॒तुन॑ा बृ॒हता या॑त्य॒ग्निरा रा॑द॒सी वृ॒ष॒भा रा॑र॒वीति॑ ।

दि॒वश्चि॑दन्ताँ उप॒माँ उ॒दान॑ळ॒पामु॑प॒स्थं म॒हिषा व॑व॒ध ॥ १ ॥

1. *Pra ketunā br̥hatā yātyagnirā rodasī vṛṣabho roravīti. Divāścidantāñ upamāñ udānaḥapāmu-pasthe mahiṣo vavardha.*

Agni, mighty abundant power and presence, goes forward with lofty lightning force and banner roaring over heaven and earth. It goes to the very heights and bounds of heaven in all directions and sub-directions and pervades in the middle regions in the depth of vapours and the mighty one grows mightier there at the heart of clouds.

मु॒माद् ग॒र्भा' वृ॒ष॒भः क॒कु॒द्मान॑स्त्र॒मा व॒त्सः शि॑मी॒वाँ अ॑रा॒वीत॑ ।

स द॒वता॑त्यु॒द्य॒तानि॑ कृ॒ण्वन्त्स्व॑षु॒ त्र्य॑षु प॒थ॒मा जि॑गाति ॥ २ ॥

2. *Mumoda garbho vṛṣabhaḥ kakudmānasremā vatsaḥ śīmivāñ arāvīt. Sa devatātyudyatāni kṛṇvantsveṣu kṣayeṣu prathamo jigāti.*

Agni waxes with joyous energy, all pervasive and comprehending, mighty abundant, virile and invigorating, lovely as a child yet perfect and powerful as accomplisher, and expresses itself loud and bold from silence of the night to roar of the winds and thunder of the clouds. Thus does Agni go on, the quintessence of divine powers, raising and energising all presences, as the prime power and presence in its own universal dwellings over and across spaces (as agni, fire and magnetic force on earth, as vayu, electric energy in the middle regions, and as aditya, light in the high heavenly regions).

आ या मू॒धानं पि॒त्रार॑रब्ध॒ न्य॒ध्व॒र द॑धिर् सूर॒ा अ॒णः ।

अस्य॒ प॒त्न॒ र॒षी॒र॒श्व॒बु॒ध्ना ऋ॒तस्य॒ या॒ना त॒न्वा जु॒षन्त ॥ ३ ॥

3. *Ā yo mūrdhānaṁ pitrorarabdhā nyadhvare dadhire sūro arṇaḥ. Asya patmannaruṣīraśva-budhnā ṛtasya yonau tanvo juṣanta.*

In the cosmic yajna of motherly earth and paternal heaven, Agni, the sun, enlightens the top regions, in the middle regions the oceanic vapours and vibrant winds hold it as electric energy, and in its lower paths of radiation on earth on the yajna vedi all physical forms of existence join its bright flames and radiations and benefit from it.

उ॒ष॒ड॒षा हि व॑सा॒ अ॒ग॒म॒षि त्वं य॒मया॑र॒भवा वि॒भावा॑ ।

ऋ॒ताय॑ स॒प्त द॑धिष॒ प॒दानि॑ ज॒नय॑न्मि॒त्रं त॒न्व॒इ स्वाय॑ ॥ ४ ॥

4. *Uṣauṣo hi vaso agrameṣi tvaṁ yamayorabhavo vibhāvā. Ṛtāya sapta dadhiṣe padāni janayan mitraṁ tanve svāyai.*

Agni, Vasu, sustainer of life, generating the sun for the manifestation of your self, you rise first with every dawn, illuminate the day and distinguish both day and night, and for conduct of the yajna of existence you bear the seven flames of fire and seven rays of light.

भुवश्च तुमह ऋतस्य गापा भुवा वरुणा यदृताय वषि ।

भुवा अपां नपाज्जातवदा भुवा दृता यस्य हव्यं जुजाषः ॥ ५ ॥

5. *Bhuvaścakṣurmaha ṛtasya gopā bhuvo varuṇo yadṛtāya veṣi. Bhuvo apāṁ napājjātavedo bhuvo dūto yasya havyaṁ jujoṣaḥ.*

You are the eye and guardian of the mighty yajnic order of the cosmos, and when you proceed for the dynamics of the order you become the great evolutionary force of the process of formative evolution. You are the omnipresent power that sustain the waters and energies of the cosmic evolution against devolution, and you are the inspirer and promoter of the yajamana who offers you the holy inputs of the evolutionary yajaka.

भुवा यज्ञस्य रजसश्च नृता यत्रा नियुद्धिः सचस शिवाभिः ।

दिवि मृधानं दधिष स्वर्षा जिह्वामग्र चकृष हव्यवाहम ॥ ६ ॥

6. *Bhuvo yajñasya rajasaśca netā yatrā niyudbhiḥ sacase śivābhiḥ. Divi mūrdhānam dadhiṣe svarṣāṁ jihvāmagne cakṛṣe havyavāham.*

Agni, you are the leader and carrier of yajnic energies and energiser of the regions through which the energies rise and radiate, where you join and conduct the holy waves of energy onward. In the regions of light you sustain the blissful sun high and on the earth you

enjoin your flames of fire to carry the fragrance up and around for the world.

अस्य त्रितः कतुना वव अन्तरिच्छन्धीति पितुरवः परस्य ।
सच्चस्यमानः पित्रारुपस्थं जामि ब्रुवाण आयुधानि
वति ॥ ७ ॥

7. *Asya tritaḥ kratunā vavre antaricchan dhītiṁ
piturvaiḥ parasya. Sacasyamānaḥ pitroru-
pasthe jāmi bruvāṇa āyudhāni veti.*

Trita, the human soul, wearing three body covers of gross, subtle and causal forms in earthly existence, with the desire to win the love of this supreme paternal divinity by concentrative meditation, chooses to meditate on divinity within the self and, thus nestled in the parental presence praying as a child for protection, obtains the arms for defence against internal and external onslaughts of material involvement.

स पित्र्याण्यायुधानि विद्वानिन्दषित आप्त्य अभ्ययुध्यत ।
त्रिशीषाणं समरश्मिं जघन्वान्त्वाष्टस्य चितिः संसृज त्रिता
गाः ॥ ८ ॥

8. *Sa pitryāṇyāyudhāni vidvānindreṣita āptyo
abhyayudhyat. Triṣīrṣāṇaṁ saptaraśmim jaghav-
nān tvāṣṭrasya cinnih sasrje trito gāḥ.*

That divinely self-realised soul, having got the paternal arms of defence and inspired by Indra, omnipotent supreme divinity, fights against the material adversaries and, having controlled and subdued the three headed seven bridled bondage of sense and mind, gets free of the bonds.

भूरीदिन्द उ॒दिन॑ न्त॒माजा वा॑भि॒नत्स॒त्पत्ति॑म॒न्य॒मान॑म ।
त्वा॒ष्टस्य॑ चिद्वि॒श्वरू॑पस्य॒ गाना॑माचका॒णस्त्री॑णि शी॒षा परा॑
वक् ॥ ९ ॥

9. *Bhūrīdindra udinakṣantamojo'vābhinat satpa-tir-manyamānam. Tvāṣṭrasya cidviśvarūpasya gonām-ācakrāṇa-strīṇi śīrṣā parā vark.*

Indra, protector and saviour of the pious and true devotees, destroying the mighty lustrous, rising and proud adversaries of the child of cosmic materiality, breaks the bonds of seven fold sense-mind complex, destroys the three headed cover of physicality and sets the soul free.

Mandala 10/Sukta 9

*Apah Devata, Trishira Tvashta or Sindhudveepa
Ambarisha Rshi*

आपा॒ हि ष्ठा म॑या॒भुव॑स्ता न ऊ॒ज द॑धातन ।
म॒ह र॑णा॒य च॑ त्स ॥ १ ॥

1. *Āpo hi ṣṭhā mayabhuvastā na ūrje dadhātana.
Mahe raṇāya cakṣase.*

Apah, liquid energies of cosmic space, surely you are creators and givers of peace and joy. Pray inspire and energise us for the achievement of food and energy for body, mind and soul so that we may see and enjoy the mighty splendour of divinity.

या वः शि॒वर्त॑मा॒ रस॑स्तस्य॒ भाज॑यत॒ह नः॑ ।
उ॒श॒तीरि॑व मा॒तरः॑ ॥ २ ॥

2. *Yo vaḥ śivatamo rasastasya bhājayateha naḥ.
Uśatīriva mātaraḥ.*

Let us share here in body that nectar sweet taste of yours which is most blissful, be like loving mothers for their children.

तस्मा॒ अरं॑ ग॒माम॒ वा॒ यस्य॒ त्याय॑ जिन्व॒थ ।
आपा॑ ज॒नय॑था च नः ॥ ३ ॥

3. *Tasmā aram gamāma vo yasya kṣayāya jinvatha.*
Āpo janayathā ca naḥ.

O holy waters, lovers of peace and pleasure of bliss, we come to you without delay for that pleasure, peace and enlightenment for the promotion and stability of which you move and impel people and powers and invigorate us too. Pray bless us with vigour and vitality.

शं ना॑ द॒वीर॒भिष्ट॑य॒ आपा॑ भवन्तु पी॒तय॑ ।
शं या॒र॒भि स्र॑वन्तु नः ॥ ४ ॥

4. *Śam no devīrabhiṣṭaya āpo bhavantu pītaye.*
Śam yorabhi sravantu naḥ.

May the divine waters be for our peace and bliss for body, mind and soul and bring us showers of peace, protection and blessedness.

इ॒शाना॒ वाया॑णां॒ तय॑न्तीश्च॒षणी॑नाम ।
अ॒पा या॑चामि भ॒ष॒जम॑ ॥ ५ ॥

5. *Īśānā vāyāṇām kṣayantīś-carṣaṇīnām.*
Apo yācāmi bheṣajam.

Sovereign givers of the cherished gifts of our choice, harbingers of peace and settlement to people, I pray may waters of peace bring me health, sanatives and blessedness.

अप्सु म॑ सामा॑ अबवीद॒न्तवि॒श्वानि॑ भ॒ष॒जा ।

अ॒ग्निं च॑ वि॒श्वशं॑भुवम ॥ ६ ॥

6. *Apsu me somo abravīd-antarviśvāni bheṣajā.*
Agniṁ ca viśvaśambhuvam.

Soma in the waters touches and speaks to me:
All sanatives reside in the waters which also contain
the vital warmth and fire of Agni for peace and
blessedness of all.

आपः॑ पृ॒णीत॑ भ॒ष॒जं वरू॑थं त॒न्व॒रे॒ मम॑ ।

ज्याक्च॑ सूर्य॑ दृ॒श ॥ ७ ॥

7. *Āpaḥ pṛṇīta bheṣajāṁ varūthaṁ tanve mama.*
Jyok ca sūryaṁ dṛśe.

O waters, give me peace, stability and sanative
vitality for my body so that I may see the sun for a long
long time in life.

इ॒दमा॑पः प॒ वह॑त॒ यत्किं॑ च॒ दुरि॑तं मयि॑ ।

यद्वा॒हम॑भिदु॒दाह॑ यद्वा॒ शप॑ उ॒तानृ॑तम ॥ ८ ॥

8. *Idamāpaḥ pra vahata yat kiṁ ca duritaṁ mayi.*
Yadvāham-abhidudroha yadvā śepa utānṛtam.

Holy waters, wash off all this negativity and
whatever is ill or deficient in me, or whatever I
disapprove and hate, or whatever wrong, false or
indecent I may speak or do.

आपा॑ अ॒द्यान्व॑चारि॒षं रस॑न् स॒मग॑स्महि ।

पय॑स्वानग्र॒ आ ग॑हि तं मा॒ सं सृ॑ज॒ वच॑सा ॥ ९ ॥

9. *Āpo adyānvacāriṣaṁ rasena samagasmahi.*
Payasvānagra ā gahi taṁ mā saṁ sṛja varcasā.

Today I have enjoyed the touch, taste and sanctity of waters in the right spirit. We are all one with the spirit of waters. O fire, divine Agni, master of the nectar spirit of waters, come, take me on to bless me. Consecrate me with valour and lustre into a new life.

Mandala 10/Sukta 10

Devata: Yama Vaivasvata (1, 3, 5-7, 11, 13) and Yami Vaivasvati (2, 4, 8-10, 12, 14) Rshi: Yami Vaivasvati (1, 3, 5-7, 11, 13) and Yama Vaivasvata (2, 4, 8-10, 12, 14)

This sukta is a beautiful poem in the form of a dialogue between Yama, the bright day, and Yami, the dark night. They are children of Vivasvan, the sun. The theme is desire of the night to commingle with the day, which is not possible as long as the earth rotates and revolves round the sun and the world continues to exist as it is. Yama and Yami can commingle only when all this variety of existence goes back into the unity of absolute essence beyond physicality. The dialogue thus is a nature myth which borders on the mysterious sublime.

Yama and Yami are treated as human characters. For this reason certain commentators as Sayana and others who follow Sayana and popular mythology interpret Yama and Yami as twin brother and sister. The theme then is reduced to a story of incestuous love unfulfilled. This interpretation is not correct because if Yama and Yami were brother and sister, the name of the sister would be Yama ending with long a, and not Yami. Yami can be the name of the female partner of a wedded couple (Panini, 1, 4, 48) and not of a twin sister. They are interpreted here as complementarities.

It may be further suggested here that Yama and Yami on the human plane need not necessarily be interpreted as a wedded couple either. They may better be interpreted as two close friends in love, Yami proposing and soliciting the love of Yama and Yama replying that the love possibly cannot be consummated because the day and night can never meet except at that point of time where meeting and parting are identical and simultaneous. And whenever the meeting would be possible in remote future, at pralaya, the time of dissolution then meeting, parting or separation all would have lost their meaning.

(However, if one insists on interpreting Yama and Yami as twins they should be interpreted as the male and the female complementary forms of the same one human species, children of the same one creator, Vivasvana, in which case the question of incest between brother and sister does not arise.)

आ चित्सखायं सख्या ववृत्यां तिरः पुरु चिदण्वं जगन्वान ।
पितुनर्पातमा दधीत वधा अधि मि पतरं दीध्यानः ॥ १ ॥

1. *O cit sakhāyaṁ sakhyā vavṛtyāṁ tirah purū cidar-
ṇavaṁ jaganvān. Piturnapātamā dadhīta vedhā
adhi kṣami prataraṁ dīdhyanah.*

Yami: With love and desire I come to my friend of my own choice, a friend who has crossed the vast ocean of life a long long way, and I solicit and pray that knowing and thinking of your fulfilment of familial obligation on earth, you beget a successor saviour of your father's familial line and (in marriage) bless me with a child.

न त सखा सख्यं वष्ट्यतत्सलं मा यद्विषुरुपा भवति ।
महस्पुत्रासा असुरस्य वीरा दिवा धृतारं उविद्या परि
ख्यन ॥ २ ॥

2. *Na te sakhā sakhyam vaṣṭyetat salakṣmā yadviṣu-
rūpā bhavāti. Mahasputrāso asurasya vīrā divo
dhartāra urviyā pari khyan.*

Yama: Your friend accepts not your proposal of love, friendship and union since you are not homogeneous with him in character and versatility of merit and maturity, in fact you are the contrary. Indeed the brave progeny of the great lord of life and energy of nature, refulgent with light and wisdom, who maintain the light of heaven along with the earth take exception to such a proposal of union, in fact they watch, wonder and rule out such a proposal for union.

उशन्ति घा त अमृतास एतदकस्य चित्त्यजसं मर्त्यस्य ।
नि त मना मनसि धाय्यस्म जन्युः पतिस्तन्वमा
विविष्याः ॥ ३ ॥

3. *Uśanti ghā te amṛtāsa etadekasya cit tyajasam
martyasya. Ni te mano manasi dhāyyasme janyuh
patistanvamā viviśyāḥ.*

Yami: The immortal sustainers of earth and heaven do wish that every mortal should leave at least one descendant child. I have accepted your mind and soul as one with me, so pray come and join me in body as life giver husband of your child.

न यत्पुरा चकृमा कब्धं नूनमृता वदन्ता अनृतं रपम । गन्धवा
अप्स्वप्या च याषा सा ना नाभिः परमं जामि त ता ॥ ४ ॥

4. *Na yat purā cakṛmā kaddha nūnamṛtā vadanto anṛtaṁ rapema. Gandharvo apsvapyā ca yoṣā sā no nābhiḥ paramaṁ jāmi tannau.*

Yama: Having observed the laws of divine nature and observing them now, what we have never done before how can we do now in violation of the truth and law? Gandharva, the sun, sustainer of the earth, is there in the middle region, the moon too is there, so are you, youthful night, as I am. But the earth is the common axis between you and me both, and that is the extreme opposition between you and me. (We cannot possibly meet while the earth is in orbit.)

गभ॑ नु ना॑ जनि॒ता दम्प॑ती कद्व॒स्त्वष्टा॑ सवि॒ता वि॒श्वरू॑पः ।
नकि॑रस्य॒ प मि॑नन्ति व॒तानि॒ वद॑ नाव॒स्य पृ॑थि॒वी उ॒त
द्याः ॥ ५ ॥

5. *Garbhe nu nau janitā dampatī kardevastvaṣṭā savitā viśvarūpaḥ. Nakirasya pra minanti vratāni veda nāvasya pṛthivī uta dyauḥ.*

Yami: Our generator Savita, creator of the universe, Tvashta, maker of forms and Kah, sustainer of created forms, made us a couple in nature's womb of generation itself as keepers of this earthly home. None can now violate the rules of the lord's discipline, they don't. Mother earth and father heavenly sun know of this complementarity of ours.

का अ॒स्य वद॑ पथ॒मस्या॒हः क ई॑ दद॒श क इ॒ह प वा॑चत ।
बृ॒हन्मि॑त्रस्य॒ वरु॑णस्य॒ धाम॒ कदु॑ बव आ॒हना॒ वी॒च्या
नृ॒न ॥ ६ ॥

6. *Ko asya veda prathamasyāhnaḥ ka īm dadarṣa ka iha pra vocat. Bṛhanmitrasya varuṇasya dhāma kadu brava āhano vīcyā nṛn.*

Who knows of this complementarity created at the dawn of creation? He alone knows. As of now, who witnessed it? Who can vouchsafe it now? Vast is the distance between east, the house of Mitra, sun and the day, and west, house of Varuna, presiding deity of the night. O wanton dear, having seen the people now, who can say anything about that?

यमस्य॑ मा यम्यं॑ काम॒ आगन्त्समा॑न याना॑ सह॒शय्या॑य ।
जा॒यव॒ पत्य॑ तन्वं॒ रिरि॑च्यां॒ वि चि॑द वृ॒हव॒ रथ्य॑व च॒का ॥ ७ ॥

7. *Yamasya mā yamyam kāma āgantsamāne yonau sahaśeyyāya. Jāyeva patye tanvaṁ riricyām vi cidvr̥heva rathyeva cakrā.*

I, the night, feel stricken with desire to share life with you, Yama, in one house and one bed and wish I should surrender my body as a wife does to the husband so that we may carry on the business of life like the two wheels of a chariot.

न तिष्ठ॑न्ति न नि मि॑षन्त्येत॒ दवानां॑ स्प॒श इ॒ह य च॑रन्ति ।
अ॒न्यन् म॒दा॒हना॑ याहि॒ तूयं॑ तन् वि वृ॒ह रथ्य॑व च॒का ॥ ८ ॥

8. *Na tiṣṭhanti na ni miṣantyeṭe devānām spaśa iha ye caranti. Anyena madāhano yāhi tūyam tena vi vr̥ha rathyeva cakrā.*

Yama: These watchful lights of divinities which sojourn here around in space neither stop nor deviate from their path, nor do they wink their eye. O love-lorn maiden, go soon to one of these, other than me and with

him carry on the business of life like a chariot wheel.

रात्रीभिरस्मा अहभिदशस्यत्सूर्यस्य च मुमुहुरुन्मिमीयात् ।
दिवा पृथिव्या मिथुना सबन्धू यमीयमस्य बिभृयाद-
जामि ॥ ९ ॥

9. *Rātrībhirasmā ahabhirdaśasyet sūryasya cakṣur-
muhurunmimīyāt. Divā prthivyā mithunā saba-
ndhū yamīyamasya bibhryādajāmi.*

If for a moment the lord of existence were to reduce the earth to the axis and its centre point and the light of the sun were exhausted along with days and nights, then like heaven and earth together we too may be together and the night may enjoy conjugal union with the day without any obstruction.

आ घा ता गच्छनुत्तरा युगानि यत्र जामयः कृणव् जामि ।
उप बबृहि वृषभाय बाहुमन्यमिच्छस्व सुभग पतिं मत ॥ १० ॥

10. *Ā ghā tā gacchānuttarā yugāni yatra jāmayah
krṇavannajāmi. Upa barbrhi vṛṣabhāya bāhum-
anyamicchasva subhage patiṁ mat.*

But O night, those times would follow long long ages hence when contraries would lie together and coexist without contradictions. Therefore for the time, O sweet and debonair, extend your hand of love to someone other than me, a real virile husband.

किं भातासद्यदनाथं भवति किमु स्वसा यत्र हतिनि-
गच्छति । काममूता बह्वेतेदपामि तन्वा म तन्वं सं
पिपृग्धि ॥ ११ ॥

11. *Kim bhrātāsadyadanāthaṁ bhavāti kimu svasā
yannirṛtirnigacchāt. Kāmamūtā bahvetadrapāmi
tanvā me tanvaṁ saṁ pipṛgdhi.*

Yami: What? then have you become as a brother to me? And I, deprived of love and care, become a sister, bereft, going away elsewhere in search of another? Lovelorn, I am babbling so much, pray join me, body with body. (Are you just a complementary support and I just a complementary way farer, nothing more?)

न वा उ त तन्वा तन्वां सं पृच्छ्यां पापमाहुयः स्वसारं
निगच्छात । अन्यन् मत्पमुदः कल्पयस्व न त भाता सुभग
वष्ट्येतत ॥ १२ ॥

12. *Na vā u te tanvā tanvaṁ saṁ papṛcyaṁ pāpa-māhuryaḥ svasāraṁ nigacchāt. Anyena mat pramudaḥ kalpayasva na te bhrātā subhage vaṣṭyetat.*

Yama: No, I would never touch your body with my body. The wise say that to go and meet a sister like that is a sin, to meet a corresponding way farer in orbit is a violation of the law of nature. O dear and fortunate one, go, be happy with another other than me and make it possible if you can. Your brother way farer does not love this proposal, no he cannot.

ब्रता ब्रतासि यम् नव त मन्वा हृदयं चाविदाम । अन्या किल
त्वां क यव युक्तं परि ष्वजातु लिबुजव वृ त्म ॥ १३ ॥

13. *Bato batāsi yama naiva te mano hrdayaṁ cāvi-dāma. Anyā kila tvāṁ kakṣyeva yuktaṁ pari ṣva-jāte libujeva vṛkṣam.*

Yami: Sorry Yama, O day, it is a pity I did not know your mind and heart this way of nature. May be some one other than me too may join you like a girdle round your waist and embrace you like a creeper clinging by a tree.

अ॒न्यमू॒ षु त्वं य॑म्य॒न्य उ॒ त्वां परि॑ ष्वजा॒त लि॒बुज॑व वृ॒ ण्म ।
तस्य॑ वा॒ त्वं मन॑ इ॒च्छा स वा॒ तवा धा॑ कृ॒णुष्व॑ स॒न्विदं॑
सु॒भ॒दाम ॥ १४ ॥

14. *Anyamū ṣu tvaṁ yamyanya u tvaṁ pari ṣvajāte libujeva vṛkṣam. Tasya vā tvaṁ mana icchā sa vā tavādadhā kṛṇuṣva saṁvidam subhadrām.*

Yama: Some other may embrace you too and you embrace him like a creeper by the tree. Love you the other man and his heart, may he too love you and yours. Thus may you create and achieve a happy union in love and good fortune.

Mandala 10/Sukta 11

Agni Devata, Angi Havirdhana Rshi

वृ॒षा वृ॒ष्णा दु॒दुह॑ दा॒हसा॑ दि॒वः प॒यांसि॑ य॒ह्वा अदि॑तर॒दाभ्यः॑ ।
वि॒श्वं स व॑द॒ वरु॑णा॒ यथा॑ धि॒या स य॒ज्ञिया॑ यजतु॒ यज्ञि॑याँ
ऋ॒तून् ॥ १ ॥

1. *Vṛṣā vṛṣṇe duduhe dohasā divaḥ payāṁsi yahvo aditeradābhyah. Viśvaṁ sa veda varuṇo yathā dhiyā sa yajñiyo yajatu yajñiyāñ ṛtūn.*

Generous, omnipotent and indomitable Agni, self-refulgent ruling Spirit of life in the systemic order of existence, with its natural art and intelligence and creativity, creates and showers the waters of growth and sustenance from the divine infinity of inexhaustible plenty of light, life and joy for the yajnic and generous powers of nature and humanity. The Spirit is Varuna, omniscient intelligence with universal discrimination, knowing the world as it is and the way it behaves. May the lovable and adorable Agni worshipped at yajna love,

join and bless the yajnic celebrants of life divine according to the seasons and its own love and judgement.

रपद्गन्धर्वीरप्या च याषणा नदस्य नाद परि पातु म मनः ।
इष्टस्य मध्य अदितिनि धातु ना भाता ना ज्यष्ठः पथमा वि
वाचति ॥ २ ॥

2. *Rapadgandharvīrapyā ca yoṣaṇā nadasya nāde
pari pātu me manah. Iṣṭasya madhye aditirni
dhātu no bhrātā no jyeṣṭhaḥ prathamō vi vocati.*

May the spirit and power of Agni blazing in the sun, thundering in the clouds, vibrating in vapours, flashing in lightning, burning in the vedi and roaring in rivers, protect, promote and inspire my mind. May imperishable Infinity, indomitable nature and inviolable policy establish us all at the heart of what we love to do, accomplish and worship in life and society, and may our chief, eldest, supportive and sustaining brother, speak to us and enlighten us in matters of Dharma, artha, kama and moksha.

सा चिनु भद्रा कुमती यशस्वत्युषा उवास् मनव स्ववती ।
यदीमुशन्तमुशतामनु कतुमग्निं हातारं विदथाय जीज-
नन ॥ ३ ॥

3. *So cinnu bhadra kṣumatī yaśasvatyuṣā uvāsa
manave svarvatī. Yādīmuśantam-uśatāmanu
kratum-agnim hotāraṁ vidathāya jījanan.*

Instantly does that blessed, blissful, inspiring and elevating dawn, light of life, vision of wisdom, harbinger of honour, excellence and divine virtue, arise and shine in response to dedicated action bearing the

bliss of heaven for all humanity when, in pursuit of corporate creative living and search for total freedom, people light the yajna fire for Agni, lover of the lovers of divinity and chief high priest of the yajna of life.

अध॒ त्यं द्र॒प्सं वि॒भ्वं वि॒च ऽणं॑ वि॒राभ॑रदि॒षितः॑ श्य॒ना अध्व॑र ।
यदी॑ वि॒शा वृ॒णत॑ द॒स्ममा॑या अ॒ग्निं हा॑ता॒रम॒ध धी॑र-
जा॒यत ॥ ४ ॥

4. *Adha tyam drapsam vibhvaṁ vicakṣaṇam virābharadiṣitaḥ śyeno adhware. Yādī viśo vṛṇate dasmamāryā agniṁ hotāramadha dhīrajāyata.*

When noble and dynamic people, lovers of life dedicated to yajna fire, choose to worship the potent and gracious Agni, chief of cosmic yajna and harbinger of infinite gifts, then the celebrant soul of the individual, or society or the ruler of the social order, with flying super-intelligence inspired by the spirit of divinity, achieves that same great and ecstatic power and enlightenment of universal order both on earth and in the spirit by social yajna and spiritual meditation, and by that Agni itself, omniscient, omnipotent and omnificent, becomes the inviolable foundation of human karma, and all possible faculties of thought and action arise for the achievement of success.

सदा॑सि र॒ण्वा यव॑सव॒ पुष्य॑त॒ हात्रा॑भिर॒गु मनु॑षः स्व॒ध्वरः॑ ।
विप॑स्य वा॒ यच्छ॑शमा॒न उ॒क्थ्यं॑ वाजं॒ सस॒वाँ उप॑यासि
भू॒रिभिः॑ ॥ ५ ॥

5. *Sadāsi raṇvo yavaseva puṣyate hotrābhiragne manuṣaḥ svadhvaraḥ. Viprasya vā yacchaśamāna ukthyaṁ vājam sasavāṅ upayāsi bhūribhiḥ.*

Agni, just as food is dear and auspicious to the robust lover of health, so are you dear, exciting and inspiring for humanity, being the holiest presiding power of social and spiritual yajna served with hymns of invocation and adoration, you who, pleased with the sage's songs of adoration, sharing and fulfilling the yajnic homage of devotees, visit and bless the celebrants with plenty and immensities of gifts of enlightenment as well as powers.

उदीरय पितरां जार आ भगमियंति ह्यता हृत्त इष्यति ।
विवक्ति वह्निः स्वपस्यतं मुखस्तविष्यत असुरा वपते
मती ॥ ६ ॥

6. *Udīraya pitarā jāra ā bhagamīyakṣati haryato hr̥tta iṣyati. Vivakti vahniḥ svapasyate makhas-taviṣyate asuro vepate matī.*

Agni, raise and augment the parental powers of heaven and earth and extend the honour and excellence of humanity there like the sun, stealer of the night, which spreads its light in space. The yajamana performs yajna in honour of the divinities of nature and humanity and loves the divinities and yajna with his heart and soul. The ruler, burden bearer of the life of humanity, is up and active and adores and exalts you. The fire is rising and blazing bright, the high priest is inspired, and the life giving energies vibrate with action and intelligence.

यस्तं अग्र सुमतिं मता अत्सहसः सूना अति स प शृण्व ।
इषं दधाना वहमाना अश्वरा स द्युमाँ अमवान्भूषति
द्युन ॥ ७ ॥

7. *Yaste agne sumatirṇ marto akṣat sahasaḥ sūno ati sa pra śṛṇve. Iṣaṁ dadhāno vahamāno aśvairā sa dyumāñ amavān bhūṣati dyūn.*

Agni, creator and augments of power, patience and fortitude, the mortal who reaches and internalises your divine favour of knowledge and wisdom rises to immortal honour and fame and, having abundant food, energy and life's graces of his choice and enjoying equipment of horses and fast transport, rises in light, lustre and splendour of life day by day.

यदग्र एषा समितिर्भवति द्वी द्वषु यजता यजत्र । रत्ना
च यद्विभजासि स्वधावा भागं ना अत्र वसुमन्तं वीतात ॥ ८ ॥

8. *Yadagna eṣā samitirbhavāti devī deveṣu yajatā yajatra. Ratnā ca yadvibhajāsi svadhāvo bhāgaṁ no atra vasumantaṁ vītāt.*

Adorable Agni, when this holy assembly of your yajnic powers and virtues honoured among the divines meets and, O lord self-refulgent and self-sufficient, you distribute the jewels of life among them, then pray bless us too with our share of the honour and excellence of life.

श्रुधी ना अग्रु सदने सधस्थ यु वा रथममृतस्य दवितुम ।
आ ना वह रादसी द्वपुत्र माकिद्वानामप भूरिह
स्याः ॥ ९ ॥

9. *Śrudhī no agne sadane sadhasthe yukṣvā rathamamṛtasya dravitnum. Ā no vaha rodasī devaputre mākir-devānāmapa bhūriha syāḥ.*

Listen to our prayer, Agni, in this hall of yajna, harness your chariot replete with the nectar of

immortality, bring us the wealth of earth and light of heaven both divine, let none of the divinities forsake us. Pray abide in our heart here and ever.

Mandala 10/Sukta 12

Agni Devata, Angi Havirdhana Rshi

द्यावा॑ ह॒ णामा॑ पथ॒म ऋ॒तना॑ भि॒श्राव॑ भवतः सत्य॒वाचा॑ ।
द॒वा यन्म॑तान्य॒जथा॑य कृ॒ण्वन्त्सीद॒द्धाता॑ प॒त्यङ् स्व॑मसुं
यन ॥ १ ॥

1. *Dyāvā ha kṣāmā prathame ṛtenā'bhīśrāve bhavataḥ satyavācā. Devo yanmartan yajathāya kṛṇvant-sīdaddhotā pratyāṇ svamasuṁ yan.*

Heaven and earth are the first and closest divinities by virtue of the cosmic order to listen to the holy chant and proclaim their response with light and generosity, when Agni, refulgent spirit of life and light of the world, chief priest and inspirer of cosmic yajna, calling mortals to the altar, settles in the vedi itself upfront, generating and accelerating the radiation of its own energy in the yajnic process being enacted.

द॒वा द॒वान्प॑रि॒भू॒ऋ॒तन् व॒हा ना ह॒व्यं प॑थ॒मश्चि॑कित्वा॒न ।
धू॒मक॑तुः स॒मिधा॑ भा॒ऋ॒जीका॑ म॒न्दा हा॒ता नित्या॑ वा॒चा
यजी॑यान ॥ २ ॥

2. *Devo devān paribhūr-ṛtena vahā no havyaṇ prathamaś-cikitvān. Dhūmaketuḥ samidhā bhārjīko mandro hotā nityo vācā yajīyān.*

May Agni, supreme power and presence of the spirit over divinities of heaven and earth, first and instant cognizant of our invocation and prayers, radiate and

carry our homage and oblations to the divinities of nature by the laws of its cosmic order, Agni, the power with the banner of light and fragrance, blazing with the flames of fuel fire, adorable sublime, divine call for action and creative evolution, eternal and imperishable, loving and companionable by words of sincere adoration.

स्वावृग्दवस्यामृतं यदी गारतां ज्ञातासां धारयन्त उवी ।

विश्वं द्वा अनु तत्त यजुर्गुदुह यदनीं दिव्यं घृतं वाः ॥ ३ ॥

3. *Svāvṛgdevasyāmṛtaṁ yadī gorato jātāso dhārayanta urvī. Viśve devā anu tat te yajurgurduhe yadenī divyaṁ ghṛtaṁ vāḥ.*

When the celestial nectar of this refulgent power's own essence radiates, then the energies generated by it support and sustain both earth and heaven, and all divinities of nature and humanity receive and celebrate these gifts of Agni, the divine beauty, radiance and liquid energies which the light divine showers on them.

अचामि वां वधायापां घृतस्त्रू द्यावाभूमी शृणुतं रादसी म ।

अहा यद द्यावा सुनीतिमयन्मध्वा ना अत्र पितरां शिशी-
ताम ॥ ४ ॥

4. *Arcāmi vāṁ vardhāyāpo ghṛtasnū dyāvābhūmī śṛṇutaṁ rodasī me. Ahā yad dyāvo'sunītimayan madhvā no atra pitarā śīśītām.*

Listen both heaven and earth my words of adoration : I celebrate you both heaven and earth as father and mother, givers of the liquid energies of life for the growth and progress of humanity and the

environment, which, may the brilliant geniuses of humanity, taking forward the energy projects and policies of the world, promote day and night incessantly, and which, may the parental powers and leadership of mankind refine and augment to further the light and sweetness of life here on earth.

किं स्वि॑ ॥ राजा॑ जगृह॒ कद॑स्या ति॒ व्रतं॑ च॒कृमा॑ का वि
वद॑ । मि॒त्रश्चि॒द्धिष्मा॑ जुहु॒राणा॑ द॒वाञ्छल॑ का॒ न या॒तामपि॑
वाजा॑ अस्ति॑ ॥ ५ ॥

5. *Kim svinno rājā jagrhe kadasyā'ti vrataṁ cakṛmā ko vi veda. Mitraściddhi śmā juhurāṇo devāñ-chloko na yātāmapī vājo asti.*

Does the ruling and refulgent Agni receive and accept our homage? Do we sometime overstep its laws and limits of benediction and experimentation? Who knows this secret we ought to know? Agni after all is a friend. Invoked and served with excess or remiss, it would still accept our homage and adoration and convey it to the divinities, and we pray let there be success and ultimate victory.

दु॒मन्त्व॒त्रामृ॒तस्य॑ ना॒म स॒लं मा॒ यद्वि॑षु॒रूपा॑ भ॒वति॑ ।
य॒मस्य॑ या म॒नव॑त॒ सुम॑न्त्व॒ग्र त॒मृष॑ पा॒ह्यप॑र्युच्छ॒न ॥ ६ ॥

6. *Durmantvatrāmṛtasya nāma salakṣmā yadvi-
ṣurūpā bhavāti. Yamasya yo manavate suman-
tvagne tamṛṣva pāhyaprayucchan.*

Incomprehensible is this mystery of immortal Agni and its power, for sure, since arising from the same one origin and being homogeneous, it grows to boundless variety of forms, which, nevertheless, for the

man who knows the One Supreme, Agni, ordainer and controller of this existential variety, is simple and clearly understood. This man, O lord great and gracious, protect and promote without relent.

यस्मिन्दुवा विदथ मादयन्त विवस्वतः सदन धारयन्त ।
सूय ज्यातिरदधुमास्यश्चून्परि द्यातनिं चरत अजस्रा ॥ ७ ॥

7. *Yasmin devā vidathe mādayante vivasvataḥ sadane dhārayante. Sūrye jyotir-adadhur-māsyaktūn pari dyotanīm carato ajasrā.*

In whose being the divinities of nature and humanity rejoice in the yajnic order of existence, carry on their assigned tasks in the regions of light and in the heart and mind of humanity, and vest light in the sun and the dark tinge in the moon, that self-refulgent Agni, the sun and moon and all other divinities constantly adore and serve.

यस्मिन्दुवा मन्मनि संचरन्त्यपीच्ये न वयमस्य विद्म । मित्रा
ना अत्रादितिरनागान्त्सविता द्वा वरुणाय वाचत ॥ ८ ॥

8. *Yasmin devā manmani saṁcarantyaṇīcye na vayamasya vidma. Mitro no atrāditiranāgāntsa-vitā devo varuṇāya vocat.*

In whose illuminative yet mysterious being all divine powers exist and act, we know not well. May the same self refulgent Agni, the divine powers reveal to us, simple, sincere and conscientious seekers of divinity, so that we may distinctly and intelligently know and serve the divine power. May Mitra, universal spirit of divine love, Aditi, imperishable Mother Nature, self-refulgent Savita, the sun, reveal the mysterious power

and presence to us.

श्रुधी ना अग्न॒ सदन॑ स॒धस्थ॑ यु॒ वा रथ॑म॒मृत॑स्य द॒वितु॑म ।
आ ना॑ वह॒ राद॑सी द॒वपु॑त्र॒ माकि॑द॒वाना॑मप॒ भूरि॑ह स्याः ॥ ९ ॥

9. *Śrudhī no agne sadane sadhas the yukṣvā ratham-amṛtasya dravitnum. Ā no vaha rodasī devaput্রে mākir-devānāmapa bhūriha syāḥ.*

Listen to our invocation and exhortation, Agni, in this spatial hall of cosmic yajna. Harness the chariot replete with the nectar of immortality, bring us the wealth of earth and light of heaven both divine. Let none of the divinities forsake us. Pray abide in our heart and soul here and for ever.

Mandala 10/Sukta 13

*Havirdhane Devata, Angi Harvirdhana or
Vivasvan Aditya Rshi*

यु॒ज वां ब॒ह्म॑ पू॒र्व्यं न॑मा॒भिवि॑ श॒लाक॑ एतु॒ पथ्य॑व सूरः ।
शृ॒ण्वन्तु॑ वि॒श्वं अ॒मृत॑स्य पु॒त्रा आ य॑ धा॒मानि॑ दि॒व्यानि॑
त॒स्थुः ॥ १ ॥

1. *Yuje vām brahma pūrvyam namobhirvi śloka etu pathyeva sūreḥ. Śṛṇvantu viśve amṛtasya putrā ā ye dhāmāni divyāni tasthuḥ.*

For you, O heaven and earth, men and women, bride and bride groom, bearers of the holy materials of yajna, I chant the holy Vedic voice of divinity with fragrant oblations into the vedi in honour of Agni, lord self-refulgent. May this voice spread around like the spirit of light and joy of the enlightened. Let all children of immortality across the world listen, and listen all those

too who abide in the celestial regions of light and divine yajna.

यमइव यतमान् यदतं प वां भरन्मानुषा दवयन्तः ।
आ सीदतं स्वमु लाकं विदान स्वासस्थ भवतमिन्दव
नः ॥ २ ॥

2. *Yame iva yatamāne yadaitaṁ pra vāṁ bharan mānuṣā devayantaḥ. Ā sīdataṁ svamu lokam vidāne svāsasthe bhavatamindave naḥ.*

Living and working together like a pair of twins in this home, when you perform this yajna, then the people around dedicated to divinity would accept and honour you as a holy couple. Abide in your own beautiful place as an enlightened couple and, happy and healthy in your own joint life, live on for the peace and joy of yourselves and all of us and for self-fulfilment in the service of divinity.

पञ्च पदानि रूप अन्वरं हं चतुष्पदीमन्वमि व्रतनं ।
अ रणं प्रति मिम एतामृतस्य नाभावधि सं पुनामि ॥ ३ ॥

3. *Pañca padāni rupe anvarohaṁ catuṣpadīmanvemi vratena. Akṣareṇa prati mima etāmṛtasya nābhāvadhi saṁ punāmi.*

By the discipline of body mind and soul, I would cover the five stages of earthly existence from the annamaya kosha through pranamaya, manomaya, vijñanamaya kosha to the anandamaya state of divine joy. I would cover the four stages of brahmacharya, grhastha, vanaprastha and sanyasa to total freedom. By meditation on Aum I would cover the physical, psychic and spiritual stages to the fourth stage of turiya, the

state of transcendent happiness. Thus would I reach and abide in the centre of the divine order of existence in the state of absolute purity of the spirit.

द्वभ्यः कर्मवृणीत मृत्युं प्रजाय कमृतं नावृणीत ।
बृहस्पतिं यज्ञमकृण्वत ऋषिं प्रियां यमस्तन्वं पारि-
रचीत ॥ ४ ॥

4. *Devebhyah kamavrṇīta mṛtyuṁ prajāyai kama-
mṛtaṁ nāvṛṇīta. Bṛhaspatiṁ yajñamakṛṇvata
ṛṣiṁ priyāṁ yamastanvaṁ prārire cīt.*

Which death does Brhaspati or Yama choose for the divines? What immortality does he not choose for ordinary humans? Choose Brhaspati, universal divine Seer as the high priest as well as the object of yajna, self-sacrifice, and Yama would either strengthen the dear body vestment of the soul, or, otherwise empty it out of life energy.

सप्त रन्ति शिशव मरुत्वत पित्र पुत्रासा अप्यवीवत तृतम ।
उभ इदस्याभयस्य राजत उभ यतत उभयस्य पुष्यतः ॥ ५ ॥

5. *Sapta kṣaranti śīśave marutvate pitre putrāso
apyavīvatannṛtam. Ubhe idasyobhayasya rājata
ubhe yatete ubhayasya puṣyataḥ.*

As children for the parent, seven poetic compositions of the Veda shower the light and bliss of eternal truth on the soul, master of pranic energies and abiding within at the heart in the body. Both thought and speech, heaven and earth inspire and elevate both divines and humans, both exercise both to rise and both strengthen and refine both orders of life, both coexist with the Law.

Mandala 10/Sukta 14

Yama (1-5, 13-16), Lingokta (6), Lingokta or Pitarah (7-9), Shvanau (10-12) Devatah, Yama Vaivasvata Rshi

पर्यिवांसं प्रवता महीरनु बहुभ्यः पन्थामनुपस्पशानम ।
ववस्वतं संगमनं जनानां यमं राजानं हविषा दुवस्य ॥ १ ॥

1. *Pareyivāṁsaṁ pravato mahīranu bahubhyah panthām-anupaspaśānam. Vaivasvataṁ saṁganam janānām yamaṁ rājānaṁ haviṣā duvasya.*

Know Yama, cosmic Time, refulgent, all ruling all comprehending Time, pervading all that moves forward, stars and planets all, watching, showing the paths of movement for all and outlasting them all. Temporal correspondent dimension of Vivasvan, Savita, ultimate light and supreme spirit, immanent and transcendent, eternal and infinite, ordainer and controller of the world, ultimate end and destination of all that is born, it is the creator, mover and consumer all in one. Worship it with service and homage of yajna (if you wish to survive as spirit through the flux).

Note: In Surya Siddhanta time is Cosmic Time and, secondly, it is temporal which is the temporal correspondent of things in flux. One is called Lokanam-anta-krt-Kala which comprehends all things in existence, and the other is time in respect of calculation, 'Kalanatmaka'. Yama in this hymn is not the god of death, it is the child of the sun, Vivasvan. Therefore Yama should be interpreted as time, in both aspects, i.e., temporal aspect and beyond the temporal in its eternal aspect which is the space-time continuum of eternity.

य॒मा ना॑ गा॒तुं प॑थ॒मा वि॒वद॒ नषा॑ गव्यू॒तिरप॑भ॒त॒वा उ॑ । यत्रा॑
नः॑ पू॒र्व॑ पि॒तरः॑ प॒र॒यु॒र॒ना ज॑ज्ञा॒नाः प॒थ्या॑३ अनु॒ स्वाः ॥ २ ॥

2. *Yamo no gātuṃ prathamō viveda naiṣā gavyūtira-
pabhartavā u. Yatrā naḥ pūrve pitaraḥ pareyu-
renā jajñānāḥ pathyā anu svāḥ.*

Time, first and highest of existence, knows as it comprehends our course of life, and that course no one can avoid, escape, alter or alternate, and that same is the path by which our earlier forefathers went their way, and that is the path by which all who are born go their way, knowing according to their Dharma and choice. Honour that time with homage.

मा॒त॒ली क॒व्यय॑मा अ॒ङ्गिरा॑भि॒बृ॒हस्प॑ति॒ऋ॒क्व॒भिवा॑वृ॒धा॒नः ।
याँ॑श्च॒ द॒वा वा॑वृ॒धु॒य च॑ द॒वान्त॑स्वाहा॒न्य स्व॒धया॑न्य
म॑दन्ति ॥ ३ ॥

3. *Mātalī kavyairiyamo āngirobhir-brhaspatir-
ṛkvabhir-vāyrdhānaḥ. Yāñśca devā vāyrdhurye ca
devāntsvāhānye svadhayānye madanti.*

Terrestrial fire and bodily heat grow by food and fuel, Yama, life time and life energy, grows by pranic energy, and Brhaspati, spirit and enlightenment, grows by Vedic words and divine joy. These capacities which divinities of earth and heaven and divine enlightenment augment, and the divinities of the environment on earth and above, which humans augment, grow mutually, the divinities by svaha oblations, and humans by svadha offerings of food, and thus they rejoice.

इ॒मं य॑म प॒स्त्र॒मा हि॑ सी॒दा ङ्गि॑रा॒भिः पि॒तृभिः॑ सं॒विदा॑नः ।
आ त्वा॑ मन्त्राः॒ कवि॑श्स्ता व॒हन्त्व॒ना र॑ज॒न्ह॒विषा॑ माद॒-
य॒स्व ॥ ४ ॥

4. *Imam yama prastaramā hi sīdā'ṅgirobhiḥ pitṛ-
bhiḥ saṁvidānaḥ. Ā tvā mantrāḥ kaviśastā vahan-
tvenā rājan haviṣā mādayasva.*

O Yama, happy life time of health and joy, come in union with nourishing and protective energies of nature and vest those energies in my yajnic body system. Let the thoughts and health mantras of the sages come with you here with exhilarating and inspiring poetic voices, and then, shining and ruling in the system within with all these gifts, rejoice and make me happy too.

अङ्गिराभिरा गहि यज्ञियभियम वरूपरिह मादयस्व ।

विवस्वन्तं हुव यः पिता त स्मिन्यज्ञ ब्रह्मिष्या निषद्य ॥ ५ ॥

5. *Aṅgirobhirā gahi yajñiyebhiryama vairūpairiha
mādayasva. Vivasvantam huve yaḥ pitā te'smin
yajñe barhiṣyā niṣadya.*

O Yama, life time of health and age, come with pranic energies of nature of various and versatile sort worthy of union and assimilation according to time and seasons, be happy and rejoice with me. I invoke the refulgent Sun also, your generative father, and pray come and be seated in the holy heart core of this life yajna of mine for a full age of good health and joy. (Reference may be made to Atharva Veda 3, 8, 1: May the sun come with its rays joining and entering the earth and energising it according to the seasons. Rgveda 1, 71, 2 throws further light on the science of health and solar rays in relation to the earth and global atmosphere.)

अङ्गिरसा नः पितरा नवग्वा अर्थवाणा भृगवः साम्यासः ।

तषां वयं सुमता यज्ञियानामपि भद सामनस स्याम ॥ ६ ॥

6. *Aṅgirasō naḥ pitaro navagvā atharvāṇo bhr̥gavaḥ
somyāsaḥ. Teṣāṁ vayaṁ sumatau yajñīyānā-mapi
bhadre saumanase syāma.*

May the pranic energies radiated by the sun in the seasons of summer, rains, autumn, early winter, peak of winter and spring be good for us for body, mind and spirit. Lovable, companionable and promotive they are, worthy of reverence. May they be agreeable to us and give us a healthy environment, pleasant, benevolent and exhilarating.

पहि॒ पहि॑ प॒थिभिः॑ पू॒र्व्यभिर्यत्रा॑ नः॒ पू॒र्व॑ पित॒रः॑ पर॒युः ।
उ॒भा राजा॑ना स्व॒धया॑ म॒दन्ता॑ य॒मं प॑श्यासि वरु॒णं च
दु॒वम ॥ ७ ॥

7. *Prehi prehi pathibhiḥ pūrvyebhiryatrā naḥ pūrve
pitarāḥ pareyuḥ. Ubhā rājānā svadhayā madantā
yamaṁ paśyāsi varuṇaṁ ca devam.*

Go forward, O man, move on by the ancient paths of life universally carved for you, by which the forefathers too went forward to complete their course of life. Intelligent you are and you see both the divine sun and the divine night, the all comprehending time and the spirit of cosmic judgement, the solar region and the cosmic waters, divine, brilliant, ruling mighty in terms of their own powers and agreeable by your service to them and to the environment.

सं गच्छ॑स्व पि॒तृभिः॑ सं य॒मन॑ष्टापू॒तनं॑ पर॒म व्या॑मन ।
हि॒त्वायाव॑द्यं पु॒नर॑स्त॒महि॑ सं गच्छ॑स्व त॒न्वा सु॑वचाः ॥ ८ ॥

8. *Saṁ gacchasva pitṛbhiḥ saṁ yamaneṣṭāpūrtena
parame vyoman. Hitvāyāvadyaṁ punarastamehi
saṁ gacchasva tanvā suvarcāḥ.*

O soul, join with pitr pranic energies and go forward, join with another life time for future existence and go forward, join with your acts of obligation and dharmic choice and go forward to the highest spaces, having left this exhausted body, go to a new home, join with a vigorous bright body full of fresh life again. (This is the journey from one life time to another.)

अपत॑ वी॒त॒ वि च॑ स॒प॒ताता॒ स्मा ए॒तं पि॒तरा॑ ला॒कर्म॑कन ।
अहा॑भिर्द्भिर्कु॒भिव्य॑क्तं य॒मा द॑दात्यव॒सान॑मस्म ॥ ९ ॥

9. *Apeta vīta vi ca sarpatāto'smā etaṁ pitaro lokamakran. Ahobhir-adbhir-aktubhir-vyaktaṁ yamo dadātyavasānamasmai.*

Pitr pranic energies of solar radiation which have carried this soul, departed, gone away, carried around by sun rays, have prepared this new home for it, and Yama, cosmic order of time, with days, nights, dawns and liquid energies, has provided this another stage of its existential being.

अति॑ द॒व सा॒रम॒या श्वा॒ना च॒तुर् ॥ श॒बला॑ सा॒धुना॑ प॒था ।
अथा॑ पि॒तृन्सु॒वि॒द्राँ उ॒प॒हि य॒मन॒ य स॑ध॒मादं॑ म॒दन्ति॑ ॥ १० ॥

10. *Ati asārameyau śvānau caturakṣau śabalau sādhunā pathā. Athā pitṛntsuvidrāṅ upehi yamena ye sadhamādaṁ madanti.*

O soul, by paths of divine law and rectitude, go forward to a life of day-night cycle, each being of twelve hour duration of colourful beauty, both children of dynamic energy, alert and on the move, lighted by the sun and moon. Then enjoy the auspicious rays of the sun which always rejoice with the passage of time.

या त॒ श्वानां॑ यम॒ र॒तारां॑ चतु॒र॒ ण प॑थि॒र ती॑ नृच॒ त्सा ।
ताभ्या॑मनं॒ परि॑ दहि॒ राजन्त॑स्व॒स्ति चा॑स्मा॒ अनमी॑वं च
धहि॑ ॥ ११ ॥

11. *Yau te śvānau yama raksitārau caturakṣau pathirakṣī nṛcakṣasau. Tābhyāmenam pari dehi rājantsvasti cāsmā anamīvaṁ ca dhehi.*

O time, those two day and night are your guardian sentinels of twelve hour duration each, all watching, protective companions of humanity on way. O ruling lord of light, to their care entrust this soul. Let there be peace and well being for it all round, bless it with good health and freedom from sin and ailment.

उ॒रू॒ण॒साव॑सु॒तृपा॑ उदु॒म्ब॒ला य॑मस्य॒ दू॒ता च॑रता॒ जनाँ॑ अ॒नु ।
ताव॑स्मभ्यं॒ दृ॒शय॑ सू॒र्याय॑ पुन॒दाता॑म॒सुम॑द्यह॒ भ॒दम॑ ॥ १२ ॥

12. *Urūṇasāvasutrṇpā udumbalau yamasya dūtau carato janāñ anu. Tāvasmabhyam ṛṣāye sūryāya punardātām-asum-adyeha bhadram.*

Those two night and day are the most perceptive, abundant and alert, mighty strong and relentless watchdogs of time immediately close ahead and on the heels of people. Let them now again give us happiness and well being full of bubbling energy so that we may see the light of the sun anew, giver of life and enlightenment.

य॒माय॑ सा॒मं सु॑नुत॒ य॒माय॑ जुहु॒ता ह॒विः ।
य॒मं ह॑ य॒ज्ञा ग॑च्छत्य॒ग्नि॒दू॒ता अ॑रं॒कृतः॑ ॥ १३ ॥

13. *Yamāya somam sunuta yamāya juhutā haviḥ. Yamam ha yajño gacchatyagnidūto aramkṛtaḥ.*

Prepare the soma for Yama, lord of the light and

life of cosmic order, offer the homage of soma oblations to Yama, the holy soma-yajna goes to Yama, with all its beauty and power conducted by the holy fire, divine messenger between the devoted yajakas and the sun.

य॒माय॑ घृ॒तव॑द्ध॒विजु॑हात् प॒ च॑ तिष्ठत ।

स ना॑ द्रव॒ष्वा य॑म॒द्दीघ॑मायुः प॒ जी॒वस॑ ॥ १४ ॥

14. *Yamāya ghṛtavaddhvir-juhota pra ca tiṣṭhata.*
Sa no deveṣvā yamad dīrghamāyuh pra jīvase.

Offer holy homage full of ghrta to Yama for harmony between your life and the cosmic order of time and nature, and abide in that mood and state of karma. And may the lord vest strength and efficiency in our body, senses and mind for a long life of good health.

य॒माय॑ मधु॒मत्त॑मं रा॒ज्ञ ह॒व्यं जु॑हातन ।

इ॒दं न॑म॒ ऋषि॑भ्यः पू॒वज॑भ्यः पू॒वभ्यः॑ प॒थिकृ॑द्भ्यः ॥ १५ ॥

15. *Yamāya madhumattamaṁ rājñe havyaṁ juhotana.*
Idaṁ nama ṛṣibhyaḥ pūrvajebhyaḥ pūrvebhyaḥ pathikṛdbhyaḥ.

Offer the sweetest and holiest honeyed oblations to Yama, Lord of time and refulgent sovereign of the cosmic order. This homage is in honour of the sagely seers, the forefathers, the ancients who carved the paths of life for us.

त्रि॒कदु॑कभिः प॒तति॑ ष॒लुवी॑रक॒मिद॑ बृ॒हत ।

त्रि॒ष्टुब्गा॑य॒त्री छ॒न्दांसि॑ स॒वा ता॒ यम॑ आ॒हिता॑ ॥ १६ ॥

16. *Trikadrukebhiḥ patati ṣalurvīr-ekamid-br̥hat.*
Triṣṭubgāyatrī chandāṁsi sarvā tā yama āhitā.

The great one, supreme, infinite, omnipotent, is

One, pervading the variety of existence by three dimensions of time, present, past and future, and by six seasons of the year, three lokas of space, earth, sky and the heavens, and six directions, rules alone. Trishtubh, Gayatri and all other Chhandas abide in the One Word, Aum. All these orders of omniscience, omnipresence and omnipotence abide in One, emerge from That and converge into That, Yama, Time.

Mandala 10/Sukta 15

Pitarah Devata, Shankha Yamayana Rshi

Pitaras in this hymn means nature's life giving, life preserving and life promoting pranic energies, especially the sun rays which start an invigorating yajna with the dawn and continue it upto sun set. It also means the flames and fragrances of yajna rising from the vedi and joining the natural energies to enhance the efficacy of nature's recuperative power for life. On the human plane it means the seniors, the enlightened, the teachers and social workers, men of experience, vision and judgement who contribute to the welfare and progress of society with, their actions and ideas. It does not, however, rule out pitaras of human tradition and history who continue to live by their ideas and ideals they contributed for the progress of society, to whom we feel grateful for their living guidance even after their departure.

उदीरतामवर उत्परास उन्मध्यमाः पितरः साम्यासः ।

असुं य इयुरवृका ऋतज्ञास्त ना वन्तु पितरा हवेषु ॥ १ ॥

1. *Udīratāmavara ut parāsa unmadhyamāḥ pitarah somyāsaḥ. Asum ya īyuravṛkā ṛtajñāste no'vantu pitaro haveṣu.*

May the sun rays of the morning, mid-day and evening time which radiate and inspire vital soma energy into the things they touch rise in power and efficacy and promote the strength and joy of life. May the wise seniors of the average, high and middle order, harbingers of peace and joy, friendly, dynamic scholars and scientists of yajna who know the cosmic order and the laws of nature and living truths of life rise, inspire us with energy and enthusiasm for life, and may all these saviour and protective powers of nature and humanity strengthen us to defend and promote ourselves in internal and external challenges of life and the environment.

इदं पितृभ्या नमो अस्त्वद्य य पूर्वासा य उपरास इयुः ।

य पार्थिव रजस्या निषत्ता य वा नूनं सुवृजनासु वि ॥ २ ॥

2. *Idaṁ pitṛbhyo namo astvadya ye pūrvāso ya uparāsa īyuh. Ye pārthive rajasyā niṣattā ye vā nūnaṁ suvrjanāsu vikṣu.*

Let this yajnic homage today be for the sun rays and pranic energies radiating from the east and west, for the energies which abide in the earthly sphere and in space and skies, and for the energy which vibrates in the living forms of nature anywhere and in humanity.

आहं पितृन्सुविदत्राँ अवित्सि नपातं च विक्रमणं च विष्णाः । बहिषदा य स्वधया सुतस्य भजन्त पित्वस्त इहागमिष्ठाः ॥ ३ ॥

3. *Āhaṁ pitṛntsuvidatrāṅ avitsi napātaṁ ca vikramaṇaṁ ca viṣṇoḥ. Barhiṣado ye svadhayā sutasya bhajanta pitvasta ihāgamiṣṭhāḥ.*

I know and join the holy, wise, generous and parental powers of humanity. I know the stable, radiative and expansive power and presence of yajna and its creative effects. O scholars and scientists of yajna who join the creative science here on the vedi with your inputs of knowledge and expertise, come and partake of the freshness and fragrance of fruits produced and given by yajna.

बहिषदः पितर ऊत्य॑वागिमा वा ह॒व्या च॑कृमा जुषध्वम ।
त आ ग॒तावसा॑ श॒न्तम॒ना था नः॑ शं या॒र॒पा द॑धात ॥ ४ ॥

4. *Barhiṣadaḥ pitara ūtyarvāgimā vo havyā cakṛmā juṣadhvam. Ta ā gatāvasā śantame-nā'thā naḥ śanyorarapo dadhāta.*

O parental powers of humanity, scholars of the science of atmospheric and environmental management of the globe, for all round peace and protection of life here and hereafter, we have prepared these yajnic materials for you for homage which please accept and use with love and faith. O masters, come always with peaceful modes of universal protection, bear and bring us showers of peace and freedom from sin, violence and fear.

उप॑हूताः पि॒तरः सा॒म्यासा॑ ब॒हिष्य॑षु नि॒धिषु॑ प्रि॒यषु॑ ।
त आ ग॑मन्तु त इ॒ह श्रु॑व॒न्त्वधि॑बुवन्तु त व॒न्त्वस्मान् ॥ ५ ॥

5. *Upahūtāḥ pitaraḥ somyāso barhiṣyeṣu nidhiṣu priyeṣu. Ta ā gamantu ta iha śruvantvadhi bruvantu te'vantvasmān.*

Senior venerable sages eminent in the science of soma and yajnic production of the dearest valuable

wealth forms for peace and progress, invoked and invited with reverence, pray, come here to the yajna, listen to our ideas and words, speak, consider and discuss, and protect and promote us with knowledge.

आच्या जानु द ण्ता निषद्यमं यज्ञमभि गृणीतु विश्व ।
मा हिंसिष्ट पितरः कन चि ण यद्व आगः पुरुषता
कराम ॥ ६ ॥

6. *Ācyā jānu dakṣiṇato niṣadyemaṁ yajñamabhi grṇīta viśve. Mā himsiṣṭa pitarah kena cinno yadva āgaḥ puruṣatā karāma.*

O saviour sages of the world, with knees bent in honour of the vedi, please sit on our right, accept and accomplish the yajna with specific words, and if we happen to transgress some manners or ritual, or are impertinent to you because, after all, we are human, pray be kind and do not in any way hurt or punish us.

आसीनासा अरुणीनामुपस्थ रयिं धत्त दाशुष मत्याय ।
पुत्रभ्यः पितरस्तस्य वस्वः प यच्छतु त इहाजं दधात ॥ ७ ॥

7. *Āsīnāso aruṇīnām-upasthe rayim dhatta dāśuṣe martyāya. Putrebhyaḥ pitarastasya vasvaḥ pra yacchata ta ihorjam dadhāta.*

The radiations of sun rays in the lights of the dawn bear wealth and energy for the man of charity, and wealth and comfort for his children too. May the sages seated on the vedi realise and bring that wealth and energy for us and our future generations.

य नः पूव पितरः साम्यासा नूहिर सामपीथं वसिष्ठाः ।
तर्भियमः संरणा हवींष्युश णशब्दिः पतिकाममत्तु ॥ ८ ॥

8. *Ye naḥ pūrve pitaraḥ somyāso'nūhire somapī-tham vasiṣṭhāḥ. Tebhiryamaḥ samrarāṇo havīm-ṣyūśannuśadbhiḥ pratikāmamattu.*

Those eastern lights of the dawn which awaken and inspire us bear pranic energies radiant and replete with life energy of the sun, treasure source of living soma. May the sun shining and rejoicing with those very bright rays accept and revitalise our oblations offered into the holy fire at dawn.

य तातृषुद'वत्रा जहमाना हात्राविदुः स्तामंतष्टासा अकः ।
आग्र' याहि सुविदत्र'भिर'वाङ् सत्यः कव्यः पितृभि'घम-
सद्भिः ॥ ९ ॥

9. *Ye tātrṣur-devatrā jehamānā hotrāvidaḥ stoma-taṣṭāso arkaiḥ. Āgne yāhi suvidatrebhir-arvān satyaiḥ kavyaiḥ pitrbhir-gharmasadbhiḥ.*

Those bright rays of the dawn, divine, sharp and inspiring, invigorating, which come to earth thirsting for holy food and water, with those very rays, generous, truly divine, poetically sublime and soul satisfying, conveying pranic energies with morning, mid-day and evening warmth and heat of the day, O yajna fire, come and bless our yajna for the gift of rain.

य सत्यासा' हविरदा' हविष्या इन्द्रेण द्रवः सरथं दधानाः ।
आग्र' याहि सहस्रं दववन्दः परः पूवः पितृभि'घम-
सद्भिः ॥ १० ॥

10. *Ye satyāso havirado haviśpā indreṇa devaiḥ saratham dadhānāḥ. Āgne yāhi sahasram devavandaiḥ paraiḥ pūrvaiḥ pitrbhir-gharma-sadbhiḥ.*

O yajnic fire, arise and come with those true and pervasive, oblation consuming, water promoting, electric energy borne eastern and western sun rays along with divine forces of nature which are laden with pranic energies of a thousand mind and sense inspiring sanatives pervasive in the light of the sun from dawn to dusk.

अग्निष्वात्ताः पितर एह गच्छतु सदःसदः सदत सुपणीतयः ।
अत्ता हवींषि पर्यतानि ब्रहिष्यथा रयिं सर्ववीरं दधा-
तन ॥ ११ ॥

11. *Agniṣvāttāḥ pitara eha gacchata sadah sadah sadata supraṇītayah. Attā havīmṣi prayatāni barhiṣyathā rayim sarvavīram dadhātana.*

O senior sages and scientists of solar energy and yajnic production committed to policies of positive and creative technology, come here, take your positions assigned and reserved in the programme, accept the homage and yajnic materials offered and, by the conduct of yajna, bless us with wealth, power and honour worthy of brave humanity for generations.

त्वमग्ने इळिता जातवदा वाङ्मव्यानि सुरभीणि कृत्वी ।
पादाः पितृभ्यः स्वधया त अक्षन्नदधि त्वं देव पर्यता
हवींषि ॥ १२ ॥

12. *Tvamagna ṛlito jātavedo'vāḍḍhavyāni surabhīṇi kṛtvī. Prādāḥ pitṛbhyah svadhayā te akṣannadhi tvaṁ deva prayatā havīmṣi.*

O divine fire present in everything born, lighted, raised and developed to flaming power, you catalyse refine and energise the holy materials to tremendous

power and fragrance. O brilliant divinity, consume the materials offered, feed them to the sun rays, and may they too further refine, energise and spread them all around in space for creative purposes of nature for life on earth.

य च॒ह पि॒तरा॒ य च॒ नह याँश्च॑ वि॒द्म याँ उ॑ च॒ न प॑वि॒द्म । त्वं
व॒त्स्र॒ यति॑ त जा॒तवदः॑ स्व॒धाभि॑य॒ज्ञं सु॒कृ॒तं जु॑षस्व ॥ १३ ॥

13. *Ye ceha pitaro ye ca neha yāñśca vidma yāñ u ca na pravidma. Tvam vettha yati te jātavedaḥ svadhābhiryajñam sukṛtaṁ juṣasva.*

O Jataveda, all pervasive all knowing Agni, those sun rays which are here, those which are not here, those which we know of and those which we do not know of, you know them all and, as far as you pervade and know, pray accept our oblations of yajna with pleasure, make them good, and turn them to universal power and goodness by radiant rays of the sun for the benefit of all humanity and all life on earth.

य अ॒ग्नि॒दग्धा॒ य अ॒न॒ग्नि॒दग्धा॒ म॒ध्य॒ दि॒वः स्व॒धया॑ मा॒दय॑न्त ।
त॒भिः स्व॒राळ॑सु॒नीति॑म॒तां य॒थाव॑शं त॒न्वं क॑ल्पयस्व ॥ १४ ॥

14. *Ye agnidagdhā ye anagnidagdhā madhye divaḥ svadhayā mādayante. Tebhiḥ svarāḷasunītime-tām yathāvaśaṁ tanvaṁ kalpayasva.*

Those rays of the sun which carry the heat of fire, in summer, and those which do not carry the heat of fire, in winter, all these which radiate in the spaces between the solar region and the earth and bring joy to people by showers of rain, by all these, O self-refulgent Agni, strengthen to the utmost, energise and refine this

body which is the seat of life energy.

Mandala 10/Sukta 16

Agni Devata, Damana Yamayana Rshi

मनमग्रु वि दहा माभि शाचा मास्य त्वचं चिापा मा
शरीरम। यदा शृतं कृणवा जातवदा थमनं प हिणुता-
त्पितृभ्यः ॥ १ ॥

1. *Mainamagne vi daho mābhi śoco māsyā tvacāṁ cikṣipo mā śarīram. Yadā śṛtaṁ kṛṇavo jātavedo 'themenam pra hiṇutāt pitṛbhyaḥ.*

Agni, do not burn it off wholly, do not consume it entirely, do not cast away its form, do not cast away its body entirely. When its gross body is reduced to ash, then, O Jataveda, all pervasive, all knowing Agni, deliver it to the sun rays.

शृतं यदा करसि जातवदा थमनं परि दत्तात्पितृभ्यः ।

यदा गच्छत्यसुनीतिमतामथा दवानां वशनीभवाति ॥ २ ॥

2. *Śṛtaṁ yadā karasi jātavado 'themenam pari dattāt pitṛbhyaḥ. Yadā gacchātyasunītimetāma-thā devānām vaśanīrbhavāti.*

O Jataveda, when you have reduced its gross body to ash and delivered it to the sun rays, when it comes to the process of transmigration to higher constituent elements, then it is subjected to the laws of other divinities.

सूर्यं च णुगच्छतु वातमात्मा द्यां च गच्छ पृथिवीं च धमणा ।
अपा वा गच्छ यदि तत्र त हितमाषधीषु पति तिष्ठा
शरीरः ॥ ३ ॥

3. *Sūryam cakṣurgacchatu vātamātmā dyām ca gaccha pṛthivīm ca dharmanā. Apo vā gaccha yadi tatra te hitamoṣadhīṣu prati tiṣṭhā śarīraiḥ.*

Let the eye go the sun. Let the soul go to the wind or to the region of light or to the earth in consequence of its dharmic performance, or, if such be its interest and desire, let it go to the water or reach in herbs and trees there to stay in mere body form.

अ॒जा भा॒गस्त॒पसा॒ तं त॒पस्व॒ तं त॒ शा॒चिस्त॒पतु॒ तं त॒ अ॒चिः ।
यास्त॑ शि॒वास्त॒न्वा॑ जा॒तव॒दस्ता॒भिव॒हनं॑ सु॒कृता॑मु॒
ला॒कम॑ ॥ ४ ॥

4. *Ajo bhāgastapasā taṁ tapasva taṁ te śocistapatu taṁ te arcīḥ. Yāste śivāstanvo jātavedastābhirvahinaṁ sukṛtāmu lokam.*

O Jataveda, that part of human personality which is unborn and eternal is the soul, purify and season it to its original purity by the heat of your divine discipline. May your light and fire purify and shine it to its purity and lustre beyond the dross. And by those divine natural potentials of yours which are holy and blissful, pray carry this soul to noble body forms in blessed regions of life.

अव॑ सृ॒ज पुन॑र॒ग्र पि॒तृभ्या॒ यस्त॒ आहु॑त॒श्चर॑ति स्व॒धाभिः॑ ।
आयु॑वसा॒न उ॒प वतु॑ श॒षः सं ग॑च्छतां त॒न्वा जा॒तव॒दः ॥ ५ ॥

5. *Ava sṛja punaragne pitṛbhyo yasta āhutaścarati svadhābhiḥ. Āyurvasāna upa vetu śeṣaḥ saṁ gacchatām tanvā jātavedaḥ.*

O Agni, Jataveda, form and shape out once again from material elements and energy what, having been

offered to you in the fire, roams around vested with its own potentials. The soul that remained alive after giving up its material vestments in the fire may, we pray, assume a life time of earthly existence and go about with the body once again doing its karmic business as earlier.

यत् कृष्णः शकुन आतुताद पिपीलः सप उत वा श्वापदः ।
अग्निष्टद्विश्वाद्गदं कृणातु सामश्च या ब्राह्मणां
आविवश ॥ ६ ॥

6. *Yat te kṛṣṇaḥ śakuna ātutoda pipīlaḥ sarpa uta vā śvāpadaḥ. Agniṣṭadviśvādagadaṁ kṛṇotu somaśca yo brāhmaṇāñ āviveśa.*

O soul, in the course of life, whatever fear, harm or injury darkness, dark ones, birds, beasts, insects or reptiles may do to your body, may Agni and Soma and Soma science known to experts heal that and restore you back to good health.

अग्रवम परि गाभिव्ययस्व सं पाणुष्व पीवसा मदसा च ।
नत्त्वा धृष्णुहरसा जहृषाणा दधृग्विधु यन्पयङ्घयात ॥ ७ ॥

7. *Agnervarma pari gobhirvyayasva saṁ paṇuṣṣva pīvasā medasā ca. Net tvā dhṛṣṇurharasā jarhṛ-ṣāṇo dadhṛgvidhakṣyan paryañkayāte.*

O soul, from fire itself, from the flames themselves, get another body form anew and cover it with flesh and marrow, and let not this fire, bold and crackling with blaze of power, embrace you and burnt you out.

इममग्र चमसं मा वि जिह्वरः प्रिया द्वानामुत साम्यानाम ।
एष यश्चमसा दवपानस्तस्मिन्दवा अमृता मादयन्त ॥ ८ ॥

8. *Imamagne camasaṁ mā vi jihvaraḥ priyo devā-nāmuta somyānām. Eṣa yaścamaso devapā-nastasmin devā amṛtā mādayante.*

O Agni, do not disturb and dislodge this new body form which is a darling of the divines and the sun rays of light and bliss, this body in which the immortal divinities rejoice and find their fulfilment with yajnic food and drink.

क॒व्याद॑म॒ग्निं प हि॑णामि दूरं य॒मरा॑ज्ञा गच्छतु रिपवा॒हः ।

इ॒हवा॑यमित॒रा जा॒तव॑दा द॒वभ्या॑ ह॒व्यं व॑हतु प॒जान॑न ॥ ९ ॥

9. *Kravyādamagniṁ pra hiṇomi dūraṁ yamarājñō gacchatu ripravāhaḥ. Ihaivāyamitaro jātavedā devebhyo havyaṁ vahatu prajānan.*

I set in motion the fire which consumes the corpse, and may it, carrier of the material body, go up with it and reach the regions of life consuming spirit of Time. And here itself the other fire, Jataveda, all pervasive fire of life, all aware, may bring in the food for life for the sustenance and satisfaction of the divinities.

या अ॒ग्निः क॒व्यात्प॑वि॒वश॑ वा गृ॒हमि॑मं पश्य॒ति॒तरं॑
जा॒तव॑दसम । तं ह॑रामि पि॒तृय॑ज्ञाय द॒वं स घ॒ममि॑न्वात्प॒रम्
स॒धस्थ॑ ॥ १० ॥

10. *Yo agniḥ kravyāt praviveṣa vo gr̥hamimaṁ paśya-nnitaraṁ jātavedasam. Taṁ harāmi pitṛyajñāya devaṁ sa gharmaminvāt parame sadhasthe.*

The fire that turns away from the corpse consuming fire enters your homes and, watching this

other all pervasive fire, I give up that and take to this brilliant fire for honour to ancestors and the environment. May it carry our yajna to the sun in the highest heaven.

या अग्निः कव्यवाहनः पितृन्य दृतावृधः ।

पदुहव्यानि वाचति दवभ्यश्च पितृभ्य आ ॥ ११ ॥

11. *Yo agniḥ kravyavāhanaḥ pitṛñ yakṣadr̥tāvṛdhaḥ.
Predu havyāni vocati devebhyaśca pitṛbya ā.*

The fire, participant of natural law, which carries the elements of the corpse to nature, pervades in senior humanity and vibrates in natural energies too. The same fire carries the yajnic homage and proclaims the gifts for the ancestors, for the divines and for nature.

उशन्तस्त्वा नि धीमह्युशन्तः समिधीमहि ।

उश उशत आ वह पितृन्हविष अत्तव ॥ १२ ॥

12. *Uśantastvā ni dhīmahyūśantaḥ samidhīmahi.
Uśannuśata ā vaha pitṛñ haviṣe attave.*

With love and passion we hold you at heart for thought and reflection. With love and faith we light you together and celebrate. You too with love and longing come and bring our loving seniors and blissful energies to receive our offerings and universally disperse them.

यं त्वमग्र समदहस्तमु निवापया पुनः ।

कियाम्बवत्र राहतु पाकदूवा व्यल्कशा ॥ १३ ॥

13. *Yañ tvamagne samadahastamu nirvāpayā punaḥ.
Kiyāmbvatra rohatu pākadūrvā vyalkāśā.*

O fire, leave the place, extinguish the heat, let it

cool where you scorched and burnt it, and let it be fresh with the growth of watery plants, luxuriant grass and leafy herbs.

शीर्त्तिक॒ शीर्त्तिकावति॒ ह्लादि॑क॒ ह्लादि॑कावति ।

म॒ण्डू॒क्या॒३ सु सं ग॑म इ॒मं स्व॑ग्निं ह॒र्षय ॥ १४ ॥

14. *Śītike śītikāvati hlādike hlādikāvati.*

Maṇḍūdyā su saṁ gama imaṁ svagniṁ harṣaya.

O cool grass, O refreshing land, growing with luxuriant grass, O delightful spot covered with delightful flowers, rejoice with beauty and grace, let this place of holy fire be renewed, joyous and gracious.

Mandala 10/Sukta 17

Saranyu (1-2), Pusha (3-6), Sarasvati (7-9), Apah (10, 14), Apah or Soma (11-13), Devatah, Devashrava Yamayana Rshi

त्वष्टा॑ दु॒हित॑र व॒हतुं कृ॑णातीती॒दं वि॒श्वं भु॑व॒नं स॑म॒ति ।

य॒मस्य॑ मा॒ता प॑र्यु॒ह्यमा॑ना म॒हा जा॒या वि॒वस्व॑ता न॒नाश ॥ १ ॥

1. *Tvaṣṭā duhitre vahatuṁ kṛṇotītīdaṁ viśvaṁ bhuvanam sameti. Yamasya mātā paryuhyamānā maho jāyā vivasvato nanāśa.*

Tvashta, cosmic maker of forms of existence, for the fulfilment of the creative urge of nature, Prakṛti, initiates the process of evolution and the entire universe comes into being in cosmic time. While Prakṛti, consort of the self-refulgent creator Savita (Tvashta Being its forming faculty) and mother origin of the order of evolution, is fertilised and moved on to its generative function, it disappears, that is, it converts from its

original and intangible essence into the tangible creative form and power in existence.

अपांगूह॒मृतां॑ म॒त्य॑भ्यः कृ॒त्वी स॒र्वणाम॑ददु॒वि॒वस्व॑त ।

उ॒ता॒श्विना॑वभ॒र॒द्य॒त्तदा॑सी॒दज॑हादु॒द्वा मि॑थु॒ना स॒र॒ण्यूः ॥ २ ॥

2. *Apāgūhannamṛtām martyebhyaḥ kṛtvī savarṇā-madadurvivasvate. Utāśvināvabharadyat tadā-sīdajahādu dvā mithunā saranyūḥ.*

Transforming the original immortal constant Prakṛti in favour of mutable mortal forms of existence, the evolutionary power of divinity, creative and dynamic Prakṛti, offers this form of itself to self-refulgent creator and master, and then in that dynamic state as it is then, it bears a twin pair of evolved existence, the Ashvins, positive-negative complementarities of the evolutionary circuit of nature's dynamics, and produces procreative couples such as Agni and Soma, energy and matter, prana and rayi, male and female, presence and absence (as the two may be described from different points of view).

पू॒षा त्व॑त॒श्च्या॑वयतु॒ प वि॒द्वान॑न॒ष्टप॑शु॒भुव॑नस्य गा॒पाः । स

त्व॑त॒भ्यः प॒रि॑द॒दत्ति॑तृ॒भ्या गि॒द्व॒भ्यः सु॒वि॒द॒त्रि॒भ्यः ॥ ३ ॥

3. *Pūṣā tvetaścyāvayatu pra vidvānanaṣṭapaśur-bhuvanasya gopāḥ. Sa tvaitebhyaḥ pari dadat pitṛbhyo 'gnirdevebhyaḥ suvidatriebhyaḥ.*

O man, may Pusha, lord of life and nourishment, omniscient sustainer and pervasive protector of the world, whose light and life of forms never goes out of existence, inspire you and lead you on the right path from here. May he, leading lord self-refulgent Agni,

dedicate you to noble parents and brilliant generous teachers.

आयुर्विश्वायुः परि पासति त्वा पूषा त्वा पातु पपथ
पुरस्तात । यत्रासत सुकृता यत्र त ययुस्तत्र त्वा द्रवः सविता
दधातु ॥ ४ ॥

4. *Āyurviśvāyuh pari pāsati tvā pūṣā tvā pātu pra-
pathe purastāt. Yatrāsate sukr̥ta yatra te yayu-
statra tvā devaḥ savitā dadhātu.*

Pusha, life of the world and giver of life and nourishment, may protect you all round and inspire and promote you on the path forward, and may Savita, self-refulgent lord of light and vision, guide you where men of noble action reach, and stabilise you where they abide.

पूषमा आशा अनु वद सवाः सा अस्माँ अभयतमन नषत ।
स्वस्तिदा आघृणिः सववीरा पयुच्छन्पुर एतु पजा-
नन ॥ ५ ॥

5. *Pūṣemā āśā anu veda sarvāḥ so asmāñ abha-
yatamena neṣat. Svastidā āghṛṇiḥ sarvavī-
ro'prayucchan pura etu prajānan.*

Pusha knows all these paths and directions of life and he fulfils all our hopes and ambitions too. May he lead us on the most fearless path of progress. May he, giver of all round good and well being, refulgent and vigilant, all mighty, all knowing, be our pioneer and path maker without neglect or relent.

पपथ पथामजनिष्ट पूषा पपथ दिवः पपथ पृथिव्याः । उभ
अभि प्रियतम सधस्थ आ च परी च चरति पजानन ॥ ६ ॥

6. *Prapathe pathāmajaniṣṭa pūṣā prapathe divaḥ
prapathe pṛthivyāḥ. Ubhe abhi priyatame
sadhasṭhe ā ca parā ca carati prajānan.*

Pusha inspires, strengthens and guides humanity to know and follow the best paths of life and reach the goal, the paths to heaven and the paths over earth. He pervades the dearest paths of progress here and the paths to freedom there and, all knowing and emerging in consciousness, guides us here and beyond.

सरस्वतीं दवयन्ता हवन्त सरस्वतीमध्वर तायमान ।

सरस्वतीं सुकृता अह्वयन्त सरस्वती दाशुष वार्यं दात ॥ ७ ॥

7. *Sarasvatīm devayanto havante sarasvatīma-
dhvare tāyamāne. Sarasvatīm sukr̥to ahvayanta
sarasvatī daśuṣe vāryam dāt.*

Aspirants to knowledge and the light of divinity invoke Sarasvati, voice of divinity, they offer homage of faith and devotion in psychic and spiritual yajna which expands their intelligence and vision. Men of noble action invoke Sarasvati, ever flowing Spirit of Knowledge, for strength of will and direction. May Sarasvati grant cherished gifts of knowledge, will and vision to the generous yajakas.

सरस्वति या सरथं ययाथ स्वधाभिदवि पितृभिर्मदन्ती ।

आसद्यास्मिन्बहिषि मादयस्वा नमीवा इष आ धेह्यस्मे ॥ ८ ॥

8. *Sarasvati yā saratham yayātha svadhābhirdevi
pitṛbhirmadanṭī. Āsadyāsmīn barhiṣi mādayas-
vā'namīvā iṣa ā dhehyasme.*

O divine Sarasvati, cosmic voice of divinity, who radiate and expand on the rays of light and rejoice

with homage of faith and devotion and the inner vibrations of mind and soul, pray come, abide in this inner seat of mind and consciousness, bless us with divine joy and bring us food and energy free from sin and pollution for the enlightenment of mind and soul.

सरस्वतीं यां पितरा हवन्त दणिणा यज्ञमभिन त्माणाः ।

सहस्राघमिळा अत्र भागं रायस्पाषं यजमानषु धहि ॥ ९ ॥

9. *Sarasvatīm yām pitaro havante dakṣiṇā yajñama-bhinakṣamāñāḥ. Sahasrārghamiḷo atra bhāgaṁ rāyaspoṣaṁ yajamāneṣu dhehi.*

O divine Sarasvati, whom venerable sages dedicated to meditative yajna in mind and soul invoke and serve in right earnest, we pray, bless the yajamanas with their share here of food and nourishment, wealth, honour and excellence, and the vision and voice of divinity loved and sought for by thousands of seekers.

आपा अस्मान्मातरः शुन्ध्यन्तु घृतं ना घृतप्वः पुनन्तु ।
विश्वं हि रिपं पवहन्ति दवीरुदिदाभ्यः शुचिरा पूत
एमि ॥ १० ॥

10. *Āpo asmān mātaraḥ śundhayantu ghṛtena no ghṛtapvaḥ punantu. Viśvaṁ hi ripraṁ prava-hanti devīrudidābhyaḥ śucirā pūta emi.*

May the fluid and vibrant currents of cosmic energy, original mother source of nature's dynamics of evolution, which, divine and inviolable, soaked in goodness and grace, wash away the entire sin, evil and pollution of life, purify and sanctify us with sweetness and beauty of manners and culture. Thus purified and sanctified, I rise and go on in life.

द॒प्सश्च॑स्क॒न्द प॒थ॒माँ अनु॑ द्यूनि॒मं च॒ या॒नि॒म॒नु यश्च॑ पू॒वः ।
स॒मा॒नं या॒नि॒म॒नु स॒ंचर॑न्तं द॒प्सं जु॑हाम्य॒नु स॒प्त हा॒त्राः ॥ ११ ॥

11. *Drapsaścaskanda prathamāṅ anu dyūnimam ca yonimanu yaśca pūrvah. Samānaṁ yonimanu samcarantaṁ drapsam juhomyanu sapta hotrāḥ.*

The elixir of life showers on the earliest refulgent worlds by the dawn of days, on this world and this life also as did ever before. The same elixir of life, the same radiant sun, the same soma element of divine nature, vibrant in this world and this life, I invoke and celebrate with all my seven faculties in honour of the spectrum of its beauty and divinity.

यस्त॑ द॒प्सः स्क॒न्दति॑ यस्त॑ अ॒ंशु॒बा॒हु॒च्यु॒ता धि॒षणा॑या
उ॒प॒स्था॑त । अ॒ध्व॒यावा॑ परि॒वा यः प॒वित्रा॑त्तं तं जु॒हामि॑ म॒नसा॑
व॒षट्कृ॑तम ॥ १२ ॥

12. *Yaste drapsaḥ skandati yaste amśurbāhucyuto dhiṣaṇāyā upasthāt. Adhvaryorvā pari vā yaḥ pavitrāt taṁ te juhomi manasā vaṣaṭkṛtam.*

O Savita, lord giver of life and light of the world, the soma nectar of life that showers ever from divinity, that vigour and inspiration which is released from your hands and from the loving heart of exuberant Mother Nature filtered through her pure sattvic elements in the cosmic yajna, that nectar received at heart in the soul, I offer in homage with prayer.

यस्त॑ द॒प्सः स्कृ॑ ॥ यस्त॑ अ॒ंशु॒र्वश्च॑ यः प॒रः स्तु॒चा ।
अ॒यं द॒वा बृ॑हस्पतिः॒ सं तं॑ सि॒ञ्चतु॑ रा॒धस॑ ॥ १३ ॥

13. *Yaste drapsaḥ skanno yaste aṁśuravaśca yaḥ
paraḥ srucā. Ayam devo brhaspatiḥ saṁ taṁ
siñcatu rādhase.*

O Soma, lord of life, giver of light and bliss, your nectar of divinity that vibrates every where, the radiations of light and spiritual awareness expansive here in existence and existent there in absolute time and space, that very nectar of life and light of existence, may Brhaspati, this generous spirit of infinite knowledge and speech, shower upon us by the Word and vibrations of divinity for our fulfilment of life here and hereafter.

पर्यस्वतीराषधयः पर्यस्वन्मामकं वचः ।

अपां पर्यस्वदित्पयस्तनं मा सह शुन्धत ॥ १४ ॥

14. *Payasvatīroṣadhayaḥ payasvanmāmakam vacaḥ.
Apām payasvadit payastena mā saha śundhata.*

May the oshadhis, herbs and trees, which receive the sap and sweetness of their sustenance from sun light and moon rays, be full of exuberant Soma nectar of life. May this fluent song and speech of mine be full of love and sweetness of life's joy. May this inspiring essence of the liquid flow of natural energies be full of universal nectar, and may all these with that nectar energise, purify and sanctify me.

Mandala 10/Sukta 18

*Mrtyu (1-4), Dhata (5), Tvashta (6), Pitṛmedha or
Prajapati (7-14) Devataḥ, Sankusuka Yamayana Rshi*

परं मृत्या अनु परहि पन्थां यस्तु स्व इतरा दवयानात ।
च णुष्मत् शृण्वत् तं बवीमि मा नः पुजां रीरिषा मात
वीरान ॥ १ ॥

1. *Param mṛtyo anu parehi panthām yaste sva itaro devayānāt. Cakṣuṣmate śṛṇvate te bravīmi mā naḥ prajāṁ rīriṣo mota vīrān.*

O Death, go off to that other path that's yours, of mutability other than the path of divinity. You have eyes to see and ears to hear, and to you I say: Do not hurt our people, do not destroy our brave.

मृत्याः पदं यापयन्ता यदतु दाधीयु आयुः पतरं दधानाः ।
आप्यार्यमानाः पजया धनन शुद्धाः पूता भवत यज्ञि-
यासः ॥ २ ॥

2. *Mṛtyoḥ padaṁ yopayanto yadaita drāghīya āyuh prataram dadhānāḥ. Āpyāyamānāḥ prajāyā dhanena śuddhāḥ pūtā bhavata yajñiyāsaḥ.*

O travellers on the path of divinity, dedicated performers of yajna, as you go forward effacing the onset of death and living a long life of high order of happiness and virtue, may you be blest with wealth and noble progeny, may you be pure and sanctified at heart and in the soul.

इम जीवा वि मृतराववृत्र भूद्धदा द्वहूतिना अद्य । पाञ्चा
अगाम नृतय हसाय दाधीयु आयुः पतरं दधानाः ॥ ३ ॥

3. *Ime jīvā vi mṛtairāvavṛtrannabhūdbhadrā deva-hūtirno adya. Prāñco agāma nṛtaye hasāya drāghīya āyuh prataram dadhānāḥ.*

May these living people, (we all), be free from the shades of death in life. May our dedication and service to divinity be auspicious and fruitful today. May we go forward living a long life of high order of virtue full of the joy of song and dance and laughter.

इ॒मं जी॒व॒भ्यः॑ परि॒धिं द॑धामि॒ म॒षां नु॑ गा॒द॒प॒रा अ॒थ॑ म॒त॒म ।
श॒तं जी॒व॒न्तु॑ श॒र॒दः॑ पु॒रू॒ची॒र॒न्त॒मृ॒त्युं द॑धतां॒ प॒र्व॒त॒न ॥ ४ ॥

4. *Imaṁ jīvebhyah paridhiṁ dadhāmi maiśāṁ nu gādaparo arthametam. Śataṁ jīvantu śaradaḥ purūcīr-antarmṛtyuṁ dadhatāṁ parvatena.*

I set this border line of order for these people. May none of these trespass this into the other territory of death. May they live a long age of full hundred years, bearing though the fact of death within with adamantine walls of resistance by the discipline of health.

यथा॒हान्य॒नुपूर्व॑ भव॒न्ति॒ यथ॑ ऋ॒त॒व॒ ऋ॒तु॒भि॒र्य॒न्ति॒ सा॒धु ।
यथा॒ न पू॒र्व॒म॒प॒रा ज॒हा॒त्य॒वा धा॑त॒रायू॑षि क॒ल्प॒य॒षाम॑ ॥ ५ ॥

5. *Yathāhānyanupūrvaṁ bhavanti yatha ṛtava ṛtubhīryanti sādhu. Yathā na pūrvamaparo jahātye-vā dhātarāyūṁṣi kalpayaiśām.*

Just as days follow in succession, the latter following the former and the former living on in the latter, just as seasons go on by order of the seasons of the year, just as the successor does not and cannot forsake the predecessor, so in the same order, O lord ordainer and sustainer of humanity, order and sustain the life line of these people.

आ रा॒ह॒तायु॑र्ज॒रसं॑ वृ॒णा॒ना अ॒नुपूर्व॑ य॒त॒मा॒ना य॒ति॒ ष्ट । इ॒ह
त्वष्टा॑ सु॒ज॒नि॒मा स॒जा॒षा दी॒घ॒मायुः॑ क॒र॒ति जी॒व॒स॒वः॑ ॥ ६ ॥

6. *Ā rohatāyurjarasaṁ vṛṇānā anupūrvaṁ yata-mānā yati ṣṭha. Iha tvaṣṭā sujanimā sajoṣā dīrghamāyuh karati jīvase vah.*

Go forward high on course of life choosing a

full age unto completion and fulfilment in the order of succession and renewal from former to latter, living in discipline actively, all of you, as many as you are. Nobly born here in life, living together in piety with love and devotion as you are, Tvashta, the cosmic maker, ordains a full life of long years for you to live in joy.

इमा नारीरविधवाः सुपत्नीराज्जनन सपिषा सं विशन्तु ।

अनश्रवा नमीवाः सुरत्ना आ राहन्तु जनया यानिमग ॥ ७ ॥

7. *Imā nārīravidhavāḥ supatnīrāñjanena sarpiṣā saṁ viśantu. Anaśravo 'namīvāḥ suratnā ā rohan-
ntu janaya yonimagre.*

Let these women, noble wives living with their husbands, enter and live in their homes, and let them, decked with jewels with beauty aids, creams and unguents, free from sorrow and ill health and blest with noble children, move forward high in life.

उदीष्व नायभि जीवलोकं गतासुमत्तमुप शष एहि ।

हस्तगाभस्य दिधिषास्तवदं पत्युजनित्वमभि सं बभूथ ॥ ८ ॥

8. *Udīṣva nāryabhi jīvalokaṁ gatāsumetamupa
śeṣa ehi. Hastagrābhasya didhiṣostavedaṁ pat-
yurjanitvamabhi saṁ babhūtha.*

Rise, O woman, to a new phase of life, your husband is now dead and gone. Come take the hand of this man from among the living who offers to take your hand and maintain you, and live in consort with this other and new husband of yours for a life time.

धनुहस्तादाददनामृतस्या स्म त्राय वचस बलाय । अत्रव
त्वमिह वयं सुवीरा विश्वाः स्पृधा अभिमातीजयम ॥ ९ ॥

9. *Dhanurhastādādadāno mṛtasyā'sme kṣatrāya varcase balāya. Atraiṇa tvamiha vyaṁ suvīrā viśvāḥ sprdho abhimātīrjayema.*

Taking the arms from the hand of the dead warrior for the sake of our social order and its strength and glory, here itself and now, you and we all blest with brave heroes shall overcome all our rivals and enemies of the world.

उप सप मातरं भूमिमातामुरुव्यचसं पृथिवीं सुश्रवाम ।
ऊर्णमदा युवतिर्दणिगावत एषा त्वा पातु निरृतरूप-
स्थीत ॥ १० ॥

10. *Upa sarpa mātaraṁ bhūmim-etāmuruvyacasam pṛthivīm suśevām. Ūṇamradā yuvatirdakṣiṇāvata eṣā tvā pātu nirṛterupasthāt.*

O man, go to this land, this motherly earth wide and expansive, kind and gracious. Soft, generous and youthful for the man of generosity and yajnic dedication, she would protect you from the clutches of adversity and premature death and promote you with prosperity.

उच्छ्रज्जस्व पृथिवि मा नि बाधथाः सूपायनास्म भव
सूपवज्जना । माता पुत्रं यथा सिचा भ्यनं भूम ऊर्णुहि ॥ ११ ॥

11. *Ucchvañcasva pṛthivi mā ni badhathāḥ sūpāyanāsmāi bhava sūpavañcanā. Mātā putraṁ yathā sicā'bhyenaṁ bhūma ūrṇuhi.*

O mother earth, receive this soul with elation, stop it not, hurt it not. Be a nursing mother for this child, be soft and caressing with love and affection. Just as mother covers the child with the hem of her sari, so, O mother earth, cover, caress and protect it to maturity.

उच्छ्रज्वमाना पृथिवी सु तिष्ठतु सहस्रं मित् उप हि
श्रयन्ताम् । त गृहासा घृतश्चुता भवन्तु विश्वाहास्म शरणाः
सन्त्वत्र ॥ १२ ॥

12. *Ucchvañcamānā prthivī su tiṣṭhatu sahasraṁ mita
upa hi śrayantām. Te grhāso ghr̥taścuta bhavantu
viśvāhāsmāi śaraṇāḥ santvatra.*

May the earth stay abundant, generous and prosperous, giving life sustenance and shelter to uncountable souls which may live in here with peace and joy. O mother, may your homes be full of love and abound in food and delicacies, and may they always provide peace, pleasure and comfort for humanity.

उत्तं स्तभ्नामि पृथिवीं त्वत्परीमं लग्नं निदधन्मा अहं रिषम ।
एतां स्थूणां पितरा धारयन्तु त त्रा यमः सादना त
मिनातु ॥ १३ ॥

13. *Ut te stabhnāmi prthivīm tvat parīmaṁ logaṁ
nidadhanmo ahaṁ riṣam. Etāṁ sthūṇāṁ pitaro
dhārayantu te'trā yamaḥ sādana te minotu.*

O man, for you I sustain this earth up in space, for you I place this global atmosphere around, and this I would not hurt or dislodge. This well pillared, well sustained planet of clay the rays of the sun would sustain, and the sun would sustain and vitalise the homes of life.

पृतीचीन् मामहनीष्वाः पुणमिवा दधुः ।
पृतीचीं जगभा वाचमश्वं रशनया यथा ॥ १४ ॥

14. *Pratīcīne māmahanīṣvāḥ paṇamivā dadhuḥ.
Pratīcīm jagrabhā vācamaśvaṁ raśanayā yathā.*

In the days ahead, as the archers fix feathers on the arrow to hit the target, so may I concentrate my attention with the arrow-like chant of Aum to reach the target of Divinity and, like a horse controlled by bridle reins, direct my voice of prayer in focus on the deity.

Mandala 10/Sukta 19

*Apah or Gavah Devata, Mathita Yamana or Bhrgu
Varuni or Chyavana Bhargava Rshi*

नि वतध्वं मानु गाता स्मान्तिषक्त रवतीः ।

अग्नीषामा पुनवसू अस्म धारयतं रयिम ॥ १ ॥

1. *Ni vartadhvaṃ mānu gātā'smāntsiṣakta revatīḥ.
Agnīṣomā punarvasū asme dhārayataṃ rayim.*

O cows, fluent energies, flowing waters and radiant rays of light, O dynamic people, all treasure holds of wealth, go round and come, go not elsewhere, come bearing wealth of life. Bring us showers of abundant food and energy. Agni and Soma, fire and water energy, Punarvasu, wealth in circulation, bring in wealth for us from all round.

पुनरना नि वतय पुनरना न्या कुरु ।

इन्द्र एणा नि यच्छत्वग्निरेना उपाजतु ॥ २ ॥

2. *Punarenā ni vartaya punarenā nyā kuru.
Indra eṇā ni yacchatvagnirenā upājatu.*

O ruler, keep the dynamics in motion and circulation, control them back and forth. Let Indra, the controller, keep them in controlled circulation. Let Agni, the enlightened, keep them in radiation, watch them and keep them in ordered motion.

पुनरुता नि वतन्तामस्मिन्पुष्यन्तु गार्पता ।

इहवाग्र नि धारयह तिष्ठतु या रयिः ॥ ३ ॥

3. *Punaretā ni vartantāmasmin puṣyantu gopatau.*
Ihaivāgne ni dhārayeha tiṣṭhatu yā rayiḥ.

Let these dynamic forces in circulation come back again, grow and rise in this social system governed by the ruling power. Here itself, O Agni, keep their reins on hold, and let the wealth centre here in the soul of the system.

ययि॒यानं॑ न्ययनं॑ संज्ञानं॑ यत्परायणम ।

आ॒वत॑नं नि॒वत॑नं या गा॒पा अपि॑ तं हु॒व ॥ ४ ॥

4. *Yanniyānaṁ nyayanaṁ sañjñānaṁ yat parā-yaṇam. Āvartanaṁ nivartanaṁ yo gopā api taṁ huve.*

Of the people in the society, of the dynamics of wealth in the socio-political system, of the fluctuations of mind and sense in the individual personality, the movement outward, movement inward, conscious balance and equilibrium, the expense out again, withdrawal, release and hold, I watch, and I invoke and call up whoever is the keeper, ruler and master.

य उ॒दान॑ड व्ययनं॑ य उ॒दान॑ट प्रायणम ।

आ॒वत॑नं नि॒वत॑नमपि॑ गा॒पा नि व॑तताम ॥ ५ ॥

5. *Ya udānaḍ vyayanaṁ ya udānaṭ parāyaṇam. Āvartanaṁ nivartanamapi gopā ni vartatām.*

Whatever the expense out, whatever the investment out, revolvment of wealth, energy and assets, whatever the total state of economy in action,

let the managing powers constantly watch and control.

आ निवत॒ नि व॑तय॒ पुन॑र॒न इन्द्र॑ गा द॑हि ।

जी॒वाभि॑भुन॒जाम॑ह ॥ ६ ॥

6. *Ā nivarta ni vartaya punarna indra gā dehi.*
Jivābhirbhunajāmahai.

Indra, ruler and controller of life and the world, come, come constantly, keep life constantly in motion, give us the wealth and energy of life again and again. Pray let us enjoy life with living wealth, bubbling energy and creative ambition.

परि॑ वा वि॒श्वता॑ दध॒ ऊ॒जा घृ॑तन् पय॑सा ।

य द॒वाः क च॑ य॒ज्ञिया॒स्त र॒य्या सं सृ॑जन्तु नः ॥ ७ ॥

7. *Pari vo viśvato dadha ūrjā ghr̥tena payasā.*
Ye devāḥ ke ca yajñiyāste rayyā saṁ sṛjantu naḥ.

I hold, maintain and sustain you all round with energy, water, milk, ghr̥ta and the delicacies of manners and graces of culture.

May those who are divines worthy of yajnic service and association refresh, rejuvenate and advance us with wealth, honour and excellence.

आ नि॒वत॑न वतय॒ नि नि॒वत॑न वतय ।

भू॒म्या॒श्चत॑स्त्रः प॒दिश॒स्ताभ्य॑ ए॒ना नि॒ वत॑य ॥ ८ ॥

8. *Ā nivartana vartaya ni nivartana vartaya.*
Bhūmyāścatastraḥ pradiśastābhya enā ni vartaya.

O constant, vibrant, ever present lord, turn to us. O lord ever vigilant, inspire us to turn to you. Four are the directions of the earth. From all these, let the

wealth of the world, the energies of nature, the fluctuations of our mind and senses turn to us, revolve, concentrate and vibrate there and here.

Mandala 10/Sukta 20

*Agni Devata, Vimada Aindra or Prajapatya, or
Vasukrt Vasukra Rshi*

भद्रं न॒ अपि॑ वातय॒ मनः॑ ॥ १ ॥

1. *Bhadraṁ no api vātaya manaḥ.*

O Agni, lord of light, inspire and enlighten our mind to turn to divinity and concentrate there.

अ॒ग्निमी॑ळ भुजां॒ यवि॑ष्ठं शा॒सा मि॒त्रं दु॒धरी॑तुम ।

यस्य॒ धम॑न्त्स्व॒रनीः॑ सप॒यन्ति॑ मा॒तुरू॒धः ॥ २ ॥

2. *Agnimīḷe bhujāṁ yaviṣṭhaṁ śāsā mitraṁ durdharītum. Yasya dharmantsvarenīḥ saparyanti māturūdhah.*

I invoke, celebrate and worship Agni, ever most youthful and powerful of the divine givers of life's joys, friend, irresistible in law and justice, in whose order and Dharma all earthly people and divine forces of light serve, live and enjoy life as on the mother's breast.

यमा॒सा कृ॒पनी॑ळं भा॒साक॑तुं व॒धय॑न्ति ।

भाज॑तु॒ श्रणि॑दन ॥ ३ ॥

3. *Yamāsā krpanīḷaṁ bhāsāketuṁ vardhayanti. Bhrājate śreṇidan.*

Agni, refulgent giver of light and sustenance, profound abode of love, power and kindness, source of light and knowledge, whom people exalt with prayer

and adoration shines in glory.

अ॒या वि॒शां गा॒तुर॑ति॒ प यदा॑न॒ड दि॒वा अ॒न्ता॑न ।
क॒वि॒र॒भं दी॒द्या॑नः ॥ ४ ॥

4. *Aryo viśāṃ gātureti pra yadānaḍ divo antān.*
Kavirabhraṃ dīdyānaḥ.

Master and ruler of the people, mainstay of life like the earth, Agni pervades and vibrates upto the bounds of heaven. Omniscient poet and universal visionary, he gives the light of lightning to thunder and the clouds of rain.

जु॒षद्ध॒व्या मा॒नुष॑स्या॒ध्वस्त॑स्थावृ॒भ्वा य॒ज्ञ ।
मि॒न्वन्त॑सद्वा॒ पुर॑ ए॒ति ॥ ५ ॥

5. *Juṣaddhavyā mānuṣasyordhvastasthāvṛbhvā yajñe. Minvantsadma pura eti.*

Accepting with love the homage of humanity, Agni abides in yajna and shines high by flames of fire and, transcending the hall of yajna, goes on vibrating across the spaces.

स हि॑ त॒मा ह॒विय॑ज्ञः श्रु॒ष्टीद॑स्य गा॒तुर॑ति ।
अ॒ग्निं द॒वा वा॒शी॑मन्त॒म ॥ ६ ॥

6. *Sa hi kṣemo haviryajñāḥ śruṣṭīdasya gātureti.*
Agniṃ devā vāśīmantaṃ.

Agni is the source of peace and well being, receiver of yajnic homage, adorable in yajna. Unimpeded is his course, instant his motion, infinite the ways he goes by and ultimate his light and voice to which the divines reach for bliss.

य॒ज्ञा॒साहं॑ दु॒व इष॑ ग्रिं पू॒र्वस्य॑ शर्वस्य ।

अ॒दः स॒नुमा॒युमा॑हुः ॥ ७ ॥

7. *Yajñāsāhaṁ duva iṣe'gnim pūrvasya śevasya.*
Adreḥ sūnum-āyuma-āhuḥ.

I love and adore Agni, the refulgent power that conducts the spiritual and social yajna of the highest order. A celebrity worthy of worship, inexhaustible treasure of eternal joy, inspirer of dedicated devotees, life giver, indeed the very life of existence as they call him.

न॒रा य॒ क चा॒स्मदा॑ वि॒श्वत्त॑ वा॒म आ स्युः॑ ।

अ॒ग्निं ह॒विषा॑ वध॒न्तः ॥ ८ ॥

8. *Naro ye ke cāsmadā viśvet te vāma ā syuḥ.*
Agnim haviṣā vardhantaḥ.

Those leading lights of humanity among us who serve and exalt Agni with yajnic offerings of homage may, we pray, enjoy your love and favour.

कृ॒ष्णः श्व॒ता रु॒षा या॒मा अ॒स्य ब॒ध्न ऋ॒ज उ॒त शा॒णा
य॒श॑स्वान । हि॒र॒ण्य॒रूपं॑ ज॒निता॑ ज॒जान॑ ॥ ९ ॥

9. *Kṛṣṇaḥ śveta'ruṣo yāmo asya bradhna ṛjra uta*
śoṇo yaśasvān. Hiraṇyarūpaṁ janitā jajāna.

Black, white and red is the order of this Agni moving the world forward, great bond maker, simple straight and fast, rich in food, wealth and honour, grand and glorious, which the lord creator has adorned with golden beauty and grace.

ए॒वा त॑ अ॒ग्र वि॒म॒दा म॑नी॒षामू॒जा' न॒पाद॑मृ॒तभिः॑ स॒जाषाः॑ ।
गि॒र आ व॑ त्सु॒म॒तीरि॑यान॒ इष॒मूर्ज॑ सु॒तिं वि॒श्व-
मा॒भाः ॥ १० ॥

10. *Evā te agne vimado manīṣāmūrjo napādamṛte-
bhiḥ sajoṣāḥ. Gira ā vakṣat sumatīriyāna iṣamūr-
jaṁ sukṣitiṁ viśvamābhāḥ.*

Thus does the celebrant in ecstasy of adoration, O Agni, Spirit of universal light and life, inspirer and sustainer of cosmic energy, offer you homage in immortal words of love and faith. O refulgent spirit of life divine, bearing holy vision and wisdom for the devotee, bless us with food and energy for body, mind and soul, give us a happy home with wealth and honour of universal order.

Mandala 10/Sukta 21

*Agni Devata, Vimada Aindra or Prajapatya, or
Vasukrt Vasukra Rshi*

आ॒ग्निं न॑ स्ववृ॒क्तिभि॒हातारं॑ त्वा वृ॒णीम॑ह । य॒ज्ञाय॑ स्ती॒णव॑हिष
वि वा॒ मद॑ शी॒रं पा॑व॒कशा॑चिषं॒ विव॑ त्स ॥ १ ॥

1. *Āgnim na svavṛktibhirhotāraṁ tvā vṛṇīmahe.
Yajñāya sṭīṇabarhiṣe vi vo made śīraṁ pāva-
kaśociṣaṁ vivakṣase.*

Like fire for comfort, with our own holy chant for the internal yajna of our spiritual purification and your joy, O fellow yajakas, we choose Agni, high priest of cosmic yajna, all pervasive purifier by the white heat of his divine radiance. Verily the lord is great and glorious for you.

त्वामु त स्वाभुवः शुम्भन्त्यश्वराधसः । वति त्वामुपसचनी
वि वा मद ऋजीतिरग्न आहुतिविव तस ॥ २ ॥

2. *Tvāmu te svābhavaḥ śumbhantyaśvarādhasaḥ.
Veti tvāmupasecanī vi vo mada ṛjītiragna āhutir-
vivakṣase.*

Those self-radiant self reliant men of strength and success adore and exalt you. Their simple, honest and natural homage of oblations reaches you for your pleasure and satisfaction. Verily you are great for the devotees.

त्व धर्माण आसत जुहूभिः सिञ्चतीरिव । कृष्णा रूपाण्य-
जुना वि वा मद विश्वा अधि श्रिया धिष विव तस ॥ ३ ॥

3. *Tve dharmāṇa āsate juhūbhiḥ siñcatīriva. Kṛṣṇā
rūpānyarjunā vi vo made viśvā adhi śriyo dhiṣe
vivakṣase.*

Devotees dedicated to your Dharma serve and feed you with profuse ladlefuls of ghrta, you who for your pleasure and excitement bear white and dark flames and fumes and assume all the beauties and graces of life. Verily you are great for your devotees.

यमग्न मन्यस रयिं सहसाव त्मत्य । तमा ना वाजसातय वि
वा मद यज्ञेषु चित्रमा भरा विव तस ॥ ४ ॥

4. *Yamagne manyase rayim sahasāvannamartya.
Tamā no vājasātaye vi vo made yajñeṣu citramā
bharā vivakṣase.*

Agni, immortal power of strength and fortitude, the wealth, honour and excellence you hold and believe is great, that very wondrous wealth bear and bring us in

yajnas with your pleasure and magnificence for our victory in our struggle for progress. Surely you are great and glorious for the devotees.

अ॒ग्नि॒जा॒ता अथ॑वणा वि॒दद्वि॒श्वानि॒ काव्या॑ । भुव॑द्भू॒ता
वि॒वस्व॑ता॒ वि वा॒ मद॑ पि॒या य॒मस्य॑ का॒म्या वि॒व॑ ।। ५ ॥

5. *Agnirjāto atharvaṇā vidadviśvāni kāvyā. Bhuvaddūto vivasvato vi vo made priyo yamasya kāmyo vivakṣase.*

Agni, light of divinity, realised by the man of constant mind, would enable him to know all knowledge of the world, being the messenger of the spirit of omniscience and love of the man of divine discipline. Agni you are great in your own light and joy for your devotees.

त्वां य॒ज्ञ॒ष्वी॒ळ॒त ग्रं॑ प॒य॒त्य॒ध्व॒र । त्वं वसू॑नि का॒म्या वि वा॒
मद॑ वि॒श्वा दधा॑सि दा॒शु॒ष॒ वि॒व॑ ।। ६ ॥

6. *Tvām yajñeṣvīḷate'gne prayatyadhvare. Tvam vasūni kām्या vi vo made viśvā dadhāsi dāśuṣe vivakṣase.*

Agni, light, energy and power of life, people value and adore you in their corporate programmes of creation and development at every stage of the noble creative process. You, indeed, bear and bring for the people of creativity and generosity all the wealth and power they desire, since in all matters of joy and celebration for yourself and for them you are always waxing great and glorious.

त्वां य॒ज्ञ॒ष्वा॒त्वि॒जं॑ चा॒रु॒म॒ग्न॒ नि ष॑दि॒र । घृ॒तप॑ती॒कं॑ म॒नु॒षा वि
वा॒ मद॑ शु॒कं च॑ति॒ष्ठ॒म॒ अभि॑वि॒व॑ ।। ७ ॥

7. *Tvāṁ yajñeṣvṛtvijaṁ cārumagne ni śedire. Ghr̥ta-pratīkaṁ manuṣo vi vo made śukraṁ cetiṣṭham-akṣabhir-vīvakṣase.*

People set, establish and celebrate you in yajnas, Agni, charming, shining with oblations of ghr̥ta, bright and pure, most illuminative accomplisher of yajna according to the seasons and your vision of the world. Agni, you are waxing great for your devotees.

अग्रं शुक्रं शाचिषारु पथयस बृहत । अभिकन्दन्वृषायस
वि वा मदु गर्भं दधासि जामिषु विव त्स ॥ ८ ॥

8. *Agne śukreṇa sociṣoru prathayase br̥hat. Abhi-krandan vṛṣāyase vi vo made garbhaṁ dadhāsi jāmiṣu vivakṣase.*

Agni, with pure and powerful flames you shine and expand infinitely in many many various ways. Roaring and thundering, you love to shower on earth from heaven and inspire life forms with new energy and vitality for your own joy and for joy of the people. Agni, you are always waxing great and glorious.

Mandala 10/Sukta 22

*Indra Devata, Vimada Aindra or Prajapatya, or Vasukrt
Vasukra Rshi*

कुहं श्रुत इन्द्रः कस्मिँद्य जन मित्रा न श्रूयत ।
ऋषीणां वा यः तय गुहा वा चकृष गिरा ॥ १ ॥

1. *Kuha śruta indraḥ kasminnadya jane mitro na śrūyate. Ṛṣīṇām vā yaḥ kṣaye guhā vā carkṛṣe girā.*

Where is Indra heard of today? Where like a

friend, among what people, is he heard of? Indra who is exalted by words of prayer, in the homes of sages and realised in their mind?

इह श्रुत इन्दा अस्म अद्य स्तव वज्र्यचीषमः ।

मित्रा न या जनृष्वा यशश्चक असाम्या ॥ २ ॥

2. *Iha śruta indro asme adya stave vajryrcīṣamaḥ.
Mitro na yo janeṣvā yaśaścakre asāmyā.*

Indra, lord of justice and thunder is renowned and sung here among us, most adorable worthy of worship for us, who is glorified among people, perfect and absolute and kind as a friend.

महा यस्पतिः शवसा असाम्या महा नृम्णस्य तूतुजिः ।

भृता वज्रस्य धृष्णाः पिता पुत्रमिव प्रियम ॥ ३ ॥

3. *Maho yaspatih śavaso asāmyā maho nṛmṇasya
tūtujih. Bhartā vajrasya dhṛṣṇoḥ pitā putramiva
priyam.*

Mighty master, commander and giver of great strength is he, perfect, unequalled and great giver of wealth and power, wielder of the awful thunderbolt and father protector and promoter of humanity as of his own children.

युजाना अश्वा वातस्य धुनी दवा देवस्य वज्रिवः ।

स्यन्ता पथा विरुक्मता सृजानः स्ताष्यध्वनः ॥ ४ ॥

4. *Yujāno aśvā vātasya dhunī devo devasya vajrivah.
Syantā pathā virukmatā sṛjānaḥ stoṣyadhvanah.*

O wielder of the thunderbolt and adamantine will, harnessing commander of cosmic energy mightier

than the roaring winds, generous self-refulgent lord of divinities, guide of the travellers of the paths of light and creator of new paths of advancement open for humanity, you are adored as the master, protector and promoter of life and its possibilities.

त्वं त्या चिद्वातस्याश्वागा ऋजा त्मना वहध्य ।

यया'दुवा न मत्या' यन्ता नकिविदाय्यः ॥ ५ ॥

5. *Tvaṁ tyā cidvāstasyāśvāgā ṛjrā tmanā vahadhyai.*
Yayordevo na martyo yantā nakirvidāyyaḥ.

You by yourself impel those two straight and natural currents of cosmic energy of which there is no other impeller divine or human, nor is any one else who really knows. (The energies may be interpreted as prana and apana of the body system too.)

अध् गमन्ताशना पृच्छत वां कदथा न आ गृहम ।

आ जग्मथुः पराकाहिवश्च गमश्च मत्य'म ॥ ६ ॥

6. *Adha gmantośanā pṛcchate vāṁ kadamthā na ā gṛham. Ā garmathuḥ parākād divasā gmaśca martyam.*

The lover of life, the human soul, asks you both, currents of prana and apana energies, for what purpose did you come to this mortal home of ours, this body system, from the far off region of heavenly light and from the earth?

आ न इन्द्र पृ त्सु स्माकं ब्रह्माद्यतम ।

तत्त्वा याचामह वः शुष्णं यद्ध तामानुषम ॥ ७ ॥

7. *Ā na indra pṛkṣase'smākaṁ brahmadyatam. Tat tvā yācāmahe'vaḥ śuṣṇaṁ yaddhannamā-nuṣam.*

Indra, lord omnipotent of cosmic energy and pranic vitality, pray join us and accept our homage of adoration by which we pray of you that great strength and protection of divinity which may repel and destroy inhuman and evil onslaughts of our mortal enemies.

अक्रमा दस्युरुभि ना अमन्तुरन्यवता अमानुषः ।

त्वं तस्यामित्रहन्वधदासस्य दम्भय ॥ ८ ॥

8. *Akarmā dasyurabhi no amanturanyavrato amānuṣaḥ. Tvaṁ tasyāmitrahan vadhardāsasya dambhaya.*

Whoever or whatever be negative, incorrigible, corrosive, without commitment or ill-committed, anti-human and anti-life, that negative and destructive force, O destroyer of the unfriendly, saboteurs and destroyers, control, suppress and eliminate.

त्वं न इन्द्र शूर शूररुत त्वातासा ब्रह्मणा ।

पुरुत्रा त वि पूतय नवन्त णयथा यथा ॥ ९ ॥

9. *Tvaṁ na indra śūra śūrainruta tvotāso barhaṇā. Purutrā te vi pūrtayo navanta kṣaṇayo yathā.*

O lord most potent, Indra, protect and promote us by the brave so that even in terrible crises we may survive and prevail. Infinite are your gifts of fulfilment that abound all round, and multitudes of people over earth sing and celebrate your generosity.

त्वं तान्वृत्रहत्य चादया नृन्कापाण शूर वजिवः ।

गुहा यदी कवीनां विशां न त्रिशवसाम ॥ १० ॥

10. *Tvaṁ tān vṛtrahatyē codayo nṛṇ kārpaṇe śūra vajrivaḥ. Guhā yadī kavīnāṁ viśāṁ nakṣatraśavasām.*

Indra, lord most potent, wielder of thunder and justice who abide inspiring at the heart of visionary poets and thinkers, general people and those commanding the imperishable power of light and social order, pray inspire, and energise those heroic leaders, pioneers and leading lights who are engaged in decisive battle against darkness and evil, ignorance, want and injustice.

म॒ तू ता त॑ इ॒न्द्र द॒ाना॒प्न॒स आ॒ त्वा॒ण शू॒र व॒ज्रि॒वः ।

य॒द्ध शु॒ष्णा॒स्य द॒म्भ॒या जा॒तं वि॒श्वं स॒याव॑भिः ॥ ११ ॥

11. *Makṣū tā ta indra dānāpnasa ākṣāṇe śūra vajrivah. Yaddha śuṣṇasya dambhaya jātam viśvaṁ sayāvabhiḥ.*

Indra, ruler most potent and wielder of the thunderbolt, adamant will and justice, most generous giver, instant are your gifts of protection, charity and advancement in matters of success, achievement and fulfilment, since with your assistant cooperative forces you destroy all evils of darkness, ignorance and want of the world created by demonic forces of negativity and destruction.

माकु॒ध्य॒गिन्द्र॑ शू॒र व॒स्वी॒र॒स्म भू॒व॒भि॒ष्ट॒यः ।

व॒यं व॒यं त॑ आ॒सां सु॒म्न स्या॑म व॒ज्रि॒वः ॥ १२ ॥

12. *Mā kudhryagindra śūra vasvīrasme bhūvanna-bhiṣṭayah. Vayaṁ vayaṁ ta āsāṁ sumne syāma vajrivah.*

O lord most potent, wielder of the thunderbolt and justice, may our desires, aims and ambitions, and achievements of wealth and victory never be fruitless. May we always be favoured with the blissful presence

and joy of all these fulfilled ambitions and cherished desires.

अ॒स्म ता त इ॒न्द्र स॒न्तु स॒त्या हिं॑स॒न्तीरु॒प॒स्पृशः॑ ।

वि॒द्याम॒ यासां॑ भुजा॑ ध॒नूनां॑ न वज्रि॒वः ॥ १३ ॥

13. *Asme tā ta indra santu satyā 'himsantīrupasprśaḥ.*
Vidyāma yāsāṁ bhujo dhenūnāṁ na vajrivaḥ.

Indra, wielder of thunderbolt and justice, may all our prayers, adorations and yajakas, full of love and faith without violence, reaching you in service and worship, be true and fruitful, and may we be blest with pleasing fruits of these like delicious cow's milk and delicacies.

अ॒ह॒स्ता यद॒पदी॒ वध॑त॒ ः श॒ची॑भि॒व॒द्याना॑म ।

शु॒ष्णं॒ परि॑ पद॒ णि॒द्वि॒श्वाय॑व॒ नि शि॑श्नथः ॥ १४ ॥

14. *Ahastā yadapadī vardhata kṣāḥ śacībhir-*
vedyānām. Śuṣṇaṁ pari pradakṣinid viśvāyave ni
śiśnathah.

The earth grows and expands without hands or feet by the Sama showers of nature's existential forces worth knowing, since for the sake of world life you, Indra, repel and destroy the negative forces circumambulating the earth.

पि॒बा॒पि॒बदि॑न्द्र शू॒र॒ सामं॑ मा रि॒षण्या॑ वस॒वान् वसुः॑ सन ।

उ॒त त्रा॑यस्व गृ॒ण॒ता म॒घाना॑ म॒हश्च॑ रा॒या र॒वत॑स्कृ॒धी॒ नः ॥ १५ ॥

15. *Pibāpibedindra śūra somaṁ mā riṣaṇyo vasavāna*
vasuḥ san. Uta trāyasva gṛṇato maghono maha-
śca rāyo revataskṛdhī naḥ.

Indra, omnipotent lord of the world, mighty ruler, pray accept our soma homage of worship. O shelter home of life, giver of peace, wealth, power and excellence, pray fail us not, protect and promote the celebrant blest with power and honour, O lord of wealth and magnificence, help us rise to great wealth of life and attain to mastery of that wealth and power for moral and spiritual grandeur.

Mandala 10/Sukta 23

*Indra Devata, Vimada Aindra or Prajapatya, or Vasukrt
Vasukra Rshi*

यजामह इन्द्रं वज्रदिणं हरीणां रथ्यं॑ विवतानाम । प
श्मश्रु दाधुवदूध्वथा भूद्वि सनाभिदयमाना वि राधसा ॥ १ ॥

1. *Yajāmaha indraṁ vajradakṣiṇaṁ harīṇāṁ
rathyaṁ vavratānām. Pra śmaśru dodhuva-
dūrdhvathā bhūd vi senābhir-dayamāno vi
rādhasā.*

We join and adore Indra, lord of cosmic energy, who wields the thunder in his right hand and controls the versatile potentials of complementary currents of cosmic energy in the universal circuit, who with energy shakes the earthly vegetation, rises high, and with his forces and implicit potentials acts as catalytic agent and vests us with natural power and success in achievement.

हरी न्वस्य या वनं विद वस्विन्दा मघमघवा वृत्रहा भुवत ।
ऋभुवाज ऋभु ॥ पत्यत शवा व णामि दासस्य नाम
चित ॥ २ ॥

2. *Harī nvasya yā vane vide vasvindro maghair-
maghavā vṛtrahā bhuvat. R̥bhurvāja r̥bhukṣāḥ
patyate śavo' va kṣṇaumi dāsasya nāma cit.*

The wealth of energy which the currents bring into the solar rays are universal whereby Indra becomes powerful with natural forces to break the dark clouds of rain. Master of spiritual and physical strength, Indra rules and protects the wealth, power and honour of the world, under that protection I too wish to eliminate even the last trace of negativity and force of destruction.

यदा वज्रं हिरण्यमिदथा रथं हरी यमस्य वहता वि सूरिभिः ।
आ तिष्ठति मघवा सनश्रुत इन्द्रा वाजस्य दीघश्रव-
सस्पतिः ॥ ३ ॥

3. *Yadā vajraṁ hiranyamidathā ratham harī yama-sya vahato vi sūribhiḥ. Ā tiṣṭhati maghavā sana-śruta indro vājasya dīrghaśravasaspatiḥ.*

When Indra, glorious lord ruler of the world rides his golden chariot of state which complementary forces draw on the course with the energy of solar rays in nature and the light and loyalty of leading citizens in society, then he is celebrated as universal master of the common wealth and the ruler and protector of lasting power, prosperity and honour of the world.

सा चि ु वृष्टिर्यूथ्या३ स्वा सचाँ इन्द्रः श्मश्रूणि हरिताभि
पुष्णुत । अव वति सु इयं सुत मधूदिद्धूनाति वाता यथा
वनम ॥ ४ ॥

4. *So cinnu vṛṣṭiryūthyā svā sacāñ indraḥ śmaśrūṇi haritābhi pruṣṇute. Ava veti sukṣayaṁ sute madhūdiddhūnoti vāto yathā vanam.*

The real shower is that when with his own essential lustre and with his complementary forces Indra sprinkles and fills the waving greenery on earth with

life energy, when the divine presence pervades happy homes and weaves them into a happy web of life on earth with sweets of life, vibrates with power and shakes contradictory forces as the storm shakes the forest.

या वाचा विवाचा मृधवाचः पुरु स्रहस्राशिवा जघान ।
तत्तदिदस्य पस्यं गृणीमसि पितव यस्तविषीं वावृध
शवः ॥ ५ ॥

5. *Yo vācā vivāco mṛdhravācaḥ purū sahasrāśivā jaghāna. Tattadidasya pauṁsyaṁ grṇīmasi piteva yastaviṣīm vāvṛdhe śavaḥ.*

Who with one united forceful voice silences and eliminates many many hundreds of contradictory and confrontationist voices of manly violence, sabotage and destruction, that power and voice of this mighty Indra we admire and celebrate, the ruler who, like a parent power, promotes and elevates our strength, lustre and glory.

स्तामं त इन्द्र विमदा अजीजन पर्व्य पुरुतमं सुदानव ।
विद्वा ह्यस्य भार्जनमिनस्य यदा पशुं न गापाः करामह ॥ ६ ॥

6. *Stomaṁ ta indra vimadā ajījanannapūrvyaṁ purutamam sudānave. Vidmā hyasya bhojanaminasya yadā paśum na gopāḥ karāmahe.*

Free from pride and passion, we have created and offer you, O lord of divine charity, Indra, an ancient, unique and most copious song of celebration. We know the gifts of protection and promotion of this mighty lord, and, masters of our senses and mind, we keep his divine presence at heart as the all-seeing master of our life and karmic performance.

माकि॑न ए॒ना स॒ख्या वि या॑षु॒स्तव॑ च॒न्द वि॒म॒दस्य॑ च॒ ऋषः॑ ।
वि॒द्या हि त॒ प॒म॒तिं द॒व जा॒मि॒वद॒स्म त॑ स॒न्तु स॒ख्या
शि॒वानि॑ ॥ ७ ॥

7. *Mākirna enā sakhyā vi yauṣustava cendra vima-
dasya ca ṛṣeḥ. Vidmā hi te pramatiṁ deva jāmi-
vad-asme te santu sakhyā śivāni.*

Indra, mighty ruler of life and the world, let not this bond of friendship between you and the sage free from the shackles of pride and passion ever sever. O generous lord of light and life, we know your good will and kindness toward us and we enjoy it too. May this bond of friendship and the gifts of the bond be good and blissful for us like the filial bond of parent and child.

Mandala 10/Sukta 24

*Indra (1-3), Ashvins (4-6) Devata, Vimada Aindra or
Prajapatya, or Vasukrt Vasukra Rshi*

इ॒न्द्र॒ सा॒म॒मि॒मं पि॒ब॒ मधु॑म॒न्तं च॒मू सु॒तम॑ । अ॒स्म र॒यिं नि
धा॒रय॑ वि॒ वा॒ म॒द॒ स॒ह॒स्त्रि॒णं पु॒रू॒वसा॑ वि॒व॒ तस॑ ॥ १ ॥

1. *Indra somam-imam piba madhumantaṁ camū
sutam. Asme rayiṁ ni dhāraya vi vo made saha-
sriṇaṁ purūvaso vivakṣase.*

Indra, lord of infinite wealth, power, honour and excellence, accept and bless this soma homage of love and faith, honey sweet, distilled and offered in the ladle of yajna, protect and promote this joyous world of honey sweets extending from earth to the skies, bear and bring us wealth of the world as you in your own divine joy carry the thousandfold burden of this world. You are great, lord of glory.

त्वां य॒ज्ञभि॒रु॒क्थरु॒पं ह॒व्यभि॒रीम॒ह । श॒ची॒पत॒ श॒ची॒नां वि॒
वा॒ म॒दु श्र॑ष्ठं ना ध॒हि वा॒र्यं वि॒व॒ ।। २ ।।

2. *Tvām yajñesbhir-ukthairupa havyebhirīmahe. Śacīpate śacīnām vi vo made śreṣṭham no dhehi vāryam vivakṣase.*

With yajnas, mantras and oblations of holy fragrances we adore and worship you, O lord of omniscience and omnipotence, and we pray that in the ecstasy of your own self and generosity, bear and bring us the best and choicest of your grand gifts for us. O lord, you are ever waxing great and glorious.

य॒स्पति॒वा॒या॒णा॒म॒सि॒ र॒ध॒स्य॑ चा॒दि॒ता । इ॒न्द्रं स्ता॒तृ॒णा॒म॒वि॒ता
वि॒ वा॒ म॒दं द्वि॒षा नः॑ पा॒ह्यं॒ह॒सा॒ वि॒व॒ ।। ३ ।।

3. *Yaspatir-vāryāṇāmasi radhrasya coditā. Indra stotṛṇāmavita vi vo made dviṣo naḥ pāhyamhaso vivakṣase.*

Indra, you are the master and protector of the best of wealth, beauty and glory of the world, inspirer of the obedient devotee, and saviour and promoter of the celebrants. O lord, in the ecstasy of your own bliss and omnipotence, pray protect us from sin and jealousy. You are ever waxing great and glorious.

यु॒वं श॑का मा॒या॒वि॒ना॒ समी॒ची॒ निर॑मन्थ॒तम॑ ।
वि॒म॒द॒नु॒ यदी॑ळि॒ता ना॑स॒त्या नि॒र॑मन्थ॒तम॑ ।। ४ ।।

4. *Yuvaṁ śakrā māyāvinā samīcī niranmanthatam. Vimadena yaḍīḷitā nāsatyā niranmanthatam.*

Ashvins, complementary powers of nature and humanity, currents of energy, teacher and preacher,

scientist and engineer, men and women, powerful, miraculous, you are always working together, and when you are invoked and prayed together by the sage free from passion and pride, O powers ever true and committed, you come into action and generate the fire of life.

विश्वं द्रवा अकृपन्त समीच्यानिष्पतन्त्याः ।

नासत्यावब्रुवन्द्रवाः पुनरा वहतादिति ॥ ५ ॥

5. *Viśve devā akṛpanta samīcyaor-niṣpatantyoh. Nāsatyāvabruvan devāḥ punarā vahatāditi.*

All divinities of nature and humanity shower love and kindness on the complementary powers working together in unison without relent or remiss on their commitment, and as the work goes on, O divinities ever true and never false or failing, the powers of the world exclaim: Go on, go on, that way success lies.

मधुमन्म परायणं मधुमत्पुनरायनम् ।

ता ना दवा द्रवतया युवं मधुमतस्कृतम् ॥ ६ ॥

6. *Madhumanme parāyaṇam madhumat punarāyanam. Tā no devā devatayā yuvaṁ madhumataskṛtam.*

Ashvins, complementary divinities of nature and humanity, let the way beyond be honey sweet for me. Let the way back on return be honey sweet for me. O divines, with your blessings, pray both of you make our life here, hereafter and here again full of honey sweets and joy.

Mandala 10/Sukta 25

*Pavamana Soma Devata, Vimada Aindra or Prajapatya,
or Vasukrt Vasukra Rshi*

भ॒दं ना॒ अपि॑ वा॒तय॑ म॒ना द॑ मु॒त क॑तु॒म । अ॒धा त॑ स॒ख्य
अ॒न्धसा॑ वि॒ वा म॒द र॑ण॒न्गावा॑ न॒ यव॑सु॒ विव॑ तस ॥ १ ॥

1. *Bhadraṁ no api vātaya mano dakṣamuta kratūm. Adhā te sakhye andhaso vi vo made raṇan gāvo na yavase vivakṣase.*

O Soma, lord of peace and bliss, inspire our mind, skill and wisdom, and our yajnic actions to move in the direction of goodness and piety, so that, living in your love and friendship, we may enjoy food and life's delicacies like cows enjoying their favourite grass and thus partake of your divine joy in life here itself. O Soma, you are great and glorious indeed.

हृ॒दि॒स्पृ॒शस्त॑ आ॒सतु॑ वि॒श्वेषु॑ सा॒म धा॑म॒सु । अ॒धा का॑मा
इ॒म म॑म॒ वि वा॑ म॒द वि॒ तिष्ठ॑न्त॒ वसू॑य॒वा वि॒व त॑स ॥ २ ॥

2. *Hṛdisprśasta āsate viśveṣu soma dhāmasu. Adhā kāmā ime mama vi vo made vi tiṣṭhante vasūyavo vivakṣase.*

O Soma, all over the world in all places, all these devoted seekers of wealth and all these heart felt desires and ambitions of mine worship you and concentrate and abide in your divine peace and joy. O Soma, you are great and glorious indeed.

उ॒त व॒तानि॑ सा॒म तु॒ पाहं॑ मि॒नामि॑ पा॒क्या । अ॒धा पि॒तव॑
सू॒नव॑ वि॒ वा म॒द मृ॒ळा ना॑ अ॒भि चि॒द्वि॒धाद्वि॑व॒ तस ॥ ३ ॥

3. *Uta vratāni soma te prāhaṁ mināmi pākyā. Adhā piteva sūnave vi vo made mṛḷā no abhi cidva-dhād-vivakṣase.*

And O Soma, with a mature mind and intelligence, I follow the rules of your discipline. Then O Soma, as father for the child, pray bless us to partake of your divine joy, be kind and save us from death and deprivation all round. O lord, you are great for the good of all.

समु प यन्ति धीतयः सर्गासा वताँइव । कतुं नः साम जीवसु
वि वा मद धारया चमसाँइव विव तस ॥ ४ ॥

4. *Samu pra yanti dhītayah sargāso'vatāñ iva. Kratuṁ naḥ soma jīvase vi vo made dhārayā camasāñ iva vivakṣase.*

Just as showers of rain and streams of water flow down and rush to the sea, so all our thoughts, prayers, acts and adorations move and reach you, ultimate destination of holy works. Pray accept us and our adorations like ladlefuls of yajnic homage into the joy of your divine presence. O lord you are great for the joy of all.

तव त्य साम शक्तिभिर्निकामासा व्यृण्विर । गृत्सस्य
धीरास्तवसा वि वा मद वजं गामन्तमश्विनं विव तस ॥ ५ ॥

5. *Tava tye soma śktibhir-nikāmāso vyṛṇvire. Gr̥tsasya dhīrāstavaśo vi vo made vrajaṁ gomantam-aśvinam vivakṣase.*

Those devotees with a balanced mind, lovers of divinity, inspired with devotion to the loved and potent Soma, with all their power of concentration in

meditation reach the state of joy in your presence, O Soma, wherein they find a settled haven with enlightened mind and senses and a vibrant will here itself. O lord you are really great for all.

पु॒शुं नः॑ सा॒म र॒ असि॑ पु॒रु॒त्रा वि॒ष्टि॒तं ज॒गत् । सु॒मा॒कृ॒णा॒षि
जी॒वस॒ वि वा॒ मद् वि॒श्व॑ां स॒प॒श्य॒न्भुव॑ना॒ विव॑ ।। ६ ॥

6. *Paśum naḥ soma rakṣasi purutrā viṣṭhitam jagat.
Samākṛṇoṣi jīvase vi vo made viśvā sampaśyan
bhuvanā vivakṣase.*

O Soma, you protect and elevate our enlightened soul. You generate, protect and promote the settled world of vast variety as well for our holy and joyous living for a full life in the presence of your divine bliss. Watching the entire world of existence, you wax great in your glory.

त्वं नः॑ सा॒म वि॒श्व॑ता॒ गा॒पा अ॒दा॒भ्या भव॑ । स॒धं रा॒ज॒ ऽप॒
स्त्रि॒धा॒ वि वा॒ मद् मा॒ ना दुः॑शंस॒ इ॒शता॒ विव॑ ।। ७ ॥

7. *Tvām naḥ soma viśvato gopā adābhyo bhava.
Sedha rājannapa sridho vi vo made mā no
duḥśamsa īśatā vivakṣase.*

O Soma, be our guide and dauntless guardian and protector all round in the world. O ruler of the world, ward off all errors, failures, violence and foemen far from us. Let none wicked and malicious boss over us. O lord, you are waxing great in your glory for the joy of all.

त्वं नः॑ सा॒म सु॒क॒र्तु॒वया॒ध्याय॑ जागृ॒हि । ऽ॒त्र॒वि॒त्तरा॒ मनु॑षा
वि वा॒ मद् दु॒हा नः॑ पा॒ह्यंह॑सा॒ विव॑ ।। ८ ॥

8. *Tvaṁ naḥ soma sukratur-vayodheyāya jāgrhi.
Kṣetravittaro manuṣo vi vo made druho naḥ
pāhyamhaso vivakṣase.*

Soma, lord of all knowledge and holy action, pray let us awake for living a full life of age and enthusiasm. You know the microcosm and the macrocosm of existence, none other knows. Pray protect us from evil men and from sin and jealousy. O lord you are waxing great in your glory for the joy of all.

त्वं ना वृत्रहन्तमन्दस्यन्दा शिवः सखा । यत्सीं हवन्त समिथ
वि वा मद युध्यमानास्ताकसाता विव तस ॥ ९ ॥

9. *Tvaṁ no vṛtrahantamendrasyendo śivaḥ sakhā.
Yat sīm havante samithe vi vo made yudhya-
mānās-tokasātau vivakṣase.*

O Soma, greatest dispeller of darkness and want and deprivation, our gracious friend as well as gracious friend of Indra, the ruler, people all round, struggling in their battle of life for the advancement of their future generations, call upon you for help, protection and success since, then, you are waxing great and glorious in your joy for the good of all.

अयं घ स तुरा मद इन्दस्य वधत प्रियः । अयं क तीवता
महा वि वा मद मतिं विपस्य वधयद्विव तस ॥ १० ॥

10. *Ayaṁ gha sa turo mada indrasya vardhata priyaḥ.
Ayaṁ kakṣīvato maho vi vo made matiṁ viprasya
vardhayadvivakṣase.*

This Soma, instant fast, dear happy friend of Indra, the soul, is great, advances the wisdom and vision of the great sage dedicated to assiduous thought and

work with concentration. Surely, O Soma, you are waxing great and glorious in your joy for the good of all.

अ॒यं वि॒पा॒य दा॒शुष॒ वाजौ॑ इ॒यति॑ गा॒र्मतः॑ । अ॒यं स॒प्त॒भ्य आ
वरं॑ वि॒ वा म॒द पा॒न्धं श्रा॒णं च॑ ता॒रिष॒द्वि॒व॒ तस॑ ॥ ११ ॥

11. *Ayam viprāya dāśuṣe vājāṇ iyarti gomataḥ. Ayam saptabhya ā varam vi made prāndham śroṇam ca tāriṣad-vivakṣase.*

This Soma moves, inspires and brings immortal vision and food, energy and the joy of victory for the sage who has wholly surrendered himself to the divine presence. He saves the blind and the lame and brings the highest learning, wisdom and freedom to the seven sagely yajakas. O Soma, you are ever waxing great and glorious in bliss for the joy of all.

Mandala 10/Sukta 26

*Pusha Devata, Vimada Aindra or Prajapatya, or, Vasukrt
Vasukra Rshi*

प ह्य॒च्छा॑ म॒नी॒षाः स्पा॒हा य॒न्ति॑ नि॒युतः॑ ।

प द॒स्रा नि॒युद॑थः पू॒षा अ॒विष्टु॑ मा॒हि॒नः ॥ १ ॥

1. *Pra hyacchā manīṣāḥ spārḥā yanti niyutaḥ. Pra dasrā niyudrathāḥ pūṣā aviṣṭu māhinaḥ.*

With love and faith do our cherished thoughts, prayers and adorations well directed in meditation reach Pusha, lord of health and fulfilment. Great, beatific and blissful, his chariot of ultimate freedom of moksha is ever in readiness, may the lord ever protect and promote us to that ultimate freedom.

यस्य त्यन्महित्वं वाताप्यमयं जनः ।

विप आ वंसद्धीतिभिश्चिकेत सुष्टुतीनाम ॥ २ ॥

2. *Yasya tyanmahitvam vātāpyamayam janah.
Vipra ā vaṁsad-dhītibhiś-ciketa suṣṭutīnām.*

Pusha, whose grandeur of that order, that food for the soul, may this humanity, this vibrant sage, attain by noble thoughts and actions. The lord knows of our sincere prayers and adorations.

स वद सुष्टुतीनामिन्दुन पूषा वृषा ।

अभि प्सुरः पुषायति व्रजं न आ पुषायति ॥ ३ ॥

3. *Sa veda suṣṭutīnāmindurna pūṣā vṛṣā.
Abhi psuraḥ pruṣāyati vrajaṁ na ā pruṣāyati.*

Pusha, like Soma, the moon, giver of showers, knows of our prayers and adorations. Assuming and pervading all forms of life, he showers his favours of grace on us, he also showers his kindness and favours on our foods, pastures and cows as well.

मंसीमहि त्वा वयमस्माकं देव पूषन् ।

मतीनां च सार्धं विप्राणां चाध्वम ॥ ४ ॥

4. *Maṁsīmahi tvā vayam-asmākaṁ deva pūṣan.
Matīnām ca sādhanam viprāṇaṁ cādhavam.*

We know and adore you, divine Pusha, sustainer of life, giver of success to our intelligentsia, pioneer guide and purifier of our vibrant sages.

पत्यधियज्ञानामश्वह्या रथानाम ।

ऋषिः स या मनुहिता विपस्य यावयत्सुखः ॥ ५ ॥

5. *Pratyarthiryajñānāmaśvahayo rathānām. Ṛṣiḥ sa
yo manurhito viprasya yāvayatsakhaḥ.*

Pusha is the promoter and accomplisher of yajnas, energy, power and mover of the shining stars, all seeing creator of joy, well wisher of humanity and inspiring guide and friend of the sages.

आधीर्षमाणायाः पतिः शुचायाश्च शुचस्य च ।

वासावाया वीनामा वासांसि ममृजत ॥ ६ ॥

6. *Ādhīṣamāṇāyāḥ patiḥ śucāyāśca śucasya ca.
Vāsovāyo'vīnāmā vāsāmsi marmṛjat.*

Pusha is the sustainer of immaculate Prakṛti and of the pure intelligent soul, and just as the weaver weaves a cloth of wool, so does he weave out the structure and texture of the physical web of the world and create the bodies of form and adorns them with beauty.

इना वाजानां पतिरिनः पुष्टीनां सखा ।

पश्मश्रु ह्यता दूधाद्वि वृथा या अदाभ्यः ॥ ७ ॥

7. *Ino vājānām patirinaḥ puṣṭīnām sakhā.
Pra śmaśru haryato dūdhod vi vṛthā yo adābhyah.*

Mighty Pusha is the master controller of energies and powers of the world, generous friends of growth and progress, spontaneous energises and inspirer of rising youth, and he is the unchallengeable supreme power over all.

आ त रथस्य पूषा जा धुरं ववृत्युः ।

विश्वस्याथिनः सखा सनाजा अनपच्युतः ॥ ८ ॥

8. *Ā te rathasya pūṣannajā dhuraṁ vavṛtyuh.
Viśvasyārthinah sakhā sanojā anapacyutah.*

O Pusha, unborn, eternal and undiminishing forces move your chariot wheels on and on, friend of all supplicants of the world, eternal, unborn and infinitely manifestive, imperishable.

अस्माकमूजा रथं पूषा अविष्टु माहिः ।
भुवद्वाजानां वृध इमं नः शृणवद्भवम ॥ ९ ॥

9. *Asmākamūrjā ratham pūṣā aviṣṭu māhinaḥ.
Bhūvad-vājānām vṛdha imam naḥ śṛṇavaddha-
vam.*

May the mighty Pusha power and protect our chariot of life with divine energy, may the lord be promoter and augmentor of our food, energy and onward progress, and may he listen and grant this prayer of ours.

Mandala 10/Sukta 27

Indra Devata, Vasukra Aindra Rshi

असुत्सु मं जरितुः साभिवृगा यत्सुन्वत यजमानाय शि म ।
अनाशीदामहमस्मि पहन्ता सत्यध्वृतं वृजिनायन्त-
माभुम ॥ १ ॥

1. *Asat su me jaritaḥ sābhivego yat sunvate yaja-
mānāya śikṣam. Anāśīrdām-ahamasmi prahantā
satyadhvṛtaṁ vṛjīnāyantam-ābhum.*

O dedicated celebrant, the divine nature and power is good and true, it is this: I grant the prayer and give the desired object to the dedicated creative Soma yajaka. But I punish and strike down the ungenerous, selfish violator of eternal truth and law persistently

addicted to sin, evil and falsehood.

यदीदृहं युधयं संनयान्यदवयून्तन्वा ३ शूशुजानान । अमा
त तुमं वृषभं पंचानि तीव्रं सुतं पञ्चदशं नि षिञ्चम ॥ २ ॥

2. *Yadīdaham yudhaye samnayānyadevayūn tanvā
śūśujānān. Amā te tumraṁ vṛṣabhaṁ pañcāni
tīvraṁ sutam pañcadaśam ni ṣiñcam.*

If I were to collect forces to fight out the selfish, ungenerous and audacious who are such by their sheer physical prowess and brute force in this house of yours, O divine Ruler of existence, I would train a mighty, generous, enlightened leader, warrior and protector, feed him on distilled essences of fourteen branches of knowledge, application and practice being the fifteenth, and thus perfect the ruler.

नाहं तं वद य इति ब्रवीत्यदवयून्त्समरणं जघन्वान ।
यदावाख्यत्समरणं मृधावदादिद्धं म वृषभा प ब्रुवन्ति ॥ ३ ॥

3. *Nāham taṁ veda ya iti bravītyadevayūntsamarāṇe
jaghanvān. Yadāvākhyat samaraṇam-ṛghāva-
dādiddha me vṛṣabhā pra bruvanti.*

I know not one who says: I have defeated and destroyed the evil and ungenerous in the battle between right and wrong by myself; instead, when the battle between good and evil is won, then the brave warriors declare that they attribute the victory only to me.

यदज्ञातषु वृजनष्वासं विश्वं सता मघवाना म आसन ।
जिनामि वत्तम आ सन्तमाभुं प तं िणिं पवत्त पाद-
गृह्य ॥ ४ ॥

4. *Yadajñāteṣu vṛjaneṣvāsaṁ viśve sato maghavā-
no ma āsan. Jināmi vet kṣema ā santamābhum
pra taṁ kṣiṇāṁ parvate pādagrhya.*

When I am in regions and battles unknown, all
existent holy powers are around me. Then in the interest
of the good of the world I defeat all negative powers
and, catching them by the root, I throw them on the
rocks.

न वा उ मां वृजन् वारयन्त न पवतासा यदहं मनस्य । मम
स्वनात्कृधुक्णा भयात् एवदनु द्यून्किरणः समजात ॥ ५ ॥

5. *Na vā u māṁ vṛjane vārayante na parvatāso
yadahaṁ manasye. Mama svanāt kṛdhukarṇo
bhayāta evedanu dyūn kiraṇaḥ samejāt.*

When I decide to do what I want to do, no
powers can obstruct me on the way, not even powers
insurmountable as mountains otherwise. At my roar even
persons of faintest ear shake with fear. And the sun,
commanding boundless light rays goes on way day and
night at my command.

दश वत्र श्रुतपाँ अ॒नि॒न्दान्बा॒हु इ॒दः शर॑व॒ पत्य॑मानान ।
घृ॒षुं वा॒ य नि॒नि॒दुः स॒खाय॑म॒ध्यू न्व॒षु प॒वया॑ ववृत्युः ॥ ६ ॥

6. *Darśannvatra śṛtapāñ anindrān-bāhukṣadaḥ
śarave patyamānān. Ghrṣuṁ vā ye niniduh
sakhāyam-adhyū nveṣu pavayo vavṛtyuh.*

When I see forces which oppose, contradict or
deny Indra, presiding power of world order, people who
wrest the food and drink prepared for honest labour,
who twist others' arm for extortion, who pounce upon
the innocent to kill, or those who revile a friend for his

candid but unflattering warmth, over all such the strokes of the thunderbolt of justice and punishment would fall and ultimately crush them.

अभूव ण्व्यु॑ आयुरान॒डद॑ष ऽ पू॒वा अ॒परा॒ नु द॑षत ।

द्व प॒वस्त॒ परि॒ तं न भू॑ता॒ या अ॒स्य पा॒र रज॑सा वि॒वष ॥ ७ ॥

7. *Abhūrvaukṣīrvyu āyurānaḍ darṣannu pūrvo aparo nu darṣat. Dve pavaste pari taṁ na bhūto yo asya pāre rajaso viveṣa.*

Indra, unborn and eternal, the seed, the sower and nursing mother and the very life of the world, you destroy the anti-life forces of the earliest times and, later, of the others too. Both earth and heaven comprehend you not, you who transcend these and pervade the infinity beyond.

गा॒वा य॒वं प॒युता॒ अ॒या अ॒न्ता अ॒पश्यं॑ स॒हगा॑पा॒श्चर॑न्तीः ।

ह॒वा इ॒द॒या अ॒भि॒तः॒ समा॑य॒न्किय॑दासु॒ स्वप॑तिश्छन्द॒यात् ॥ ८ ॥

8. *Gāvo yavaṁ prayutā aryo akṣan tā apaśyaṁ sahaḡopāścaraṁtīḥ. Havā idaryo abhitaḥ samāyan kiyadāsu svapatiś-chandayāte.*

The cows ranged together in the pasture graze and enjoy the grass. I, the master, watch them along with the cowherd. When they are called back they come and stand round the master. The master rejoices in them. Similarly Indra, the master, sees the life around as his cows, rejoices in all life forms, and in the evening of the created world calls them back, and they all abide by and abide in his presence.

सं यद्वयं यवसादा जनानामहं यवाद् उवज् अन्तः । अत्रा
युक्ता वसतारमिच्छादथा अयुक्तं युनजद्वन्वान ॥ ९ ॥

9. *Sam yadvayaṁ yavasādo janānāmahaṁ yavāda
urvajre antaḥ. Atrā yukto 'vasātāram-icchādatho
ayuktaṁ yunajad-vavanvān.*

Here in the pasture, in the midst of the vast world of experience and pleasure, we live and enjoy together with all those living beings which enjoy the grass and experience the things they love and find as the result of their karma, and I too among humans enjoy my share of karmic bhoga. Here then, joined to the lord giver of life, experience and ultimate freedom and peaceful abode, let the soul love and meditate on the master, Indra, and may the loving master accept the devotee, earlier separated, now joined.

अत्रदु म मंसस सत्यमुक्तं द्विपाच्च यच्चतुष्पात्संसृजानि ।
स्त्रीभिया अत्र वृषणं पृतन्यादयुद्धा अस्य वि भजानि
वदः ॥ १० ॥

10. *Atredu me maṁsase satyamuktaṁ dvipācca
yaccatuṣpāt saṁsrjāni. Strībhīryo atra vṛṣaṇaṁ
pṛtanyād-ayuddho asya vi bhajāni vedaḥ.*

And here in the world, take it as my own word of truth that it is I who generate the biped humans and the quadruped animals, and whoever aspires to win as a virile warrior but with indulgence with women, I take off their share of the desired attainment even before or without the interaction between their ambition and nature.

यस्या॑न॒ ण दु॒हिता॑ जा॒त्वा॒स॒ कस्ता॑ वि॒द्वाँ अ॒भि म॑न्यात
अ॒न्धाम॑ । क॒तरा॑ म॒निं पति॑ तं मु॒चात॑ य ई॒ वहा॑त॒ य ई॑ वा
व॒र्यात॑ ॥ ११ ॥

11. *Yasyānakṣā duhitā jātvāsa kastāṁ vidvāñ abhi manyāte andhām. Kataro menim prati taṁ mucāte ya im vahāte ya im vā vareyāt.*

Who is the sage and scholar who knows that blind force, that eyeless generative power, Prakṛti, mother womb of existence that was there in the pre-existence state of divinity in absolute time and space? Indra, whose consort it was, the Shakti of divinity to generate the various forms of life in historical time and space. Who would wield that mighty force for himself as consort, as Word, as thunder? Who would release her? Who takes her on and controls? Who chooses and loves her? Who except Indra?

किय॑ती याषा॑ मय॒ता व॑धूयाः परि॑पीता॒ पन्य॑सा वाय॑ण ।
भ॒द्रा व॑धूभ॑वति॒ यत्सु॑प॒शाः स्व॒यं सा मि॒त्रं व॑नुत॒ जन॑
चित॑ ॥ १२ ॥

12. *Kiyatī yoṣā maryato vadhūyoh pariprītā panyasā vāryeṇa. Bhadrā vadhūrbhavati yat supeṣāḥ svayaṁ sā mitraṁ vanute jane cit.*

Some maiden feels pleased and satisfied with the dear lovable wealth and speech of the man wooing her for a wife or she is herself pleasing and accepted for her speech and riches. But in reality, that wife is good and fortunate who, noble in person and manners, loves and chooses her friend and husband by herself from amongst the youth.

प॒त्ता ज॑गार प॒त्यञ्च॑मत्ति शी॒ष्णा शि॒र्ः प॒ति द॑धा वरू॒थम॑ ।
आसी॑न ऊ॒ध्वामु॑पसि॒ ि णा॑ति॒ न्य॑ङ्ङु॒त्ता॒नाम॑न्व॒ति
भूमि॑म ॥ १३ ॥

13. *Patto jagāra pratyāñcamatti śīrṣṇā śiraḥ prati dadhau varūtham. Āsīna ūrdhvāmupasi kṣiṇā-ti nyaññuttānām-anveti bhūmim.*

Indra emanates and manifests the generated world step by step, then he withdraws it also step by step at the end. The top light of Prakṛti, he places and holds up on high as head and heaven. All present and pervasive, the next high form of it he holds in his lap as the middle region, and the lowest of the high he forms as the earth and pervades it.

बृ॒ह च्छा॒या अ॑पला॒शा अवा॑ त॒स्था मा॒ता वि॑षिता अ॒त्ति
ग॒र्भः॑ । अ॒न्यस्या॑ व॒त्सं रि॑हती मि॒माय॑ कया॒ भुवा॑ नि द॒ध
ध॒नुरू॑धः ॥ १४ ॥

14. *Brhannacchāyo apalāśo arvā tasthau mātā viṣito atti garbhaḥ. Anyasyā vatsam rihatī mimāya kayā bhuvā ni dadhe dhenurūdhah.*

Infinitely great, imperishable beyond mutability and sufferance, all mover, all moving constant, beyond bonds and bounds, he is the all bearing mother womb of existence. Loving and pervading the living forms of the other, Prakṛti, as a mother, like his own progeny, he forms and sustains the world with divine peace and bliss of existence as the mother cow holds the milk for her calf.

स॒प्त वी॑रासा॒ अध॒रादु॑दाय॒ ऽष्टा॒त्तरा॒त्तात्स॑म॒जग्मि॑र॒न्त ।
न॒व प॒श्चाता॑त्स्थि॒विम॑न्त॒ आय॑न्द॒श पा॑क्सानु॒ वि
ति॑र॒न्त्यश्नः॑ ॥ १५ ॥

15. *Sapta vīrāso adharādudāyann-aṣṭottarāttāt samajagmirante. Nava paścātāt sthivimanta āyan daśa prāk sānvi tirantyaśnaḥ.*

Seven off-springs came up from the deepest of Prakṛti (they are five subtle elements, mind and senses), eight sprang from the upper part (they are eight vasus, sustainers of life, i.e., earth, water, fire, air, space, moon, sun and stars), from behind came nine well placed in position (they are nine planets and nine sense organs), and ten pranas arise from the front and move high up in air.

दशानामकं कपिलं समानं तं हिन्वन्ति कर्तव्यं पायाय । गर्भं
माता सुधितं व णास्ववनन्तं तुषयन्ती बिभर्ति ॥ १६ ॥

16. *Daśānāmekam kapilam samānam tam hinvanti kratave pāryāya. Garbham mātā sudhitam vakṣaṇāsvavenataḥ tuṣayanṭī bibharti.*

One is the darling of all the ten equally, which they energise and serve for fulfilment of the ultimate purpose of life. Mother Nature bears the soul as its baby well placed in the currents and atomic dynamics of existence, nourishing and pleasing it, though the baby at this stage is unaware of it, but still loves to stay on in the womb.

पीवानं मेषमपचन्त वीरा न्युप्ता अ ण अनु दीव आसन ।
द्वा धनुं बृहतीमप्स्वन्तः पवित्रवन्ता चरतः पुनन्ता ॥ १७ ॥

17. *Pīvānam meṣamapacanta vīrā nyuptā akṣā anu dīva āsan. Dvā dhanuṃ brhatīmapsvantaḥ pavitravantā carataḥ punantā.*

Ten pranas together with the senses, positioned

in the holy body for nature's purpose, mature the living body of the soul. Two of these pranas, i.e., prana and apana, active in the vital waters with warm energy, mature, purify and perfect the growing body for the soul.

वि काशनासा विष्वञ्च आयन्पचाति नमा न्हि प दधः ।
अयं म दवः सविता तदाह दव इद्वनवत्सपिरं १ः ॥ १८ ॥

18. *Vi krośanāso viṣvañca āyan pacāti nemo nahi pakṣadardhaḥ. Ayam me devaḥ savitā tadāha drvanna idvanavat sarpirannah.*

Souls come into the world from various directions in various ways, chanting the name of divinity. Some one matures, another does not mature, remains half way only. This is what Savita, lord of life, giver of light, says to me: the yajna fire which consumes the fuel wood and oblations of ghrta helps the soul to mature through yajna and self-sacrifice. The man who lives on fruit and milk and butter matures with divine love and yajnic fire.

अपश्यं गामं वहमानमारादचक्रया स्वधया वतमानम ।
सिषक्त्ययः प युगा जनानां सद्यः शिश्ना पमिनाना
नवीयान ॥ १९ ॥

19. *Apāśyaṁ grāmaṁ vhamānam-ārād-acakrayā svadhayā vartamānam. Siṣaktyaryaḥ pra yugā janānāṁ sadyaḥ śiśnā pramināno navīyān.*

From far off by observation of nature and from near by meditation, I have perceived and realised the divine power and presence bearing the multitudinous humanity and other forms of life by its own essential might, moving without wheels, that is, moving and yet

not moving, being omnipresent, eternal, yet even new in manifestation, who, sole lord of life, creates the male and female pairs of humans from eternity.

एता म गाव' पमरस्य युक्ता मा षु प संधीमुहुर्निर्ममन्धि ।
आपश्चिदस्य वि नशन्त्यर्थं सूरश्च मक उपरा बभू-
वान् ॥ २० ॥

20. *Etau me gāvau pramarasya yuktau mo ṣu pra sedhīr-muhurin-mamandhi. Āpaścidasya vi naśantyarthāṁ sūraśca marka uparo babhūvān.*

Lord of life, pray do not deprive me, the mortal man, of these two vital energies of prana and apana joined to my existence, pray keep them integrated with me, active and pleasing. The subtle body and the pranic energies help us reach our divine goal, and may the sun and pranic energies, like the cloud, shower me here below with light and joy.

अयं या वजः पुरुधा विवृत्ता वः सूर्यस्य बृहतः पुरीषात् ।
श्रव इदना परा अन्यदस्ति तदव्यथी जरिमाणस्तरन्ति ॥ २१ ॥

21. *Ayam yo vajraḥ purudhā vivṛtto 'vaḥ sūryasya brhataḥ purīṣāt. Śrava idenā paro anyadasti tadavyathī jarimāṇas-taranti.*

This thunderous pranic energy, which radiates from the mighty orb of the sun in varied ways, comes down to us by the paths of Prakṛti. Beyond this is there another path and destination too, revealed and heard, to which the celebrants of divinity free from psychic travails of existence attain beyond the flood of pleasure and pain here.

वृ॒ त्वृ॒ । नि॒र्य॒ता मी॒मय॒द्वास्त॒ता वयः॑ प॒प॒तान्पू॒रुषा॒दः । अथ॒दं
वि॒श्वं भु॒व॒नं भ॒यात॒ इन्द्रा॑य सु॒न्वदृ॒षय॑ च॒ शि॒ त॒त ॥ २२ ॥

22. *Vṛkṣevṛkṣe niyatā mīmayad-gaustatau vayah pra patān pūruṣādaḥ. Adhedam viśvaṁ bhuvanam bhayāta indrāya sunvadrṣaye ca śikṣat.*

The string fixed like destiny on every bow twangs with a clang, the arrows fly and fall like cannibals on humanity, consuming life and karma. And then the whole world shakes with fear. O yajaka on the vedi, keep on the offer of soma homage to Indra, the omniscient who knows it all.

द॒वानां॑ मा॒नं प॒थ॒मा अ॒तिष्ठ॑न्कृ॒न्त॒त्राद॒षामु॒प॒रा उ॒दा॒यन॑ ।
त्रय॑स्त॒पन्ति॑ पृ॒थि॒वीम॑नू॒पा द्वा बृ॒बूकं॑ व॒हतः॑ पु॒री॒षम॑ ॥ २३ ॥

23. *Devānām māne prathamā atiṣṭhan kṛntatrād-eṣāmuparā udāyan. Trayas-tapanti pṛthivīm-anūpā dvā bṛbūkam vahataḥ purīṣam.*

For the formation of the first and basic divine natural causes of cosmic evolution, the original causes already existed in the primordial state of Prakṛti. From the disturbance of those primordial causes in that state of unified equilibrium into dynamic state, arose the diversity of subtle and gross elements of material and psychic forms. Three of these (heat, air and water) together mature the earth for life, and two (heat and air) bring the life energy to it.

सा त॑ जी॒वातु॑रु॒त तस्य॑ वि॒द्भि॒ मा स्म॑ता॒दृगप॑ गू॒हः स॒म॒य ।
आ॒विः स्वः॑ कृ॒णु॒त गू॒ह॒त बु॒सं स पा॒दुर॑स्य नि॒णिजा॒ न
मु॒च्यत॑ ॥ २४ ॥

24. *Sā te jīvāturuta tasya viddhi mā smaitāḍṛgapa gūhaḥ samarye. Āviḥ svaḥ kṛṇute gūhate busaṁ sa pādurasya nirṇijo na mucyate.*

That, O man, is your life line, the trinity of sun, air and water, Know it, and know that divine Indra. It's all his. In the serious holy business of living, forget it not, nor let life slip away. Indra creates and opens out the bliss of life, consumes the waste to create further, and this evolutionary cyclic process of the life giver never ends, it continues.

Mandala 10/Sukta 28

Devata: Indra (1, 3-5, 7, 9, 11), Vasukra Aindra (2, 6, 8, 10, 12); Rshi: Indra snusha (1), Indra (2, 6, 8, 10, 12), Vasukra Aindra (3-5, 7, 9, 11)

This hymn is a dialogue between Indra and Vasukra. It is an allegory on the organismic, integrated, organised system of life from the individual to the social and the cosmic order. The chief and supreme master is the soul, the ruler, Indra. Others too are powers, but subordinate to the chief.

विश्वा ह्य॑न्या अ॒रिरा॑ज॒गाम॑ ममदह॑ श्वशुरा॑ ना ज॒गाम॑ ।
ज॒ गी॒याब्दा॑ना उ॒त सा॑मं प॒पीया॑त्स्वा॒शितः॑ पु॒नर॑स्तं जगा॒
यात् ॥ १ ॥

1. *Viśvo hyanyo arirājagāma mamedaha śvaśuro nā jagāma. Jakṣīyāddhānā uta somam papīyāt svāśitaḥ punarastaṁ jagāyāt.*

Vasukra's wife says: All other masterly powers are arrived here. Only the chief is not come. I wish he were here, accept our hospitality of food and drink and,

satisfied and fulfilled, go back to his seat.

(The soul emerges in the body, takes over and rules over the body system after all other powers have developed and the body is mature for emergence of the soul. So is the social system the soul of which is the sovereign ruling power. So is the cosmos, the ruling soul of the system is Indra.)

स ररुवद वृषभस्तिग्मशृङ्गा वष्मन्तस्था वरिम् ॥ पृथिव्याः ।
विश्वेष्वनं वृजनषु पामि या म कु णी सुतसामः पूणाति ॥ २ ॥

2. *Sa roruvad-vṛṣabhas-tigmaśṛṅgo varṣman tathau varimannā pṛthivyāḥ. Viśveṣvenam vṛjanēṣu pāmi yo me kukṣī sutasomah prṇāti.*

Indra: I, mighty ruling power, harbinger of showers of plenty and prosperity, commanding sharpest forces of defence and offence, abide on top of the mighty expanse of the earth. Whoever the maker of soma that offers me homage and hospitality to my pleasure and satisfaction, I defend, protect and promote in all battles of life.

अदिणा त मन्दिन इन्द्र तूयान्तसुन्वन्ति सामान्पिबसि
त्वमेषाम । पचन्ति त वृषभाँ अत्सि तषां पृ ण यन्म-
घवन्हुयमानः ॥ ३ ॥

3. *Adriṇā te mandina indra tūyāntsunvanti somān pibasi tvameṣām. Pacanti te vṛṣabhāñ atsi teṣām prkṣeṇa yanmaghavan hūyamānaḥ.*

Vasukra: O mighty ruler of wealth and power, Indra, happy performers of the yajnic system, with the best of equipment, extract exciting soma juice and they prepare sanative tonics from vrshabha herbs, of which,

when cordially invited, you drink and taste with pleasure to your satisfaction and fulfilment.

इदं सु म जरितरा चिकिद्धि पतीपं शापं नृद्या वहन्ति ।
लापाशः सिंहं प्रत्यञ्चमत्साः काष्टा वराहं निरतक्त
क गत ॥ ४ ॥

4. *Idam su me jaritarā cikiddhi pratīpaṁ śāpaṁ nadyo vahanti. Lopāśaḥ siṁhaṁ pratyāñcamat-saḥ kroṣṭā varāhaṁ niratakta kakṣat.*

O celebrant, know this force of my power: By the dynamic force of my system and order, the stream of ordered life can carry off criticism, opposition and contradictions and throw out all poisonous elements, the ordinary vegetarian citizen faces and drives off the violent carnivorous enemy, and a single clarion call would dig out and throw out the most destructive terrorist forces from the darkest den.

कथा त एतदहमा चिकतं गृत्सस्य पाकस्तवसा मनीषाम ।
त्वं ना विद्वां ऋतुथा वि वाचा यमर्थं त मघवन् म्या
धूः ॥ ५ ॥

5. *Kathā ta etadahamā ciketaṁ gr̥tsasya pākastavaśa māniṣām. Tvam no vidvāṁ ṛtuthā vi voco yamardhaṁ te maghavan kṣemyā dhūḥ.*

O lord of wealth and power, all knowing all watching ruler of the world, Indra, how would I, a simple man, understand and know this mysterious ground power and policy of yours, wise and versatile master of the mighty order. O lord, you alone know, you alone can enlighten us about the admirable basis and direction of your policy of peace and progress of humanity

according to the time and season.

ए॒वा हि मां त॒वसं व॒धय॑न्ति दि॒वशि॑च॒न्म बृ॒हत उ॒त्तरा॑ धूः ।
पु॒रू स॒हस्रा॑ नि शि॒शामि॑ सा॒कम॑श॒त्रुं हि मा॒ जनि॑ता
ज॒जान॑ ॥ ६ ॥

6. *Evā hi mām tavaśaṁ vardhayanti divaścinme
brhata uttarā dhūḥ. Purū sahasrā ni śiśāmi
sākamaśatruṁ hi mā janitā jajāna.*

Thus do they (assistant powers) exalt me, mighty soul, ruler of the system. The foundation, structure, direction and stability of the system, the power I wield to sustain and rule the system is greater than the vast heavens. A thousand foes I eliminate, all at once, with a single stroke. Indeed the creative powers that generate and manifest me as power generate me without enemy and opposition.

ए॒वा हि मां त॒वसं ज॒ज्जुरु॑गं क॒म॑न्क॒मन्वृ॑ष॒णमि॒न्द द्वाः ।
व॒धीं वृ॒त्रं व॒ज्रं म॒न्दसा॑ना प॒व॒जं म॒हिना॑ दा॒शुष॑ वम ॥ ७ ॥

7. *Evā hi mām tavaśaṁ jajñurugraṁ karmankarman
vrṣaṇamindra devāḥ. Vadhīm vrtraṁ vajreṇa
mandasāno'pa vrajaṁ mahinā dāśuṣe vam.*

Thus do the devas, divine powers and faculties create and know me as mighty and formidable, virile and generous in every act of the system. Happily with the mighty vajra, vital power, I break the dark cloud of rain with mighty thunder and open the paths of progress for the creative and generous vital channels of the dynamics of the system.

द॒वासं आ॒यन्पर॒शूँरं॑ बि॒भ॒न्वना॑ वृ॒श्चन्ता॑ अ॒भि वि॒ड॒भिरा॑-
यन॑ । नि सु॒द॒वं॑ दध॒ता व॒ णा॑सु॒ यत्रा॑ कृ॒पी॒ट॒मनु॑ तद्-
हन्ति ॥ ८ ॥

8. *Devāsa āyan paraśūñrabuibhnan vanā vṛścanto
abhi vidbhirāyan. Ni sudrvaṃ dadhato vakṣaṇāsu
yatrā kṛpīṭamanu taddahanti.*

Let men of power and enlightenment march forward bearing weapons of defence and action, felling forests and oppositions, march forward with people of the land, stay the floods of rivers, release the flow into streams and canals, burning the undergrowth and drying up pools of stagnant water.

श॒शः॑ पु॒रं प॒त्यञ्चं॑ जगा॒रा दिं ला॒ग्न व्य॑भ॒दमा॒रात॑ ।

बृ॒हन्तं॑ चि॒दृ॒ह॒त र॑न्ध॒यानि॑ व॒य॒द्वृ॒त्सा वृ॑ष॒भं शू॑शु॒वानः॑ ॥ ९ ॥

9. *Śaśaḥ kṣuraṃ pratyāñcam jagārā'driṃ logena
vyabhedamārāt. Brhantaṃ cidṛhate randhayāni
vayadvatso vṛṣabhaṃ śūśuvānaḥ.*

The deer faces and beats up the tiger of fatal paw since I can break up the mountain with a lump of clay from far or near. I can crush the biggest with the tiniest, and the calf, waxing with strength, can force the bull to retreat and run. (This is the might of soul and prana).

सु॒प॒ण इ॒त्था न॒ख॒मा सि॑षा॒याव॑रु॒द्धः प॑रि॒प॒दं न सि॑ंहः ।

नि॒रु॒द्धश्चि॑न्महि॒षस्त॒ष्यावा॑न्गा॒धा तस्मा॑ अ॒यथं॑ कष॒द-
तत॑ ॥ १० ॥

10. *Supraṇa itthā nakhamā siṣāyāvaruddhaḥ pari-
padaṃ na simhaḥ. Niruddhaścinnahiṣastarṣyā-
vān godhā tasmā ayathaṃ karṣadetat.*

10. Let Suparna, Indra, the soul on top all round of the living system and at the centre of the self, confirm, hold and monitor its power-in-readiness as this: Like the lion in the den ready with his paw, like a rhino in position thirsting to strike (as a battery of force and power calibrated unto the live switch) and the power like the bow string in optimum tension would strike and throw out and far off the negativities and enemies wherever they be, (such is the force and power of prana, spirit and soul of the living system at individual, social and cosmic level) in service for the master, Indra.

तभ्यां गा॒धा अ॒यथं क॒षद॒तद्य ब॒ह्मणः प॒तिपी॒यन्त्य ः । सि॒म
उ॒ णा॑ वसृ॒ष्टाँ अ॒दन्ति स्व॒यं ब॒लानि त॒न्वः शृ॒णानाः ॥ ११ ॥
*Tebhyo godhā ayatham karṣadetadye brahm-
aṇaḥ pratipīyantyannaiḥ. Sima ukṣṇo'vasṛṣṭāñ
adanti svayam balāni tanvaḥ śṛṇānāḥ.*

11. The systemic strength in optimum tension spontaneously throws out those who, feeding on the nutriments provided by the system itself, abuse, revile and sabotage the social order, eating into all the creativities of the system and thereby, at the same time, damage the strength of their bodies by themselves.

ए॒त श॒मीभिः सु॒शमी॑ अ॒भूव॒न्त्य हि॒न्विर त॒न्वः । सा॒म उ॒क्थः ।
नृ॒वद्व॒द॒ उ॒प॑ ना मा॒हि वा॒जा॒न्दिवि॑ श्र॒वा॑ दधि॒ष॒ नाम॑
वी॒रः ॥ १२ ॥

*Ete śamībhiḥ suśamī abhūvan ye hinvire tanvaḥ
soma ukthaiḥ. Nṛvad-vadann-upa no māhi vājān
divi śravo dadhiṣe nāma vīraḥ.*

12. Those persons rise to creative power and

grandeur who, with holy words and noble acts of yajnic creations of soma peace and vitality serve life and humanity and strengthen and advance the body of the social order and thus address the ruling power: O ruling soul of the order, speaking and proclaiming as leader, pioneer and ruler, bring us all our share of sustenance and power, acknowledge our achievement and victory, and feel great that you wield the honour and power of the order, yours is the name and the glory from earth to heaven. You are the heroic brave.

Mandala 10/Sukta 29

Indra Devata, Vasukra Aindra Rshi

वन॒ न वा॒ या न्य॑धा॒यि चा॒कञ्छु॑चि॒र्वा स्ता॒मा भु॑रणावजीगः ।
यस्य॑दि॒न्द्रः पुरु॑दि॒र्नषु॑ हा॒ता नृ॑णां न॒या नृ॑तमः ।॒पावा॑न ॥ १ ॥

1. *Vane na vā yo nyadhāyi cākañchucirvām stoma bhuraṇāvajīgaḥ. Yasyedindraḥ purudineṣu hotā nṛṇām naryo nṛtamaḥ kṣapāvān.*

Like the baby bird placed in the nest on the tree, waiting and watching for the mother bird, and the mother bird arriving, may this song of love and purity reach you, O complementary powers of light, Ashvins, the song, of which Indra, ruler of the world, is the inspirer and deity, manliest leader of men, who rules over the day and night of human activity.

प त॑ अ॒स्या उ॒षसः॑ पा॒पर॑स्या नृ॒ता स्या॑म॒ नृ॒तम॑स्य नृ॒णाम॑ ।
अनु॑ त्रि॒शाकः॑ श॒तमा॑व॒ह इ॒न्कुत्स॑न॒ रथा॒ या अ॑स॒त्स-
स॒वान॑ ॥ २ ॥

2. *Pra te asyā uṣasaḥ prāparasyā nṛtau syāma nṛtamasya nṛṇām. Anu triśokaḥ śatamāvahanṛn kutsena ratho yo asat sasavān.*

Indra, ruler of the world, manliest leader of the leaders of humanity, lord of triple splendour of knowledge, action and spiritual advancement, who command a hundred heroes by virtue of power and thunder, source of peace, advancement and bliss, may we ever abide in the light and joy of the dawn of today and of other days to come in our course of life.

कस्तु म॒द इन्द्र॑ रन्त्या॑ भू॒दुरा॑ गिरा॑ अ॒भ्यु॑रु॒गा वि धा॑व ।
क॒द्वद्वा॑हा॒ अ॒वागु॑प॒ मा म॒नी॒षा आ त्वा॑ श॒क्यामु॑प॒मं राधा॑
अ ॑ः ॥ ३ ॥

3. *Kaste mada indra rantyo bhūdduro giro abhyugro vi dhāva. Kadvāho arvāgupa mā manīṣā ā tvā śakyām-upamaṁ rādho annaiḥ.*

What is the most exhilarating song of prayer and presentation dear to you? O lustrous lord of force and power, come to us by the doors of yajna in response to our songs of invocation. Harbinger of power and peace, when shall I see you face to face? When will my prayer be fruitful? When shall I be able to regale you with homage and adoration, most eminent master and ruler?

क॒दु द्यु॒म्नमिन्द्र॑ त्वाव॑ता नृ॒न्कया॑ धि॒या क॑र॒स॒ क ॑ आ॒ग॒न ।
मि॒त्रा न स॒त्य उ॑रु॒गाय॑ भृ॒त्या अ ॑ः स॒मस्य॑ य॒दस॑न्म॒नी॒षाः ॥ ४ ॥

4. *Kadu dyumnamindra tvāvato nṛṇ kayā dhiyā karase kanna āgan. Mitro na satya urugāya bhṛtyā anne samasya yadasan manīṣāḥ.*

Indra, when shall we have the light, power and honour of prosperity in life? What is that order of

intelligence by which you transform humans to divine consciousness of your presence? When would you reveal your presence to us in direct experience? O lord adorable ever true as friend, when would our thoughts and actions be fruitful and win your favour of food, sustenance and stability for all mankind in peace and prosperity?

परय॑ सूरा॒ अर्थ॑ न पा॒रं य अ॑स्य॒ कामं॑ जनि॒धाइव॑ ग्मन ।

गिरंश्च॒ य त॑ तुविजात॒ पूवीनरं॑ इन्द्र॒ पति॑शि॒ ऽन्त्य॑ ः ॥ ५ ॥

5. *Preraya sūro artham na pāraṁye asya kāmam janidhā iva gman. Giraśca ye te tuvijāta pūrvī-rnara indra pratiśikṣantyannaiḥ.*

Indra, like the sun that leads from darkness to light, inspire and lead humanity to the attainment of their desire for freedom across the world, all who entertain this ambition like their love for home life earlier. O lord of infinite manifestation, bless all those people who adore you with songs of universal exhortation, who guide others to sing and pray with universal voice, and who offer homage to divinity with foods and charity in various forms.

मात्र॑ नु त॒ सुमि॑त इन्द्र॒ पूवी॑ द्याम॒ज्यना॑ पृथि॒वी काव्य॑न ।

वरा॑य त घृ॒तव॑न्तः सु॒तासः॑ स्वा॒द्भ॒वन्तु॑ पी॒तय॑ मधू॒नि ॥ ६ ॥

6. *Mātre nu te sumite indra pūrvī dyaurmajmanā pṛthivī kāvyena. Varāya te ghṛtavantaḥ sutāsaḥ svādman bhavantu pītaye madhūni.*

O Indra, lord omniscient and omnipotent, mother earth and the heaven of light, both ancient and eternal in the existential cycle, are created in excellent

measure of form and function by your vision and power. May the delicious and refined honey drinks of soma and sumptuous foods gifted by sun and earth be exhilarating and delightful for noble humanity and for their yajnic homage to you.

आ मध्वा॑ अस्मा॒ असिच॒ त्मत्र॑मिन्दा॒य पूर्ण॑ स हि स॒त्यरा॑धाः ।
स वा॒वृध॒ वरि॑म॒ थ पृथि॑व्या अ॒भि क॒त्वा न॒यः प॑ सं॒स्यश्च॑ ॥ ७ ॥

7. *Ā madhvo asmā asicann-amatram-indrāya pūrṇam sa hi satyarādhāḥ. Sa vāvṛdhe varimannā prthivyā abhi kratvā naryaḥ paumsyaiśca.*

Let us offer the honey sweet bowl of our heart and soul overflowing with love and faith to Indra who is truly magnificent and munificent. He is the benevolent guide of humanity and supreme leader of leaders and by his powers, potentials and creative actions manifests higher and exalted over the expansive earth and space.

व्या॒ना॒ळि॒न्दः पृ॒त॒नाः॒ स्वा॒जा॒ आस्म॑ यत॒न्त स॒ख्याय॑ पृ॒वीः ।
आ स्मा॒ रथं॑ न पृ॒त॒नासु॑ तिष्ठ॒यं भ॒द॒या सु॒म॒त्या चा॒द॒यास॑ ॥ ८ ॥

8. *Vyānaḥindrah pṛtanāḥ svojā āsmai yatante sakhāya pūrvīḥ. Ā smā ratham na pṛtanāsu tiṣṭha yaṁ bhadrayā sumatyā codayāse.*

Indra, lord of holy light and lustre, pervades the peoples' heart and soul within and joins them in their struggles in the world outside. The best of people since time immemorial try to win his love and friendship with homage, prayer and meditation. O lord of cosmic chariot, ruler of the world, come to us to bless us and our social order like a master of the chariot among people whom you inspire and bless with clear

intelligence, noble ambition and holy enthusiasm in the right direction.

Mandala 10/Sukta 30

Apah or Apam-napat Devata, Kavasha Ailusha Rshi

प दवत्रा ब्रह्मण गातुरत्वपा अच्छ मनसा न पर्युक्ति । महीं
मित्रस्य वरुणस्य धासिं पृथुजयस रीरधा सुवृक्तिम ॥ १ ॥

1. *Pra devatrā brahmaṇe gāturetvapo acchā manaso na prayukti. Mahīm mitrasya varuṇasya dhāsim prthujrayase rīradhā suvr̥ktim.*

Let our voice of thanks and praise, our acts of yajnic creation and self-sacrifice in service of the cosmic sustainer, reach all the divine energies and powers of nature and humanity which are ever on the move and sustain life, and let this expression be the very symbol of the total dedication of our mind and soul. O celebrant, O high priest of yajna, proclaim and realise this our will to live as a mighty gift of the lord of love and judgement, and proclaim as well our vision of the ultimate freedom from selfish attachment, which we would realise in dedication to our own spirit, to the social order, and to the infinite lord of cosmic dynamics with the same love and judgement.

अध्वयवा हविष्मन्ता हि भूता च्छाप इताशतीरुशन्तः ।
अव याश्चष्ट अरुणः सुपणस्तमास्यध्वमूमिमद्या सुह-
स्ताः ॥ २ ॥

2. *Adhvaryavo haviṣmanto hi bhūtā'cchāpa itośatīruśantah. Ava yāścaṣṭe aruṇaḥ suparṇas-tamāsyadhvam-ūrmim-adyā suhastāḥ.*

O priests and organisers of the socio-cosmic order, bear and bring the fragrant materials of yajnic action for development, rise with passion and enthusiasm, reach the vaulting waters of life, and with open expert hands today receive the waves which the moon and ocean raise and the flood of light and energy which the sun showers down.

अध्वयवा॒ प॒ इ॒ता॒ समु॒द्रम॒पां॒ नपा॑तं॒ ह॒विषा॑ यजध्वम ।

स वा॑ दददू॒मिम॒द्या सु॒पू॒तं तस्म॑ सा॒मं म॒धु॒मन्तं॑ सु॒नात॑ ॥ ३ ॥

3. *Adhvaryavo'pa itā samudramapām napātaṁ haviṣā yajadhvam. Sa vo dadad-ūrmimadyā supūtaṁ tasmai somam madhumantaṁ sunota.*

O priests and organisers, reach the ocean and the waters of space and connect with the sun and light in space and skies with the right materials of yajna. The sun never allows the waters to exhaust and gives you the purest showers ever. Create and offer the sweetest and most powerful soma oblations to the sun for permanent supply of liquid energies for the sustenance of life.

या अ॒नि॒ध्मा दी॒दय॑द॒प्स्व॒न्त॒र्य॑ वि॒प्रा॒सु इ॒ळत॑ अध्व॒रुषु॑ ।

अपां॑ न॒पा॒न्म॒धु॒मती॑र॒पा दा॑ या॒भिरि॒न्द्रा॑ वावृ॒ध वी॒याय॑ ॥ ४ ॥

4. *Yo anidhmo dīdayad-apsvantar-yaṁ viprāsa ṛlate adhvaṛeṣu. Apām napān-madhumatīr-apo dā yābhir-indro vāvṛdhe vīryāya.*

O sun who burn and shine in space without fuels of fire, whom priests and scientists serve and adore in yajna, who never allow liquid energies of the world to exhaust, pray give us the honey sweets of liquid energies

by which Indra, ruler of the world order on earth, may rise to strength and accomplish great deeds for humanity.

याभिः सामा मादत हर्षत च कल्याणीभियुवतिभिन मयः ।
ता अध्वया अपा अच्छा परहि यदासिञ्चा आर्षधीभिः
पुनीतात ॥ ५ ॥

5. *Yābhiḥ somo modate harṣate ca kalyāṇībhir-yuvatibhirna maryaḥ. Tā adhvaryo apo acchā parehi yadāsiñcā oṣadhībhiḥ punītāt.*

The liquids with which Soma, the ruling spirit, rejoices and feels exhilarated as men feel happy and exhilarated by noble youthful women, those exciting liquid energies, O high priest of yajna, find from far and near, and when you find them, then cleanse and strengthen the drinks and sanatives for health and joy.

एवद्यून युवतया नमन्त यदीमुश शुतीरत्यच्छ । सं जानन्त
मनसा सं चिकित्र ध्वयवा धिषणापश्च दवीः ॥ ६ ॥

6. *Evedyūne yuvatayo namanta yadīmuśannu-śatīretyaccha. Saṁ jānate manasā saṁ cikitre 'dhvaryavo dhiṣaṇāpaśca devīḥ.*

Just as youthful women submit to young men, and as men with love eagerly advance to loving women, so do the leaders of social and scientific yajna know the liquid energies of nature and with their science and intelligence create, obtain and develop. So do also they develop the energies and competence of the rising youthful generation for the social yajna of the world order of humanity.

या वा वृताभ्या अकृणादु लाकं या वा म॒ह्या अ॒भि-
श॑स्तरमुञ्चत । तस्मा॒ इन्द्रा॑य॒ मधु॑मन्तमूर्मि द॒व॒माद॑नं प
हि॒णात॑नापः ॥ ७ ॥

7. *Yo vo vṛtābhyo akṛṇodu lokam yo vo mahyā abhi-
śasteramuñcat. Tasmā indrāya adhuman-tam-
ūrmim devamādanam pra hiṇotanāpaḥ.*

O people of the social order of the world, committed to honesty and loyalty, the ruler who opens the doors of freedom against inhibition and creates a beautiful world for you, for that Indra, mighty ruler, create honey sweet fragrances of exhilarating environment and offer him divinely joyous foods and drinks of self-fulfilment.

पास्म॑ हिनात॒ मधु॑मन्तमूर्मि ग॒भा॒ या वः॑ सि॒न्धवा॒ मध्व॑ उत्सः ।
घृ॒तपृ॑ष्ठमीड्य॒मध्व॑र॒ष्वा पा॑ रवतीः शृणु॒ता ह॒वं म ॥ ८ ॥

8. *Prāsmāi hinota madhumantamūrmim garbho yo
vaḥ sindhavo madhva utsaḥ. Ghṛtapṛṣṭham-
īḍyamadhvareṣvā''po revatīḥ śṛṇutā havam me.*

O streams of life aflow, O dynamic people blest with wealth, honour and excellence, listen to my call and exhortation: Create and set in flow the sweetest honeyed waves of joy for this master power and ruler who is the fountain head and fathomless ocean source of your joy and fulfilment, refulgent and illustrious, adorable in the noblest yajnic meets of the world.

तं सि॒न्धवा॒ मत्स॑रमिन्द्र॒पान॑मूर्मि प ह॒त॒ य उ॒भ इ॒यति॑ ।
म॒द॒च्युत॑माशानं न॒भ॒ जां परि॑ त्रितन्तुं वि॒चर॑न्तमुत्स॒म ॥ ९ ॥

9. *Taṁ sindhavo matsaram-indrapānam-ūrmim pra heta ya ubhe iyarti. Madacyutam-auśānam nabhojām pari tritantum vicarantam-utsam.*

O streams of life, dynamic people of the world, inspire and set in motion that joyous wave of living and working worthy of all ruling Indra which helps to realise both ends of life, fulfilment over here and freedom of moksha hereafter, overflowing with divine ecstasy, admirable, heavenly, universal, good for earth, heaven and the middle regions, continuous for three living generations, dynamic as the river and deep as ocean.

आवृत्ततीरधु नु द्विधारा गाषुयुधा न नियवं चरन्तीः । ऋष
जनित्रीभुवनस्य पत्नीरपा वन्दस्व सवृधः सयानीः ॥ १० ॥

10. *Āvarvṛtatīradha nu dvidhārā goṣuyudho na niyavam carantīḥ. Ṛṣe janitrīrbhuvanasya patnī-rapo vandasva savṛdhaḥ sayonīḥ.*

O sage, visionary celebrant of the yajnic world order, respect, honour and celebrate the vibrant people of the land, fluent in action like winding streams, dedicated in thought, word and deed to the two streams of individual and collective good, observing a compact order of law like fighting forces deployed on fields of action over the same one earth, creators, planners and achievers of yajnic development, having a common origin and growing and moving together in one direction.

हिनाता ना अध्वरं देवयज्या हिनात बह्वं सनय धनानाम ।
ऋतस्य याग वि ष्वध्वमूर्धः श्रुष्टीवरीभूतनास्मभ्य-
मापः ॥ ११ ॥

11. *Hinotā no adhvarāṁ devayajyā hinota brahma sanaye dhanānām. Ṛtasya yoge vi śyadhva-mūdhah śruṣṭivarīr-bhūtanāsmabhyam-āpah.*

O dynamic powers of nature, O vibrant people of the earth, in worship of the lord supreme, in honour of mother nature's divinities, and for love and well being of noble humanity, inspire and accelerate our yajnic action in cooperation, for the achievement of wealth, honour and excellence raise the voice of divine knowledge, application and action, in the pursuit of collective action under the laws of nature and grateful humanity, open the sluice gates of clouds and unlock the treasure holds of wealth. O powers of the dynamic flow of existence, be good, creative and blissful for our well being.

आपा॑ रवतीः । यथा॑ हि वस्वः॒ कर्तुं॑ च भ॒दं बिभृ॑थामृतं च ।
रा॒यश्च॑ स्थ॒ स्व॒प॒त्यस्य॑ पत्नीः॒ सर॑स्वती॒ तद॑ गृण॒त वया॑
धात॑ ॥ १२ ॥

12. *Āpo ravatīḥ kṣayathā hi vasvaḥ kratuṁ ca bhadraṁ bibhr̥thāmṛtaṁ ca. Rāyaśca stha svapatyasya patnīḥ sarasvatī tadgr̥ṇate vayo dhāt.*

O cosmic dynamics of mother nature, O fluent streams of earth and the environment, O vibrant people of the land, O generous mothers of mankind, be master rulers of the world's wealth, promote the yajnic development, well being and immortal values of happy life, be protectors and promoters of the veins of nation's wealth and makers of the noble generations of humanity's heroes. May Sarasvati, mother stream of divine knowledge, culture and grace bear and bring good

health, full age and vibrant energy for the celebrant.

पति॒ यदा॒पा॒ अ॒दृ॒श्रमा॒य॒ती॒घृ॒तं॒ प॒यांसि॒ बि॒भ॒ती॒म॒धू॒नि ।
अ॒ध्व॒यु॒भि॒म॒न॒सा॒ सं॒वि॒दा॒ना॒ इ॒न्द्रा॒य॒ सा॒मं॒ सु॒षु॒तं॒
भ॒र॒न्तीः॑ ॥ १३ ॥

13. *Prati yadāpo adṛśram-āyatī-rghṛtaṁ payāṁsi bibhratīr-madhūni. Adhvaryūbhir-manasā saṁ-vidānā indrāya somam suṣutaṁ bharantīḥ.*

Apah, all fluent streams of nature and humanity, dynamic forces, powers and people of the world, I see you rising and coming in response to the call and prayer of the high priests and celebrants of yajna, bearing water, milk and ghrta and the honey sweets of life for fertility and life's generation, in perfect union with the mind, hopes and aspirations of the priests and yajakas on the vedi and bringing pure distilled Soma beauty, prosperity and joy for Indra, ruling power and reigning glory of life.

ए॒मा अ॒ग॒म॒न॒व॒ती॒जी॒व॒ध॒न्या॒ अ॒ध्व॒य॒वः॒ सा॒द॒य॒ता॒ स॒खा॒यः॑ ।
नि॒ ब॒रि॒षि॒ ध॒त्त॒न॒ सा॒म्या॒सा॒ पां॒ न॒प्रा॒ सं॒वि॒दा॒ना॒स॒ ए॒नाः॑ ॥ १४ ॥

14. *Emā agman revatīr-jīvadhanyā adhvaryavaḥ sādayatā sakhāyaḥ. Ni barhiṣi dhattana somyāso 'pām naptrā saṁvidānāsa enāḥ.*

Friends, priests and yajakas, these waters, vibrant energies of nature and dynamic powers and personalities of humanity, all overflowing with life, fertility and generative potential, are come here. Give them an honourable place in yajna. They know, they are united with us, and they are blissful, and they never allow the waters of life to exhaust. Know them, seat

them on the holy grass and create the beauties and joy of life for all.

आग्म॒ णप॑ उ॒श॒तीब॒हिर॑दं न्य॒ध्व॒र अस॑दन्दव॒यन्तीः॑ । अध्व॒-
यवः॑ सु॒नुत॑न्दाय॒ साम॑मभू॒दु वः सु॒शका॑ दवय॒ज्या ॥ १५ ॥

15. *Āgmannāpa uśatīr-barhiredaṁ nyadhvare asadan devayanṭīḥ. Adhvaryavaḥ sunutendrāya somama-bhūdu vaḥ suśakā devayajyā.*

Brilliant, fluent and divine energies, powers and personalities, united in love with divinity and noble humanity have come and they are seated on the holy grass in the corporate yajna of love and non-violence for development and the creation of life divine for humanity. O priests, O yajakas, create the soma for Indra, ruling power and reigning glory of life, and may your yajnic prayers and programmes for life and humanity be realised successfully.

Mandala 10/Sukta 31

Vishvedeva Devataḥ, Kavasha Ailusha Rshi

आ ना॑ द॒वाना॒मुप॑ वतु॒ शंस॑ वि॒श्व॒भिस्तु॑र॒रव॑स् यज॒त्रः ।
तभि॑व॒यं सु॒ष॒खाया॑ भव॒म तर॑न्ता॒ विश्वा॑ दुरि॒ता स्या॑म ॥ १ ॥

1. *Ā no devānāmupa vetu śaṁso viśvebhis-turair-avase yajatraḥ. Tebhirvayaṁ suṣakhāyo bhavema taranto viśvā duriṭā syāma.*

May the adorable word and wisdom of lord Supreme and all divinities of nature and humanity come to us in communion with all the speed, power and excellence of the world for our protection and progress. May we be good friends with them and cross over all

hurdles, sins and evils of existence.

परि चिन्मता दविणं ममन्यादृतस्य पथा नमसा विवासत ।
उत स्वन कर्तुना सं वदत श्रयांसं द ऽ मनसा जगृभ्यात ॥ २ ॥

2. *Pari cinmarto draviṇaṁ mamanyād-ṛtasya pathā namasā vivāset. Uta svena kratunā saṁ vadeta śreyāṁsaṁ dakṣaṁ manasā jagṛbhyaṭ.*

Let mortal man love and desire wealth, honour and excellence in the comprehensive context of the world and divinity, shine and refine it with faith and reverence by the path of truth and universal law, speak of it, think and define it with his own conscience in communion with divinity, and then, with his own mind and soul, realise the high degree of expertise, vision and perfection of thought, action and achievement for himself. (Divinity, humanity, nature, the world around, these are the context of our success and achievement.)

अधायि धीतिरससृगमंशास्तीथ न दस्ममुप यन्त्यूमाः ।
अभ्यानश्म सुवितस्य शृषं नवदसा अमृतानामभूम ॥ ३ ॥

3. *Adhāyi dhītir-asasṛgram-aṁśāstīrthe na dasma-mupa yantyūmāḥ. Abhyānaśma suvitasya śūṣaṁ navedaso amṛtānām-abhūma.*

Maturity of thought and concentration is achieved, vibrations of thought in waves flow in, protective and illuminative for the spirit in virile posture like waves of flood on the holy shore. Thus may we achieve the power of success and prosperity, thus may we be knowers and achievers of the boons of immortals in knowledge, awareness and, in fact, in our very being.

नित्यंश्चाकन्यात्स्वपतिदमूना यस्मा उ दवः सविता जजान ।
भगा वा गाभिरयममनज्यात्सा अस्म चारुश्छदयदुत
स्यात ॥ ४ ॥

4. *Nityaś-cākanyāt svapatirdamūnā yasmā u devaḥ
savitā jajāna. Bhago vā gobhir-aryamemanajyāt
so asmai cāruś-chadayaduta syāt.*

May the lord eternal, master of the world's wealth of Prakṛti, generous and potent, love to give and bless humanity for whom Savita, lord creator and generator provides all things of existence, and may Bhaga, lord of universal power and prosperity, and Aryama, lord of justice and dispensation, enlighten him with the word of knowledge, and may the lord of love, beauty and bounty, provide man the sweet shade of protection for advancement.

इयं सा भूया उषसामिव ऽ यद्ध ऽ उमन्तः शर्वसा सुमायन ।
अस्य स्तुतिं जरितुभि ऽ माणा आ नः शग्मास् उप यन्तु
वार्जाः ॥ ५ ॥

5. *Iyaṁ sā bhūyā uṣasāmiva kṣā yaddha kṣuman-
taḥ śavasā samāyan. Asya stutiṁ jariturbhikṣam-
āṇā ā naḥ śagmāsa upa yantu vājāḥ.*

When clouds laden with power and plenty of rain, and sages with words of enlightenment and power come and bless the earth, then this world of humanity, like the light and freshness of the dawns, shines and prospers on earth, and seekers of wisdom and power asking the sages for knowledge and wisdom of divinity and power and advancement on earth flock here to us, and we pray may power and prosperity continue to flow in for us and our children.

अ॒स्यद॒ष्टा सु॒म॒तिः प॑प॒था॒ना भ॑वत्पू॒र्व्या भू॒म॒ना गाः । अ॒स्य
स॒नी॒ळा अ॒सुर॑स्य॒ याना॑ स॒मान॒ आ भ॑र॒ण बि॒भ्र॑माणाः ॥ ६ ॥

6. *Asyedeṣā sumatiḥ paprathānā'bhavat pūrvyā bhūmanā gauḥ. Asya sanīlā asurasya yonau samāna ā bharāṇe bhibhramānāḥ.*

This knowledge and wisdom, this Vedic voice of this sage of divinity, may, we pray, be universal, eternal and ever expansive, and may we, united and organised together on this equal and undivided earth, abide under the same one social order of this mighty life-giving ruler, living safe, secure and sustained in a state of peace and progress.

किं स्वि॒द्वनं॑ क उ॒ स वृ॒ । आ॒स॒ यता॒ द्यावा॑पृथि॒वी नि॒ष्टत॑ ॥ ७ ॥
सं॒त॒स्थान॑ अ॒जर॑ इ॒त ऊ॒ती अ॒हानि॑ पू॒र्वीरु॑षसा॒ जर॑न्त ॥ ७ ॥

7. *Kim svidvanam ka u sa vrkṣa āsa yato dyāvā-prthivī niṣṭatakṣuḥ. Samtasthāne ajare ita ūtī ahāni pūrvīruṣaso jaranta.*

Which is that forest, which was that tree, that material cause, from which the Vishvedevas, divine powers of lord Supreme, fashioned forth the heaven and earth sustained in cosmic order in the imperishable universe, safe and protected, which the eternal days and nights and the dawns at morning and evening proclaim and adore.

नता॑व॒द॒ना प॒रा अ॒न्यद॑स्त्यु॒ ॥ स॒ द्यावा॑पृथि॒वी बि॒भति॑ ।
त्वचं॑ प॒वित्रं॑ कृणुत स्व॒धावा॒न्यदीं॑ सू॒र्यं न॒ हरि॑ता॒ वह॑न्ति ॥ ८ ॥

8. *Naitāvadenā paro anyadastyukṣā sa dyāvāprthivī bibharti. Tvacam pavitram kṛṇuta svadhāvān yadīm sūryam na harito vahanti.*

There is no other universe like this nor beyond this, and yet there is one power not just exactly as this but beyond, and that is the mighty generous creator and generator who bears this heaven and earth. That is the master lord of Prakṛti, his own Shakti, the mighty material cause of the universe, and he creates and structures the sacred form of it and bears it all as the cosmic energies and space directions bear the sun.

स्त॒गा न॒ ाम॒त्य॒ति पृ॒थ्वीं॑ मि॒हं न॒ वा॒ता॒ वि ह॒ वा॒ति॒ भू॒म ।
मि॒त्रा य॒त्र वरु॑णा अ॒ज्यमा॑ना॒ ग्रि॒वन् न॒ व्यसृ॑ष्ट॒ शाक॑म ॥ ९ ॥

9. *Stego na kṣāmatyeti pṛthvīm mihaṁ na vāto vi ha vāti bhūma. Mitro yatra varuṇo ajyamāno'-gnirvane na vyasṛṣṭa śokam.*

As the sun lights up and transcends the earth, as the wind shakes the cloud of life showers and passes, so does he pervade and transcend the heaven and earth, so does he move the universe to creative activity. Where Mitra, the sun, and Varuna, the moon, i.e., the couple—prana and apana, heat and water, sun and air, sun and moon, energised and impassioned, create and release life energy, heat and desire, there Agni releases the life of life as fire releases heat and vests it in the wood.

स्त॒रीय॑त्सू॒त स॒द्या अ॒ज्यमा॑ना॒ व्यथि॑रव्य॒थीः कृ॑णु॒त
स्व॒गा॒पा । पु॒त्रा य॒त्पू॒वः पि॒त्राज॑नि॒ष्ट श॒म्यां गा॒जगार्
य॒द्धं पृ॑च्छा॒न ॥ १० ॥

10. *Starīryat sūta sadyo ajyamānā vyathiravyathīḥ kṛṇuta svagopā. Putro yat pūrvaḥ pitrorjaniṣṭa śamyāṁ gaurjagāra yaddha pṛcchān.*

Like the heifer, mother Prakṛti (void of life in

pre-creation stage of existence) is immediately energised and impregnated by the Spirit of life Supreme, master of the herd of living forms. The original and efficient cause, first mover, creates motion in the unmoved and unmoving, and makes the potential forms move in their orbits. The saviour protector and presiding power that existed awake as ever, even before the parental couples, manifested in action and mother Prakṛti gave birth to forms which now ask, seek and worship the mystery.

उ॒त कण्वं॑ नृ॒षदः॑ पु॒त्रमा॑हु॒रुत॑ श्या॒वा धन॑माद॒त्त वा॒जी । प
कृ॒ष्णाय॑ रु॒शदपि॑न्व॒ताध॑ऋ॒तम॑त्र॒ नकि॑रस्मा अपीप॑त ॥ ११ ॥

11. *Uta kaṇvaṁ nṛṣadaḥ putramāhuruta śyāvo dhanamādatta vājī. Pra kṛṣṇāya ruśad-apinvatodhar-ṛtamatra nakirasmā apīpet.*

And man, the intelligent, they call the child of divine energy. The vibrant, the wise and bold achieve the wealth of life and divinity, and for such as draw the attention and love of divinity, the lord opens his treasure hold of joy and blesses them. None other than divinity can bless humanity with joy and ultimate fulfilment.

Mandala 10/Sukta 32

Indra Devata, Kavasha Ailusha Rshi

प सु ग॒मन्ता॑ धि॒यसा॑नस्य॒ स णि॑ व॒रभि॑व॒राँ अ॒भि षु
प॒सीद॑तः । अ॒स्माक॑मि॒न्द उ॒भयं॑ जुजा॑षति॒ यत्सा॑म्यस्यान्ध॒सा
बु॒बा॑धति ॥ १ ॥

1. *Pra su gmantā dhiyasānasya sakṣaṇi varebhir-varāṇ abhi ṣu prasīdataḥ. Asmākamindra ubhayaṁ jujoṣati yat somyasyāndhaso bubodhati.*

May Indra, omnificent spirit and highest presence of the universe, cherished object of the meditative seeker, move to accept the best of the seeker's acts of homage and surrender and bless him in his state of clairvoyant ecstasy with the objects of his love and desire. Indeed Indra, who acknowledges the homage and service of the man dedicated to search for divinity, loves, joins and rewards our search for knowledge and action with fulfilment.

वी॒न्द या॒सि दि॒व्यानि॑ रा॒क्ष॒ना वि पा॒थि॑वा॒नि रज॑सा पु॒रु॒ष्टु॒त ।
य त्वा॒ वह॑न्ति मु॒हु॒रध्व॑राँ उ॒प त सु व॑न्वन्तु व॒ग्व॒नाँ अ॒रा॒ध॒सः ॥ २ ॥

2. *Vindra yāsi divyāni rocanā vi pārthivāni rajasā puruṣṭuta. Ye tvā vahanti muhuradhvarāṅ upa te su vanvantu vagvanāṅ arādhasaḥ.*

Indra, omnipotent light of the universe, adored and worshipped by all, by your universal light and energy you pervade and radiate over all divine luminaries of earth, heaven and all space. Those who continuously send up their prayers and dedicate their yajnic actions and endeavours to you win the fruits of their prayers and worship and thereby eliminate all their want and deprivations.

तदि॒न्म॑ छ॒न्त॒स॒द्वपु॑षा॒ वपु॑ष्ट॒रं पु॒त्रा य॒ज्ज्ञा॑नं पि॒त्रा र॒धी॒यति॑ ।
जा॒या पति॑ व॒हति॑ व॒गु॒ना सु॒मत्पुं॑स इ॒द्भ॒दा व॒हतुः॑ परि॑-
ष्कृतः ॥ ३ ॥

3. *Tadinme chantsadvapuṣo vapuṣṭaram putro yajjānaṁ pitroradhīyati. Jāyā patiṁ vahati vag-nunā sumat puṁsa idbhadro vahatuḥ pariṣkṛtaḥ.*

Let it be more and more pleasing for me as soul in body form then when man grows more and more handsome than beauty itself in existence, when the child born of parents carries the family line higher forward, when the wife pleases the husband and exhorts him with sweet words to love and noble thoughts, and it is nice and auspicious for the man to be good and cleansed at heart by love and loyalty.

तदित्सुधस्थमभि चारु दीधय गावा यच्छसन्वहतुं न धनवः ।
माता यन्मन्तुयूथस्य पूव्या भि वाणस्य सप्तधातुरिज्जनः ॥ ४ ॥

4. *Tadit sadhasthamabhi cāru dīdhaya gāvo yacchāsan vahatuṃ na dhenavaḥ. Mātā yanmantur-yūthasya pūrvyā'bhi vāṇasya saptadhāturijjanah.*

Indra, give us a bright happy home where illuminative voices of divine Vedic wisdom rule and lead the family as horses draw the chariot, where the mother is honoured as the first and intelligent centre of the family and where the inmates are healthy and virile with all the seven vitalities of physical health.

प वा च्छा रिरिच दवयुष्पदमेका रुदभियाति तुवणिः ।
जरा वा यष्वमृतषु दावन परि व ऊमभ्यः सिञ्चता
मधु ॥ ५ ॥

5. *Pra vo'cchā ririce devayuspadameko rudrebhir-yāti turvaṇiḥ. Jarā vā yeṣvamṛteṣu dāvane pari va ūmebhyah siñcatā madhu.*

O seekers of divinity, there is only one guide and leader for you who creates and provides the ultimate haven for you with the divines. And that is Indra who readily and instantly comes with his powers of justice,

reward and punishment. And among the seekers of immortality and freedom, divine worship and adoration alone is the ultimate and unfailing giver. Therefore offer honeyed hospitality and sincere worship for the divinities that provide the means of protection, advancement and immortality.

निधीयमानमपंगू हमप्सु प म दवानां वतपा उवाच । इन्द्रा
विद्वाँ अनु हित्वा चच । तनाहमग्र अनुशिष्ट आगाम ॥ ६ ॥

6. *Nidhīyamānam-apagūḥhamapsu pra me devānām
vratapā uvāca. Indro vidvāṅ anu hi tvā cacakṣa
tenāhamagne anuśiṣṭa āgām.*

The protector and preserver of the laws of divinities, Indra, divine spirit and teacher, enlightens me and speaks of the fire and spirit of life, Agni, pervasive and concealed in the waters, in particles of Prakṛti abounding in space and in the will, awareness and acts of humanity. O Agni, Indra, the spirit, only experiences and watches your presence. Taught, enlightened and committed by Indra, I have come to the realisation of your presence.

अ त्रिवित् त्रिविदं ह्यपाट स पति त्रिविदानुशिष्टः ।
एतद्व भदमनुशासनस्यात स्तुतिं विन्दत्यञ्जसीनाम ॥ ७ ॥

7. *Akṣetravit kṣetravidam hyaprāt sa praiti kṣetra-
vidānuśiṣṭaḥ. Etadvai bhadram-anuśāsan-asyota
srutiṁ vindatyañjasīnām.*

Let the man ignorant of the field of life ask the teacher who knows the field and facts of life and who can communicate, and, thus taught and trained, go forward in the business of living. This only is the holy

and auspicious end and aim of teaching and training for life. And this is the way of the evolution and development of tradition by which man gets enlightened on way to progress.

अद्यदु पाणीदममिमाहापीवृता अधयन्मातुरुधः ।

एमनमाप जरिमा युवानमहं न्वसुः सुमना बभूव ॥ ८ ॥

8. *Adyedu prāṇīd-amamannimāhāpīvrta adhayan-māturūdhah. Emenamāpa jarimā yuvāna-mahe-
lan vasuḥ sumanā babhūva.*

Just today Indra, the soul, starts receiving the energy of prana in the womb, then, covered in the womb these days, it has the feel of its existence, then, when born it sucks the mother's milk, then it grows, thought and language comes to it, adolescence and youth, and finally old age takes it over the youth. O lord, let the resident soul in the body be holy at heart without anger and frustration.

एतानि भद्रा कलश क्रियाम कुरुश्रवण ददता मघानि ।

दान इद्धा मघवानः सा अस्त्वयं च सामा हृदि यं बिभमि ॥ ९ ॥

9. *Etāni bhadrā kalaśa kriyāma kuruśravaṇa dadato maghāni. Dāna idvo maghavānaḥ so astvayaṁ
ca somo hṛdi yaṁ bibharmi.*

O treasure hold of knowledge, Indra, O learned teacher, O listener of my praises and prayers, these are the holy acts of reverence and adoration which we, givers of thanks and presents, perform in homage to your honour. O men of wealth and power of knowledge, let this knowledge and this presentation of thanks and appreciation be a holy gift of gracefulness and culture,

and so may this soma of knowledge be for you, the knowledge which I hold at heart in myself.

Mandala 10/Sukta 33

*Vishvedevah (1), Indra (2-3), Kurushravana
Trasadasyava Danastuti (4-5), Upamashrava Maitratithi
(6-9) Devatah, Kavasha Ailusha Rshi*

प मा युयुज पयुजा जनांनां वहामि स्म पूषणमन्तरण ।
विश्वं द्वासा अध मामर इन्दुःशासुरागादिति घाष
आसीत् ॥ १ ॥

1. *Pra mā yuyujre prayujo janānām vahāmi sma
pūṣaṇam-antareṇa. Viśvedevāso adha māmara-
kṣan duḥśāsuraḡāditi ghoṣa āsīt.*

May the divine givers of knowledge and enlightenment to the people inspire and enlighten me too, so I hold the lord giver of life and nourishment dear to my heart in the soul. May the divinities of heaven and earth in nature and humanity protect and promote me. The indomitable is come: this is the declaration.

सं मा तपन्त्यभितः सपत्नीरिव पशवः ।
नि बाधत अमतिनग्रता जसुवन ववीयत मतिः ॥ २ ॥

2. *Sam mā tapantyabhitaḥ sapatnīriva paśavaḥ. Ni
bādgate amatirnagnatā jasurverna vevīyate
matih.*

All round the pressures of life oppress me like rival mistresses, adversity, depression and exhaustion bind me down to loss of self-awareness, and my understanding is paralysed like the bird's before the hunter.

मूषा न शिश्ना व्यदन्ति माध्यः स्तातारं त शतकता ।

सुकृत्सु ना मघवन्दि मृळ्या धा पितव ना भव ॥ ३ ॥

3. *Mūṣo na śiśnā vyadanti mādhyah stotāraṁ te śatakrato. Sakṛt su no maghavannindra mṛḷayā'-dhā piteva no bhava.*

As mice eat up the weaver's thread soaked in starch, so do the afflictions of want and worry consume me, your celebrant, O lord of a hundred grand acts of protection, promotion and boundless generosity. O lord of power and glory, Indra, be kind and save us now as ever, and always be our saviour and protector like a father.

कुरुश्रवणमावृणि राजानं त्रासदस्यवम ।

महिष्ठं वाघतामृषिः ॥ ४ ॥

4. *Kuruśravaṇamāvṛṇi rājānaṁ trāsadasyavam. Mamhiṣṭhaṁ vāghatāmṛṣiḥ.*

I, the man of vision and comprehensive judgement, choose and abide by the brilliant ruler, all attentive and universal listener, offspring of the destroyer of evil, want, injustice and violence, and most generous protector and patron of the wise and grateful celebrants.

यस्य मा हरिता रथ तिस्रा वहन्ति साधुया ।

स्तव सहस्रदि ण ॥ ५ ॥

5. *Yasya mā harita rathe tisro vahanti sādhuayā. Stavai sahasradakṣiṇe.*

I celebrate and adore Indra, generous lord of thousandfold charity of kindness and grace, whose

threefold gifts of divine knowledge, holy will and grateful prayer and adoration transport me like three horses of the divine chariot of human life well through and across the world of human existence to the state of freedom from limitations and eternal bliss.

यस्य पस्वा॒दसा॒ गिर॑ उ॒पम॑श्रवसः पि॒तुः ।

तत्रं॑ न र॒ण्वमू॑चुष ॥ ६ ॥

6. *Yasya prasvādaso gira upamaśravasaḥ pituḥ.
Kṣetraṁ na raṇvamūcuṣe.*

I celebrate the brilliant ruler whose words of kindness and grace—fatherly protector, exemplary listener and exceptionally rich and honoured as he is—are like a field shower of joyous generosity for the supplicant.

अधि॑ पु॒त्रापम॑श्रवा॒ नपा॑न्मित्रातिथरि॒हि ।

पि॒तुष्ट॑ अस्मि व॒न्दिता॑ ॥ ७ ॥

7. *Adhi putropamaśravo napān-mitrātitheriḥ.
Pituṣṭe asmi vanditā.*

O ruler, exemplary kind, exceptionally generous, honourable son and scion of the line of the ruler, friend of friends and strangers alike, I honour and adore your father and your family line. Pray come and bless.

यदी॑शी॒यामृ॑ता॒नामु॑त वा॒ मर्त्या॑नाम ।

जी॒वदि॒न्मघ॑वा॒ मम॑ ॥ ८ ॥

8. *Yadīśīyāmṛtānāmuta vā martyānām.
Jivedinmaghavā mama.*

If I were master controller and ruler of the mortal

as well as of the immortal principles and elements of my existence, then I would be really alive in all my power and potential for all time.

न द॒वाना॒म॒तिं व॒तं श॒तात्मा च॒न जी॑वति ।

तथा॑ यु॒जा वि वा॑वृत ॥ ९ ॥

9. *Na devānāmati vrataṁ śatātmā cana jīvati.*
Tathā yujā vi vāvṛte.

No soul of a hundred year life on earth, even if it had a hundred lives, can live beyond the laws of nature and divinity, therefore it has to leave and return to life with its natural concomitants of body and mind again and again in the cycle.

Mandala 10/Sukta 34

Aksha (1, 7, 9, 12), Krshi (13), Akshakitava Ninda (2-6, 8, 10, 11, 14) Devata, Kavasha Ailusha or Aksha
Maujavan Rshi

पा॒व॒पा मां बृ॒हता मा॑दयन्ति प॒वात॒जा इ॒रिण॑ व॒वृ॒तानाः ।
सा॒म॒स्य॒व मा॒जव॒तस्य॑ भ॒ ॥ वि॒भी॒द॒का जा॒गृ॒वि॒म॒ह्यम॑-
च्छा॒न ॥ १ ॥

1. *Prāvepā mā brhato mādayanti pravātejā iriṇe varvṛtānāḥ. Somasyeve maujavatasya bhakṣo vibhīdako jāgrvir-mahyam-acchān.*

The large quivering dice, made of vibhidika tree grown on grassy green mountain slopes, shaking and rolling awesome on the dice board, tantalise me like the sight of exhilarating drink from a munja grass covered mountain valley, they excite me and I lose my sleep.

न मा॒ मिम॑थ न जि॒हीळ॑ ए॒षा शि॒वा सखि॑भ्य उ॒त म॒ह्यमा॑सीत ।
अ॒ स्या॒हम॑क॒पर॑स्य॒ ह॒तार॑नु॒वता॑म॒प जा॒याम॑राधम ॥ २ ॥

2. *Na mā mimetha na jihīḷa eṣā śivā sakhibhya uta mahyamāsīt. Akṣasyāham-ekaparasya hetoranuvratāmapa jāyāmarodham.*

This gentle lady, my wife, is good to me and to my friends, she never quarrels with me nor does she embarrass or hate me. Alas, for one reason, my persistent addiction to gambling, have I alienated my devoted wife totally dedicated to her life's duty.

द्विष्टि॑श्च॒श्रूर॑प॒ जा॒या रु॑ण॒द्धि न ना॑थि॒ता वि॑न्दत म॒डिता॑र॒म ।
अ॒श्व॑स्य॒व ज॑र॒ता व॑स॒न्यस्य॒ नाहं॑ वि॒न्दामि॑ कि॒तव॑स्य॒
भा॒गम॑ ॥ ३ ॥

3. *Dveṣṭi śvaśrūrapa jāyā ruṇaddhi na nāthito vindate marḍitāram. Aśvasyeva jarato vasnyasya nāham vindāmi kitavasya bhogam.*

Normally speaking, the wife of a gambler feels indifferent and alienated from him, the mother-in-law hates him, the wretched man finds no friends' sympathy, there is none to comfort him. Like an old, exhausted, broken horse, though he might have been valuable otherwise, no one bids for him. I set no value upon the gambler. Who would?

अ॒न्य जा॒यां परि॑ मृ॒शन्त्य॑स्य॒ यस्या॑गृ॒ध्रद्व॑दन॒ वाज्य॑ । १ः ।
पि॒ता मा॒ता भा॑तर॒ एन॑माहु॒न जा॑नीमा॒ नय॑ता ब॒द्धम॑तम ॥ ४ ॥

4. *Anye jāyām pari mṛśantyaśya yasyāgrḍhadvedane vājyakṣaḥ. Pitā mātā bhrātara enamā-hurna jānīmo nayatā baddhametam.*

Others covet his wife as a possible prize since the mighty dice have cheated him of his money and all wealth. Father, mother, brother, all disown him and say: off with him, we bound and taken. We know him not.

यदादीध्य न दविषाण्यभिः परायद्भ्या वहीय सखिभ्यः ।
न्युप्ताश्च बभवा वाचमकृतं एमीदृषां निष्कृतं जारि-
णीव ॥ ५ ॥

5. *Yadādīdhye na daviṣāṇyebhiḥ parāyadbhyo'va hīye sakhibhyaḥ. Nyuptāśca babhravo vācamakṛtaṁ emīdeṣāṁ niṣkṛtaṁ jāriṇīva.*

When I realise and think I must not play with dice and must not be miserable, even then, having so decided, I succumb to the approaching dice as to seductive friends. Red and shining dice cast in the game rattle and resound, and I walk into the den like a woman stealing to her paramour.

सुभामति कितवः पृच्छमाना जष्यामीति तन्वाः शूशुजानः ।
अ तासां अस्य वि तिरन्ति कामं पतिदीव दधत आ
कृतानि ॥ ६ ॥

6. *Sabhāmeti kitavaḥ prcchamāno jeṣyāmīti tanvā śūśujānaḥ. Akṣāso asya vi tiranti kāmam prati-divne dadhata ā kṛtāni.*

Puffed up in body and mind, the gambler moves to the gambling house asking, even assuring, himself in mind: Shall I win? I must, this time. And his dice, held and poised in hand to defeat his rival, inflame his fire to play and win, more and more.

अ॒ णस॒ इदं॑ङकु॒शिना॑ नि॒तादि॒ना नि॒कृत्वा॑न॒स्तप॑नास्ता-
पयि॒ष्णावः॑ । कु॒मा॒रद॑ष्णा॒ जय॑तः पु॒न॒हणा॒ मध्वा॒ सम्पृ॑क्ताः
कि॒तव॑स्य॒ ब॒हणा॑ ॥ ७ ॥

7. *Akṣāsa idaṅkuśino nitodino nikṛtvānastapanāstā-
payiṣṇavaḥ. Kumāradeṣṇā jayataḥ punarhaṇo
madhvā saṁprktāḥ kitavasya barhaṇā.*

The dice hold the gambler by the hook, pierce like a dagger, hew down the man and even his family from the root, as a hatchet, burn like fire and torture like incessant pain. For the winner, they bring joyous gifts for the time but later in turn they destroy, and though soaked in honey for the moment, they tear the gambler to pieces at the end.

त्रि॒प॒ञ्चा॒शः की॑ळति॒ वात॑ ए॒षां द॒वइ॒व स॒वि॒ता स॒त्य॒ध॒मा ।
उ॒ग॒स्य॑ चिन्म॒न्यव॑ ना न॒मन्त॑ राजी चि॒द॒भ्या॒ नम॑ इत्कृ-
णाति॑ ॥ ८ ॥

8. *Tripañcāśaḥ krīḷati vrāta eṣāṁ deva iva savitā
satyadharmā. Ugrasya cinmanyave nā namante
rājā cidebhyo nama it kṛṇoti.*

The group of fifty-three of those dice is played strictly within unsparing rules of the game like the divine sun observing the laws of its motion. They do not bow even to the strongest of men, indeed the ruler bows and offers obeisance to the dice (if he too is addicted).

नी॒चा व॑तन्त॒ उप॑रि॒ स्फुर॑न्त्य॒हस्ता॑सा॒ हस्त॑वन्तं स॒हन्त॑ । दि॒व्या
अ॒ङ्गा॒रा इ॒रि॒ण न्यु॑प्ताः शी॒ताः स॒न्ता हृद॑यं निद॑हन्ति ॥ ९ ॥

9. *Nicā vartanta upari sphurantyahastāso hasta-
vantaṁ sahante. Divyā āṅgārā iriṇe nyuptāḥ
śītāḥ santo hrdayaṁ nirdahanti.*

Some time they go down, some time they spring up high, and although they are armless they beat the strongest armed warrior. Thrown upon the dice board, they can be burning brilliant and some time, even though ice cold, they burn the heart.

जा॒या त॑प्यत कि॒तव॑स्य॒ ही॒ना मा॒ता पु॒त्रस्य॑ चर॑तः॒ क्व॒ स्वित् ।
ऋ॒णा॒वा बि॒भ्य॒द्धर्न॑मि॒च्छमा॑ना॒ न्यषा॑मस्त॒मुप॑ न॒क्त-
मति॑ ॥ १० ॥

10. *Jāyā tapyate kitavasya hīnā mātā putrasya carataḥ kva svit. Rṇāvā bibhyad-dhanamichchamāno' nyeṣāmastamupa naktameti.*

The forsaken wife of the gambler suffers at heart, the mother of her child wandering somewhere feels tortured by loss. Down under loss and debt, pining for money, he is oppressed by fear, and at night goes to other's home either for shelter or for money the way he can get.

स्त्रि॒यं दृ॒ष्ट्वाय॑ कि॒त॒वं त॑तापा॒ न्यषा॑ जा॒यां सु॒कृतं॑ च॒
या॒निम॑ । पू॒वा अ॒श्वान्यु॑युज॒ हि ब॒भून्त्सा अ॒ग्रर॑न्त॒
वृ॒षलः॑ प॒पाद॑ ॥ ११ ॥

11. *Striyam drṣṭvāya kitavam tatāpā'nyeṣām jāyām sukrtaṁ ca yonim. Pūrvāhṇe aśvān yuyuje hi babhrūntso agnerante vṛṣalah papāda.*

The gambler suffers when he sees his wife, and he regrets when he sees another's wife well settled, their noble acts and comfortable home. Yet again in the forenoon he grabs the tempting dice as a warrior takes to his steed, but when the fire is gone cold, he falls down broken and farlorn.

या वः सना॒नीम॑ह॒ता गु॒णस्य॒ राजा॒ वात॑स्य पथ॒मा ब॒भूव॑ ।
तस्म॑ कृ॒णामि॒ न धना॑ रु॒णध्मि॒ दशा॒हं पा॒चीस्त॑दृ॒तं
व॑दामि ॥ १२ ॥

12. *Yo vaḥ senānīrmahato gaṇasya rājā vrātasya prathamō babhūva. Tasmai kṛṇomi na dhanā ruṇadhmi daśāhaṁ prācīstadrtaṁ vadāmi.*

O dice, O gamblers, to that which is the first and foremost of you, the ruler of your mighty order and organisation, the leading warrior over all of you, my homage and salutation with farewell with folded hands and all the ten fingers, open all in front with the vow that I would lose no money any more, and this is the truth I speak. (The gambler shows his ten fingers, may be, because his hands are empty now.)

अ॒ ामा दी॒व्यः कृ॒षिमि॑त्कृ॒षस्व वि॒त्त र॑मस्व ब॒हु म॒न्य॑मानः ।
तत्र॒ गावः॑ कि॒तव॒ तत्र॑ जा॒या तन्म॒ वि च॑ष्ट सवि॒ताय॒-
म॒यः ॥ १३ ॥

13. *Akṣairmā dīvyah kṛṣimit kṛṣasva vitte ramasva bahu manyamānaḥ. Tatra gāvaḥ kitava tatra jāyā tanme vi caṣṭe savitāyamaṛyaḥ.*

Play not with dice. Till the land. Be happy with the land and wealth you produce. Take it that that much is enough and be content. There are the cows, O gambler, there your wife is happy. This is what Savita, lord of life and giver of light has revealed to me.

मि॒त्रं कृ॒णुध्वं॑ खलु॑ मृ॒ळता॑ ना॒ मा ना॑ घा॒रणा॑ चरत॒भि
धृ॒ष्णु । नि॒ वा नु॑ म॒न्युवि॑शता॒मरा॑तिर॒न्या ब॑भू॒णां प॑सि॒ता
न्व॑स्तु ॥ १४ ॥

14. *Mitraṁ kṛṇudhvaṁ khalu mṛḷatā no mā no ghoreṇa caratābhi dhr̥ṣṇu. Ni vo nu manyur-
viśatāmarātiranyo babhrūṇāṁ prasitau nvastu.*

Be friends, make friends, be good and kind to us. Treat us not with the torture of fear and suppression. Let your anger and passion subside into peace and tranquillity, and may another unfortunate in adversity in the snares of dice be the same way free.

Mandala 10/Sukta 35

Vishvedevah Devata, Lusha Dhanaka Rshi

अबुधमु त्य इन्द्रवन्ता अग्रया ज्यातिभरन्त उषसा व्युष्टिषु ।
मही द्यावापृथिवी चततामपा द्या दवानामव आ वृणी-
मह ॥ १ ॥

1. *Abhudhramu tya indravanto agnayo jyotirbha-
ranta uṣaso vyuṣṭiṣu. Mahī dyāvāpṛthivī deta-
tāmapo' dyā devānāmava ā vṛṇīmahe.*

In the early hours of the dawn, those flames of morning fire bearing light and energy of the sun awake and awaken the great heaven and earth, dispelling the darkness, and arouse the people to the karmic business of the day. In this very morning hour of the day, we pray for the protection and promotive energy of the divinities of nature and humanity for enlightenment.

द्विस्पृथिव्यारव आ वृणीमह मातृन्तिसन्धून्पवताञ्छय-
णावतः । अनागास्त्वं सूर्यमुषासमीमह भद्रं सामः सुवाना
अद्या कृणातु नः ॥ २ ॥

2. *Divaspr̥thivyorava ā vṛṇīmahe mātṛnt̐sindhūn
parvatāñcharyaṇāvataḥ. Anāgāstvaṁ sūryamuṣā-
samīmahe bhadraṁ somaḥ suvāno adyā kṛṇotu naḥ.*

We pray for the good will, protection and inspiration of heaven and earth for light and nourishment. We want the love and blessings of mother powers, the energy and liquid flow of the streams and seas, showers of clouds, the cool of mountain snows and gifts of soma herbs. We pray for the energies of all that is dynamic and generous in life. Innocent and free from sin, we pray for the rise of a new dawn and light of the sun every day. May the peace, beauty and inspiration of nature at dawn inspired with the love and power of divinity bless us with vision, will and power to act here and now so that we too may rise and shine.

द्यावा ना अद्य पृथिवी अनागसा मही त्रायतां सुविताय
मातरा । उषा उच्छन्त्यप बाधतामघं स्वस्त्यग्निं समिधान-
मीमह ॥ ३ ॥

3. *Dyāvā no adya pṛthivī anāgaso mahī trāyetām
suvitāya mātārā. Uṣā ucchantyapa bādhatāma-
gham svastyagnim samidhānamīmahe.*

May this new day, the great mother powers of earth and heaven, generous givers of inspiration, light and settlement, protect and promote us, their innocent children, for the sake of happiness and well being. May the bright dawn now rising keep off sin and evil. We pray that the lighted fire and rising light and all enlightened powers of human will and action be good to us and all may be well and blissful.

इयं न उस्त्रा पथमा सुद्व्यं र्वत्सनिभ्या र्वती व्युच्छतु ।
आर मन्युं दुविदत्रस्य धीमहि स्वस्त्यग्निं समिधान-
मीमह ॥ ४ ॥

4. *Iyaṁ na usrā prathamā sudevyaṁ revat sanibhyo revatī vyucchatu. Āre manyuṁ durvidatrasya dhīmahi svastyagnim samidhā-nam-īmahe.*

This dawn, this maiden, this first moving power of the early day, blest with wealth and energy of rising life may, we pray, shine, bring us and illuminate divine gifts of life worthy of the holies for the friendly community of seekers. May we cast off the anger and malice of the unbearable and take in and internalise the love and enthusiasm of the most challenging discipline of life divine. We pray may the lighted fire and rising dawn bring all happiness and all round well being of life.

प॒याः सि॒स्त्र॒त॒ सू॒य॒स्य॒ र॒श्मि॒भि॒ज्या॒ति॒भ॒र॒न्ती॒रु॒षसा॒ व्यु॒ष्टिषु॑ ।
भ॒दा ना॑ अ॒द्य श्रव॑स॒ व्यु॒च्छ॒त स्व॒स्त्य॒॑ग्निं॒ समि॒धा॒न॒मी॒मह॑ ॥ ५ ॥

5. *Pra yāḥ sisrate sūryasya raśmibhir-jyotirbharantīruṣaso vyuṣṭiṣu. Bhadrā no adya śravase vyucchata svastyagnim samidhānam-īmahe.*

The lights of dawn at the break of day which shine with rays of the sun, bearing the message of enlightenment, may, we pray, rise and radiate and be good for us today for our nourishment of body, mind and soul and for our honour and excellence of life. We pray may the lighted fire and rising dawn bring us all happiness and well being of life.

अ॒न॒मी॒वा उ॒षस॒ आ च॑रन्तु न उ॒द॒ग्रया॑ जि॒हतां॑ ज्या॒तिषा॑
बृ॒हत॑ । आ॒यु॒ ग॒ताम॒श्विना॒ तू॒तुजि॑ रथं स्व॒स्त्य॒॑ग्निं॒ समि॒धा॒न॒मी॒मह॑ ॥ ६ ॥

6. *Anamīvā uṣasa ā carantu na udagnayo jihatām jyotiṣā br̥hat. Āyukṣātāmaśvinā tūtujim̐ ratham̐ svastyagnim̐ samidhānam-īmahe.*

May the dawns free from ailments bring us good health, and may the yajna fires rise up high with blazing light. Let the day and night keep the fastest chariot in harness for us. We pray may the lighted fire and the rising dawn bring us all happiness and well being of life.

श्रष्टं ना अद्य सवित्वरण्यं भागमा सुव स हिरत्नधा असि ।
राया जनित्रीं धिषणामुप बुव स्वस्त्यग्निं समिधान-
मीमह ॥ ७ ॥

7. *Śreṣṭham̐ no adya savitarvareṇyam̐ bhāgamā suvā sa hi ratnadhā asi. Rāyo janitrīm̐ dhiṣa-ṇāmupa bruve svastyagnim̐ samidhānam-īmahe.*

O Savita, lord of life and giver of light, create for us the highest of our choice share of life's joy to our satisfaction and pleasure as you are the treasure hold of the jewels of life. I speak and pray to the voice and omniscience of divinity, universal creator of life's wealth: May the rising dawn and lighted fire bring us all happiness and well being of life.

पिपतु मा तदृतस्य पवाचनं दवानां यन्मनुष्या अमन्महि ।
विश्वा इदुस्त्राः स्पळुदति सूर्यः स्वस्त्यग्निं समिधान-
मीमह ॥ ८ ॥

8. *Pipartu mā tadṛtasya pravācanam̐ devānām̐ yanmanuṣyā amanmahi. Viśvā idusrāḥ spaḷudeti sūryaḥ svastyagnim̐ samidhānam-īmahe.*

May that original voice of divinities, which revealed the nature and laws of existence at the beginning of human creation and which we humans honour, adore and pray for, protect and promote us with fulfilment. The sun rises, the same one, and illuminates all the dawns. We pray may the lighted fire and rising dawn bless us with felicity and total fulfilment.

अ॒द्व॒षा अ॒द्य ब॒हिषः॑ स्त॒रीम॑णि गाव्णां॑ याग॒ मन्म॑नः साध॒
इम॑ह । अ॒दि॒त्यानां॑ श॒म॑णि॒ स्था भु॑र॒ण्यसि॑ स्व॒स्त्य॑ग्निं
स॒मिधा॑नमी॒मह ॥ ९ ॥

9. *Adveṣo adya barhiṣaḥ starīmaṇi gravṇām yoge manmanah sādha īmahe. Ādityānām śarmaṇi sthā bhuranyasi svastyagnim samidhānam-īmahe.*

Today in the congregation of the sages on the holy grass spread on the yajna vedi of search for knowledge without jealousy, anger and malice, we pray for the fulfilment of our aspirations. O man, smart and brilliant as you are, we wish that you enjoy the light and peace of the bliss and warmth of the sun in the zodiacs throughout the year in the inspiring company of eminent scholars and thus advance. We pray that the lighted fire and rising dawn bless us with felicity and total fulfilment.

आ ना॑ ब॒हिः स॒ध॒माद॑ बृ॒हद्दिवि॑ द्वाँ इ॒ळ सा॒दया॑ सप्त
हातृ॑न । इ॒न्द्रं मि॒त्रं वरु॑णं सा॒तय॑ भगं स्व॒स्त्य॑ग्निं स॒मिधा॑न॒
मी॒मह ॥ १० ॥

10. *Ā no barhiḥ sadhamāde brhaddivi devān īle sādayaḥ sapta hotṛn. Indraṁ mitraṁ varuṇaṁ sātaye bhagaṁ svastyagnim samidhānam-īmahe.*

O lord of light and bliss, O Adityas, phases of the sun and earth on the move, in this joyous hall of yajna in our open ended search for physical, mental and spiritual knowledge and well being, I invoke the brilliancies of nature and humanity and pray let the seven priests be seated for the conduct of the yajna (the seven being senses of perception, senses of volition, speech, mind, discriminative intelligence, selective memory, and the self). We invoke Indra, divine and secular power, Mitra, divine and human love and cohesion with cooperation, Varuna, divine and human judgement and choice in relation to nature and society, and Bhaga, divine glory and human prosperity with power and self confidence, for sure success and victory. We pray may the lighted fire and rising dawn bless us with felicity and self fulfilment.

त आदित्या आ गता स्रवतातय वृध ना युज्मवता सजाषसः ।
 बृहस्पतिं पृषणमश्विना भगं स्वस्त्यग्निं समिधान-
 मीमह ॥ ११ ॥

11. *Ta ādityā ā gatā sarvatātaye vṛdhe no yajñama-
 vatā sajoṣasaḥ. Bṛhaspatiṁ pūṣaṇam-aśvinā
 bhagaṁ svastyagniṁ samidhānam-īmahe.*

May the Adityas come and join us with love and favour for the advancement and comprehensive success of our yajna of universal character and save, protect and promote our yajnic projects of creative progress. We invoke Brhaspati, power of infinite knowledge and speech, Pushan, power of nourishment and growth, Ashvins, complementary powers of nature and humanity, and Bhaga, spirit of universal power and prosperity and pray may the lighted fire and the rising

dawn bring us felicity and total self-fulfilment.

त ा'दवा यच्छत सुपवाचनं छुदिरादित्याः सुभरं नृपाय्यम ।
पश्व' ताकाय तनयाय जीवस' स्वस्त्य॑ग्निं समिधान-
मीमह ॥ १२ ॥

12. *Tanno devā yacchata supravācanam chardirā-dityāḥ subharam nṛpāyyam. Paśve tokāya tanayāya jīvase svastyagnim samidhānam-īmahe.*

May the Adityas, divine harbingers of the light of omniscient divinity at the dawn of humanity, give us that universal word of knowledge and that peaceful settlement in life which holds all abundant power and prosperity for the protection and advancement of our human family, the animals, our children and grand children for our good health and full life of joy. We pray may the lighted fire and the rising dawn bring us all felicity and total fulfilment.

विश्व' अद्य मरुता विश्व' ऊती विश्व' भवन्त्वग्रयः समिद्धाः ।
विश्व' ना द्वा अवसा गमन्तु विश्वमस्तु दविणं वाजा
अस्म ॥ १३ ॥

13. *Viśve adya maruto viśva ūtī viśve bhavantva-gnayāḥ samiddhāḥ. Viśve no devā avasā gamantu viśvamastu draviṇam vājo asme.*

Today in this life of ours, may all the winds and pranic energies and all lighted fires of the world bring us all protections and promotions. May all divine powers of nature and humanity in the world come with all protection, power and progress. May all wealth, honour and excellence of the world, all speed, success and victory be our common human heritage, good fortune

and universal victory.

यं द॒वा॒सा व॒थ॒ वा॒ज॒सा॒ता॒ यं त्रा॒य॒ध्व॒ यं पि॒पृ॒था॒त्य॒हः । या
वा॒ गा॒पी॒थ न भ॒य॒स्य॒ वद॒ त स्या॑म॒ द॒व॒वी॒तय॑ तुरा॒सः ॥ १४ ॥

14. *Yam devāso 'vatha vājasātau yaṁ trāyadhve yaṁ pipṛthātyamhaḥ. Yo vo gopīthe na bhayasya veda te syāma devavītaye turāsaḥ.*

O Vishvedevas, divine powers of nature and humanity, pray let us be, help us all to be, a happy, vibrant and dynamic human community of noble nature, character and action living the life divine and moving ahead on the holy path of life to total fulfilment here and beyond: The person and the community whom you protect, guide and lead to victory in the struggle of existence, whom you save, guard and direct against sin and suffering to success knows no fear. Pray let us be that on the paths of pilgrimage to the Life Divine.

Mandala 10/Sukta 36

Vishvedevah Devata, Lusha Dhanaka Rshi

उ॒षा॒सा॒न॒क्त॑ा बृ॒हती॑ सु॒प॒श॑सा॒ द्या॒वा॒ ग॒मा॒ वरु॑णा मि॒त्रा
अ॒र्य॒मा । इ॒न्द्रं॑ हु॒व म॒रु॒तः प॒व॒ताँ अ॒प आ॑दि॒त्यान् द्या॒वा॒पृ॒थि॒वी
अ॒पः स्वः॑ ॥ १ ॥

1. *Uṣāsānaktā brhatī supeśasā dyāvākṣāmā varuṇo mitro aryamā. Indram huve marutaḥ parvatāṁ apa ādityān dyāvapṛthivī apaḥ svah.*

I invoke the rising dawn of the light of day and the soothing darkness of restful night, the radiant illuminative heaven and the vast sheltering stabilising earth, both great and expansive, beautiful and beatific,

I invoke Varuna, oceans of earth and spatial vapours, Mitra, friendly warmth of the sun, Aryama, refreshing breezes, Indra, infinite energy and power of nature, Maruts, stormy forces of the winds, clouds and mountains, sun rays, zodiacs of the sun, radiative energy of the sun and magnetic and gravitational energy of earth, the middle regions of space for expansion and the highest regions of light for illumination.

द्याश्च नः पृथिवी च पचतस ऋतावरी र ता॒मंहसा रिषः ।
मा दु॒र्वि॒दत्रा॒ नि॒र्ऋति॒न इ॒शत॒ तद्द॒वाना॒मवा॑ अ॒द्या वृ॒णी-
मह ॥ २ ॥

2. *Dyauśca naḥ pṛthivī ca pracetasa ṛtāvarī rakṣatā-mamhaso riṣaḥ. Mā durvidatrā nirṛtirna īśata taddevānāmavo adyā vrṇīmahe.*

The sun and the earth, father and mother, both sources of enlightenment, both committed to divine law and replete with dynamic energy, may, we pray, protect us from sin and violence. Let ignorance, injustice and adversity never dominate our life, let pain and suffering keep off. This is the safety, security and protection of our choice we pray for of the divinities today.

वि॒श्वस्मा ॥ अ॒दि॒तिः पा॒त्वंह॑सा मा॒ता मि॒त्रस्य॒ वरु॑णस्य
र॒वतः । स्व॒व॒ज्याति॑रवृ॒कं न॑शीमहि तद्द॒वाना॒मवा॑ अ॒द्या
वृ॒णीम॑ह ॥ ३ ॥

3. *Viśvasmānno aditiḥ pātvamhaso mātā mitrasya varuṇasya revataḥ. Svarvajjyotiravṛkaṁ naśī-mahi taddevānāmavo adyā vrṇīmahe.*

May the eternal mother power, the divine Shakti, Aditi, protect us from sin and suffering of the world,

she being the mother of abundant sun and ocean, love and judgement. May we receive the light of heaven without violence. This is our prayer for protection we may make to the divinities with free choice today.

गावा वद ऽप र गांसि सधतु दुष्वपन्यं निरुहतिं विश्व-
मत्रिणम । आदित्यं शर्म मरुतामशीमहि तद्वानामवा अद्या
वृणीमह ॥ ४ ॥

4. *Grāvā vadannapa rakṣāmsi sedhatu duṣṣvapn-
yaṁ nurṛtiṁ viśvamatrīṇam. Ādityaṁ śarma
marutāmaśīmahe taddevānāmavo adyā vṛṇīmahe.*

May the thundering voice of wise sages keep off all destructive forces, evil dreams, want, adversity and fear of death, and all voracious elements of society. May we obtain the protection, peace and enlightenment of the leading lights and stormy troops of society. This is the shelter and protection we now pray for, of our own choice, from the divinities.

एन्दा ब्रहिः सीदतु पिन्वतामिळा बृहस्पतिः सामभिरुक्वा
अचतु । सुपकृतं जीवस् मन्म धीमहि तद्वानामवा अद्या
वृणीमह ॥ ५ ॥

5. *Endro barhiḥ sīdatu pinvatāmiḷā bṛhaspatiḥ
sāmabhirukvo arcatu. Supraketam jīvase manma
dhīmahi taddevānāmavo adyā vṛṇīmahe.*

May Indra, omnipotent lord of the universe, enlighten us at heart and bless our yajnic home, may Ila, the earth and the divine voice, raise our health and awareness, may Brhaspati, sagely scholar of the divine Word, adore the spirit with songs of praise, and may we obtain divine wisdom and intelligence and meditate on

the light divine. This is the favour and protection of the divinities we pray for today.

दिविस्पृशं यज्ञमस्माकमश्विना जीराध्वरं कृणुतं सुम्न-
मिष्टय । पाचीनरश्मिमाहुतं घृतन तद्भवानामवा अद्या
वृणीमह ॥ ६ ॥

6. *Divispr̥śaṁ yajñamasmākamaśvinā jīrādhvaram
kṛṇutaṁ sumnamiṣṭaye. Prācīnaraśmimāhutaṁ
ghṛtena taddevānāmavo adyā vṛṇīmahe.*

May the Ashvins, complementary fire and wind, refine and energise our yajna of love and non-violence, fed on ghrta, rising in high flames as ever before, and may they raise it to the regions of the sun to bring us peace and joy for the fulfilment of our aspirations. This is the favour and protection of the divinities we pray for today.

उप ह्वय सुहवं मारुतं गणं पावकमृष्वं सख्याय शंभुवम ।
रायस्पाषं साश्रवसाय धीमहि तद्भवानामवा अद्या वृणी-
मह ॥ ७ ॥

7. *Upa hvaye suhavaṁ mārutaṁ gaṇaṁ pāvakamṛ-
ṣvaṁ sakhyāya śambhuvam. Rāyas-poṣaṁ sau-
śravasāya dhīmahi tad devānāmavo adyā vṛṇī-
mahe.*

I invoke and call upon the band of Maruts, vibrant winds of nature and dynamic sages and pioneers of humanity, worthy of service and adoration, pure and purifying and harbingers of peace and well being, all heroic and sublime. I invoke them to win their love and friendship. We study and meditate upon wealth, energy and enrichment for participation in their grace and glory.

This is the protective and promotive favour of the divinities we choose to pray for today.

अ॒पां प॒रुं जी॒वध॑न्यं भ॒राम॑ह द॒वाव्यं सु॒हव॑मध्व॒रश्रि॑यम ।
सु॒र॒श्मिं सा॒ममि॑न्द्रि॒यं य॑मीमहि तद्द॒वाना॑मवा॒ अ॒द्या वृ॑णी-
मह ॥ ८ ॥

8. *Apām perum jīvadhanyam bharāmahe devāvyam suhavamadhvaraśriyam. Suraśmim somamin-driyam yamīmahi tad devānāmavo adyā vṛṇī-mahe.*

We bear Soma at heart, love and honour Soma, spirit of universal peace, vitality and ecstasy, protector and promoter of life's liquid energies for action, inspirer of life adorable for the divinities, beauty of the yajna of love and non-violence, worthy of invocation and celebration. Beautiful are its flames of fire, its rays of light and its waves of fragrance worthy of being perceived, experienced and internalised, all these we love. And that Soma is the gift, favour and protection of the divinities we choose to pray for, this day.

स॒नम॑ तत्सु॒स॒निता॑ स॒नित्व॑भिव॒यं जी॒वा जी॒वपु॑त्रा॒ अना॑गसः ।
ब॒ह्मद्वि॑षा॒ विष्व॑गना॒ भर॑रत॒ तद्द॒वाना॑मवा॒ अ॒द्या वृ॑णी-
मह ॥ ९ ॥

9. *Sanema tat susanitā sanitvabhirvayam jīvā jīvaputrā anāgasah. Brahmadviṣo viṣvageno bharerata tad devānāmavo adyā vṛṇīmahe.*

Let us join and live that Soma spirit of life along with all others who live it with passion and enthusiasm. We are all children of life, living and vibrant with our children and grand children, free from sin and crime.

Let others who negate, hate and violate that universal Spirit of love, life and peace bear, for that reason, their negativities and the dispensation thereof. And that favour of the love of Soma and protection against negativities we beg of the divinities this day.

य स्था मनायज्ञियास्त शृणातन् यद्वा दवा इमह तद्दातन् ।
जत्रं कतुं रयिमद्वीरवद्यशस्तद्भवानामवा अद्या वृणी-
मह ॥ १० ॥

10. *Ye sthā manoryajñiyāste śṛṇotana yadvo devā īmahe taddadātana. Jaitraṁ kratuṁ rayimadvī-ravadyaśastad devānāmavo adyā vṛṇīmahe.*

And listen all, those who are dedicated to yajna at heart in communion with divine Soma, be steadfast and, O divine souls, bear and bring us that we pray for from you : Bring us the spirit of success and victory, holy yajnic action, wealth, honour and fame with progeny worthy of the brave. That is the favour and prayer of our choice we ask of you this day.

महदद्य महतामा वृणीमह वा द्वानां बृहतामन्वणाम ।
यथा वसु वीरजातं नशामह तद्भवानामवा अद्या वृणी-
मह ॥ ११ ॥

11. *Mahadadya mahatāmā vṛṇīmahe'vo devānām bṛhatāmanarvaṇām. Yathā vasu vīrajātaṁ naśāmahai tad devānāmavo adyā vṛṇīmahe.*

Today, the grandeur of the great we ask for, of our own choice, and the protection of the grand progressive and irresistible divinities we pray for, so that we may acquire the security and stability created and established by brave generations of humanity: that

is the favour and prayer of our choice for protection of the divinities we ask for this day.¹¹ Today, the grandeur of the great we ask for, of our own choice, and the protection of the grand progressive and irresistible divinities we pray for, so that we may acquire the security and stability created and established by brave generations of humanity: that is the favour and prayer of our choice for protection of the divinities we ask for this day.

महा अग्रः समिधानस्य शमण्यनागा मित्र वरुण स्वस्तय ।
श्रष्ट स्याम सवितुः सवीमनि तद्भवानामवा अद्या वृणी-
मह ॥ १२ ॥

12. *Maho agneḥ samidhānasya śarmaṇyanāgā mitre varuṇe svastaye. Śreṣṭhe syāma savituḥ savīmani tad devānāmavo adyā vṛṇīmahe.*

Let us live under the shelter and protection of the great Agni, self-refulgent, self enlightened leading light of the cosmic yajna. Let us live free from sin and evil under the abundant care of Mitra, friendly sun, and Varuna, boundless ocean of space, for the achievement of plenty, prosperity and all round well being. Let us live under the guidance and ruling control of Savita, highest spirit of life, creation and regeneration. This is the gift of protection and progress we choose to ask of the divinities this day.

य सवितुः सत्यसवस्य विश्व मित्रस्य वृत वरुणस्य द्वाः ।
त साभगं वीरवद्रामदप्रा दधातन् दविणं चित्रमस्म ॥ १३ ॥

13. *Ye savituḥ satyasavasya viśve mitrasya vrata varuṇasya devāḥ. Te saubhagaṁ vīravadgoma-dapno dadhātana draviṇaṁ citramasme.*

All those generous, brilliant and illuminative divinities of the world, both in nature and in humanity, which observe and work under the laws and discipline of Savita, creator of the world of truth and reality, Mitra, lord of light and love, and Varuna, lord of judgement and boundless abundance, may they all bear and bring for us all holy good fortune, power of choice and action, and wondrous variety of wealth blest with brave progeny, lands, cows and culture of enlightenment.

सविता पश्चात्तात्सविता पुरस्तात्सवितोत्तरात्तात्सविता-
धरात्तात् । सविता नः सुवतु सवतातिं सविता ना रासतां
दीघमायुः ॥ १४ ॥

14. *Savitā paścātāt savitā purastāt savitottarātāt savitādhārātāt. Savitā naḥ suvatu sarvatātīm savitā no rāsatām dīrghamāyuh.*

May Savita protect us from behind. May Savita protect us in front. May Savita protect us from above. May Savita protect us from below. May Savita bless us all round, create and give us universal wealth of existence. May Savita bless us with a long, happy and full life.

Mandala 10/Sukta 37

Surya Devata, Abhitapa Saurya Rshi

नमो मित्रस्य वरुणस्य च । स महा द्वाय तदृतं संपयत ।
दूरदृश द्विजाताय कृतव दिवस्पुत्राय सूर्याय शंसत ॥ १ ॥

1. *Namo mitrasya varuṇasya cakṣase maho devāya tadṛtaṁ saparyata. Dūredṛśe devajātāya ketave divasputrāya sūryāya śaṁsata.*

Homage and salutations to the eye of the lord of universal love and cosmic judgement, lord of day and deep night, mighty generous light of the world. Observe and abide by that universal law of the lord. Sing and celebrate in honour of the Sun, child of Light, heavenly ensign of divine refulgence, born of space, the eye that can see as far as the bounds of existence.

सा मां सत्याक्तिः परि पातु विश्वता द्यावा च यत्र ततन् इहानि
च । विश्वमन्यन्ति विशत यदजति विश्वाहापा विश्वाहादति
सूर्यः ॥ २ ॥

2. *Sa mā satyoktiḥ pari pātu viśvato dyāvā ca yatra tatanannahāni ca. Viśvamanyanni viśate yadejati viśvāhāpo viśvāhodeti sūryaḥ.*

May the word of truth abide by me and protect and sustain me all round all time: That Sun, light of the world, is the presence in which the heavens of light and the green earth abide, days and nights arise and expand, wherein the other worlds abide and all else moves and abides, wherein all dynamics of the universe abide and move day and night, wherein the sun rises every morning for all time in the existential world.

न त अदेवः प्रदिवा नि वासत यदतशभिः पतर रथ्यसि ।
पाचीनमन्यदनु वतत रज उदन्यन् ज्यातिषा यासि सूर्य ॥ ३ ॥

3. *Na te adevaḥ pradivo ni vāsate yadetaśebhiḥ patarai ratharyasi. Prācīnamanyadanu vartate raja udanyena jyotiṣā yāsi sūrya.*

O sun, when you ride your chariot and move on with the radiation of your rays, the earlier darkness of the night does not stay before you, instead it moves on

to the other region you left behind, and as you move on, you go forward with your light for another region of the world.

यन॑ सू॒य॒ ज्या॒ति॒षा॒ बा॒ध॒स॒ तमा॒ जग॑च्च॒ विश्व॑मु॒दिय॑षि॒
भानु॑ना । तना॒स्मद्वि॒श्वाम॒निरा॒मना॑हु॒तिम॒पामी॑वा॒मप॑ दु॒ष्प॒ज्यं
सुव॑ ॥ ४ ॥

4. *Yena sūrya jyotiṣā bādhaso tamo jagacca viśva-mudiyarṣi bhānunā. Tenāsmadvīśvām-anirām-anāhutim-apāmīvāmapa duṣṣvapnyam suva.*

O sun, by the light by which you dispel the darkness, and by the rise by which you go up and light up the moving world in the day, by that very light and enlightenment, pray, dispel and throw out all famine of food in the world,, all poverty of yajnic programmes, all sickness and disease, and all depression and evil dreams born of want and poverty of light.

वि॒श्वस्य॑ हि प॒षिता॒ र॒ सि॒ व॒तम॑हळ॒य॒ णु॒च्चर॑सि स्व॒धा अनु॑ ।
यद॒द्य त्वा॑ सू॒याप॒बवाम॑ह॒ तं ना॑ द॒वा अनु॑ मंसीर॒त॒
क॒तुम॑ ॥ ५ ॥

5. *Visvasya hi preṣito rakṣasi vratamahālayannu-ccarasi svadhā anu. Yadadya tvā sūryopabravāmahai tam no devā anu māmsīrata kratum.*

O lord of light, moved and inspired by your own divine self and invoked by prayers of the supplicants, you protect and rule the laws and disciplines of the world around, and without passion or disturbance you rise and move according to your own powers and in response to your celebrants' homage (such as the homage of the planets and yajnic offers of devotees). O sun, whatever

we pray for, may the divinities of nature and humanity favour and respond to our yajnic action and prayer.

तं ना द्यावापृथिवी त॒ । आप॒ इन्द्रः॑ शृण्वन्तु मरुता॒ हव॑
वचः॑ । मा शून॑ भूम॒ सूर्य॑स्य संदृशि॒ भ॒दं जीव॑न्ता ज॒र॒णा-
मशीमहि॑ ॥ ६ ॥

6. *Tam no dyāvāpṛthivī tanna āpa indraḥ śṛṇvantu maruto havam vacaḥ. Mā śūne bhūma suryasya saṁdṛśi bhadram jīvanto jaraṇāmaśimahi.*

That word of invocation and prayer, and that word of homage and prayer with supplication may the heaven and earth as father and mother, waters of earth and space and the learned sages of holy attainments, Indra, omnipotent lord and ruler of the earth, Maruts, pranic energies of life and leading lights of humanity listen, and may they favourably respond. May they never be indifferent. May we live blest in the light of the sun and the illumination of divinity. We pray that living in peace and felicity, we may enjoy a full life of good health and mental and spiritual fulfilment.

वि॒श्वाहा॑ त्वा सु॒मन॑सः सु॒च॒ । सः॑ प॒जाव॑न्ता अ॒नमी॒वा
अ॒ना॒गसः॑ । उ॒द्यन्तं॑ त्वा मि॒त्रम॑हा दि॒वदि॒व॒ ज्याग्जी॒वाः प॑ति
पश्य॑म सूर्य ॥ ७ ॥

7. *Viśvāhā tvā sumanasaḥ sucaḥśasaḥ prajāvanto anamivā anāgasah. Udyantam tvā mitramaho divedive jyogjivāḥ prati paśyema sūrya.*

We pray, O sun, may we be happy at heart, enlightened of vision, blest with noble progeny, free from ill health, sin and evil, and thus happy and healthy, live long to see you rising every day all the time. May

we, O sun, see you rising day by day as the greatest friend of ours and live long for a happy time in the light and bliss divine.

महि ज्यातिबिभ्रतं त्वा विच ण भास्वन्तं च णिषच णिष
मयः । आराहन्तं बृहत्तः पार्जसस्परि वयं जीवाः पति पश्यम
सूय ॥ ८ ॥

8. *Mahi jyotirbibhrataṁ tvā vicakṣaṇa bhāsvantaṁ cakṣuṣe cakṣuṣe mayah. Ārohantaṁ brhataḥ pājasaspari vayaṁ jīvāḥ prati paśyema sūrya.*

O sun, lord of vision watching all, we pray that while we live a long and full life time here on earth, we may continue to see you as the divine power bearing great light of life, shining bright and blessing every living eye with light and joy, and rising high over the vast order of mighty time and the world of existence.

यस्य त विश्वा भुवनानि क्तुना प चरन्ति च विशन्ति
अक्तुभिः । अनागास्त्वन हरिकश सूया ह्यहो ना वस्यसा-
वस्यसादिहि ॥ ९ ॥

9. *Yasya te viśvā bhuvanāni ketunā pra cerate ni ca viśante aktubhiḥ. Anāgāstvena harikeśa sūryā'-hnāhnā no vasyasāvasyasodihi.*

O Sun, self-refulgent divinity, by whose light and sustaining power all regions of the universe, stars and planets move on with their tasks in their own orbits and then recede into their state of rest as into the night, O lord of radiant light and fire of life, by your inviolable purity of law and natural piety, shine, and emerge more and more bright and excellent for our experience, guidance and sustenance day by day for us.

शं ना भव च सा शं ना अह्ना शं भानुना शं हिमा शं
घृणन । यथा शमध्वञ्छमसद्गुण तत्सूय दविणं धहि
चित्रम ॥ १० ॥

10. *Śaṁ no bhava cakṣasā śaṁ no ahnā śaṁ bhānuna
śaṁ himā śaṁ ghr̥ṇena. Yathā śamadhvañ-
chamasad guṇe tat sūrya draviṇaṁ dhehi
citram.*

By your light and gracious eye, let there be peace and bliss for us, peace and well being by day, peace and bliss by light and solar radiation, peace by the cool of snow and peace by soothing warmth of the sun, peace the way it may be possible on our paths of progress, and peace and all round well being in the home. That wondrous variety of wealth, honour and excellence, O Sun, give us by which there may be all round peace and total well being in life.

अस्माकं दवा उभयाय जन्मन शम यच्छत द्विपद चतुष्पद ।
अदत्पिबद्जयमानमाशितं तदस्म शं याररपा दधा-
तन ॥ ११ ॥

11. *Asmākaṁ devā ubhayāya janmane śarma
yacchata dvipade catuṣpade. Adat pibadūrjaya-
mānamāśitaṁ tadasme śaṁ yorarapo dadhātana.*

May all you Devas, divinities of nature and humanity, give us peace and felicity for our life, for both humans and animals. Let all that is eating, all that is drinking be strong, energetic and fulfilled. Pray give us that peace and well being which is free from violence, sin and evil.

यद्वा दवाश्चकृम जिह्वा गुरु मनसा वा पर्युती दवहळनम ।
 अरावा या ना अभि दुच्छुनायत तस्मिन्तदना वसवा नि
 धतन ॥ १२ ॥

12. *Yadvo devāścakṛma jihvayā guru manaso vā prayutī devahelanam. Arāvā yo no abhi succhunāyate tasmin tadenō vasavo ni dhetana.*

O Devas, divinities of nature and humanity, if we trespass or do some grave offence by word, thought or action and behaviour to earn your displeasure or even provoke your anger, pray forgive us and cleanse us of that weakness and negativity. And if there be some mean and uncharitable person among us who behaves in a vile manner toward us, then O divine givers of peace and shelter, pray let that sin visit back upon the source.

Mandala 10/Sukta 38

Indra Devata, Mushkavan Indra Rshi

अस्मि † इन्द पृत्सुता यशस्वति शिमीवति कन्दसि पाव
 सातय । यत्र गाषाता धृषितषु खादिषु विष्वक्पतन्ति दिद्यवा
 नृषाह्य ॥ १ ॥

1. *Asmin na indra pṛtsutau yaśasvati śimīvati kran-dasi prāva sātaye. Yatra goṣātā dhṛṣiteṣu khādiṣu viṣvak patanti didyavo nṛṣahye.*

Indra, O ruler of the world, in this mighty battle for honour and industry, you roar and thunder, pray defend and protect us to advance to the victory. This is a battle for the reclamation, defence and development of the lands and cows, between bold, undaunted soldiers thirsting for the enemy's blood, and on them, in this

murderous contest, sharp and blazing arrows fall on all sides.

स नः ऽमुन्तं सदन् व्यूणुहि गाअणसं रयिमिन्द श्रवाय्यम् ।
स्याम त जयतः शक्र मदिना यथा वयमुश्मसि तद्वसा
कृधि ॥ २ ॥

2. *Sa naḥ kṣumantaṁ sadane vyūrṇuhi go-arṇasaṁ rayimindra śravāyyam. Syāma te jayataḥ śakra medino yathā vayamuśmasi tadvaso kṛdhi.*

Indra, O lord of power and glory, in this house of the social order abundant in food, water and the wealth of lands and cows, cover, protect and promote the honoured wealth of the nation. O mighty victorious lord, let us be your friends, allies and admirers and, O lord giver of peace, settlement and a good home, pray do as we would wish to fulfil our aspirations.

या ना दास आया' वा पुरुष्टुता देव इन्द युधय चिकतति ।
अस्माभिष्ट सुषहाः सन्तु शत्रवस्त्वया वयं तान्वनुयाम
संगम ॥ ३ ॥

3. *Yo no dāsa āryo vā puruṣtutā' deva indra yudhaye ciketati. Asmābhiṣṭe suṣahāḥ santu śatravastvayā vayaṁ tān vanuyāma saṁgame.*

O lord most admired and celebrated, Indra, whether it is a power ignoble and slavish in character, or even one dynamic in character but undivine and negative, who challenges us to battle, let those enemies be boldly faced and fought out, and let us all under your leadership, overthrow and destroy them in battle.

या द॒भभि॒हव्या॒ यश्च॒ भूरि॒भिया॒ अ॒भीक॑ वरिवा॒वि ण॒षाह्य॑ ।
तं वि॒खाद॑ सस्त्रि॒मद्य॑ श्रु॒तं नर॑म॒वाञ्च॒मिन्द॑मवस॒ करा॒
मह॥ ४ ॥

4. *Yo dabhebhīrhavyo yaśca bhūribhīryo abhīke
varivovinnṛṣāhye. Taṁ vikhāde sasnimadya
śrutam naramarvāñcamindramavase karāmahe.*

In the decisive battle of humanity to the point of the destruction of evil and negative forces, we now choose and install that man as Indra, leader for defence, protection and progress, who is adorable equally by the select few and the many, small as well as great, who is clean and pure, reputable and universally rich and powerful to create the space and freedom for thought and action around.

स्व॒वृजं॑ हि त्वा॒म॒हमि॒न्द शु॒श्रवा॑नानु॒दं वृष॑भ रध॒चाद॑नम ।
प मु॒ञ्चस्व॒ परि॒ कुत्सा॑दि॒हा ग॒हि किमु॑ त्वावा॒न्मुष्क॑या॒बद्ध॑
आ॒सत॑ ॥ ५ ॥

5. *Svavṛjaṁ hi tvām-aham-indra śuśravānānudaṁ
vṛṣabha radhracodanam. Pra muñcasva pari
kutsādiḥ gahi kimu tvāvān muṣkayorbaddha
āsate.*

Come Indra, lord potent and generous, rise and take on the leadership. We hear and know you are powerful by yourself to uproot evil, indefatigable, inspirer of fighting forces, uplifter of the weak and breaker of blockades. Pray be free and free us from terror and violence. How can the brave like you stay back stolen by ravishment in obscurity?

Mandala 10/Sukta 39

Ashvinau Devata, Ghosha Kakshivati Rshi

या वां परिज्मा सुवृदश्विना रथा दाषामुषासा हव्या
हविष्मता । शश्वत्तमासस्तमु वामिदं वयं पितुन नाम सुहवं
हवामह ॥ १ ॥

1. *Yo vām parijmā suvr̥daśvinā ratho doṣāmuṣāso
havyo haviṣmatā. Śaśvattamāsastamu vāmidam
vayam piturna nāma suhavam havāmahe.*

Ashvins, complementary powers of nature and humanity like heat and cold, light and liquids, teacher and preacher, science and technology, swift and smooth is your chariot, turning, moving and going all over the world in all directions. Adored and adorable is it day and night by admiring priests, worthy of invocation by them with homage and havi. Since time immemorial we have been calling on you and this chariot of yours as we chant the holy name of father, and we call upon you, riders of the chariot, now.

चादयतं सूनृताः पिन्वतं धिय उतपुरन्धीरीरयतं तदुश्मसि ।
यशसं भागं कृणुतं ना अश्विना सामं न चारुं मघवत्सु
नस्कृतम ॥ २ ॥

2. *Codayatam sūnṛtāḥ pinvatam dhiya ut puran-
dhīrīrayatam taduśmasi. Yaśasaṁ bhāgaṁ kṛṇu-
tam no aśvinā somam na cāruṁ magha-vatsu nas-
kṛtam.*

Ashvins, inspire, energise and raise the voice of truth and divine law of eternity. Nourish, strengthen and advance the intelligence and will of humanity for action. Raise up, strengthen and confirm the principles

and policies which govern and sustain the values of human institutions. That is what we love and desire of you. Create and confirm our share of honour and excellence in the affairs of human society. Vest the beauty and grace of sweetness and culture for our sake among the men of wealth and power.

अम॒जुरा॑श्चिद्भव॒था यु॒वं भ॒गा न॒शाश्चि॑दवि॒तारा॑प॒मस्य॑
चित । अ॒न्धस्य॑ चि॒ तास॑त्या कृ॒शस्य॑ चिद्यु॒वामि॑दाहुभि॒षजा॑
रु॒तस्य॑ चित ॥ ३ ॥

3. *Amājuraścidbhavatho yuvaṁ bhago'nāśościda-vitārāpamasya cit. Andhasya cinnāsatyā kṛśasya cidyuvāmidāhurbhiṣajā rutasya cit.*

Ashvins, you are the hope and inspiration of the bed-ridden home-confined old person. You are saviours of the debilitated and the weakest persons who are unable to eat and move. O lovers and observers of the truth and law of nature, you bring light for the blind, strength for the anaemic and health for the chronic sufferers. That is what people call you, “saviours of life”.

यु॒वं च्य॑वानं स॒नय॑ यथा॒ रथं॑ पु॒नयु॑वानं च॒रथा॑य त॒ तथुः॑ ।
नि॒ष्टाग्र॑मू॒हथु॑र॒द्भ्यस्परि॑ वि॒श्वत्ता॑ वां स॒र्वन॑षु प॒वाच्या॑ ॥ ४ ॥

4. *Yuvaṁ cyavānaṁ sanayaṁ yathā ratham punar-yuvānaṁ carathāya takṣathuḥ. Niṣṭaugrya-mūhathuradbhyaspari viśvet tā vāṁ savaneṣu pravācyā.*

You rejuvenate the broken old man to fresh youth to go round and enjoy life as the craftsman repairs an old worn out chariot and converts it to new efficiency. You raise the drowned man from the water and revive

him to life. That's why all your works and achievements are praised and celebrated in holy gatherings.

पु॒रा॒णा वां वी॒या॒ऽप ब॒वा जन था॑ हासथु॒भिषजा॑ मया॒भुवा॑ ।
ता वां नु नव्या॒वव॑स करा॒मह॒ यं ना॑सत्या॒ श्रद॑रि॒यथा॒
दध॑त ॥ ५ ॥

5. *Puraṇā vām vīryā pra bravā jane'tho hāsathur-bhiṣajā mayabhuvā. Tā vām nu navyāvavase karāmahe'yaṁ nāsatyā śradariryathā dadhat.*

O physician and surgeon dedicated to truth and goodness of life, your old and ancient deeds I proclaim and praise among people. Be you both harbingers of good health, peace and joy. We celebrate you both as adorable for the sake of health and protection so that this dynamic community may have faith and trust in you.

इ॒यं वा॑म॒ह्व शृ॒णु॒तं म॑ अ॒श्विना पु॒त्राय॑व पि॒तरा॒ मह्यं॑ शि॒ तम॑ ।
अ॒ना॒पि॒रज्ञा॑ अस॒जा॒त्याम॑तिः पु॒रा तस्यो॑ अ॒भि॒श॒स्तर॑व
स्पृ॒तम॑ ॥ ६ ॥

6. *Iyaṁ vāmahve śṛṇutam me āśvinā putrāyeva pitarā mahyaṁ śikṣatam. Anāpirajñā asajātyā-matiḥ purā tasyā abhiśasterava spṛtam.*

I, this supplicant girl, request you, Ashvins, pray listen to me, and as father speaks to the child, so please instruct me on matters of health. I am alone and unrelated, ignorant, without kith and kin and immature. Pray protect me with knowledge before the onslaught of the effects of that ignorance.

यु॒वं रथे॑न वि॒म॒दाय॑ शु॒न्ध्यु॒वं न्यू॑हथुः पु॒रु॒मि॒त्रस्य॑ या॒षणा॑म ।
यु॒वं ह॒वं वधि॑म॒त्या अ॑गच्छ॒तं यु॒वं सु॒षु॒तिं च॑कथुः
पु॒रन्ध॑य ॥ ७ ॥

7. *Yuvaṁ rathena vimadāya śundhyuvaṁ nyūhathuḥ purumitrasya yoṣaṇām. Yuvaṁ havaṁ vadhri-matyā agacchataṁ yuvaṁ suṣuṭim cakrathuḥ purandhaye.*

O Ashvins, with your knowledge of body and mind, you join the youthful, bright and intelligent daughter of the widely friendly father with a bright young man for their joy and fulfilment. You listen to the call of the barren woman, treat her, restore her fertility, and she is blest with a child for a joyous home life.

युवं विपस्य जर्णामुपयुषः पुनः कलरकृणुतं युवद्वयः ।
युवं वन्दनमृश्यदादुदूषथुयुवं सद्या विशपलामतव कृथः ॥ ८ ॥

8. *Yuvaṁ viprasya jaraṇām-upeyuṣaḥ punaḥ kalerakṛṇutaṁ yuvadvayaḥ. Yuvaṁ vandana-mṛśyadād-udūpathur-yuvaṁ sadyo viśpalāmetave kṛthaḥ.*

You rejuvenate and restore to vibrant youthfulness the aging veteran scholar in pursuit of research. You raise the man of holiness from chronic ailment to renewed life. And you help the public health authority in community health programmes so that they may go on with their normal activity.

युवं हर्भं वृषणा गुह्यं हितमुदरयतं ममृवांसमश्विना ।
युवमृबीसमुत तप्तमत्रय आमन्वन्तं चकथुः सप्तवधय ॥ ९ ॥

9. *Yuvaṁ ha rebhaṁ vṛṣaṇā guhā hitamudair-ayataṁ mamṛvāṁsam-aśvinā. Yuvaṁṛbīsamuta taptamatraya omanvantaṁ cakrathuḥ sapta-vadhraye.*

You revive the sinking man who has lost consciousness, all but surviving in the brain, and muttering from the subconscious. You cure the man in high fever in the state of delirium and restore him to health, full consciousness and self-immunity with all his five senses, mind and intelligence fully working in perfect order.

यु॒वं श्व॑तं प॒दव॑ श्वि॒नाश्वं॑ न॒वभि॑वाज॒नव॑ती च॒ वा॒जिन॑म ।
च॒कृत्यं॑ द॒दथु॑दाव॒यत्सखं॑ भ॒गं न नृ॑भ्या ह॒व्यं मया॑भु॒-
व॑म ॥ १० ॥

10. *Yuvam śvetam pedave'svināśvam navabhirvājair-navatī ca vājinam. Carkṛtyam dadathur-drāvayatsakham bhagam na nṛbhyo havyam mayobhuvam.*

Ashvins, for the active intelligent soul you give pure unsullied virility and vitality and vibrant swift smartness blest with nine and ninety qualities and faculties of body (nine faculties of sense and mind each energised with ten pranic energies) ever in action onward like a constant friend as you bring for people plenty, prosperity and power full of peace and joy worthy of love and invocation in life for all time.

न तं रा॒जाना॑वदित॒ कुत॑श्च॒न ना॑ह' अ॒श्नाति॑ दुरि॒तं
नकि॑भ॒यम॑ । यम॑श्वि॒ना सु॑ह॒वा रु॒द्रव॑तनी॒ पुरा॑र॒थं कृ॑णु॒थः
पत्न्या॑ स॒ह ॥ ११ ॥

11. *Na tam rājānāvadite kutaścana nāmho aśnoti duritam nakirbhayam. Yamaśvinā suhavā rudra-vartanī puroratham kṛṇuthaḥ patnyā saha.*

O brilliant, independent and inviolable twin

divine powers, nothing from any where, no sin, no evil, no hate, no fear touches him whom, O Ashvins, easily invoked and approachable, moving by paths free from the pain and suffering of ailments, you join in wedlock and lead forth to a happy home.

आ तन॑ यात॑न् मन॑सा॒ जवी॑यसा॒ रथं॑ यं वा॒मृभ॑वश्च॒कुर॑श्चि॒वना ।
यस्य॑ याग॑ दु॒हिता जा॑यत दि॒व उ॒भ अ॑ह॒नी सु॒दिनं वि॒व-
स्व॑तः ॥ १२ ॥

12. *Ā tena yātaṁ manaso javīyasā ratham yaṁ vāmṛbhavaścakruraśvinā. Yasya yoge duhitā jāyate diva ubhe ahanī sudine vivasvataḥ.*

O Ashvins, morning stars divine, come by that chariot of yours faster than mind which the celestial artists crafted for you, that which you yoke in harness and the maiden of heaven walks forth to ride and rise and then both the happy day and soothing night born of the sun move on.

ता व॒तिया॑तं ज॒युषा॑ वि प॒व॑त॒मपि॑न्व॒तं श॒यव॑ ध॒नुर्म॑श्चि॒वना ।
वृ॒क॑स्य चि॒द्व॒ति॒काम॑न्तरा॒स्याद्यु॑वं श॒ची॑भि॒गसि॑ताम॒-
मु॒ञ्च॑तम ॥ १३ ॥

13. *Tā vartiryātaṁ jayuṣā vi parvatamapinvataṁ śayave dhenumaśvinā. Vṛkasya cidvartikāmanta-rāsyādyuvaṁ śacībhirgrasitāmamuñcatam.*

O Ashvins, divine powers of knowledge and action, enlightened men and women of the world, harness the victorious chariot of divine vision and inspiration, rise forth and move forward by the road to the clouds, strengthen and raise the rousing voice for sleeping humanity, and with your voice and actions free

the poor victims seized and held in the jaws of wolves.

एतं वां स्ताममश्विनावकृमात् ताम् भृगवा न रथम् ।

न्यमृ ताम् याषणां न मय नित्यं न सूनूं तनयं दधानाः ॥ १४ ॥

14. *Etaṁ vāṁ stomamaśvināvakarmātakṣāma bhṛ-gavo na ratham. Nyamṛkṣāma yoṣaṇām na marye nityaṁ na sūnuṁ tanayaṁ dadhānāḥ.*

Ashvins, complementary twin powers of nature and humanity, this song of adoration we offer in your honour as the divine artists craft and offer the celestial chariot for you, and we have adorned it as we always adorn and prepare a bride for the groom. Blest with children and grand children we abide in life (and depend on you for strength and inspiration in the life cycle day and night, through the seasons, year in and year out).

Mandala 10/Sukta 40

Ashvinau Devata, Ghosha Kakshivati Rshi

रथं यान्तं कुह का ह वां नरा पति द्युमन्तं सुविताय भूषति ।
पातयावाणं विभ्वं विशविश वस्तावस्तावहमानं धिया
शमि ॥ १ ॥

1. *Rathaṁ yāntaṁ kuha ko ha vāṁ narā prati dyumantaṁ suvitāya bhūṣati. Prātaryāvāṇaṁ vibhvaṁ viśeviśe vastorvastorvahamānaṁ dhiyā śami.*

O leading lights of life and humanity, who and where, with holy intelligence and action, crafts, adorns and prepares your mighty spacious, brilliant, and auspicious chariot ever on the move in action going every morning to yajna every day to every people,

bearing and bringing all kinds of wealth for the sake of happiness and well being?

कुहं स्विद्वाषा कुह वस्तार्श्विना कुहाभिपित्वं करतः
कुहाषतुः । का वां शयुत्रा विधवव दवरं मर्यं न याषा कृणुत
सुधस्थ आ ॥ २ ॥

2. *Kuha svid doṣā kuha vastoraśvinā kuhābhipitvaṁ karataḥ kuhaṣatuḥ. Ko vām śayutrā vidhaveva devaram maryam na yoṣā kṛṇute sadhastha ā.*

Ashvins, man and woman, where were you at night? Where in the day? Where do you find food and rest? Where do you live? Where do you sleep? Where do you stay together like the widow with her second husband, or a maiden married to a youth? Who invites you to yajna?

पातजस्थ जरणव कापया वस्तावस्तायजता गच्छथा गृहम् ।
कस्य ध्वस्त्रा भवथः कस्य वा नरा राजपुत्रव सवनाव
गच्छथः ॥ ३ ॥

3. *Prātārajasthe jaraṇeva kāpayā vastorvastorya-jatā gacchatho gr̥ham. Kasya dhvasrā bhavathaḥ kasya vā narā rājaputrevā savanāva gacchathah.*

Early morning, like venerable divinities you are honoured with songs of praise. Venerable and adorable, you visit the devotee's home day by day. Whose weaknesses do you destroy? And O leading lights of humanity, whose house and yajna do you visit like the princes of a royal realm?

युवां मृगव वारणा मृगण्यवा दाषा वस्ताह्विषा नि ह्वयामह ।
युवं हात्रामृतुथा जुह्वत नरषं जनाय वहथः शुभस्पती ॥ ४ ॥

4. *Yuvām mṛgeva vāraṇā mṛgaṇyavo doṣā vastorha-
viṣā ni hvayāmahe. Yuvām hotrāmṛtuthā juhvate
nareṣaṁ janāya vahathaḥ śubhaspatī.*

Looking and searching for you as seekers and saviours, we invoke and invite you with homage day and night. All house holders invoke you and offer you homage of havi according to the seasons, and you, leading lights for humanity, treasure holds of good and promoters of the auspicious, bring food and energy for the people.

युवां ह घाषा पयश्विना यती राज्ञ ऊच दुहिता पृच्छ वां
नरा । भूतं म अह्ने उत भूतमक्तव श्वावत रथिन शक्त-
मवत ॥ ५ ॥

5. *Yuvām ha ghoṣā paryaśvinā yatī rājña ūce duhitā
pṛcche vām narā. Bhūtaṁ me ahna uta bhūtama-
ktave'śvāvate rathine śaktamarvate.*

Ashvins, leading lights of the land, rulers and warriors, this voice of the ruling order like a daughter of the sovereign, going round and knowing every thing of the state, asks you and says : Be up and awake for me day and night and strengthen yourselves and strengthen me to meet the challenges of the forces of horse, chariot and the stormy troopers and thus save me and the social order.

युवं कवी ह्यः पयश्विना रथं विशा न कुत्सा जरितुन-
शायथः । युवाह म ॥ पयश्विना मध्वासा भरत निष्कृतं
न यार्षणा ॥ ६ ॥

6. *Yuvām kavī ṣṭhaḥ paryaśvinā rathaṁ viśo na
kutso jariturnaśāyathaḥ. Yuvorha makṣā parya-
śvinā madhvāsā bharata niṣkṛtaṁ na yoṣaṇā.*

Ashvins, you are visionary poetic creators, stay fast on the chariot, go to the people and appreciate their songs of adoration as a creator and maker of songs would. The honey sweets of your creation, the honey bees taste and drink with their mouth as a youthful woman loves the sweet beauty of her new home.

युवं ह भुज्युं युवमश्विना वशं युवं शिञ्जारमुशनामुपारथुः ।
युवा ररावा परि सख्यमासत युवारहमवसा सुम्नमा
चक ॥ ७ ॥

7. *Yuvaṁ ha bhujyūṁ yuvamaśvinā vaśaṁ yuvaṁ śiñjāram-uśanām-upārathuḥ. Yuvo rarāva pari sakhyamāśate yuvor-ahamavasā sumnamā cake.*

Ashvins, protect the protector and sustainer of the people's standard of living, protect the dependent and supporter, protect him who appreciates and adores, and protect the poet of love and beauty. Your generous admirer loves to be friends with you, and I too pray for your protection and gift of well being. Pray help all these people to complete their journey of life to self-fulfilment.

युवं ह कृशं युवमश्विना शयुं युवं विधन्तं विधवामुरुष्यथः ।
युवं सनिभ्यः स्तनयन्तमश्विना प व्रजमूणुथः सप्ता-
स्यम ॥ ८ ॥

8. *Yuvaṁ ha kṛśaṁ yuvamaśvinā śayūṁ yuvaṁ vidhantaṁ vidhavām-uruṣyathaḥ. Yuvaṁ sanibhyaḥ stanayantam-aśvinā'pa vrajamūrṇu-thaḥ saptāsyam.*

Ashvins, both of you, pray protect and support the weak, the depressed, the supporter of the weak, and

the widow who has lost all support. And, O Ashvins, for the lovers of knowledge and devotees of yajna and divinity, open the seven rousing flood gates of the seven metres of Vedic poetry for chanting and hearing.

जनिष्ट याषा पतर्यत्कनीनका वि चारुहन्वीरुधा दंसना
अनु। आस्म रीयन्त निवनव सिन्धवा स्मा अह्न भवति
तत्पतित्वनम ॥ ९ ॥

9. *Janiṣṭa yoṣā patayat kanīnako vi cāruhan vīrudho
dānsanā anu. Āsmāi rīyante nivaneva sindhavo' -
smā ahne bhavati tat patitvanam.*

The maiden is grown mature, the suitor comes seeking and proposes for marriage, the plants and creepers bloom according to innate power and potential, streams and rivers, desires and passions for living and continuing, flow down the slopes for the young man, and that is the stage for matrimony when the day of youthfulness is on the high and irrepressible.

जीवं रुदन्ति वि मयन्त अध्वर दीघामनु पसिति दीधियुनरः ।
वामं पितृभ्या य इदं समरिर मयः पतिभ्या जनयः
परिष्वज ॥ १० ॥

10. *Jīvaṁ rudanti vi mayante adhware dīrghāmanu
prasitiṁ dīdhiyurnarah. Vāmam pitṛbhyo ya idam
samerire mayah patibhyo janayah pariṣvaj.*

People yearn for life, live it with tears and ecstasy, exchange vows and positions on the vedi of love and non-violence, and they desire that they live in wedlock as long as they may wish. Those who live in this felicity for their parents and elders, even away from them, would live happy, their wives would love them

and bring them peace and joy in their conjugal relationship.

न तस्य विद्म तदु षु प वाचत युवा ह यद्युवत्याः ति
यानिषु । प्रियास्त्रियस्य वृषभस्य रतिना गृहं गममाश्विना
तदुश्मसि ॥ ११ ॥

11. *Na tasya vidma tadu ṣu pra vocata yuvā ha yadyu-
vatyāḥ kṣeti yoniṣu. Priyosriyasya vṛṣabhasya
retino gṛhaṁ gamemāśvinā taduśmasi.*

We know not of that mystery of life, O Ashvins, pray speak of that mystery, that bond and felicity, to the youth who lives in the home of his youthful wife. We only wish that we may find a sweet home with a loving, generous, virile young man, loving at heart and winsome to his wife.

आ वामगन्तसु मतिवाजिनीवसू न्यश्विना हृत्सु कामा
अयंसत । अभूतं गापा मिथुना शुभस्पती प्रिया अयम्णा
दुर्यं अशीमहि ॥ १२ ॥

12. *Ā vāmagant-sumatir-vājinīvasū nyaśvanā hrtsu
kāmā ayaṁsata. Abhūtaṁ gopā mithunā śubha-
spatī priyā aryamṇo duryāñ aśīmahī.*

O Ashvins, twin powers of domestic complementarity of love and wisdom, masters of the science and art of wedlock and home life, may the benefit of your enlightenment come to us, may there be the joy of life with wisdom and emotional control in our hearts. That way, be our protectors as leading lights in our pursuit of happiness and well being. Bless us that we may love, desire and find a home with loving, enlightened, generous and caring husbands.

ता म॑न्द॒साना॑ म॒नुषा॑ दु॒रा॒ण आ ध॒त्तं र॒यिं स॒हवी॑रं व॒च॒स्यव॑ ।
कृ॒तं ती॒र्थं सु॑प॒पाणं॑ शु॒भस्प॑ती स्था॒णुं प॑थ॒ष्ठाम॑प दु॒म॒तिं
ह॑तम ॥ १३ ॥

13. *Tā mandasānā manuṣo duroṇa ā dhattaṁ rayiṁ saḥavīraṁ vacasyave. Kṛtaṁ tīrthaṁ suprapāṇaṁ śubhaspatī sthāṇuṁ patheṣṭhāmapa durmatim hatam.*

O Ashvins, joyous spirits of love and wisdom, prosperity and generosity, to the celebrant of life and divinity, to the house of humanity, bear and bring wealth, honour and excellence with brave progeny worthy of the celebrant. O givers, protectors and promoters of the good and well being of life, establish a happy home life overflowing with food, drink and freedom of holiness. Pray cast away infirmity, rigidity, hatred and negative disposition that may obstruct our path of progress in life.

क्व॑ स्वि॒दद्य॑ क॒त॒मास्व॑श्वि॒ना वि॒ ऽ दु॒स्त्रा मा॑दयत शु॒भस्प॑ती ।
क॒ ई॒ नि य॑म॒ क॒त॒मस्य॑ ज॒ग॒म॒तु॒वि॒प॒स्य वा॒ यज॑मानस्य वा
गृ॒हम॑ ॥ १४ ॥

14. *Kva svidadya katamāsvaśvinā vikṣu dasrā mādayete śubhaspatī. Ka īm ni yeme katamasya jagmatur-viprasya vā yajamānasya vā grham.*

Ashvins, lustrous divinities, wondrous workers, where have you been today? Among which people have you been enjoying yourselves for the day? Who can make you stay for the day? Which sage's or which yajamana's home did you visit for the day?

Mandala 10/Sukta 41*Ashvinau Devata, Suhastya Ghausheya Rshi*

स॒मान॒मु॒ त्वं पु॒रु॒हू॒तमु॒क्थ्यं॑ रथं॒ त्रि॒च॒कं स॒र्वना॒ ग॒नि॒ग॒म॒त॒म ।
 प॒रि॒ज्मा॒नं वि॒द॒थ्यं सु॒वृ॒क्ति॒भि॒व॒यं व्यु॒ष्टा उ॒ष॒सा ह॒वाम॑ह ॥ १ ॥

1. *Samānamu tyaṁ puruhūtam-ukthyaṁ ratham tri-cakram savanā ganigmatam. Parijmānam vidathyaṁ suvr̥ktibhirvayaṁ vyuṣṭā uṣaso havāmahe.*

O Ashvins, harbingers of new light and energy, in the light of the dawn with holy chant of mantric formulae, we invoke and call for that constant and invariable, universally loved and invoked, venerable and purposefully specialised three stage three wheeled chariot which would be constantly on the move to reach yajnic programmes all over the earth.

पा॒त॒यु॒जं ना॒स॒त्याधि॑ तिष्ठ॒थः पा॒त॒यावा॑णं मधु॒वाह॑नं रथ॒म ।
 वि॒शा॒ यन् ग॒च्छ॒था य॒ज्व॒री॒न॒रा क्री॒र॒श्चि॒द्य॒ज्ञं हा॒तृ॒म॒न्त॒-
 म॒श्वि॒ना ॥ २ ॥

2. *Prātaryujam nāsatyādhi tiṣṭhathaḥ prātaryāvāṇam madhuvāhanam ratham. Viśo yena gacchatho yajvarīrnarā kīreścidyajñam hotṛmantam-śvinā.*

O Ashvins, harbingers of the light of knowledge and energy of life, leading lights of humanity dedicated to truth and never deviating from your path of rectitude, you ride and guide the chariot harnessed, started and moving in the morning, which bears and brings honey sweets of life and by which you reach the yajnic communities and bless the celebrant's yajna joined by devotees in unison and cooperation.

अध्वर्यु वा मधुपाणिं सुहस्त्यमग्निधं वा धृतदं ऽ दमूनसम् ।
विपस्य वा यत्सर्वानि गच्छथा त आ यातं मधुपय-
मश्विना ॥ ३ ॥

3. *Adhvaryuṁ vā madhupāṇiṁ suhastyamagnidhaṁ
vā dhṛtadakṣaṁ damūnasam. Viprasya vā yat
savanāni gacchatho'ta ā yātaṁ madhupeyam-
aśvinā.*

O Ashvins, harbingers of the light of knowledge and practical power and energy through yajna, whether you go to the dexterous organiser of yajna, bearing honeyed offerings, or you go to the initiator of yajna and fire kindler, expert in the science and power of yajna and at the same time generous and socially oriented, or whether you go to the yajnas of the vibrant scholar specialist, you would have a taste of the honey sweets of life for achievement.

Mandala 10/Sukta 42

Indra Devata, Krishna Angirasa Rshi

अस्तव सु पतरं लायमस्यन्भूर्षा त्व प भरा स्ताममस्म ।
वाचा विपास्तरत् वाचमया नि रामय जरितः साम
इन्द्रम् ॥ १ ॥

1. *Asteva su prataraṁ lāyamasyan bhūṣanniva pra
bharā stomamasmai. Vacā viprāstarata vācam-
ryo ni rāmaya jaritaḥ soma indram.*

As an expert archer shoots a distant target with the arrow, similarly bear and offer a holy song in honour of divine Indra, thereby exalting him with the beauties of word and music. O sages, with your voice of song

overwhelm the other voice, of negation. O celebrant, hold the divine Indra at heart, be happy and let the Presence shine in your peaceful soul.

दाह॑न् गामु॒प॑शि ऽ सखा॒यं प॒ बा॒धय॑ ज॒रित॑ज॒रमि॒न्द्र॑म् ।

काशं॑ न पूर्णं॑ वसु॒ना न्यृष्ट॑मा च्यावय॑ मघ॒दया॑य॒ शूर॑म् ॥ २ ॥

2. *Dohena gāmupa śikṣā sakhāyaṁ pra bodhaya jaritar-jāram-indram. Kośaṁ na pūrṇaṁ vasunā nyrṣtamā cyāvaya maghadeyāya śūram.*

O celebrant, with constant churning of the mind, refine and energise your voice of adoration, send it in to your friend Indra, the soul within, and, like a treasurehold overflowing with wealth of light, stir it, wake up the brave soul for the gift of excellence and grandeur.

किम॒ङ्ग त्वा॑ मघ॒वन्भा॒जमा॑हुः शिशी॒हि मा॑ शिशृ॒यं त्वा॑
शृ॒णामि॑ । अप्र॑स्वती॒ मम॑ धीर॑स्तु शक॒ वसु॑विदं॒ भग॑मि॒न्द्रा
भ॒रा नः॑ ॥ ३ ॥

3. *Kimaṅga tvā maghavan bhojamāhuḥ śīśīhi mā śīśayaṁ tvā śṛṇomi. Apnasvatī mama dhīrastu śakra vasuvidaṁ bhagamindrā bharā naḥ.*

Indra, mighty soul, dear as breath of life, grand and sublime, don't they say you are the giver of all pleasure and glory of life? Pray bless me too with the wealth of light and grandeur. I hear you are the all omnificent lord. O Lord Almighty, refine and sharpen my vision and understanding to the efficiency of divine attainment. Indra, pray bring us glory and good fortune full of wealth, power and peace.

त्वां जना॑ ममस॒त्य॒ष्वि॒न्द सन्त॒स्थाना॑ वि ह्व॒यन्त॒ समी॒क ।
अत्रा॑ युजं कृ॒णुत॒ या ह॒विष्मा॒ ासु॑न्वता स॒ख्यं व॑ष्टि
शूरः ॥ ४ ॥

4. *Tvām janā mamasatyēṣvindra santasthāna vi hvayante samīke. Atrā yujam kṛṇute yo haviṣmān nāsunvatā sakhyam vaṣṭi śūrah.*

Indra, people invoke you for help in contests of righteousness and call upon you while they march to the battle. Here too, however, he alone wins his help who offers faith and yajna, because the mighty one does not love, nor recognise, the friendship of the selfish and the non-performer of Soma-yajna.

ध॒नं न स्प॒न्दं ब॑हु॒लं या अ॒स्म ती॒वान्त्सामौ॑ आ॒सुना॑ति
प॒र्य॒स्वान । तस्म॑ श॒त्रून्त्सु॒तुका॑न्पा॒तर॒ह्ना नि स्व॒ष्टी॒न्युव॑ति
ह॒न्ति वृ॒त्रम॑ ॥ ५ ॥

5. *Dhanam na spandram bahulam yo asmai tivrānt-somān āsunoti prayasvān. Tasmai śatrūntsutukān prātarahno ni svaṣṭrān yuvati hanti vrtram.*

Whoever the man of discipline and practice that offers precious gifts of holy and plenteous value and performs effective and powerful soma yajna of peace and pleasure for this divine Indra, ruling lord of humanity, for him Indra dispels all darkness and evil and eliminates all his enemies at the very outset of the day, howsoever strong, violent and well-armed the enemies might be.

यस्मि॑न्व॒यं द॑धि॒मा शंस॑मि॒न्द यः शि॒श्राय॑ म॒घवा॒ काम॑म॒स्म ।
आ॒रा॒च्छि॒त्सन्भ॑यतामस्य॒ शत्रु॑न्य॒स्म द्यु॒म्ना ज॑न्या॒ नम॒॑न्ताम॑ ॥ ६ ॥

6. *Yasmin vayan̄ dadhimā śaṁsamindre yaḥ śísṛāya maghavā kāmamasme. Ārāccit san bhayatāmasya śatrur-nyasmai dyumnā janyā namantām.*

Indra, the ruler in whom we repose our faith with admiration and who assures our fulfilment in all we want and aspire for, is great and all powerful. His enemies, even though they be far off cower with fear and flee, and to him all the wealth and powers born and produced in the land submit in reverence and loyalty.

आ॒रा॒च्छ॒त्रु॒म॒र्ष॒ बा॒ध॒स्व दू॒र॒मु॒गा यः श॒म्बः पु॒रु॒हू॒त त॒न । अ॒स्म
ध॒हि॒ य॒व॒म॒द्रा॒म॒दि॒न्द कृ॒धी धि॒यं ज॒रि॒त्र वा॒ज॒र॒त्ना॒म ॥ ७ ॥

7. *Ārācchatrum-apa bādhasva dūramugro yaḥ śambhaḥ puruhūta tena. Asme dhehi yavamadgo-madindra kṛdhī dhiyaṁ jaritre vājaratnām.*

Indra, ruler of the world, invoked and celebrated by all, by that thunderbolt of power and justice which is lustrous and awful, throw out and keep off from us all social and environmental enemies. Give us abundance of grain, lands and cows, and for the celebrant yajna create an environment of enlightened action productive of the jewel wealth of life.

प॒ य॒म॒न्त॒वृ॒ष॒स॒वा॒सा अ॒ग॒म॒न्ती॒वाः सा॒मी ब॒हु॒ला॒न्ता॒स॒ इ॒न्द॒म ।
ना॒ह॒ द॒मा॒नं म॒घ॒वा नि॒ यं॒स॒ । सु॒न्व॒त व॒हति॒ भू॒रि॒ वाम॒म ॥ ८ ॥

8. *Pra yamantarvṛṣasavāso agman tivrāḥ somā bahulāntāsa indram. Nāha dāmānaṁ maghavā ni yaṁsanni sunvate vahati bhūri vāmam.*

The ruler to whom powerful creations of generous and imaginative artists and inspiring somaic achievements of peaceful projects are offered and

dedicated from within the land for highly generative purposes and social values, that ruler, commanding wealth, power and majesty, does not impose any restrictions upon such veteran and generous artists, instead he provides manifold inspiring incentives to the creative minds.

उ॒त प॒हाम॑ति॒दीव्या॑ जयाति कृ॒तं यच्छु॑घ्री वि॒चिना॑ति का॒ल ।
या द॒वका॑मा॒ न धना॑ रुण॒द्धि॒ समित्तं॑ रा॒या सृ॑जति स्व॒-
धा॒वान् ॥ ९ ॥

9. *Uta prahāmatidīvyā jayāti kṛtaṁ yacchvaghñī
vicinoti kāle. Yo devakāmo na dhanā ruṇaddhi
Samit taṁ rāyā sṛjati svadhāvān.*

A veteran winner, he counters an attack and wins the opponent just as an expert player or hunter rounds up his prey and chooses the right time to strike and win. He does not restrict or restrain the philanthropist who loves divinity and spends on yajnic projects, instead, master, protector and promoter of wealth and power as he is, he blesses the giver with more and more of wealth.

गाभि॑ष्ट॒रमा॑मतिं दु॒रवां॑ यव॒न् तु॒धं पु॒रुहू॑त॒ विश्वा॑म । व॒यं
राज॑भिः प॒थ॒मा धना॑न्य॒स्माक॑न वृ॒जना॑ जयम ॥ १० ॥

10. *Gobhiṣṭare māmatim durevām yavena kṣudhaṁ
puruhūta viśvām. Vayaṁ rājabhiḥ prathamā
dhanānyasmākena vrjanenā jayema.*

O ruler of the world invoked and celebrated by all humanity, let us solve the difficult problem of poverty and mental and cultural backwardness by cow development, land development and proper education, and the problem of hunger, by food production across

the world. Let us take the initiative first to win wealth by cooperation with other rulers, and ultimately win our goals by our own power and effort.

बृहस्पति॑नः॒ परि॑ पातु प॒श्चादु॒तात्तर॑स्मा॒दध॑रादघा॒याः । इन्द्रः॑
पुरस्ता॑दुत म॒ध्यता नः॒ सखा॑ सखि॒भ्या वरि॑वः कृणातु ॥ ११ ॥

11. *Bṛhaspatirnaḥ pari pātu paścādutottarasmaḍadharādaghāyoḥ. Indraḥ purastāduta madhyato naḥ sakhā sakhibyo varivaḥ kṛṇotu.*

May Brhaspati, omniscient lord of divine voice, protect us from sins and negative legacies of the past, from doubts and fears from above and below. May Indra, mighty ruler, be our friend and protect us from difficulties facing upfront. May he promote us on and on. May he place us at the centre of life's problems, protect and promote us and create the wealth of honour and excellence for us, his friends.

Mandala 10/Sukta 43

Indra Devata, Krishna Angirasa Rshi

अच्छा॑ म॒ इन्द्रं॑ म॒तयः॑ स्व॒विदः॑ स॒धीची॑वि॒श्वा उ॒शती॑र॒नूष॑त ।
परि॑ ष्वजन्त॒ जन॑या॒ यथा॑ पतिं॒ मर्यं॑ न शु॒न्ध्युं म॒घवा॑न॒मूत॑य ॥ १ ॥

1. *Acchā ma indraṁ matayaḥ svarvidaḥ sadhrīcīr-
viśvā uśatīranūṣata. Pari ṣvajante janayo yathā
patiṁ maryam na śundhyuṁ maghavānam-ūtaye.*

All my thoughts, words and actions, all together in perfect unison concentrated on the love and light of divinity, ecstatically adore and celebrate Indra, lord almighty of existence. Just as wives with love embrace

their human lover, protector and husband, so do my prayers centre on Indra, lord of glory, power and purity, for all round protection, promotion and well being.

न घा त्वदिगप वति म मनस्त्व इत्कामं पुरुहूत शिश्रय ।
राजव दस्म नि षदा धि बहिष्यस्मिन्त्सु साम वपानमस्तु
त ॥ २ ॥

2. *Na ghā tvadrigapa veti me manastve it kāmam puruhūta śīśraya. Rājeva dasma ni ṣado'dhi barhiṣyasmintsu some'vapānamastu te.*

Indra, lord universally invoked and celebrated, may my mind and soul having surrendered its love and ambition to you, never go astray from the presence such as yours. O lord beatific and glorious, you abide on my vedi and in my heart as the sovereign ruling presence. May your divine love, joy and protection ever abide in this mind and soul and bless it with peace and joy in your presence.

विषूवृदिन्द्रा अमतरुत पुधः स इदाया मघवा वस्व इशत ।
तस्यदिम पवण सप्त सिन्धवा वया वधन्ति वृषभस्य
शुष्मिणः ॥ ३ ॥

3. *Viṣūvrdindro amateruta kṣudhaḥ sa idrāyo maghavā vasva īsate. Tasyedime pravane sapta sindhavo vayo vardhanti vṛṣabhasya śuṣmīṇaḥ.*

Indra, lord of all power and glory, dynamic presence all round in the world, dispels hunger and ignorance, rules and dispenses wealth, power and peace of shelter and settlement. Indeed, under the rule of this mighty generous master, all these seven streams of nature, life and living energy flow on and evolve to

perfection. (This is true of both the external world of nature under the law of the cosmic spirit and of the internal world of mind and pranic energy under the rule of the spirit within.)

वयानवृ ऽ सुपलाशमासदन्त्सामास इन्दं मन्दिनश्चमूषदः ।
पषामनीकं शवसा दविद्युतद्विदत्स्व । मनव ज्याति-
रायम ॥ ४ ॥

4. *Vayo na vrkṣaṁ supalāśamāsada-ntsomāsa indraṁ mandinaścamūṣadaḥ. Praiṣāmanīkaṁ śavasā davidyutadvidat svarmanave jyotirā-ryam.*

Just as birds take to the tree of rich foliage for rest and replenishment of life energy, so the soma cheer and energy of the sevenfold fluent streams of cosmic and individual systems take to Indra, the soul, for life and peace and joy. Then the expressive face of these shines with the splendour of Indra, and thus the living light of divinity descends in showers for the bliss of man.

कृतं न श्वघ्नी वि चिनाति दर्वन संवर्ग यन्मघवा सूर्य जयत ।
न तत्त अन्या अनु वीर्य शक् । पुराणा मघव पात
नूतनः ॥ ५ ॥

5. *Kṛtaṁ na śvaghnī vi cinoti devane saṁvargam yanmaghavā sūryaṁ jayat. Na tat te anyo anu vīryaṁ śakanna purāṇo maghavan nota nūtanah.*

Just as a player in the game casts the die and wins and piles up his gains, so does Indra, lord omnipotent and omnificent, in this pleasure garden of the dynamics of existence win over the sun and the rain bearing cloud. O lord almighty, no one else can possibly

equal your might, no one old or new.

विशंविशं मधवा पयशायत जनानां धना अवचाकशदृषा ।
यस्याहं शकः सर्वनषु रण्यति स तीवः सामः सहत
पृतन्यतः ॥ ६ ॥

6. *Viśam-viśam maghavā paryaśāyata janānām
dhenā avacākaśadr̥ṣā. Yasyāha śakraḥ savaneṣu
raṇyati sa tīvraiḥ somaiḥ sahate pr̥tanyataḥ.*

The lord of glory abides with all people of the world whosoever they be. The generous lord knows, listens and grants all prayers of the people. Whosoever the devotee whose yajnas the mighty one joins and enjoys, that celebrant wins over all his rivals and adversaries by the power of his ardent soma offerings of holy action in yajna.

आपा न सिन्धुमभि यत्सम रन्त्सामास इन्द्रं कुल्याइव
हृदम । वधन्ति विपा महा अस्य सादन यवं न वृष्टिदिव्यन
दानुना ॥ ७ ॥

7. *Āpo na sindhumabhi yat samakṣarantsomāsa
indram kulyā iva hradam. Vardhanti viprā maho
asya sādane yavaṁ na vr̥ṣṭirdivyena dānunā.*

As rivers flow into the sea, as streams of rain flow into the lake, so do the beauties of faith and pleasure in soma yajnas concentrate on Indra, glory of the world. As showers of rain with profuse divine generosity raise the crops of barley and the plants grow up in ecstasy, so in the homely presence of this generous lord of sublimity, saints and sages rise and shine in moral and spiritual grandeur.

वृषा न कुब्धः पतयदजः स्वा या अयर्पत्नीरकृणादिमा अपः ।
स सुन्वत मघवा जीरदानव विन्दज्यातिमनव हवि-
ष्मत ॥ ८ ॥

8. *Vṛṣā na kruddhaḥ patayadrajah svā yo aryapat-
nīrakṛṇodimā apah. Sa sunvate maghavā jīradā-
nave'vindajjyotirmanave haviṣmate.*

Just as the swelling cloud causes the vapours of water in the skies to be released of itself and lets these showers of rain fall upon the earth, so does Indra, lord of glorious generosity, bring showers of light and bliss for the generous man of charity who offers the homage of soma to the lord for humanity.

उज्जायतां परशुज्यातिषा सह भूया ऋतस्य सुदुर्घा पुराणवत ।
वि राचतामरुषा भानुना शुचिः स्वर्ण शुक्रं शुशुचीत
सत्पतिः ॥ ९ ॥

9. *Ujjāyatām paraśurjyotiṣā saha bhūyā ṛtasya
sudughā purāṇavat. Vi rocatāmaruṣo bhānunā
śuciḥ svarṇa śukraṁ śuśucīta satpatiḥ.*

Let the thunderbolt of power and justice arise, let the voice of truth and law divine be generous, creative and fruitful as ever before, let the bright sun rise with its immaculate light and glory, may the lord protector and promoter of the good reveal the light and power of divinity as the bliss of heaven.

गाभिष्टरमामतिं दुरवां यवन इधं पुरुहूत विश्वाम ।
वयं राजभिः पथमा धनान्यस्माकन वृजनना जयम ॥ १० ॥

10. *Gobhiṣṭare māmatim durevām yavena kṣudhaṁ
puruhūta viśvām. Vayaṁ rājabhiḥ prathamā dha-
nānyasmākena vṛjanenā jayema.*

Let us dispel the darkness of ignorance with the communication of universal knowledge, let us remove the world's hunger with food production, let us reclaim our original wealth of knowledge, power and prosperity with our innate lights and enlightened actions.

बृहस्पति॒नः परि॑ पातु प॒श्चादु॒तात्तर॑स्मा॒दध॑रादघा॒याः । इ॒न्द्रः
पु॒रस्ता॑दु॒त म॑ध्य॒ता नः॒ सखा॑ सखि॒भ्या वरि॑वः कृ॒णातु॑ ॥ ११ ॥

11. *Bṛhaspatirnaḥ pari pātu paścādutottarasmā-dadharādaghāyoḥ. Indraḥ purastāduta madhyato naḥ sakhā sakhibyo varivaḥ kṛṇotu.*

May Brhaspati, lord of Infinity and the master of knowledge protect us against the violence of sin and sinners upfront, behind, above or below. May Indra, ruler and friend of humanity, create and lead us to the wealth of life for us and our friends, all at present and in our midst.

Mandala 10/Sukta 44

Indra Devata, Krishna Angirasa Rshi

आ या॒त्वि॒न्द्रः स्व॑प॒तिम॑दा॒य या ध॑र्म॒णा तू॒तुजा॑नस्तुवि॒ष्मान् ।
प्र॒त्न॒त्वा॒ णा॒णा अ॒ति वि॒श्वा स॒हांस्य॑पा॒रण॒ मह॑ता वृ॒ष्ण्य॑न् ॥ १ ॥

1. *Ā yātvindraḥ svapatirmadāya yo dharmaṇā tūtujānastuviṣmān. Pratvakṣāṇo ati viśvā sahāṁsypāreṇa mahatā vṛṣṇyena.*

May Indra, lord ruler of his world of reality, come, arise in view, in our consciousness, for the joy of his devotees. Mighty is he, loving, bright and accepting by his own essential nature and the laws of life, and, by his boundless grandeur and generosity, he takes on all

challenges of counterforces and reduces them to naught for his people. (The mantra may be applied to Divinity or to the ruling power).

सुष्ठामा रथः सुयमा हरी त मिम्य ऽ वजा नृपत गभस्ता ।

शीभं राजन्त्सुपथा याह्यवाङ्धाम त पपुषा वृष्यानि ॥ २ ॥

2. *Suṣṭhāmā rathaḥ suyamā harī te mīmīyakṣa vajro nṛpate gabhastau. Śībhaṁ rājantsupathā yāhyarvāṇ vardhāma te papuṣo vṛṣṇyāni.*

Stable, strong and perfectly directed is your chariot, controlled and accurate your dual powers of motion. O refulgent ruler and protector of the people, in your hands you hold the controls of the thunder power of force and justice. Pray come at the fastest by the safest and straightest path to us right here. We celebrate and exalt your powers and generosity, and you love to protect and promote your celebrants.

एन्द्रवाहा नृपतिं वज्रबाहुमुगमुगासस्तविषास एनम ।

पत्वं तसं वृषभं सत्यशुष्ममस्मत्रा सधमादा वहन्तु ॥ ३ ॥

3. *Endravāho nṛpatiṁ vajrabāhumugamugrāsa-staviṣāsa enam. Pratvakṣasaṁ vṛṣabhaṁ satyaśuṣmamemasmatrā sadhamādo vahantu.*

May the mighty, blazing, penetrating, vigorous and refining radiations of this Indra, protector and promoter of humanity, thunder armed, virile and generous, indomitable upholder of truth, come in unison with inspiring strength and bring him to us for our social and spiritual good.

ए॒वा पतिं॑ दा॒णसा॒चं स॒च॒तस॒मूजः॑ स्कु॒म्भं ध॒रुण॒ आ
वृ॒षाय॑स । आ॒जः कृ॒ष्व सं गृ॑भा॒य त्व॒ अप्य॑सा॒ यथा॑ क॒नि॒-
पा॒नामि॒ना वृ॒ध ॥ ४ ॥

4. *Evā patiṁ droṇasācam sacetasamūrjaḥ skambham dharuṇa ā vṛṣāyase. Ojaḥ kṛṣva saṁ grbhāya tve apyaso yatha kenipānāmino vṛdhe.*

Thus do solar radiations transmit the presence of Indra, lord protector and ruler pervasive in the world of humanity, all aware, the pillar of universal energy, strength and power. Thus do we exalt and celebrate Indra. O lord, you are the shower of power and generosity in the all-sustaining world of yours. Pray create and give us the strength of life, hold us in your power and presence for our promotion and progress since you are the ultimate lord and master of the dedicated aspirants for light.

ग॒म॒स्म वसू॑न्या हि शंसि॒षं स्वा॒शिषं॑ भ॒र॒मा या॑हि सा॒मिनः॑ ।
त्व॒मी॒शिष॑ सा॒स्मि ॥ स॒त्सि ब॒हिष्य॑नाधृ॒ष्या तव॑ पा॒त्राणि॒
ध॒म॑णा ॥ ५ ॥

5. *Gamannasme vasūnyā hi śamsiṣaṁ svāśiṣaṁ bharamā yāhi sominaḥ. Tvamīśiṣe sāsminnā satsi barhiṣyanādhr̥ṣyā tava pātrāṇi dharmaṇā.*

Indra, may wealths, peace and honours of the world come to us, I wish and pray. Come, accept the homage of the celebrant's song of praise. You rule all, come and abide in this holy seat of yajna and love of the heart. Bold and undaunted, we are your celebrants by the nature and Dharma of our being.

पृथक्पायन्पथमा द्रवहूतया कृण्वत श्रवस्यानि दुष्टरा । न
य शकुयज्ञियां नावमारुहमीमव त न्यविशन्त कपयः ॥ ६ ॥

6. *Prthak prāyan prathamā devahūtayo'kṛṇvata śravasyāni duṣṭarā. Na ye śekuryajñiyām nāva-māruhamīrmaiva te nyaviśanta kepayah.*

People of the first order dedicated to divinity and yajnic piety go forward by holy paths of the first order and perform admirable acts of the most difficult order. But those who cannot board the ark of yajnic order and divine love, men of unclean character, doubtful mind and crooked ways, lie about here in the lower and lowest orders of being.

एववापागपर सन्तु दूढ्या श्वा यषां द्युयुज आयुयुज । इत्था
य पागुपर सन्ति दावन पुरूणि यत्र वयुनानि भाजना ॥ ७ ॥

7. *Evaivāpāgapare santu dūḍhyo'śvā yeṣāṃ duryuja āyuyujre. Itthā ye prāgupare santi dāvane purūṇi yatra vayunāni bhojanā.*

Thus do people of evil disposition keep wallowing in low states of existence whose mind and senses are engaged in wrong things like restive horses. And thus do others of the first and higher disposition fare who are dedicated here itself to the higher omnificient divinity in which infinite gifts of freedom, peace and happiness abound.

गिरीरञ्जानजमानाँ आधारयुद द्यः कन्ददन्तरि पाणि
कापयत । समीचीन धिषण विष्कभायति वृष्णः पीत्वा
मद उक्थानि शंसति ॥ ८ ॥

8. *Girīñrajrān rejamānāñ adhārayad dyauḥ kranda-dantarikṣāṇi kopayat. Samīcīne dhiṣaṇe viṣka-bhāyati vṛṣṇaḥ pītvā mada ukthāni śamsati.*

He wields the dynamics of nature, fixes the mountains and moves the roaring clouds. He holds the raging heavens and shakes the violent skies. He holds both earth and heaven together and, the glorious sun having drunk up the vapours, showers down the rains in joy like the overflow of divine ecstasy in the music of song.

इमं बिभमि सुकृतं त अङ्कुशं यनारुजासि मघवञ्छ-
फारुजः । अस्मिन्त्सु त सर्वन अस्त्वाक्यं सुत इष्टा मघ-
वन्वाध्याभगः ॥ ९ ॥

9. *Imaṁ bibharmi sukrtaṁ te aṅkuśaṁ yenārujāsi maghavañchaphārujaḥ. Asmintsu te savane astvokyaṁ suta iṣtau maghavan bodhyābhagaḥ.*

I happily abide by this law and discipline of yours, Indra, which is divinely maintained and sustained, the law by which, O lord of power and glory, you punish those who strike life by their hoof and claw. May your presence abide in this holy seat of my yajna in the heart and soul. May your divine majesty, O lord of glory, know and fulfil our desire in this cherished act of love and faith.

गाभिष्टरमामतिं दुरवां यवनं दुधं पुरुहूत विश्वाम ।
वयं राजभिः पथमा धनान्यस्माकन वृजनना जयम ॥ १० ॥

10. *Gobhiṣṭare māmatim durevām yavena kṣudham puruhūta viśvām. Vayaṁ rājabhiḥ prathamā dhanānyasmākena vrjanenā jayema.*

O lord universally invoked and celebrated, let us overcome the difficult problems of want, of moral and spiritual vision and knowledge, by the Vedic voice, and the problem of world hunger by cooperative production of food. And let us on top win wealth, honour and excellence by our own brilliance of intelligence and our own persistent effort.

बृहस्पतिनः परि पातु पश्चादुतात्तरस्मादधरादघायाः । इन्द्रः
पुरस्तादुत मध्यता नः सखा सखिभ्या वरिवः कृणातु ॥ ११ ॥

11. *Bṛhaspatirnaḥ pari pātu paścādutottarasmādadharādaghāyoḥ. Indraḥ purastāduta madhyato naḥ sakhā sakhibyo varivaḥ kṛṇotu.*

May Brhaspati protect and promote us all round from behind, from above and from below against sin and evil. May Indra, our friend and ruler, create and give wealth, honour and excellence for us and for the entire fraternity of the world from within at the centre of humanity and may he continue the same into the future.

Mandala 10/Sukta 45

Agni Devata, Vatsapri Bhalandana Rshi

दिवस्परि पथमं जज्ञ अग्निस्मद द्वितीयं परि जातवदाः ।
तृतीयमप्सु नृमणा अजस्त्रमिन्धान एनं जरत स्वाधीः ॥ १ ॥

1. *Divaspari prathamam jajñe agnirasmad dviṭīyaṁ pari jātavedāḥ. Trṭīyamapsu nṛmaṇā ajasramin-dhāna enaṁ jarate svādhīḥ.*

Agni first manifests as light in the high heavenly region in the form of the sun. Secondly it manifests as

Jataveda, vital heat in all earthly forms around us. In the third form it manifests as energy in waters in the middle regions of space as electricity. Agni is the vital energy which enables humanity to live and work. Man as self-intelligent being lights this perpetual Agni and thereby exalts and celebrates the eternal creative spirit of existence.

विद्वा त अग्र त्रधा त्रयाणि विद्वा त धाम विभृता पुरुत्रा ।
विद्वा त नाम परमं गुहा यद्विद्वा तमुत्सं यत आजगन्थ ॥ २ ॥

2. *Vidmā te agne tredhā trayāṇi vidmā te dhāma vibhṛtā purutrā. Vidmā te nama paramaṁ guhā yadvidmā tamutsaṁ yata ājagantha.*

Agni, universal vital energy, we know the three modes in which you manifest in three different forms, structures, properties and functions. All pervasive energy, we know the three regions in which you abide. For sure we know the deepest secret cave where your abode is since we know the infinite source from where you arise and manifest as Agni, Vayu and Aditya on earth, in sky and in heaven.

समुद त्वा नृमणा अप्सवन्तनृच त इध दिवा अग्र ऊधन ।
तृतीय त्वा रजसि तस्थिवांसमपामुपस्थ महिषा अवधन ॥ ३ ॥

3. *Samudre tvā nṛmaṇā apsvantar-nṛcakṣā īdhe divo agna ūdhan. Trītye tvā rajasi tasthivāṁsamapā-mupasthe mahiṣā avardhan.*

Agni, the fluid energy excites and kindles you in the currents in the depths of the waters; in the region of light, the sun that illuminates the world of humanity produces and radiates you; and in the third region of

the skies, the energy of the winds produces and augments you as you abide in the depths of the cloud.

अकन्ददग्निः स्तनय॑ वि द्याः तामा॑ ररि॑हद्वीरुधः सम॑ञ्जन ।
स॒द्या ज॑ज्ञाना वि हीमि॒द्धा अ॒ख्य॒दा राद॑सी भानुना॑
भात्य॑न्तः ॥ ४ ॥

4. *Akrandadagniḥ stanayanniva dyauḥ kṣāmā rerihad-vīrudhaḥ samañjan. Sadyo jajñāno vi hīmiddho akhyadā rodasī bhānunā bhātyantaḥ.*

Agni roars as if thundering and shaking the skies, at the same time reaching and kissing the earth and beautifying the greenery. Always present, instantly rising, it proclaims itself, shines, and fills the heaven and earth with its light.

श्रीणामु॑दारा ध॒रुणा॑ रयी॒णां मनी॑षाणां पा॒प॑णः साम॑गापाः ।
वसुः॑ सूनुः स॒हसा॑ अ॒प्सु राजा॑ वि भात्य॑ग उ॒षसा॑मि॒धानः॑ ॥ ५ ॥

5. *Śrīṇāmudāro dharuṇo rayīṇām manīṣāṇām prārpanaḥ somagopāḥ. Vasuḥ sūnuḥ sahaso apsu rājā vi bhātyagra uṣasāmidhānaḥ.*

Liberal source giver of light, beauty and life's graces, treasure home of wealths, honours and excellences, harbinger of intellectual smartness and fulfilment, protector and promoter of the soma energies of life, shelter home of peace and comfort, child as well as energiser of strength and courage, and the ruling inspirer of the soul in will and actions, Agni, kindled and rising, shines in advance of the dawns at the horizon.

विश्व॑स्य क॒तुभुव॑नस्य॒ गभ॑ आ राद॑सी अ॒पृणा॑ज्जाय॑मानः ।
वी॒ळुं चि॒ददि॑मभिन॒त्परा॑यञ्जना॒ यद॑ग्निमय॑जन्त॒ पञ्च॑ ॥ ६ ॥

6. *Viśvasya katur-bhuvanasya garbha ā rodasī aprṇāj-jāyamānaḥ. Vīlum cidadrim-abhinat parāyañjanā yadagnim-ayajanta pañca.*

Illuminator of the world, pervasive life energy of the universe, as it rises it fills the heaven and earth with light and life. Moving ahead and penetrating, it breaks the mighty strong cloud, and for this reason of its energy, power and light all communities of the world kindle and adore it in their yajnic projects of creation and production.

उ॒शि॒क्पा॒व॒का अ॒र॒तिः सु॒म॒धा म॒त॒ष्व॒ग्नि॒र॒मृ॒ता नि धा॒यि ।
इ॒य॒ति धू॒म॒म॒रु॒षं भ॒रि॒भ॒दु॒च्छु॒क॒णं शा॒चि॒ष्ठा द्या॒मि॒न॒ इ॒न ॥ ७ ॥

7. *Uśik pāvako aratiḥ sumedhā marteṣvagniramṛto ni dhāyi. Iyarti dhūmamaruṣaṁ bharibhra-ducchukreṇa śociṣā dyāminakṣan.*

Charming, purifying, dynamic, inspiring the mind and intelligence to acts of holiness, immortal Agni pervades in all mortal forms of nature and humanity. It bears and emanates light, sets in motion free fragrance for life and, with powerful pure light, fills the heavens of space.

दृ॒शा॒ना रु॒क्म उ॒वि॒या व्य॒द्याहु॒म॒ष॒मायुः श्रि॒य रु॒चा॒नः ।
अ॒ग्नि॒र॒मृ॒ता॑ अ॒भ॒व॒द्व॒या॒भि॒य॒द॒नं द्या॒ज॒न॒य॒त्सु॒र॒ताः ॥ ८ ॥

8. *Drśāno rukma urviyā vyadyaud durmarṣamāyuh śriye rucānaḥ. Agniramṛto abhavad-vayobhir-yadenam dyaur-jāyat suretāḥ.*

All watching and self-revealed, glorious Agni shines awfully, infinite light, indomitable life and pranic energy, all refulgent for the beauty and grace of life.

Agni is immortal and eternal with waves of living energy since the heavenly divine life spirit of existence generates it as it is.

यस्त॑ अ॒द्य कृ॒णव॑द्भ॒द्रशा॑च पू॒पं दे॒व घृ॒तव॑न्तमग्र ।

प तं न॑य प॒तरं व॒स्या अ॒च्छा॒ भि सु॒म्नं द॒वभ॑क्तं यविष्ठ ॥ ९ ॥

9. *Yaste adya kṛṇavad-bhadraśoce 'pūpaṁ deva ghr̥-tavantamagne. Pra taṁ naya prataraṁ vasyo acchā'bhi sumnaṁ devabhaktaṁ yaviṣṭha.*

Agni, holy light of life, self-refulgent generous divinity, whoever the dedicated celebrant of the divine that prepares and offers you homage and yajna with perfect discipline of mind and sense, pray bless him, O power ever youthful, with honour and excellence of high order and the peace and comfort of a happy home.

आ तं भ॑ज सा॒श्रव॑स॒ष्वग्र॑ उ॒क्थउ॑क्थ॒ आ भ॑ज श॒स्यमा॑न ।

पि॒यः सू॒य॑ पि॒या अ॒ग्रा भ॑वा॒त्युज्जा॑त॒नं भि॑नद॒दुज्ज॑नित्वः ॥ १० ॥

10. *Ā taṁ bhaja sauśravaseṣvagna uktha-uktha ā bhaja śasyamāne. Priyaḥ sūrye priyo agnā bhavātyujjātena bhinadad-ujjanitvaiḥ.*

O self-refulgent Agni, love the celebrant, bless him among the celebrities of high renown, love and bless him in every celebrative song of adoration, Let him be dear to the sun, a darling of the fire to enjoy the favour and blessings of these divinities. May he rise with what he has created and achieved. May he rise by all that he is going to create and achieve.

त्वाम॑ग्र॒ यज॑माना॒ अनु॒ द्यू॒न्वि॒श्वा॒ वसु॑ दधि॒र्वा॒याणि॑ ।

त्वया॑ स॒ह द॒वि॒णमि॑च्छ॒माना॒ व॒जं गा॑म॒न्तमु॑शिजा॒ वि॒ववुः॑ ॥ ११ ॥

11. *Tvāmagne yajamānā anu dyūn viśvā vasu dadhire vāryāṇi. Tvayā saha draviṇam-icchamānā vrajam gomantam-uśijo vi vavruḥ.*

Agni, lord of light and glory, those who offer you yajnic homage and worship are blest with all the world's wealth, peace and comfort of their choice. Seeking and aspiring for honour and excellence, loving sages and pioneers of progress not only achieve but also open the gates of further possibilities on earth abounding in lands, cows, and culture of knowledge and grace.

अस्ताव्यग्रिनरां सुशवा वश्वानर ऋषिभिः सामगापाः ।
अद्भुष द्यावापृथिवी हुवम दवा धत्त रयिमस्म सुवीरम ॥ १२ ॥

12. *Astāvyagnirnarām śuśevo vaiśvānara ṛṣibhiḥ somagopāḥ. Adveṣe dyāvāpṛthivī huvema devā dhatta rayimasme suvīram.*

Agni, self-refulgent light and fire of life, blissful guardian of humanity, world guide and pioneer of leading lights, protector and promoter of the soma beauty and glory of life is praised and exalted by seers and poetic celebrants. We invoke and pray for the blessings of loving heaven and earth free from anger and jealousy. We pray may the divinities bear and bring us wealth, honour and excellence with brave generations of progeny.

Mandala 10/Sukta 46

Agni Devata, Vatsapri Bhalandana Rshi

प हाता जाता महा भावि ऋषिद्वी सीददुपामुपस्थ ।
दधिया धायि स त वयांसि यन्ता वसूनि विधत्त तनूपाः ॥ १ ॥

1. *Pra hotā jātō mahān nabhovinnṛṣadvā sīda-dapāmupasthe. Dadhīryo dhāyi sa te vayāmsi yantā vasūni vidhate tanūpāḥ.*

High priest of the cosmic yajna of creation, universally self-manifested, great and glorious, pervasive in space and things even beyond the senses, abiding in the heart and soul of humanity, Agni rolls at the heart of the dynamics of existence. O man, the omnipresent light of the universe which holds, controls and sustains everything is celebrated in the Vedas and worshipped at heart. It is Agni, sustainer of the individual body and the cosmic form, ruler and controller of everything, that bears and brings you all food and energies and blesses you with all wealth, honour and excellence of life.

इमं विधन्ता अपां सधस्थं पशुं न नष्टं पदरनु गमन । गुहा
चतन्तमुशिजा नमाभिरिच्छन्ता धीरा भृगवा विन्दन ॥ २ ॥

2. *Imaṁ vidhanto apāṁ sadhasthe paśuṁ na naṣṭaṁ padairanu gman. Guhā catantamuśijo namobhiricchanto dhīrā bhṛgavo'vindan.*

Just as people search for a lost animal by following the foot prints of the animal in the forest, similarly seekers and aspirants of this Agni, omnipresent in the dynamics of existence, try to search for it by the overt as well as covert marks of its presence in the wide world of nature, and the deeply dedicated brilliant sages, loving and patient in their persistent search with yajnic homage, self-dedication and surrender, find it vibrating in the cave of the heart and soul.

इ॒मं त्रि॒ता भू॒य॑वि॒न्ददि॒च्छन्व॑भू॒वसा॑ मू॒धन्य॑घ्न्या॒याः ।

स श॒वृ॒धा जा॒त आ ह॒म्य॒षु ना॒भिर्यु॒वा भ॒वति॑ रा॒चन॑स्य ॥ ३ ॥

3. *Imaṁ trita bhūryavindadicchan vaibhūvaso mūrdhanyaghnyāyāḥ. Sa śevr̥dho jāta ā harmyeṣu nābhiryuvā bhavati rocanasya.*

The ardent lover of divinity, Trita, the man having got over threefold suffering of body, mind and soul through knowledge, good work and meditation, finds this Agni presence on top of inviolable nature and earthly life in the absolute state of consciousness. Thus realised in spiritual manifestation, Agni, harbinger and augments of spiritual felicity, becomes the centre hold of happy homes and a youthful presence of divinity in the mind of enlightened souls.

मु॒न्दं हा॒तार॑मु॒शिजा॑ न॒माभिः॑ पा॒ञ्चं य॒ज्ञं न॒तार॑मध्व॒राणा॑म ।

वि॒शाम॑कृ॒ण्व इ॒ति पा॒वकं॑ ह॒व्य॒वाहं॑ दध॒ता मा॒नुष॑षु ॥ ४ ॥

4. *Mandraṁ hotāramuśijo namobhiḥ prāñcam yajñaṁ netāram-adhvarāṇām. Viśām-akṛṇvann-aratiṁ pāvakaṁ havyavāhaṁ dadhato mānuṣeṣu.*

Earnest men of love, passion and faith among people hold at heart and with homage serve Agni, the power that is joyous, yajnic creator giver and organiser, foremost leader directly realised, worthy of love and reverence, leading power of creative programmes of love and non-violence, cleanser and purifier, harbinger of holy materials for social development. They hold Agni at heart and create and exalt it as the prime power among the people.

प भूजयन्तं म॒हां वि॒पा॒धां मू॒रा अमूर्ं॑ पु॒रां द॒माण॑म ।

नय॑न्ता॒ गर्भं॑ व॒नां धियं॑ धु॒हिरि॑श्मश्रुं॒ नावा॑णं॒ धन॑चम ॥ ५ ॥

5. *Pra bhūrjayantaṁ mahāṁ vipodhāṁ mūrā amūraṁ purāṁ darmāṇam. Nayanto garbhaṁ vanāṁ dhiyaṁ dhurhiriśmaśruṁ nārvāṇaṁ dhanarcam.*

Earnest men of love, passion and faith, but, being human, limited in intelligence, hold at heart, worship and serve Agni pervading and dominating the world of existence, great, sustainer of the vibrant wise, all knowing and wise, breaker of the strongholds of negativity and darkness, the original seed and source of life, beatific, supremely intelligent, golden flamed and divinely adorable. Men hold at heart, worship and serve this omnipresent Agni being more dynamic than the dynamics of nature, the instant presence that it is.

नि प॒स्त्या॑सु त्रि॒तः स्त॑भूयन्प॒रिवी॑ता॒ याना॑ सीद॒दन्तः॑ ।

अतः॑ स॒ंगृ॒भ्या वि॒शां द॒मूना॑ वि॒धम॑णा॒यन्त्रि॑यी॒यत॑ नृ॒न ॥ ६ ॥

6. *Ni pastyāsu tritaḥ stabhūyan parivīto yonau sīdantaḥ. Ataḥ saṁgrbhyā viśāṁ damūnā vidharmaṇāyantrairīyate nṛn.*

Agni, the light of three worlds, all supportive and sustaining, enveloped in light and flames, sits in the vedi in the homes as in the midst of regions of the universe, and from there, having received the homage of yajnic oblations, the generous Agni reaches the leading divinities of nature and humanity in various ways according to different laws of nature.

अ॒स्याज॑रा॒सा द॒माम॑रि॒त्रा अ॒च॒द्ध॑मा॒सा अ॒ग्रयः॑ पा॒व॒काः ।
 श्वि॒तीच॑यः श्वा॒त्रासा॑ भु॒र॒ण्यवा॑ वन॒षद॑ वा॒यवा॑ न
 सा॒माः ॥ ७ ॥

7. *Asyājarāso damāmaritrā arcad-dhūmāso agna-
 yaḥ pāvakāḥ. Śvitīcayaḥ śvātrāso bhuṛaṇyavo
 vanaṛṣado vāyavo na somāḥ.*

The eternal, adorable and all saving flames and fragrances of the powerful fires of this Agni are purifying, sanctifying, invigorating, instantly effective, pervasive in forests, clouds and waters, and they are vibrant and blissful as the soothing pleasures of soma.

प जि॒ह्वया॑ भर॒त वपा॑ अ॒ग्निः प व॒युना॑नि च॒त॒सा पृ॒थि॒व्याः ।
 तमा॒यवः॑ शु॒चय॑न्तं पा॒व॒कं म॒न्दं हा॒तारं॑ दधि॒र॒ यजि॑ष्ठम ॥ ८ ॥

8. *Pra jihvayā bharate vepo agniḥ pra vayunāni
 cetasā prthivyāḥ. Tamāyavaḥ śucayantaṁ pāva-
 kaṁ mandraṁ hotāraṁ dadhire yajisṭham.*

Agni, light of omniscience, vests humanity with the wisdom, will and power of action, and also with the awareness of the laws of the expansive universe, by the flames of its powerful Vedic voice of revelations. And the people hold, adore, serve and follow that Agni, the most lovable and adorable, purifying, sanctifying and joyous power which is the high priest of the dynamics of existence, the receiver and a thousandfold giver.

द्या॒वा यम॑ग्निं पृ॒थि॒वी जनि॑ष्टा॒माप॑स्त्वष्टा भृ॒गवा॑ यं सहा॒भिः ।
 इ॒ळ॒न्यं पथ॑मं मा॒त॒रि॒श्वा द्वा॒स्त॒त॒ इ॒म॒न॒व॒ यज॑त्रम ॥ ९ ॥

9. *Dyāvā yamagniṁ prthivī janiṣṭām-āpastvaṣṭā
 bhṛgavo yaṁ sahobhiḥ. Īlenyaṁ prathamāṁ
 mātariśvā devās-tataḥsur-manave yajatram.*

That Agni, self-refulgent spirit and light of the universe, is the universal presence which the heaven and earth manifest with their vastness, which the blazing lights of the stars reveal with their splendour, Agni, the first and supreme power and presence, lovable and adorable, which the mighty winds and other bright divinities of nature reveal for thinking humanity.

यं त्वा द्वा दधिर हव्यवाहं पुरुस्पृहा मानुषासा यजत्रम ।
स यामाग्न स्तुवत वया धाः प दवयन्यशसः सं हि
पूवीः ॥ १० ॥

10. *Yam tvā devā dadhire havyavāham purusprho mānuṣāso yajatram. Sa yāmannagne stuvate vayo dhāḥ pra devayan yaśasaḥ saṁ hi pūrvīḥ.*

Agni, self-refulgent light and spirit of the universe whom the divine forces of nature and ardent lovers and faithful people adore and worship as loving and friendly bearer of the gifts of yajna, we pray, bring the food, energy and health and light of life for the dedicated celebrant on the highways of existence. May the lover of divinity be blest with eternal fame, honour and excellence.

Mandala 10/Sukta 47

Vaikuntha Indra Devata, Saptagu Angirasa Rshi

जगृभ्मा त दक्षिणमिन्द्र हस्तं वसूयवा वसुपत वसूनाम ।
विद्या हि त्वा गार्पतिं शूर गानामस्मभ्यं चित्रं वृषणं रयिं
दाः ॥ १ ॥

1. *Jagr̥bh̥mā te dakṣiṇam-indra hastam vasūyavo vasupate vasūnām. Vidmā hi tvā gopatiṁ śūra gonām-asmabhyam citram vṛṣaṇam rayim dāḥ.*

Indra, lord ruler, controller, promoter and giver of the world's wealth, peace, comfort and joy, we, seekers of wealth, honours and excellence, hold on to your liberal hand of generosity. Lord of omnipotence, we know that you are the ruler and controller of the earths, stars, knowledge, wisdom and culture of life. Pray bless us with profuse and wondrous source wealth of the world with honours, excellence and happiness.

स्वायुधं स्ववसं सुनीथं चतुःसमुदं धरुणं रयीणाम ।

चकृत्यं शंस्यं भूरिवारमस्मभ्यं चित्रं वृषणं रयिं दाः ॥ २ ॥

2. *Svāyudham svavasam sunītham catuḥsam-udraṁ dharuṇam rayiṇām. Carkṛtyam śamsyaṁ bhū-rivāram-asmabhyam citraṁ vṛṣaṇam rayim dāḥ.*

We know you, Indra, wielder of mighty weapons, unfailing guardian, noble guide, pervasive all round in the four quarters of space, treasure-hold of universal wealth, constantly doing and glorified, adorable and infinite source of choicest boons. Pray bear and bring us abundant and wondrous wealth of the world.

सुब्रह्माणं द्ववन्तं बृहन्तमुरुं गभीरं पृथुबुध्नमिन्द ।
श्रुतऋषिमुगमभिमातिषाहमस्मभ्यं चित्रं वृषणं रयिं दाः ॥ ३ ॥

3. *Subrahmāṇam devavantam bṛhantam-urum gabhīram pṛthubudhnam-indra. Śrutṛṣimugra-mabhimātiṣāham-asmabhyam citraṁ vṛṣaṇam rayim dāḥ.*

We know you, Indra, lord of divine speech, highest lover of divinities, greatest, boundless, deepest,

foundation of the expansive universe, exalted among seers and sages, blazing lustrous, destroyer of opponents. Pray, bear and bring us abundant and wondrous wealth of the world.

सनद्वाजं विपवीरं तरुत्रं धनस्पृतं शूशुवांसं सुदाम । दस्युहनं
पृभिर्दमिन्द सत्यमस्मभ्यं चित्रं वृषणं रयिं दाः ॥ ४ ॥

4. *Sanadvājam vipravīram tarutram dhanasprṭam śūśuvāṁsam sudakṣam. Dasyuhanam pūrbhidam-indra satyam-asmabhyam citram vṛṣaṇam rayim dāh.*

We know you, Indra, abundant in food, energy and advancement, commanding the brave and intelligent, guiding presence over the ocean of existence, infinitely opulent, giver of strength and sure success, most powerful, destroyer of evil and negativity, breaker of mountainous obstructions, ever true and eternal. O lord omnipotent, give us wondrous wealth of life in abundance.

अश्वावन्तं रथिनं वीरवन्तं सहस्रिणं शतिनं वाजमिन्द ।
भद्रवातं विपवीरं स्वषामस्मभ्यं चित्रं वृषणं रयिं दाः ॥ ५ ॥

5. *Aśvāvantam rathinam vīravantam sahasriṇam śatinam vājam-indra. Bhadrav-ātam vipravīram svarṣāmasmabhyam citram vṛṣaṇam rayim dāh.*

We know you, Indra, equipped with dynamic forces, cosmic chariot and brave powers of the world, abundant in hundredfold, thousandfold, even infinite energy, power and victory, assisted by excellent powers of natural law, served by the wise and brave sages, the lord all blissful. Pray give us abundant and wondrous

wealth of the wonderful world of life.

प सप्तगुमृतधीतिं सुमधां बृहस्पतिं मतिरच्छ जिगाति । य
अङ्गिरसा नमसापसद्या स्मभ्यं चित्रं वृषणं रयिं दाः ॥ ६ ॥

6. *Pra saptagum-ṛtadhītiṁ sumedhām bṛhaspatiṁ
matiracchā jigāti. Ya āṅgirasō namasopasad-
yo'smabhyam citraṁ vṛṣaṇaṁ rayiṁ dāḥ.*

We know you Indra, lord of the seven-fold world of existence sung by seven priests with seven songs of the Veda, lord of infinite intelligence, presiding over the expansive universe whom the man of intelligence adores and who is directly invoked with homage and prayer of the man of dynamic faith. Pray give us the wondrous wealth of the world full of abundant creative possibilities.

वनीवाना मम दूतासु इन्द्रं स्तामाश्चरन्ति सुमतीरियानाः ।
हृदिस्पृशा मनसा वच्यमाना अस्मभ्यं चित्रं वृषणं रयिं
दाः ॥ ७ ॥

7. *Vanīvāno mama dūtāsa indraṁ stomāścaranti
sumatīriyānāḥ. Hṛdispr̥śo manasā vacyamānā
asmabhyam citraṁ vṛṣaṇaṁ rayiṁ dāḥ.*

My songs of adoration full of love and faith, vibrating with holy thoughts, expressive of the language of my mind and touching the heart, reach Indra like messengers of my soul. Indra, pray give us wondrous wealth of the world in abundance.

यत्त्वा यामि दब्धि त इन्द्र बृहन्तं तयमसमं जनानाम ।
अभि तद द्यावापृथिवी गृणीतामस्मभ्यं चित्रं वृषणं रयिं
दाः ॥ ८ ॥

8. *Yat tvā yāmi daddhi tanna indra brhantaṁ kṣaya-masamaṁ janānām. Abhi tad dyāvāprthivī grṇītām-asmabhyam citraṁ vṛṣaṇam rayim dāḥ.*

Indra, what I pray for, graciously grant us, a boundless expansive abode of joy unlike any house of the people on earth. May heaven and earth approve of my prayer and join in the supplication. Indra, lord omnipotent, give us wondrous wealth of the world, creative, abundant, never ending.

Mandala 10/Sukta 48

Indra Devata, Vaikuntha Indra Rshi

अ॒हं भु॒वं व॒सुनः॑ पू॒र्व्यस्पति॑र॒हं ध॒नानि॑ सं ज॒यामि॑ शश्व॒तः ।
मां ह॑वन्त॒ पित॑रं न ज॒न्तवा॑ हं द॒शुष॑ वि भ॒जामि॑ भाज॒-
नम॑ ॥ १ ॥

1. *Ahaṁ bhuvam vasunaḥ pūrvyaspatis-aham dhanāni saṁ jayāmi śaśvataḥ. Mām havante pitaram na jantavo'ham dāśuṣe vi bhajāmi bhojanam.*

I am the eternal lord, master protector and promoter of the world of existence. I create, raise, protect and rule over the eternal wealths of the world. Living beings call on me as father, mother and saviour guardian. I provide food and sustenance for generous humanity dedicated to service and yajna.

अ॒हमि॒न्दा रा॒धा व॒ ॥ अथ॑वणस्त्रि॒ताय॑ गा अ॒जनय॑म॒हर॑धि ।
अ॒हं दस्यु॑भ्यः॒ परि॑ नृ॒म्णमा॑ द॒द गा॒त्रा शि॑ न्दि॒धीच॑ मा॒तृ-
रि॒श्वन॑ ॥ २ ॥

2. *Ahamindro rodho vakṣo atharvaṇastritāya gā ajanayamaheradhi. Ahaṃ dasyubhyaḥ pari nṛmṇamā dade gotrā śikṣan dadhīce mātariśvane.*

I am the corselet and the centre-hold of pranic energy in the state of tension and equilibrium. I create the streams of vapour over the cloud and waves of energy for the three realms of earth, heaven and the middle regions. I collect and disburse wealth of materials and energies from and for the dynamics of evolution, and I give protection and perception of sense and response to the foetus in the mother's womb.

मह्यं त्वष्टा वज्रमतः । दायसं मयि द्वासा वृज्जः पितुः ।
ममानीकं सूयस्यव दुष्टरं मामायन्ति कृतं कृत्वा
च ॥ ३ ॥

3. *Mahyam tvaṣṭā vajram-atakṣad-āyasam mayi devāso'vrjannapi kratum. Mamānīkaṃ sūrya-syeva duṣṭaraṃ māmāryanti kṛtena kartvena ca.*

For me, Tvashta, formative faculty of divine nature, creates the thunderbolt of steel. For me, the divinities of nature and humanity perform their tasks and surrender them unto me. My blazing power is insurmountable like the sun's, and all actions past, present and future in nature or humanity must come to me for effectual fulfilment.

अहमतं गव्ययमश्व्यं पशुं पुरीषिणं सार्यकना हिरण्ययम ।
पुरु सृष्ट्वा नि शिशामि दाशुष यन्मा सामास उक्थिना
अमन्दिषुः ॥ ४ ॥

4. *Ahametaṁ gavyayamaśvyaṁ paśuṁ purīṣaṇaṁ
sāyakenā hiraṇyayam. Purū sahasrā ni śīśāmi
dāśuṣe yaṇmā somāsa ukthino amandiṣuḥ.*

When men of soma peace and piety chant hymns of praise in gratitude to cosmic divinity, it pleases me, and this man of perceptive senses, thinking mind, penetrative vision, energetic character and a golden heart, I vest with the abundance of a thousand capacities and capabilities of refinement for rooting out sin and evil.

अहमिन्द्रा न परा जिग्य इद्धनं न मृत्यव व तस्थ कदा
चन । साममिन्मा सुन्वन्ता याचता वसु न म पूरवः सुख्य
रिषाथन ॥ ५ ॥

5. *Ahamindro na parā jigya iddhanam na mṛtya-
ve'va tasthe kadā cana. Somaminmā sunvanto
yācatā vasu na me pūrvaḥ sakhye riṣāthana.*

I am Indra, the powerful, never defeated. None can deprive me of my identity. I exist not for death. O makers of soma, ask me for the wealth and peace of life. Men who abide in friendship with me never come to harm.

अहमताञ्छाश्वसता द्वाद्धन्दं य वजं युधय कृण्वत ।
आह्वयमानाँ अव हन्मनाहनं दृ हा वद नमस्युनम-
स्विनः ॥ ६ ॥

6. *Ahametāñ-chāśvasato dvādvendram ye vajram
yudhaye'krṇvata. Āhvayamānāñ ava hanmanā-
hanam dṛḷhā vadannanamasyur-namasvinaḥ.*

I destroy those challengers who, panting for

battle in two's, raise their thunder weapon and challenge the mighty ruling power of the system. I throw them off without the weapon, without bending in compromise either, but with a determined mind and the warning word of the inevitable.

अ॒भी॒रे॒दम॒क॒मका॑ अ॒स्मि नि॒ष्ठाळ॒भी द्वा किमु॑ त्रयः॒ कर॑न्ति ।
खल॒ न प॒षान्प॑ति॒ हन्मि॑ भूरि॒ किं मा॑ निन्द॑न्ति शत्र॒वा -
नि॒न्दाः ॥ ७ ॥

7. *Abhīdamekameko asmi niṣṣā-ḷabhī dvā kimu trayāḥ karanti. Khale na paśān prati hanmi bhūri kim mā nindanti śatravo'nindrāḥ.*

I am one, the absolute without a second. I am destroyer of the enemies who do not recognise me, Indra, centrality of the system. Those who challenge me, I destroy, whether it is one or two or three. I crush them all as sheaves of corn on the threshing floor. It is a pity they revile me.

अ॒हं गु॒ङ्गु॒भ्या॑ अ॒तिथि॒ग्वमि॑ष्कर॒मिषं॑ न वृ॒त्रतु॑रं वि॒ ॥ धा॒रय॑म ।
यत्प॑ण॒य॒घ्न उ॒त वा॑ कर॒ञ्ज॒ह पा॑हं म॒ह वृ॒त्रह॑त्य॒ अशु॑श्र॒वि ॥ ८ ॥

8. *Ahaṁ guṅgubhyo atithigvamiṣkaramiṣaṁ na vṛtraturam vikṣu dhārayam. Yat paṇayaghna uta vā karañjahe prāhaṁ mahe vṛtrahatyē aśuśravi.*

For the protection and advancement of the unostentatious people of piety and creativity among humanity, I hold and maintain persons and powers that are hospitable, producers of food, and destroyers of sin, evil and violence, and I protect them like the very nourishment of society, since I am known and celebrated for what I am and what I do : eliminate the forces counter

to growth, break the cloud for rain, and dispel darkness, want and ignorance.

प म नमीं साप्य इष भुज भूद्वामष सख्या कृणुत द्विता ।
दिद्युं यदस्य समिथषु मंहयमादिदनं शंस्यमुक्थ्यं करम ॥ ९ ॥

9. *Pra me namī sāpya iṣe bhuje bhūd-gavāmeṣe sakhyā kṛṇuta dvitā. Didyurṇ yadasya samitheṣu maṁhayamādidenam śamsyam-ukthyam karam.*

My celebrant is worthy of love and honour, because he is for sustenance, enjoyment and procurement of knowledge for society. He is loved and honoured for two reasons: for friendship and for enlightenment. And when I have given him the light in abundance in the battles of life, only then I raise him to the position of praise and celebration.

प नमस्मिन्ददृश सामा अन्तगापा नममाविरस्था कृणाति ।
स त्रिगमशृङ्गं वृषभं युयुत्सन्दुहस्तस्था बहुल बद्धा
अन्तः ॥ १० ॥

10. *Pra nemasmin dadṛṣe somo antargopā nemamā-virasthā kṛnoti. Sa tigmaśṛṅgaṁ vṛṣabhaṁ yuyutsan druḥastasthau bahule baddho antaḥ.*

Among some people, Indra manifests as soma, divine spirit of joy, beauty and peace, the protector within. Among others, the lord manifests as a bolt from the blue, the sudden fall of thunder. Fighting the sharply armed, strongly determined forces, he stands and subdues like a fury. Thus does Indra manifest, abiding within, among all.

आदित्यानां वसूनां रुदियाणां द्वा द्वानां न मिनामि धाम ।
त मा भदाय शर्वस तत पुरपराजितमस्तृतमषा हम ॥ ११ ॥

11. *Ādityānām vasūnām rudriyāṇām devo devānām na mināmi dhāma. Te mā bhadrāya śavase tata-kṣur-aparājitam-astrtam-aṣālham.*

Light of lights, generous and potent, I never violate, frustrate or transgress the identity, function and power of the Adityas, zodiacs of the sun, of Vasus, natural spheres of life sustenance, or Rudras, forces such as winds and pranic energies. Nor do I ever disturb the aditya, rudra and vasu scholars of knowledge and divine service. Let them all realise me and manifest my spirit and presence for their good and fulfilment of their prowess: me, Indra, undaunted, unviolated and unopposed.

Mandala 10/Sukta 49

Indra Devata, Indra Vaikuntha Rshi
Indra Devata, Indra Vaikuntha Rshi

अ॒हं दां॑ गृ॒णत॑ पू॒र्व्यं वस्व॑हं ब॒र्हो कृ॑णव॒न् मह्यं॑ व॒धन॑म । अ॒हं भु॑व॒न् यज॑मानस्य चादि॒ता य॑ज्वनः सा॒ वि॒श्वस्मि॑न्भर॑ ॥ १ ॥

1. *Aham dām grṇate pūrvyam vasvahanam brahma kṛṇavanam mahyam vardhanam. Aham bhuvan yajamānasya coditā'yajvanah sākṣi viśvasmin bhare.*

I give to the celebrant of divinity eternal peace and freedom of the soul, the highest value of life across the world of existence. I create the eternal song of existence for self celebration in joyous exaltation. I am the giver of inspiration to the yajnic performer and partner in cosmic evolution, and I subdue the negationist and uncreative soul in the entire struggle of life for evolution.

मां धुरिन्दं नाम देवता दिवश्च गमश्चापां च जन्तवः ।

अहं हरी वृषणा विवता रघू अहं वजं शवस धृष्णवा दद ॥ २ ॥

2. *Mām dhurindram nāma devatā divasca gmaścā-pām ca jantavaḥ. Aham harī vṛṣaṇā vivratā raghū aham vajram śavase dhṛṣṇvā dade.*

Living beings of land, waters, heaven and all spaces and all that move, they accept and adore me in faith as Indra, the omnipotent sustainer. I keep the twofold dynamic forces of high velocity constantly on the move in the cosmic process of evolution, and I, power supreme, wield the thunderbolt as my sceptre of omnipotent justice and dispensation.

अहमत्कं कवय शिश्रुथं हथरहं कुत्समावमाभिरूतिभिः ।

अहं शुष्णस्य शनथिता वधयमं न या रर आर्य नाम दस्यव ॥ ३ ॥

3. *Ahamatkaṁ kavaye śiśnatham hathairaham kutsamāvamābhirūtibhiḥ. Aham śuṣṇasya śnathitā vadharyamaṁ na yo rara āryam nāma dasyave.*

I pierce and dispel the darkness for the visionary seer, giving him the break-through and the light with radiations of illuminations and revelation. I protect the sage with these modes of protection and advancement. I, dispeller and destroyer of drought and want, wield the thunderbolt for the negationist and the destroyer whom I do not recognise by the name of a creative positivist.

अहं पितव वतसूरभिष्टय तुगं कुत्साय स्मदिभं च रन्धयम ।

अहं भुवं यजमानस्य राजनि प यद्भर तुजय न प्रिया-
धृष ॥ ४ ॥

4. *Ahaṁ piteva vetasūrñrabhiṣṭaye tugraṁ kutsāya smadibhaṁ ca randhayam. Ahaṁ bhuvam yajamānasya rājani pra yadbhare tujaye na priyā-dhrṣe.*

Like a father for the good of the man of creative generosity, I subdue and throw out the obstinate and persistent forces of bruteness, violence and terror. I am for the advancement of the man of yajnic creativity and enlightenment, and I have nothing good for the violent and the bully.

अहं रन्ध्रयं मृगयं श्रुतवण् यन्माजिहीत वयुना चनानुषक ।
अहं वशं नममायव करमहं सव्याय पङ्गुभिमरन्ध्रयम् ॥ ५ ॥

5. *Ahaṁ randhayam mṛgayam śrutarvaṇe yanmā-jihīta vayunā canānuṣak. Ahaṁ veśam namramāyave'karamahaṁ savyāya paḍgrbhimaran-dhayam.*

I subdue the roaming mind of the learned man so that it matures and, always by thought and action, it abides in me without going astray. I condition the inner spirit of man to humility, love and kindness, and I remove the obstacles from the path of the man on way to progress.

अहं स या नववास्त्वं बृहदथं सं वृत्रव दासं वृत्रहारुजम् ।
यद्वधयन्तं पथयन्तमानुषगदूर पार रजसा राचनाकरम् ॥ ६ ॥

6. *Ahaṁ sa yo navavāstvam bṛhadratham saṁ vṛtreva dāsaṁ vṛtrahārujam. Yadvardhayantaṁ prathayantamānuṣagdūre pāre rajaso rocanākaram.*

I am that who, like breaking of the cloud, destroy

the evil tendencies of body and mind extending to new areas like epidemics expanding and covering large territories, and thus I am that who throw away for all time all that sin and darkness which would otherwise go on rising and expanding in effect and intensity.

अ॒हं सू॒र्यस्य॑ परि॑ या॒म्याशु॒भिः प॒त॒श॒भिव॒ह॒मान् आ॒र्ज॒सा ।
यन्मा॑ सा॒वा मनु॑ष आ॒ह नि॒णिज् ऋ॒ध्वकृ॒ष दा॒सं कृ॒त्व्यं
ह॒थः ॥ ७ ॥

7. *Ahaṁ sūryasya pari yāmyāśubhiḥ praitaśebhir-
vahamāna ojasā. Yanmā sāvo manuṣa āha nirṇija
ṛdhak kṛṣe dāsaṁ kṛtvyaṁ hathaiḥ.*

I manifest all round in glory as my presence is conducted by fast radiations of sun rays, and when the celebrant of soma yajna for peace and joy calls on me for fulfilment of his essential nature in divinity, immediately I strike off all impediments by strokes of the thunderbolt as the negativities deserve.

अ॒हं स॒प्त॒हा न॒हुषा॑ न॒हुष्ट॑रः पा॒श्राव॑यं श॒वसा॑ तु॒वशं॑ य॒दुम॑ ।
अ॒हं न्य॑न्यं स॒हसा॑ स॒हस्करं॑ न॒व वा॑ध॒ता न॒वतिं॑ च
व त॒यम॑ ॥ ८ ॥

8. *Ahaṁ saptahā nahuṣo nahuṣṭarah prāśrāvayaṁ
śavasā turvaśaṁ yadum. Ahaṁ nyanyaṁ sahasā
sahaskaraṁ nava vrādhato navatiṁ ca vakṣayam.*

I am the destroyer of sevenfold darkness (of passion, anger, greed, infatuation, pride, fear and sorrow) by sevenfold light of divinity. I am the bond between humanity and divinity, stronger than strength itself. The aspiring man of action and effort, I raise to heights of honour and fame. Others, I fortify with

courage and patience, and the rising ones, I cause to rise higher by nine and ninety times for a full life of hundred years.

अ॒हं सप्त स्र॒वता॑ धारयं॒ वृषा॑ द॒वित्त्वः॑ पृथि॒व्यां सी॒रा अधि॑ ।
अ॒हम॒र्णांसि॑ वि ति॒रामि॑ सु॒कतु॑यु॒धा वि॒दं मन॑व गा॒तु-
मिष्ट॑य ॥ ९ ॥

9. *Ahaṁ sapta sravato dhārayaṁ vṛṣā dravitnvaḥ prthivyāṁ sīrā adhi. Ahamarṇāṁsi vi tirāmi sukraturyudhā vidam manave gātumiṣṭaye.*

Infinite, generous and omnipotent, I cause the seven streams to flow and the seven seas to roll on earth, and I cause the seven streams of blood and nerve to flow in the body. Master of holy action, I provide for the river's flow, and with the dynamics of nature and society, I provide the paths of progress for humanity on way to fulfilment.

अ॒हं तदा॑सु धारयं॒ यदा॑सु न द॒वश्च॑न त्वष्टा॒धारय॑दु॒शत॑ ।
स्पा॒र्ह गवा॑मू॒धःसु॑ व॒ णा॒स्वा म॒धाम॑धु॒ श्वात्र्यं॑ सा॒ममा॑-
शि॒रम॑ ॥ १० ॥

10. *Ahaṁ tadāsu dhārayaṁ yadāsu na devaścana tvaṣṭādhārayadruśat. Spārhaṁ gavāmūdhaḥsu vakṣaṇāsvā madhormadhu śvātryaṁ somamāśīram.*

I create and cause to flow that bright fluid in these seas and streams of earth and the body which no bright power of nature or humanity, not even Tvashta, the divine artist, could have created and made to flow: the lovely milk in cow's udders, honey sweet waters in the rivers, and the sparkling life blood in the body's

veins, the essence of vitality.

ए॒वा दु॒वाँ इ॒न्द्रा॑ वि॒व्य नृ॒न्प च्या॒त्नन॑ म॒घवा॑ स॒त्यरा॑धाः ।
वि॒श्वत्ता॑ त॒ हरि॑वः श॒चीवा॒ भि तुरा॑सः स्वय॒शा
गृ॒णन्ति ॥ ११ ॥

11. *Evā devāñ indro vivye nṛṇ pra cyautnena maghavā satyarādhāḥ. Viśvet tā te harivaḥ śacīvo'bhi turāsaḥ svayaśo grṇanti.*

Thus does Indra, lord of glory and protector of Truth and Law, impel and inspire natural and human forces of generous and positive action with energy. As such, all men of action and excellence over the world exalt and adore you, O lord of radiant presence, omnipotence and innate excellence, and they feel blest in themselves.

Mandala 10/Sukta 50

Indra Devata, Indra Vaikuntha Rshi

प॒वा म॒ह म॒न्दमा॑ना॒यान्ध॒सा चा॑ वि॒श्वान॑राय वि॒श्वाभु॑व ।
इ॒न्द्रस्य॑ य॒स्य सु॒मखं॑ स॒हा महि॑ श्रवा॒ नृ॒म्णां च॒ राद॑सी
स॒प॒यतः॑ ॥ १ ॥

1. *Pra vo mahe mandamānāyāndhaso'rcā viśvānarāya viśvābhuve. Indrasya yasya sumakhaṁ saho mahi śravo nṛmṇaṁ ca rodasī saparyataḥ.*

You seekers and celebrants, offer reverence and homage with service, prayer and selfless work to Indra, omnipresent guide, giver of happiness and fulfilment to all people of the world, whose holiness of universal creativity, strength, grandeur, honour and glory, and gracious generosity, both heaven and earth proclaim and adore.

सा चि॒ ऽ स॒ख्या न॒य॑ इ॒नः स्तु॒तश्च॒कृत्य॑ इ॒न्द्रा मा॒वत॑ नर॑ ।
वि॒श्वा॒सु धू॒षु वा॒ज॒कृत्य॑षु स॒त्पत॑ वृ॒त्र वा॒प्स्व॑भि॒ शूर॑
म॒न्दस॑ ॥ २ ॥

2. *So cinnu sakhyā narya inah stutaścarkṛtya indro māvate nare. Viśvāsu dhūrṣu vājakṛtyeṣu satpate vṛtre vāpsvabhi śūra mandase.*

He, Indra, Lord of heaven and earth, leader and master of humanity with love and friendship for all, loved and adored universally, is worthy of worship for all men like me. O lord omnipotent protector and promoter of the good and true, you rejoice, exhilarate and energise us in all top situations worth challenging in the world, in all battles of the brave worth winning, and in all states of darkness and showers of the clouds.

क त नर॑ इ॒न्द्र य त॑ इ॒ष य त॑ सु॒म्नं स॒ध॒न्य॑मि॒य॑ पा॒न । क त॑
वा॒जा॒यासु॑याय हि॒न्वि॒र् क अ॒प्सु स्वा॒सृव॑रा॒सु प॑स्य॑ ॥ ३ ॥

3. *Ke te nara indra ye ta iṣe ye te sumnam sadhan-yamiyakṣān. Ke te vājāyāsuryāya hinvire ke apsu svāsūrvarāsu pauṁsye.*

Indra, who are those people that try to win your favour of sustenance and enlightenment, who realise your divine bliss of peace and well being, who exert themselves to win the strength and spirit of life and joy of divinity, and who delight in their own acts of ambition, manliness and generosity?

भुव॑स्त्वमि॒न्द्र ब॒र्ह॒णा म॒हान्भुवा॑ विश्व॑षु स॒र्व॒ण॑षु य॒ज्ञि॒यः ।
भुवा॑ नृ॒ँश्च॒या॒त्रा विश्व॑स्मि॒न्भ॒र् ज्य॑ष्ठश्च॒ मन्त्रा॑ विश्व॑-
च॒षण॑ ॥ ४ ॥

4. *Bhuvastvamindra brahmaṇā mahān bhuvo viśveṣu savaneṣu yajñīyaḥ. Bhuvo nṛṅścyautno viśvasmin bhare jyeṣṭhaśca manthro viśvacar-ṣaṇe.*

Indra, you are great by virtue of your infinity and eternity of Being and the eternal Word of Being and Divinity. In all holy works of creativity in the world, you are adorable. In all struggles of existence, you are the power and inspiration of humanity. And you are the first, highest and the most sacred chant of human consciousness of divinity, O lord all watching and inspiring for the world.

अवा॒ नु कं॒ ज्यायान्य॒ज्ञवनसा॒ म॒हीं त॒ आमात्रां॑ कृ॒ष्टया॑ विदुः ।
असा॒ नु क॒म॒जरा॒ वधा॑श्च॒ विश्व॒द॒ता सर्व॑ना तू॒तुमा॑
कृ॒ष ॥ ५ ॥

5. *Avā nu kaṁ jyāyān yajñavanaso mahīm ta omā-trām kṛṣṭayo viduḥ. Aso nu kamajaro vardhāśca viśvedetā savanā tūtumā kṛṣe.*

Indra, you are great, pray protect and promote the lovers and performers of the divine yajna of faith and creativity. People know the grandeur and greatness of your power of protection. Unaging and imperishable you are, pray promote life and all. Indeed, ultimately, it is you who effect all these acts of creation and progress with strength and speed.

ए॒ता वि॒श्वा॒ सर्व॑ना तू॒तुमा॑ कृ॒ष स्व॒यं सू॒ना सह॑सा॒ यानि॑
द॒धि॒ष । व॒री॒य त॒ पात्रं॑ ध॒म॒ण॒ तना॑ य॒ज्ञा मन्त्रा॑ ब॒ह्माद्य॑तं
वचः॑ ॥ ६ ॥

6. *Etā viśvā savanā tūtumā kṛṣe svayaṁ sūno sahaso yāni dadhiṣe. Varāya te pātram dharmaṇe tanā yajño mantrō brahmodyataṁ vacaḥ.*

You perform all these acts of holiness, O inspirer of force and power, which you hold and sustain. May your protection be for safety and peace, wealth for Dharma mantra, for communion, and the song be for Divinity.

य त विप बह्वृकृतः सुत सचा वसूनां च वसुनश्च दावन ।
प त सुम्नस्य मनसा पथा भुवन्मद सुतस्य साम्यस्या-
न्धसः ॥ ७ ॥

7. *Ye te vipra brahmakṛtaḥ sute sacā vasūnāṁ ca vasunaśca dāvane. pra te sumnasya manasā pathā bhuvan made sutasya somyasyāndhasaḥ.*

Lord of vibrant generosity, the celebrants of divinity in song together in this assembly wait for your gift of the highest wealth of wealths. May they, with their heart and soul and by the path of rectitude, abide in the peace and joy of the soma gift of your grace of spiritual food they pray for.

Mandala 10/Sukta 51

Agni (1, 3, 5, 7, 9), Devah (2, 4, 6, 8) Devata, Devah (1, 3, 5, 7, 9), Agni Sauchika (2, 4, 6, 8) Rshis

This sukta is a dialogue between the Devas such as Mitra, Varuna, pranic energies such as prana and udana and Agni. Agni here means many forms of energy of the world of existence: earthly agni that is fire, middle regions' agni that is electricity, and self-refulgent agni that is light of the solar region. In Vedic literature, it

means energy not only in these forms but also in many more forms, that is, the vital heat of life, the passion for living, the spirit of life, the body heat, the vital virility, life itself, the soul and the cosmic spirit. This wide context is relevant to the present sukta.

महत्तदुल्बं स्थविरं तदासीद्यनाविष्टितः पविशंश्चापः ।

विश्वा अपश्यद्बहुधा तं अग्नं जातवदस्तन्वां द्व एकाः ॥ १ ॥

1. *Mahat tadulbariṁ sathaviram tadāsīdyenāviṣ-ṭitaḥ praviveśithāpaḥ. Viśvā apaśyadbahudhā te agne jātavedastanvo deva ekaḥ.*

O Agni, Jataveda, cognizable in existential forms, great is that form, that cover, that medium, fine and firm, clothed in which you enter upon the course of life in existence. There is one Divinity which watches all your body forms existent in nature in various media in the world.

का मां ददश कतमः स द्वा या मं तन्वा बहुधा पश्यपश्यत ।

क्वाहमित्रावरुणा ित्यन्त्यग्रविश्वाः समिधां दवयानीः ॥ २ ॥

2. *Ko mā dadarṣa katamaḥ sa devo yo me tanvo bahudhā paryapaśyat. Kvāha mitrāvaruṇā kṣiyantyagnerviśvāḥ samidho devayānīḥ.*

O Devas, who saw me? Which is that Divine who sees me in my body forms in so many ways? O Mitra and Varuna, O sun and moon, O vital energies of prana and udana, say where abide all my bright and vital waves and flames of fire and energy in the world which light up the paths of divinity and lead humanity there?

एच्छाम त्वा बहुधा जातवद्ः पविष्टमग्न अ॒प्स्वार्षधीषु । तं
त्वा य॒मा अ॒चिक॒च्चित्र॒भाना दशान्तरु॒ष्याद॑ति॒राच॒-
मानम ॥ ३ ॥

3. *Aicchāma tvā bahudhā jātavedaḥ praviṣṭa-magne
apsvoṣadhīṣu. Tam tvā yamo acikeccitra-bhāno
daśāntarusyādati rocamānam.*

O Jataveda, manifest in all that is born and come into existence, Agni, we seek for you, co-existent as you are with all waters, motions, plants and trees. Yama, the One Divine who directs all things in existence knows you and watches you, O mysterious presence of infinite forms, shining, illuminating, energising and vitalising life from the depth of ten orders of existence: ten sense organs, ten pranas, and ten physical abodes, i.e., earth, skies, heavens of light, the fire, electric energy, the sun, waters, plants, trees and the living bodies.

ह॒त्राद॑हं व॒रुण॒ बिभ्य॑दायं॒ नद॒व मा॒ युन॑ज॒ त्रि द॒वाः । तस्य॑
म त॒न्वा॒ बहु॑धा नि॒विष्टा ए॒तम॑र्थं॒ न चि॑क॒ताह॒मग्निः ॥ ४ ॥

4. *Hotrādahaṁ varuṇa bibhyadāyaṁ nedeva mā
yunajannatra devāḥ. Tasya me tanvo bahudhā
niviṣṭā etamarthaṁ na ciketāhamagniḥ.*

O Varuna, lord of judgement and choice, soothing spirit of waters cool in peace, afraid of self-sacrifice to the senses and to the fiery divinities, I, the soul, come to you from the burning fire. Here neither the senses nor the divinities would consume me. As such my body and body organs with all waves and vibrations are completely merged in you. Here I know no such purpose as there in the fire.

एहि॒मनु॑दव॒युय॒ज्ञका॑मा रं॒कृत्या॑ तम॒सि । ष्यग्र॑ । सु॒गान्प॒थः
कृ॒णुहि॑ दव॒याना॑न्वह॒ ह॒व्यानि॑ सु॒मन॑स्यमा॒नः ॥ ५ ॥

5. *Ehi manurdevayuryajñakāmo'raṁkrtyā tamasi kṣeṣyagne. Sugān pathaḥ kṛṇuhi devayānān vaha havyāni sumanasyamānaḥ.*

Agni, come, you are the soul, director of your divine senses and mind, thoughtful and intelligent, lover of divinities, dedicated to yajna. But you are still steeped in darkness. Come, get ready for yajnic performer. Prepare the paths of divinity for yourself and, happy at heart, carry the holy fragrances to the divinities by yajna.

अ॒ग्रः पू॒व भा॑तरा॒ अथ॑म॒तं र॒थीवा॑ध्वा॒नुम॑न्वाव॒रीवुः॑ ।

तस्मा॑द्भिया॒ वरु॑ण दू॒रमा॑यं गा॒रा न । प्रा॒रवि॑ज्ज्यायाः ॥ ६ ॥

6. *Agneḥ pūrve bhrātaro arthametam rathīv-ādhvānamanvāvarīvuḥ. Tasmādbhīyā varuṇa dūramāyam gauro na kṣepnoravije jyāyāḥ.*

O Varuna, earlier my brothers created the same paths for themselves as a charioteer selects the road for himself, but they went off. For that reason I have come this far to you here, and I tremble with fear as a deer shakes with fear from the twang of the bow string of a hunter.

कु॒मस्त॒ आयु॑र॒जरं॑ यद॒ग्र यथा॑ यु॒क्त जा॑तवदा॒ न रि॑ष्याः ।
अथा॑ वहा॒सि सु॑मन॒स्यमा॑ना भा॒गं द॒वभ्या॑ ह॒विषः॑
सु॒जात॑ ॥ ७ ॥

7. *Kurmasta āyurajaram yadagne yathā yukto jātavedo na riṣyāḥ. Athā vahāsi sumanasya-māno bhāgam devebhyo haviṣaḥ sujāta.*

O Agni, O soul, known as born in the body, we create and ordain an unaging life for you so that joined to that life divine you come to no hurt, nor would you die, and then, happy at heart, happily born, you carry to the divinities that share of the yajnic homage which is meant to be dedicated to them.

प॒या॒जान्म॑ अनु॒या॒जाँश्च॑ क॒व॒ल॒ानू॒ज॑स्वन्तं ह॒विषा॑ द॒त्त
भा॒गम॑ । घृ॒तं चा॒पां पु॒रुषं॑ चा॒र्ष॒धीनाम॒ग्रश्च॑ दी॒घमा॒युरस्तु॑
द॒वाः ॥ ८ ॥

8. *Prayājān me anuyājāṁśca kevalānūrjasvantam haviṣo datta bhāgam. Ghṛtaṁ cāpāṁ puruṣaṁ cauṣadhīnāmagneśca dīrghamāyurastu devāḥ.*

O Devas, give me the prayaja, food part of yajnic offerings, and the anuyaja, supplementary part of food, and that part of the offerings which gives energy, light and vision, the lustre of liquid energy, vitality from herbs and plants, long age of health for the soul and freedom from death. O Devas, brilliant, illuminative generous givers. Give me only that part which is mine.

त॒व प॒या॒जा अ॒नु॒या॒जाश्च॑ क॒व॒ल॒ ऊ॒ज॑स्वन्ता ह॒विषः॑ सन्तु
भा॒गाः । त॒वा॒ग्र य॒ज्ञा॒ इ॒ यम॑स्तु स॒व॒स्तुभ्यं॑ नमन्तां
प॒दि॒श॒श्चत॑स्रः ॥ ९ ॥

9. *Tava prayājā anuyājāśca kevala ūrjasvanto haviṣaḥ santu bhāgāḥ. Tavāgne yajño'yamastu sarvas-tubhyaṁ namantāṁ pradiśaś-catasraḥ.*

O Agni, O Soul, yours is the prayaja part of yajnic food, yours is anuyaja, the supplementary part. Let all this be for experience and for the realisation of your essential spiritual nature. And let your share be

full of energy and light for you. Indeed all this yajna of your individual existence is for you, the soul, as the cosmic yajna of existence is for the cosmic soul. Let it not go counter to the soul. Let all four directions of space and all that therein is be for experience and self-realisation. (Let it be subservient to the soul, let not the soul be lost in the experience of it.)

Mandala 10/Sukta 52

Vishvedevah Devata, Agni Sauchika Rshi

वि॒श्वं द॒वाः शा॒स्त॒नं मा॒ यथ॒ह हा॒ता वृ॒ता म॒न॒व॒ यि॒ष॒द्य ।
प॒मं ब्रू॒त भा॒ग॒ध॒यं यथा॑ वा॒ य॒नं प॒था ह॒व्य॒मा वा॒ वह॑न्नि ॥ १ ॥

1. *Viśve devāḥ śāstana mā yatheha hotā vr̥to manavai yanniṣadya. Pra me brūta bhāgadheyam yathā vo yena pathā havyamā vo vahāni.*

O Vishvedevas, generous brilliancies of nature and humanity, instruct me that, selected, elected, appointed and seated in my position as organiser and high priest of the yajnic social system, how I should think and act and how and in what way or ways I shall carry out my responsibilities and fulfil my obligations to you in the social system to offer you your share of sustenance.

अ॒हं हा॒ता न्य॒सीदुं॑ य॒जीया॑न्वि॒श्वं द॒वा म॒रु॒ता मा॒ जु॒न॒न्ति ।
अ॒ह॒र॒ह॒र॒श्चि॒नाध्व॑य॒वं वां ब्र॒ह्मा स॒मि॒द्भ॒वति॑ सा॒हु॒ति॒-
वाम॑ ॥ २ ॥

2. *Aham hotā nysīdam yajīyān viśve devā maruto mā junanti. Aharaharaśvinādhvaryavam vām brahmā samidbhavati sāhutirvām.*

I am the hota, performer of yajna, calling to the fire and offering oblations into the vedi, seated on the vedi one in unison with all people. All divinities of the world and Maruts, vibrant youth, like winds of storm, inspire and energise me. O Ashvins, complementary powers of nature and humanity, men and women, teachers and preachers in the socio-economic system, yours is the conduct of the organisation of yajna day by day at and from the very rise of dawn. Let the Vedic scholar, bright and cool like the moon be the Brahma, presiding high priest, and act like ignition and illumination of the fire, and let that light and fire be the concluding oblation into the fire.

अयं या हाता किरु स यमस्य कमप्यूह यत्समञ्जन्ति द्वाः ।
अहरहजायत मासिमास्यथा द्वा दधिर हव्यवाहम ॥ ३ ॥

3. *Ayam yo hotā kiru sa yamasya kamapyūhe yat samañjanti devāḥ. Aharaharjāyate māsīmāsyathā devā dadhire havyavāham.*

Who is this hota, yajnic performer, who carries out any and all the powers and obligations of Yama, order and controller of the whole system, whom all the devas, brilliancies of the system, anoint, prepare and honour? He rises higher and higher day by day, month by month, and all the devas, divine powers, uphold and support him while he conducts the vital economy of the yajnic system.

मां द्वा दधिर हव्यवाहमपम्लुक्तं बहु कृच्छा चरन्तम ।
अग्निविद्वान्यज्ञं नः कल्पयाति पञ्चयामं त्रिवृतं सप्त-
तन्तुम ॥ ४ ॥

4. *Māṁ devā dadhire havyavāham-apamluktāṁ bahu kṛcchrā carantam. Agnirvidvān yajñam naḥ kalpayāti pañcayāmaṁ trivṛtaṁ sapтатаṁ-tum.*

Me the devas, divines, honour and uphold while I conduct the powers and obligations of the yajnic system for them and face the many difficult and most laborious situations even in the minutest details with perfect discipline. Hence they all say: This Agni, the light and fire of the system, well aware of life and its conduct, accomplishes the yajna, threefold, five ways and seven stages.

आ वा॑ य॒ यमृत॒त्वं सु॒वीरं॑ यथा॒ वा द॒वा वरि॑वः॒ कर॑णि ।
आ बा॒ह्वाव॒ज्मि॒न्दस्य॑ ध॒याम॒थ॒मा वि॒श्वाः पृ॒त॒ना ज॒याति॑ ॥ ५ ॥

5. *Ā vo yakṣyamṛtatvaṁ suvīraṁ yathā vo devā varivaḥ karāṇi. Ā bāhvorvajramindrasya dheyā-mathemā viśvāḥ pṛtanā jayāti.*

O devas, as I do honour and service to you in the best manner, as I pray for your gifts of immortality, virility and vitality, and as I hold in hands the ruler's thunderbolt of justice and dispensation, this way does man win all the battles of life.

त्रीणि॑ श॒ता त्री॑ स॒हस्रा॑ण्य॒ग्निं त्रिं॑श॒च्च द॒वा न॒व चा॑स॒पय॑न ।
आ ण्धृ॒तर॑स्तृ॒णन्ब॒हिर॑स्मा॒ आदि॑द्धा॒तारं॑ न्य॒साद॑यन्त ॥ ६ ॥

6. *Trīṇi śatā trī sahasrāṇyagniṁ trimśacca devā nava cāsaparyan. Aukṣan ghr̥tair-astr̥ṇan barhiraśmā ādiddhotāraṁ nyasādayanta.*

Three thousand three hundred thirty and nine are the divinities that serve this yajaka, Agni, shower it with brightest ghr̥ta and cover the vedi with holy grass,

and they seat the high priest over the yajna of the cosmos, nature, society, and also the individual living soul.

Mandala 10/Sukta 53

*Agni (1-3, 6-11), Devah (4-5) Devata, Devah (1-3, 6-11),
Sauchika Agni (4-5) Rshis*

यमच्छाम॑ मन॑सा सा॒ज्ञे यमा॑गाद्य॒ज्ञस्य॑ वि॒द्वान्प॑रुषश्चि-
क्त्वान॑ । स ना॑ य इ॒वता॑ता॒ यजी॑या॒णि हि ष॑त्स॒दन्तरः॑
पू॒वा अ॒स्मत् ॥ १ ॥

1. *Yamaicchāma manasā so'yamāgādyajñasya vidvān paruṣaścikityān. Sa no yakṣad devatātā yajīyān ni hi ṣatsadantaraḥ pūrvo asmat.*

He whom we Devas loved and sought with heart and mind is come. He knows the integrated process of yajnic union, knows all and every part of it. May this unifying principle of life, most venerable, join us here in the yajna of life, infact it was abiding here itself within before we joined. (The Devas are the divine principles and faculties of life, and Agni whom the Devas love and seek is the life itself, the soul, which integrates the faculties with the identity that the soul acquires with the body and the faculties, all united in one organismic individual form. Reference may be made to Aitareya Upanishad, ch. 1, 2 and Atharva-Veda, 5, 30, 17).

अ॒रा॒धि हा॑ता॒ नि॒षदा॑ यजी॑यान॒भि प॑यांसि सु॒धिता॑नि हि
ख्य॑त । य॒जाम॑ह य॒ज्ञिया॑न्हन्त॑ द॒वाँ इ॒ळाम॑हा इ॒ड्याँ
आ॒ज्य॑न ॥ २ ॥

2. *Arādhī hotā niṣadā yajīyānabhi prayāmsi sudhitāni hi khyat. Yajāmahai yajñīyān hanta devāñ īlāmahā īdyāñ ājyena.*

The high priest, Agni, lovable and adorable, is seated on the vedi. Honoured and adored, he also observes with interest and favour the sacred offerings placed with faith and reverence on the vedi in homage. We adore and worship all the divine powers that deserve and command our worship and adoration. They deserve service and we adore and worship them with the homage of ghrta and fragrant havi.

साध्वीमकदववीतिं ना अद्य यज्ञस्य जिह्वामविदाम गुह्याम ।
स आयुरागात्सुरभिवसाना भदामकदवहूतिं ना अद्य ॥ ३ ॥

3. *Sādhvīmakardevavītiṁ no adya yajñasya jihvā-mavidāma guhyām. Sa āyurāgāt surabhir-vasāno bhadrāmakardevahūtiṁ no adya.*

May Agni beatify our yajnic service to the assemblage of divinities on the vedi today so that we may have their blessings and hear the secret voice of divinity by the flames. May the life spirit, harbinger of health and happiness, come today bearing the fragrance of life and render our divine worship full of blessings and all round well being.

तदद्य वाचः प्रथमं मसीय यनासुराँ अभि द्वा असाँ ।
ऊजाद उत यज्ञियासुः पञ्च जना मम हात्रं जुषध्वम ॥ ४ ॥

4. *Tadadya vācaḥ prathamam masīya yenāsurāñ abhi devā asāma. Urjāda uta yajñiyāsaḥ pañca janā mama hotraṁ juṣadhvam.*

I, Agni, presiding power of corporate life by yajna, now think and meditate upon that first, highest and eternal Word, AUM, by which we, yajnic souls dedicated to divinity, may overcome the evil adversaries.

Let all those who live on energy foods and join together for noble creative works in the spirit of yajna, and the people of all the five classes and communities listen and follow my call to action.

पञ्च जना॑ मम॑ ह्यत्र॑ जुषन्तां॑ गाजा॑ता उ॒त य॑ यु॒ज्ञिया॑सः ।
पृथि॒वी नः॑ पाथि॑वात्पा॒त्वंह॑सा॒ न्तरि॑ ऽ दि॒व्यात्पा॒त्वं-
स्मान् ॥ ५ ॥

5. *Pañca janā mama hotraṁ juṣantām gojātā uta ye yajñiyāsaḥ. Pṛhivī naḥ pāṛthivāt pātvaṁha-so'ntarikṣaṁ divyāt pātvasmān.*

Let the people of all five classes and communities listen to my call to action, children of the earth, lovers of the common voice of divinity, and all of those dedicated to united action for creativity and production, and may mother earth protect us against sin and evil earthly, and may the skies protect us against all dangers from the space above.

तन्तुं॑ त॒न्वन॑र्जसा॒ भानु॑मन्वि॒हि ज्योति॑ष्मतः॒ प॒था र॑ । धि॒या
कृ॒तान् । अ॒नु॒ल्ब॒णं व॑यत् जा॒र्गुवा॒मपा॒ मनु॑भव॒ जन॑या॒ द॒व्यं
ज॒न॑म ॥ ६ ॥

6. *Tantum tanvan rajaso bhānumanvihi jyotiṣ-mataḥ patho rakṣa dhiyā kṛtān. Anulvaṇaṁ vayata joguvāmapo manurbhava janayā daivyaṁ janam.*

Spinning and expanding the thread of life divine, pursue the light of the sun across the skies and space. Protect and follow the paths of light created by the wise with thought and vision. Weave the web of the sinless spontaneous men of word and vision in action. Be Man, build up a community of enlightened people, human

and close to divinity.

अ॒ ण॒न॒हा॒ न॒ह्य॒त॒ना॒त॒ सा॒म्या॒ इ॒ष्कृ॒णु॒ध्वं॒ र॒श्ना॒ आ॒त॒ पिं॑श॒त ।
अ॒ष्टा॒व॒न्धु॒रं॒ व॒ह॒ता॒भि॒ता॒ र॒थं॒ य॒नं॒ द॒वा॒सा॒ अन॑य॒ अभि॒
पि॒य॒म ॥ ७ ॥

7. *Akṣānaho nahyatanota somyā iṣkṛṇudhvaṁ
raśanā ota piṁśata. Aṣṭābandhuram vahatā-bhito
ratham yena devāso anayānnabhi priyam.*

Lovers of Soma, peace and joy, bind the traces, harness the horses, tighten the reins and refine them to perfection, move on the eightfold chariot all round, the chariot by which the divines bring in the dearest treasures of life. (This mantra is a metaphor of the eightfold path of yoga from the control of senses and mind to the attainment of samadhi which marks the communion of the soul with divinity.)

अ॒श्म॑न्व॒ती री॒य॒तु॒ सं र॑भ॒ध्वमु॒त्तिष्ठ॒तु॒ प॒ त॒र॒ता स॒खायः॑ । अ॒त्रा॒
ज॒हाम॒ य अ॒सु॒ इ॒श्वाः शि॒वान्व॒यमु॒त्तर॒मा॒भि वा॒जान॑ ॥ ८ ॥

8. *Aśmanvatī rīyate saṁ rabhadhvam-uttiṣṭhata pra
taratā sakhāyah. Atrā jahāma ye asann-aśevāḥ
śivān vayam-uttare mābhi vājān.*

The rocky river of life flows on in flood. Hold on fast together, friends, rise and swim to the shore. let us jettison all that is inauspicious here. Let us swim and cross over to attain the trophies of victory.

त्व॒ष्टा मा॒या व॑द॒प॒सा॒म॒प॒स्त॒मा बि॒भृ॒त्या॒त्रा द॒व॒पा॒नी॒नि
श॒न्त॒मा । शि॒शी॒त नू॒नं प॑र॒शुं स्वा॒य॒सं य॒नं वृ॒श्चा॒द॒त॒शा
ब॒ह्म॒ण॒-स्प॒तिः ॥ ९ ॥

9. *Tvaṣṭā māyā vedapasāmapastamo bibhrat pātrā devapānāni śantamā. Śīṣīte nūnaṁ paraśum svāyasaṁ yena vṛścādetaśo brahma-ṇasptatiḥ.*

The cosmic maker Tvashta, supreme expert of the artists of the world, knows the mysteries of karma and the secrets of fortune or misfortune, and most beneficent as he is, he carves and fills the most delicious cups of joy for the holies. The lord of cosmic wisdom also makes and sharpens the golden axe of knowledge, justice and dispensation whereby the man who attains to this prize knowledge cuts at the root of his karmic tree and drinks the nectar of universal sweets of freedom from the divine cup.

स॒ता नू॒नं क॑वयः॒ सं शि॑शीत॒ वाशी॑भि॒याभि॑र॒मृता॑य॒ त तथ॑ ।
वि॒द्वंसः॑ प॒दा गुह्या॑नि कतन॒ यन् द॒वासा॑ अमृत॒त्वमा॑-
न॒शुः ॥ १० ॥

10. *Sato nūnaṁ kavayaḥ saṁ śīṣīta vāśībhīryābhira-mṛtāya takṣatha. Vidvāṁsaḥ padā guhyāni kartana yena devāso amṛtatvamānaśuḥ.*

O men of vision and seekers of divinity, sharpen and refine your golden axe of knowledge with the voice of Brahmanaspati, lord omniscient, by which you prepare for the attainment of immortality. O scholars of knowledge, carve out the mystical paths to divinity, work out the progressive stages by which the seekers of divinity attained to the nectar of life eternal.

ग॒भ् या॒षाम॑द॒धुव॑त्समा॒स॒न्यपी॑च्यन् मन॒सात् जि॒ह्वया॑ । स
वि॒श्वाहा॑ सु॒मना॑ या॒ग्या अ॒भि सि॑षा॒सनि॑वनत का॒र
इज्जि॑तिम ॥ ११ ॥

11. *Garbhe yoṣāmadadhurvatsamāśanyapīcyena manasota jihvayā. Sa viśvāhā sumanā yogyā abhi siṣāsanirvanate kāra ijjitim.*

The devas, seekers of divinity, hold the Word of omniscience like the sacred vedi fire in the depth of their mind alongwith the reality of existence signified by the Word, and they hold it with the sense of clarity of expression by their tongue controlled and disciplined in the mouth. Indeed such a man of divine word and action in control is always happy at heart and all round efficient, and only such a man wins the victory prizes of life.

Mandala 10/Sukta 54

Indra Devata, Brhaduktha Vamadevya Rshi

तां सु त कीर्तिं मघवन्महित्वा यत्त्वा भीत रादसी अह्वयताम ।
पावा द्रुवाँ आतिरा दासमाजः पजाय त्वस्य यदशि ।
इन्द ॥ १ ॥

1. *Tāṁ su te kīrtiṁ maghavan mahitvā yat tvā bhīte rodasī ahvayetām. Prāvo devāṅ ātiro dāsamojaḥ prajāyai tvasyai yadaśikṣa indra.*

Indra, lord of glory, I celebrate that renown of yours by the greatness of which the earth and heaven, both struck with awe, call upon you and glorify, by which you protect the holy and generous brilliancies, subdue the unholy negatives and destroyers, and by which you award the strength and lustre of life to your people.

यदचरस्तन्वा वावृधाना बलानीन्द पबुवाणा जर्नषु ।

मायत्सा त यानि युद्धान्याहुनाद्य शत्रुं ननु पुरा विवित्स ॥ २ ॥

2. *Yadacarastanvā vāvṛdhāno balānīndra prabruvāṇo janeṣu. Māyet sā te yāni yuddhānyāhur-nāḍya śatruṃ nanu purā vivitse.*

As you pervade among people, self-exalting by the power of your presence, and thereby manifest your own glory, and as poets and sages sing and celebrate your battles against evils within and without in the world of humanity, all this glory is but your own essential divine potential, and that is why you have had no enemy ever before nor do you have any even now.

क उ नु तं महि॒मनः॑ सम॒स्या स्मत्पू॒व ऋ॒षया॑ न्तमापुः ।

यन्मा॒तरं च पि॒तरं च सा॒कम॒र्जन॑यथास्तन्व॒ः स्वा॒याः ॥ ३ ॥

3. *Ka u nu te mahimanaḥ samasyā'smat pūrva ṛṣayo'ntamāpuḥ. Yanmātaram ca pitaram ca sākam-ajanayathās-tanvaḥ svāyāḥ.*

Which ancient sages and seers before us could ever comprehend the bounds of this absolute glory of yours since you brought into existence both earth and heaven together as mother and father of life from your own material power of Prakṛti?

च॒त्वारि॑ त असु॒याणि॑ नामा दा॒भ्यानि॑ महिषस्य॑ सन्ति ।

त्वम॒ङ्ग तानि॑ विश्वा॒नि वित्स॑ य॒भिः क॒र्माणि॑
मघ॑वञ्च॒कथं॑ ॥ ४ ॥

4. *Catvāri te asuryāṇi nāmā'dābhyāni mahiṣasya santi. Tvamaṅga tāni viśvāni vitse yebhiḥ karmāṇi maghavañcakartha.*

O great and glorious Indra, four are your states of being, four the modifications of existential

manifestation, all of them living and imperishable, which all, O dear lord of life of the universe, you know and by which, O lord of cosmic majesty, you perform the acts of universal life in existence.

(The four states of cosmic being are waking, dreaming, sleeping and the transcendent Absolute. Four states of existence are generation, sustenance, withdrawal and the trans-existential state. Four Prakrti modifications are Prakrti, mahat, ahankara and the specifics of material and mental forms of physical, biological and psychic stages of evolution which are then absorbed into the Absolute state at the end.) Reference may also be made to 'Om' which is the divine Word, the name of divinity consisting of four matras A, U, and M and the fourth is silent and absolute. 'A' refers to the waking, that is, the objective state of existence which is the subject of science. 'U' refers to the imaginative and subjective state which is the subject of psychology and meditation upto the stage of 'vitark' and 'vichara' samadhi, and 'M' refers to the sleep state which is realisable in 'Ananda' state of Samadhi. All these are covered under the Samprajnata Samadhi. The fourth, transcendent state, is realisable in Asamprajnata samadhi which is Transcendental Meditation).

त्वं विश्वा दधिषु कवलानि यान्याविर्या च गुहा वसूनि ।
काममिन्म मघवन्मा वि तारीस्त्वमाज्ञाता त्वमिन्द्रासि
दाता ॥ ५ ॥

5. *Tvaṃ viśvā dadhiṣe kevalāni yānyāviryā ca guhā vasūni. Kāmaminme maghavan mā vi tāri-stvamājñātā tvamindrāsi dātā.*

You bear and absolutely comprehend all the

treasures of existence, manifest as well as unmanifest. Pray do not frustrate my longing for fulfilment. Indra, you are the knower, the ordainer and the giver.

या अदधाज्ज्यातिषि ज्यातिरन्तया असृजन्मधुना सं मधूनि ।
अथ प्रियं शूषमिन्द्रीय मन्म ब्रह्मकृता बृहदुक्थाद-
वाचि ॥ ६ ॥

6. *Yo adadhājjyotiṣi jyotirantaryo asṛjanmadhunā saṁ madhūni. Adha priyaṁ śūṣamindrāya manma brahmakṛto brhadukthādavāci.*

In honour of Indra who vests light in the stars and creates honey sweets of life with the honey sweets of divinity, and to that Indra, poets of divinity sing with love and faith songs of thought, beauty and power from their articulate meditation on the Infinite.

Mandala 10/Sukta 55

Indra Devata, Vrhaduktha Vamadevya Rshi

दूर त ाम गुह्यं पराचयत्त्वा भीत अह्वयतां वयाध । उद-
स्तभ्नाः पृथिवीं द्यामभीक् भातुः पुत्रान्मघवन्तित्वि-
षाणः ॥ १ ॥

1. *Dūre tannāma guhyaṁ parācairyat tvā bhīte ahvayetāṁ vayodhai. Udstabhñāḥ prthivīm dyāmabhīke bhrātuḥ putrān maghavan titviṣāṇaḥ.*

Far too distant and far too deep is that name and lustre, O lord of glory, Indra, for indifferent people to understand and appreciate which the heaven and earth struck with awe call upon for sustenance. O lord of glory, you sustain both heaven and earth in space in complementarity with each other and illuminate the rays

of the sun and lightning of the cloud, both brotherly providers of sustenance to life.

म॒हत्त॒ गम॒ गुह्यं॑ पु॒रुस्पृ॒ग्यन॑ भू॒तं ज॒नया॑ यन् भव्य॑म ।

प॒त्नं जा॒तं ज्य॒ाति॒यद॑स्य पि॒यं पि॒याः स॒मवि॑शन्त॒ पञ्च॑ ॥ २ ॥

2. *Mahat tannāma guhyam puruspr̥g yena bhūtāṃ janayo yena bhavyam. Pratnaṃ jātāṃ jyotirya-dasya priyaṃ priyāḥ samaviśanta pañca.*

Great and deeply glorious is that name and divine presence universally loved and adored by which you create all that has been and that which would be. That light and glory of this Indra is eternal, ever existent and dear to all into which all the five people that love him and are dear to him and all the five elements of nature retire (when the cycle of existence has run a full circle).

आ रा॒द॒सी अ॒पृ॒णादा॑त म॒ध्यं पञ्च॑ द॒वाँ ऋ॒तुशः॑ स॒प्तस॑प्त ।

च॒तु॒स्त्रिं॒शता॑ पु॒रु॒धा वि च॑ष्ट॒ सरू॑प॒ण॒ ज्य॒ाति॒षा॒ विव॑-
त॒न ॥ ३ ॥

3. *Ā rodasī apr̥ṇādota madhyaṃ pañca devāñ ṛtuśaḥ saptasapta. Catustrimśatā purudhā vi caṣṭe sarūpeṇa jyotiṣā vivratena.*

That glorious presence pervades and fills heaven and earth and the middle regions, fills and energises the five divine elements, five senses, five pranas, seven regions of the universe, seven rays of light, forty nine orders of the winds, all according to the seasons of time, and it watches and illuminates thirty four orders of divine powers of eight Vasus, eleven Rudras, twelve Adityas, nature's nourishment by Prajapati, nature's

energy of fire, electricity and light, and Vak, the articulation of consciousness, all in many ways, with different functions and effects.

यदुष आच्छः पथमा विभानामजनया यन पुष्टस्य पुष्टम ।
यत्त जामित्वमवरं परस्या महन्महत्या असुरत्वमेकम् ॥ ४ ॥

4. *Yaduṣa aucchaḥ prathamā vibhānāmajanayo yena puṣṭasya puṣṭam. Yat te jāmitvamavaram parasyā mahanmahatyā asuratvamekam.*

O Dawn, when you arise and shine first of the lights of the lord, Indra, and bring in fresh life for the world generated and nourished by Indra, then your motherly love for humanity is the one unique and great life giving blessing of the supreme spirit of divinity for humanity on this earth.

विधुं ददाणं समनं बहूनां युवानं सन्तं पलिता जगार ।
द्वस्य पश्य काव्यं महित्वा द्या ममार् स ह्यः समान ॥ ५ ॥

5. *Vidhum dadraṇam samane bahūnām yuvānaṁ santaṁ palito jagāra. Devasya paśya kāvyaṁ mahitvā'dyā mamāra sa hyaḥ samāna.*

Old age consumes even the youthful man of versatile action whom many fear to face in battle and flee. Look at the inscrutable power of the lord divine by whose inevitable law of mutability the man who was living yesterday is dead today, and the one that dies today would be living to tomorrow.

शाकर्मना शाका अरुणः सुपण आ या महः शूरः सना-
दनीलः । यच्चिकर्त सत्यमित्ति । माघं वसु स्याहमुत जतात
दाता ॥ ६ ॥

6. *Śākmanā śāko aruṇaḥ suparṇa ā yo mahāḥ śūraḥ
sanādanīlaḥ. Yacciketa satyamit tanna mogham
vasu spārhamuta jetota dātā.*

He is Almighty by might supreme, blazing lustrous, high flying and all caring, great, brave, eternally unbound by space. What he knows is truth inviolable, never infructuous, he is universal haven, lovable, all conqueror, all giving.

एभिदद वृष्ण्या पांस्यानि यभिरा दिवृत्रहत्याय वजी । य
कमणः क्रियमाणस्य मृह्ण ऋतकममुदजायन्त द्वाः ॥ ७ ॥

7. *Aibhirdade vṛṣṇyā pauṁsyāni yebhiraukṣad-
vṛtrahatyāya vajrī. Ye karmaṇaḥ kriyamāṇasya
mahna ṛte-karmam-udajāyanta devāḥ.*

With these potent and positive waves of natural energy, the virile Indra, wielder of thunderbolt, assumes those powers for breaking the clouds of darkness and want by which he brings about the showers of rain for the world of existence, which powers too for bringing about the showers of positive action and creativity arise from the grandeur of the omnipotent original doer of cosmic karma.

युजा कर्माणि जनयन्विश्वाजी अशस्तिहा विश्वमनास्तु-
राषाट । पीत्वी सामस्य दिव आ वृधानः शूरा नियुधाध-
महस्यून ॥ ८ ॥

8. *Yujā karmāṇi janayan viśvaujā aśastihā viśvama-
nāsturāṣāṭ. Pītvī somasya diva ā vṛdhānaḥ śūro
niryudhādhamad-dasyūn.*

Originally causing and bringing about the dynamics of cosmic karma, the Lord Almighty of the

world, destroyer of negatives and despicables, all-knowing cosmic mind, instant and total victor, protector of soma, augments of light, almighty, blows the conch and blows away the forces of nescience.

Mandala 10/Sukta 56

Vishvedevah Devata, Brhaduktha Vamadevya Rshi

इदं त एकं पर ऊं त एकं तृतीयं नृ ज्योतिषा सं विशस्व ।
संवेशनं तन्वँ श्चारुरधि प्रिया द्वानां परमं जनित्र ॥ १ ॥

1. *Idaṁ ta ekaṁ para ū ta ekaṁ trīyena jyotiṣā saṁ viśasva. Saṁveśane tanvaścāruredhi priyo devānām parame janitre.*

This (body, this life time) is one mode of your existence. The one next (mind and karma) is another such. By the third (spiritual and meditative life) join you with life eternal. On merging of the soul, happy and darling of the divinities, be free in the presence of the supreme creator of the world.

तनूष्टं वाजिन्तन्वँ नयन्ती वाममस्मभ्यं धातु शमं
तुभ्यम् । अहुता महा धरुणाय द्वान्द्वीव ज्योतिः स्वमा
मिमियाः ॥ २ ॥

2. *Tanūṣṭe vājin tanvaṁ nayanā vāmamasm-abhyam dhātu śarma tubhyam. Ahruto maho dharuṇāya devān divīva jyotiḥ svamā mimīyāḥ.*

O dynamic soul, may your life here in the body carrying your self bring precious wealth of joy to us and peace and comfort to you. Living an honest natural life, great in your own self, in service of the sustainer of divinities, create your own light and bliss for yourself,

pursuing the light of the heart within as the light of heaven above.

वा॒ज्य॒सि वाजि॑न॒ना सु॒व॒नीः सु॒व॒तः स्ता॒मं सु॒वि॒ता दि॒वं
गाः । सु॒वि॒ता ध॒म' प॒थ॒मा॒नु स॒त्या सु॒वि॒ता द॒वान्त॑सु॒वि॒ता नु
प॒त्म् ॥ ३ ॥

3. *Vājyasi vājinenā suvenīḥ suvitaḥ stomaṁ suvito divaṁ gāḥ. Suvito dharma prathamānu satyā suvito devāntsu vito'nu patma.*

You are the dynamic soul by virtue of your innate power and potential. Realising your love of life, living in peace and prosperity, rise to the heights of your own self-glory, happy and pious, and reach the heights of heaven. Happy in rectitude, follow the first, original and eternal Dharma. Happy and self-realised, rise to the life divine to the joy of the divines, and, a blessed soul, attain to the Spirit Eternal of the universe.

म॒हि॒म्न ए॒षां पि॒तरा॑श्च॒नशि॑र द॒वा द॒व॒ष्वद॑धु॒रपि॑ क॒तुम॑ ।
स॒म॒वि॒व्यचु॑रु॒त या॒न्य॒त्विषु॑र॒षां त॒नूषु॑ नि वि॒विशुः॑ पु॒नः ॥ ४ ॥

4. *Mahinma eṣāṁ pitaraścaneṣire devā deveṣva-dadhurapi kratum. Samavivyacuruta yānya-tviṣu-raiṣāṁ tanūṣu ni viviṣuḥ punaḥ.*

The forefathers lived in the grand manner of these divinities such as light of the sun and moon to their own will and desire as if commanding the bliss and beauty of these. Divine were they who raised their acts and worship to the presence and piety of divinities. They join those lights of divinity which shine and then again they come back to join life in their existential bodies.

सह॑भि॒विश्वं॑ परि॒ चकमू॑ रजः॒ पूवा॑ धामा॒न्यमि॑ता॒ मिमा॑नाः ।
त॒नूषु॑ वि॒श्व॒ भुव॑ना॒ नि य॑मिर् पा॒सार॑यन्त पुरु॒ध प॒जा
अनु॑ ॥ ५ ॥

5. *Sahobhirviśvaṁ pari cakramū rajaḥ pūrvā dhā-
mānyamitā mimānāḥ. Tanūṣū viśvā bhuvanā ni
yemire prāsārayanta purudha prajā anu.*

These souls by their own karmic potential roam around across all regions of the world, freely ranging over boundless worlds of high order, sajourning in various body forms across the spaces begetting and extending the creativity of life in various ways according to the law of karma.

द्विधा॑ सू॒नवा॑ सु॒रं स्व॒विद॑मा॒स्थाप॑यन्त तृती॒यन् कम॑णा ।
स्वां प॒जां पि॒तरः॑ पि॒त्र्यं स॒ह आ॒व॑र॒ष्वदधु॑स्तन्तुमा॒र्तत॑म ॥ ६ ॥

6. *Dvidhā sūnavo'suraṁ svarvidam-āsthāpayanta
trītyena karmaṇā. Svām prajāṁ pitarāḥ pitryaṁ
saha āvareṣvadadhus-tantum-ātataṁ.*

Children of divinity, creative and procreative souls, by their third, familial, karma, vesting the vital and spiritual life principle further along with the procreative vitality, establish their own progeny in the next generation which is the extension of the thread of life in natural piety.

ना॒वा न॑ ता॒दः प॒दिशः॑ पृथि॒व्याः स्व॒स्तिभि॑रति॒ दुगा॑णि
वि॒श्वी । स्वां प॒जां बृ॒हदु॑क्था म॒हित्वा॑ व॒र॑ष्वदधा॒दा
पर॑षु ॥ ७ ॥

7. *Nāvā na kṣodaḥ pradiṣaḥ pṛthivyāḥ svastibhirati
durgāṇi viśvā. Svām prajāṁ bṛhaduktho mahi-
tvā''vareṣvadadhādā pareṣu.*

Just as you cross the flood by boat and, with noble acts of knowledge, action and piety, cross all difficult problems of earthly life, so does the man of praise-worthy knowledge, action and piety cross over the problems of life and death and leaves his own legacy, physical, intellectual and spiritual, by his own grand potential vesting it in the next and further generations to survive and continue.

Mandala 10/Sukta 57

*Vishvedevah Devata, Bandhu, Shrutabandhu,
Viprabandhu Gaupayanah Rshis*

मा प गा॒म प॒था व॒यं मा य॒ज्ञादि॒न्द्र सा॒मिनः॑ ।

मान्तः॑ स्था॒ना अ॒रा॒तयः॑ ॥ १ ॥

1. *Mā pra gāma patho vayan̐ mā yajñāndra sominaḥ. Māntaḥ sthurna arātayah.*

Indra, O Lord Almighty, let us, lovers of soma peace, enlightenment and life's joy never deviate from the path of rectitude and never forsake the creative way of yajnic living. Let no want, malignity, adversity and illiberality dwell among us.

या य॒ज्ञस्य॑ प॒सा॒ध॒न॒स्तन्तु॑द्व॒ष्वात॑तः ।

तमा॒हुतं॑ नशीमहि॑ ॥ २ ॥

2. *Yo yajñasya prasādhanas-tantur-deveṣvātataḥ. Tamāhutaṁ naśīmahī.*

There is a thread of unity, love, cooperation and active continuity in the web of life in nature's divinities, and a similar bond of unity in an enlightened community which alone keeps it together and leads it on way to

corporate progress. It is created and maintained with relentless self sacrifice in the spirit of yajna. Let us attain and maintain that very bond of yajnic unity for our progress and prosperity. (That is the bond of Agni, vital heat and love.)

मना॒ न्वा हु॒वामह॑ नारा॒शंस॑न॒ साम॑न ।

पि॒तृणां॑ च॒ मन्म॑भिः ॥ ३ ॥

3. *Mano nvā huvāmahe nārāśamsena somena.
Pitrñāṁ ca manmabhiḥ.*

We invoke the mind, alert ourselves and, with songs of human approbation and celebration, join with the thoughts and wisdom of our parents and ancestors to maintain the thread of continuity.

आ त॑ ए॒तु म॒नः पु॒नः क॒त्वा द॑ ता॒य जी॒वस॑ ।

ज्या॒क्च॒ सूर्य॑¹ दृ॒श ॥ ४ ॥

4. *Ā ta etu manah punah kratve dakṣāya jīvase.
Jyok ca sūryaṁ dṛśe.*

Let your mind and spirit arise and be alert again and again, continuously, for noble action, expertise of performance, joyous living, and to see the sun for light and enlightenment for a long long time of health and happiness.

पुन॑नः पि॒तरा॒ मना॒ ददा॑तु॒ दव्या॒ जनः॑ ।

जी॒वं वा॒तं स॒चम॑हि ॥ ५ ॥

5. *Punarnah pitaro mano dadātu daivyo janah.
Jivaṁ vrātaṁ sacemahi.*

May our parents, seniors, the spirit and wisdom

of our ancestors, and men of divine wisdom inspire our mind and spirit again and again, continuously for refreshment and energy, so that we may live a life of discipline and holiness.

व॒यं सा॒म व॒त तव॒ मन॑स्त॒नूषु॒ बि॒भ॒तः ।

प॒जाव॑न्तः स॒चम॑हि ॥ ६ ॥

6. *Vayaṁ soma vrata tava manastanūṣu bibhrataḥ. Prajāvantaḥ sacemahi.*

O Soma, lord of peace and enlightenment, we pray that, holding our mind and senses in body in good health within your law and discipline and blest with noble progeny, we may live a happy life dedicated to you.

Mandala 10/Sukta 58

Mana avartanam Devata, Bandhu, Shrutabandhu, Viprabandhu Gaupayanah Rshis

The theme of this hymn is 'Return of the mind' from wandering and depression to normalcy for a healthy life.

यत्त॑ यु॒मं व॑वस्व॒तं म॒ना ज॒गाम॑ दू॒र॒क॒म ।

तत्त॑ आ व॑त॒याम॑सी॒ह । त॒या॒य जी॒व॒स॑ ॥ १ ॥

1. *Yat te yamaṁ vaivasvataṁ mano jagāma dūrakam. Tat ta ā vartayāmasīha kṣayāya jīvase.*

O man, that mind of yours that wanders far to the sun and broods over time and death, that we restore to normalcy, here to stay at peace for the good life.

यत्त॑ दि॒वं य॒त्पृ॒थि॒वीं म॒ना ज॒गाम॑ दू॒र॒क॒म ।

तत्त॑ आ व॑त॒याम॑सी॒ह । त॒या॒य जी॒व॒स॑ ॥ २ ॥

2. *Yat te divaṃ yat pṛthivīm mano jagāma dūrakam.
Tat ta ā vartayāmasīha kṣayāya jīvase.*

Your mind that wanders far and roams over earth and heaven, we bring it back to normalcy, here to be at peace for the good life for you.

यत् भूमिं चतुर्भृष्टिं मना जगाम दूरकम् ।
तत् आ वतयामसीह त्राय जीवस ॥ ३ ॥

3. *Yat te bhūmim caturbhr̥ṣṭim mano jagāma dūrakam. Tat ta ā vartayāmasīha kṣayāya jīvase.*

Your mind that wanders far over lands and deserts burning and blazing all round, we bring it back for you, to be at peace here for the good life.

यत् चतस्रः पदिशा मना जगाम दूरकम् ।
तत् आ वतयामसीह त्राय जीवस ॥ ४ ॥

4. *Yat te catasraḥ pradiśo mano jagāma dūrakam.
Tat ta ā vartayāmasīha kṣayāya jīvase.*

Your mind which wanders far over all the four directions of space, that we bring back for you, here to be at peace for the good life.

यत् समुद्रमण्वं मना जगाम दूरकम् ।
तत् आ वतयामसीह त्राय जीवस ॥ ५ ॥

5. *Yat te samudram-arṇavam mano jagāma dūrakam. Tat ta ā vartayāmasīha kṣayāya jīvase.*

Your mind that wanders far over the sea and the waters of space, we bring back for you, here to be at peace for you for the good life.

यत्त॒ मरी॑चीः प॒वता॒ मना॑ ज॒गाम॑ दूर॒कम॑ ।

तत्त॒ आ व॑तयामसी॒ह तया॑य जी॒वस॑ ॥ ६ ॥

6. *Yat te marīcīḥ pravato mano jagāma dūrakam.
Tat ta ā vartayāmasīha kṣayāya jīvase.*

Your mind that wanders far over heavenly heights and radiating rays of light, we bring back to normalcy here for you to be at peace for the good life.

यत्त॒ अ॒पा यदा॑षधी॒मना॑ ज॒गाम॑ दूर॒कम॑ ।

तत्त॒ आ व॑तयामसी॒ह तया॑य जी॒वस॑ ॥ ७ ॥

7. *Yat te apo yadoṣadhīrmano jagāma dūrakam.
Tat ta ā vartayāmasīha kṣayāya jīvase.*

Your mind that wanders far over waters, herbs and trees, we bring back to normalcy for you to be at peace for the good life.

यत्त॒ सूर्य॑ यदु॒षसं॑ मना॑ ज॒गाम॑ दूर॒कम॑ ।

तत्त॒ आ व॑तयामसी॒ह तया॑य जी॒वस॑ ॥ ८ ॥

8. *Yat te sūryam yaduṣasaṁ mano jagāma dūrakam.
Tat ta ā vartayāmasīha kṣayāya jīvase.*

Your mind that wanders far to the sun and the dawn, we bring back to normalcy, here to be at peace for you for the good life.

यत्त॒ पव॑तान्बृ॒हता॒ मना॑ ज॒गाम॑ दूर॒कम॑ ।

तत्त॒ आ व॑तयामसी॒ह तया॑य जी॒वस॑ ॥ ९ ॥

9. *Yat te parvatān bṛhato mano jagāma dūrakam.
Tat ta ā vartayāmasīha kṣayāya jīvase.*

Your mind that wanders far over mighty

mountains and vast floating clouds, we bring back to normalcy, here to be at peace for your good life.

यत् विश्वमिदं जगन्मना जगाम दूरकम् ।

तत् आ वतयामसीह त्वाय जीवस ॥ १० ॥

10. *Yat te viśvamidam jaganmano jagāma dūrakam.
Tat ta ā vartayāmasīha kṣayāya jīvase.*

Your mind that wanders far over this wide world, we bring back to normalcy, here to be at peace for you so that you may live happy.

यत् पराः परावता मना जगाम दूरकम् ।

तत् आ वतयामसीह त्वाय जीवस ॥ ११ ॥

11. *Yat te parāḥ parāvato mano jagāma dūrakam.
Tat ta ā vartayāmasīha kṣayāya jīvase.*

Your mind that wanders far and farther over regions unknown, we bring back to normalcy, here to be at peace for your good life.

यत् भूतं च भव्यं च मना जगाम दूरकम् ।

तत् आ वतयामसीह त्वाय जीवस ॥ १२ ॥

12. *Yat te bhūtaṁ bhavyaṁ ca mano jagāma dūrakam. Tat ta ā vartayāmasīha kṣayāya jīvase.*

Your mind that wanders far over the past and the future that is unpredictable, we bring back to normalcy, here to be at peace for your happy life.

Mandala 10/Sukta 59

Devatah: Nirrti (1-3), Nirrti and Soma (4), Asuniti (5-6), Lingokta (7), Dyavaprthivya (8-9), Dyavaprthivi-Indra (10); Rshis: Bandhu, Shrutabandhu, Viprabandhu Gaupayanah

प तायायुः पतरं नवीयुः स्थाताख्व कतुमता रथस्य ।

अध च्यवान् उत्तवीत्यर्थं परातरं सु निर्रतिजिहीताम् ॥ १ ॥

1. *Pra taryāyuh prataram navīyah sthātāreva kratu-matā rathasya. Adha cyavān ut tavītya-rtham parātaram su nurrtirjihītām.*

Let new life and new initiative rise and advance higher and higher as the dynamic master of the chariot constantly moves forward and as the progressive pioneer achieves his goal and moves higher and higher. Let want and adversity fall off and depart far and farther.

साम् तु राय निधिम व ऽं करामह सु पुरुध श्रवांसि । ता ना

विश्वानि जरिता ममत्तु परातरं सु निर्रतिजिहीताम् ॥ २ ॥

2. *Sāman nu rāye nidhimannvannam karāmahe su purudha śravāmsi. Tā no viśvāni jaritā mamattu parātaram su nurrtirjihītām.*

Let us create peace for wealth and food in abundance with security and many other forms of life's values and excellence so that the poet, the singer and the senior too may enjoy life without worry and want, and adversity, fear and insecurity may fall off and depart far and farther for good.

अभी ष्वयः पांस्यभवम् द्यान भूमिं गिरया नाजान । ता
ना विश्वानि जरिता चिकत परातरं सु निर्रतिजि-
हीताम् ॥ ३ ॥

3. *Abhī śvaryaḥ pauṁsyairbhavema dyaurna bhūmiṁ girayo nājrān. Tā no viśvāni jaritā ciketa parātaram su nirṛtirjihītām.*

As the sun overwhelms the earth, as thunder overwhelms the clouds and clouds overwhelm the fields with rain, so may we overwhelm the negativities and enemies of life and society with our natural and essential strength, virtues and achievements so that the poet, the singer, the senior, the assessor and the admirer may know, and want and adversity, fear and insecurity may fall off and disappear for good.

मा षु णः साम मृत्यव परा दाः पश्यम नु सूयमुच्चरन्तम ।
द्युभिहिता जरिमा सू ना अस्तु परातरं सु निर्रतिजि-
हीताम ॥ ४ ॥

4. *Mo śu ṇaḥ soma mṛtyave parā dāḥ paśyema nu suryam-uccarantam. Dyubhirhito jarimā sū no astu parātaram su nirṛtirjihītām.*

O Soma, lord of peace and prosperity, give us not up to death and decay. Let us go on and advance with the rising sun day by day. Let our growth in time be positive for our good day by day. Let want, adversity, ill health and death stay far away from us.

असुनीत मना अस्मासु धारय जीवातव सु प तिरा न आयुः ।
रारन्धि नः सूयस्य संदृशि घृतन त्वं तन्वं वधयस्व ॥ ५ ॥

5. *Asunīte mano asmāsu dhāraya jīvātave su pra tirā na āyuh. Rārandhi naḥ sūryasya saṁdrśi ghr̥tena tvaṁ tanvaṁ vardhayasva.*

O mother harbinger of pranic energy, bless us with the strength of mind and morale, and for our good

living give us good health and long full age. Mature and establish us in the light of the sun and the vision of divinity, and with the lustre and energy of nature raise our health and age to the heights of perfection.

असु॒नीत॒ पुन॑र॒स्मासु॒ च ॒ पुनः॑ पा॒णमि॒ह ना॑ ध॒हि भा॒गम॑ ।
ज्याक्प॑श्य॒म सू॒यमु॑च्चर॒न्तमनु॑मत॒ मृळ॑या॒ नः स्व॒स्ति ॥ ६ ॥

6. *Asunīte punarasmāsu cakṣuḥ punaḥ prāṇamiha no dhehi bhogam. Jyok paśyema sūryamuccarantam-anumate mṛlayā naḥ svasti.*

O divine Spirit of life and energy, bless us constantly with the faculty of vision, constant pranic energy too, and vest in here in the body the capacity and faculties to live and enjoy the sweets of life. O motherly spirit of love and acceptance, may we see the rising sun for a long time. Be pleased and kind and bless us with happiness and well being all through in life.

पुन॑ना॒ असु॑ पृथि॒वी द॑दातु पुन॒द्याद॒वी पुन॑र॒न्तरि॑ ।म ।
पुन॑नः॒ साम॑स्त॒न्वं द॑दातु पुनः॒ पूषा॑ प॒थ्यां॑ इ॒ या स्व॒स्तिः ॥ ७ ॥

7. *Purarno asuṁ pṛthivī dadātu punardyaaurdevī punarantariḥsam. Punarnaḥ somastanvaṁ dadātu punaḥ pūṣā pathyāṁ yā svastiḥ.*

May the earth give us pranic energy of life again. So may the divine sun and the generous sky give us life again. May Soma, divine spirit of joy and peace, give us the body again, and may Pusha, divine spirit of nourishment, place us on the journey of life again and give us happiness and well being.

शं राद॑सी सु॒बन्ध॑व॒ य॒ह्नी ऋ॒तस्य॑ मा॒तरा॑ । भ॒रता॑मप॒ यदपा॑
द्याः पृथि॑वि॒ ।मा॒ रपा॒ मा षु॒ त किं॑ च॒नाम॑मत ॥ ८ ॥

8. *Śaṁ rodasī subandhave yāhvī ṛtasya mātārā.
Bharatāmapa yadrapo dyauḥ pṛthivi kṣamā rapo
mo ṣu te kiṁ canāmamat.*

May the mighty heaven and earth, mother spirits of truth and waters of life bring peace and joy for the holy child and loving brother of living beings. May the sun and earth, father and mother, make up whatever be wanting in body, mind and spirit and the child's senses of values. May they strengthen the child against sin and evil and forgive him for his pitfalls in the struggle for self-realisation. O man, may nothing whatever, sin or sorrow, hurt and violate you ever against your self-identity.

अव द्वक अव त्रिका दिवश्चरन्ति भषजा । ऽमा चरिष-
वककं भरतामप यदपा द्याः पृथिवि ऽमा रपा मा षु त किं
चनाममत ॥ ९ ॥

9. *Ava dvake ava trikā divaścaranti bheṣajā. Kṣamā
cariṣṇvekakam̐ bharatāmapa yadrapo dyauḥ
pṛthivi kṣamā rapo mo ṣu te kiṁ canāma-mat.*

In two's (as the Ashvins or prana and apana) and in three's (as Ila, Sarasvati and bharati, or as light, electric energy and water) the sanatives for life and health flow from the heavenly region of light and one by one be active on earth. May the sun and earth make up what is wanting in body, mind and spirit. May they strengthen humanity against sin and evil and forgive us in the struggle for self-realisation. O man, may nothing whatever, sin or sorrow, hurt and violate you ever against your self-identity.

समिन्दरय गामनद्वाहं य आवहदुशीनराण्या अनः । भरतामप
यदपा द्याः पृथिवि ामा रपा मा षु त किं चनाममत ॥ १० ॥

10. *Samindrera ya gāmanadvāhaṁ ya āvahadu-
śīnarāṇyā anah. Bharatāmapa yadrapo dyauḥ
pṛthivi kṣamā rapo mo ṣu te kiṁ canāmamat.*

O Lord omnipotent, Indra, O Sun, inspire and energise the pranic force of the body, inspire and energise the vitality of passion, will and understanding of the body. May the sun and earth make up what is wanting in body, mind and spirit. May they strengthen humanity against sin and evil and forgive us where we fail in our struggle. O man, may nothing whatever, sin or sorrow, hurt and violate you in your struggle for perfection.

Mandala 10/Sukta 60

*Asamati (1-4, 6), Indra (5), Jiva (7-11), Hasta (12)
Devatah; Bandhu, Shrutabandhu, Viprabandhu
Gaupayanah (1-5, 7-12), Agastya's sister, their mother
(6) Rshis*

आ जनं त्वषसन्दृशं माहीनानामुपस्तुतम ।

अगन्म बिभ्रता नमः ॥ १ ॥

1. *Ājanam tveṣasaṁdrśaṁ māhīnānāmupastu-tam.
Agaṁma bibhrato namaḥ.*

Bearing gifts of homage we come to the man of radiant glory, honoured and celebrated by the greatest of the great.

असमातिं निताशनं त्वषं निययिनं रथम ।

भजरथस्य सत्यतिम ॥ २ ॥

2. *Asamātim nitośanaṁ tveṣaṁ niyayinaṁ ratham.
Bhajerathasya satpatim.*

We come to the incomparable lord and protector of the true and the good, destroyer of evil and darkness, radiant illustrious, commander of the chariot of victory in the battles of rectitude.

या जना॑न्महि॒षाँ इ॒वा तित॒स्था पवी॑रवान ।
उ॒ताप॑वीरवान्यु॒धा ॥ ३ ॥

3. *Yo janān mahiṣāṅ ivā'titasthau pavīravān.
Utāpavīravān yudhā.*

We have come to the mighty hero who, whether armed or without arms, overthrows adversaries as a lion overthrows wild buffaloes.

यस्य॑ वा॒कुरु॑प॒ वत॑ र॒वान्मरा॑य्य॒धत॑ ।
दि॒वीव॒ पञ्च॑ कृ॒ष्टयः॑ ॥ ४ ॥

4. *Yasyekṣvākuruṣa vrata revān marāyyedhate.
Divīva pañca kṛṣṭayaḥ.*

We have come to the ruling lord under whose order of law, justice and discipline, the enlightened, the opulent and the brilliant fighters and indeed all the five classes of people in their own professional fields live happy and free as in heaven on earth.

इ॒न्द॒ उ॒त्रास॑मातिषु रथ॑पा॒ष्ठषु॑ धारय ।
दि॒वीव॒ सूर्य॑ हृ॒श ॥ ५ ॥

5. *Indra kṣatrāsamātiṣu rathaprosṭheṣu dhāraya.
Divīva sūryaṁ ḍṛśe.*

Indra, lord of light and law, ruler of the world,

first among exceptional equals of the chariot commanders of the world, pray hold and rule the order of the commonwealth of humanity as the lord supreme holds the sun in heaven for all the worlds to see.

अगस्त्यस्य नद्भ्यः सप्तौ युनक्ति राहिता ।

पुणौ यकमीरभि विश्वानाज राधसः ॥ ६ ॥

6. *Agastyasya nadbhyah sapṭi yunakṣi rohitā.*
Paṇiṇ nyakramīrabhi viśvān rājannarādhasaḥ.

For the supporters and admirers of the simple, sinless, enlightened and disciplined ruling soul of the order, you harness two nimble bright forces of internal discipline and external defence, and, O refulgent ruler of the system, you control all the greedy, selfish, uncreative and uncommitted elements of the world order.

अयं मातायं पिता यं जीवातुरागमत ।

इदं तव प्रसपाणं सुबन्धवहि निरिहि ॥ ७ ॥

7. *Ayam mātāyaṁ pitā'yaṁ jīvāturāgamat.*
Idaṁ tava prasarpaṇaṁ subandhavehi nirihi.

O holy brother, O friend, O brilliant soul of the system, this systemic order is your mother, your father, come up as your life giver. Come in, come here, O soul and ruler of the system, this is your haven and home for life's advancement, its meaning and purpose.

यथा युगं वरत्रया नह्यन्ति धरुणाय कम । एवा दाधार त
 मना जीवातव न मृत्यव था अरिष्टतातय ॥ ८ ॥

8. *Yathā yugaṁ varatrayā nahyanti dharuṇāya kam.*
Evā dādadhāra te mano jīvātave na mṛtyave'tho
ariṣṭatātaye.

As they bind the yoke fast with thongs for the balance and stability of the chariot on the move, so does the lord hold fast your mind and spirit, not for death but for your life, fulfilment and freedom from evil and misfortune.

यथ॒यं पृ॒थि॒वी म॒ही दा॒धार॒मान्व॒न॒स्पती॑न । ए॒वा दा॒धार त॒
मना॑ जी॒वात॑व॒ न मृ॒त्यव॒ था अ॒रि॒ष्टता॑तय ॥ ९ ॥

9. *Yatheyam pr̥thivī mahī dādhāremān vanaspatīn.
Evā dādhāra te mano jīvātave na mṛtyave'tho
ariṣṭatātaye.*

O man, just as this great earth holds and bears these herbs and trees (for the sustenance of life), so does the soul hold and bear your mind and spirit, not for death but for your life, fulfilment and freedom from evil and misfortune.

य॒माद॒हं व॑व॒स्व॒तात्सु॒बन्धा॒मन॒ आभ॑रम ।
जी॒वात॑व॒ न मृ॒त्यव॒ था अ॒रि॒ष्टता॑तय ॥ १० ॥

10. *Yamādaham vaivasvatāt subandhormana
ābharam. Jīvātave na mṛtyave'tho ariṣṭatātaye.*

I, the spirit of man, holy and blessed, bear my mind from Yama, lord of light and law, I receive my spirit of energy from the sun, I bear and hold it in equipoise, not for death but for the pleasure and fulfilment of life and freedom from sin and evil.

न्य॒ग्वा॒ता व॑ वा॒ति न्य॒क्तप॑ति॒ सूर्यः॑ ।
नी॒चीन॑म॒घ्न्या दु॑ह॒ न्यग्भ॑वतु॒ त रपः॑ ॥ ११ ॥

11. *Nyagvāto'va vāti nyak tapāti sūryaḥ. Nīcīnam-
aghnyā duhe nyagbhavatu te rapaḥ.*

The wind blows downwards, the heat of the sun goes downwards to the earth, the holy cow lets her milk flow down. O man, let your sin and evil too go down, leaving you free.

अयं म॒ हस्ता॒ भग॑वान॒यं म॒ भग॑वत्तरः ।

अयं म॑ वि॒श्वभ॑षजा॒ यं शि॒वाभि॑मशनः ॥ १२ ॥

12. *Ayam me hasto bhagavānayaṁ me bhagavattarah. Ayam me viśvabheṣajo'yaṁ śivābhimarśanaḥ.*

This my hand is the hand of good fortune, this is even the hand of greater good fortune, this is the solution to all my problems of the world. This hand is for the touch of holiness with life, the instrument of action for fulfilment.

Mandala 10/Sukta 61

Vishvedevah Devata, Nabhanedishtha Manava Rshi

इ॒दमि॒त्था रा॒दं गू॒तव॑चा॒ ब॒ह्म क॒त्वा श॒च्यामि॒न्तरा॒जा । का॒णा
यद॑स्य पि॒तरा॑ म॒हन्ष्टाः॑ प॒षत्प॑क्थ अ॒ह ॥ स॒प्त हा॒तृन् ॥ १ ॥

1. *Idamitthā raudraṁ gūrtavacā brahma kratvā śacyāmantarājau. Krāṇā yadasya pitarā maṁhaneṣṭhāḥ parṣat pakthe ahannā sapta hotṛn.*

The eloquent scholar displays his knowledge, in theory and practice, of this divine Vedic voice of the mysterious truth of nature and divinity in relation to Rudra, lord omnipotent of natural justice and dispensation, in the assembly of the wise and brave where his parents, teachers and eminent scholars are present on the day of academic accomplishment and

satisfies all the seven high priests of his educational yajna with a sense of fulfilment.

स इद्द॑नाय॒ द॒भ्याय॒ व॒न्वञ्च्य॑वा॒नः॒ सू॒दर॑मिमी॒त॒ वदि॑म ।

तू॒व॑याणा॒ गू॒तव॑चस्त॒म्ः॒ ता॒दा॒ न र॑त इ॒त ऊ॑ति॒ सिञ्च॑त ॥ २ ॥

2. *Sa iddānāya dabhyāya vanvañcyavānaḥ sūdai-ramimīta vedim. Tūrvayāṇo gūrtavacastamaḥ kṣodo na reta ita ūti siñcat.*

Thus accomplished for a creative and corrective role in life, equipped with right means and methods of art and science, he prepares the vedi, i.e., a full programme of family life and social action, for himself. Dynamic and assertive in action, bold in speech, agreeable in tone and deep in meaning, he collects the spirit of virility in the mind as in a deep reservoir and expresses it for the protection and promotion of human dignity and happiness.

म॒ना॒ न य॑षु॒ ह॒व॒न॑षु॒ ति॒ग्मं॒ वि॒पः॒ श॒च्या॑ व॒नु॒था॒ द॒व॒न्ता॒ । आ॒
यः॒ श॒र्या॑भिस्तु॒वि॒नृ॒म्णा॒ अ॒स्या॒ श्री॑णी॒ता॒दि॒शं॒ ग॒भ॒स्ता॒ ॥ ३ ॥

3. *Mano na yeṣu havaneṣu tigman vipaḥ śacyā vanutho dravantā. Ā yaḥ śaryābhis-tuvinṛmṇo asyā'srīṇītādīśaṁ gabhastau.*

O men and women of the land, O Ashvins, O sun and moon, with voice and action, honour the call of this vibrant scholar and master of ample wealth and power who, with all the means and methods on hand, exhorts you to join the yajnic programmes of development to which you rush at the speed of the fastest and sharpest mind.

कृष्णा यद्वाष्वरुणीषु सीदद्दिवा नपाताश्विना हुव वाम ।

वीतं म यज्ञमा गतं म अ ऽ ववन्वांसा नषमस्मृतधू ॥ ४ ॥

4. *Kṛṣṇā yadgoṣvaruṇīṣu sīdad divo napātāśvinā huve vām. Vītaṁ me yajñamā gataṁ me annaṁ vavanvāṁsā neṣamasmṛtadhrū.*

Ashvins, children of light, when the darkness of night mingles with the crimson lights of the morning, I call upon you, come and join the lovely yajna for me, forget about all undesirables and negativities, enjoy yourselves and partake of the holy food to your heart's desire.

पथिष्ठ यस्य वीरकममिष्णदनुष्ठितं नु नया अपाहत ।

पुनस्तदा बृहति यत्कनाया दुहितुरा अनुभृतमनवा ॥ ५ ॥

5. *Prathiṣṭa yasya vīrakarmamiṣṇadanuṣṭhitaṁ nu naryo apauhat. Punastadā bṛhati yat kanāyā duhiturā anubhṛtamanarvā.*

That most expansive creativity and generative vitality of Rudra Prajapati, lord creator, animated and vested in nature, which also is an irresistible human impulse, further expands into life when it is received and borne to maturity by the loving youthful maiden, motherly agent of nature's innate urge for self-fulfilment.

मध्या यत्कत्वमभवद्भीक् कामं कृण्वान पितरि युवत्याम ।

मनागता जहतुवियन्ता साना निषिक्तं सुकृतस्य याना ॥ ६ ॥

6. *Madhyā yat kartvam-abhavad-abhīke kāmam kṛṇvāne pitari yuvatyām. Manānagreto jahatur-viyantā sānau niṣiktaṁ sukr̥tasya yonau.*

When the generator, father, and the youthful maiden, the mother, both joined in love and marriage with the desire to fulfil their obligation to Prajapati, lord of the household, have begot and brought up the progeny and have fulfilled their obligation in common, they give up and retire. All this, love, desire, accomplishment and fulfilment, is an extension of the process of divine creativity initiated on top of heaven at the centre of cosmic generation.

पिता यत्स्वां दुहितरमधिष्कन् मया रतः संजग्माना नि
षिञ्चत । स्वाध्या जनयन्ब्रह्म द्वा वास्ताष्पतिं वतपां
निरतान् ॥ ७ ॥

7. *Pitā yat svām duhitaram-adhiṣkan kṣmayā retah
sañjagamāno ni ṣiñcat. Svādhyo'janayan brahma
devā vāstoṣpatiṁ vratapām niratakṣan.*

As the father, the sun, covers the skies and the earth, his counterpart, and, shedding his living light and lustre, fills them with the vitality of life, then the devas, radiant divinities of nature, create and form Agni, keeper of the vows of the law and master of the earthly home.

स ईं वृषा न फनमस्यदाजा स्मदा परदप दभचताः ।
सरत्पदा न दक्षिणा परावृडन तानु म पृशन्त्या जगृभ ॥ ८ ॥

8. *Sa īm vṛṣā na phenamasyadājau smadā paraidapa
dabhracetāḥ. Sarat padā na dakṣiṇā parāvṛṇ na
tā nu me prśanyo jagrbhre.*

That master of the home, Agni, like a mighty generous cloud, showers the vitality of life in the process of nature and sends our homage of oblations to far off distances from us except that if some small minded

person of stingy character takes no step forward and neglects the ordinances of charity, then Agni, otherwise all embracing, does not accept our oblations.

म॒ तू न॒ वह्निः॑ प॒जाया॑ उप॒ब्दिर्गि॑ न न॒ग्र उ॒प॑ सीद॒दूधः॑ ।

स॒नि॒त॒ध्मं स॒नि॒ता॒त वा॒जं स॒ ध॒ता ज॒ज्ञ सह॑सा यवी॒युत॑ ॥ ९ ॥

9. *Makṣū na vahniḥ prajāyā upabdiragniṁ na nagna upa sīdadūdhaḥ. Sanitedhmaṁ sanitota vājaṁ sa dhartā jajñe sahasā yavīyut.*

The master of the home is the leader, burden bearer and the voice of the people. He must never defile the common wealth of this earthly home like a stingy selfish man defiling the sacred fire. In fact he is arisen as the protector, sharer and trustee of the common assets, energy, honour and progress of the nation, who works for its unity and advancement with his power, patience and fortitude.

म॒ तू क॒नायाः॑ स॒ख्यं न॒व॒ग्वा ऋ॒तं वद॑न्त ऋ॒तयु॑क्तिम॒गम॑न ।

द्वि॒ब॒ह॒सा य॒ उप॑ गा॒प॒मागु॑र॒द॒ि॒णासा॒ अ॒च्यु॑ता दु॒दु-
त॑न ॥ १० ॥

10. *Makṣū kanāyāḥ sakhyam navagvā ṛtaṁ vadanta ṛtayuktimagman. Dvibarhaso ya upa gopa-māgura-dakṣiṇāso acyutā duduksan.*

Just as fresh waves of solar radiations in the morning, manifesting the laws of nature and flow of living energy, meet with homogeneity of the beautiful earth and, in contact with both the sun and earth, join the all sustaining gravitational life force, and, without taking anything for themselves create and give universal showers of imperishable creative and motherly fertility

to the earth. (So do new generations of youthful men from institutions of education, knowing, proclaiming and living the laws of nature and the land with loyalty to both find the love and friendship of their dear choice maidens in marriage and, dedicated to both the family and humanity, join the high priest of the land and create permanent gains for the nation without any selfish considerations.)

म॒ १० क॒नायाः॑ स॒ख्यं नवी॑या॒ राधा॒ न रत॑ ऋ॒तमित्तु॑रण्यन ।
शु॒चि॒ यत्त॒ रक्ण॑ आ॒र्यज॑न्त स॒ब॒दु॒घायाः॑ प॒य॒ उ॒स्त्रि॒
यायाः॑ ॥ ११ ॥

11. *Makṣu kanāyāḥ sakhyam navīyo rādho na reta
ṛtamit turānyan. Śuci yat te rekṇa āyajanta
sabardughāyāḥ paya usriyāyāḥ.*

Soon the solar radiations in unison with the homogeneity of fertile earth stimulate the vital process of nature's creativity and produce the liquid living energy, pure life seed, latest prize like the legacy of divinity for you, O yajamana, the gift of generous earth and the mother's milk. (Similarly the young men who win the love and friendship of the lovely maidens of their choice and earnestly observe the laws and discipline of nature and maintain the purity of their seed of life receive the generous mother's gift of noble progeny.)

प॒श्चा यत्प॒श्चा॒ वियु॑ता बु॒धन्त॑ति॒ ब॒वीति॑ व॒क्तरी॑ र॒राणः॑ ।
व॒सा॑व॒सु॒त्वा का॒र॒वा॑ न॒हा वि॒श्वं वि॒वष्टि॑ द॒वि॒ण॒मु॒प॒
१० ॥ १२ ॥

12. *Paśvā yat paścā viyutā budhanteti bravīti vaktarī rarāṇaḥ. Vasorvasutvā kāravo'nehā viśvaṁ viveṣṭi draviṇamaupa kṣu.*

After the fulfilment of family obligations, the man having renounced the life of senses and materiality and exulting in the joy of divine revelation exclaims : O friends of knowledge and divine law, O celebrants of songs of divinity, the lord giver of the highest wealth and haven of peace, immaculate and free, brings us the ultimate food of divine joy and supreme wealth of existence.

तदि वस्य परिषद्वा॑ना अगमन्पुरू॑ सदन्ता॑ नाष॒दं बिभित्स॑न ।
वि शुष्णा॑स्य॒ संग॑थितमन्वा॒ वि॒दत्यु॑रुपजा॒तस्य॒ गुहा॑
यत ॥ १३ ॥

13. *Tadinnvasya pariṣadvāno agman purū sadanto nārṣadam bibhitsan. Vi śuṣṇasya saṁgrathi-tamanarvā vidat puruprajātasya guhā yat.*

Then the mind, pranic energies and senses, present all round, vested variously in the body, come into divine animation, having dissolved all carnal desires, when the man fulfilled in the soul knows and realises the presence of the all-mighty, all-pervasive supreme spirit in the depth of the heart and soul, interwoven indeed in the web of life itself.

भगा॑ ह॒ नामा॑त॒ यस्य॑ द्वाः स्व॒ण॑ य॒ त्रिष॑धुस्थ॒ निष॑दुः ।
अ॒ग्नि॒ह॒ नामा॑त॒ जा॒तव॑दाः श्रु॒धी॒ ना॑ हात॒ऋत॑स्य॒ हाता॑-
धुक ॥ १४ ॥

14. *Bhargo ha nāmota yasya devāḥ svarṇa ye triṣadhas the niṣeduh. Agnirha nāmota jātavedāḥ śrudhī no hotarṛtasya hotādhruk.*

Blazing brilliant and mighty sublime is that Spirit indeed whose refulgent and divine powers like paradisaal bliss abide in the three regions of heaven, earth and the middle spaces. Agni, light and fire of the universe, is its name, animating all that is born in existence. O high priest of the yajnic dynamics of existence, clarion call of the universe, all love free from hate and animosity, pray listen to our call and prayer.

उत त्या म रादावचिमन्ता नासत्याविन्द गूतय यजध्य ।
मनुष्वद वृक्तबहिष रराणा मन्दू हितपयसा वि १
यज्य ॥ १५ ॥

15. *Uta tyā me raudrāvarcimantā nāsatyāvindra gūrtaye yajadhyai. Manuṣvad-vṛktabarhiṣe rarāṇā mandū hitaprayasā vikṣu yajyū.*

Indra, lord almighty, pray may those two offsprings of Rudra, lord of mercy, justice and dispensation, Ashvins, twin powers of natural complementarity, commanding the light of life, dedicated to infallible truth, both happy, givers of joy, adorable in yajna with homage, come to me, ready on the holy grass with my people, advance our yajna and acknowledge our homage and prayer among our community of celebrants.

अयं स्तुता राजा वन्दि वधा अपश्च विपस्तरति स्वसंतुः ।
स क्व गीर्वन्तं रजयत्सा अग्निं नमिं न चक्रमवता रघुदु ॥ १६ ॥

16. *Ayam stuto rājā vandi vedhā apaśca viprastarati svasetuḥ. Sa kakṣīvantam rejayat so agniṁ nemiṁ na cakramarvato raghudru.*

This adored and refulgent ruler is worshipped.

All knowing, all doing, all vibrant pranic and soma force of divinity, all saviour bridge, by itself crosses all waters and spaces. It moves all spatial energies and all fiery elements just as horses move the centre and the circle of a fast whirling wheel.

स द्विबन्धुवतरणा यष्टी सबर्धु धनुमस्वं दुहध्य । सं
यन्मित्रावरुणा वृज्ज उक्थज्यष्टभिरयमणं वरूथः ॥ १७ ॥

17. *Sa dvibandhurvaitaraṇo yaṣṭā sabardhuṃ dhenumasvaṃ duhadhyai. Saṃ yanmitrāvaruṇā vṛñja ukthair-jyeṣṭhebhīr-aryamaṇaṃ varūthaiḥ.*

He that holds the two worlds of heaven and earth in bond, the high priest of cosmic yajna, all pervasive power that helps us to cross over the flood of existence, gives us the immortal gift of eternal Word and vision when a person, with the best of chant and meditative practice, realises together Mitra, centripetal, and Varuna, centrifugal, processes of cosmic dynamics, and also Aryaman, the all-controlling spirit that controls both the centre and the circle of the wheel of existence.

तद्वन्धुः सूरिदिवि तं धियन्धा नाभानदिष्टा रपति प वनन ।
सा ना नाभिः परमास्य वा घा हं तत्पश्चा कतिथश्चि-
दास ॥ १८ ॥

18. *Tadbandhuḥ sūrirdivi te dhiyandhā nābhānedi-
ṣṭho rapati pra venan. Sā no nābhiḥ paramā-sya
vā ghā'haṃ tat paścā katithaścidāsa.*

O soul, says the celebrant in love with divinity, that binding bond, the sun in heaven, is the giver of your will and intelligence and also its guardian, your closest link of nature to life eternal. That navel link is

our highest centre of existence and of that, in consequence, I am the devoted celebrant among many.

इयं म॒ नाभि॒रिह॒ म॑ स॒धस्थ॑मि॒म म॑ द॒वा अ॒यम॑स्मि॒ सवः॑ ।
द्वि॒जा अहं॑ प॒थम॒जा ऋ॒तस्य॑दं ध॒नुर॑दुह॒ज्जाय॑माना ॥ १९ ॥

19. *Iyam me nābhiriha me sadhasthamime me devā ayamasmī sarvaḥ. Dvijā aha prathamajā ṛtasyedam dhenuraduhajjāyamānā.*

This is my navel link with life, here is my haven and ultimate home, all these divine brilliancies, winds and pranic energies are mine, here I am all, complete. Whether first born of divinity or twice born of nature and education, all this universe is born of Prakṛti in motion and action under the law of divinity. The divine cow, Vak, nature coming into existential manifestation gives birth to it and to all we need.

अ॒धासु॑ म॒न्दा अ॒र॒तिवि॒भावा॑ व॒ स्यति॑ द्वि॒वत॑नि॒व न॒षाट॑ ।
ऊ॒र्ध्वा यच्छ॑णि॒न शि॒शुद॑न्म॒ तू स्थि॑रं श॒वृधं॑ सू॒त मा॒ता ॥ २० ॥

20. *Adhāsu mandro aratirvibhāvā'va syati dvivarta-nirvaneṣaṭ. Ūrdhvā yacchreṇirna śīśurdan makṣū sthiraṃ śevrddham sūta mātā.*

And in the directions of space pervades Agni, joyous, dynamic, bright, moving across heaven and earth, lord of woods, high power admirable, lovely, which, like an army array, destroys in no time. That stable power, giver of comfort and joy, too, Mother Nature generates.

अ॒धा गा॒व॒ उ॒प॒मातिं॑ क॒नाया॑ अनु॒ श्रान्त॑स्य॒ कस्य॑ चि॒त्पर॑युः ।
श्रु॒धि त्वं सु॑द॒विणा॑ न॒स्त्वं या॒ळाश्व॑घ्नस्य॒ वावृ॑ध सू॒त-
ता॒भिः ॥ २१ ॥

21. *Adhā gāva upamātiṁ kanāyā anu śvāntasya kasya cit pareyuh. Śrudhi tvaṁ sudraviṇo nastvaṁ yālāśvaghnasya vāvṛdhe sūnṛtābhiḥ.*

And as the prayers of some veteran saint reach you, lord of love and favour, O holy lord of wealth and glory, listen to our prayer: Give us the yajnic gifts of life, you who feel exalted by the joyous and truthful adorations of devotees who have risen above their senses and passions of the mind.

अध॒ त्वमि॑न्द वि॒द्ध्य॑स्मान्म॒हा रा॒य नृ॑प॒त व॒ज॑बाहुः । र॒ गा
च॒ ना म॒घानः॑ पा॒हि सू॒रीन॑न॒हस॑स्त हरि॒वा अ॒भिष्टा॑ ॥ २२ ॥

22. *Adha tvamindra viddhyasmān maho rāye nṛpate vajrabāhuḥ. Rakṣā ca no maghonaḥ pāhi sūrī-nanehasaste harivo abhiṣtau.*

And O lord of might and glory, Indra, magnanimous lord protector of humanity, wielder of thunder arms, pray know us and grant us our prayers for wealth, honour and excellence. O lord of nature's forces and destroyer of suffering, protect us, promote us, all dedicated to the power and honour gifts of divine favour. We pray let us enjoy your love and good will that we may live in a state of freedom from sin and evil.

अध॒ यदा॑जाना॒ गवि॑ष्टा॒ सर॑त्सर॒ण्युः का॒रव॑ ज॒र॒ण्युः ।

वि॒पः प॒ष्टः स॒ ह्य॑षां ब॒भूव॑ परा॒ च॒ व॒ दु॒त प॑ष॒दना॑न ॥ २३ ॥

23. *Adha yadrājānā gaviṣtau sarat saranyuh kārave jaranyuh. Vipraḥ preṣṭhaḥ sa hyeṣām babhūva parā ca vakṣaduta parṣadenān.*

And then, O men of light and wisdom, the person who is keen to rise and is rising in the search for

the lord's love and good will, who seeks to adore and serve the lord creator, such a vibrant devotee becomes the dearest of all these seekers for the lord, crosses the flood of existence and, speaking of the highest absolute and inspiring them, helps others too to seek divine fulfilment.

अधा न्वस्य जन्यस्य पुष्टा वृथा रभन्त इमह तदू नु ।

सरण्युरस्य सूनुरश्वा विप्रश्चासि श्रवसश्च साता ॥ २४ ॥

24. *Adhā nvasya jenyasya puṣṭau vṛthā rebhanta īmahe tadū nu. Saranyurasya sūnuraśvo vipraścāsi śravasaśca sātau.*

And so for the sake of our growth and progress under the protection of this lord absolute and all victorious master of the universe, we spontaneously sing and pray : you are the creator and sole mover of this universe, all pervasive and dominant, all providing giver of fulfilment and most renowned harbinger of success and victory.

युवायदि सख्यायास्म शधाय स्तामं जुजुष नमस्वान ।

विश्वत्र यस्मि ण गिरः समीचीः पूवीव गातुदाशत्सू-
नृताय ॥ २५ ॥

25. *Yuvoryadi sakhyāyāsme śardhāya stomaṁ jujuṣe namasvān. Viśvatra yasminnā girah samīcīḥ pūrvīva gāturdāśat sūṇṛtāyai.*

O enlightened men and women of the world, if for your love and friendship and the growth of our strength, the devotee were to offer a song of adoration with homage, humility and love to the lord to whom all earnest voices of prayer converge and reach for

fulfilment all over the world, and the lord of all might were pleased to accept, he would bless us with a vision of the path of truth and progress.

स गृणा॒ना अ॒द्भि॒द्व॒व॒निति॑ सु॒बन्धु॑नमसा सू॒क्तः । वध॑-
दुक्थ॑वचा॒भिरा॑ हि नू॒नं व्य॑ध्वति॒ पर्य॑स उ॒स्त्रिया॑याः ॥ २६ ॥

26. *Sa grṇāno adbhīr-devavāniti subandhur-namasā sūktaiḥ. Vardhad-ukthair-vacobhirā hi nūnam vyadhvaiti payasa usriyāyāḥ.*

Say the lord almighty adored by holies is a friend of the divines. Noble brother and all unifier, He is to be worshipped and exalted with homage of love, hymns of faith, rituals of service and words of praise. His grace rains in showers by paths of love in piety and meditation as the mother cow's milk flows for the calf.

त ऊ॒ षु णा॑ म॒हा य॑जत्रा भू॒त दे॒वास ऊ॒तय॑ स॒जाषाः॑ ।
य वा॒जाँ अ॒नय॑ता वि॒यन्ता॒ य स्था॑ नि॒च॒तारा॒ अमू॑राः ॥ २७ ॥

27. *Ta ū ṣu ṇo maho yajatrā bhūta devāsa ūtaye sajoṣāḥ. Ye vājāṅ anayatā viyanto ye sthā nicetāro amūrāḥ.*

Great and glorious divinities, loving friends, adorable visionaries, decisive and discriminative in wisdom and judgement, pray ever abide by us for our protection and progress, you who are leading lights and harbingers of abundant food, energy, victory and ultimate fulfilment of life.

Mandala 10/Sukta 62

*Vishvedevah or Angirasas (1-6), Vishvedevah (7),
Savarni's Danastuti (8-11) Devatah, Nabhanedishtha
Manava Rshi*

य यज्ञन् दणिष्या समक्ता इन्द्रस्य सख्यममृतत्वमानुश ।
तभ्या भद्रमङ्गिरसा वा अस्तु पतिं गृभ्णीत मानवं
सुमधसः ॥ १ ॥

1. *Ye yajñena dakṣiṇayā samaktā indrasya sakhyam-amṛtatvam-ānaśa. Tebhyo bhadram-aṅgirasas vo astu prati grbhñita mānavam sumedhasaḥ.*

Brilliant divinities of light and wisdom, Angirasas, self-realised souls dear as breath of life, who, distinguished and beautified by performance of yajna, self-sacrifice and liberal giving, have won the love and friendship of Indra, lord almighty, and attained the freedom of immortality, may there be all round auspicious good fortune for you in life. O sagely divines, pray take man under your kind care for spiritual refinement.

य उदाजन्पितरां गमयं वस्वृतनाभिन्दन्परिवत्स्र वलम ।
दीर्घायुत्वमङ्गिरसा वा अस्तु पतिं गृभ्णीत मानवं सुम-
धसः ॥ २ ॥

2. *Ya udājan pitaro gomayaṁ vasvṛtenābhinandan parivatsare valam. Dīrghāyutvam-aṅgaraso vo astu prati grbhñita mānavam sumedhasaḥ.*

O parental sages and scholars, Angirasas, who research, recover and create the wealth of knowledge and the divine voice and thereby, through yajna and the study of nature's law, break through and dispel the

darkness of loss and ignorance all the year round in the seasonal cycle, may Indra bless you with a long happy life. Pray take the son of Manu under your kind care, sages of holy wisdom and knowledge.

य ऋतन् सूयमाराहयन्दिव्यपथयन्पृथिवीं मातरं वि ।
सुपुजास्त्वमङ्गिरसा वा अस्तु पतिं गृभ्णीत मानवं सुम-
धसः ॥ ३ ॥

3. *Ya ṛtena sūryamārohan divyaprathayan
pṛthivīm mātaraṁ vi. Suprajāstvamāṅgirasō vo
astu prati grbhṇīta mānavam sumedhasaḥ.*

Angirasas, nature's powers of creation and evolution who, by the divine law and cosmic yajna of nature, raised the sun and set it there and formed and expanded mother earth, may you have the wealth of noble progeny. Enlightened sages of noble intellect and wisdom who study and research the laws of nature, pray take the children of humanity under your kind care.

अयं नाभा वदति वल्गु वा गृह दवपुत्रा ऋषयस्तच्छृणातन ।
सुब्रह्मण्यमङ्गिरसा वा अस्तु पतिं गृभ्णीत मानवं सुम-
धसः ॥ ४ ॥

4. *Ayam nābhā vadati valgu vo gr̥he devaputrā
ṛṣayas-tacchṛṇotana. Subrahmanyam-aṅgirasō
vo astu prati grbhṇīta mānavam sumedhasaḥ.*

O children of divinity, seers and visionaries, this central soul speaks the voice divine in your yajnic home, in the core of your heart. Listen to that. O Angirasas, may this divine voice be yours and your heritage to your posterity. O sages of holy mind and wisdom, pray take the children of humanity under your care.

विरूपास इदृषयस्त इद्रम्भीरवपसः ।

त अङ्गिरसः सूनवस्त अग्रः परि जज्ञिर ॥ ५ ॥

5. *Virūpāsa idṛṣayasta idgambhīravepasah.
Te aṅgirasah sūnavaste agneḥ pari jajñire.*

Rshis are seers of various forms of existence including the structures and meanings of the voice divine. They are powers and performers of serious and mysterious actions. They are all Angirasas, children of the cosmic soul born as waves of cosmic energy. O cosmic soul, O cosmic energy, O Agni, they are your children, creators too in their own natural ways, born of you like sparks from the yajna fire.

य अग्रः परि जज्ञिर विरूपासा दिवस्परि ।

नवग्वा नु दशग्वा अङ्गिरस्तमः सचा द्ववर्षु मंहत ॥ ६ ॥

6. *Ye agneḥ pari jajñire virūpāso divaspari. Navagvo nu daśagvo aṅgirastamah sacā deveṣu maṁhate.*

Of these various forms of existence born of Agni in the regions of light, the waves called navagu and dashagu being most powerful excel among the divine forms of nature.

Similarly among the living forms of existence born of the divine soul and divine energy, the human form of five elements and four powers of the self, i.e., mana, buddhi, chitta and ahankara, all together nine, and further, ten pranas and ten senses, excels as the highest and most powerful of the divine forms of life.

इन्द्रेण युजा निः सृजन्त वाघता वृजं गार्मन्तमृश्विनम् ।

सहस्रं म ददता अष्टकण्यः श्रवा द्ववर्षकत ॥ ७ ॥

7. *Indreṇa yujā niḥ sṛjanta vāghato vrajaṁ goma-
ntamaśvinam. Sahasraṁ me dadato aṣṭakar-nyah
śravo deveṣvakrata.*

The wise and visionary yajakas with the inspiration of Indra, lord ruler, create knowledge relating to senses, mind and will, and with their senses raised to eighfold power and sensitivity, giving me a thousand gifts, win praise among brilliant scholars.

प नूनं जायतामयं मनुस्ताक्मव राहतु ।

यः सहस्रं शताश्वं सद्या दानाय मंहत ॥ ८ ॥

8. *Pra nūnaṁ jāyatāmayam manustokmeva rohatu.
Yah sahasraṁ śatāśvam sadyo dānāya maṁhate.*

May this man, for sure, arise and grow like a germinating seed in fertile soil, who creates and gives a thousand gifts of hundred horse-power achievement straight to be dedicated to charitable good.

न तमश्नाति कश्चन दिवइव सान्वारभम ।

सावर्ण्यस्य दक्षिणा वि सिन्धुरिव पपथ ॥ ९ ॥

9. *Na tamaśnoti kaścana diva iva sānvārabham.
Sāvarṇyasya dakṣiṇā vi sindhuriva paprathe.*

No one can approach even the fringe of this wonder worker's achievement as the sun's on top of heaven. After all, the versatility and generosity of this man of universal competence flows ceaselessly like the flood of a river and expands as the sea.

उत दासा परिविष स्मद्दिष्टी गापरीणसा ।

यदुस्तुवश्च मामह ॥ १० ॥

10. *Uta dāsā pariviṣe smaddiṣṭī goparīṇasā.
Yadusturvaśca māmaha.*

And the giver, the visionary, the prosperous, the industrious and the victorious, all exalt him and feel honoured to serve and support him.

सहस्रदा गांमणीमा रिषन्मनुः सूर्यणास्य यतमानतु
दणिणा । सावणद्वाः पतिरन्त्वायुयस्मि श्रान्ता
असनाम् वाजम् ॥ ११ ॥

11. *Sahasradā grāmaṇīrmā riṣanmanuḥ sūryeṇā-sya
yatamānaitu dakṣiṇā. Sāvarṇerdevāḥ pra
tirantvāyur-yasminn-aśrāntā asanāma vājam.*

The giver of thousands, leader of the community, must not be hurt, nor would he hurt anyone. May this generosity, active and advancing, rise with the sun day by day. May the divinities prolong and elevate the health and age of the man of versatile generosity and competence, and may we, under his guidance and leadership, relentlessly advancing, win the goal and victory of our aspirations.

Mandala 10/Sukta 63

*Vishvedevah (1-14, 17), pathyasvasti (15-16) Devatah,
Gaya Plata Rshi*

प्रावता य दिधिषन्त आप्यं मनुपीतासा जनिमा विवस्वतः ।
ययातय नहुष्यस्य बहिषि द्वा आसत त अधि ब्रुवन्तु
नः ॥ १ ॥

1. *Parāvato ye didhiṣanta āpyam manuprītāso
janimā vivasvataḥ. Yayāterye nahuṣyasya barhiṣi
devā āsate te adhi bruvantu naḥ.*

May those divinities of humanity and bounties of nature that love humanity and come from afar anxious to meet and talk to the children of light under the sun, those who join the yajna on the vedi of dynamic and aspiring humanity bound and dedicated to karma across time through birth and death, may they all speak to us of the light divine and eternal wisdom.

विश्वा हि वा नमस्यानि वन्द्या नामानि दवा उत यज्ञियानि
वः । य स्थ जाता अदितरद्भ्यस्परि य पृथिव्यास्त म इह
श्रुता हवम ॥ २ ॥

2. *Viśvā hi vo namasyāni vandyā nāmāni devā uta yajñiyāni vaḥ. Ye stha jātā aditer-adbhyaspari ye prthivyāste ma iha śrutā havam.*

O Devas, brilliancies of nature and humanity, all your names, nature and functions are venerable, adorable and worthy of yajnic communion. May all of you who are born of the earth, over the sky and space and mother Infinity may hear my call and invocation here on the vedi.

यभ्या माता मधुमत्पिन्वत् पयः पीयूषं द्यारदितिरदिबहाः ।
उक्थशुष्मान्वृषभरान्त्स्वप्नस्तान् आदित्याँ अनु मदा
स्वस्तये ॥ ३ ॥

3. *Yebhyo mātā madhumat pinvate payah pīyūṣaṁ dyauraditir-adribarhāḥ. Ukthaśuṣmān vṛṣabha-rāntsvapnasastāñ ādityāñ anu madā svastaye.*

Serve, exhilarate and replenish those Adityas, children of light on earth and brilliancies of nature for whom mother earth yields and augments honey sweets of the milk of life, the sun, mother infinity and the cloud

bearing sky shower nectar sweets of rain. Be grateful and rejoice with those, Adityas, who bring the resonance of mantric power to yajna, who move the mighty clouds of rain and who perform the noblest creative acts for the good, happiness and all round well being of life.

नृच त्सा अनिमिषन्ता अहणा बृहद्वासा अमृतत्वमानशुः ।
ज्यातीरथा अहिमाया अनागसा दिवा वष्माणं वसत
स्वस्त्य ॥ ४ ॥

4. *Nṛcakṣaso animiṣanto arhaṇā bṛhaddevāso amṛtatvamānaśuḥ. Jyotīrathā ahimāyā anāgaso divo varṣmāṇaṁ vasate svastaye.*

Ever watchful inspirers of humanity, active without a wink, adorable in their own right, mighty brilliant and generous, they attain to the freedom of immortality. They ride the chariot of light and, inviolable of might and free from sin and evil, they abide on top of heaven. May they come and bless our yajna for the good and all round well being of life. Serve them, exhilarate them, be grateful and rejoice.

समाजा य सुवृधा यज्ञमाययुरपरिहृता दधिर दिवि तयम ।
ताँ आ विवास नमसा सुवृक्तिभिर्महा आदित्याँ अदितिं
स्वस्त्य ॥ ५ ॥

5. *Samrājo ye suvṛdho yajñamāyayur-aparihvratā dadhire divi kṣayam. Tāñ ā vivāsa namaśā suvṛktibhirmaho ādityāñ aditiṁ svastaye.*

Those illustrious children of light, self-refulgent and steadily rising in knowledge and wisdom, who come and grace the yajna and, straight and unassailable in action and character, abide in the sphere of the light of

divinity, those great children of inviolable mother Infinity and Mother Nature, serve, exhilarate and replenish with homage and humility for the good and all round well being of life. Be grateful with holy words of praise and rejoice.

का वः स्तामं राधति यं जुजाषथ विश्वं दवासा मनुषा
यति ष्ठन । का वा ध्वरं तुविजाता अरं कर्द्वा नः पषदत्यंहः
स्वस्त्य ॥ ६ ॥

6. *Ko vaḥ stomam rādhati yaṁ jujoṣatha viśve devāso manuṣo yati ṣṭhana. Ko vo'dhvaram tuvijātā aram karad yo naḥ parṣadatyaṁhaḥ svastaye.*

O Vishvedevas, brilliancies of nature and humanity, O thoughtful people, all of you born on the earth that abide on the vedi, who leads your song of divinity to success? Whom do you love and serve with adoration? Who leads your yajna to auspicious completion? He that cleanses us of sin and evil. That same divinity whom you love and adore, that same lord of yajna, serve and exhilarate for the sake of the good and all round well being of life. Be grateful and rejoice.

यभ्या हात्रां पथमामायज मनुः समिद्धाग्निमनसा सप्त
हातृभिः । त आदित्या अभयं शमं यच्छत सुगा नः कत
सुपथा स्वस्त्य ॥ ७ ॥

7. *Yebhyo hotrām prathamāmāyeje manuḥ samiddhāgnirmanasā sapta hotṛbhiḥ. Ta ādityā abhayaṁ śarma yacchata sugā naḥ karta supathā svastaye.*

Those Adityas, children of eternal light blest

with knowledge and wisdom of divinity, for whom Manu, omniscient creator, lighted the first fire of creative yajna with thought and tapas and conducted the yajna with seven priests (five elements with mahat and Ahankara, seven pranas, sevenfold sense and mind complex, seven rays of the sun, seven sages and seven chhandas of the Veda) may, we pray, bring a peaceful life and home with freedom from fear and make our paths of life simple, straight and clear from darkness and evil for the good and all round well being of life.

य इशिर् भुवनस्य पचतसा विश्वस्य स्थातुजगतश्च
मन्तवः । त नः कृतादकृतादनसस्पयद्या देवासः पिपृता
स्वस्तये ॥ ८ ॥

8. *Ya īśire bhuvanasya pracetaso viśvasya sthātur-jagataśca mantavaḥ. Te naḥ kṛtādakṛtādena-sasparyadyā devāsaḥ pipṛtā svastaye.*

Those divine, brilliant and generous powers of nature and humanity with a noble heart and mind that know and rule the entire moving and unmoving world of existence may, we pray, save us today and protect us from sin and evil whether past or future for the good and all round well being of life.

भरुष्विन्दं सुहवं हवामहं हामुचं सुकृतं दव्यं जनम । अग्निं
मित्रं वरुणं सातय भगं द्यावापृथिवी मरुतः स्वस्तये ॥ ९ ॥

9. *Bhareṣvindraṁ suhavaṁ havāmahe 'homucaṁ sukrtaṁ daivyaṁ janam. Agniṁ mitraṁ varuṇaṁ sātaye bhagaṁ dyāvāpṛthivī marutaḥ svastaye.*

For success in our yajnic struggles of life and for victory against negativity and evils of the world, we

call upon and pray to Indra, mighty ruler of the world, instant listener, noble doer and deliverer from sin and adversity. We call upon Agni, spirit of light and fire, Mitra, loving power of friendship, Varuna, power of judgement and discrimination, Bhaga, lord of power and prosperity, earth and heaven, Maruts, tempestuous forces, and the noble and brilliant people dedicated to positive good action so that we may enjoy the good life of all round well being.

सुत्रामाणं पृथिवीं द्यामन्हसं सुशर्माणमदिति सुपणीतिम् ।
दवीं नावं स्वरित्रामनागसमस्त्रवन्तीमा रुहमा स्वस्तये ॥ १० ॥

10. *Sutrāmāṇaṁ prthivīm dyāmanehasaṁ suśarmā-
ṇamaditiṁ supraṇītim. Daivīm nāvaṁ svaritrā-
manāgasamasravantīmā ruhemā svastaye.*

In order to cross the oceanic flood of life and its challenges, let us board the boat of life equipped with sure safety measures, vast like earth, high and bright like the regions of light, free from sin and evil, comfortable and peaceful, unbreakable, well structured and well steered, divine and brilliant, fitted with fine oars, faultless and free from leakage, so that we may cross the flood with ease and enjoy the good life with all round well being.

विश्वं यजत्रा अधि वाचतातय त्रायध्वं ना दुरवाया
अभिहुतः । सत्यया वा दवहूत्या हुवम शृण्वता देवा अवस
स्वस्तये ॥ ११ ॥

11. *Viśve yajatrā adhi vocatotaye trāyadhvaṁ na
durevāyā abhihrutaḥ. Satyayā vo devahūtyā
huvema śṛṇvato devā avase svastaye.*

O Devas, brilliant and venerable sagely scholars of the science and vision of yajna, pray enlighten us on our defence and protection. Protect us from chronic evils and strengthen us with safe-guards against sudden calamities. In earnest truth we call upon you with words of divinity, pray listen and come for our protection so that we may live the good life with all round well being and happiness.

अपामी॑वाम॒प॒ विश्वा॒मना॑हु॒तिम॒पारा॑तिं दु॒वि॒दत्रा॑मघाय॒तः ।
आ॒र॒ दे॒वा॒ द्व॒षा॑ अ॒स्मद्यु॑यातना॒रु णः॑ श॒म॑ यच्छ॒ता स्व॒-
स्तय॑ ॥ १२ ॥

12. *Apāmīvāmapa viśvāmanāhutimapārātiṃ durvidatrāmaghāyataḥ. Āre devā dveṣo asmadyuyotanoru ṇaḥ śarma yacchatā svastaye.*

Brilliant divinities of nature and humanity, pray remove all sickness and disease of the world, eliminate indifference and opposition to divine service, remove selfishness and miserliness, remove the malignance of the sinner souls, throw off hate and jealousy far from us and give us a spacious peaceful happy home so that we may live the good life with happiness and all round well being.

अ॒रि॒ष्टः स॒ म॒ता॒ विश्वा॑ ए॒ध॒त॒ प॒ प्र॒जाभि॑जाय॒त॒ ध॒म॑ण॒स्प॒रि ।
य॒मादि॑त्यासा॒ न॒य॒था सु॒नी॒तिभि॑रति॒ विश्वा॑नि दु॒रि॒ता
स्व॒स्तय॑ ॥ १३ ॥

13. *Ariṣṭaḥ sa marto viśva edhate pra prājābhirjāyate dharmaṇaspari. Yamādityāso nayathā sunītibhirati viśvāni dūrītā svastaye.*

Unhurt does the mortal advance in the world,

risers in values and practice of Dharma and thrives with family and progeny whom you, O brilliant divines, lead by noble paths of rectitude. Indeed, he crosses over all evils of the world whom you enlighten and guide for the good life and well being all round.

यं द॒वा॒सा व॒थ॒ वाज॑साता॒ यं शूर॑साता मरुता ह॒ित॒ धन॑ ।
पा॒त॒यावा॑णं॒ रथ॑मिन्द॒ सान॑सिमरिष्यन्त॒मा रु॑हमा स्व॒-
स्तय॑ ॥ १४ ॥

14. *Yam devāso'vatha vājasātau yam śūrasātā maruto hite dhane. Prātaryāvāṇaṁ rathamindra sānasimariṣyantamā ruhemā svastaye.*

O Lord Almighty, Indra, O Maruts, vibrant and enlightened heroes of nature and humanity, let us ride that chariot of life, unhurt, inviolable and victorious, taking off early morning at dawn, which you protect in the battle of the brave when the action is on for the victory and attainment of food, energy, culture and advancement of all for the good life and well being all round. (The chariot here is the human body for the individual, and the social, economic and the organismic commonwealth of humanity on the political level.)

स्व॒स्ति नः॑ प॒थ्या॑सु॒ धन्व॑सु॒ स्व॒स्त्य॑प्सु वृ॒जन् स्व॑वति ।
स्व॒स्ति नः॑ पु॒त्रकृ॑थ॒षु या॑निषु॒ स्व॒स्ति रा॒य म॑रुता दधा॒-
तन॑ ॥ १५ ॥

15. *Svasti naḥ pathyāsu dhanvasu svastyapsu vrjane svarvati. Svasti naḥ putrakṛtheṣu yoniṣu svasti rāye maruto dadhātana.*

O winds, O vibrant scientists and engineers, let there be peace, security and well being on the highways

and desert lands, all well over the waterways, rivers and seas, all good and well being in our programmes of enlightened advancement for general happiness. Let there be general good and universal well being among our women's lives and in family development programmes. O Maruts, bring us auspiciousness in our programmes of economic development for the growth of national wealth.

स्वस्तिरिद्धि पपथ॑ श्रष्टा॑ रक्णस्वत्य॑भि या वाम॑मति । सा
ना अ॒मा सा अर॑ण॒ नि पा॑तु स्वाव॒शा भ॑वतु द॒वगा॑पा ॥ १६ ॥

16. *Svastiriddhi prapathe śreṣṭhā rekṇasvatyabhi yā vāmameti. Sā no amā so araṇe ni pātu svāveśā bhavatu devagopā.*

Let there be peace, goodness and all round well being of the highest order in our long term programmes of development, only that which brings abundant wealth, noble success and honour and splendour of grace. May that peace and splendour strengthen us at home and protect us abroad and may that peace, protected by noble and brilliant divine souls, have the rightful passion and pride of self-confidence.

ए॒वा प्लु॑तः सू॒नुर॑वी॒वृध॑द्वा वि॒श्व आ॑दि॒त्या अ॑दि॒त म॑नी॒षी ।
इ॒शा॒ना॒सा न॑रा अ॒म॒त्य॒ना स्ता॑वि॒ जना॑ दि॒व्या ग॑य॒न ॥ १७ ॥

17. *Evā plateḥ sūnuravīvr̥dhadvo viśva ādityā adite manīṣī. Īśānāso naro amartyenā'stāvi jano divyo gayena.*

O brilliant divine Adityas, children of light, O mother Aditi, thus does the intelligent and inspiring son of the fulfilled household and prosperous community

exalt you. Thus are ruling masters of themselves and their wealth and power, leading lights, the people, the enlightened, praised and celebrated by the liberated immortal and the intelligent rising generation.

Mandala 10/Sukta 64

Vishvedevah Devata, Gaya Plata Rshi

क॒था द॒वानां क॒तमस्य॒ याम॑नि सु॒मन्तु॒ नाम॑ शृण्व॒तां म॑नामह ।
का मृ॒ळाति॑ क॒तमा॒ ना म॑र्यस्करत्क॒तम॒ ऊ॒ती अ॒भ्या
व॑व॒तति॑ ॥ १ ॥

1. *Kathā devānām katamasya yāmani sumantu nāma śṛṇvatām manāmahe. Ko mṛḷāti katamo no mayaskarat katama ūtī abhyā vavartati.*

In the course of our life, which gracious name of the divinities that hear our prayer shall we adore and how? Who is kind to us first and most? Who brings us peace and pleasure? Who cares for us and turns to us with protection constantly?

क॒तूय॑न्ति क॒तवा॒ हृत्सु॒ धी॒तया॒ व॑न॒न्ति व॒नाः प॒तय॑न्त्या
दि॒शः । न म॑रि॒डिता॑ वि॒द्यत॒ अन्य॒ ए॒भ्या द॒वषु॑ म॒ अधि॑ कामा
अय॑ंस॒त ॥ २ ॥

2. *Kratūyanti kratavo hrtsu dhītayo venanti venāḥ patayantyā diśaḥ. Na marḍitā vidyate anya ebhyo deveṣu me adhi kāmā ayaṁsata.*

Thoughts, desires and resolutions arise in the heart and mind anxious to do honour to divinity. Dedicated celebrants love the objects of their love and ambition and their desires and ambitions fly in various directions. For them, there is no other source of comfort

and happiness than the object of these desires, be it divine, human or material. I pray may my desires, ambitions and prayers converge and concentrate on the divinities.

नरा वा शंसं पूषणमगाह्यमग्निं देवद्धमभ्यचस गिरा ।
सूयामासा चन्दमसा यमं दिवि त्रितं वातमुषसमक्तु-
मश्विना ॥ ३ ॥

3. *Narā vā śamsaṁ pūṣaṇam-agohyam-agnim devedddhamabhyarcase girā. Sūryāmāsā cadra-masā yamaṁ divi tritaṁ vātam-uṣasam-aktum-aśvinā.*

O man, with holy words worship the divine spirit adored by humanity, study, honour and celebrate Pusha, divine unfathomable source of nourishment, Agni present in direct experience and lighted by noble and brilliant yajakas, sun and moon and their relative monthly movements, the heavenly energy operative in the three regions of the sun, sky and the earth, the dawn, the night and day and the Ashvins, complementary dynamics of natural energy in motion.

कथा क्विस्तुवीरवान्कया गिरा बृहस्पतिवावृधत
सुवृक्तिभिः । अज एकपात्सुहवभिरुक्वभिरहिः शृणातु
बुध्न्या ३ हवीमनि ॥ ४ ॥

4. *Kathā kavistuvīravān kayā girā brhaspatirvā-vṛdhate suvrktibhiḥ. Aja ekapāt suhavebhir-rkvabhir-ahih śṛnotu budhnyo havīmani.*

How, by what words, with which mantric voices and yajnic actions is the omniscient poet, master ruler and almighty commander of infinite forces studied,

celebrated and known in his infinite nature and presence? In yajnic acts of search for knowledge, with holy words of celebrative language used with honest intention, unambiguous resolution and faithful purpose, is the one absolute power, unborn and undying, thunderous presence in space, celebrated and, if you use that language with that resolution in those actions, he would listen and respond.

द॒स्य॒ वादि॒त॒ जन्म॑नि व॒त॒ राजा॑ना मि॒त्रावरु॑णा वि॒वास॑सि ।
अतू॑तपन्थाः पुरु॒रथा॑ अय॒मा स॒प्तहा॑ता वि॒षु॒रूप॑षु
जन्म॑सु ॥ ५ ॥

5. *Dakṣasya vādite janmani vrata rājānā mitrāvaruṇā vivāsasi. Atūrtapanthāḥ pururatho aryamā saptahotā viṣurūpeṣu janmasu.*

And O mother Aditi, eternal nature, at the dawn of the day, you energise and illuminate both Mitra and Varuna, complementarities of unity and diversity of energy and light, both luminant and bound in law like day and night, and you bring into action the all ordaining cosmic law, Aryama, like the sun ordaining the day and night, which is unobstructed in its course, which commands the many chariots of the universe such as solar systems and galaxies, and which has seven high priests in the dynamic universal yajna, like the seven rays of the sun showing up the infinite forms of things as they come to light.

त॒ ना॒ अव॑न्ता हव॒न॒श्रु॒ता॒ हव॑न् वि॒श्व॑ शृ॒ण्व॑न्तु वा॒जिना॑
मि॒त॒र्दवः॑ । स॒ह॒स्र॒सा म॒ध॒सा॑तावि॒व॒ त्मना॑ म॒हा य॒ धनं॑ स॒मि॒थ॒षु
ज॒भि॒र॒ ॥ ६ ॥

6. *Te no arvanto havanaśruto havam viśve śṛṇvan-
tu vājino mitadravaḥ. Sahasrasā medhasātāviva
tmanā maho ye dhanam samitheṣu jabhrire.*

May all those veteran scholars and scientists who listen to the call of the nation and, moving at measured speed, win victories in their fields, who in their pioneering adventures discover and produce great wealth in all sincerity by their own competence while they bring us a thousand gifts in our yajnic programmes, listen to our invocation and exhortation at this juncture too.

प वा वायुं रथयुजं पुरन्धिं स्तामः कृणुध्वं सख्याय पूषणम् ।
त हि द्वस्य सवितुः सवीमनि कतुं सचन्त सचितः
सचतसः ॥ ७ ॥

7. *Pra vo vāyum rathayujam purandhim stomaiḥ
kṛṇudhvaṁ sakhyāya pūṣaṇam. Te hi devasya
savituh savīmani kratum sacante sacitaḥ sace-
tasah.*

O yajakas, by your programmed yajnic sessions of scientific endeavour, study the munificent Vayu and Pusha, realise and harness the motive energy of wind usable in chariot and also the nourishing and invigorating power of nature as friends of life for the service of humanity. Both Vayu and Pusha in this cosmic yajna of Savita, lord creator and sustainer, are efficacious and together take life's growth and evolution forwards.

त्रिः सप्त सस्त्रा नद्या महीरपा वनस्पतीन्पवताँ अग्निमूतय ।
कृशानुमस्तृन्तिष्यं सधस्थ आ रुदं रुदषु रुदियं हवा-
मह ॥ ८ ॥

8. *Triḥ sapta sasrā nadyo mahīrapo vanaspatīn parvatāñ agnimūtaye. Kṛṣānumastīṇ tiṣyaṃ sadhastha ā rudraṃ rudreṣu rudriyaṃ havāmahe.*

For our protection and advancement, in our yajnic sessions we invoke and exalt thrice seven rays of energy active in the three regions of heaven, earth and the sky, the flowing streams, floods of water and vapour great and greater, herbs and trees, clouds and mountains, various orders of fire energy, electric energy, catalytic currents of cloud breaking energy, solar energy and the yajnic fire which destroys the negativities of the environment.

सरस्वती सरयुः सिन्धुरूमिभिर्महा महीरवसा यन्तु व णीः ।
द्वीरापा मातरः सूदयित्वा घृतवत्पया मधुम पा
अचत ॥ ९ ॥

9. *Sarasvatī sarayuh sindhurūrmibhirmaho mahīra-vasā yantu vakṣaṇīḥ. Devīrāpo mātaraḥ suda-yitvo ghr̥tavat payo madhumanno arcata.*

For our protection and progress may Sarasvati, cloud forming vapour streams, Sarayu, torrents of falling rain, rivers flowing on earth, and all mighty floods rushing and rolling at tempestuous speed flow for our benefit. O divine rivers, mother streams of nourishing waters full of living energy, ghr̥ta, nectar and honey, pray flow shining and roaring and bring us honour and grandeur.

उत माता बृहद्विवा शृणातु नस्त्वष्टा द्वभिजनिभिः पिता
वचः । ऋभु पावाजा स्थस्पतिभगा रण्वः शंसः शशमानस्य
पातु नः ॥ १० ॥

10. *Uta mātā brhaddivā śṛṇotu nastvaṣṭā devebhirjanibhiḥ pitā vacaḥ. Rbhuksā vājo rathaspatirbhago raṇvaḥ śaṁsaḥ śāsamānasya pātu naḥ.*

And may mother Infinity of boundless light and father Tvashta, maker of body forms, with all divine generative forces, listen to our words of prayer and celebration. May Rbhuksha, light and energy sustaining the intelligent and wise, Vaja, spirit of nourishment and energy, the master lord of the cosmic chariot, Bhaga, spirit of grandeur, honour and power, all happy givers of felicity worthy of adoration by the celebrants, sustain, protect and promote us on the way forward.

र॒ण्वः स॒न्दृ॒ष्टा पि॒तुमाँ॑इ॒व । त॒या भ॒द्रा रु॒द्राणां म॒रुता॑मु॒प-
स्तु॒तिः । गा॒भिः ध्या॒म य॒शसा॑ ज॒न॒ष्व्वा स॒दा द॒वास् इ॒ळ्या
स॒चम॑हि ॥ ११ ॥

11. *Raṇvaḥ sandrṣṭau pitumāñ iva kṣayo bhadrā rudrāṇām marutām-upastutiḥ. Gobhiḥ śyāma yaśaso janeṣvā sadā devāsa ṭlayā sacemahi.*

The celebration of Maruts and Rudras, scholars of the science of health and pranic energies, is full of blessings, joyous and beatific to the celebrant's vision like a haven of peace and total fulfilment. O divinities, we pray, may we always adore you with holy songs of celebration, enjoy your love and friendship and, blest with honour and wealth, live happy among the people of the world.

यां म॒ धि॒यं म॒रुत॑ इ॒न्द्र द॒वा अ॒द॒दात॑ वरु॒ण मि॒त्र यू॒यम॑ । तां
पी॒पय॑त॒ पर्य॑स॒व ध॒नुं कु॒वि॒द्भि॒रा अ॒धि रथ॑ व॒हाथ॑ ॥ १२ ॥

12. *Yām me dhiyaṁ maruta indra devā adadāta varuṇa mitra yūyam. Tām pīpayata payaseva dhenum kuvidgiro adhi rathe vahātha.*

O Maruts, vibrancies of divinity, O Indra, lord of honour and power, O divinities of nature and humanity, O Varuna, spirit of judgement, Mitra, spirit of love and friendship, let my intelligence and imagination, which is your gift to me, grow and overflow with exuberance like the cow's milk. You do always carry our prayers on the chariot and convey these to the Lord Supreme, don't you?

कुविदुङ्ग पति यथा चिदस्य नः सजात्यस्य मरुता बुबाधथ ।
नाभा यत्र पथमं संनसामह तत्र जामित्वमदितिदधातु
नः ॥ १३ ॥

13. *Kuvidaṅga prati yathā cidasya naḥ sajātyasya maruto bubodhatha. Nābhā yatra prathamam saṁnasāmahe tatra jāmitvamaditirdadhātu naḥ.*

Dear Maruts, wise sages, you know and we pray enlighten us of our divine affinity and essential relationship with this Lord Supreme whatever way it is possible. May Aditi, mother Infinity, lead us to find our essential nature and identity and guide us to reach there where we may regain our first and original centre of being.

त हि द्यावापृथिवी मातरा मही द्रवी द्वाञ्जन्मना यज्ञिय
इतः । उभ बिभृत उभयं भरीमभिः पुरु रतांसि पितृभिश्च
सिञ्चतः ॥ १४ ॥

14. *Te hi dyāvāpṛthivī mātara mahī devī devāñjanmanā yajñiye itaḥ. Ubhe bibhṛta ubhayaṁ bharīmabhiḥ purū retāṁsi pitṛbhiḥca siñcataḥ.*

Heaven and earth, both of them great, divine, venerable mothers of life from their very birth in existence, are united with generative vitalities of nature here itself. Both sustain the moving and unmoving forms of life with their nourishing powers and both pour out abundant fertility and generative vitalities replete with the seeds of life essence in natural form.

वि षा हात्रा विश्वमश्नाति वार्यं बृहस्पतिरर्मतिः पनीयसी ।
गावा यत्र मधुषुदुच्यते बृहदवीवशन्त मतिभिर्मनी-
षिणः ॥ १५ ॥

15. *Vi ṣā hotrā viśvamaśnoti vāryam bṛhaspatira-
ramatiḥ panīyasī. Grāvā yatra madhuśuducyate
bṛhad-avīvaśanta matibhir-manīṣiṇaḥ.*

That wonderful voice of divinity, the Vedic Word, which comprehends and corresponds to the entire world of cherished forms of existence is inviolable and sublime. Brhaspati, dedicated preserver and promoter of the divine Word adores it. Therein the master speaker and teacher of it is honoured as harbinger of honey sweets of joyous knowledge. Men of reason and faith with best of thought and action love and serve it beyond measure.

एवा क्विस्तुवीरवाँ ऋतज्ञा दविणस्युदविणसश्चकानः ।
उक्थभिरत्र मतिभिश्च विपा पीपयद्रया दिव्यानि
जन्म ॥ १६ ॥

16. *Evā kavistuvīravāñ ṛtajñā draviṇasyur-dra-
viṇasaś-cakānaḥ. Ukthebhir-atra matibhiśca
vipro'pīpayad-gayo divyāni janma.*

Thus does the poetic visionary, celebrant of

divinities and the divine Word, vibrant devotee of the laws of Truth, worshipper of the highest wealth of Divinity, lover of the wealth and values of existence, with thoughts, words and songs of piety in a state of inspiration and ecstasy serve and celebrate the divinities here in the congregation of the learned in this life.

ए॒वा प्लु॒तः सू॒नुर॑वी॒वृध॑द्वा॒ विश्व॑ आ॒दित्या॑ अ॒दित॑ मनी॒षी ।
इ॒शा॒नासा॒ नरा॒ अम॑त्य॒ना स्ता॒वि॒ जना॑ दि॒व्या ग॑य॒न ॥ १७ ॥

17. *Evā plateḥ sūnuravīvr̥dhadvo viśva ādityā adite manīṣī. Īśānāso naro amartyenā'stāvi jano divyo gayena.*

O Adityas, children of the inviolable light of the universe, O Aditi, mother Infinity, thus does the inspirer of the swimmer across the flood of existence adore you. O ruling powers of the world, O leading lights of humanity, thus is the brilliant and divine humanity celebrated by the inspired poet in a mood of ecstasy.

Mandala 10/Sukta 65

Vishvedevah Devatah, Vasukarna Vasukra Rshi

अ॒ग्निरि॒न्द्रा वरु॑णा मि॒त्रा अ॒य॒मा वा॒युः पू॒षा सर॑स्वती
स॒जाष॑सः । आ॒दि॒त्या वि॒ष्णु म॒रुतः॒ स्व॒बृ॒हत्सामा॑ रु॒द्रा
अ॒दि॒ति॒ब्रह्म॑ण॒स्पतिः॑ ॥ १ ॥

1. *Agnirindro varuṇo mitro aryamā vāyuh pūṣā sarasvatī sajoṣasaḥ. Ādityā viṣṇur-marutah svarbr̥hat somo rudro aditir-brahmaṇaspatih.*

May the cosmic spirit of divinity in its various and harmonious manifestations integrated in nature and humanity...: Agni, fire and magnetic energy of the earth,

Indra, wind and electric energy of the skies, Varuna, beauty of the moon, peace of night and depth of oceans, Mitra, warmth of the sun and freshness of the day, Aryama, cosmic gravity that orders the stars and planets in the united orbit of existence, Vayu, cosmic energy, Pusha, life energy of nourishment and growth, Sarasvati, cosmic enlightenment and universal speech vibrant in universal mind, Adityas, inviolable light energy of the stars, Vishnu, centre-hold of existence and omnipresence of sustaining divinity, Maruts, various versions of wind energy in currents, Svah, cosmic light and universal bliss, Brhat, expansive space home of the universe, Soma, cosmic spirit of peace and divine ecstasy pervasive from the sun to earth, Rudra, thundering clouds and the voice of sublimity, Aditi, imperishable infinity of existence, and Brahmanaspati, the ultimate immanent and transcendent, evolution and involution of life, may all these together in love and unison bless the life of nature and humanity in spirit, awareness and expression in thought, word and deed.

इन्द्राग्नी वृत्रहत्येषु सत्पती मिथा हिन्वाना तन्वा३ समाकसा ।
अन्तरि॑ ऽ मह्या पंपुराजसा॒ सामा॑ घृतश्रीमहिमानमीर-
यन् ॥ २ ॥

2. *Indrāgnī vṛtrahatyēṣu satpatī mitho hinvānā tanvā samokasā. Antarikṣam mahyā papru-rojasā somo ghr̥taśrīr-mahimānam-īrayan.*

In the dispelling of darkness and want and in the breaking of the clouds for rain, Indra and Agni, electric and fire energy, both protectors and promoters of the reality of substances, enhancing each other by their own essential power, work together in the same

system, and these together and Soma, the great and soothing life-promoting spirit with its harmonious power and lustre, all fill, energise and vitalise the great middle spaces.

त॒ष्ठां हि म॒ह्ना म॒हताम॑न्व॒णां स्तामाँ॑ इय॒म्यृत॑ज्ञा ऋ॒ता-
वृ॒धाम॑ । य अ॒प्सव॑म॒ण्वं चि॒त्ररा॑ध॒सस्त॑ ना॒ रास॑न्तां म॒हय॑
सु॒मि॒त्र्याः ॥ ३ ॥

3. *Teṣāṁ hi mahnā mahatām-anarvaṇām stomāṁ
iyarmyṛtajñā ṛtāvṛdhām. Ye apsavam-arṇavaṁ
citrarādhasaste no rāsantām mahaye sumitryāḥ.*

By the grandeur of these mighty, irresistible, self-sufficient powers of nature which observe and advance life's evolution by the laws of divinity, I, knowing the laws of nature and exigencies of the environment, structure, realise and accomplish my programmes of development and social advancement within the specifics of the Vishvedevas which, harbingers of wondrous possibilities, friendly and helpful, may, we pray, give us rain showers of liquid prosperity and progress for our honour and glory.

स्व॒णर॑म॒न्तरि॑ णि रा॒चना॑ द्यावा॒भूमीं॑ पृ॒थि॒वीं स्क्व॑म्भु-
राज॑सा । पृ॒ णि॒व म॒हय॑न्तः सु॒रा॒तया॑ द्वाः स्त॒वन्त॑ मनु॒षाय॑
सूर॑यः ॥ ४ ॥

4. *Svarṇaram-antarikṣāṇi rocanā dyāvābhūmī
pṛthivīm skambhurojasā. Pṛkṣā iva mahayantah
surātayo devāḥ stavante manuṣāya sūrayaḥ.*

These Vishvedevas, cosmic powers, by their glorious lustre and power, hold and sustain the bright sun, the shining stars, heaven and earth and the

expansive universe. Brilliant celebrants adore and exalt them as divine powers, munificent givers and generous friends for humanity.

मित्राय॑ शि॒ ॥ वरु॑णाय दा॒शुष॒ या स॒माजा॒ मन॑सा॒ न
प॒युच्छ॑तः । यया॒धाम॒ धम॑णा॒ राच॑त बृ॒हद्यया॑रु॒भ राद॑सी
नाध॑सी वृ॒ता ॥ ५ ॥

5. *Mitrāya śikṣa varuṇāya dāśuṣe yā samrājā manasā na prayucchataḥ. Yayordhāma dharmaṇā rocate brhad yayorubhe rodasī nādhasī vṛtau.*

Offer homage to Mitra and Varuna, complementary centripetal and centrifugal currents of cosmic energy, both sovereign and self-lustrous which never fault on their observance of law and generosity by their very nature. Their abode and sphere of operation shines by their law of Dharma and the great heaven and the great earth both abide in their vast sphere of cosmic dynamics. Offer homage to these generous givers of the light of day and peace of the night.

या गाव॑त॒निं प॒यति॑ निष्कृ॒तं पया॒ दुहा॑ना वत॒नीर॑वा॒रतः॑ ।
सा प॑बुवा॒णा वरु॑णाय दा॒शुष॒ द्व॒भ्या दा॑शब्द॒विषा॑
वि॒वस्व॑त ॥ ६ ॥

6. *Yā gaurvar-taniṁ paryeti niṣkṛtaṁ payo duhānā vratanīr-avārataḥ. Sā prabrūvāṇā varuṇāya dāśuṣe devebhyo dāśaddhaviṣā vivasvate.*

The earth which goes about in her well defined orbit, ceaselessly moving on over the orbital stages of the revolution and yielding milky nourishments for life on the way for living beings, expresses her thanks to generous Varuna and does homage to Vivasvan, the

refulgent sun, Varuna dispelling it and the sun attracting it, both holding it in balance for the worshipful humanity.

दिव॑ ।सा अग्नि॒जिह्वा ऋ॒तावृ॑धं ऋ॒तस्य॑ या॒निं वि॒मृ॒शन्त॑
आस॑त । द्यां स्क्व॒भित्व्य॑प॒ आ च॑क॒राज॑सा य॒ज्ञं ज॑नि॒त्वी
त॒न्वी॒ऽनि मा॑मृ॒जुः ॥ ७ ॥

7. *Divakṣaso agnijihvā ṛtāvṛdha ṛtasya yonim vimṛśanta āsate. Dyām skabhitvyapa ā cakrarojaśa yajñam janitvī tanvīni māmṛjuh.*

Cosmic divinities clothed in light with tongues of fire observe and augment the law of cosmic yajna, and together, in a spirit of grateful union, sit at the centre with the central cause of all cosmic evolution. Holding the heavens high with their lustre, creating the waters of life, and lighting up and sustaining the yajna fire, they anoint themselves with divine grace.

परि॑ ।ता पि॒तरा॑ पू॒वजा॑वरी ऋ॒तस्य॑ या॒ना॑ । य॒तः स॑मा॒कसा॑ ।
द्या॒वापृ॑थि॒वी वरु॑णाय॒ सव॑त॒ घृ॒तव॑त्प॒या महि॑षाय॒
पि॒न्वतः॑ ॥ ८ ॥

8. *Parikṣitā pitarā pūrvajāvarī ṛtasya yonā kṣayataḥ samokasā. Dyāvāprthivī varuṇāya savrate ghṛtavat payo mahiṣāya pinvataḥ.*

Extending and expanding, all embracing, each in its own sphere but both abiding together in the same one space, heaven and earth, earliest parents of life, rest in the original cause of cosmic evolution and both, dedicated to the law of divinity, replete with the waters of life, create and augment living energy for the great Varuna, pranic spirit of life.

प॒ज॒न्या॒वा॒ता वृ॒ष॒भा पु॒री॒षि॒ण॒न्द॒वा॒यू वरु॑णा मि॒त्रा अ॒र्य॒मा ।
दु॒वाँ आ॒दि॒त्याँ अ॒दि॒तिं ह॒वाम॒ह॒ य पा॒थि॒वा॒सा दि॒व्या॒सा
अ॒प्सु य ॥ ९ ॥

9. *Parjanyaāvātā vṛṣabhā purīṣiṇendravāyū varuṇo mitro aryamā. Devāñ ādityāñ aditiṁ havāmahe ye pāṛthivāso divyāso apsu ye.*

Clouds and winds, mighty water bearer vapours, Indra and Vayu, currents of electric energy and the winds, Varuna, Mitra and Aryama, centrifugal, centripetal and all controlling cosmic energy, the devas, Adityas, rays of solar emissions, Aditi, mother nature, all we invoke, adore and exalt, all that pervade and abide by earth, heaven and the middle regions of the sky, for knowledge and its application in practice.

त्व॒ष्टारं वा॒यु॒र्म॒भवा॒ य आ॒ह॒त॒ द॒व्या हा॒ता॒रा उ॒षसं॑ स्व॒स्तय॑ ।
बृ॒ह॒स्प॒तिं वृ॒त्र॒खा॒दं सु॑म॒ध॒स॒मि॒न्द्रि॒यं सा॒मं ध॒न॒सा उ॑
इ॒म॒ह ॥ १० ॥

10. *Tvaṣṭāraṁ vāyurmṛbhavo ya ohate daivyā hotārā uṣasaṁ svastaye. Bṛhaspatiṁ vṛtrakhā-daṁ sumedhasamindriyaṁ somaṁ dhanasā u īmahe.*

O learned scholars of the science of yajna, for our achievement of wealth and all round well being, let us study and adore Tvashta, the specific natural energy that creates and shapes the forms of life, Vayu, wind and electric energy, the solar energy of the dawn, the vast space, the catalytic force that breaks the cloud and the soma energy which energises the heavenly yajakas, prana and apana, and enhances the efficacy of brain and the senses.

ब॒ह्म गाम॑श्च॒ वं ज॒नय॑न्त॒ आष॑धी॒वन॒स्पती॑न्पृ॒थि॒वीं प॒वताँ॑
अ॒पः । सूर्य॑ दि॒वि रा॒हय॑न्तः सु॒दान॑व॒ आया॑ व॒ता वि॒सृज॑न्ता
अधि॒ मि ॥ ११ ॥

11. *Brahma gāmaśvaṁ janayanta oṣadhīr-vanas-patīn pṛthivīm parvatāṅ apaḥ. Sūryaṁ divi rohayantaḥ sudānava āryā vratā visṛjanto adhi kṣami.*

Let us invoke, study and adore for extension and improvement the natural processes producing and enhancing the quality of food, cows, horses, herbs and trees, earth, mountains, waters, and the facts of nature which shine and rise to the sun in heaven, all highly productive and generous givers, creating, causing and stimulating the best actions on earth.

भु॒ज्युम॑ह॒सः पि॒पृथा॑ नि॒र॒श्वि॒ना श्या॑वं पु॒त्रं व॑धि॒म॒त्या
अ॒जि॒न्व॒तम॑ । क॒म॒द्यु॒वं वि॒म॒दा॒याह॑थ्यु॒वं वि॒ष्णा॒प्त्वं ।
वि॒श्व॒का॒याव॑ सृ॒जथः॑ ॥ १२ ॥

12. *Bhujoyum-amhasaḥ pipṛtha niraśvinā śyāvaṁ putraṁ vadrhimatyā ajinvatam. Kamadyuvaṁ vimadāyohathur-yuvaṁ viṣṇāpvaṁ viśvakāyāva srjathaḥ.*

Ashvins, complementary powers of divine light and regeneration, you save the man of suffering and sufferance from sin and evil, refertilise the barren land and revitalise the seed to germinate, raise the genetic quality of seeds and plants for better taste and nourishment, and raise the general capacity of the seeker of knowledge to higher competence.

पावीरवी तन्यतुरकपादजा दिवा धृता सिन्धुरापः समुद्रियः ।
विश्वं द्वासः शृणवन्वचांसि म सरस्वती सह धीभिः
पुरन्ध्या ॥ १३ ॥

13. *Pāvīravī tanyaturekapādajō divo dhartā sindhu-rāpaḥ samudriyaḥ. Viśve devāsaḥ śṛṇavan vacāṁsi me sarasvatī saha dhībhiḥ purandhyā.*

Thunder and lightning, the one absolute unborn eternal sustainer of heaven, the sun, flowing rivers, oceanic waves and waters, rain bearing clouds, all the divinities of nature and the seasons, and the divine mother of knowledge and speech with the cosmic intelligence and will may hear my prayer and respond.

विश्वं द्वाः सह धीभिः पुरन्ध्या मनायजत्रा अमृता ऋतज्ञाः ।
रातिषाचा अभिषाचः स्वविदः स्वगिरा ब्रह्म सूक्तं
जुषरत ॥ १४ ॥

14. *Viśve devāḥ saha dhībhiḥ purandhyā manor-yajatrā amṛtā ṛtajñāḥ. Rātiṣāco abhiṣācaḥ svar-vidah svargiro brahma sūktaṁ juṣerata.*

May all divinities of nature and humanity, with their thoughts, intentions and will and actions, adorable at heart in yajna, immortal, self-established in divine truth and law, givers of intelligence and competence for accomplishment, loving and sociable, the very voice and vision of divinity, soul of bliss divine, listen and accept my song of divine adoration.

द्वान्वसिष्ठा अमृतान्ववन्दु य विश्वा भुवनाभि पतस्थुः ।
त ना रासन्तामुरुगायमद्य यूयं पात स्वस्तिभिः सदा
नः ॥ १५ ॥

15. *Devān vasiṣṭho amṛtān vavande ye viśvā bhuva-nābhi pratasthuh. Te no rāsantāmuru-gāyamadya yūyam pāta svastibhiḥ sadā naḥ.*

The most brilliant sage celebrates and adores the immortals who abide in all regions of the world. May they now give us universal knowledge and vision of the highest adorable lord divine. O Vishvedevas, pray always protect and promote us with all that is good for total well being of life.

Mandala 10/Sukta 66

Vishvedevah Devata, Vasukarna Vasukra Rshi

द्वान्हुव बृहच्छवसः स्वस्त्य ज्यातिष्कृता अध्वरस्य
पचतसः । य वावृधुः पतरं विश्ववदस इन्द्रज्येष्ठासा अमृता
ऋतावृधः ॥ १ ॥

1. *Devān huve br̥hacchravasah svastaye jyotiṣkr̥to adhvarasya pracetasah. Ye vāvṛdhuḥ prataram viśvavedasa indrajyeṣṭhāso amṛtā ṛtāvṛdhah.*

For the good and well being of life all round, I invoke the Vishvedevas, all bounties and divinities of nature and humanity. Abundant and renowned are they, refulgent givers of light, enlightened promoters of the yajna of love and non-violence, who enhance the creative and productive processes of overcoming ignorance, injustice and poverty. Immortal observers and promoters of universal law with Indra, the omnipotent, as their supreme leader, they know, command and promote the entire wealth and well being of the world.

इन्द्रपसूता वरुणपशिष्टा य सूर्यस्य ज्यातिषा भाग-
मानशुः । मरुद्गण वृजन् मन्म धीमहि माघान यज्ञं जनयन्त
सूरयः ॥ २ ॥

2. *Indraprasūtā varuṇapraśiṣṭā ye sūryasya jyotiṣo
bhāgamānaśuḥ. Marudgaṇe vṛjane manma
dhīmahi māghone yajñam janayanta sūrayaḥ.*

Created, inspired, commanded and controlled by Indra, supreme ruler, instructed by Varuna, lord supreme of wisdom and judgement, the Maruts have attained to their share of the light of the sun. The wise and the brave institute yajna for the sake of divine bounties. May we too concentrate and dedicate our heart and soul to the strength and liberality of the Maruts.

इन्द्रा वसुभिः परि पातु ना गयमादित्यना अदितिः शम'
यच्छतु । रुद्रा रुद्रभिर्दवा मृळयाति नस्त्वष्टा ना ग्राभिः
सुविताय जिन्वतु ॥ ३ ॥

3. *Indro vasubhiḥ pari pātu na gayamādityairno
aditiḥ śarma yacchatu. Rudro rudrebhirdevo
mṛḷayāti nastvaṣṭā no gnābhiḥ suvitāya jinvatu.*

May Indra protect and promote our home with the wealth of the eight Vasus. May Aditi, mother Infinity, give us peace by all the twelve Adityas. May Rudra, lord of justice and mercy, with the eleven Rudras be pleased with us. May Tvashta promote us with the power of all the divinities for happiness and peace.

अदितिद्यावापृथिवी ऋतं महदिन्द्राविष्णू मरुतः स्वबृहत ।
दवाँ आदित्याँ अवस हवामह वसूनुदान्तस्वितारं सुदंस-
सम ॥ ४ ॥

4. *Aditirdyāvāpṛthivī ṛtaṁ mahadindrāviṣṇū maru-
taḥ svarbr̥hat. Devāñ ādityāñ avase havāmahe
vasūn rudrāntsavitāraṁ sudamsasam.*

For our protection and promotion, we invoke Aditi, mother Nature, heaven and earth, the great cosmic law of Rtam, Indra, cosmic energy, Vishnu, omnipresent divinity that sustains the universe, Maruts, wind energies, cosmic joy, eight Vasus, eleven Rudras, Savita, lord of life and giver of light, lord supreme of cosmic action, and the twelve Adityas, all refulgent divinities of the universe.

सरस्वान्धीभिवरुणा धृतवतः पूषा विष्णुमहिमा वायु-
रश्विना । ब्रह्मकृता अमृता विश्ववदसः शम' ना यंसन्त्रि-
वरूथमंहसः ॥ ५ ॥

5. *Sarasvān dhībhirvaruṇo dhṛtavrataḥ pūṣā viṣṇur-
mahimā vāyur-aśvinā. Brahmakṛto amṛtā
viśvavedasaḥ śarma no yaṁsan trivarūtham-
aṁhasaḥ.*

The rainy sky with its actions of showers, Varuna with its own laws of functioning, Pusha, nature's energy of nourishment and growth, the mighty all pervasive Vishnu, the winds, and the Ashvins, all dedicated to the supreme spirit of the universe, immortal powers in direct contact with the Supreme Divine, may, we pray, give us peace and rest for body, mind and soul free from sin and evil.

वृषा यज्ञा वृषणः सन्तु यज्ञिया वृषणा द्वा वृषणा
हविष्कृतः । वृषणा द्यावापृथिवी ऋतावरी वृषा पजन्त्या
वृषणा वृष्टुभः ॥ ६ ॥

6. *Vṛṣā yajño vṛṣaṇaḥ santu yajñiyā vṛṣaṇo devā vṛṣaṇo haviṣkṛtaḥ. Vṛṣaṇā dyāvāpṛthivī ṛtāvarī vṛṣā parjanya vṛṣaṇo vṛṣastubhaḥ.*

May yajna bring us showers of peace and prosperity, may the yajakas be generous and abundant, may the divinities be generous and abundant, may the bearers of havi be generous and abundant, may heaven and earth replete with waters be generous and abundant, may the clouds be generous and abundant, may the celebrants of the generous divinities too be generous and abundant and bring us showers of peace and prosperity.

अग्नीषामा वृषणा वाजसातय पुरुपशस्ता वृषणा उप बुव ।
यावीजिर वृषणा दवयज्यया ता नः शर्म त्रिवरूथं वि
यंसतः ॥ ७ ॥

7. *Agnīṣomā vṛṣaṇā vājasātaye purupraśastā vṛṣaṇā upa bruve. Yāvījire vṛṣaṇo devayajyayā tā naḥ śarma trivarūthaṁ vi yaṁsataḥ.*

Agni and Soma, heat and cold, two complementarities of nature, both generous and abundant for the achievement of food, energy and advancement in knowledge and culture, universally praised and adored as generous and abundant, both of which others too serve and adore as generous and abundant by yajna, I glorify, and pray they may give us threefold peace and protection for body, mind and soul.

धृतवताः त्रिया यज्ञनिष्कृता बृहद्दिवा अध्वराणामभि-
श्रियः । अग्रिहातार ऋतसापा अदुहा पा असृज नु
वृत्रतूय ॥ ८ ॥

8. *Dhṛtavratāḥ kṣatriyā yajñaniṣkṛto bṛhaddivā adhvarāṇāmabhiśriyaḥ. Agnihotāra ṛtasāpo adruho'po asṛjannanu vrtratūrye.*

Dedicated Kshatriyas consecrated in yajna, brilliant in the knowledge of divinity, meticulous performers of yajna with beauty and grace with Agni as their high priest of yajna in observation and exaltation of the laws of divinity, free from hate and enmity, move forward in their battle against darkness and evil and set the waters of life aflow like rain showers on the break of dark clouds.

द्यावा॑पृ॒थि॒वी ज॒नय॑ ऽभि॒व॒ता प॒ आष॑धी॒व॒नि॒नानि॑ य॒ज्ञिया॑ ।
अ॒न्तरि॑ ऽ स्व॒रा प॑पु॒रू॒तय॑ व॒शं द॒वास॑स्त॒न्वी॒ऽ नि
मा॑मृ॒जुः ॥ ९ ॥

9. *Dyāvāpṛthivī janayannabhi vratā''pa oṣadhīr-vanināni yajñiyā. Antarikṣam svarā paprurūtaye vaśam devāsastanvī ni māmṛjuḥ.*

Vishvedevas, divinities of nature and humanity, dedicated to their duties and discipline, creating and promoting herbs and trees and forests for nature's sacred purpose of protection and promotion of life, fill the regions of earth, sky, the sun and the highest heaven with replenitude and add beauty to their own body and the environment to their heart's desire.

धृ॒ता॒रा दि॒व ऋ॒भ॒वः सु॒ह॒स्ता वा॒ताप॑ज॒न्या म॑हि॒षस्य॑ त॒न्य॒ताः ।
आप॑ आष॑धीः प॒ति॒रन्तु॑ ना॒ गिरा॑ भ॒गा रा॒ति॒वा॒जिना॑ यन्तु॒
म॒ ह॒व॒म ॥ १० ॥

10. *Dhartāro diva ṛbhavaḥ suhastā vātāparjanya mahiṣasya tanyatoḥ. Āpa oṣadhīḥ pra tirantu no giro bhago rātirvājino yantu me havam.*

May the divine powers, sustainers of bright heaven, roaring winds and thundering clouds, faultless perfect waves of light and Rbhus, formative intelligence of nature and expert humanity, waters, herbs and trees listen, enjoy and augment our mantric voice, and may Bhaga, abundant spirit of highest grace, Rati, mother nature's generosity, and the Vajins, fire, wind and sun, life energies of the three regions, listen to my invocation and join our yajna with abundance of gifts and teeming joy.

समुद्रः सिन्धू रजा अन्तरि मज एकपात्तनयितुरणवः ।
अहिबुध्न्यः शृणवद्वचांसि म विश्वं द्वासं उत सूरया
मम ॥ ११ ॥

11. *Samudraḥ sindhū rajo antarikṣamaja ekapāt tanayitnurarṇavaḥ. Ahirbudhnyah śṛṇavadvacānsi me viśve devāsa uta sūrayo mama.*

May the ocean, the sea and rivers, the middle regions of vapour and air, the one absolute eternal sustainer of the universe, the thunder, the spatial ocean, the region of dark clouds, and all divinities and eminent sages and scholars of the world, listen to my invocation and prayer and respond.

स्यामं वा मनवा देववीतय पाञ्चं ना यज्ञं प णयत साधुया ।
आदित्या रुद्रा वसवः सुदानव इमा ब्रह्म शस्यमानानि
जिन्वत ॥ १२ ॥

12. *Syāma vo manavo devavītaye prāñcam no yajñam pra ṇayata sādhuayā. Ādityā rudrā vasavaḥ sudānava imā brahma śasyamānāni jinvata.*

O men of thought and enlightenment, may we

all be for your advancement and well being on the path of holiness and rectitude. Please take our yajnic endeavours forward in the right direction in a simple and straight manner. O Vasus, Rudras and Adityas, scholars of the first, higher and highest order, noble and generous, please refresh, promote and advance these hymns of adoration to higher achievement in the programmes.

दव्या॒ हा॒ता॒रा प॒थ॒मा पु॒रा॒हि॒त ऋ॒तस्य॒ पन्था॒मन्व॑मि साधुया ।
 त्रस्य॒ पतिं॒ पति॑व॒शमी॒मह॒ विश्वा॑न्द्वाँ अ॒मृताँ॑ अप॒यु-
 च्छतः॑ ॥ १३ ॥

13. *Daivyā hotārā prathamā purohita ṛtasya panthā-manvemi sādhuayā. Kṣetrasya patim prativeśamīmahe viśvān devān amṛtān aprayucchataḥ.*

O divine yajakas, O high priests of nature and humanity, I follow the straight path of rectitude and universal law of nature's creativity. And we pray to the lord ruler and protector of the universe immanent in every form of existence, and, join all the divine powers, immortal and relentlessly active in the universal process, for study and advancement through yajna.

वसि॑ष्ठासः पि॒तृव॒द्वाच॑म॒कत॒ द्वाँ इ॒ळा॒ना ऋ॒षि॒वत्स्व॒स्तय॑ ।
 पी॒ताइ॑व ज्ञा॒तयः॒ काम॑म॒त्या स्म द॑वा॒सा व धू॒नुता॒वसु॑ ॥ १४ ॥

14. *Vasiṣṭhāsaḥ pitṛvadvācamakrata devān īlāna ṛṣivat svastaye. Prītā iva jñātayaḥ kāmametyā'sme devāso'va dhūnutā vasu.*

Brilliant sages and scholars studying the divine powers and researching the divine resources of nature

like the seers and, like parents and protectors, creating the knowledge and the language of knowledge for life's well being, and, O noble benefactors, having known our cherished needs and desires like loving friends and relations, pray energise our economy and create wealth for the community.

द्वान्वसि॑ष्ठा अ॒मृता॑न्ववन्द॒ य विश्वा॑ भुव॒नाभि॑ पत॒स्थुः ।
त ना॑ रासन्तामु॒रुगा॒यम॒द्य यू॒यं पा॑त स्व॒स्तिभिः॑ सदा॒
नः ॥ १५ ॥

15. *Devān vasiṣṭho amṛtān vavande ye viśvā bhuva-nābhi pratasthuh. Te no rāsantāmurugāya-madya yūyaṁ pāta svastibhiḥ sadā naḥ.*

The brilliant sage of the first and highest order adores and celebrates the immortal Vishvedevas who abide in all regions of the world. May they give us universal knowledge and vision of the highest adorable lord divine. O Vishvedevas, pray protect and promote us for all time with all that is good for the total well being of life.

Mandala 10/Sukta 67

Brhaspati Devata, Ayasya Angirasa Rshi

इ॒मां धि॒यं सप्त॑शी॒र्ष्णीं पि॒ता न॑ ऋ॒तप॑जा॒तां बृ॒हती॑म॒-
विन्द॑त । तु॒रीयं॑ स्वि॒ज्जन॑यद्वि॒श्वज॑न्या॒ यास्य॑ उ॒क्थ॑-
मि॒न्द्राय॑ शंस॒न ॥ १ ॥

1. *Imām dhiyaṁ saptaśīrṣṇīm pitā na ṛtaprajātām bṛhatīmavindat. Turīyaṁ svijjanayadvīśva-janyo'yāsyā ukthamindrāya śaṁsan.*

Our father creator, omniscient lord divine,

revealed for us this universal voice of knowledge spontaneously. Structured in seven metres, it is born of the lord's awareness of Satyam and Rtam, i.e., the eternal and mutable truth of existence and its laws of evolution, sustenance and involution. He, the original source of the birth of the universe and its knowledge and language, also revealed the fourth and silent mode of existence in the transcendent state of Moksha beyond the earlier three of Dharma, Artha and Kama without effort and spoke it for Indra, the soul.

ऋतं शंसन्त ऋजु दीध्याना दिवस्पुत्रासा असुरस्य वीराः ।
विपं पदमङ्गिरसा दधाना यज्ञस्य धाम पथमं मनन्त ॥ २ ॥

2. *Rtam śamsanta ṛju dīdhyanā divasputrāso asurasya vīrāḥ. Vipraṁ padamaṅgirso dadhānā yajñasya dhāma prathamam mananta.*

Speaking the Word of eternal knowledge, meditating on the natural, eternal spirit of omniscience, the Rshis, children of light, brave offsprings of divine virility, self-disciplined souls established in the position of vibrant sages among humanity, realise in direct experience the first and original presence of the adorable lord Supreme.

हंसरिव सखिभिवावदद्भिरश्मन्मयानि नहन् व्यस्यन् ।
बृहस्पतिरभिकनिकदद्गा उत पास्तादुच्चं विद्वाँ अगा-
यत ॥ ३ ॥

3. *Haṁsairiva sakhibhir-vāvadadbhir-aśmanmayāni nahanā vyasyan. Brhaspatir-abhikanikradagdā uta prāstauducca vidvāṅ agāyat.*

Chanting with friends as with hansa-like simple

sinless souls of purity, breaking the adamantine chains of karmic bondage, loudly proclaiming the divine Word of omniscience, Brhaspati, master celebrant of the Infinite Spirit, blest with knowledge and vision divine, sings and adores the lord divine.

अ॒वा द्वा॒भ्यां प॒र ए॒कया॒ गा गु॒हा ति॒ष्ठन्ती॒रनृ॑तस्य॒ सता॑ ।
 बृ॒हस्प॑ति॒स्तम॑सि॒ ज्याति॑रि॒च्छ दु॒स्त्रा आ॒क॒वि हि ति॒स्त्र
 आ॒वः ॥ ४ ॥

4. *Avo dvābhyāṁ para ekayā gā guhā tiṣṭhanṭīra-nṛtasya setau. Brāhaspatī-tamasi jyotiricchanudusrā ākarvi hi tisra āvaḥ.*

Brhaspati, master of language, wishing for the light of knowledge and expression in the midst of the darkness of the web of the world of mutability, expresses the two upper levels of language, i.e., madhyama and vaikhari, which he expresses by two media of thought and word, and the one hidden below, i.e., Pashyanti, he apprehends through one, the deeper mind in meditation. Thus he reveals the three modes of language. (The fourth is Para, the silent mode of language in its originality beyond the world of mutability which can be realised in the highest state of Samadhi.)

वि॒भिद्या॒ पुरं॑ श॒यथ॒मपा॑चीं॒ निस्त्री॑णि॒ सा॒कमु॑द॒धर॑कृ॒न्तत॑ ।
 बृ॒हस्प॑तिरु॒षसं॑ सू॒र्यं गा॒म॒र्कं वि॒वद॑ स्त॒नय॑ति॒व द्याः॑ ॥ ५ ॥

5. *Vibhidyā puram śayathemapācīm nistrīṇi sāka-mudadherakṛantat. Brāhaspatirūṣaṣaṁ sūryaṁ gāmarkaṁ viveda stanayanniva dyauḥ.*

Brhaspati, the seeker of light, in the state of turiya beyond deep sleep, breaks through the three bonds

of the city of darkness of the mutable world like thunder and lightning breaking the dark cloud and directly realises the dawn, the sun rays, the sun and the light beyond the sun.

इन्दा वलं रीतारं दुर्घानां कर्णव वि चकता रवेण ।
स्वदाज्जिभिराशिरमिच्छमाना रादयत्पणिमा गा अमु-
ष्णात ॥ ६ ॥

6. *Indro valaṁ rakṣitāraṁ dudhānām kareṇeva vi cakartā raveṇa. Svedāñjibhir-āsīram-icchamā-no'rodayat paṇimā gā amuṣṇāt.*

Indra, mighty ruling soul, wishing to taste the sweetness of milk mixed with soma, i.e., divine ecstasy with vibrations of grace, removes the veil of darkness covering the light of knowledge and divine speech with an act of will as if with a stroke of thunder and lightning, throws the demon away lamenting, recovers and enjoys the light of knowledge with the voice of divinity and showers of bliss in a state of clairvoyance.

स ई सत्यभिः सखिभिः शुचद्विगाधायसं वि धनसरददः ।
बह्वणस्पतिवृषभिवराहघ्नमस्वदभिदविणं व्यानट ॥ ७ ॥

7. *Sa īm satyebhiḥ sakhibhiḥ śucadbhir-godhāyasaṁ vi dhanasair-adardah. Brahma-ṇaspatirvṛṣabhir-varāhair-gharmasvedebhir-draviṇaṁ vyānaṭ.*

Brahmanaspati, master, protector, promoter and ruler of the world of existence, blest with divine light, vision and speech breaks down the thief of cows, i.e., hoarders, exploiters and destroyers of the wealth of life. He breaks them down with the help and cooperation of friends and associates who are generous, self-fulfilled,

fervently dedicated to truth, purity of conduct, laws of Dharma and rectitude, and blest with ample means and materials for the achievement of their goal. Thus does he recover and establish wealth and common wealth for the individual and the society.

त स॒त्येन॑ मन॒सा गा॒प॒तिं गा॒ इ॒या॒नास॑ इ॒षण॑यन्त धी॒भिः ।
बृ॒हस्प॑ति॒मि॒था अ॒वद्य॑प॒भिरु॑दु॒स्त्रिया॑ असृ॒जत॑ स्व॒युग्भिः॑ ॥ ८ ॥

8. *Te satyena manasā gopatim gā iyānāsa iṣaṇayanta dhībhiḥ. Bṛhaspatirmitho avadyapebhirudusriyā asṛjata svayugbhiḥ.*

They, friends and associates, with dedication to truth and with honest mind, intentions, thoughts and actions, wishing to promote the cows, i.e., the wealth and culture of the nation as a system, approach the ‘gopati’, i.e., the head of the commonwealth, and he, Brhaspati, master, protector and ruler of the expansive system, together with his associates at his full command, with safeguards against negativity, scandal and calamity, creates and organises a nation of freedom and progress ranging over the earth in peace and joy.

तं व॒धय॑न्ता म॒तिभिः॑ शि॒वाभिः॑ सि॒ंहमि॑व॒ नान॑द॒तं स॒धस्थ॑ ।
बृ॒हस्प॑तिं वृ॒षणं॑ शू॒रसा॑ता॒ भर॑भ॒र॒ अनु॑ मद॒म जि॒ष्णु॑म ॥ ९ ॥

9. *Tam vardhayanto matibhiḥ śivābhiḥ sinhamiva nānadatam sadhasthe. Bṛhaspatim vṛṣaṇam śūrasātau bharebhare anu madema jiṣṇum.*

Exalting him with our thoughts and actions dedicated to peace, freedom and all round well being of life, supporting him waxing and roaring victorious as a lion in the world’s hall of yajnic freedom and

progress, let us join Brhaspati, mighty and generous protector, for the sake of victory in every battle worthy of the brave, and win our goals and enjoy life with him.

य॒दा वा॒ज॒म॒स॒न॒द्वि॒श्व॒रू॒प॒मा द्या॒मरु॑ ।
 बृ॒ह॒स्प॒तिं वृ॒ष॒णं व॒ध॒य॒न्ता॒ नाना॑ स॒न्ता बि॒भ॒ता॒ ज्योति॑-
 रा॒सा ॥ १० ॥

10. *Yadā vājam-asanad-viśvarūpamā dyāmaru-kṣad-uttarāṇi sadma. Bṛhaspatiṁ vṛṣaṇaṁ vardha-yanto nānā santo bibhrato jyotirāsā.*

When Brhaspati achieves food, energy and victories and higher possibilities of universal order and, like the sun, reaches and illuminates the heavens with light, then those who receive and shine with light like the planets, being many and various, exalt the mighty generous master ruler with words of adoration.

स॒त्या॒मा॒शि॒षं कृ॒णु॒ता व॒या॒ध की॒रिं चि॒द्भ्य॒व॒थ स्व॒भि॒रवः॑ ।
 प॒श्चा मृ॒धा अ॒प भ॒वन्तु॑ वि॒श्वा॒स्तदा॑दसी शृ॒णु॒तं वि॒श्व-
 मि॒न्व ॥ ११ ॥

11. *Satyāmāśiṣaṁ kṛṇutā vayodhai kīriṁ ciddhya-vatha svebhirevaiḥ. Paścā mṛdho apa bhavantu viśvāstadrodasī śṛṇutaṁ viśvaminve.*

O Brhaspati, O leading lights of humanity, for food and energy, good health and age, fulfil the hopes and ambitions of the people and justify your words of purpose to the point of truth without compromise. Protect the cooperator and celebrant with your own power and security. Then let all violence, enmity and sabotage be overcome and cast off totally far away. And may the heaven and earth, givers of universal fulfilment

listen to our prayer and adoration.

इन्द्रा म॒ह्ना म॒हता अ॒ण्वस्य॑ वि मृ॒धानम॑भिनदबु॒दस्य॑ ।
अह॑ हिम॒रिणात्स॑प्त सिन्धू॒न्द्वावा॑पृथि॒वी पाव॑तं नः ॥ १२ ॥

12. *Indro mahnā mahato arṇavasya vi mūrdhānamabhina-
bhinaḍ-arbudasya. Ahannahim-ariṇāt sapta
sindhūn devair-dyāvāpṛthivī prāvataṁ naḥ.*

Indra with his might breaks the top of the great ocean of waters in space and, breaking the dark cloud, releases the seven seas and sets the rivers aflow. May the heaven and earth protect us by the divinities.

(The metaphor has been explained also as revelation of the Vedas in seven metres at the time of the creation of humanity. The revelation breaks through the darkness of ignorance and releases the light of knowledge to radiate in seven chhandas of the Vedas.)

Mandala 10/Sukta 68

Brhaspati Devata, Ayasya Angirasa Rshi

उ॒द॒पु॒ता न॒ वया॑ र॒ माणा॑ वाव॒दता॑ अ॒भिर्य॑स्यव॒ घाषाः॑ ।
गि॒रि॒भजा॑ नामया॒ मद॑न्ता बृ॒हस्पति॑म॒भ्यर्का॑ अ॒नाव॑न ॥ १ ॥

1. *Udapruto na vayo rakṣamāṇā vāvadato abhriya-
syeva ghoṣāḥ. Giribhrajo normayo madanto
brhaspatim-abhyarkā anāvan.*

Like aquatic birds playing on water, like watchful guards raising their voice, like the rolling rumble of rain clouds, like rippling streams flowing down mountain slopes, the celebrants raise their hymns of adoration to Brhaspati.

सं गाभिराङ्गिरसा न िमाणा भग इवदयमणं निनाय । जन
मित्रा न दम्पती अनक्ति बृहस्पत वाजयाशूरिवाजा ॥ २ ॥

2. *Sam gobhirāṅgirasō nakṣamāṇo bhaga ivedar-
yamaṇam nināya. Jane mitro na dāmpatī anakti
brhaspate vājayāśuṅrivājau.*

Just as Angirasa, enlightened disciple of the sage of living knowledge, like Bhaga, divine lord of light and grandeur, leads his friend to knowledge and prosperity, as a friend leads a couple in the community to come together in marriage, so O Brhaspati, inspire and energise the aspirants to go forward and win their goal by the light and words of divinity.

साध्वया अतिथिनीरिषिराः स्याहाः सुवर्णा अनवद्यरूपाः ।
बृहस्पतिः पवतभ्या वितूया निगा ऊप यवमिव स्थि-
विभ्यः ॥ ३ ॥

3. *Sādhvaryā atithinīriṣirāḥ spārhāḥ suvarṇā
anavadyarūpāḥ. Brhaspatiḥ parvatebhyo vitūryā
nirgā ūpe yavamiva sthivibhyaḥ.*

Replete with pure, living energy, ever on the move, loved, coveted, brilliant golden, beautiful in form, such are the rays of light and vitality which Brhaspati, the sun, recovers from the deep caverns of darkness and sends them down to clouds and earth as a farmer sows the seeds of barley in the field.

आपुषायन्मधुन ऋतस्य यानिमवपि एक उल्कामिव द्याः ।
बृहस्पतिरुद्धर इमन्ना गा भूम्या उदनव वि त्वचं बिभद ॥ ४ ॥

4. *Āpruṣāyan madhuna ṛtasya yonimavakṣipa-
nnarka ulkāṁmiva dyoḥ. Brhaspatir-uddhara-
nnaśmano gā bhūmyā udneva vi tvacaṁ bibheda.*

Sprinkling the womb of life with the honey sweets of vitality like the sun radiating the rays of light from the regions of heaven, Brhaspati recovers the showers of life from the clouds and, as showers of water seep into the crust of earth, so the seeds of life are vested and borne in the earth.

अप॒ ज्याति॑षा॒ तमा॑ अ॒न्तरि॑ णदु॒दनः॑ शी॒पा॒लमि॒व वा॒त
आज॑त । बृ॒हस्पति॑रनु॒मृश्या॑ व॒लस्या॒ भमि॑व॒ वात॒ आ च॑क
आ गाः ॥ ५ ॥

5. *Apa jyotiṣā tamo antarikṣād-udnaḥ śīpālamiva vāta ājat. Bṛhaspatir-anumṛśyā valasyā'bhramiva vāta ā cakra ā gāḥ.*

As the sun removes darkness with light from the middle regions, as the wind removes the cover of moss and grass from the surface of water, so does Brhaspati, lord of the expansive universe, with deep thought, remove the cover of the darkness of nescience and sets in motion the dynamics of nature's creativity in circuits of energy as the motions of the wind.

य॒दा व॒लस्य॑ पी॒यता॑ जसुं॒ भद॑ बृ॒हस्पति॑रग्नित॒पाभि॑र॒कः ।
द॒द्भि॒न जि॒ह्वा परि॑विष्ट॒माद॑दा॒विनि॒धौ र॑कृ॒णादु॒स्त्रिया॑
णाम ॥ ६ ॥

6. *Yadā valasya pīyato jasum̐ bhed bṛhaspatir-agnitapobhir-arkaiḥ. Dadbhirna jihvā pariviṣṭa-mādadā-virnidhīṇrakṛṇod-usriyāṇām.*

When Brhaspati with the flames of fire and rays of the light of his creative will breaks through the darkness of nescience covering the primeval potential existence and takes it over as the tongue takes over the

food crushed by teeth, then he opens up and reveals the vast reservoir of his energies of the dynamics of creative nature.

बृहस्पतिरमत् हि त्यदासां नाम स्वरीणां सदन् गुहा यत ।
आण्डव भित्त्वा शकुनस्य गभमुदुस्त्रियाः पवतस्य तमना-
जत ॥ ७ ॥

7. *Brhaspatiramata hi tyadāsām nāma svarīṇām sadane guhā yat. Āṇḍeva bhittvā śakunasya garbham-udusriyāḥ parvatasya tmanājat.*

Brhaspati knows the name and identity of these voluble facts and processes of existence which are present but hidden in the deep womb of nature and which, radiating like rays of light and flowing like streams, grow and come into being as chicks on maturity break the bird's egg and spring into full life.

अश्नापिनद्धं मधु पयपश्यन्मत्स्यं न दीन उदनि ियन्तम ।
निष्टज्जभार चमसं न वृ गद बृहस्पतिर्विरवणा विकृत्य ॥ ८ ॥

8. *Aśnāpinaddham madhu paryapaśyan-matsyam na dīna udani kṣiyantam. Niṣṭajjabhāra camasam na vṛkṣād brhaspatir-viraveṇā vikṛtya.*

Brhaspati sees the sweetness and beauty of human life caught up in the bonds of pleasure and sufferance in the body like a fish caught up in shallow waters, and he raises and refines it like a cup of soma for the divinities, crafted from rough wood, having refined and blest it by the resounding voice of revelation.

साषामविन्दत्स स्वः सा अग्निं सा अकण वि बबाध
तमांसि । बृहस्पतिर्गावपुषा वलस्य निमज्जानं न पवणा
जभार ॥ ९ ॥

9. *Soṣā mavindat sa svaḥ so agniṃ so arkeṇa vi babādhe tamāṃsi. Bṛhaspatir-govapuṣo valasya nirmajjānaṃ na parvaṇo jabhāra.*

The blessed man realises the light of the dawn of knowledge, the light and bliss of heaven, the vision of refulgent divinity, and with that light wards off the darkness of evil and ignorance. Indeed, Brhaspati raises the man subject to body, senses and mind, now blest with divine vision like a real man, otherwise completely sinking in the depths of darkness and evil.

हिमव॑ पु॒णा मु॒षिता वना॑नि॒ बृ॒हस्पति॑नाकृपयद्ब॒ला गाः ।
अ॒नानु॑कृत्यम॒पुनश्च॑कार॒ यात्सू॒यामा॑सी॒ मिथ॒ उ॒च्च-
रा॑तः ॥ १० ॥

10. *Himeva parṇā muṣitā vanāni bṛhaspatinā-kṛpayadvalo gāḥ. Anānukṛtyam-apunaścakāra yāt sūryāmāsā mitha uccarātaḥ.*

Just as the leaves of forest trees are made to fall by winter, so darkness is dispelled and light is created, so is ignorance dispelled and the light of Vedic revelation revealed by Brhaspati, and that is an act he does unparalleled and unpeated as long as the sun and moon shine together and illuminate the days and nights.

अ॒भि श्या॒वं न कृ॑श॒नभि॒रश्वं॑ न त्रि॒भिः पि॒तरा॒ द्याम॑पिं॒शन ।
रा॒त्र्यां तमा॑ अद॒धुज्या॑ति॒रह॒न्बृ॒हस्पति॑भि॒नदि॑दि॒विद॒द्वाः ॥ ११ ॥

11. *Abhi śyāvaṃ na kṛśanebhiraśvaṃ nakṣatrebhiḥ pitaro dyāmapimśan. Rātryāṃ tamo adadhur-jyotirahan bṛhaspatirbhinadadriṃ vidadgāḥ.*

Like a dark horse adorned with golden trappings, the rays of light adorn the heavens with stars.

Brhaspati vests darkness in the night and light in the day, breaks the cloud, releases the light and showers recovering the light of existence from the night of annihilation, and enlightens the heart of darkness with revelations of the light of divinity.

इदम॑कम॒ नमा॑ अभि॒याय॒ यः पू॒वीर॑न्वा॒नान॑वीति । बृ॒हस्प॑तिः
स हि गा॒भिः सा अ॑श्वः स वी॒रभिः॑ स नृ॒भिना॒ वया॑
धात ॥ १२ ॥

12. *Idamakarma namo abhriyāya yaḥ pūrvīran-vānonavīti. Brhaspatiḥ sa hi gobhiḥ so aśvaiḥ sa vīrebhiḥ sa nṛbhirno vayo dhāt.*

This homage we offer to Brhaspati, lord of living waters and thunder, who reveals the eternal words of divine knowledge. May that lord bless us with good health and long age with lands, cows and the light of knowledge, horses, transport and advancement, brave progeny, leading lights and enlightened people.

Mandala 10/Sukta 69

Agni Devata, Sumitra Vadhryashva Rshi

भ॒दा अ॒ग्रव॑ध्य॒श्वस्य॑ स॒न्दृ॒शा॑ व॒ामी प॑णी॒तिः सु॒रणा॑
उप॑तयः । यदी॑ सु॒मित्रा॑ वि॒शा अ॒गं इ॒न्धत॑ घृ॒तना॑हु॒त ज॑रत
दवि॑द्युतत ॥ १ ॥

1. *Bhadrā agner-vadhryaśvasya saṁdṛśo vāmī praṇītiḥ suraṇā upetayaḥ. Yadiṁ sumitrā viśo agra indhate ghr̥tenāhuto jarate davidyutat.*

May the controlled and directed radiations of light and yajna fire, Agni, be auspicious, may its inspiration and guidance be auspicious and rewarding,

may its associations and functioning mutualities be auspicious. When noble and friendly people kindle and install it in the prime position in the vedi of yajna then, raised and fed on oblations of ghrta, it rises and shines, adored and exalted by the celebrants.

(This metaphor of physical fire and light, of which the flames and radiations are controlled and directed, is extendable to the socio-political and educational life of the human community. In this context Agni is to be interpreted as the leader, ruler, commander and teacher, leading the people to auspicious attainments. And, as in the case of all words indicative of divinity, Agni is the supreme lord of light and life whose divine functions are all self-refulgent and self-controlled, leading us all to auspicious attainments.)

घृतमग्रव'ध्यश्वस्य वध'नं घृतम ऽ घृतम्बस्य मद'नम ।

घृतनाहुत उविया वि पपथ सूर्य'इव राचत सपिरासुतिः ॥ २ ॥

2. *Ghr̥tamagner-vadhryaśvasya vardhanam̐ ghr̥ta-mannam̐ ghr̥tamvasya medanam. Ghr̥tenāhuta urviyā vi paprathe sūrya iva rocate sarpirāsutiḥ.*

Ghrta means and is the rise and exaltation of self-controlled self-directed Agni, ghrta is the food, and ghrta is the growth and expansion with love and grace. Fed on ghrta it rises and expands unbounded and, kindled, energised and exalted with ghrta, it shines glorious and beatific like the sun.

यत्त मनुयदनीकं सुमित्रः समीध अग्र तदिदं नवीयः । स
रवच्छाच स गिरा जुषस्व स वाजं दधि स इह श्रवा
धाः ॥ ३ ॥

3. *Yat te manuryadanīkaṁ sumitraḥ samīdhe agne tadidaṁ navīyaḥ. Sa revacchoca sa giro juṣasva sa vājaṁ darṣi sa iha śravo dhāḥ.*

O prime and pioneering power, Agni, the bright and blazing light and flame of yours which Manu, thoughtful intellectual and noble friend, kindles with positive intention and purpose is new and it is adorable. Let it shine rich in wealth. Listen and respond to our words and voices of hope and prayer. Destroy negative forces. Create and bring us honour and prosperity here and now.

यं त्वा पूवमीळिता वध्यश्वः समीध अग्र स इदं जुषस्व ।
स नः स्तिपा उत भवा तनूपा दात्रं र तस्व यद्विदं त
अस्म ॥ ४ ॥

4. *Yaṁ tvā pūrvamīḷito vadhryaśvaḥ samīdhe agne sa idaṁ juṣasva. Sa naḥ stipā uta bhavā tanūpā dātraṁ rakṣasva yadidaṁ te asme.*

Agni, you have been loved, studied and adored since the earliest times. The same you, I study and adore with controlled and concentrated mind, senses, intentions and motivations in my yajnic performance. Pray listen to my words and respond to this endeavour of mine. Be the protector of our homes and families and of our health of body and community, and protect this gift of yours which you have given to us.

भवा ह्युम्नी वाध्यश्वात् गापा मा त्वा तारीद्भिर्मात्तिजना-
नाम । शूरैश्च धृष्णुश्च्यवनः सुमित्रः प नु वाचं वाध्यश्वस्य
नाम ॥ ५ ॥

5. *Bhavā dyumnī vādhryaśvota gopā mā tvā tāri-dabhimātirjanānām. Śūra iva dhṛṣṇuścyavanaḥ sumitraḥ pra nu vocaṁ vādhryaśvasya nāma.*

Agni, power of controlled light and flames of fire, be our protector and harbinger of splendour, and let no enemy of humanity challenge and assail you. Like a mighty warrior, Agni is all surpassing, all inspirer, a noble friend, and this is how I celebrate the name of the blazing power of self-control and splendour.

सम॒ज्या प॒वत्या॒३ वसू॑नि दा॒सा वृ॒त्राण्या॒या जि॒गथ॑ । शू॒र॒इव॑
धृ॒ष्णुश्च्य॒वना॒ जना॑नां॒ त्वम॑ग्र॒ पृ॒तना॒यूर॑भि॒ष्याः ॥ ६ ॥

6. *Samajrya parvatyā vasūni dāsā vrtrāṇyāryā jigetha. Śūra iva dhṛṣṇuścyavano janānām tvamagne pṛtanāyūñrabhi śyāḥ.*

Agni, you win the wealth of clouds and mountains, plains and seas, conquer destructive and darkening forces, and win over noble and dynamic powers. O mighty power of light and fire, like a mighty warrior all surpassing, inspirer of people, you challenge and defeat the adversaries.

दी॒घत॑न्तुबृ॒हदु॑ । ण्यम॒ग्निः स॒हस्र॑स्त॒रीः श॒तनी॑थ॒ ऋ॒भ्वा ।
द्यु॒मान्द्यु॑मत्सु नृ॒भिर्मृ॑ज्यमा॒नः सु॒मित्र॑षु दी॒दया॑ द॒व्यत्सु॑ ॥ ७ ॥

7. *Dīrghatanturbṛhadukṣāyamagniḥ sahasras-tarīḥ śatanītha ṛbhvā. Dyumān dyumatsu nr̥bhirmṛjya-mānaḥ sumitreṣu dīdayo devayatsu.*

This Agni, of expansive unending life, vastly generous burden bearer, thousandfold protected, mysterious and revealing, a hundred ways dynamic leader, excellent expert wise, most radiant among

brilliant, adored and exalted by leading lights among friends of noblest mind, shines among the lovers of divinity.

त्व धनुः सुदुघा जातवदा स॒श्चत॑व सम॒ना स॑ब॒धुक॑ ।

त्वं नृ॒भिर्द॑क्षिणाव॒द्भिर॑ग॒ सुमि॒त्रभि॑रि॒ध्यस॑ द॒व्यद्भिः॑ ॥ ८ ॥

8. *Tve dhenuḥ sudughā jātavedo'saścateva samanā sabardhuk. Tvam nṛbhir-dakṣiṇāvad-bhir-agne sumitrebhir-idhyase devayadbhiḥ.*

O Jataveda, omniscient lord of all existence, in you abides the perennial, inexhaustible mother cow, nature, the divine Word, agreeable and spontaneous giver of ceaseless streams of life sustaining light and natural energy. You are enkindled and adored by all leading lights of humanity bearing homage in abundance, noble friends, devotees who love and worship divinity.

द्वा॒श्चित्त॑ अ॒मृता॑ जातवदा महि॒मानं॑ वा॒ध्यश्च॑ प वा॒चन॑ ।

यत्संपृ॒च्छं॑ मानु॒षी॒विश् आ॒य॒न्त्वं नृ॒भिर॑जय॒स्त्वावृ॑धभिः ॥ ९ ॥

9. *Devāścitte amṛtā jātavedo mahimānaṁ vādhr-yaśva pra vocan. Yat saṃpr̥cchaṁ mānu-ṣīrviśa āyan tvam nṛbhirajayas-tvāvṛdhebbhiḥ.*

O Jataveda, lord of infinite power and motion, the immortal divines proclaim your greatness and glory, and when mortal humans come and ask who destroys the dark and the wicked, the answer is: You win over the dark and the wicked with those noble people who adore and exalt you as the master, leader and commander.

पितॄं पुत्रम॑बिभ॒रु॒प॒स्थ॒ त्वाम॑ग्न॒ वध्य॑श्वः स॒प॒यन॑ । जुषा॒णा
अस्य॑ स॒मिधं॑ यवि॒ष्टा॒त पू॒र्व॑ अव॒ना॒वा॒ध॑तश्चि॒त ॥ १० ॥

10. *Piteva putramabibharupasthe tvāmagne vadhryaśvaḥ saparyan. Juṣāṇo asya samidham yaviṣṭhota pūrvāṇ avanorvrādhataścīt.*

As the father bears the child in his lap with love and supports it, so does the dedicated celebrant with controlled mind and sense place you in the vedi in the lap of mother earth, serving you with faith, reverence and awe. O power most youthful, loving and accepting his lighted faith, reverence and service, pray ward off all his enemies old as well as new.

श॒श्वद॑ग्नि॒व॒ध्य॑श्वस्य॒ शत्रू॑ ऽभि॒जिगा॑य सु॒तसा॑मव॒द्भिः । सम॑नं
चि॒दद॑हश्चि॒त्रभा॒ना व॒वा॒ध॑न्तम॒भिन॑द वृ॒धश्चि॑त ॥ ११ ॥

11. *Śaśvadagnir-vadhryaśvasya śatrūn nṛbhirjigāya sutasomavadbhiḥ. Samanam cidadaha-ścitrabhāno'va vrādhantam-abhinadvṛdhaścīt.*

Agni, divine leader of light and life, always wins over the enemies of the self-controlled man of dynamic mind and senses by heroic men who distil the soma with faith and reverence and offer it to Agni in homage. O wondrous lord of light and fire, eliminate conflict wherever it be and, yourself rising in glory, break down violence and destruction when it is raising its head.

अ॒यम॑ग्नि॒व॒ध्य॑श्वस्य॒ वृ॒त्र॒हा स॑न॒का॒त्य॒ब्दा न॑म॒सा॒पवा॑क्यः ।
स न॑ अ॒जामी॑रु॒त वा॒ वि॒जामी॑न॒भि ति॑ष्ठ॒ शध॑ता वा॒ध्य॒श्व ॥ १२ ॥

12. *Ayamagnir-vadhryaśvasya vṛtrahā sanakāt preddho namasopavākyah. Sa no ajāmīñruta vā vijāmīnabhi tiṣṭha śardhato vādhryaśva.*

This Agni, lord of self-refulgent light, all time invoked and lighted with prayer and homage, is the dispeller of darkness for the devotee of controlled mind and senses. O lord and leader of light and life, face upto and overthrow our enemies whether they are united as a community of saboteurs or as a hoard of heterogeneous antisocial destroyers.

Mandala 10/Sukta 70

Apriyah (Idhma or Samiddhagni-1, Narashasa-2, Ilah-3, Barhi-4, Davidvara-5, Ushasanakta-6, Daivyau Prachetasau-7, Sarasvati-Ila, Bharati-8, Tvasta-9, Vanaspati-10, Svahakrti-11) Devatah, Sumitra Vadhryashva Rshi

इ॒मां म॑ अ॒ग्र स॒मिधं॑ जु॒षस्व॒ळस्प॒द प॒तिं ह॒या घृ॒ताची॑म ।
व॒ष्मन्पृ॑थि॒व्याः सु॒दि॒न॒त्वं अ॒ह्नीमू॑ध्वा भ॒वं सु॒क॒ता द॒व॒य॒ज्या ॥ १ ॥

1. *Imām me agne samidham juṣasvelāspade prati haryā ghṛtācīm. Varṣman pṛthivyāḥ sudinatve ahnāmūrdhvo bhava sukrato devayajyā.*

O divine spirit of light and life, harbinger of knowledge and wisdom, on the sacred vedit of this holy earth, pray accept this homage of holy fuel and cherish this ladleful of ghrta and, O divine fire of noblest action, during this happy time of fine season rise on top of the world and shine by our faithful service to divinity by yajna.

आ द॒वाना॑म॒गया॒वह॒ या॒तु नरा॒शंसा॑ वि॒श्वरू॑प॒भिर॒श्वः ।

ऋ॒तस्य॑ प॒था नम॑सा मि॒यधा॑ द॒वभ्या॑ द॒वत॑मः सु॒षूदत॑ ॥ २ ॥

2. *Ā devānāmagrayāveha yātu narāśaṃso viśvarūpebhiraśvaiḥ. Ṛtasya pathā namasā miyedho devebhyo devatamaḥ suṣūdat.*

May Agni, prime pioneer of divinities, universally valued, praised and adored, come here to yajna with all its universal powers of light and energy and, as highest of divine agents of yajna, catalyse, manage and carry our homage with holy offerings to nature's bounties for their service and replenishment by the paths of natural laws and bring their blessings for us by the same paths of nature.

श॒श्वत्त॑ममी॒ळत॑ दू॒त्याय॑ ह॒विष्म॑न्ता मनु॒ष्या॑सा अ॒ग्निम॑ ।

वहि॑ष्ठ॒रश्वः॑ सु॒वृता॑ रथ॒ना द॒वान्वि॑ । नि ष॒दह॑ हा॒ता ॥ ३ ॥

3. *Śaśvattamamīlate dūtyāya haviṣmantō manuṣyāso agnim. Vahiṣṭairaśvaiḥ suvṛtā rathenā'' devān vakṣi ni ṣadeha hotā.*

Men with homage of yajnic offerings always invoke, serve and pray to Agni to carry their offerings to the divinities and bring in their blessings. O high priest of yajna, pray come, bring in the divinities by the strongest fastest chariot drawn by most radiant carriers of natural dynamics, sit on the vedi and, by the same powers, transmit our fragrances to nature's bounties.

वि प॑थतां द॒वजु॑ष्टं ति॒रश्चा॑ दी॒र्घ द्वा॒ध्मा सु॑र॒भि भू॑त्व॒स्म ।

अ॒ह॒ळता॑ म॒नसा॑ द॒व ब॒हिरि॑न्द॒ज्यष्टाँ॑ उ॒श॒ता यी॑ । द॒वान॑ ॥ ४ ॥

4. *Vi prathatām devajuṣṭam tiraścā dīrgham drāghmā surabhi bhūtvāsmē. Ahēlatā manasā deva barhirindrajyeṣṭhān uśato yakṣi devān.*

May the yajnic light, fire and prosperity loved by the divinities, grow, expand and rise all round, long, wide and lofty in space and time so that there may be sweet fragrance for us all time. O divine light, fire and fragrance of yajna, O lord of space and divine bliss, help us with a gracious mind free from hate and anger to join the brilliant divinities with Indra, omnipotent Supreme, first and highest of them.

दिवा वा सानु स्पृशता वरीयः पृथिव्या वा मात्रया वि
श्रयध्वम । उ॒श॒ती॒द्वारा म॒हिना म॒हद्भि॒द्वं रथं रथ॒युधा-
रयध्वम ॥ ५ ॥

5. *Divo vā sānu spr̥śatā varīyaḥ pr̥thivyā vā mātrayā vi śrayadhvam. Uśatīrdvāro mahinā mahadbhirdevaṁ ratham rathayurdhārāya-dhvam.*

O divinities of yajnic energy of nature, treasure troves of prosperity, touch the highest top of heavenly light and open and expand the fertility of earth in ample measure. Loving, passionate and gracious, ride the cosmic chariot of Infinity with the great divinities by virtue of your own grandeur and open the doors of boundless prosperity and enlightenment for humanity.

दु॒वी दि॒वा दु॒हित॑रा सु॒शिल्प॑ उ॒षासा॑न॒क्ता सद॑तां नि याना ।
आ वां द॒वास् उ॒शती॑ उ॒शन्त॑ उ॒रा सी॑दन्तु सु॒भग॑ उप॒स्थ ॥ ६ ॥

6. *Devī divo duhitarā suśilpe uṣāsānaktā sadatām ni yonau. Ā vām devāsa uśatī uṣanta urau sīdantu subhage upasthe.*

O divine daughters of heaven, dawn of the busy day and restful night, both dexterous accomplishers of yajna, abide in the midst of the creative endeavours of humanity. Loving as you are, generous and gracious, may the dedicated and enthusiastic celebrants of divine nature come and abide in the boundless bosom of your love and good fortune.

ऊ॒ध्वा गा॒वा बृ॒हद॒ग्निः स॒मि॒द्धः प्रि॒या धा॒मान्य॒दित॑रु॒पस्थ॑ ।
पु॒राहि॑तावृ॒त्विजा॑ य॒ज्ञ अ॒स्मिन्वि॒दुष्ट॑रा॒ दवि॑ण॒मा यज॑-
थाम ॥ ७ ॥

7. *Ūrdhvo grāvā bṛhadagniḥ samiddhaḥ priyā dhāmānyaditerupasthe. Purohitāvṛtvijā yajñe asmin viduṣṭarā draviṇamā yajethām.*

When the sounding stone for soma goes up, the lighted fire rises in flames, and the havi vessels shine bright and lovely on the vedi in the lap of mother Infinity, then may the priest and the yajaka, Agni and Adityas, both brilliant and divine more and ever more create the wealth of life for humanity. (Yajna here is a metaphor of the creative endeavour of noble humanity in corporate action.)

ति॒स्रा द॒वीब॒हिरि॒दं वरी॑य॒ आ सी॑दत च॒कृ॒मा वः स्या॒नम॑ ।
म॒नुष्व॒द्य॒ज्ञं सु॒धिता॑ ह॒वींषी॑ळा॒ द॒वी घृ॒तप॑दी जुषन्त ॥ ८ ॥

8. *Tisro devīr-barhiridaṁ varīya ā sīdata cakṛmā vaḥ syonam. Manuṣvad-yajñaṁ sudhitā havīmṣīlā devī ghṛtapadī juṣanta.*

O triple divinities, Ila, Sarasvati and Bharati, mother Infinity, vibrant spirit of knowledge, language and culture, and Bharati, all bearing nature and mother

earth overflowing with ghrta, we pray, come and grace this lovely vedi which we have created for you with adoration, prayer and meditation. May divine Ila, transcendent Infinity, Sarasvati, inexhaustible spirit of light and stream of knowledge vested in awareness, well ordered, and Bharati, spirit of earthly prosperity, come, join the vedi as humans and partake of our homage with love and grace.

दव त्वष्टयद्ध चारुत्वमानड्यदङ्गिरसामर्भवः सचाभूः । स
द्वानां पाथ उप प विद्वानुशन्त्यि ऽ दविणादः सुरत्नः ॥ ९ ॥

9. *Deva tvaṣṭaryaddha cārutvamānaḍ-yadaṅgi-rasāmabhavaḥ sacābhūḥ. Sa devānām pātha upa pra vidvān uśan yakṣi draviṇodaḥ suratnaḥ.*

O divine Tvashta, creator and maker of the forms of existence, when you create the beauty and graces of life and become a friend and associate of the Angirasas, spirit and energy of the life of humanity, then O generous lord of the world's wealth, loving and all knowing, pray give food and living sustenance for the holy creative people on their paths of life.

वनस्पत रशनया नियूया द्वानां पाथ उप व ऽ विद्वान ।
स्वदाति द्वः कृणवद्धवींष्यवतां द्यावापृथिवी हवं म ॥ १० ॥

10. *Vanaspate raśanayā niyūyā devānām pātha upa vakṣi vidvān. Svadāti devaḥ kṛṇavadd-havīm-śyavatām dyāvāpṛthivī havam me.*

O lord of vanaspatis, life giving sun rays, and herbs, trees and forests which provide food for living beings, you are the light giver, all watching and energising, you create the food for divinities and give it

the right form for their living systems. The generous lord of light makes the food palatable and thus forms the sacred materials as food for the living yajna of life's evolution. May heaven and earth listen to my voice of prayer and exhortation and bless us with the right forms of food for us and for our yajna and protect us.

आग्रं वह वरुणमिष्टयं न इन्द्रं दिवा मरुता अन्तरि गत ।
सीदन्तु बर्हिर्विश्व आ यजत्राः स्वाहा द्वा अमृता
मादयन्ताम् ॥ ११ ॥

11. *Āgne vaha varuṇamiṣṭaye na indraṁ divo maruto antarikṣāt. Sīdantu barhirviśva ā yajatrāḥ svāhā devā amṛtā mādayantām.*

Hey Agni, lord of cosmic light and living energy, bring us Varuna, water from the ocean and the clouds for our cherished yajna of the good life, Indra, light and power from the heavens, and Maruts, winds from the middle regions. May all divine yajna powers and holy yajakas of the world come and join our vedi with the chant of svaha, in truth of thought, word and deed. May all the immortal divinities rejoice and may they give us joy.

Mandala 10/Sukta 71

Jnana (Knowledge) Devata, Brhaspati Angirasa Rshi

बृहस्पत पथमं वाचा अग्रं यत्परंत नामधेयं दधानाः ।
यदेषां श्रष्टं यदरिपमासीत्पुणा तदेषां निहितं गुहाविः ॥ १ ॥

1. *Brhaspate prathamam vāco agram yat prairata nāmadheyam dadhānāḥ. Yadeṣām śreṣṭham yadaripramāsīt preṇā tadeṣām nihitam guhāviḥ.*

O lord of Infinite Speech, Brhaspati, the first and original form of eternal speech, which is the integration of name, word and factual reality, which the sages receive and bear in mind and articulate at the dawn of human creation, lies immanent in the universal mind. It is borne in the best and immaculate minds of the sages who make it manifest from there by divine inspiration in a state of grace.

स॒क्तुमि॒व तित॑उना पु॒नन्ता॒ यत्र॒ धीरा॒ मन॑सा॒ वाच॑मक॒त ।
अत्रा॒ सखा॑यः स॒ख्यानि॑ जान॒त भ॒दषां॒ ल॒ मीनि॑हि॒ताधि॑
वा॒चि ॥ २ ॥

2. *Saktumiva titaunā punanto yatra dhīrā manasā vācamakrata. Atrā sakhāyaḥ sakhyāni jānate bhadraiṣāṁ lakṣmīr-nihitādhi vāci.*

When the sages of patient and transparent mind, with their thought and imagination, conceive, visualise and articulate the divine word, crystallising it to the state of purity as they sift the grain of truth from the chaff of local variety, then the friends and associates come to know of the idea and the word and the union of word and meaning in communication, and then noble and holy is their knowledge manifested and received from the depth of the sage's language.

य॒ज्ञं वा॒चः प॑द॒वीय॑माय॒न्ताम॑न्व॒विन्द॑त् ऽृषि॑षु प॒विष्टा॑म ।
तामा॒भृत्या॒ व्य॑दधुः पु॒त्रा तां स॒प्त र॒भा अ॒भि सं न॑वन्त ॥ ३ ॥

3. *Yajñena vācaḥ padavīyamāyan tāmanvavindant nr̥ṣiṣu praviṣṭām. Tāmābhrtyā vyadadhuḥ purutrā tāṁ sapta rebhā abhi saṁ navante.*

By yajna and meeting of minds on the vedi, they

get to the form and meaning of language, tracing it word by word in the structure, realising the reality of meaning hidden in the mind of the sages. And having reached, realised and received it, they bear it around and communicate it in many ways widely in many places at various times. Thus do seven eloquent sages honour, serve and worship it, structured and articulated in seven poetic forms.

उ॒त त्वः प॒श्य । द॑द॒श वाच॑मु॒त त्वः शृ॒ण्व । शृ॒णात्य॑नाम ।
उ॒ता त्व॑स्म त॒न्वं॑ वि स॒स्र जा॒यव॑ प॒त्य उ॒श॒ती सु॒वासाः ॥ ४ ॥

4. *Uta tvaḥ paśyan na dadarśa vācamuta tvaḥ śṛṇvan na śṛṇotyenām. Uto tvasmai tanvaṁ vi sasre jāyeva patya uśatī suvāsāḥ.*

However, even in association, in spite of discussion, someone having seen the language, let us say, in print, or having seen the meaning in practical reality, may not acknowledge it, some one having heard the language by the ear may not hear it in the soul. But Speech to someone, some honest, conscientious dedicated soul, opens up and reveals its hidden meaning as a loving wife beautifully clad opens and reveals herself, her very soul to her loving and faithful husband.

उ॒त त्वं स॒ख्य स्थि॑रपी॒तमाहु॑ननं हि॒न्वन्त्य॑पि वा॒जिन॑षु ।
अ॒ध॒न्वा च॑रति मा॒यय॑ष वाचं शुश्रु॒वाँ अ॑फ॒ला॒मपु॑ष्पा॒म ॥ ५ ॥

5. *Uta tvaṁ sakhye sthirapītamāhurnainam hinvan-tyapi vājineṣu. Adhenvā carati māyayaiṣa vācam śuśruvāṁ aphalāmapuṣpām.*

Such a realised soul, they say, is a sober scholar on solid foundations in matters of language, meaning

and vision of reality. In scholarly meets they do not trifle with him, nor contradict him. But some may not even come to the fringe of his attainment. And another one moves around like a barren cow, struck by the magic of mere sound of words, hearing language without fruit or flower.

यस्ति॒त्याजं॑ सचि॒विदं॑ सखा॒यं न तस्य॑ वा॒च्यपि॑ भा॒गा अस्ति॑ ।
यदी॑ शृ॒णात्य॒लकं॑ शृ॒णाति॑ न॒हि प॒वदं॑ सु॒कृतस्य॑ पन्था॒म ॥ ६ ॥

6. *Yastityāja sacividam sakhāyam na tasya vācyapi bhāgo asti. Yadīm śṛṇotalakam śṛṇoti nahi praveda sukr̥tasya panthām.*

If someone forsakes the divine speech of the Veda, a real intimate friend for life and after, there remains no substance even in his speech of daily wear, and whoever listens to him listens in vain because he does not know the path of well being and of well doing.

अ॒ ण्वन्तः॑ कर्ण॑वन्तः॑ सखा॒या म॒नाज॒वष्व॒समा॑ ब॒भूवुः॑ ।
आ॒द॒घ्नास॑ उप॒क॒ तास॑ उ त्व ह॒दाइ॒व स्ना॒त्वा उ त्व
दद॑श्च ॥ ७ ॥

7. *Akṣaṇvantaḥ karṇavantaḥ sakhāyo manoja-veṣvasamā babhūvuḥ. Ādaghnāsa upakakṣāsa u tve hradā iva snātvā u tve dadṛśre.*

Indeed friends and companions equal of eyes and ears are unequal in mind and intellectual efficiency. Some are like tanks just waist deep, others neck deep, and yet others are deep as lakes, rivers or even seas wherein you bathe and feel sanctified and absolved.

ह॒दा त॒ष्ट॒षु म॒नसा॑ ज॒व॒षु यद॑ बा॒ह्याणाः॑ सं॒यज॑न्तु सखा॒यः ।
अ॒त्राहं॑ त्वं वि॒जहु॑व॒द्याभि॒राह॑ब॒ह्याणा॑ वि च॒रन्त्यु॑ त्व ॥ ८ ॥

8. *Hrdā taṣṭeṣu manaso javeṣu yadbrāhmaṇāḥ saṁyajante sakhāyaḥ. Atrāha tvaṁ vi jahurve-dyābhirohābrahmāṇo vi carantyu tve.*

When scholars in close friendly association join in intellectual meets organised with careful thought and heartfelt good intentions, even there, some they leave aside as ignorant while others, scholars of valuable subjects, actively move on with discussions of latest knowledge worth attaining.

इ॒म॒ य॒ ना॒वाङ॒ न॒ प॒र॒श्च॒र॒न्ति॒ न॒ बा॒ह्य॒णा॒सा॒ न॒ सु॒त॒र्क॒रा॒सः ।
त॒ ए॒त॒ वा॒च॒म॒भि॒प॒द्य॒ पा॒प॒या॒ सि॒री॒स्त॒न्त्रं॑ त॒न्व॒त॒ अप॒ज॒-
ज्ञ॒यः॑ ॥ ९ ॥

9. *Ime ye nārvāṇ na paraścaranti na brāhmaṇāso na sutekarāsaḥ. Ta ete vācamabhipadya pāpayā sirīstantram tanvate aprajajñayaḥ.*

Those there are who pursue neither the knowledge of this material world nor the knowledge of the spiritual world, nor are they Brahmanas interested in the holiness of the world of reality, nor even do they follow ritual and worldly life consciously with open mind. So being ignorant people they use only the non-holy language of impiety and merely extend the thread of physical existence at the human level in their life.

स॒व॑ न॒न्द॒न्ति॒ य॒श॒सा॒र्ग॒त॒न॒ स॒भा॒सा॒ह॒न॒ स॒ख्य॒ा॒ स॒खा॒यः॑ ।
कि॒ल्लि॒ष॒स्पृ॒त्पि॒तु॒ष॒णि॒ह्य॑षा॒मरं॑ हि॒ता॒ भ॒व॒ति॒ वा॒जि॒-
ना॒य ॥ १० ॥

10. *Sarve nadanti yaśasāgatena sabhāsāhena sakhyā sakhāyaḥ. Kilbiṣasṛt pituṣaṇir-hyeṣāmaram hito bhavati vājināya.*

All friends feel happy and celebrate with a learned person who comes as a friend with honour, reputation and social prestige, and such a person, eliminator of sin and evil, provider of food and knowledge, rises to the position of leadership among them, being good for their honour and enlightenment.

ऋचां त्वः पाषमास्त पुपुष्वाङ्गायत्रं त्वा गायति शक्वरीषु ।
ब्रह्मा त्व वदति जातविद्यां यज्ञस्य मात्रां वि मिमीत उ
त्वः ॥ ११ ॥

11. *Ṛcām tvaḥ poṣamāste pupuṣvān gāyatram tvo gāyati śakvarīṣu. Brahmā tvo vadati jātavidyāṁ yajñasya mātṛāṁ vi mimīta u tvaḥ.*

Of the devotees of the divine voice of the Veda, one chants, celebrates and maintains the energy and enthusiasm of life vibrating in the Rks, one, the udgata, sings the gayatri verses in the Shakvari hymns of power, the Brahma, presiding high priest, proclaims the verses of universal knowledge from all the Vedas, and another, the adhvaryu, orders and organises the entire programme of the yajna in all details.

Mandala 10/Sukta 72

*Devah Devatah, Brhaspati Laukya, or Brhaspati
Angirasa, or Aditi Dakshayani Rshi*

द्वानां नु वयं जाना प वाचाम विपन्यया ।
उक्थर्षु शस्यमानेषु यः पश्यादुत्तर युग ॥ १ ॥

1. *Devānām nu vayaṁ jānā pra vocāma vipanya-yā. Uktheṣu śasyamāneṣu yaḥ paśyāduttare yuge.*

Let us proclaim in clear words of grateful

adoration the birth and evolution of nature's divine manifestations which, when the verses are chanted, one may see and appreciate in later ages to come.

ब॒र्ह॒ण॒स्प॒ति॒र्त्ता सं क॒मा॒र॒इ॒वा॒ध॒मत ।

द॒वा॒नां प॒ू॒व्य यु॒ग स॒तः स॒द॒जा॒य॒त ॥ २ ॥

2. *Brahmaṇaspatiretā saṁ karmāra ivādhamat.
Devānām pūrvye yuge'sataḥ sadajāyata.*

Brahmanaspati, lord, master and ordainer of the cycle of existence, sets these devas in motion like an artisan in the earliest age of evolution and they awake from the unmanifest state of Being into the manifest state of Becoming in existence. (The Avyakta, intangible, becomes the Vyakta, tangible, mode of Prakṛti or Nature.)

द॒वा॒नां यु॒ग प्र॑थ॒म स॒तः स॒द॒जा॒य॒त ।

त॒दा॒शा अ॒न्व॒जा॒य॒न्त॒ तदु॒त्ता॒न॒प॒द॒स्प॒रि ॥ ३ ॥

3. *Devānām yuge prathame'sataḥ sadajāyata.
Tadāśā anvajāyanta taduttānapadaspari.*

In the first age of the devas, the manifest stage of existence arose from the unmanifest Zero stage, i.e., the Zero state emerged into the first positive state of existence after Zero. Then in consequence arose space and the quarters of space. Thereafter arose Uttanapada, the open ended possibilities of boundless evolution further. (The one Vyakta gives rise to potential multiplicity.)

भू॒ज॒ज्ञ उ॒त्ता॒न॒प॒दा भु॒व आ॒शा अ॒जा॒य॒न्त ।

अ॒दि॒त॒द त॑ अ॒जा॒य॒त॒ द ग॒द्व॒दि॒तिः प॒रि ॥ ४ ॥

4. *Bhūrjajña uttānapado bhuva āśā ajāyanta.
Aditerdakṣo ajāyata dakṣādvaditiḥ pari.*

From Uttanapada arose Bhu, specific possibility, and many more such arose in space in the spatial quarters. From Aditi, inviolable nature, arose Daksha, will and intelligence, and from will and intelligence, Aditi, the desire to grow and procreate further.

अदितिह्यजनिष्ट द १ या दुहिता तव ।

तां द्वा अन्वजायन्त भदा अमृतबन्धवः ॥ ५ ॥

5. *Aditirhyajaniṣṭa dakṣa yā duhitā tava.
Tām devā anvajāyanta bhadra amṛtabandhavaḥ.*

O Daksha, lord of will and intelligence, Aditi is born which is your offspring, indeed your desire to be many. In consequence, the devas are born, the noble fraternity of the immortal (Nature and divinity).

The order of the birth of the devas is thus described in the Upanishads and in Sankhya philosophy of natural evolution it is this: From avyakta Prakṛti evolves Mahan or Pradhana which is vyakta Prakṛti. From Mahan arises Ahankara which is described here as Uttanapad or the tree of the universe. From Prakṛti are also manifested the three qualitative modes of existence: Sattva or intelligence, Rajas or energy, and Tamas or solid matter. This same is the order here in a different terminology. From Ahankara are born the five subtle bhutas and both mental and perceptive organs. From five subtle bhutas are born the five gross bhutas: Akasha, Vayu, Agni, Apah and Prthivi which all are composed of paramanus, the smallest units.

यद्वा॒ अ॒दः स॒लिल॒ सुसं॒रब्धा॒ अति॑ष्ठत ।

अत्रा॑ वा॒ नृ॒त्यता॑मिव ती॒वा र॒णुरपा॑यत ॥ ६ ॥

6. *Yaddevā adah salile susamrabdhā atiṣṭhata.
Atrā vo nrtyatāmiva tīvro reṇurapāyata.*

O Devas, when you abide and play together dancing as if joyously in that vast space, then your radiant energy and ecstasy rises high (to receive the descent of life as the ripe gift of the sun on high).

यद्वा॒ यत॑या यथा॒ भुव॑नान्यपि॒न्वत॑ ।

अत्रा॑ समु॒द्र आ गू॒ ह॒मा सू॒र्यम॑जभतन ॥ ७ ॥

7. *Yaddevā yatayo yathā bhuvanānyapinvata.
Atrā samudra ā gūḥmā sūryamajabhartana.*

O Devas, working joyously together as you energise and enliven the regions of the world, so here too in the ocean of matter, energy and prana, you hold, support and cherish the bright sun, the soul deep under the mysterious fivefold cover of existential body form.

अ॒ष्टा पु॒त्रासा॒ अदि॑त॒य जा॒तास्त॒न्वः॑ स्पर्शि ।

द॒वाँ उप॒ पत्स॑प्तभिः॒ परा॑ मा॒ताण्ड॑मास्यत ॥ ८ ॥

8. *Aṣṭau putrāso aditerye jātāstanvaspari.
Devān upa prait saptabhiḥ parā mātāṇḍamāsyat.*

Eight are the divine modes of Aditi, eternal inviolable Prakṛti, which are evolved from her personality like children born of the mother (these being Mahan, Ahankara, five material forms and the sense-mind complex which is called Martanda because it bears the soul which passes through the birth and death stages). With seven of these it goes on evolving and the

eighth, Martanda, it leaves aside free (to grow by itself with the soul in the human form).

सप्तभिः पुत्ररदितिरुप पत्पूर्य्य युगम् ।

प्राजाय मृत्यवे त्वत्पुनमाताण्डमाभरत ॥ ९ ॥

9. *Saptabhiḥ patrairaditirupa prait pūrvyam yugam. Prajāyai mṛtyave tvat punarmār-tāṇḍamā-bharat.*

With seven of her children mother Aditi retires to the post-pre-creation stage of the Avyakta absolute, but she continues to bear the Martanda, the soul with the subtle body cover during Pralaya, for birth and death again and again in the eternal cycle of existence. (For 8-9, further, refer to Gita, 7, 4-5, and Aitareya Upanishad, 1, 2, 3-5.)

Mandala 10/Sukta 73

Indra Devata, Gauriviti Shatya Rshi

जनिष्ठा उग्रः सहस्र तुराय मन्द आजिष्ठा बहुलाभिमानः ।

अवध्निन्दं मरुतश्चिदत्र माता यद्वीरं दधनद्धनिष्ठा ॥ १ ॥

1. *Janiṣṭhā ugraḥ sahasre turāya mandra ojiṣṭho bahulābhimānaḥ. Avardhannindram marutaści-datra matā yadvīram dadhanaddhaniṣṭhā.*

Indra, ruler of humanity and the world, adorable, most illustrious, blazing brilliant, highly self-confident, is born to subdue pride and opposition to humanity, and when mother Infinity, or humanity, fortunate and rightfully proud, bears such a brave hero, leader and ruler, the Maruts, leading lights, adore and exalt him.

दुहा निषत्ता पृश्नी चिदवः पुरु शंसन वावृधुष्ट इन्दम् ।

अभिवृतव ता महापदन ध्वान्तात्पित्वादुदरन्त गभाः ॥ २ ॥

2. *Druho niṣattā prṣanī cidevaiḥ purū śaṁsena vāvṛdhuṣṭa indram. Abhīvr̥teva tā mahāpadena dhvāntāt prapitvādudaranta garbhāḥ.*

The armies of the enemy of darkness and pride stand round him well ordered and deployed with fighting forces ready for the move, and they abundantly exalt Indra with universal songs of praise. The people safe all round covered with mighty defence and security rise and progress like showers of rain released from the depth of dark and dense expansive clouds.

ऋष्व॑ा त॒ पादा॑ प॒ यजि॑गा॒स्यव॑ध॒न्वाजा॑ उ॒त य॑ चि॒दत्र॑ ।
त्वमि॑न्द॒ साला॑वृ॒कान्त॑स॒हस्र॑मा॒सन्द॑धिष॒ अ॒श्विना॑
ववृ॑त्याः ॥ ३ ॥

3. *Rṣvā te pādā pra yajjigāsyavardhan vājā uta ye cidatra. Tvāṁmindra sālāvṛkāntsahasr-amāsan dadhiṣe aśvinā vavṛtyāḥ.*

Indra, great and elevated are the columns and constituents of the system you rule over. When you advance and win your goal, the most eminent leaders, scientists and technologists, warriors and whoever others are here, all praise and exalt you. You appoint and maintain thousands of vigilant guards on the forefronts of the land. Indra, keep the social economy and all subsystems of the order moving, keep the circuit live without relent.

स॒म॒ना तू॒णिरु॑प॒ यासि॑ य॒ज्ञमा॑ नास॒त्या स॒ख्याय॑ व॒ ॥ १ ॥
व॒साव्या॑मि॒न्द धा॑रयः स॒हस्रा॑श्वि॒ना शूर॑ ददतु॒म॒घानि॑ ॥ ४ ॥

4. *Samanā tūrṇirupa yāsi yajñamā nāsatyā sakhyāya vakṣi. Vasāvvyāmindra dhārayaḥ sahasrā'śvinā śūra dadaturmaghāni.*

Going fast forward in the struggle of life, you move close by the ways of yajna, holding on to the common creative values of corporate life and bringing all complementary forces of the system together for friendship ever in action for advancement. Indra, brave hero and ruler, hold and manage the wealth of the nation while the Ashvins, complementary forces of the system, create and contribute a thousand forms of honour, wealth and all round prosperity to the commonwealth.

मन्दमान ऋतादधि पजाय सखिभिरिन्द्र इषिरभिरथम ।
आभिहि माया उप दस्युमागान्मिहः प तमा अवपत्त-
मांसि ॥ ५ ॥

5. *Mandamāna ṛtādadhi prajāyai sakhibhirindra iṣirebhirartham. Ābhirhi māyā upa dasyumāgā-nmihah pra tamrā avapat tamaṁsi.*

Further, happy and joyous with the rule of inviolable law and dispensation of justice, Indra creates, holds, manages and provides wealth and well being for the people with the cooperation of his friendly and enthusiastic colleagues, and with these very cooperative forces faces the negative elements, negates their mischief and dispels all fog, depression and oppressive darkness from the land, uproots all these.

सनामाना चिद ध्वसया न्यस्मा अवाहानिन्द्र उषसा
यथानः । ऋष्वरंगच्छः सखिभिर्निकामः साकं प्रतिष्ठा हृद्या
जघन्थ ॥ ६ ॥

6. *Sanāmānā ciddhvasayo nyasmā avāhannindra uṣaso yathānaḥ. Ṛṣvairagacchah sakhibhirni-kāmaiḥ sākam pratiṣṭhā hrhyā jaghantha.*

Indra, dispel the darkness of the forces of equal name and power and subdue them with your light like the sun which overtakes the car of the dawns and turns it to day. Move forward with heroic friends who are brilliant and ambitious and with them together win the firmness and stability of your heart's desire.

त्वं जघन्थ नमुचिं मखस्युं दासं कृण्वान ऋषय विमायम ।
त्वं चकथ मनव स्यानान्पथा दवत्राज्जसव यानान् ॥ ७ ॥

7. *Tvaṃ jaghatha namuciṃ makhasyaṃ dāsaṃ kṛṇvāna ṛṣaye vimāyam. Tvaṃ cakartha manave syonān patho devatrāñjaseva yānān.*

You subdue the miserly hoarder and the negative, destructive clever trickster and convert him to be a lover of yajna and social generosity, living a simple natural life for the advancement of the seer. You make the paths of human progress peaceful and enjoyable, holy, simple and natural to follow for the pilgrims of divinity.

त्वमतानि पपिषु वि नामशान इन्द दधिषु गर्भस्ता ।
अनु त्वा द्वाः शर्वसा मदन्त्युपरिबुध्नान्वनिनश्चकथ ॥ ८ ॥

8. *Tvametāni papriṣe vi nāmeśāna indra dadhiṣe gabhastau. Anu tvā devāḥ śavasā madantyu-paribudhnān vaninaścakartha.*

Indra, you fill up all these agents of positivity with strength. Ruling and controlling, you hold the rule and justice like the thunderbolt in hand. Consequently all the divinities of nature and humanity rejoice and exalt you with power and joy. Indeed you turn all the clouds above downwards to release the showers of life giving

rain.

चक्रं यदस्याप्स्वा निषत्तमुता तदस्म मध्विच्चच्छद्यात् ।

पृथिव्यामतिषितं यदूधः पया गाव्वदधा आषधीषु ॥ ९ ॥

1. *Cakram yadasyāpsvā niṣattamuto tadasmai madhviccacchadyāt. Pṛthivyāmatiṣitaṁ yadūdhaḥ payo goṣvadathā oṣadhīṣu.*

His wheel of power and presence which operates across the spaces and rules the dynamics of nature and humanity also fills and covers the whole system of existence with honey sweets of joy for life and for the lord's own fulfilment too, the same honey which fertilises the earth and fills the clouds, the nectar that is filled in the cow's udders and sweetens the sap in the herbs.

अश्वादिद्यायति यद्वदन्त्याजसा जातमुत मन्य एनम ।

मन्यारियाय हृम्येषु तस्था यतः पज्ज इन्द्रा अस्य वद ॥ १० ॥

10. *Aśvādiyāyeti yadvadantyojaso jātamuta manya enam. Manyoriyāya marmyeṣu tasthau yataḥ prajajñ indro asya veda.*

While some say this power and presence comes from the system itself, and I think it is born of divine lustre, arisen from passion and subsisting in forms and subsystems, the truth is that wherefrom it arises Indra alone knows the mystery.

वयः सुपणा उप सदुरिन्दं पियमधा ऋषया नाधमानाः ।

अप ध्वान्तमूणुहि पूधि च मुमुग्ध्यस्माधिव
बुद्धान ॥ ११ ॥

11. *Vayaḥ suparṇā upa sedurindraṁ priyamedhā
ṛṣayo nādhamānāḥ. Apa dhvāntamūrṇuhi pūrdhi
cakṣurmumugdhyasmān nidhayeva baddhān.*

Men of vibrant intelligence and flying imagination, seers and sages with love and reason, in a mood of supplication, prayer and faith sit and abide by Indra. O lord, unveil the truth from darkness, perfect our vision for the light of truth, release us for we are bound like birds in snares.

Mandala 10/Sukta 74

Indra Devata, Gauriviti Shaktya Rshi

वसूनां वा चकृष इयं तन्धिया वा यज्ञवा रादस्याः । अवन्ता
वा य रयिमन्तः साता वनुं वा य सुश्रुणं सुश्रुता धुः ॥ १ ॥

1. *Vasūnām vā carkṛṣa iyakṣan dhiyā vā yajñairvā
rodasyoḥ. Arvanto vā ye rayimantaḥ sātau vanuṁ
vā ye suśruṇaṁ suśruto dhuh.*

Wishing to honour the winners of the wealth and glories of heaven and earth by thought and action and by corporate yajnic performance, I celebrate the warriors of horse and commanders of wealth and honour of excellence who support the friends and destroy the assailants in the battles of life and who uphold and exalt the well received words and traditions of reputed sages and scholars.

हव एषामसुरा न तत् द्यां श्रवस्यता मनसा निंसत् ताम ।
च ताणा यत्र सुविताय द्वा द्यान वारभिः कृणवन्त
स्वः ॥ २ ॥

2. *Hava eṣāmasuro nakṣata dyāṁ śravasyatā manasā nīmsata kṣām. Cakṣāṇā yatra suvitāya devā dyaurna vārebhiḥ kṛṇavanta svaiḥ.*

Their call to action, with the fragrance of their yajnic performance full of freshness and rejuvenation for life, rises to heaven and, with their ideas and fame, spreads over the whole earth where brilliant sages of vision and generous leaders, with their own essential choices and best actions, create a heaven on earth for the good and all round well being of life.

इयमषाममृतानां गीः स्वताता य कृपणन्तु रत्नम् ।

धियं च यज्ञं च साधन्तस्त ना धान्तु वसव्यमसामि ॥ ३ ॥

3. *Iyameṣāmamṛtānāṁ gīḥ sarvatātā ye kṛpaṇanta ratnam. Dhiyaṁ ca yajñāṁ ca sādhanaste no dhāntu vasavyamasāmi.*

This is the voice of song in adoration of these immortals who, in the general yajna of all humanity, create and bestow on us the jewel wealth of life, elevate ideas and actions and accomplish the corporate creative programmes of total humanity by yajna. May they, we pray, bear and bring unbounded wealth and honour for us all.

आ तत्त इन्द्रायवः पनन्ताभि य ऊर्व गामन्तुं तितृत्सान ।

सकृत्स्वं य पुरुपुत्रां महीं सहस्रधारां बृहतीं दुदु ॥ ४ ॥

4. *Ā tat ta indrāyavaḥ panantābhi ya ūrvaṁ goma-ntaṁ titṛtsān. Sakṛtsvaṁ ye puruputrāṁ mahīm sahasradhārāṁ brahatīm duduḥṣan.*

Indra, ruler of the world, the people adore and exalt you when they reap the harvest of abundant food

and milk, and when they till the land, and, like the mother cow, wish to milk the great wide earth of a thousand streams who, for her many many children, produces all things together.

शचीव इन्द्रमवस कृणुध्वमनानतं दमयन्तं पृतन्यून ।

ऋभु णं मघवानं सुवृक्तिं भता या वज्रं नर्यं¹ पुरु णु ॥ ५ ॥

5. *Śacīva indramavase kṛṇudhvamanānataṁ damayantaṁ pṛtanyūn. Ṛbhukṣaṇaṁ maghavā-naṁ suvṛktiṁ bhartā yo vajraṁ naryaṁ puruṣuḥ.*

O yajakas, for your protection and progress, adore and exalt Indra, lord of wondrous power and action, undaunted subduer of enemies, glorious, majestic, admirable and abundantly generous friend of humanity. And he wields the thunderbolt of power, justice and dispensation.

यद्वावानं पुरुतमं पुराषाळा वृत्रहन्दा नामान्यपाः । अचति

पासहस्पतिस्तुविष्मान्यदीमुश्मसि कतव कर्त्तत ॥ ६ ॥

6. *Yadvāvāna purutamam purāṣālā vṛtrahendro nāmānyaprāḥ. Aceti prāsahaspatistuviṣmān yadīmuśmasi kartave karat tat.*

While Indra, subduer of the strongest enemy, destroyer of the strongholds of darkness, breaker of the clouds, is known as the justifier of his name and fame, he, lord of patience and fortitude, most powerful, helps us achieve whatever we wish to accomplish.

Mandala 10/Sukta 75*Nadyah Devata, Sindhukshīt Praiyamedha Rshi*

प सु व आपा महिमानमुत्तमं क॒रुवा॑चाति॒ सदन॑ वि॒वस्व॑तः ।
 प सप्त॑सप्त त्र॒धा हि च॑क॒मुः प सृ॒त्वरी॑णा॒मति॑ सिन्धु॒रा-
 ज॑सा ॥ १ ॥

1. *Pra su va āpo mahimānamuttamaṁ kārurvocāti sadane vivasvataḥ. Pra sapta-sapta tredhā hi cakramuḥ pra sṛtvarīṇāmāti sindhurojasā.*

O fluent streams of water, energy and light, your best and highest grandeur and quality in every region of the master of earth, skies and light (Vivasvan), the scholar scientist devotee adores, describes and celebrates. Seven streams flow three ways in every one of the three regions, and in all the flowing streams the one common current flows on with its own innate energy and power.

प त॑ रद॒द्वरु॑णा॒ यात॑व प॒थः सिन्धा॒ यद्वा॒जौ अ॒भ्यद॑वस्त्वम ।
 भू॒म्या॒ अधि॑ प॒वता॑ यासि॒ सानु॑ना॒ यद॑षा॒मगं॑ जग॒तामि॒र-
 ज्य॑सि ॥ २ ॥

2. *Pra te'radadvruṇo yātave pathaḥ sindho yadvā-jāṁ abhyadravastvam. Bhūmyā adhi pravatā yāsi sānunā yadeṣāmagraṁ jagatāmirajyasi.*

O flowing stream, as you flow for the energy and vitality of foods in plants, herbs and trees, or as you flow by the tops of mountains of the earth or as you elevate the first and best part of these living and moving forms of nature with pranic energy, the sun makes the path for your flow.

दिवि स्वना यतत भूम्यापयन्तं शुष्ममुदियति भानुना ।
अभादिंव प स्तनयन्ति वृष्टयः सिन्धुयदति वृषभा न
ररुवत ॥ ३ ॥

3. *Divi svano yatate bhūmyoparyanantaṁ śuṣma-
mudiyarti bhānunā. Abhrādiva pra stanayanti
vṛṣṭayaḥ sindhuryadeti vṛṣabho na roruvat.*

When the force and flood of energy is set in motion by the sun, the rumble of infinite energy shakes the spaces in heaven and the atmosphere on earth. As thunder roars and reverberates from the sky, so do showers fall and the river flood flows resounding like the cloud.

अभि त्वा सिन्धा शिशुमि । मातरा वाश्रा अषन्ति पर्यसव
धनवः । राजव युध्वा नयसि त्वमित्तिचा यदासामगं
प्रवतामिनं तसि ॥ ४ ॥

4. *Abhi tvā sindho śīśuminna mātaro vāśrā arṣanti
payaseva dhenvaḥ. Rājeva yudhvā nayasi tvamit
sicau yadāsāmagraṁ pravatāminakṣasi.*

O Sindhu, flood of water, just as mothers move with love to the child, just as lowing cows with milk move to the calf to promote life, so do streams flow to you and you take them forward flowing to the sea like a warrior king leading his armies to the battlefield for victory.

इमं मं गङ्ग यमुन सरस्वति शुतुद्रि स्तामं सचता परुष्ण्या ।
असिक्न्या मरुदवृध वितस्तयाजीकीय शृणुह्या सुषा-
मया ॥ ५ ॥

5. *Imaṁ me gaṅge yamune sarasvati śutudri stomāṁ sacatā paruṣṇyā. Asidnyā marudṛdhe vitastayār-jīkīye śṛṇuhyā suṣomayā.*

O Ganga, ever flowing stream of water, life and life energy, Yamuna, stream that joins others and flows, Sarasvati, stream of abundant water and light of life, Shutudri, fast flowing stream of water and energy, Marudvr̥dha, stormy stream of water, prana and passion for life, Arjikiya, overflowing stream of life breaking over the banks, along with Parushni, sparkling stream flowing through stages, and Sushoma, stream of peace and vitality deep as the fathomless ocean, Asikni and Vistasta may all listen to this song of homage of mine and bless life.

Note: It is said that the words from Ganga to Sushoma are names of ten particular streams. It is not so. According to Yaska and Swami Dayananda, Veda is universal knowledge, there is no history and no geography in this body of knowledge. If particular streams are called by these names, the names were derived from the Vedas in which those name-words already existed, and the name-word and the characteristics of the stream corresponded. For this very correspondence, certain nerves, arteries and veins in the body also were named after these Vedic words. Pandit Jaya Deva Sharma in his translation of Rgveda (published Arya Sahitya Mandala, Ajmer, 1936, vol. 7, p. 131) quotes from a Kerala manuscript on music the following:

“Ida cha pingalakhya cha sushumna chasthi jihvika, Alambusa yatha pusha gandhari shankhini

kuhuh, Dehamadhyagata etah mukhyah syurdasha nadyah”, and continues that Ganga is Ida, which leads us to spiritual enlightenment, Yamuna is Pingala which joins with and orders various organs of the body, Sarasvati is sushumna which leads us to the joy of knowledge, Parushni (parvavati, bhaswati, kutilagamini) which goes through the vertebrae of the spine is shining, Asikni is dark, Marudvrdha is augmented by all nadis, Shutudri is fast and full, Vitasta controls body temperature, Arjikiya originates from a centre called Rjuka in the brain, also called vipat which, if it breaks, then death occurs and the pranas and the soul forsake the body. For this reason it is also called urunjara. Sindhu is the soul into which retire all the pranas and the nadis. Thus ‘streams’ and names of streams are general terms of life’s dynamics in different physical, psychic and spiritual contexts.

तृष्टामया पथमं यातव स्रजूः सुसत्वा रसया श्वत्या त्या ।
 त्वं सिन्धा कुभया गामतीं कुमुं महत्वा सरथं याभिरि-
 यस ॥ ६ ॥

6. *Trṣṭāmayā prathamam yātave sajūḥ susartvā rasayā śvetyā tyā. Tvaṁ sindho kubhayā gomatīm krumuṁ mehatnvā saratham yābhirīyase.*

O Sindhu, flood and ocean of the dynamics of life, the streams which you first join and go on by the body chariot of existence are: Trshtama, the nadi with which food is first digested in the stomach, Susartu by which the energy produced is distributed over parts of the body system, Rasa by which energy vibrates across the whole system, Shveti by which food energy joins the blood stream, Kubha by which the skin cover is

formed and sustained, Gomati by which speech and other senses are controlled, Krumu which controls and coordinates body movements, and Mehatnu which controls the urinary function.

ऋजीत्यनी रुशती महित्वा परि जयांसि भरतु रजांसि ।
अदब्धा सिन्धुरपसामपस्तमाश्वा न चित्रा वपुषीव
दशता ॥ ७ ॥

7. *Rjityenī ruśatī mahitvā pari jrayāmsi bharate rajāmsi. Adabdhā sindhurapasāmapastamāśvā na citrā vapuṣīva darśata.*

Rjiti which moves peacefully, Eni which controls the white corpuscles, and Rushati which is bright and creates the body lustre, move by the energy and grandeur of the spiritual centre and communicate particles of energy and vitality across the system. Sindhu, the central stream and spirit, undaunted, is the most dynamic of all dynamics, wonderful as a ray of light and beautiful as a youthful maiden.

स्वश्वा सिन्धुः सुरथा सुवासा हिरण्ययी सुकृता वाजिनी-
वती । ऊणावती युवतिः सीलमावत्युताधि वस्त सुभगा
मधुवृधम ॥ ८ ॥

8. *Svaśvā sindhuḥ surathā suvāsā hiranyayī sukṛtā vājīnīvātī. Ūṇāvatī yuvatīḥ sīlamāvatyutadhi vaste subhagā madhuvṛdham.*

Sindhu, the central psychic and spiritual stream of the system commands beautiful senses and mind and the beautiful body chariot, it is fragrant, golden, nobly active, energetic achiever, handsomely covered youthful, provided with an efficient structural body

system, beatific, honey sweet and rich, which abides in and rules over all streams of the system.

सुखं रथं युयुज् सिन्धुरश्विनं तन वाजं सनिषदस्मि गजा ।
महान्हास्य महिमा पनस्यत दब्धस्य स्वयशसा विर-
ष्णिनः ॥ ९ ॥

9. *Sukhaṁ rathaṁ yuyuje sindhuraśvinam tena vājaṁ saniṣḍasminnājau. Mahān hyasya mahimā panasyate'dabdhasya svayaśaso varapśinah.*

Sindhu, spirit of the stream of existence, flows incessantly, riding the cosmic chariot of all joy and comfort, wonderfully dynamic, by which it wins victories of attainments for its devotees and tributaries in this cosmic play. Great is its glory praised and celebrated by poets, undaunted and inviolable, innately glorious, infinitely abundant and generous.

Mandala 10/Sukta 76

Gravana Devata, Sarpa Airavata Jaratkarna Rshi

आ व ऋज्जस ऊर्जा व्युष्टिष्विन्दं मरुता रादसी अनक्तन ।
उभ यथा ना अहनी सचाभुवा सदःसदा वरिवस्यात
उद्भिदा ॥ १ ॥

1. *Ā va ṛñjasa ūrjāṁ vyuṣṭiṣvindram maruto rodasī anaktana. Ube yathā no ahanī sacābhuvā sadaḥ sado varivasyāt udbhidā.*

O scholars and celebrants of yajna, creators of soma wealth, I honour and cooperate with you at the dawn of light and energy in the morning. Pray honour, celebrate and serve Indra, the sun, the winds, the earth and the environment and reveal their power and

potential for us so that both day and night they may produce and give us wealth born of earth for every home.

तदु श्रेष्ठं सर्वनं सुनातनात्या न हस्तयता अदिः सातरि ।
विदद्ध्यया अभिभूति पस्यं महा राय चित्तरुत
यदवतः ॥ २ ॥

2. *Tadu śreṣṭham savanam sunotanātyo na hastayato adriḥ sotari. Vidaddhyaryo abhibhūti paumsyam maho rāye cit tarute yadarvataḥ.*

Enact and accomplish that highest plan of yajnic action which like a goal-oriented programme of cloud showers in the hands of the creative maker of soma wins strength and power, progress and victory for the yajamana so that for the achievement of great wealth and progress he overcomes the worst hurdles and goes forward with quick mile stones of success.

तदिद्ध्यस्य सर्वनं विवर्पा यथा पुरा मनव गातुमश्रत ।
गाअणसि त्वाष्ट अश्वनिणिजि पमध्वरष्वध्वरां अशि-
श्रयुः ॥ ३ ॥

3. *Tadiddhyasya savanam viverapo yathā purā manave gātumaśret. Go-arṇasi tvāṣṭre aśvanirṇiji premadhvar-eṣvadhavar-ām aśīśrayuḥ.*

Let that creative soma yajna programme of this yajamana promote and extend his actions and achievements the way as ever before it has opened and extended the paths of progress for humanity and inspired pioneers of positive acts of love and service to go forward in the scientific development of land, cows, culture and enlightenment and in the technological development of efficient means of transport and

civilisational attainments.

अप॑ ह॒त र॒ ऽसा॑ भङ्ग॒गुराव॑तः स्क्॒भा॒य॒त॒ नि॒ऋ॒तिं
स॒ध॒ताम॑तिम । आ ना॑ र॒यिं स॒व॑वीरं सु॒नात॑न द॒वा॒व्यं भ॑र॒त॒
श्ल॒ाक॑म॒दयः॑ ॥ ४ ॥

4. *Apa hata rakṣaso bhaṅgurāvataḥ skabhāyata nirṛtiṁ sedhatāmatim. Ā no rayiṁ sarvavīraṁ sunotana devāvyam bharata ślokamadrayaḥ.*

O yajakas and creators of soma, destroy the wicked and the evil tendencies, hold off the crooked and negative forces from the ways of development and progress, drive off want and poverty, create and bring us wealth and progeny worthy of the brave, and sing songs of thanks and praise in honour of the divinities.

दि॒व॒श्चि॒दा वा म॑व॒त्तर॑भ्या वि॒भ्व॒ना चि॒दा॒श्व॑प॒स्तर॑भ्यः ।
वा॒याश्चि॒दा सा॒म॑र॒भस्तर॑भ्या॒ ग्र॒श्चि॒द॒च पि॒तृकृ॑त्त॒-
र॑भ्यः ॥ ५ ॥

5. *Divaścidā vo'mavattarebhyo vibhavanā cidāśva-pastarebhyah. Vāyościdā somarabhas-tarebhyo'gneścidarca pitukṛttarebhyah.*

I sing in honour and appreciation of you all who create more and more energy and power from the light of the sun, more and more energy and speed from the electric energy of the middle regions, more and better energising tonics and sanatives from the fresh vitality of the winds, and more and better nourishing food from the heat and fertility of the earth.

भु॒रन्तु॑ ना य॒श॒सः सा॒त्व॒न्ध॒सा गा॒वा॒णा वा॒चा दि॒वि॒ता
दि॒वि॒त्मा॑ता । न॒रा य॒त्र दु॒ह॒त का॒म्यं म॒ध्वा॒घ्रा॒ष्य॒न्ता अ॒भि॒ता
मि॒थ॒स्तर॑ः ॥ ६ ॥

6. *Bharantu no yaśasaḥ sotvandhaso grāvāṇo vācā divitā divitmatā. Naro yatra duhate kāmyaṁ madhvāghoṣayanto abhito mithasturaḥ.*

May the yajakas, creators of soma, bear and bring that nectar of honour and energy wherein, inspired by the heavenly voice of divinity rising to the skies, enlightened people together in unison distil the honey sweets of cherished love and fulfilment of life, their ecstasy resounding all round.

सुन्वन्ति सामं रथिरासा अद्रया निरस्य रसं गविषा दुहन्ति
त । दुहन्त्यूधरुपसचनाय कं नरा हव्या न मजयन्त
आसभिः ॥ ७ ॥

7. *Sunvanti somaṁ rathirāso adrayo nirasya rasaṁ gaviṣo duhanti te. Duhantyūdhar-upasecanāya kaṁ naro havyā na marjayanta āsabhiḥ.*

Devotees of Soma, lovers of divinity, riding the body chariot in the state of dharma-megha samadhi extract the nectar juice of divine joy. Loving the vision and word of that joy they distil the taste and flavour of it. They milk the presence, the taste, the flavour of divinity from the udders of Mother Nature to sprinkle on and around the vedi of life and, as people taste the holy food with their tongue, they sanctify and experience the joy in the state of clairvoyance.

एत नरः स्वर्षसा अभूतन् य इन्दाय सुनुथ साममदयः ।
वामं वामं ना दिव्याय धाम्न वसुवसु वः पाथिवाय
सुन्वत ॥ ८ ॥

8. *Ete naraḥ svapasas abhūtana ya indrāya sunutha somamadrayaḥ. Vāmaṁ vāmaṁ vo divyāya dhāmne vasu vasu vaḥ pāthivāya sunvate.*

O enlightened sages, such you are, people of holy action, yajakas and creators of soma, to offer your homage of living joy to Indra, lord of glory. All the beauties and graces of life you create, all the wealth, honour and excellence of earthly life you achieve is for the service of Indra, your homage in totality to Divinity, Spirit of the earth.

Mandala 10/Sukta 77

Maruts Devata, Syumarashmi Bhargava Rshi

अ॒भ्रपु॒षा न वा॒चा पु॒षा वसु॑ ह॒विष्मन्ता॑ न य॒ज्ञा वि॒जानु॑षः ।
सु॒मारु॑तं न ब्र॒ह्माण॑म॒हसं ग॒णम॑स्ता॒प्यषां॑ न शा॒भसं॑ ॥ १ ॥

1. *Abhrapruṣo na vācā pruşā vasu haviṣmanto na yajñā vijānuṣaḥ. Sumārutam na brahmāṇamarhase gaṇamastoṣyeṣām na śobhase.*

Like clouds of rain bringing showers of wealth and fertility to the earth, like yajakas bearing sacred offerings for the fire and replenishing the vitality of the environment, the vibrant currents of cosmic mind and holy sages of the divine Word bless humanity with the Vedic voice. Now, in order to do them the honour they deserve, sing and adore the assembly of the sages like the divine currents of Maruts, and do so in order that you too may deserve the honour and appreciation you would win.

श्रि॒य म॒र्यासा॑ अ॒ञ्जीरं॑ कृ॒ण्वत॑ सु॒मारु॑तं न पू॒वीरति॑ तपः ।
दि॒वस्पु॑त्रास॒ एता॑ न य॒तिर आ॒दित्या॑स्त अ॒का न
वा॒वृधुः॑ ॥ २ ॥

2. *Śriye maryāso añjīmrakṛṇavata sumārutam na pūrvīrati kṣapaḥ. Divasputrāsa etā na yetira ādityāsaste akrā na vāvṛdhuḥ.*

For their honour and glory, mortals adore and celebrate them, Even veteran powers of earliest fame cannot violate them. Children of light, they shoot forward like archers and do not deviate from the course. Children of Aditi, mother Eternity, they advance like rays of light and extend the bounds of knowledge.

प य दिवः पृथिव्या न ब्रह्णा त्मना रिरिच अभा । सूर्यः ।
पार्जस्वन्ता न वीराः पनस्यवा रिशादसा न मया अभि-
द्यवः ॥ ३ ॥

3. *Pra ye divaḥ prthivyā na barhaṇā tmanā riricre abhrānna sūryaḥ. Pājasvanto na vīrāḥ panasyavo riśādaso na maryā abhidyavaḥ.*

By virtue of their own strength and power (they are great) but not separate, not unrelated to heaven and earth just as the sun is great but not unrelated to the cloud and the sky. Commanding power and grandeur like heroes, they are adorable like mortals who destroy negativity, and they are refulgent in their own right.

युष्माकं बुध्न अपां न यामनि विथुर्यति न मही श्रथुर्यति ।
विश्वप्सुयज्ञा अवागयं सु वः पर्यस्वन्ता न सत्राच आ
गत ॥ ४ ॥

4. *Yuṣmākaṁ budhne apāṁ na yāmani vithuryati na mahī śratharyati. Viśvapsuryajño arvāgayam su vaḥ prayasvanto na strāca ā gata.*

In your area of operation you shine on together, as in the spaces of cosmic dynamics the earth does not shake, nor does it slacken, but goes on and on steadily on its course. Same way your yajnic operation in the cosmic law is universal, versatile and holy. Pray come

to our sessions, bear and bring us the food, energy and the wealth we need and work for.

यूयं धूर्षु प्रयुजा न रश्मिभिर्ज्यातिष्मन्ता न भासा व्युष्टिषु ।
श्यनासा न स्वयशसा रिशादसः पवासा न पसितासः
परिपुषः ॥ ५ ॥

5. *Yūyaṁ dhūrṣu prayujo na raśmibhirjyotiṣmanto na bhāsā vyuṣṭiṣu. Śyenāso na svayaśaso riśā-dasaḥ pravāso na prasitāsaḥ paripruṣaḥ.*

In our programmes of progress, be like the motive powers of the plan with rays of light and reins of control. Be like light givers with sun-light on the rise of the dawns of initiative on a new day. Self-refulgent and glorious like harbingers of soma, be destroyers of violence and negativity. Like world-travellers, shining and sinless on meticulous missions, be harbingers of universal showers of rain and prosperity.

प यद्वहध्व मरुतः पराकाद्यूयं महः संवरणस्य वस्वः ।
विदानासा वसवा राध्यस्याराच्चिद द्वषः सनुतयुयात ॥ ६ ॥

6. *Pra yadvahadhve marutaḥ parākād yūyaṁ mahāḥ saṁvaraṇasya vasvaḥ. Vidānāso vasavo rādhyasyārāccid dveṣaḥ sanutaryuyota.*

O Maruts, creators, achievers and givers of wealth and providers of peace and settlement, when you come from afar and bring great wealth of choice human value and order capable of further and capital development, then you eliminate all hate, jealousy and enmity polluting the heart within and society outside.

य उ॒दृचि॑ य॒ज्ञ अ॒ध्वर॒ष्टा म॒रुद्भ्या॒ न मानु॑षा॒ ददा॑शत ।

र॒वत्स वया॑ दधत सु॒वीरं॑ स द॒वाना॒मपि॑ गापी॒थ अ॑स्तु ॥ ७ ॥

7. *Ya udṛci yajñe adhvareshthā marudbhyo na mānuṣo dadāsat. Revat sa vayo dadhate suvīraṁ sa devānāmapi gopīthe astu.*

The man established in Vedic chant and yajnic programmes of creation and development who gives for yajna and also gives to the brilliant and versatile Maruts achieves good health and long age blest with plenty of wealth and noble children and he also enjoys the protection of divinities on the path of rectitude.

त हि य॒ज्ञेषु॑ य॒ज्ञिया॑स॒ ऊमा॑ आ॒दित्य॑न॒ नाम्ना॒ शंभ॑वि॒ष्टाः ।

त ना॑ व॒न्तु रथ॑तू॒मनी॑षां म॒हश्च॒ याम॑ अध्व॒र च॑का॒नाः ॥ ८ ॥

8. *Te hi yajñeṣu yajñiyāsa ūmā ādityena nāmnā śambhaviṣṭhāḥ. Te no'vantu rathatūrmanīśāṁ mahaśca yāmannadhvare cakānāḥ.*

May the Maruts, adorable at yajna, protectors and promoters most benevolent and blissful by the gift of solar light and enlightenment and showers of substantial waters and energy, versatile movers of the dynamics of cosmic yajna circuit protect and promote our mind, intelligence and knowledge while they love, cherish and extend our grand paths of progress in our social programmes of creation and production in the spirit of universal love, friendship and peace and non-violence.

Mandala 10/Sukta 78

Maruts Devata, Syumarashmi Bhargava Rshi

विपासा॒ न मन्म॑भिः स्वा॒ध्या दवा॑व्या॒ऽऽ न य॒ज्ञः स्व॑प्र॒सः ।
राजा॑ना॒ न चि॒त्राः सु॑सं॒दृशः॑ िती॒नां न म॑या अ॒र॒प॒सः ॥ १ ॥

1. *Viprāso na manmabhiḥ svādhyo devāvyo na yajñai svapnasah. Rājāno na citrāḥ susaṁdrśaḥ kṣīṭinām na maryā arepasah.*

Like sages holy and self-possessed by noble thoughts and meditation, like dreamers of dreams devoted to divinity by yajnic actions, like wondrous brilliant rulers noble in person and performance, the Maruts are pure and sinless like noble mortals among humanity.

अ॒ग्नि॒न य॒ भा॒र्जसा॑ रु॒क्मव॑ा॒ त्सा॒ वा॒ता॒सा॒ न स्व॑यु॒जः
स॒द्य॒कृत॑तयः । प॒ज्ञा॒तारा॑ न॒ ज्य॒ष्ठाः सु॒नी॒तयः॑ सु॒श॒र्माणा॑ न
सा॒मा ऋ॒तं य॒त ॥ २ ॥

2. *Agnirna ye bhrājasā rukmavakṣaso vātāso na svayujah sadhya-ūtayah. Prajñātāro na jyeṣṭhāḥ sunītayah suśarmāṇo na somā ṛtaṁ yate.*

Shining with golden halo and lustre like fire, always devoted to protection and promotion of life like winds by free will and dedication of the self, highest and wholly committed to noble policies like wise and enlightened sages, they work for the peace and holy soma joy of the men of action and endeavour as divine harbingers of mental peace and spiritual bliss.

वा॒ता॒सा॒ न य॒ धु॒नया॑ जि॒ग॒त्तवा॑ ग्री॒नां न जि॒ह्वा वि॒रा॒कि॒णः ।
वम॑ण्वन्ता॒ न या॒धाः शि॒मी॑वन्तः पि॒तृ॒णां न शं॑साः
सु॒रा॒तयः॑ ॥ ३ ॥

3. *Vātāso na ye dhunayo jigatnavo' gnīnām na jihvā virokiṇaḥ. Varmaṇvanto na yodhāḥ śimīvantāḥ pitṛnām na śaṁsāḥ surātayah.*

Stormy shakers are they of the stagnant as well as of the vibrant like winds, blazing like flames of fire, mighty strong like warriors clad in armour for battle, and profusely generous like blessings of the parents.

रथानां न य राः सनाभया जिगीवांसा न शूरा अभिद्यवः ।
वरेयवा न मया घृतपुषा भिस्वतारा अर्क न सुष्टुभः ॥ ४ ॥

4. *Rathānām na ye' rāḥ sanābhayo jigīvāṁso na śūrā abhidyavaḥ. Vareyavo na maryā ghṛtapruṣo- 'bhisvartāro ar-kaṁ na suṣṭubhaḥ.*

United in common with the centre as spokes of the wheel with the nave, lustrous like warriors thirsting for victory, liberal givers of the showers of prosperity, and soothing of speech like the holy chant of Rks, such are the Maruts for humanity.

अश्वासा न य ज्येष्ठास आशवा दिधिषवा न रथ्यः
सुदानवः । आपा न निम्नरुदभिजिगत्वा विश्वरूपा
अङ्गिरसा न सामभिः ॥ ५ ॥

5. *Aśvāso na ye jyeṣṭhāsa āśavo didhiṣavo na rath- yah sudānavaḥ. Āpo na nimnairudabhir-jigatnavo viśvarūpā aṅgirasas na sāmabhiḥ.*

They are vibrant winners of the highest order like rays of light in focus, generous givers like commanders of the chariots of plenty and charity, progressive seekers like rivers flowing down to the sea, and versatile workers of theoretical knowledge into practice like the Angiras sages of Atharva Veda realising

their hymns with the music of Samans.

गावा॑णा॒ न सूर॑यः॒ सिन्धु॑मातर॒ आद॑दिरासा॒ अद॑या॒ न
वि॒श्वहा॑ । शि॒शूला॒ न की॒ळयः॑ सुमा॒तरा॑ महागा॒मा न याम॑ नुत
त्विषा ॥ ६ ॥

6. *Grāvāṇo na sūrayaḥ sindhumātara ādardirāso
adrayo na viśvahā. Śiśūlā na krīḷayaḥ sumātaro
mahāgrāmo na yāmannuta tviṣā.*

Like the clouds of rain they are makers of the floods and oceans of collective wealth and knowledge, always opening the flood gates of showers like thunder across the world, playing like innocent children of noble mothers and going forward with light and lustre like a mighty community united in action.

उ॒षसां॑ न क॒तवा॑ ध्व॒र्श्रियः॑ शु॒भंयवा॑ नाज्जिभि॒व्यश्वि॑तन ।
सिन्ध॑वा॒ न य॒यिया॒ भाज॑दृष्टयः॒ परा॑वता॒ न या॑र्जनानि
ममि॒र ॥ ७ ॥

7. *Uṣasāṁ na ketavo'dhvaraśriyaḥ śubhaṁyavo
nāñjibhirvyaśvitan. Sindhavo na yayiyo bhrāja-
dr̥ṣṭayaḥ parāvato na yojanāni mamire.*

Like lights of the dawn they illuminate the sky and beautify the yajna on earth, themselves shining with graces and wishing the world all well all round. Moving forward like rivers in flood they shine in arms, and like pioneer travellers over boundless woods and spaces they cover miles and miles of distance in progress and achievement.

सु॒भागा॑ ॥ द॒वाः कृ॑णुता सु॒रत्नान्॒स्मान्त॑स्ता॒तृन्म॑रुता
वावृ॒धानाः॑ । अधि॑ स्ता॒त्रस्य॑ सु॒ख्यस्य॑ गात॒ स॒नाद्धि॑ वा
रत्न॑ध॒यानि॒ सन्ति॑ ॥ ८ ॥

8. *Subhāgānno devāḥ kṛṇutā suratnānas-māntstotṛn maruto vāvṛdhānāḥ. Adhi stotrasya sakhyasya gāta sanāddhi vo ratnadheyāni santi.*

O noble and divine Maruts, vibrant scholars and sages, blazing warriors, benevolent philanthropists and relentless seekers and creators, let us be sharers with you, blest with noble jewel wealth of existence. Yourselves exalted by our adorations, exalt us, the celebrants. Come and acknowledge our song of praise, appreciation and friendship. Liberal you are, and immense are the gifts of your generosity for all time past, present and future.

Mandala 10/Sukta 79

Agni Devata, Agni Sauchika or Vaishvanara, or Sapti Vajambhara Rshi

अपश्यमस्य महता महित्वममर्त्यस्य मर्त्यासु वि १ ।

नाना हनू विभृत् सं भर्त् अस्मिन्वती बप्सती भूयत्तः ॥ १ ॥

1. *Apaśyamasya mahato mahitvamamartasya martyāsu vikṣu. Nānā hanū vibhṛte saṁ bharete asinvatī bapsati bhūryattaḥ.*

I see and realise the sublime presence of this immortal Agni among mortals whose complementary catalytic powers open and close and open like the jaws of a living being, disjoining and joining together insatiably and relentlessly, creating, destroying and recreating new forms from old ones, and ultimately consume all things thereby consummating and completing the process of evolution back into involution and annihilation.

गुहा शिरा निहितमृधगं गी असिन्व तत्ति जिह्वया वनानि ।
अत्राण्यस्म पडभिः सं भरन्त्युत्तानहस्ता नमसाधि वि ॥ २ ॥

2. *Guhā śiro nihitamṛdhagakṣī asinvannatti jihvayā vanāni. Atrānyasmai padbhiḥ saṁ bharantyyuttā-nahastā namasādhi vikṣu.*

The highest presence of Agni is hidden in mystery, in the cave of the heart. Its eyes of universal vision are objectified separately in the sun and moon. With its tongue it consumes various things, even the best and most beautiful too, insatiably. In homage to it, yajakas all across humanity bear holy offerings with hands raised in reverence and adoration and bring them step by step for its consumption in the fire and in the crucibles of the discipline of meditation.

प मातुः पतरं गुह्यामिच्छन्कुमारा न वीरुधः सपदुवीः । सुसं
न पुक्वमविदच्छुचन्तं रिरि ह्वासं रिप उपस्थ अन्तः ॥ ३ ॥

3. *Pra mātuh prataram guhyamicchan kumāro na vīrudhaḥ sarpadurvīḥ. Sasam na pakvamavidacchucantaṁ ririhvāmsaṁ ripa upasthe antaḥ.*

Loving and seeking the ultimate mystery of Agni, mother spirit of life and human evolution, the seeker comes like an innocent child moving up silently by and along the various folds of earthly existence, ultimately reaching the centre core of the mystery and attains the radiant presence deliciously ecstatic like the ripest fruit of life.

तद्गामृतं रादसी प बवीमि जायमाना मातरा गभा अत्ति ।
नाहं द्रवस्य मत्यश्चिकताग्रिर्ङ्ग विचताः स पचताः ॥ ४ ॥

4. *Tadvomṛtaṁ rodasī pra bravīmi jāyamāno mātarā garbho atti. Nāhaṁ devasya martyaścīketāgnirāṅga vicetāḥ sa pracetāḥ.*

O heaven and earth, father and mother of life in existence, truly do I speak to you of that law of life which you observe and sustain: the baby life in the womb and, thereafter, receives its sustenance from father and mother. I, the rising vital form, the mortal, know not of the lord divine. For sure, Agni the omniscient alone knows all, Agni alone illuminates the spirit in the human form.

या अस्मा अ ऽ तृष्वा ३ दधात्याज्यघृतजुहति पुष्यति ।
तस्म स्रहस्त्रम अभिवि च १ ग विश्वतः पत्यङ्ङसि
त्वम ॥ ५ ॥

5. *Yo asmā annaṁ tṛṣvādadhātyājyairghṛtair-juhoti puṣyati. Tasmai sahasramaksabhirvi cakṣe'gne viśvataḥ pratyāṅsi tvam.*

Whoever the person that readily and enthusiastically brings and offers food to this Agni, feeds the fire and raises the flames with ghrta and intensive oblations of havi, Agni watches and enlightens him with a thousand eyes and visions. O lord of light and life, Agni, you are always with us, all time, all round, with and within at the closest.

किं द्वषु त्यज एनश्चकथाग्रं पृच्छामि नु त्वामविद्वान् ।
अकीळन्कीळन्हरिरत्तव दन्वि पवशश्चकत गामि-
वासिः ॥ ६ ॥

6. *Kim deveṣu tyaja enaścakarthāgne pṛcchāmi nu tvāmaavidvān. Akrīṇan kriṇan harirattave'dan vi parśaścakarta gāmivāsiḥ.*

An ignorant man, I ask you, Agni, whether among the divinities, in sport or not in sport, you subject men to sin, anger and aversion, since the omnipotent power, creator and destroyer, to swallow what is to be swallowed at the end, cuts things into particles like a knife cutting leather into pieces.

विषू॒चा अ॒श्वान्यु॒युज वन॒जा ऋ॒जी॒ति॒भी र॒श॒नाभि॒गृ॒भी॒तान ।
च ।॒द मि॒त्रा वसु॑भिः सुजा॑तः समा॑नृ॒ध पव॑भिवावृ॒-
धा॒नः ॥ ७ ॥

7. *Viṣūco ásvān yuyuje vanejā ṛjītibhī raśanābhir-grbhītān. Cakṣade mitro vasubhiḥ sujātaḥ samā-nṛdhe parvabhirvāvṛdhānaḥ.*

Fortunately born in a beautiful body, the soul uses various and versatile senses controlled by simple and natural operations of the will and intelligence and, loving and enlightened by Agni, cosmic lord omniscient, grows stage by stage with pranic energies and prospers.

Mandala 10/Sukta 80

Agni Devata, Agni Sauchika or Vaishvanara, or Sapti Vajambhara Rshi

अ॒ग्निः स॒प्ति॑वाज॒भ॒रं द॑दात्य॒ग्नि॒वी॒रं श्रु॒त्यं क॒म॒निः॒ष्टाम । अ॒ग्नी
रा॒द॒सी वि च॑रत्सम॒ञ्ज ।॒ग्नि॒नारी॑ वी॒रकु॑क्षि॒ । पुरा॑न्धि॒म ॥ १ ॥

1. *Agniḥ saptim vājambharam dadātyagnirvīram śrutyaṁ karmaniṣṭhām. Agnī rodasī vi carat samañjannagnirnārīm vīrakuḥṣim purāndhim.*

Agni gives us fast faculties of sense and mind which bring us food for life and experience with success in many fields. Agni gives valiant progeny, learned and

cultured with dedication to noble action. Agni pervades heaven and earth, beautifying them, and blesses the family home of man and woman, beatifying it with light and passion for good action, and Agni blesses the woman with fertility, motherhood of the brave and wisdom to keep a happy home.

अग्रप्रसः समिदस्तु भद्राग्निमीही रादसी आ विवश ।

अग्रिकं चादयत्समत्स्वग्निरवृत्राणि दयत पुरुणि ॥ २ ॥

2. *Agnrapnasah samidastu bhadragnirmahī rodasī ā viveśa. Agnirekam codayat samatsvagnirvrtrāṇi dayate purūṇi.*

May the full fire, heat and light of Agni, versatile power of action be good for universal well being, Agni which pervades both heaven and earth. Agni inspires and energises every one in the battles of life, and Agni dispels and destroys all evils of want and darkness.

अग्रित्त्वं जरतः कर्णमावाग्रिर्द्भ्या निरदहज्जरूथम् ।

अग्रित्रिंघ्रम् उरुष्यदन्तर्ग्निरृमधं पजयासृजत्सम ॥ ३ ॥

3. *Agnirha tyaṁ jarataḥ karṇamāvāgniradbhyo niradahajjarūtham. Agniratriṁ gharma uruṣya-dantaragnirṇmedham prajayāsrjat sam.*

Agni protects the devotee's health of sense and mind and establishes him in piety and prayer. Agni burns away the debilitating impurities from waters and from the blood stream of the body system. Agni protects the enlightened man free from triple bonds of infatuation with family, fame and finance. Agni establishes the man dedicated to yajnic advancement of humanity in the right relationship with family, friends and community.

अ॒ग्नि॒दा॒द द॒वि॒णं वी॒र॒प॒शा अ॒ग्नि॒ऋषिं॑ यः स॒ह॒स्रा स॒नाति॑ ।
अ॒ग्नि॒दि॒वि ह॒व्य॒मा त॑त॒ना॒ग्र॒धा॒मा॒नि वि॒भृ॒ता पु॒रु॒त्रा ॥ ४ ॥

4. *Agnirdād draviṇaṁ vīrapeśā agnirṛṣiṁ yaḥ sahasrā sanoti. Agnirdivi havyamā tatānāgnerdhāmāni vibhṛtā purutrā.*

Agni, heroic in form and pride of the brave, gives wealth, honour and excellence and all that is valuable in the world. Agni rewards the sage, seer and visionary scholar a thousand ways. Agni raises and diffuses the fragrance of oblations to the heavens. Indeed the presence and pervasions of Agni are boundless, infinitely spread out.

अ॒ग्नि॒मु॒क्थ॒ऋष॑या॒ वि ह॒व्य॒न्त॒ ग्निं न॒रा या॒म॒नि बा॒धि॒तासः॑ ।
अ॒ग्निं व॒या अ॒न्तरि॑ । प॒त॒न्ता॒ ग्निः स॒ह॒स्रा प॒रि या॒ति॒
गा॒ना॒म ॥ ५ ॥

5. *Agnimukthairṛṣayo vi hvayante'gnim nara yāmani bādhitāsaḥ. Agnim vayo antrarikṣe patanto'gniḥ sahasrā pari yāti gonām.*

Seers invoke Agni with the chant of sacred hymns. People in crisis on the journey onward call on Agni for help and guidance. Like birds flying up in the sky, sages on the way higher up towards the heavens or deep in awareness in the mind adore Agni. Agni, indeed, pervades and transcends a thousand abodes of light and life and inspires and enlightens the souls that seek and find.

अ॒ग्निं वि॒श इ॒ळत॒ मानु॑षी॒या अ॒ग्निं म॒नु॒षा न॒हुषा॑ वि जा॒ताः ।
अ॒ग्नि॒गान्ध॑र्वी प॒थ्यामृ॑तस्या॒ग्र॒गव्यू॑तिघृ॒त आ नि॑ष॒न्ता ॥ ६ ॥

6. *Agnim̐ viśva īlate mānuṣīryā agnim̐ manuṣo nahuṣo vi jātāḥ. Agnirgāndharvīm pathyāmṛ-tasyāgnergavyūtirghṛta ā niṣattā.*

Communities of humanity conscious of their humanity and social responsibility worship Agni for guidance. People who rise above their earthly bonds thank and adore Agni. Agni holds and proclaims the holy voice of eternal truth which guides humanity on the paths of rectitude. The path that leads to Agni exists in and radiates from the lustre of Agni itself.

अग्र्य ब्रह्म ऋभवस्तत उरुग्निं महामवाचामा सुवृक्तिम् ।

अग्र पाव जरितारं यविष्ठाग्र महि दविणमा यजस्व ॥ ७ ॥

7. *Agnaye brahma ṛbhavastataksuragnim̐ mahāma-vocāmā suvrktim. Agne prāva jaritāraṁ yaviṣṭhā 'gne mahi draviṇamā yajasva.*

Rbhus, sages of divine vision and genius, compose and sing songs of adoration in honour of Agni. We too offer holy songs of reverence and worship in celebration of Agni. O Spirit of universal light and life, ever youthful Agni, pray protect and promote the celebrant and give us the highest wealth of yajnic life in communion with you.

Mandala 10/Sukta 81

Vishvakarma Devata, Bhauvana Vishvakarma Rshi

य इमा विश्वा भुवनानि जुह्वृषिहाता न्यसीदत्पिता
नः । स अशिषा दविणमिच्छमानः पथमच्छदवराँ आ
विवश ॥ १ ॥

1. *Ya imā viśvā bhuvanāni juhvaḍṛṣiḥrhotā nysīdat pitā naḥ. Sa āśiṣā draviṇamicchamānaḥ prathamacchadavarām ā viveṣa.*

The eternal Rshi, visionary creator and cosmic yajaka, our father generator, who calls up all these worlds of the universe into existence ever abides by himself. Moved with desire to give the wealth of life with his blessings to the souls, he first generates the original Prakṛti vesting it with his divine will and then simultaneously enters and pervades the modes and forms of Prakṛti as they evolve.

किं स्विदासीदधिष्ठानमारम्भणं कतमत्स्वित्कथासीत् । यता
भूमिं' जनयन्विश्वकमा वि द्यामाणा'न्महिना विश्व-
च पाः ॥ २ ॥

2. *Kim svidāsīdadhīṣṭhānamārambhaṇaṁ katamat svit kathāsīt. Yato bhūmiṁ janayan viśvakarmā vi dyāmaurṇonmahimā viśvacakṣāḥ.*

What was the basis, what the beginning of the beginning, what sort and whence, from which Vishvakarma, omniscient all watching guardian of the universe, creating the heaven and earth shaped them and vested them with divine grandeur?

विश्वतश्च उरुत विश्वतामुखा विश्वताबाहुरुत विश्वत-
स्यात् । सं बाहुभ्यां धमति सं पतत्रद्यावाभूमी' जनयन्द्व
एकः ॥ ३ ॥

3. *Viśvataścakṣuruta viśvatomukho viśvatobāhuruta viśvataspat. Saṁ bāhubhyāṁ dhamati saṁ patatrairdyāvābhūmī janayan deva ekaḥ.*

All watching with cosmic eyes, all speaking with cosmic voice, all protecting with cosmic arms and all sustaining on cosmic foundations, the sole self-refulgent maker creating heaven and earth shapes and controls the universe with his hands, i.e., thought and will with strokes of the natural forces forging things into form.

किं स्विद्वनं क उ स वृ ऽ आस यता द्यावापृथिवी निष्ठत ऽ उः ।
मनीषिणा मनसा पृच्छतदु तद्यदध्यतिष्ठद्भुवनानि धार-
यन् ॥ ४ ॥

4. *Kim svidvanam ka u sa vrkṣa āsa yato dyāvāprthivī niṣṭatakṣuḥ. Manīṣiṇo manasā prcchatedu tad yadadhyatiṣṭhadbhuvanāni dhārayan.*

Which is that forest and which is that tree from which the divine forces of nature carve out and shape the heaven and earth? O sages and scholars of divine vision, with your heart and intelligence ask that omniscient lord who abides and presides over the worlds of all existence, holding and controlling them in order.

या त धामानि पर्माणि यावमा या मध्यमा विश्वकम तुमा ।
शि ऽ सखिभ्या हविषि स्वधावः स्वयं यजस्व तन्वं
वृधानः ॥ ५ ॥

5. *Yā te dhāmāni paramāṇi yāvamā yā madhyamā viśvakarmannutemā. Śikṣā sakhibhyo haviṣi svadhāvaḥ svayaṁ yajasva tanvaṁ vṛdhānaḥ.*

O Vishvakarman, creator and maker of the universe, whatever the regions, their names and forms which are your creation, whether the highest and farthest, or the middle ones, or the lowest and closest, pray enlighten the friendly seekers and devotees about

them. O lord of your own might of Prakṛti and natural law, keep on the universal yajna by yourself, offering the fragrant havish and expanding the body form of the universe.

विश्वकमन्हविषा वावृधानः स्वयं यजस्व पृथिवीमुत द्याम ।
मुह्यन्त्वन्य अभिता जनांस इहास्माकं मघवा सूरिरस्तु ॥ ६ ॥

6. *Viśvakarman haviṣā vāvṛdhānaḥ svayaṁ yajasva pṛthivīmuta dyām. Muhyantvanye abhito janāsa ihāsmākaṁ maghavā sūrirastu.*

O Vishvakarman, you yourself guide and perform the yajna of heaven and earth with the holy materials from within nature itself, yourself exlating in the expansive universe. Here the other people, unaware of the mystery, feel awe-stricken but, we pray, may you, Lord Almighty and omnificent, be the ultimate giver of enlightenment for us.

वाचस्पतिं विश्वकमाणमृतय मनाजुवं वाज अद्या हुवम ।
स ना विश्वानि हवनानि जाषद्विश्वशम्भूरवस साधु-
कमा ॥ ७ ॥

7. *Vācaspatiṁ viśvakarmāṇamūtaye manojuvaṁ vāje adhyā huvema. Sa no viśvāni havanāni joṣad viśvaśambhūravase sādhu-karmā.*

For our enlightenment and victory in our battle of existence and action today, we invoke Vishvakarma, lord of universal speech and the expanding universe, creative cosmic awareness inspiring human mind and thought, and we pray that the lord of holy action and universal well being be pleased to listen and grant us the fruit of all our invocations, prayers and adorations.

Mandala 10/Sukta 82*Vishvakarma Devata, Vishvakarma Bhauvana Rshi*

च णुषः पिता मनसा हि धीरा' घृतमन अजन्तमन्मान ।
 यददन्ता अददहन्त पूव आदिद द्यावापृथिवी अपथ-
 ताम ॥ १ ॥

1. *Cakṣuṣaḥ pitā manasā hi dhīro ghr̥tamene
 ajanannamnamāne. Yadedantā adadṛhanta pūrva
 ādiddyāvāpṛthivī aprathetām.*

The creator, protector and promoter of the light of the eye and sensitivity of mind, constant and inviolable, by his own will and resolution manifests the plasticity of nature's potential, Ahankara, from Mahat, and then the double plastic potential of psychic and material forms, mind and senses on the one hand and tanmatras, subtle materials, on the other. And when these basic bounds are shaped and confirmed, then these tangible forms of intelligential and material existence, heavens and earths grow, extend and expand.

विश्वकमा विमना आद्विहाया धाता विधाता परमात सुदृक् ।
 तषामिष्टानि समिषा मदन्ति यत्रा सप्तऋषीन्पर एक-
 माहुः ॥ २ ॥

2. *Viśvakarmā vimanā ādviḥāyā dhātā vidhātā
 paramota saṁdr̥k. Teṣāmiṣṭāni samiṣā madanti
 yatrā saptaṛṣīn para ekamāhuḥ.*

Vishvakarma is infinitely intelligent, infinitely pervasive, all sustaining, all controlling, supreme, all percipient, and all watchful. By virtue of his immanence and inspiration, living beings enjoy the cherished objects of their love and desire. It is that one Supreme Spirit

which all sages celebrate and adore as One and Absolute. It is from him that all seven mantra chants arise and unto him return.

या नः पिता जनिता या विधाता धामानि वद भुवनानि
विश्वा । या दवानां नामधा एक एव तं संप्रश्नं भुवना
यन्त्यन्या ॥ ३ ॥

3. *Yo naḥ pitā janitā yo vidhātā dhāmāni veda
bhuvanāni viśvā. Yo devānām nāmadhā eka eva
taṁ sampraśnaṁ bhuvanā yantyanā.*

Vishvakarma is our father and mother, he who is the sustainer, ruler and controller of existence, who knows all abodes and regions of the universe, who is the sole ordainer of the nature, functions and names of all divinities and the sole unity of all these in one, the one comprehensive question of all questions and the one complete answer to all questions, the one ultimate reality into whom all regions and worlds converge and merge.

त आयजन्त दविणं समस्मा ऋषयः पूव' जरितारा न भूना ।
असूत सूत रजसि निषत्त य भूतानि समकृण्वन्मनि ॥ ४ ॥

4. *Ta āyajanta draviṇaṁ samasmā ṛṣayaḥ pūrve
jaritāro na bhūnā. Asūrte sūrte rajasi niṣatte ye
bhūtāni samakṛṇvannimāni.*

The earliest Rshis, i.e., the vital energies of nature in the process of creative evolution in their own right with their power of Being, did yajnic service to the creator and offered their best input in the formative process like celebrants. Placed and abiding in the tumult of the moving and unmoving elements and forms, they

fashioned forth the later forms of Being in homage to the divine will.

परा दिवा पर एना पृथिव्या परा देवभिरसुर्यदस्ति । कं
स्विद्गर्भं पथमं दध् आपा यत्र द्वाः समपश्यन्त विश्व ॥ ५ ॥

5. *Paro divā para enā prthivyā paro devebhira-surairiyadasti. Kaṁ svidgarbhaṁ prathamam dadhra āpo yatra devāḥ samapaśyanta viśve.*

What is that generative as well as emergent spirit and reality which is beyond the heavens, beyond this earth and this entire universe, beyond the divinities and the energies, beyond and above all that is in existence? What is that presence, that Hiranyagarbha, that golden seed model of the universe which the primeval Prakṛti particles contain and which contains and generates those particles themselves, wherein all the divine existences find and realise themselves?

तमिद्गर्भं पथमं दध् आप यत्र द्वाः समगच्छन्त विश्व ।
अजस्य नाभावध्यक्मपितं यस्मिन्विश्वानि भुवनानि
तस्थुः ॥ ६ ॥

6. *Tamidgarbhaṁ prathamam dadhra āpo yatra devāḥ samagacchanta viśve. Ajasya nābhāva-dhyekamarpitam yasmin viśvāni bhuvanāni tasthuḥ.*

That Vishvakarma is the first power and presence which the particles of Prakṛti contain as the immanent generator and which also generates, contains and rules the particles as the transcendent presiding power wherein all the divinities converge, abide and realise themselves. All that is, is self-contained in the

central generative core of the eternal unborn and undying spirit, and therein abide all the regions of the universe.

न तं विदाथ॒ य इ॒मा ज॒जाना॒न्यद्युष्माक॒मन्तरं॑ बभूव ।

नी॒हारण॒ पावृ॒ता जल॒प्या चासु॒तृप॒ उक्थ॒शास॑श्चरन्ति ॥ ७ ॥

7. *Na taṁ vidātha ya imā jajānānyadyuṣmākama-
ntaraṁ babhūva. Nihāreṇa prāvṛtā jalpyā cāsu-
tṛpa ukthaśāsaścaranti.*

You do not comprehend that spirit which creates all these worlds of existence. That is something else, deeper than the deepest that you feel you are and know yourself. Covered by the fog of extrovert thought, playing with mere words, happy and satisfied with a breathing existence, singing songs of self-gratification, people roam around and miss the centre pole of the whirling worlds.

Mandala 10/Sukta 83

Manyu Devata, Manyu Tapasa Rshi

यस्त॑ म॒न्या वि॒धद्वज॑ सायक॒ सह॒ आजः॑ पु॒ष्यति॑
वि॒श्वमा॑नुषक । सा॒ह्याम॑ दास॒मार्यं॑ त्वया॒ युजा॑ सह॒स्कृत॑न
सह॑सा॒ सह॑स्वता ॥ १ ॥

1. *Yaste manyo'vidhadvajra sāyaka saha ojaḥ
puṣyati viśvamānuṣak. Sāhyāma dāsamāryaṁ
tvayā yujā sahaskṛtena sahasā sahasvatā.*

O Manyu, spirit of passion and ardour of mind for righteous action, awful as thunder and accurate as an arrow to hit the target, whoever bears, honours and commands you with strength and enthusiasm, rises in

universal honour and splendour. We pray that with your friendly and unfailing spirit of courage, patience and vigour, we may be able to support the noble and defeat the violent and the destroyers. (Righteous passion is the gift and spirit of all the divinities.)

म॒न्युरि॒न्दा॑ म॒न्युर्वा॑स॒ द॒वा म॒न्यु॒हाता॑ वरु॒णा जा॒तव॑दाः ।
म॒न्युं वि॒श इ॒ळत॑ मानु॒षी॒याः पा॒हि ना॑ म॒न्या तप॑सा
स॒जाषाः॑ ॥ २ ॥

2. *Manyurindro manyurevāsa devo manyurhotā varuṇo jātavedāḥ. Manyuṁ viśa īlate mānuṣīryāḥ pāhi no manyo tapasā sajoṣāḥ.*

Manyu, righteous passion of the spirit and courage of mind, is Indra, glory and power. Manyu is brilliance, manyu is yajaka and performer of yajna, manyu is Varuna, deep as ocean, blazing as sun and self confidence of choice, manyu is Jataveda, spirit of intelligence and existential awareness. Communities which live all over the human world honour and adore manyu. O spirit of passion and universal intelligence of divine mind, dearest friend and inner inspiration, pray protect and promote us with the strength and discipline of body, mind and soul.

अ॒भी॒हि म॒न्या त॒वस॑स्तवी॒यान्तप॑सा यु॒जा वि ज॑हि श॒त्रून् ।
अ॒मि॒त्र॒हा वृ॒त्र॒हा द॑स्यु॒हा च॒ वि॒श्व॒ा वसू॑न्या भ॒रा त्वं नः॑ ॥ ३ ॥

3. *Abhīhi manyo tavasastavīyān tapasā yujā vi jahi śatrūn. Amitrahā vṛtrahā dasyuhā ca viśvā vasūnā bharā tvam naḥ.*

Come manyu, stronger than strength itself, one with valour and austerity of discipline, destroy the

enemies. Come, saviour of friends and destroyer of adversaries, dispeller of darkness, eliminator of evil and negativity, bear and bring us all wealth, honour and excellence of the world.

त्वं हि मन्या अभिभूत्याजाः स्वयंभूभामा अभिमातिषाहः ।
विश्वचषणिः सहुरिः सहावानस्मास्वाजः पृतनासु
धहि ॥ ४ ॥

4. *Tvaṃ hi manyo abhibhūtyojāḥ svayambhūrbhāmo abhimātiṣāhaḥ. Viśvacarṣaṇiḥ sahurīḥ sahāvānasmāsvojaḥ pṛtanāsu dhehi.*

O noble wrath and passionate spirit of rectitude, you are illustrious subduer of adversaries, self-existent and self justified, awesome, challenger and destroyer of hostilities, universally present among men, patient and forbearing. Pray inspire us with strength and high morale in our battles of life.

अभागः स ए परता अस्मि तव कर्त्वा तविषस्य पचतः ।
तं त्वा मन्या अकृतुजिहीळाहं स्वा तनूबलदयाय महि ॥ ५ ॥

5. *Abhāgaḥ sannapa pareto asmi tava kratvā taviṣasya pracetaḥ. Taṃ tvā manyo akraturjihīlāham svā tanūrbaladeyāya mehi.*

Being void of righteous passion, O spiritual rectitude, giver of self confidence and assertive identity, I am gone far from my own self and, by action, deprived of your spirit of lustre and inspiration. O manyu, O Indra, O Varuna, O Jataveda, I am guilty of remiss toward you, and I pray bless me with the strength of body, mind and soul.

अ॒यं त॑ अ॒स्म्यु॒प॒ म॒ह्य॒वा॒ङ् प॑ती॒ची॒नः स॑हुर॒ विश्व॑धायः ।
म॒न्या॑ व॒जि॒ अ॒भि॒ मामा॑ व॒वृ॒त्स्व॒ ह॒ना॒व॒ द॒स्यूँ॑रु॒त बा॑ध्या॒पः ॥ ६ ॥

6. *Ayam te asmyupa mehyarvāṇ pratiṇīnah sahure viśvadhāyah. Manyo vajrinnabhi māmā vavṛtsva hanāva dasyūṁruta bodhyāpeḥ.*

Here I am all for you, O spirit of courage and self assertion, challenging sustainer of all the world, come turn to me universal spirit. O spirit of awesome passion and undaunted self-identity, wielder of the thunderbolt, come constantly, let us together dispel darkness and destroy evil. Pray inspire and awaken me, your own self.

अ॒भि॒ प॒हि॑ द॒दि॒ ण॒ता भ॑वा॒ म॒ धा॑ वृ॒त्राणि॑ ज॒ङ्घ॒ना॒व॒ भू॑रि ।
जु॒हामि॑ त॒ ध॒रु॒णं॑ म॒ध्वा॒ अ॒ग॒मु॒भा उ॑पां॒शु प॑थ॒मा पि॑बाव ॥ ७ ॥

7. *Abhi prehi dakṣiṇato bhavā me'dhā vṛtrāṇi jaṅghāva bhūri. Juhomi te dharuṇaṁ madhvo agramubhā upāṁśu prathamā pibāva.*

Pray come forward and be on my right side in your own place, and together we shall eliminate all darkness and adversities. I offer you the best, foremost and sweetest honeyed homage of the self, and we shall together drink of the joy of victory in closest intimacy.

Mandala 10/Sukta 84

Manyu Devata, Manyu Tapasa Rshi

त्व॒या॑ म॒न्या॑ स॒र॒थ॒मा॒रु॒ज॒न्ता॒ ह॒र्ष॑मा॒णा॒सा धृ॑षि॒ता म॑रु॒त्वः ।
ति॒ग्म॑र्ष॒व॒ आ॒र्यु॑धा स॒ंशि॒शाना॑ अ॒भि॒ प॒ य॑न्तु॒ नरा॑ अ॒ग्नि॒रू॒पाः ॥ १ ॥

1. *Tvayā manyo sarathamārujanto harṣamāṇāso
dhRṣiṭtā marutvaḥ. Tigmeṣava āyudhā saṁśīśānā
abhi pra yantu naro agnirūpāḥ.*

O Manyu, spirit of vaulting passion without compromise with negativities, may our leading lights, warriors of universal rectitude, riding the chariot with you, breaking through paths of advancement, joyous, bold, undaunted, stormy like wind shears, their arrows like lazer beams, weapons sharp and blazing, move forward like flames of fire.

अ॒ग्नि॒रिव॑ म॒न्या त्विषि॑तः स॒हस्व॑ स॒न्नीनः॑ स॒हुर हू॑त ए॒धि ।
ह॒त्वाय॑ श॒त्रून्वि॑ भ॒जस्व॑ व॒द् आ॒जा मि॑मा॒ना वि॒ मृधा॑
नु॒दस्व ॥ २ ॥

2. *Agniriva manyo tviṣitaḥ sahava senānĪrṇaḥ
sahure hūta edhi. Hatvāya śatrūn vi bhajasva
veda ojo mināno vi mṛdho nudasva.*

O Manyu, blazing like fire, commanding our forces, spirit of forbearance and challenge, invoked and called upon, come to lead our battles of life, face the enemies to destroy the adversaries and share the wealth, beauty and goodness of life with all. O spirit comprehending lustrous light of life, move forward, push the adversities back and throw out the adversaries.

स॒हस्व॑ म॒न्या अ॒भिमा॑ति॒मस्म॑ रु॒जन्मृ॑ण॒न्पमृ॑ण॒न्पहि॑ श॒त्रून् ।
उ॒गं त॒ पा॒जा न॒न्वा रुरु॑ध व॒शी व॒शं न॑यस॒ एक॒ज॒ त्वम॑ ॥ ३ ॥

3. *Sahasva manyo abhimātimasme rujan mṛṇan
pramṛṇan prehi śatrūn. Ugraṁ te pājo nanvā
rurudhre vaśī vaśaṁ nayasa ekaja tvam.*

O wrath of justice, rectitude and dispensation,

arise, challenge our adversaries, breaking, smashing, eliminating the forces of negation. Blazing is your face and courage, none to obstruct and stay your advance. You are the master, all in control, leader of the forces of predominance, sole born of divinity without an equal.

एका बहूनामसि मन्यवीळिता विशंविशं युधय सं शिशाधि ।
अकृत्तरुक्त्वया युजा वयं द्युमन्तं घाषं विजयाय कृण्मह ॥ ४ ॥

4. *Eko bahūnāmasi manyavīlito viśaṁviśaṁ yudhaye saṁ śiśādhi. Akṛttaruk tvayā yujā vayaṁ dyumantaṁ ghoṣaṁ vijayāya kṛṇmahe.*

Manyu, you are the one unique among many, invoked and universally adored. Pray instruct, inspire, prepare and perfect every community to fight and win against negativity and adversity. Your lustre unimpaired and unchallengeable, with you as leader and inspirer, let us raise the blazing battle cry and raise the flag of victory flying sky high.

विजष्वृदिन्द्र इवानवब्रवाऽस्माकं मन्या अधिपा भव्ह ।
प्रियं त नाम सहुर गृणीमसि विद्म तमुत्सं यत आब-
भूथ ॥ ५ ॥

5. *Vijeṣakṛdindra ivānavabrvo 'smākaṁ manyo adhipā bhaveha. Priyaṁ te nāma sahure grṇīmasi vidmā tamutsaṁ yata ābabhūtha.*

Uncontradicted, irreproachable victorious like Indra, O Manyu, be our protector and promoter here throughout life. For sure, O spirit of courage, forbearance and victory, we adore you, dear and adorable of all. We know where you arise from, fountain head of the lust for life, inspiration and victory: Dharma

and the universal love of life.

आभूत्या सहजा वज सायक् सहा बिभष्यभिभूत उत्तरम ।
कत्वा ना मन्या सह मद्यधि महाधनस्य पुरुहूत संसृजि ॥ ६ ॥

6. *Ābhūtyā sahajā vajra sāyaka saho vibharṣya-bhibhūta uttaram. Kratvā no manyo saha madye-dhi mahādhanasya puruhūta saṁsṛji.*

Twin brother of the ardour and glory of life, thunderbolt of divine humanity, unfailing pointed arrow, you bear the higher ardour of human love and passion for life. O Manyu, sweetest companion of living splendour universally invoked and adored, come to us with the force of unfailing yajnic action in the heat of the grand battle scene of life.

संसृष्टं धनमुभयं समाकृतमस्मभ्यं दत्तां वरुणश्च मन्युः ।
भियं दधाना हृदयेषु शत्रवः पराजितासा अप नि
लयन्ताम ॥ ७ ॥

7. *Samśṛṣṭam dhanamubhayaṁ samākṛtamasma-bhyaṁ dattāṁ varuṇaśca manyuḥ. Bhiyaṁ dadhānā hṛdayeṣu Śśatravaḥ parājitāso apa ni layantām.*

May Varuna, highest lord of life loved and worshipped with rational choice, and Manyu, highest ardour of life, give us integrated material and spiritual wealth of both this world of humanity and the light of divinity, and may the enemies, negativities and adversities, fear stricken at heart and defeated, run off and dissolve into the darkness of their origin.

Mandala 10/Sukta 85

Soma (1-5), Surya vivaha (6-16), Devah (17), Somarkau (18), Chandrama (19), Marriage (20-28), Vadhuvasa samsparsa ninda (29-30), Yakshma nashanam dampatyoh (31) Surya Savitri (32-47) Devatah; Savitri Surya Rshi

स॒त्य॒नात्त॑भि॒ता भू॒मिः॒ सू॒य॒णात्त॑भि॒ता द्याः॒ ।

ऋ॒त॒ना॒दि॒त्यास्ति॑ष्ठ॒न्ति दि॒वि सा॒मा अधि॑ श्रि॒तः ॥ १ ॥

1. *Satyenottabhitā bhūmiḥ sūryenottabhitā dyauḥ. Rtenādityāstiṣṭhanti divi somo adhi śritah.*

The earth is sustained by the force of its own identity within the truth of divine law, the heaven is sustained by the sun within the same truth of divine law, the Adityas are sustained by Rtam, the natural law of Divinity, and Soma is sustained in the highest heaven of the same law.

सा॒म॒ना॒दि॒त्या ब॒लि॒नः॒ सा॒म॒न पृ॒थि॒वी म॒ही ।

अ॒था न॒ त्रा॒णाम॒षामु॑प॒स्थ॒ सा॒मा आ॒हि॒तः ॥ २ ॥

2. *Somenādityā balinaḥ somena prṥhivī mahī. Atho nakṣatrāṇāmeṣāmupasthe soma āhitah.*

The Adityas are mighty by Soma, divine energy and law of existence. By Soma, the earth is great and adorable. And in the closest environment of these stars Soma is abiding in concentrations as sustaining energy.

सा॒मं म॒न्य॒त प॒पि॒वान्य॑त्सं॒पि॒षन्त्या॑र्ष॒धिम॒ ।

सा॒मं यं ब्र॑ह्मा॒णा वि॒दु॒न त॒स्या॑श्ना॒ति क॒श्च॒न ॥ ३ ॥

3. *Somaṁ manyate papivān yat saṁpiṁṣantyo-ṣadhim. Somaṁ yaṁ brahmāṇo vidurna tasyā-śnāni kaścana.*

The person who drinks the soma juice feels that the herb which they crush and squeeze for the juice is soma. But the Soma which the divine sages know and realise no one can drink like that.

आच्छद्विधानगुपिता बाह॑तः साम र॒ति॑तः ।

गाव्या॑मिच्छृण्वन्तिष्ठसि॑ न त॑ अ॒श्नाति॑ पाथि॒वः ॥ ४ ॥

4. *Ācchadvidhānairgupito vārhatāiḥ soma rakṣitah.
Grāvṇāmicchrṇvan tiṣṭhasi na te aśnāti pārthi-
vah.*

Preserved by divine ordinances, protected by the measures of Brhat Samans, Soma is guarded safely by somapalas. O Soma, you abide somewhere in divinity hearing the roar of thunder and clouds, no one earthly can drink or experience the ecstasy of your celestial nature and identity.

यत्त्वा॑ दे॒व प्र॒पिब॑न्ति॒ तत् आ॒ प्या॑यसु पुनः ।

वा॒युः साम॑स्य र॒ति॑ता स॒मानां॑ मासु॒ आकृ॑तिः ॥ ५ ॥

5. *Yat tvā deva prapibanti tata ā pyāyase punah.
Vāyuh somasya raksitā samānām māsa ākṛtiḥ.*

O divine Soma, when the sun rays drink you as the moon in the first, dark half of the month, then you come up to full growth as the moon in the second, bright half of the month. The wind, cosmic energy, is the protector of soma in its place. Thus the month is the constituent of years and presents the full form of the two equal fortnights of the moon.

Note: Mantras from 6 to 16 are a metaphor which can be interpreted as wedding of the dawn in the context of nature and the Veda, and as wedding of a

maiden and relevance of the Veda in the human context. The maiden and the dawn are synonymous.

रभ्यासीदनुदयी नाराशंसी न्याचनी ।
सूयाया भदमिद्वासा गाथयति परिष्कृतम् ॥ ६ ॥

6. *Raibhyāsīdanudeyī nārāśaṁsī nyocanī.*
Sūryāyā bhadramidvāso gāthayaiti pariṣkṛtam.

Raibhi verses of the Veda are the bride's wedding gifts, Narashansi verses, the bride's ornaments, grace and good fortune, her bridal robes sanctified by exemplary verses relating to the good life.

चित्तिरा उपबहणं च पुरा अभ्यञ्जनम् ।
द्याभूमिः काश आसीद्यदयात्सूया पतिम् ॥ ७ ॥

7. *Cittirā upabarhaṇaṁ cakṣurā abhyañjanam.*
Dyaurbhūmiḥ kośa āsīd yadayāt sūryā patim.

When Surya, the dawn, the new bride, goes to the house of her groom, then her noble mind and thought is her resting couch, her gracious eye, the collyrium, and the earth and heaven, her treasure.

स्तामा आसन्पतिधयः कुरीरं छन्द आपशः ।
सूयाया अश्विना वराग्रिरासीत्पुरागवः ॥ ८ ॥

8. *Stomā āsan pratidhayaḥ kuvīraṁ chanda opāśaḥ.*
Sūryāyā āśvanā varāgnirāsīt purogavaḥ.

Hymns of adoration are the axle of her chariot wheels, music of the hymns, her head scarf and cushion, the Ashvins, prana and udana energies, are friends of the groom, and Agni is the first call of maturity.

सामा' वधूयुर'भवद्श्विनास्तामुभा वरा ।
सूर्या यत्पत्य शंसन्तीं मनसा सविताददात् ॥ ९ ॥

9. *Somo vadhūyurabhavadaśvināstāmubhā varā.
Sūryām yat patye śaṁsanīm manasā savitādadāt.*

Soma is the proposer and Ashvins, pranic energies, the first attraction and attention, when Savita, giver of life and light, gives away the bride, love-lorn at heart, to the groom.

मना अस्या अन आसीद द्य रसीदुत च्छदिः ।
शुकावन्द्वाहावास्तां यदयात्सूया गृहम् ॥ १० ॥

10. *Mano asyā ana āsīd daurāsīduta cchadiḥ.
Śukrāvanadvāhāvāstām yadayāt sūryā grham.*

The mind is her bridal chariot, bright sky its canopy, the sun and moon the motive powers when the bride, like the glorious dawn, goes to her own home with the groom.

ऋक्सामाभ्यामभिहिता गावा त सामनावितः ।
श्रात्रं त चक्र आस्तां दिवि पन्थाश्चराचरः ॥ ११ ॥

11. *Rksāmābhyāmabhihitau gāvau te sāmānavitaḥ.
Śrotram te cakre āstām divi panthāścaraḥ.*

Sun and moon, both equal and glorious, yoked and celebrated by Rks and Samans, move the chariot on the new procession. Let revelation of the Word and infinite Space be the movement towards advancement, and let the path be both tumultuous and restful over the moving and the unmoving world unto the light of heaven.

शुचीं त चक्र यात्या व्याना अ ऽ आहतः ।

अना मनस्मयं सूयाराहत्पयती पतिम ॥ १२ ॥

12. Śucī te cakre yātyā vyāno akṣa āhataḥ.
Ano manasmayaṁ sūyārohat prayatī patim.

Surya, the new bride, rides the chariot of the mind when she moves to the house of the groom (with her dreams of the future). When she moves, her pure ears are the wheels (on which the chariot moves because the mind moves in response to the stimulants of the senses) and the wind, psychic energy of thought, is the axis of the wheels.

सूयाया वहतुः पागात्सविता यमवासृजत ।

अघासु हन्यन्त गावा जुन्याः पयुह्यत ॥ १३ ॥

13. Sūryāyā vahatuḥ prāgāt savitā yamavāsṛjat.
Aghāsu hanyante gāvo'rjunyoh paryuhyate.

The bridal procession of Surya proceeds which Savita, her father, starts. The bullocks are made to move the chariot in Magha constellations and the bride is inducted into the groom's home in Phalguni constellations.

यदश्विना पृच्छमानावयातं त्रिचक्रण वहतुं सूयायाः । विश्व

दुवा अनु तद्वामजानन्पुत्रः पितराववृणीत पूषा ॥ १४ ॥

14. Yadaśvinā pricchamānāvayātaṁ tricakreṇa
vahatuṁ sūryāyāḥ. Viśve devā anu tadvāmajānan
putraḥ pitarāvavṛṇīta pūṣā.

O Ashvins, married couple, when you come together by the three wheeled mental chariot of Sattva, Rajas and Tamas constituents of personality in balance,

asking for fulfilment of the wedding of Surya, let all the Vishvedevas, nobilities around and the mind and senses within, know and approve your intent and purpose, and then let Pusha, future progeny for sustenance, select the life giving parents for the arrival.

यदयातं शुभस्पती वर्यं सूयामुप ।

क्वकं चक्रं वामासीत्क्व दृष्टाय तस्थथुः ॥ १५ ॥

15. *Yadayātaṁ śubhaspatī vareyaṁ sūryāmupa.
Kvaikaṁ cakram vāmāsīt kva deṣṭrāya tastha-
thuḥ.*

O Ashvins, protectors and promoters of life's good, noble men and women of reason and passion, when you come to the bride, darling choice of the groom, where is one of the wheels of your chariot and where abide the two for the purpose of benediction?

द्व त चक्र सूय ब्रह्मणा ऋतुथा विदुः ।

अथकं चक्रं यद गुहा तदद्भातय इद्विदुः ॥ १६ ॥

16. *Dve te cakre sūrye brahmāṇa ṛtuthā viduḥ.
Athaikaṁ cakram yadguhā tadaddhātaya idviduḥ.*

O Surya, bride of the new home, the sages of knowledge know the two wheels of your life's chariot according to the seasons, i.e., your words and actions according to your moods and circumstances. The third, thought, reflection and intentions, is hidden in the depths of the mind which only exceptional master minds know. And that one is a mystery.

सूयाय द्वभ्या मित्राय वरुणाय च ।

य भूतस्य पचतस इदं तभ्या करं नमः ॥ १७ ॥

17. *Sūryāyai devebhyo mitrāya varuṇāya ca. Ye bhūtasya pracetasa idaṁ tebhyo'karaṁ namaḥ.*

This homage I do and offer to Surya, the dawn, the divinities, the loving friend and the wise for the sake of intelligent progeny and to all those who know and enlighten all living beings.

पूवापरं चरता माययता शिशू कीळन्ता परि याता अध्वरम ।
विश्वान्यन्या भुवनाभिचष्ट ऋतूरन्या विदधज्जायत
पुनः ॥ १८ ॥

18. *Pūrvāparaṁ carato māyayaitau śīsū krīḷantau pari yāto adhvaram. Viśvānyanyo bhuvanābhi-caṣṭa ṛtūṁranyo vidadhajjāyate punaḥ.*

These two, sun and moon, move on in sequential order by their own power and virtue, playing happily like innocent children and go on participating and contributing to the divine yajna of the cosmos. Of these, one watches and enlightens all regions of the world and the other rises again and again according to the season and thereby setting the seasons in order.

नवानवा भवति जायमाना ह्नां कतुरुषसामत्यगम । भागं
द्वभ्या वि दधात्यायन्प चन्दमास्तिरत दीघमायुः ॥ १९ ॥

19. *Navonavo bhavati jāyamāno'hnāṁ keturuṣa-sāmetyagram. Bhāgaṁ devebhyo vi dadhātīyāyan pra candramāsitirate dīrghamāyuh.*

The moon rising again and again ever anew, proclaiming days and lunar dates, comes ahead of the dawn in the dark fortnight. While coming it brings its share of the havi for divinities and gives long life to biological and human life.

सुकिंशुकं शल्मलिं विश्वरूपं हिरण्यवर्णं सुवृतं सुचक्रम् ।
आ रोहसूय अमृतस्य लोकं स्यान्नं पत्यं वहतुं कृणुष्व ॥ २० ॥

20. *Sukinśukam śalmaliṁ viśvarupam hirṇyavar-
ṇam suvṛtaṁ sucakram. Ā roha sūrye amṛtasya
lokaṁ syonaṁ patye vahatuṁ kṛṇuṣva.*

Welcome, O bride, bright dawn of a new morning, ride and rule the golden, well structured, well geared chariot of a homely world, beautiful and glowing like a shalmali garden in bloom and turn it into paradisaal bliss of immortal joy for the husband and the family.

उदीष्वातः पतिवती ह्यिषा विश्वावसुं नमसा गीभिरीळ ।
अन्यामिच्छ पितृषदं व्यक्तां स त भागा जनुषा तस्य
विद्धि ॥ २१ ॥

21. *Udīrṣvātaḥ pativatī hyiṣā viśvāvasuṁ namasā
gīrbhirīḷe. Anyāmiccha pitṛṣadaṁ vyaktāṁ
sa te bhāga januṣā tasya viddhi.*

Rise from here. This girl is now married as wife to a husband. Thanks and salutations I offer to the master of the world's wealth with homage and words of reverence and adoration. Love this girl, your other self, born, bred and raised to fullness in the parental home. She is now a part of your life. Know her, accept and take her as a complement of your self from the very birth by nature, culture and future growth of your life.

उदीष्वाता विश्वावसा नमसळामह त्वा ।
अन्यामिच्छ पफर्व्यं सं जायां पत्या सृज ॥ २२ ॥

22. *Udīrṣvāto viśvāvaso namaseḷāmahe tvā.
Aajāmiccha prapharvyāmsaṁ jāyāṁ patyā sṛja.*

Rise from here and now, O master of the wealth of a new world, we honour and adore you with reverence and homage. Love this bride, this other self of yours, fully mature and cultured, accept, take and join her in the role of husband.

अ॒नृ॒रा ऋ॒जवः॑ सन्तु प॒न्था य॒भिः सखा॑या॒ यन्ति॑ ना
व॒र्यम॑ । स॒म॒य॒मा सं भ॒गा ना नि॒नीया॒त्सं जा॑स्प॒त्यं सु॒यम॑मस्तु
द॒वाः ॥ २३ ॥

23. *Anṛkṣarā ṛjavarṣ santu panthā yebhiḥ sakhāyo yanti no vareyam. Samaryamā saṁ bhago no ninīyāt saṁ jāspatyam suyamamastu devāḥ.*

Let our paths be simple, natural and comfortable, free from obstacles, by which our friends may win the goal of their choice. May Aryama, lord of vision, justice and rectitude, and Bhaga, lord of power, prosperity and glory, lead us on to fulfilment. O divinities of nature and humanity, may our married life be happy, noble and fruitful.

प त्वा॑ मु॒ञ्चामि॑ व॒रु॒णस्य॑ पा॒शा॒द्यन् त्वा॑ब॒ध्नात्स॒विता॑
सु॒श॒वः । ऋ॒तस्य॑ या॒ना सु॒कृ॒तस्य॑ ला॒क रि॑ष्टां त्वा स॒ह प॒त्या
द॒धामि॑ ॥ २४ ॥

24. *Pra tvā muñcāmi varuṇasya pāṣād yena tvābadhnāt savitā suśevah. Ṛtasya yonau sukṛtasya loke riṣṭām tvā saha patyā dadhāmi.*

I free you from the bonds of Varuna, discipline of virginity observed in the spirit of justice, freedom and responsibility in the parental home, into which Savita, lord giver of life and natural growth unto maturity, had bound you in full dedication without

inhibition, and I settle and establish you with your husband into a new life of natural conjugal order in the world of noble action free from sin, violence and violation of the law.

प॒ता मु॒ञ्चामि॑ ना॒मुतः॑ सु॒ब॒द्धा॒म॒मु॒तस्कर॑म ।

यथ॑यमि॒न्द मी॒ढवः॑ सु॒पु॒त्रा सु॒भगा॑स॒ति ॥ २५ ॥

25. *Preto muñcāmi nāmutaḥ subaddhāmamuta-skaram. Yatheyamindra mīḍhvaḥ suputrā subhagāsati.*

I release you from here, the parental home and its discipline, but not from there, the husband's home, where I establish you duly bound in the new conjugal law and discipline so that, O Indra, O noble husband, she may be the proud and fortunate mother of noble progeny.

पू॒षा त्व॑ता न॒यतु॑ ह॒स्त॒गृ॒ह्या॒श्विना॑ त्वा॒ प व॑हतां रथे॒न ।

गृ॒हान्गच्छ॑ गृ॒हप॑त्नी॒ यथा॑सा॒ व॒शिनी॑ त्वं वि॒दथ॑मा॒ व॒दासि॑ ॥ २६ ॥

26. *Pūṣā tveto nayatu hastagrhyāśvinā tvā pravaḥatām rathena. Gṛhān gaccha gṛhapatnī yathāso vaśinī tvaṁ vadhathamā vadāsi.*

May Pusha, the husband who would maintain you, having accepted your hand, lead you to the new home. May the Ashvins, other leading personalities, escort you by chariot to the husband's home. O bride, go to the new home and new families as mistress of the new home and new family so that you become the darling ruler of the new hearth and home. You are come to a new yajnic order, and you speak a new language of

yajnic dedication.

इह पि॒यं प॒जया॑ त॒ समृ॑ध्यताम॒स्मिन्गृ॑ह गाह॑पत्याय
जागृ॑हि। ए॒ना प॒त्या त॒न्वं॑ सं सृ॒ज॒स्वाधा॑ जि॒वी वि॒दथ॑मा
व॒दाथः ॥ २७ ॥

27. *Iha priyaṁ prajāyā te samṛdhyatāmasmin grhe
gārhapatyāya jāgrhi. Enā patyā tanvaṁ saṁ
srjasvādhā jivirī vidathamā vadāthaḥ.*

Here in the new home may your new love and happiness increase to new heights with family and children. In this new home keep awake for the good of the children and the family. Here with this husband of yours join in body and mind, and both of you enjoy good fellowship, company and converse till full age and fulfilment in yajnic life.

नी॒ल॒ला॒हितं॑ भ॒वति॑ कृ॒त्यास॒क्तिव्य॑ज्यत ।
ए॒ध॒न्त॑ अ॒स्या ज्ञा॒तयः॑ प॒तिब॒न्धेषु॑ ब॒ध्यत ॥ २८ ॥

28. *Nilalohitaṁ bhavati kṛtyāsaktirvyajyate.
Edhante asyā jñātayaḥ patirbandheṣu badhyate.*

Then the blood grows dark and red, love and desire vibrates for fulfilment, the near kinsmen of this bride swell with hope and expectation, and the husband is bound in new responsibilities.

परा॑ द॒हि शा॒मु॒ल्यं ब॒ह्म॒भ्या वि॒ भजा॑ वसु ।
कृ॒त्यषा॑ प॒द्वती॑ भू॒त्व्या जा॒या वि॒शत॑ प॒तिम ॥ २९ ॥

29. *Parā dehi śāmulyaṁ brahmabhyo vi bhajā vasu.
Kṛtyaiṣā padvatī bhūtvya jāyā viśate patim.*

Cast away the sense of sin and impurity, share

wealth and knowledge with and from the holy and wise, and when the bride has taken the seven steps to conjugal duty, she joins the husband heart and soul.

अ॒श्री॒रा त॒नूभ॑वति॒ रुश॑ती पा॒पया॑मुया ।

पति॒यद्व॒ध्वा॒३ वास॑सा॒ स्वमङ्ग॑म॒भिधि॑त्सत ॥ ३० ॥

30. *Aśrīrā tanūrbhavati ruśatī pāpayāmuyā. Patirya-dvadhavo vāsasā svamaṅgamabhidhitsate.*

The body becomes polluted, injured and injurious by that impious act if the husband touches or wants to touch his body with the clothes of the wife in her period.

य व॒ध्वश्च॑न्दं व॒हतुं॑ य मा॒ यन्ति॑ जना॒दनु॑ ।

पुन॑स्ता॒न्यजि॒या द्वा न॑यन्तु॒ यत॑ आ॒गताः॑ ॥ ३१ ॥

31. *Ye vadhvaścandraṁ vahatum yakṣmā yanti janādanu. Punastān yajñiyā devā nayantu yata āgatāḥ.*

Those consumptive ailments which afflict the health and handsomeness of the husband or the beauty and fertility of the wife from birth, let the sages and brilliant specialists of yajna treat and cure upto the source whence, otherwise, they may come and afflict again.

मा वि॒दन्परि॑प॒न्थिना॒ य आ॒सीद॑न्ति दम्प॒ती ।

सु॒गभि॑दु॒गमती॑ता॒मप॑ दान्त्व॒रात॑यः ॥ ३२ ॥

32. *Mā vidan paripanthino ya āsīdanti dampatī. Sugebhirdurgamaṭitāmapa drāntvarātayaḥ.*

And those which overtake and afflict the wedded

couple on their course of life must not come, and may all adversities, wants and malignities disappear and go down to far off depths beyond recurrence.

सुमङ्गलीरियं वधूरिमां समत पश्यत ।

साभाग्यमस्य दत्वायाथास्तं वि परेतन ॥ ३३ ॥

33. *Sumaṅgalīriyaṁ vadhūrīmāṁ sameta paśyata.*
Saubhāgyamasyai dattvāya'thāstaṁ vi paretana.

Auspicious is this bride, gracious, please come, see her to wish her all good fortune in life, and having thus blessed her, you may please retire homeward.

तृष्टमतत कटुकमतदपाष्टवद्विषव । तदत्तव ।

सूर्या या ब्रह्मा विद्यात्स इद्वाधूयमहति ॥ ३४ ॥

34. *Trṣṭametata kaṭukametadapāṣṭhavadviṣav-*
annaitadattave. Sūryāṁ yo brahmā vidyāt sa
idvādhūya-marhati.

Matrimony? It is roughshod, it is thorny bitter, all barbs, all poison, it is dangerous to flirt with it. Only the wise youth of divine vision who knows and realises the light and sanctity of Surya, he deserves the prize he may carry away.

आशसनं विशसनमथा अधिविकतनम ।

सूयायाः पश्य रूपाणि तानि ब्रह्मा तु शुन्धति ॥ ३५ ॥

35. *Āśasanam viśasanamatho adhivikartanam.*
Sūryāyāḥ paśya rūpāṇi tāni brahmā tu śandhati.

Hope, fear and debasement, frustration, anger and cruelty, and the irony that cuts too deep to the very core, these are various moods and manners of women.

These the wise vision knows and corrects, purifies or excuses with superior understanding.

गृ॒भ्णामि॑ त सा॒भग॒त्वाय॑ ह॒स्तं मया॑ प॒त्या ज॒रद॑ष्टि॒यथासः॑ ।
भगा॑ अ॒यमा स॑वि॒ता पु॒रन्धि॒मह्यं॑ त्वा॒दुगा॑ह॒पत्या॑य द॒वाः ॥ ३६ ॥

36. *Gr̥bhñāmi te saubhagatvāya hastam mayā patyā jaradaṣṭiryathāsaḥ. Bhago aryamā savitā purandhirmahyam tvādurgārhapatyāya devāḥ.*

I take your hand for the sake of good fortune so that you may live a long full life till old age with me, your husband. Bhaga, lord of glory, Aryama, lord of cosmic order, Savita lord giver of life and light, and Purandhi, divine beneficence, have given you to me for the creation of a happy home and family.

तां पू॒षञ्छि॒वत॑मा॒मर॑यस्व॒ यस्यां॑ बीजं म॒नुष्या॑ ३ व॒पन्ति॑ ।
या न॑ ऊ॒रू उ॑श॒ती वि॒श्रया॑त॒ यस्या॑मु॒शन्तः॑ प॒हरा॑म॒
श॒पम॑ ॥ ३७ ॥

37. *Tām pūṣaṅchivatamāmerayasva yasyām bījaṁ manuṣyā vapanti. Yā na ūrū uśatī viśrayāte yasyā-muśantaḥ praharāma śepam.*

Pushan, O lord of creativity and growth, inspire her, the most auspicious wife, in whom men sow the seed of life, who, moved with love and desire for progeny, surrenders herself with body and mind and men too with love and passion enter into the conjugal rite of consummation.

तु॒भ्यम॒ग प॒यव॑हन्त्सूर्या॑ व॒हतु॑नी स॒ह ।
पु॒नः प॑ति॒भ्या जा॒यां दा॑ अ॒ग्न प॒जया॑ स॒ह ॥ ३८ ॥

38. *Tubhyamagre paryavahantsūryām vahatunā saha. Punah patibhyo jāyām dā agne prajayā saha.*

O lord of divine fire, Agni, parents bring Surya, the bright bride to you with her gifts and ornaments. O yajna fire, pray give back the bride to the husband alongwith her potential to bear children for the husband.

पुनः पत्नीमग्निरदादायुषा सह वचसा ।

दीघायुरस्या यः पतिजीवाति श्रद्धः शतम् ॥ ३९ ॥

39. *Punah patnīmagṇiradādāyusā saha varcasā. Dīrghāyurasyā yaḥ patirjīvāti śaradaḥ śatam.*

Agni then gives Surya, now a wife, when the wedding ceremony is complete, to the husband along with her health and age, honour and lustre of life with the blessing: Long live the man who is her husband for a full hundred years.

सामः पथमा विविद गन्ध्वा विविद उत्तरः ।

तृतीया अग्रिष्ट पतिस्तुरीयस्त मनुष्यजाः ॥ ४० ॥

40. *Somah prathamō vivide gandharvo vivida uttarah. Tr̥tīyo agniṣṭe patisturīyaste manuṣyajāḥ.*

O Surya, bright girl, your first protective and promotive guardian is Soma, nature's energy which leads you to puberty. The next is Gandharva which energises you with fertility. The third is Agni which inspires you with love and passion. And your fourth guardian is your husband, son of man, for the extension of humanity.

सामा ददद्गन्ध्वाय गन्ध्वा ददद्ग्रय ।

रयिं च पुत्राँश्चादादग्रिमह्यमथा इमाम् ॥ ४१ ॥

41. *Somo dadadgandharvāya gandharvo dadadagnaye. Rayim ca putrāmścādādaghnirmahyam-atho imām.*

Soma gives you to Gandharva, Gandharva gives you to Agni, and O dear bride, Agni then gives this wife to me, the husband, and with her gives me progeny and wealth, honour and excellence of family life.

इहव स्तं मा वि याष्टं विश्वमायुर्व्यश्नुतम ।

कीळन्ता पुत्रनसृभिमादमाना स्व गृह ॥ ४२ ॥

42. *Ihaiva staṁ mā vi yauṣṭaṁ viśvamāyurvyāśnutam. Kṛīḷantaḥ putrainpṛbhirmoḍam-ānau sve gr̥he.*

O man and wife, live here itself in the family joined together, never separate, live and enjoy a full life in your own home playing and celebrating life with children and grand children.

आ नः पुजां जनयतु प्रजापतिराजर्साय समनक्त्वयमा ।

अदुमङ्गलीः पतिलाकमा विश् शं ना भव द्विपद् शं चतुष्पद ॥ ४३ ॥

43. *Ā naḥ prajāṁ janayatu prajāpatirājarasāya samanaktvāyamā. Adurmaṅgalīḥ patilokamā viśa śaṁ no bhava dvipade śaṁ catuspade.*

May Prajapati bless us with children, may Aryama bring us honour and glory upto the completion of a long full age, may the blessed wife abide with grace in the husband's home of paradisaal bliss, and may there be all round peace and well being for humans and animals all.

अघारच णुरपतिघ्न्यधि शिवा पशुभ्यः सुमनाः सुवचाः ।
वीरसूदवकामा स्याना शं ना भव द्विपद शं चतुष्पद ॥ ४४ ॥

44. *Aghoracakṣurapatighnyedhi śivā paśubhyaḥ
sumanāḥ suvarcāḥ. Virasūrdevṛkāmā syonā
śaṁ no bhava dvipade śaṁ catuspade.*

Be lady of the gracious eye for the husband. Be kind and good to the animals, noble at heart and brilliant in mind and sense of honour and propriety. Be the mother of brave and noble children. Love your husband's brothers. Be cheerful and blissful. Let there be all round peace and total well being for us all, peace and well being for humans and animals all.

इमां त्वमिन्द मीढवः सुपुत्रां सुभगां कृणु ।
दशास्यां पुत्राना धहि पतिमकादशं कृधि ॥ ४५ ॥

45. *Imām tvamindra mīḍhavaḥ suputrām subhagām
kṛṇu. Daśāsyām putrānā dhehi patimekādaśaṁ
kṛdhi.*

Lord of glory and fertility, Indra, bountiful ruler of the world and the home, bless this bride for noble progeny, honour and glory. Give her ten children, and let the husband be the eleventh, as guardian over all.

समाज्ञी श्वशुर भव समाज्ञी श्वश्र्वां भव ।
ननान्दरि समाज्ञी भव समाज्ञी अधि द्रवृषु ॥ ४६ ॥

46. *Samrājñī śvaśure bhava samrājñī śvaśrvām
bhava. Nanāndari samrājñī bhava samrājñī adhi
devṛṣu.*

Be a darling queen for the father-in-law, be a favourite queen for the mother-in-law, be a loving queen

for the sister-in-law, and a kind queen for the brothers-in-law.

समञ्जन्तु विश्वं द्वाः समापा हृदयानि ना ।

सं मातरिश्वा सं धाता समु दष्टी दधातु ना ॥ ४७ ॥

47. *Samañjantu viśve devāḥ samāpo hṛdayāni nau. Saṁ mātariśvā saṁ dhātā samu deṣṭrī dadhātu nau.*

Listen and know all ye Vishvedevas, divinities of nature and nobilities of humanity, like the waters of two streams our hearts and mind are one. May the Vayu join us as one personality. May the lord controller of the world make us one personality. May mother Sarasvati of the divine voice join and proclaim us as one. May the Vishvedevas join and integrate our hearts and minds into one inseparable personality.

Mandala 10/Sukta 86

Indra Devata, Indra (1, 8, 11-12, 14, 19-22), Vrshakapi Aindra (7, 13, 23), and Indrani (2-6, 9, 10, 15-18) Rshis

वि हि सातारसृ॑त् नन्दं॒ द्वममंस॑त् । यत्राम॑दद वृषाक॑पिर्यः

पुष्ट॑षु मत्स॑खा विश्व॑स्मादिन्द॒ उत्तरः॑ ॥ १ ॥

1. *Vi hi sotorasṛkṣata nendraṁ devamamṣata. Yatrāmadadvṛṣākāpiraryah puṣṭeṣu matsakhā viśvasmādindra uttarah.*

The creatures having been created flowed forth, streamed too far and strayed from acknowledgement of the creator Indra, where Vrshakapi, the human soul, jivatma, top master among the created, rejoiced among them.

My friend and favourite Indra, great and generous, is supreme over the whole creation, says Prakṛti, the mother consort.

परा॒ ही॒न्द् धा॒वसि॒ वृषा॑क॒पर॒ति व्य॒थिः । ना अ॒ह प
वि॒न्दस्य॒न्यत्र॒ साम॑पीतय॒ विश्व॑स्मा॒दिन्द् उत्त॑रः ॥ २ ॥

2. *Parā hīndra dhāvasi vṛṣākaperati vyathiḥ. No aha pra vindasyanyatra somapītaye viśvasmādindra uttarah.*

Indra, far too far you move from Vṛshakapi who feels too sorrow stricken. O jivatma you would not find anywhere else other than Indra's presence to enjoy the soma joy of life... Indra is supreme over all.

कि॒मयं॑ त्वां वृषा॑क॒पिश्च॑का॒र ह॒रिता॑ मृ॒गः । यस्मा॑ इ॒रस्य॑सीदु॒
न्व॑या वा पु॒ष्टि॒मद्व॑सु॒ विश्व॑स्मा॒दिन्द् उत्त॑रः ॥ ३ ॥

3. *Kimayaṁ tvāṁ vṛṣākapiścakāra harita mṛgaḥ. Yasmā irasyasīdu nvaryo vā puṣṭimadvasu viśvasmādindra uttarah.*

What has this Vṛshakapi done to you, this golden green natural, who needs initiation but who is the top master spirit of the created, toward whom you show so much resentment?

Indra is supreme over the whole creation.

यमि॒मं त्वं॑ वृषा॑क॒पिं पि॒यमि॑न्दा॒भिर॑ सि॒ । श्वा न्व॑स्य
ज॒म्भिष॑दपि॒ कण॑ वरा॒हयु॑वि॒श्वस्मा॒दिन्द् उत्त॑रः ॥ ४ ॥

4. *Yamimaṁ tvāṁ vṛṣākapiṁ priyamindrābhira-kṣasi. Śvā nyasya jambhiṣadapi karṇe varāhayur-viśvasmādindra uttarah.*

Indra, your darling Vrshakapi whom you protect and favour so much falls a victim to greed which crushes him in its jaws as a hound seizes a boar by the ear.

Indra is supreme over the whole creation.

प्रिया तृष्टानि म कपिव्यक्ता व्यदूषत । शिरा न्वस्य राविषं
न सुगं दुष्कृतं भुवं विश्वस्मादिन्द्र उत्तरः ॥ ५ ॥

5. *Priyā taṣṭāni me kapirvyaktā vyadadūṣat. Śiro nvasya rāviṣaṁ na sugaṁ duṣkṛte bhuvaṁ viśva-smādindra uttarah.*

And all my dear forms of existence wrought into beauteous being, he pollutes. I would rather push his head down, I would not be good and never allow him anything too easily for this sinner.

Indra is supreme over all the world.

न मत्स्त्री सुभसत्तरा न सुयाशुतरा भुवत । न मत्पतिच्यवी-
यसी न सक्थ्युद्यमीयसी विश्वस्मादिन्द्र उत्तरः ॥ ६ ॥

6. *Na mat strī subhasattarā na suyāśutarā bhuvat. Na mat praticyavīyasī na sakthyudyamīyasī viśvasmādindra uttarah.*

There is no other creative consort of Indra other than Prakṛti, no female more charming, more agreeable, more pliant, more responsive, more attractive and more elevating, none other than me.

Indra is supreme over all the world.

उव अम्ब सुलाभिक यथवाङ्ग भविष्यति । भसन्म अम्ब
सक्थि म शिरा म वीव हृष्यति विश्वस्मादिन्द्र उत्तरः ॥ ७ ॥

7. *Uve amba sulābhike yathevāṅga bhaviṣyati.
Bhasanme amba sakthi me śiro me vīva hr̥ṣyati
viśvasmādindra uttarah.*

Mother Nature, Prakrti, blessed and blissful fertility and giver of virility, whatever is to be shall be. My breast, my loins, my head all vibrate with energy, your gift. Indra is supreme over all.

किं सुबाहा स्वङ्गुर पृथुष्ट पृथुजाघन । किं शूरपत्नि
नृस्त्वमभ्यमीषि वृषाकपिं विश्वस्मादिन्द उत्तरः ॥ ८ ॥

8. *Kim subāho svaṅgure pr̥thuṣṭo pr̥thujāghane. Kim
śūrapatni nastvamabhyamīṣi vṛṣākapiṁ viśva-
smādindra uttarah.*

O lady of lovely arms and nimble fingers, wavy hair and ample zone, divine consort of omnipotence, why do you arraign Vrshakapi, why blame jivatma?

Indra is supreme over all.

अवीरमिव मामयं शरारुरभि मन्यत । उताहमस्मि वीरि-
णीन्दपत्नी मरुत्सखा विश्वस्मादिन्द उत्तरः ॥ ९ ॥

9. *Avīrāmiva māmayaṁ śarārurabhi manyate.
Utāhamasmi vīriṇīndrapatnī marutsakhā viśva-
smādindra uttarah.*

This naughty thinks of me as naught, bereft of the brave, while I am blest with heroes, and I am the creative consort of Indra and friend of the Maruts, stormy troops of the winds of nature.

Indra is supreme over all.

संह्रात्रं स्म पुरा नारी समनं वाव गच्छति । वधा ऋतस्य
वीरिणीन्दपत्नी महीयत विश्वस्मादिन्द उत्तरः ॥ १० ॥

10. *Samhaotraṁ sma purā nārī samanāṁ vāva gacchati. Vedhā ṛtasya vīriṇīndrapantī mahīyate viśvasmādindra uttarah.*

The creative force in original time receives the cosmic seed and stirs into action for the dynamics of creative evolution. For this very reason, Prakṛti, impregnated with the cosmic seed, is exalted as the consort of Indra, mother of the universal brave, controller of the laws of existence.

Indra is supreme over all.

इन्द्राणीमासु नारिषु सुभर्गामहमश्रवम । नृह्यस्या अपरं च न
जरसा मरत पतिविश्वस्मादिन्द उत्तरः ॥ ११ ॥

11. *Indrāṇīmāsu nāriṣu subhagāmahamaśrvam. Na hyasyā aparaṁ cana jarasā marate patirviśvasmādindra uttarah.*

So have I heard of Indrani among the creative dames as the mother of glory. Never shall her lord, Indra, ever die of old age like others, men of mortal nature. Indra is supreme over all.

नाहमिन्द्राणि रारण सख्युर्वृषाकपऋत । यस्यदमप्यं हविः
पियं दुवषु गच्छति विश्वस्मादिन्द उत्तरः ॥ १२ ॥

12. *Nāhamindrāṇi rāraṇa sakhyurvṛṣākaperṛte. Yasyedamapyam haviḥ priyam deveṣu gacchati viśvasmādindra uttarah.*

O divine consort, Indrani, I never enjoy the play of existence without my friend and companion,

Vrshakapi, generous playful humanity, since the havi given by him and given for nature and humanity goes up and reaches the divinities which I share.

Indra is supreme over all.

वृषाकपायि रवति सुपुत्र आदु सुसुनुष । घसन्त इन्द्र उ णः
पियं काचित्करं हविविश्वस्मादिन्द्र उत्तरः ॥ १३ ॥

13. *Vṛṣākāpāyi revati suputra ādu susnuṣe. Ghasat ta indra uṣaṇaḥ priyaṁ kācitkaraṁ havirviśva-smādindra uttarah.*

O Vrshakapayi, mother Prakrti, provider of living beings, opulent and abundant power, mother of noble children and giver of joy and bliss, mother fertility, Indra would ultimately take over and consume whatever dear, creative and inspiring havi you would offer here in the created world.

Indra is supreme over all the world.

उ णा हि म पञ्चदश साकं पचन्ति विंशतिम् । उताहमद्भि
पीव इदुभा कु णी पृणन्ति म विश्वस्मादिन्द्र उत्तरः ॥ १४ ॥

14. *Vṛṣākāpāyi revati suputra ādu susnuṣe. Utāhamadmi pīva idubhā kukṣī pṛṇanti me viśva-smādindra uttarah.*

Natural powers of creative mother Prakrti ripen, mature and give up fifteen evolutionary forms of matter, energy and mind with twenty parts of the biological systems which I swallow at the completion of the existential cycle and I feel satisfied with the involutionary consumption of the Rtam and Satyam modes of existence. Indra is supreme over all.

वृषभा न त्रिगमशृङ्गा न्तयूथेषु ररुवत । मन्थस्त इन्द्र शं
हृद यं तं सुनाति भावयुविश्वस्मादिन्द्र उत्तरः ॥ १५ ॥

15. *Vṛṣabho na tigmaśṛṅgo'ntaryūtheṣu roruvat.*
Manthasta indra śaṁ hṛde yaṁ te sunoti bhāva-
yurviśvasmādindra uttarah.

Indra, just as a sharp horned bull bellows and lords over the herds of cattle with pride, so may the joyous process of the creative cycle which the dedicated celebrant and loving Prakṛti enacts for you give you satisfaction and joy at heart as lord and master of the world.

Indra is supreme over all.

न सश यस्य रम्बत न्तरा सक्थ्याऽ कपृत । सदीश यस्य
रामशं निषदुषा विजृम्भत विश्वस्मादिन्द्र उत्तरः ॥ १६ ॥

16. *Na seśe yasya rambate'ntarā sakthayā kapṛt.*
Sedīśe yasya romaśaṁ niṣeduṣo vijṛmbhate viśva-
smādindra uttarah.

That person does not rule over the self whose hedonic mind roams and rambles around among objects of sensual pleasure. That person rules as master of the self whose radiant mind in a state of peace and freedom blossoms and expands in spiritual wakefulness. Indra is supreme over all.

न सश यस्य रामशं निषदुषा विजृम्भत । सदीश यस्य
रम्बत न्तरा सक्थ्याऽ कपृद्विश्वस्मादिन्द्र उत्तरः ॥ १७ ॥

17. *Na seśe yasya romaśaṁ niṣeduṣo vijṛmbhate.*
Sedīśe yasya rambate'ntarā sakthayā kapṛd
viśvasmādindra uttarah.

That person whose radiant mind in a state of peace and freedom blossoms and expands in spiritual wakefulness does not rule the world of Prakṛti. The master that rules the world of Prakṛti is the power whose ecstatic presence in peace and sovereignty pervades in and over space and time. Indra is supreme over all.

अयमिन्द वृषाकपिः परस्वन्तं हुतं विदत । असिं सूनां नवं
चरुमादधस्यान् आर्चितं विश्वस्मादिन्द्र उत्तरः ॥ १८ ॥

18. *Ayamindra vṛṣākapiḥ parasvantam hutaṁ vidat.*
Asiṁ sūnām navam carumādedhasyān ācitam
viśvasmābindra uttarah.

Indra, lord omnipresent and omnipotent, let this Vṛshakapi, lover of joyous showers and shaker of thoughts of evil, know and realise that the duality between the self and the super self is ended. Then he will attain the soul inspiring pranic energy, creative intelligence, new spirit of yajnic performance and full achievement of the saving light of divinity.

Indra is supreme over all the world.

अयममि विचाकशद्विचिन्वन्दासुमायम । पिबामि पाक-
सुत्वन्ना भि धीरमचाकशं विश्वस्मादिन्द्र उत्तरः ॥ १९ ॥

19. *Ayamemi vicākaśad vicinvaṁ dāsamāryam.*
Pibāmi pākasutvano'bhi dhīramacākaśam
viśvasmābindra uttarah.

Perceiving the light of knowledge, building up my score of yajnic action, I come to the omnificent vibrant presence of divinity, and I drink of the nectar of the light and life of purity, eternity and direct realisation of divine communion. Indra is greater than the world

of existence.

धन्व॑ च॒ यत्कृ॑न्त॒त्रं च॒ क॒तिं स्वि॒त्ता वि॒ याज॑ना । नदी॑यसा
वृषा॑क॒प स्त॒महि॑ गृ॒हाँ उप॒ विश्व॑स्मादि॒न्द उत्त॑रः ॥ २० ॥

20. *Dhanva ca yat kṛntatram ca kati svit tā vi yojanā.
Nedīyaso vṛṣākape 'stamehi grhāṁ upa viśvasmā-
dindra uttarah.*

The desert land, the dead-wood or the dark abyss, whatever, wherever, howsoever many they be, they must be given up. Come closer to your own homes, shelter of the closest divinity. Indra is supreme over all the world.

पुन॑र॒हि वृषा॑क॒प सु॒वि॒ता क॑ल्पयाव॒ह । य ए॒ष स्वं॑ प्र॒नं॒श॒ना -
स्त॒मभि॑ प॒था पुन॑वि॒श्वस्मा॑दि॒न्द उत्त॑रः ॥ २१ ॥

21. *Punarehi vṛṣākape suvitā kalpayāvahai. Ya eṣaṁ
svapnanamśano 'stameṣi pathā punaviśvasmā-
dindra uttarah.*

O Vrshakapi, come again and both of us would create good things for your peace and comfort in well being. Thus destroying the state of dream and sleep, this lover of showers and breeze, Vrshakapi comes home by the paths of existence and piety again and again. Indra is supreme over all the world.

यदु॑द॒ञ्चा वृषा॑क॒प गृ॒हमि॑न्द्राज॒गन्त॑न । क्व॑ स्य पु॒ल्व॒घा
मृ॒गः क॑र्म॒गज्जन॑या॒र्प॒ना विश्व॑स्मादि॒न्द उत्त॑रः ॥ २२ ॥

22. *Yadudañco vṛṣākape grhamindrājagantana.
Kva sya pulvago mṛgaḥ kamāgañjanayopano
viśvasmādindra uttarah.*

O Vrshakapi, O Indra, when the higher souls

come rising to the state of peace in the divine home, then where does the sinner, the vexatious and the seeker roaming around go, to what state of life?

Great is Indra, supreme over all the world.

पशुह नाम मानवी साकं संसूव विंशतिम् । भद्रं भलं त्यस्या
अभूद्यस्या उदरमामयद्विष्वस्मादिन्द्र उत्तरः ॥ २३ ॥

23. *Parṣurha nāma mānavī sākaṁ sasūva viṁśatim.*
Bhadraṁ bhala tyasyā abhūd yasyā udaramā-
mayad viśvasmādindra uttarah.

The creative and catalytic power of omniscient Indra, universal mother, together creates twenty varying modes of matter, energy and thought for physical, biological and intelligent forms of existence. O noble soul, blessed be the mother who suffers the travail to bear the transmigrant soul on way to earthly pleasure and pain and then the bliss divine. Great is Indra, greater than all, supreme over all the world.

Mandala 10/Sukta 87

Agni Rakshoha Devata, Payu Bharadvaja Rshi

र ाहणं वाजिनमा जिघमि मित्रं पथिष्ठमुप यामि शम् ।
शिशाना अग्निः कतुभिः समिद्धः स ना दिवा स रिषः
पातु नक्तम् ॥ १ ॥

1. *Rakṣoḥaṇaṁ vājinamā jigharmi mitraṁ prathi-*
ṣṭhamupa yāmi śarma. Śisāno agniḥ kratubhiḥ
samiddhaḥ sa no divā sa riṣaḥ pātu naktam.

I sprinkle the holy fire with ghrta and dedicate myself to Agni, light and fire of life, destroyer of evil and giver of victory, friend and saviour most boundless,

and there I find peace and freedom for life eternal. May Agni, sharp and blazing with yajnic actions of creativity, protect and promote us against hate and enmity, violence and obstruction day and night.

अयादंष्ट्र अचिषा यातुधानानुप स्पृश जातवद्ः समिद्धः ।
आ जिह्वया मूर्दवानभस्व कव्यादा वृक्त्व्यपि धत्स्वा-
सन ॥ २ ॥

2. *Ayodaṁṣṭro arciśā yātudhānānupa sprśa jāta-
vedaḥ samiddhaḥ. Ā jihvayā mūradevān rabhasva
kravyādo vṛktyapi dhatsvāsan.*

Omnipresent spirit of life and protection of existence, blazing with flames of fire and fierce with jaws of steel, destroy the anti-life elements with the touch of your laser beams, seize the agents of death with flames, catch the blood suckers and flesh eaters with the jaws and crush them to naught.

उभाभयावि गुप धहि दंष्ट्रा हिंस्रः शिशाना वरं परं च ।
उतान्तरिं ऽ परिं याहि राजञ्जम्भुः सं धह्यभि यातुधा-
नान ॥ ३ ॥

3. *Ubhobhayāvinnapa dhehi daṁṣṭrā himsraḥ
śiśāno'varam param ca. Utāntarikṣe pariyāhi
rājañjambaiḥ saṁ dhehyabhi yātudhānān.*

Destroyer of the negative, refining the positive, commanding both creative and corrective powers for protective and punitive purposes, promote life both here and hereafter. O refulgent ruler of the world, fly over the skies and, with the force of both power and persuasion, overwhelm the violent and destructive, and either correct and integrate them or throw them out.

य॒ज्ञरिषूः॑ सं॒नम॑माना अग्र॒ वा॒चा श॒ल्याँ अ॒शनि॑भिदिहानः ।
ताभिर्विध्य॒ हृद॑य यातु॒धाना॑न्पती॒चा बा॒हून्पति॑ भङ्ध्य-
षाम ॥ ४ ॥

4. *Yajñairiṣūḥ saṁnamamāno agne vācā śalyāṁ aśanibhirdihānaḥ. Tābhirvidhya hṛdaye yātu-dhānān prātico bāhūn prati bhaṇdhyeṣām.*

Organising the armed forces into order, alliance and submission by discussion, cooperation and submission, shining and updating the forces by the addition of lightning weapons and thereby paralysing the heart core of the terrorist forces, break their violent arms all round.

अग्र॒ त्वचं॑ यातु॒धानस्य॑ भिन्धि हिं॒स्त्राशनि॑हरसा हन्त्व॒नम॑ ।
प॒ प॒र्वाणि॑ जा॒तव॑दः शृ॒णीहि॑ क॒व्यात्क॒विष्णु॑वि चि॒नातु॑
वृ॒क्कम॑ ॥ ५ ॥

5. *Agne tvacam yātudhānasya bhindhi himsrāśanir-harasā hantvenam. Pra parvaṇi jātavedaḥ śṛṇṭhi kravyāt kraviṣṇurvi cinotu vṛkṇam.*

Agni, Jataveda, present everywhere, break through the cover, camouflage, secret shelters and hideouts of the elements of evil, violence and sabotage with fatal light and penetrative power, split up every section and every unit of it to bits, disperse and destroy them all, and let the fire which consumes the dead collect and consume the remains and reduce them to ash.

यत्र॒दानीं॑ पश्य॒सि जा॒तव॑दु॒स्तिष्ठ॑न्तमग्र॒ उ॒त वा॒ चर॑न्तम ।
यद्वा॒न्तरि॑ ॥ प॒थिभिः॑ प॒तन्तं॑ तमस्ता॒ विध्य॒ शवा॒
शि॒शानः॑ ॥ ६ ॥

6. *Yatredānīm paśyasi jātavedastiṣṭhantamagna uta vā carantam. Yadvāntarikṣe pathibhiḥ patantam tamastā vidhya śarvā śiśānaḥ.*

And now, whenever you see, O ruler all knowing, Agni, the enemies of life, elements of darkness and destruction, covered in clusters or roaming around or even flying in the sky by paths of air, then sharp, shining and instantly shooting, destroy the enemy with a fatal shot of thunderous missile.

उ॒ताल॑ब्धं स्पृ॒णुहि जा॒तव॑द आ॒लभा॒नादृ॒ष्टिभि॑यातु॒धाना॑त ।
अग्र॑ पू॒वा नि ज॑हि शाशु॒चान आ॒मादः॑ वि॒ङ्गास्तम॑-
द॒न्त्वनीः॑ ॥ ७ ॥

7. *Utālabdham sprṇuhi jātaveda ālebhānādrṣṭi-bhiryātudhānāt. Agne pūrvo ni jahi śośucāna āmādaḥ kṣviṅkāstamadantvenīḥ.*

Agni, first and foremost power, bright and blazing, knowing and commanding over everything born, with the strike of your force, power and punishment, release the innocents caught up in the clutches of the forces of violence and terror, destroy the carnivorous, blood suckers and eaters into the flesh, and let them be thrown to the vociferous vultures.

इ॒ह प॑ ब्रू॒हि य॒तमः॑ सा अ॒ग्र या या॑तु॒धाना॒ य इ॒दं कृ॑णाति ।
तमा॑ र॒भस्व॑ स॒मिधा॑ यविष्ठ॒नृच॑ स॒श्च पु॑ष र॒न्धय॑नम ॥ ८ ॥

8. *Iha pra brūhu yatamaḥ so agne yo yātudhāno ya idam kṛṇoti. Tamā rabhasva samidhā yaviṣṭha nṛcakṣasaścaksuṣe randhayainam.*

Agni, expose and proclaim right here whoever

be the violent force that does this damage. O youthful power ever watchful of humanity, subject it to the fuel fire and destroy it that all may see.

ती णनाग्र च णुषा र । यज्ञं पाञ्च वसुभ्यः प णय
पचतः । हिंस्रं र णिस्यभि शाशुचानं मा त्वा दभन्यातुधाना
नृच १: ॥ ९ ॥

9. *Tikṣṇenāgne cakṣuṣā rakṣa yajñam prāñcam vasubhyaḥ pra ṇaya pracetaḥ. Himśram rakṣām-syabhi śośucānam mā tvā dabhan yātudhānā nṛcakṣaḥ.*

O Agni, blazing ruling power of nature and the world, ever alert, ever watchful of humanity, with penetrative and comprehensive eye, guard, protect and promote the yajnic order of society enacted and proceeding so clearly and transparently, and let it progress for the achievement of wealth, honour and excellence for all the people. Unsparing destroyer of the negatives, shining, and burning the destructive, let no violent force terrorize or depress you ever.

नृच १ र १: परि पश्य वि १ तस्य त्रीणि पति शृणीह्यगो ।
तस्याग्र पृष्टीहरसा शृणीहि त्रधा मूलं यातुधानस्य
वृश्च ॥ १० ॥

10. *Nṛcakṣā rakṣaḥ pari paśya vikṣu tasya trīṇi prati śṛṇīthyagrā. Tasyāgne prṣṭīrharasā śṛṇīhi tredhā mūlam yātudhānasya vṛśca.*

Agni, all watchful power, watch for the wicked enemy hidden among the people, crush his three prime forces of intelligence, arms and follow up. With your blazing fire and passion, break his back three ways,

financial, manpower and allies. Throw up and throw out the forces of violence and destruction root and branch wherever they be.

त्रियातुधानः पसितिं त एत्वृतं या अग्र अनृतन हन्ति ।
तमचिषा स्फूजयज्जातवदः सम तमनं गृणत नि
वृडधि ॥ ११ ॥

11. *Triryātudhānaḥ prasitiṁ ta etvṛtaṁ yo agne anṛ-
tena hanti. Tamarciṣā sphūrjayañjātavedaḥ
samakṣamenam grṇate ni vṛndhi.*

Agni, all knowing Jataveda, brilliant ruler, whoever violates the law of truth with the force of untruth, must suffer threefold shackles of your law and power, justice, punishment and deterrence. Crashing on him with the light and power of truth, crushing him down openly before the law abiding and socially dedicated people, root out the evil and the violent.

तदग्र च तुः पतिं धहि रभ शफारुजं यन पश्यसि यातुधानम ।
अथववज्यातिषा दव्यन सत्यं धूवन्तमचितं न्याष ॥ १२ ॥

12. *Tadagne cakṣuḥ prati dhehi rebhe śaphārujaṁ
yena paśyāsi yātudhānam. Atharvavajjyotiṣā
daivyaena satyaṁ dhūrvantamacitaṁ nyoṣa.*

O Agni, cast the same eye of light on the law abiding celebrant of the social order by which you watch the violent and antisocial elements treading on the peace and order of society. As an enlightened power undisturbed at heart, with your divine light and power, light up or burn out the callous and violent destroyer of truth and law.

यदग्र अद्य मिथुना शपाता यद्वाचस्तृष्टं जनयन्त रभाः ।
मन्यामनसः शरव्याज्ञे जायत या तया विध्य हृदय यातु-
धानान ॥ १३ ॥

13. *Yadagne adya mithunā śapāto yadvācastrṣṭaṁ janayanta rebhāḥ. Manyormanasah śaravyā jāyate yā tayā vidhya hṛdaye yātudhānān.*

Agni, the sharp and shooting words with which fighting rivals revile and execrate, the rough and raging words which the poet creates for irony, the piercing pain that issues forth in words from the mind in a state of passion, with that language chastise and strike the demonic violent deep to the heart core (yourself undisturbed).

परा शृणीहि तपसा यातुधानान्पराग्र र ॥ हरसा शृणीहि ।
पराचिषा मूरदवाञ्छृणीहि परासुतृपा अभि शाशु-
चानः ॥ १४ ॥

14. *Parā śṛṇīhi tapasā yātudhānān parāgne rakṣo harasā śṛṇīhi. Parārciṣā mūradevāñchṛṇīhi parā-sutrpo abhi śośucānaḥ.*

Agni, shatter the violent with heat, destroy the demonic with passion, destroy the destroyers with blaze, and destroy the devitalizers with light.

पराद्य द्वा वृजिनं शृणन्तु प्रत्यगनं शपथा यन्तु तृष्टाः ।
वाचास्तनं शरव ऋच्छन्तु ममन्विश्वस्यतु पसितिं यातु-
धानः ॥ १५ ॥

15. *Parādyā devā vṛjinaṁ śṛṇantu pratyagenam śapathā yantu trṣṭāḥ. Vācāstenam śarava ṛcchan-
ntu marman viśvasyaitu prasitiṁ yātudhānaḥ.*

Let the divinities break off the crooked, let the cruel curses visit back upon the crooked curser, let the arrows reach the heart core of the thief with the right message, and let the saboteur suffer universal bondage with loss of freedom under the rule of Agni.

यः पारुषयण कृविषा समङ्ग या अश्व्येन पशुना यातुधानः ।
या अघ्न्याया भरति गिरमग्र तषां शीषाणि ह्रसापि
वृश्च ॥ १६ ॥

16. *Yah pauruṣeṇa kraviṣā samaṅkte yo aśvyena paśunā yātudhānaḥ. Yo aghnyāyā bharati kṣīramagne teṣāṁ śīrṣāṇi harasāpi vṛśca.*

Whoever feeds himself upon the flesh of humanity, whoever prospers by animal wealth at the cost of animal wealth by destroying it, whoever carries off the milk of the inviolable cow and destroys the fertility of the earth, O Agni, strike off their heads with light and passion for truth.

संवत्सरीणं पय उस्त्रियायास्तस्य माशीद्यातुधाना नृच १ः ।
पीयूषमग्र यतमस्तिर्प्सात्तं पत्यञ्चमचिषा विध्य
ममन ॥ १७ ॥

17. *Samvatsarīṇaṁ paya usriyāyāstasya māśīdyātu-dhāno nṛcakṣaḥ. Pīyūṣamagne yatamastitrpsāt taṁ pratyāñcamarciṣā vidhya marman.*

Agni, watchful guardian of humanity, let the oppressor not drink milk of the cow for a year, and if the oppressor drinks of the milk and excessively too, punish him with your flame unto the heart core.

विषं गवां यातुधानाः पिबन्त्वा वृश्च्यन्तामादितय
दुरवाः । परानन्दवः सविता ददातु परा भ्रागमाषधीनां
जयन्ताम ॥ १८ ॥

18. *Viṣaṁ gavāṁ yātudhānāḥ pibantvā vṛścyantāma-
ditaye durevāḥ. Parainān devaḥ savitā dadātu
parā bhāgamoṣadhīnāṁ jayantām.*

Let the oppressors of the cows, earth and the environment drink poison instead of milk. Let the oppressors of Aditi, mother, sister and nature suffer in isolation. O Savita, saviour soul of renewal and replenishment, throw them off to ruin and let them be denied their share of herbs and trees. (Those who oppress the creative and productive powers of natural sustenance of life and pollute the sources of energy themselves deny the sustenance because that is the law of Agni in nature and life).

सनादग्र मृणसि यातुधाना त्वा र तांसि पृतनासु जिग्युः ।
अनु दह सहमूरान्क्व्यादा मा ते हृत्या मु त् दव्यायाः ॥ १९ ॥

19. *Sanādagne mṛṇasi yātudhānān na tvā rakṣāṁsi
pṛtanāsu jigyuḥ. Anu daha sahamūrān kravyādo
mā te hetyā mukṣata daivyāyāḥ.*

Agni, you destroy the oppressors since time immorial. Never can the evil dominate over you in their battles against the good. Let the flesh eaters alongwith the cruel and wicked be destroyed, and may they never escape the strike of your divine punishment and natural retribution.

त्वं ना अग्र अधरादुदक्तात्त्वं पृश्चादुत रं ता पुरस्तात ।
पति त ते अजरासुस्तपिष्ठा अघशंसं शाशुचता दहन्तु ॥ २० ॥

20. *Tvaṃ no agne adharādudaktāt tvaṃ paścāduta rakṣā purastāt. Prati te te ajarāsastapiṣṭhā aghaśāmsaṃ śośucato dahantu.*

Agni, pray protect us from below, from above, from behind and in front against the oppressors facing us. May those unaging flames shining and blazing burn down the malignant and sinful enemies of life to ashes.

पश्चात्पुरस्तादधरादुदक्तात्कविः काव्येन परि पाहि राजन ।
सख सखायमजर जरिम्णा गृ मतां अमृत्यस्त्वं नः ॥ २१ ॥

21. *Paścāt purastādadharādudaktāt kaviḥ kāvyena pari pāhi rājan. Sakhe makhāyamajaro jarimṇe 'gne martāṃ amartyastvaṃ naḥ.*

O refulgent ruler, divine visionary, protect us all round, from the back and front, from above and below, as now and hereafter, by the light of your vision and wisdom. O Agni, unaging friend, immortal divinity, save the mortals, save your friend, bless us all mortals to live a happy life till a full age of fulfilment.

परि त्वाग्न्य पुरं वयं विपं सहस्य धीमहि ।
धृषद्वर्णं दिवदिव हन्तारं भङ्गुरावताम ॥ २२ ॥

22. *Pari tvāgne puraṃ vayaṃ vipraṃ sahasya dhīmahi. Dhṛṣadvarṇaṃ divedive hantāraṃ bhaṅgu-rāvatām.*

Agni, day in and day out all time, we celebrate and adore you, eternal giver of fulfilment, wise, resolute and brave, redoubtable vanquisher of the mischievous and destroyer of the destroyers of life and nature.

विषण॑ भङ्गुराव॑तः पति॑ ष्व र॒ त्सा॑ दह ।

अग्र॑ तिग्म॑न शाचि॑षा तपु॑रगाभि॒रृष्टि॑भिः ॥ २३ ॥

23. *Viṣeṇa bhaṅgurāvataḥ prati śma rakṣaso daha.*
Agne tigmena sociṣā tapuragrābhirṛṣṭibhiḥ.

Agni, with pervasive and expansive light, heat and penetrative flames and with beams of constant action against the negativities of life and society, pray burn up the crooked and destructive elements of life in every field of their activity.

पत्य॑ग्र मिथु॑ना दह॑ यातु॒धाना॑ किमी॒दिना॑ ।

सं त्वा॑ शि॒शामि॑ जागृ॒ह्यद॑ब्धं वि॒प॒ मन्म॑भिः ॥ २४ ॥

24. *Pratyagne mithunā daha yātudhānā kimīdinā.*
Sam tvā śiśāmi jāgrhyadabdhāṁ vipra manma-
bhiḥ.

Agni, burn up the oppressive and destructive alliances and combinations of the negativities of life and nature on the prowl looking for where to strike. O power all intelligent and wise, with holy thoughts and prayers, I invoke and exhort you. Arise, O power indomitable, and strike against the killers.

पत्य॑ग्र ह॒रसा॑ ह॒रः शृ॑णी॒हि वि॑श्व॒तः पति॑ ।

यातु॑धान॒स्य र॒ त्सा॑ बलं॒ वि रु॑ज वी॒र्य॑म ॥ २५ ॥

25. *Pratyagne harasā haraḥ śṛṇīhi viśvataḥ prati.*
Yātudhānasya rakṣaso balaṁ vi ruja vīryam.

Agni, universal spirit of light and fire, creator, protector and destroyer, refulgent ruler of nature, life and society, with your love and passion for life and goodness and with your wrath against evil, sabotage

and negativity, seize, cripple and all round destroy the strength, vigour, valour and resistance of the negative and destructive forces of evil and wickedness, lurking, working and persisting in nature, life and society. Save the good and destroy the demons.

Mandala 10/Sukta 88

*Surya, Vaishvanaragni Devata, Murdhanvan Angirasa
or Vamadevya Rshi*

हविष्यान्तमजरं स्वविदि दिविस्पृश्याहुतं जुष्टमग्रा ।

तस्य भमण भुवनाय द्वा धमण कं स्वधया पपथन्त ॥ १ ॥

1. *Haviṣpāntamajaram svarvidi divisprśyāhutaṁ juṣṭamagnau. Tasya bharmaṇe bhuvanāya devā dharmaṇe kaṁ svadhayā paprathanta.*

Devas, the divines of humanity and divinities of nature, with food and reverence, offer delicious, expansive, loved and solemnly dedicated havi into the holy fire which rises to the skies and reaches the sun. Thus do they exalt Agni so that they may well be, rise and exalt in the gracious order of Agni under the divine shelter and support of the order.

गीर्णं भुवनं तमसापगू हमाविः स्वरभवज्जात अग्रा । तस्य
द्वाः पृथिवी द्यारुतापा रणय णषधीः सुख्य अस्य ॥ २ ॥

2. *Gīrṇaṁ bhuvanaṁ tamasāpagūḥmāviḥ svara-bhavajjāte agnau. Tasya devā prthivī dyauru-tāpo'raṇapannoṣadhīḥ sakhye asya.*

The world of existence lay deeply engulfed and covered in the darkness of the night of Pralaya, annihilation, and then on the rise of Agni, Lord Supreme

of light and life, it rose and manifested: Akasha, time-space continuum manifested, and then others followed, earth, light and heat, waters, herbs and trees all arose, and all the devas, divine spirits of nature, rejoiced in the love and friendship of this Lord Supreme, Agni.

द्वभ्रिन्विषिता यज्ञियभिरग्निं स्ताषाण्यजरं बृहन्तम । या
भानुना पृथिवीं द्यामुतमामाततान् रादसी अन्तरि ।। ३ ।।

3. *Devebhirnviṣito yajñiyebhiragniṁ stoṣānyajaraṁ
br̥hantam. Yo bhānunā pṛthivīm dyāmutemā-
mātatāna rodasī antarikṣam.*

Inspired by Devas and lighting the fire of yajnas, I adore and exalt Agni, lord unaging and eternal, infinite, who, by his self-refulgence, pervades this earth and heaven and expands both heaven and earth and the middle regions of the skies.

या हातासीत्पथमा द्वजुष्टा यं समाज्ज ण्यना वृणानाः ।
स पतत्रीत्वरं स्था जगद्यच्चात्रमग्निरकृणाज्जातवदाः ।। ४ ।।

4. *Yo hotāsīt prathamō devajuṣṭo yaṁ samāñja-
nnājyenā vṛṇānāḥ. Sa patatrītvaraṁ sthā jaga-
dyacchvātramagnirakṛṇojjātavedāḥ.*

I adore and exalt Agni who is the first, original and efficient cause of the cosmic yajna, loved and celebrated by the devas, whom the best of men with cherished love and choice sprinkle and serve with sacred ghrta, who creates, shapes and rules the world of flying, moving, non-moving and revolving objects and living beings. That is Agni, Jataveda, self-refulgent and omniscient.

यज्जातवद्भा भुवनस्य मूध तिष्ठता अग्र सह राचनन । तं त्वाहम
मतिभिर्गीभिरुक्थः स यज्ञिया अभवा रादसिपाः ॥ ५ ॥

5. *Yajjātavedo bhuvanasya mūrdhannatiṣṭho agne
saha rocanena. Tam tvāhema matibhirgīrbhiru-
kthaiḥ sa yajñiyo abhavo rodasiprāḥ.*

O Jataveda, Agni, who abide and shine on top of the world with the sun, with our thoughts, words and holy songs we adore and worship you. You are adorable, worthy of worship, pervasive all over heaven and earth.

मूधा भुवा भवति नक्तमग्निस्ततः सूया जायत पातरुद्यन ।
मायामू तु यज्ञियानामतामपा यत्तूणिश्चरति पजानन ॥ ६ ॥

6. *Mūrdhā bhuvo bhavati naktamagnistataḥ sūryo
jāyate prātarudyan. Māyāmū tu yajñiyānāmetā-
mapo yat tūrṇiścarati prajānan.*

Agni as Vaishvanara is awake and vibrates as the prime reality and spirit of existence at night when the whole world sleeps. Then in the morning, rising with the dawn, it shines as the sun. It is but the wondrous work of the highest of adorables, cosmic Maya, that it thus moves and vibrates at the fastest, knowing and watching all actions and movements of the world of moving and non-moving objects.

द्रुशन्त्या या महिना समिद्धा राचत दिव्यानिविभावा ।
तस्मिग्ना सूक्तवाक्कन द्वा हविविश्व आजुहवुस्तनूपाः ॥ ७ ॥

7. *Drśenyo yo mahinā samiddho'rocata divi
yonirvibhāvā. Tasminnagnau sūktavākena devā
haviṛviśca ājuhavustanūpāḥ.*

Wondrous in form, Agni, who, refulgent with

its own grandeur, shines in heaven as the light most gracious is the divinity into whom, in sacred fire form, all devas, divinities of nature and humanity, guardians of our health and body, offer yajnic oblations of havi with the chant of Vedic mantras.

सूक्तवाकं प्रथममादिदग्निमादिद्धविरजनयन्त द्वाः ।

स एषां यज्ञा अभवत्तनूपास्तं द्यावदु तं पृथिवी तमापः ॥ ८ ॥

8. *Sūktavākaṁ prathamamādidagnimdidhvira-janayanta devāḥ. Sa eṣāṁ yajño abhavat tanūpāstaṁ dyaurveda taṁ pṛthivī tamāpaḥ.*

The devas, noble yajakas, first chant the divine Word, then they light the fire and then they prepare and offer the havi. That Agni is the adorable lord of them all, guardian and promoter of health and age. That the heaven receives, that the earth receives, and that the waters receive, and that all of them realise, the pervasive power and energiser.

यं द्वासा जनयन्ताग्निं यस्मि ऋजुहवुर्भुवनानि विश्वा ।

सा अचिषा पृथिवीं द्यामुतमामृजूयमाना अतपन्महित्वा ॥ ९ ॥

9. *Yam devāso'janayantāgniṁ yasminnājuhavurbhuvanāni viśvā. So arciṣā pṛthivīm dyāmutemāmrjūyamāno atapanmahitvā.*

Agni which all the divine powers of the universe create and serve, into which all worlds of the universe offer their oblations at the cosmic yajna of evolution and devolution, that Agni, radiant and natural ordainer, lights and energises this earth and heaven with its glory and self refulgence.

स्ताम॑न॒ हि दि॒वि द॒वासा॑ अ॒ग्निमजी॑जन॒ञ्छक्ति॑भी रादसि॒पाम ।
तमू॑ अकृ॒ण्वन्त्र॒धा भुव॑ कं स आ॒र्षधीः॑ प॒चति वि॒श्व-
रूपाः ॥ १० ॥

10. *Stomena hi divi devāso agnimaājjanāñchaktibhī rodasiprām. Tamū akṛṇvan tredhā bhuve kaṁ sa oṣadhīḥ pacati viśvarūpāḥ.*

By mantric power and their own potential the divine powers in heaven create and raise Agni which pervades earth and sky too, thus creating it in three ways: Agni or fire on earth, Vayu or electricity in the sky, and Aditya or light in heaven. This same Agni of all universal forms well matures and ripens herbs and all vegetation on earth.

य॒दद॑न॒मद॑धु॒यज्ञि॒यासा॑ दि॒वि द॒वाः सू॒य॑मादि॒तय॑म । य॒दा
च॒रि॒ष्णू मि॑थु॒नाव॑भू॒तामादि॑त्पाप॒श्यन्भु॑व॒नानि॑ वि॒श्वा ॥ ११ ॥

11. *Yadedenamadadhuryajñiyāso divi devāḥ sūrya-māditeyam. Yadā carīṣṇū mithunāvabhūtāmādit prāpaśyan bhuvanāni viśva.*

When the divine powers, performers of cosmic yajna, place this sun, child of the refulgence of Aditi, mother Infinity, in the heavenly region, then it becomes two, moving together as twofold power, Agni and Vaishvanara, sun and dawn, and as they pervade all regions of the world, so do all regions of the world see them.

वि॒श्वस्मा॑ अ॒ग्निं भु॑व॒नाय॑ द॒वा व॑श्वान॒रं क॑तुम॒ह्नाम॑कृ॒ण्वन् ।
आ य॑स्त॒ताना॑षसा॒ विभा॑ती॒रपा॑ ऊ॒णाति॑ तमा॒ अ॒चिषा॑
यन् ॥ १२ ॥

12. *Viśvasmā agniṃ bhuvanāya devā vaiśvānaraṃ ketumahnāmakṛṇvan. Ā yastatānoṣaso vibhātī-rapo ūrṇoti tamo arcīṣā yan.*

Devas, divine powers, create and make the solar form of Vaishvanara Agni, and make it the flag sign of the day for the sake of the whole world, and the sun, radiating, lights up the bright dawns and dispels the darkness of the night with its light, unveiling the day.

व॒श्वा॒न॒रं क॒वया॑ य॒ज्ञिया॑सा॒ ग्रिं द॒वा अ॑जनय । जु॒यम । न त्रिं
प॒त्नम॑मि॒नच्च॑रि॒ष्णु य॒ तस्या॑ध्य॒ ऽ तवि॑षं बृ॒हन्त॑म ॥ १३ ॥

13. *Vaiśvānaraṃ kavayo yajñiyāso' gniṃ devā ajana-yannajuryam. Nakṣatraṃ pratnamaminaccariṣṇu yakṣasyādhyakṣaṃ taviṣaṃ brhantam.*

Wise and visionary Devas, adorable divine powers, create the unaging Vaishvanara Agni, the ancient star unalterable and inviolable, moving as the ruling star of space, blazing and expansive.

व॒श्वा॒न॒रं वि॒श्वहा॑ दी॒दिवा॑सं मन्त्र॑र॒ग्रिं क॒विम॑च्छ॒ वदामः॑ ।
या म॑हि॒म्ना परि॑ब॒भूवा॑वी उ॒ताव॑स्ता॒दुत॑ द॒वः प॒रस्ता॑त ॥ १४ ॥

14. *Vaiśvānaraṃ viśvahā dīvivāṃsaṃ mantrairagniṃ kavimacchā vadāmaḥ. Yo mahimnā paribabhū-vorvī utāvastāduta devaḥ parastāt.*

With Vedic mantras we invoke and adore Agni, Vaishvanara, light divine ever shining bright, the very eye of omniscience which, with its might and grandeur, enlightens and overwhelms both heaven and earth, the ultimate light and bliss above and below, the end and the foundation both.

द्व स्त्रुती अशृणवं पितृणामहं द्वानामुत मर्त्यानाम ।
ताभ्यामिदं विश्वमजत्समति यदन्तरा पितरं मातरं च ॥ १५ ॥

15. *Dve sruṭī aśṛṇavaṁ pitṛṇāmahaṁ devānāmuta martyānām. Tābhyāmidam viśvamejat sameti yadantarā pitaraṁ mātaraṁ ca.*

I hear there are two paths of life in existence: Pitryana, the path of average mortals to earthly bliss, and Devayana, the path of divine souls to divine bliss. By these does the world of vibrant life travel transmigrating from birth by father and mother to death and attains whatever is between earth and heaven.

द्व समीची बिभृतश्चरन्तं शीघ्रता जातं मनसा विमृष्टम् । स
प्रत्यङ्निश्वा भुवनानि तस्थावपयुच्छन्तरणिभाजमानः ॥ १६ ॥

16. *Dve samīcī bibhṛataścarantaṁ śīrṣato jātaṁ manasā vimṛṣṭam. Sa pratyaṅ viśvā bhuvanāni tasthāvaprayucchan taranirbhrājamānaḥ.*

Two, earth and heaven, together bear Agni born on top, vibrant and radiating from the highest heaven, and that abides immanent and pervasive all over the worlds of existence, unremissive, radiant and divinely self-refulgent.

यत्रा वदत अवर्ः परश्च यज्ञन्याः कतरा ना वि वद ।
आ शंकुरित्सधमादं सखाया न न्त यज्ञं क इदं वि
वाचत ॥ १७ ॥

17. *Yatrā vadete avaraḥ paraśca yajñanyoḥ kataro nau vi veda. Ā śekurit sadhamādaṁ sakhāyo nakṣanta yajñaṁ ka idaṁ vi vocat.*

Where both terrestrial agni and supraterrrestrial

agni, both high priests of yajna, communicate and commingle then, for us, which one of these excels and proclaims the distinction? When yajakas do perform the yajna and serve and celebrate Agni together on the vedi, who would speak to us of the distinction?

कत्यग्रयः कति सूर्यासः कत्युषासः कत्यु स्विदापः ।
नापस्पिजं वः पितरा वदामि पृच्छामि वः कवया विद्वान्
कम ॥ १८ ॥

18. *Katyagnayah kati sūryāsaḥ katsuṣāsaḥ katsu svidāpaḥ. Nopaspijaṁ vaḥ pitara vadāmi pṛcchāmi vaḥ kavayo vidmane kam.*

How many are the fires? How many the suns? How many the dawns? How many the waters? O enlightened sages, I say this not out of curiosity, I ask you this in all seriousness for the sake of knowledge.

यावन्मात्रमुषसा न पतीकं सुपण्या३ वसत मातरिश्वः ।
तावद्दधात्युप यज्ञमायन्ब्राह्मणा हातुरवरा निषीदन ॥ १९ ॥

19. *Yāvanmātramūṣaso na pratīkaṁ suparṇyo vasate mātariśvaḥ. Tāvaddadhātyupa yajñamāyan brahmaṇo hoturavaro niṣīdan.*

As long as the all moving glorious Vayu, the electric form of Agni, with radiant sun rays bears and wears the face of dawn as its banner of the day, so long would the holy yajaka, the Brahmana, go to the yajna vedi and sit and offer the fragrant havi in honour of the terrestrial fire, the high priest of yajna.

Note: The answer to these questions is given in Rgveda 8, 58, 2: The same one Agni shines and blazes in many forms, The same one sun shines in all lights of

the universe, the same one dawn rises over all this world, and the same one lord of existence manifests in all forms of the world,

Mandala 10/Sukta 89

Indra-Varunau Devate, Renu Vaishvamitra Rshi

इ॒न्दं स्त॒वा नृ॒तमं॑ यस्य॑ म॒ह्ना वि॒बबा॒ध रा॒क्ष॒ना वि॒ज्मा
अ॒न्तान् । आ यः प॒पा च॑षणी॒धृद्व॒राभिः॑ प॒ सिन्धु॑भ्या
रि॒रि॒चा॒ना म॑हित्वा ॥ १ ॥

1. *Indraṁ stavā nṛtamaṁ yasya mahnā vibabādhe rocanā vi jmo antān. Ā yaḥ papraucarṣaṇī-dhṛdvarobhiḥ pra sindhubhyo riricāno mahitvā.*

Adore and celebrate Indra, highest over humanity, who overwhelms the lights of the world with his grandeur and rules over the ends of the earth, who, watchful sustainer of humanity, pervades and fills the worlds of the universe by his excellences and, all overpowering, exceeds the oceans of earth and space by his glory and grandeur.

स सूर्यः पयुरू वरांस्यन्द्राववृत्यादथ्यव चक्रा । अतिष्ठन्तम-
पस्यं॑ न सर्गं॑ कृष्णा तमांसि त्विष्या जघान ॥ २ ॥

2. *Sa sūryaḥ paryurū varāṁsyendro vavṛtyādra-
thyeva cakrā. Atiṣṭhantamapasyaṁ na sargaṁ
kṛṣṇā tamāṁsi tviṣyā jaghāna.*

Indra, self-refulgent cosmic Sun, greater than the greatest, he moves the worlds of existence like chariot wheels and, destroying the deepest darknesses of the world with his refulgence, keeps the dynamic universe in ceaseless flow like a particle in a wave of

energy.

स॒मा॒न॒म॒स्मा॒ अ॒न॒पा॒वृ॒द॒च म॒या दि॒वा अ॒स॒मं॒ ब॒ह्म॒ न॒व्य॒म ।
वि॒ यः पृ॒ष्ठ॒व॒ ज॒नि॒मा॒न्य॒य इ॒न्द्र॒श्चि॒का॒य॒ न स॒खा॒य॒-
मी॒ष ॥ ३ ॥

3. *Samānamasmā anapāvṛdarca kṣmayā divo
asamaṁ brahma navyam. Vi yaḥ prṣṭheva janimā-
nyarya indraścikāya na sakhāyamīṣe.*

Worship Indra, constant, evident and immanent,
greater than heaven and earth, infinite, adorable ever
new, who, as primary foundation and ultimate master,
knows all that are born in existence and neither deserts
friends nor hurts the devotees.

इ॒न्द्रा॒य॒ गि॒रा॒ अ॒नि॒शि॒त॒स॒गा॒ अ॒पः॒ परं॒यं॒ स॒ग॒र॒स्य॒ बु॒ध्ना॒त ।
या॒ अ॒ ण॒व॒ च॒क्रि॒या॒ श॒ची॒भि॒वि॒ष्व॒क्त॒स्त॒म्भ॒ पृ॒थि॒वी॒मु॒त॒
द्या॒म ॥ ४ ॥

4. *Indrāya giro atiśitasargā apah prerayam saga-
rasya budhnāt. Yo akṣeṇeva cakrīya śacībhirvi-
śvak tastambha pṛthivīmuta dyām.*

I sing songs of praise and make incessant
streams of water flow from the oceans of space and sky
in honour of Indra who, with his cosmic power and
actions, sustains the heaven and earth in motion like
wheels of a chariot held in balance by the axle.

आ॒पा॒न्त॒म॒न्यु॒स्तृ॒प॒ल॒प॒भ॒मा॒ धु॒निः॒ शि॒मी॒वा॒ञ्छ॒रु॒माँ ऋ॒जी॒षी॒ ।
सा॒मा॒ वि॒श्वान्य॒त॒सा॒ व॒ना॒नि॒ ना॒वा॒गि॒न्द्रं॒ प॒ति॒मा॒ना॒नि॒
द॒भुः ॥ ५ ॥

5. *Āpāntamanyustrpalaprabharmā dhuniḥ śimīvā-
ñcharumām̐ ṛjīṣī. Somo viśvānyatasā vanāni
nārvāgindram pratimānāni debhuḥ.*

Boundless in passion and potential, impetuous in action, mighty mover and shaker, awfully powerful, strongly armed, simple and natural, creative and inspiring like Soma, is Indra. Not all the winds and weapons of the world, not all the lights and blazes, no measures and comparisons of the finite world, can face, equal, much less exceed and overcome Indra.

न यस्य द्यावापृथिवी न धन्व नान्तरिं ऽ नार्दयः सामा अ णः ।
यदस्य मय्युरधिनीयमानः शृणाति वीळु रुजति स्थि-
राणि ॥ ६ ॥

6. *Na yasya dyāvāpṛthivī na dhanva nāntarikṣam
nādrayaḥ somo akṣāḥ. Yadasya manyuradhinī-
yamānaḥ śṛṇāti vīḷu rujati sthirāṇi.*

Neither heaven and earth, nor sky, nor space, nor clouds and mountains, equal his might, creative and inspiring Soma as he is, especially when his power and passion, overwhelming all, shatters the strongest and shakes the firmest fixed.

जघान वृत्रं स्वधितिवनव रुराज पुरा अरद । सिन्धून । बिभद
गिरिं नवमि । कुम्भमा गा इन्द्रा अकृणुत स्वयुग्भिः ॥ ७ ॥

7. *Jaghāna vṛtram svadhitirvaneva ruropa puro
aradanna sindhūn. Bibheda giriṁ navaminna
kumbhamā gā indro akṛṇuta svayugbhiḥ.*

Destroying the demon of darkness like lightning striking the woods, Indra shatters the strongholds of evil. He breaks the clouds and mountains like a little

new earthen jar, and as he sets floods of rivers aflow, so with his own waves of divine energy, he lets the streams of psychic energy and spiritual enlightenment flow for the devotee.

त्वं ह त्वदृणया इन्द्र धीरा सिन पव' वृजिना शृणासि । प
य मित्रस्य वरुणस्य धाम युजं न जनां मिनन्ति मित्रम् ॥ ८ ॥

8. *Tvaṃ ha tyadr̥ṇayā indra dhīro 'sirna parva
vr̥jinā śṛṇāsi. Pra ye mitrasya varuṇasya dhāma
yujam na janā minanti mitram.*

You alone are the constant and magnificent giver of bliss, and you alone, like the sword severing every knot and joint of negativity, destroy the evil and crookedness of life for those good people who do not violate the light and law of Mitra and Varuna, universal spirit of love, friendship and judgement and for those who do not ever deceive a real sincere friend of all time.

प य मित्रं पायमणं दुरवाः प संगिरः प वरुणं मिनन्ति ।
न्यमित्रेषु वधमिन्द्र तुमं वृषन्वृषाणमरुषं शिशीहि ॥ ९ ॥

9. *Pra ye mitraṃ prātyamaṇaṃ durevāḥ pra saṃ-
giraḥ pra varuṇaṃ minanti. Nyamitreṣu vadha-
mindra tumraṃ vṛṣaṇ vṛṣāṇamaruṣaṃ śīśīhi.*

And against those crooked men of unholy ways who deceive the friend, violate the progressive man of justice and rectitude, hurt dedicated men of positive social support and oppose the man of judgement and enlightenment, O lord of power and progress, Indra, prepare the thunderbolt, instant, overwhelming and blazing but just and unquestionable, and strike such unfriendly and negative forces without delay.

इन्दा॑ दि॒व इ॒न्द्र इ॒श पृ॒थि॒व्या इ॒न्दा॑ अ॒पामि॒न्द्र इ॒त्यव॑तानाम ।
 इ॒न्दा॑ वृ॒धामि॒न्द्र इ॒न्मधि॑राणा॒मिन्द्रः॑ । त॒म् या॒ग ह॒व्य
 इ॒न्द्रः ॥ १० ॥

10. *Indro diva indra īśe pṛthivyā indro apāmindra it parvatānām. Indro vṛdhāmindra inmedhir-ānāmindraḥ kṣeme yoge havya indraḥ.*

Indra rules over the heavens, Indra rules over the earth, Indra rules over the waters of earth and space, Indra rules over mountains and the clouds, and Indra rules over all our actions and ambitions. And Indra is the spirit and power for the rising wise on way to progress in times of peace and prosperity to be invoked and worshipped for protection and preservation of what has been gained and for the achievement of that what has yet to be gained further. (Yoga is achievement, and Kshema is preservation and protection of what has been achieved, and both these are two aspects of progress.)

पा॒क्तु॒भ्य॒ इन्द्रः॑ प॒ वृ॒धा अ॒ह॒भ्यः॑ पा॒न्तरि॑ । त॒त्प॒ संमु॑दस्य॒ धा॒सः ।
 प॒ वा॒तस्य॒ प॒थ॒सः॑ प॒ ज॒मा अ॒न्ता॒त्प॒ सि॒न्धु॒भ्या॒ रिरि॒च प॒
 ि॒ति॒भ्यः॑ ॥ ११ ॥

11. *Prāktubhya indraḥ pra vṛdho ahabyaḥ prāntari-kṣāt pra samudrasya dhāseḥ. Pra vātasya prathamāḥ pra jmo antāt pra sindhubhyo ririce pra kṣitibhyaḥ.*

Indra is far greater than the nights of existence, greater than days, space, and the bounds of space. He transcends the expansive currents of energy, the bounds of the universe, the flowing flux of existence, and all definitions of the flux in form.

प शाशुचत्या उषसा न कतुरसिन्वा त वततामिन्द हृतिः ।
अश्मव विध्य दिव आ सृजानस्तपिष्ठन हर्षसा दाघ-
मित्रान ॥ १२ ॥

12. *Pra śośucatyā uṣaso na keturasinvā te vartatā-
mindra hetih. Aśmeva vidhya diva ā sṛjānastapi-
ṣṭhena heṣasā droghamitrān.*

Like the blazing flames of dawn dispelling the dark, let your boundless thunderbolt strike. With that blazing thunder, like a shot from heaven pierce the forces of hate and enmity.

अन्वह मासा अन्विद्वानन्यन्वाषधीरनु पवतासः । अन्विदं
रादसी वावशान अन्वापा अजिहत जायमानम ॥ १३ ॥

13. *Anvaha māsā anvidvanānyanvoṣadhīranu parva-
tāsaḥ. Anvindraṁ rodasī vāvaśāne anvāpo ajihata
jāyamānam.*

Indeed, days and months, herbs and forests, clouds and mountains, shining skies and earth and the oceans and vapours of space, all move and proceed in accordance with Indra as it emerges into manifestation.

कहि स्विता त इन्द चत्यासदघस्य यद्धिनदा र एषत ।
मित्रकुवा यच्छसन् न गावः पृथिव्या आपृगमुया
शयन्त ॥ १४ ॥

14. *Karhi svit sā ta indra cetyāsadaghasya yadbhi-
nado rakṣa eṣat. Mitrakruvo yacchasane na gāvaḥ
pṛthivya āprgamuya śayante.*

Where is that punitive power of yours, Indra, and when does it strike, the power that picks up and shatters the sinner, the criminal, and the perpetrator of

evil, and struck by which the betrayers of friends, felled and dead, lie on the ground like cattle carcasses.

शत्रूयन्ता॑ अ॒भि य नस्त॑तस्त्र महि॑ वाध॑न्त आग॒णास॑ इ॒न्द्र ।
अ॒न्धना॑मि॒त्रास्त॑मसा सच॑न्तां सु॒ज्या॒तिषा॑ अ॒क्तव॑स्ताँ अ॒भि
ष्युः ॥ १५ ॥

15. *Śatrūyanto abhi ye nastatasre mahī vrādhanta ogaṇāsa indra. Andhenāmitrāstamasā sacantāṁ sujyotiṣo aktavastāṁ abhi śyuh.*

Enemies of humanity, obstructionist forces, highly organised gangs which afflict us, may all unfriendly forces suffer deep darkness on their way, and may the powers of enlightenment and progressive culture face them and overcome them.

पु॒रू॒णि हि त्वा॒ सव॑ना॒ जना॑नां ब॒र्ह्या॒णि म॑न्द॒नृ॒ण॒ता-
मृ॒षी॑णाम । इ॒मामा॑घा॒ष त्व॑सा॒ सहू॑तिं ति॒रा वि॑श्वाँ अच॑ता
याह्य॑वाङ् ॥ १६ ॥

16. *Purūṇi hi tvā savanā janānāṁ brahmāṇi mandan gr̥natāmṛṣiṇām. Imāmāghoṣannavasā sahūtiṁ tiro viśvāṁ arcato yāhyarvāṇ.*

May all felicitative yajnas of the people and holy songs of celebrant seers adore and exalt you. O lord, listening to this prayer and invocation, proclaiming your acceptance and pleasure, come to all the devotees in direct experience and bless them with peace and protection.

ए॒वा त॑ व॒यमि॑न्द्र भु॒ञ्जती॑नां वि॒द्याम॑ सु॒मती॑नां न॒वाना॑म ।
वि॒द्याम॑ व॒स्तार॑वसा गृ॒णन्ता॑ वि॒श्वामि॑त्रा उ॒त त॑ इ॒न्द्र
नू॒नम॑ ॥ १७ ॥

17. *Evā te vayamindra bhuñjīnām vidyāna sumatīnām navānām. Vidyāma vastoravasā gr̥ṇanto viśvā-mitrā uta ta indra nūnam.*

Thus may we, O lord omnipotent, Indra, know of, experience and enjoy your protective, enlightening and ever new gifts of kindness and grace. And may we, being friends of the world, singing and celebrating your divine gifts, know you and be happy by your favour and protection day and night.

शुनं हुवम मघवानमिन्दमस्मिन्भर् नृतमं वाजसाता ।
 शृण्वन्तमुगमृतय समत्सु घ्नन्तं वृत्राणि सजितं धना-
 नाम ॥ १८ ॥

18. *Śunam huvema maghavānamindramasmin bhare nṛtamaṁ vājasātau. Śṛṇvantamugramūtaye samatsu ghnantaṁ vṛtrāṇi sañjitaṁ dhanānām.*

We invoke and adore Indra, lord of bliss, omnipotent, highest leader and guide of humanity in this our battle of life for protection, victory and further advancement. Indra is listening, blazing in battles, destroying demons of darkness, negativity and obstructions, and winning the honours, wealth and excellences of the world for humanity.

Mandala 10/Sukta 90

Purusha Devata, Narayana Rshi

सहस्रशीषा पुरुषः सहस्त्रा १ः सहस्रपात ।
 स भूमिं विश्वता वृत्वात्यतिष्ठद्दशाङ्गुलम् ॥ १ ॥

1. *Sahasraśīṣā puruṣaḥ sahasrākṣaḥ sahasrapāt. Sa bhūmiṁ viśvato vṛtvātyatiṣṭhaddaśāṅgulam.*

Purusha, the cosmic soul of existence, is Divinity personified, of a thousand heads, a thousand eyes and a thousand feet. It pervades the universe wholly and entirely and, having pervaded and comprehended the universe of ten Prakrtic constituents, It transcends the world of existence.

पुरुष एवदं सर्वं यद्भूतं यच्च भव्यम् ।

उतामृतत्वस्यशाना यदनातिराहति ॥ २ ॥

2. *Puruṣa evedaṁ sarvaṁ yadbhūtaṁ yacca bhāvam. Utāmṛtatvasyeśāno yadannenātirohati.*

All this that is and was and shall be is Purusha ultimately, sovereign over immortality and ruler of what expands by living food.

एतावानस्य महिमाता ज्यायँश्च पुरुषः ।

पादास्य विश्वा भूतानि त्रिपादस्यामृतं दिवि ॥ ३ ॥

3. *Etāvānasya mahimāto jyāyāṁśca pūruṣaḥ. Pādo'sya viśvā bhūtāni tripādasyāmṛtaṁ divi.*

So great is the grandeur and glory of It, and still the Purusha is greater. The entire worlds of existence are but one fourth of It. Three parts of Its mystery are in the transcendental heaven of immortality beyond the universe.

त्रिपादूर्ध्व उदत्पुरुषः पादास्य हाभवत्पुनः ।

तता विष्वङ व्यकामत्साशनानशन अभि ॥ ४ ॥

4. *Tripādūrdhva udait puruṣaḥ pādo'syehābhavat punaḥ. Tato viṣvaṁ vyakrāmt sāsānānāśane abhi.*

Three parts higher rises the Purusha above the

universe in which only one measure of Its glory manifests again and again, pervading all the material and biological world and thence remains transcendent over the universe.

तस्माद्विराळजायत विराजा अधि पूरुषः ।

स जाता अत्यरिच्यत पश्चाद्भूमिर्था पुरः ॥ ५ ॥

5. *Tasmādvirāḷajāyata virājo adhi pūruṣaḥ.
Sa jāto atyaricyata paścādbhūmimatho purah.*

From Purusha arose Virat, the cosmic idea, the blue-print in terms of Prakrti. The Purusha manifests in the Virat and remains sovereign over it. Though manifested, it exceeds, transcends and then creates the universe and the world regions for forms of existence.

यत्पुरुषेण हविषा द्वा यज्ञमतन्वत ।

वसन्ता अस्यासीदाज्यं ग्रीष्म इध्मः शरद्भुविः ॥ ६ ॥

6. *Yat puruṣeṇa haviṣā devā yajñamatanvata.
Vasanto asyāsīdājyaṁ grīṣma idhmaḥ śara-
ddhaviḥ.*

When the sages visualise the universal yajna of creation and enact it in communion with the Purusha in meditation, then the spring season is the ghrta, summer is the fuel, and winter is the havi. (This meditative enactment is in terms of nature. In fact, the creation of the universe is an evolutionary process beginning with Prakrti evolving into material, biological and psychic forms as follows in this very hymn.)

तं यज्ञं ब्रहिषि पा ऽन्पुरुषं जातमगतः ।

तर्न द्वा अयजन्त साध्या ऋषयश्च य ॥ ७ ॥

7. *Taṁ yajñam barhiṣi praukṣan puruṣaṁ jātama-grataḥ. Tena devā ayajanta sādhyā ṛṣyaśca ye.*

The Rshis of universal vision, sages of universal accomplishment and scholars of the Veda, invoke and worship the eternal Purusha, self-manifested in advance of every thing else of the cosmic yajna. They spread and consecrate the grass over the vedi in mind and offer the oblations in the cosmic fire with Veda mantras.

तस्माद्यज्ञात्सवहुतः संभृतं पृषदाज्यम् ।

पशून्ताँश्चक वायव्यानारण्यान्गाम्याश्च य ॥ ८ ॥

8. *Tasmādyajñāt sarvahutaḥ sambhṛtaṁ ṛṣadā-jyam. Paśūn tāṁścakre vāyavyānāraṇyān grām-yāśca ye.*

From that cosmic yajna with total input of Prakṛti, by the universal Purusha was prepared and received the sacred ghrta, living plasma, the universal material of creation. He created the animals, all those birds of the air, rangers of the forest and inmates of the village.

तस्माद्यज्ञात्सवहुत ऋचः सामानि जज्ञिर ।

छन्दांसि जज्ञिर तस्माद्यजुस्तस्मादजायत ॥ ९ ॥

9. *Tasmādyajñāt sarvahuta ṛcaḥ sāmāni jajñire. Chandāṁsi jajñire tasmādyajustasmādajāyata.*

From that Lord of universal yajna were born the Rks and the Samans. From him were born the Chhandas and from him were born the Yajus.

तस्मादश्वी अजायन्त य क चाभ्यादतः ।

गावा ह जज्ञिर तस्मात्तस्माज्जाता अजावयः ॥ १० ॥

10. *Tasmādaśvā ajāyanta ye ke cobhayādataḥ.
Gāvo ha jajñire tasmāt tasmājjātā ajāvayaḥ.*

From that yajna were born the horses and those which have two rows of teeth up and down. From that were born the cows and from that were born the goat and sheep.

यत्पुरुषं व्यदधुः कतिधा व्यकल्पयन् ।

मुखं किमस्य का बाहू का ऊरू पादा उच्यत ॥ ११ ॥

11. *Yat puruṣam vyadadhuh katidhā vyakalpayan.
Mukham kimasya kau bāhu kā ūrū pādā ucyete.*

How do the Rshis visualise the manifestive modes of the Purusha? What was his mouth? What the arms? What the thighs? What are the feet as they are said to be?

ब्राह्मणां स्य मुखमासीद्बाहू रजिन्यः कृतः ।

ऊरू तदस्य यद्वश्यः पद्भ्यां शूदा अजायत ॥ १२ ॥

12. *Brāhmaṇa'sya mukhamāsīdbāhū rājanyaḥ kṛtaḥ.
Ūrū tadasya yadvaiśyaḥ padbhyām śūdro ajāyata.*

The Brahmana, man of divine vision and the Vedic Word, is the mouth of the Samrat Purusha, the human community. Kshatriya, man of justice and polity, is created as the arms of defence. The Vaishya, who produces food and wealth for the society, is the thighs. And the man of sustenance and ancillary support with labour is the Shudra who bears the burden of the human family as the legs bear the burden of the body.

चन्द्रमा मनसा जातश्च ॥: सूया' अजायत ।

मुखादिन्द्रश्चाग्निश्च पाणाद्वायुरजायत ॥ १३ ॥

13. *Candramā manaso jātaścakṣoḥ sūryo ajāyata. Mukhādindraścāgniśca prāṇādvāyurajāyata.*

The moon is born of the cosmic mind, the sun is born of the eye, the fire and energy is born from the mouth and the wind is born from the breath.

नाभ्या आसीदन्तरि ऽ शीष्णा द्याः समवतत ।

पद्भ्यां भूमिदिशः श्रात्रात्तथा लाकाँ अकल्पयन ॥ १४ ॥

14. *Nābhyā āsīdantarikṣam śīrṣṇo dyauḥ samavartata. Padbhyām bhūmirdiśśaḥ śrotrāt tathā lokāṁ akalpayan.*

The sky was born of the navel of the cosmic Purusha, that is, the sky is the navel part of the universe, the heaven of light arose from the head, the earth solidified from the dust of the feet, the space quarters emanated from the ear, and the other regions of the universe similarly arose from the Purusha.

सप्तस्यासन्परिधयस्त्रिः सप्त समिधः कृताः ।

द्वा यद्यज्ञं तन्वाना अबध्नन्पुरुषं पशुम् ॥ १५ ॥

15. *Saptāsyāsan paridhayastrīḥ sapta samidhaḥ kṛtāḥ. Devā yadyajñam tanvānā abadhnan puruṣam paśum.*

Seven are the bounds of the vedi of cosmic yajna in meditation, thrice seven, twenty one, are the samidhas, fuel sticks, ordained and offered into the yajna fire. When the sages enact the yajna within, they concentrate on the Purusha, the universal observer, whose presence they crystallise and fix upon in the soul for direct realisation.

Note: In this mantra the word ‘pashu’ does not mean ‘animal’ as has been interpreted by certain translators. The word ‘pashu’ is derived from the root ‘pash’ which means ‘to see, to observe’. ‘Pashu’ then means ‘one who sees’, and here it means the ‘Purusha, cosmic observer’ whose presence is the object of concentration in meditation.

Seven bounds and twenty one samidhas is the mystique of meditative yajna of creation which has been explained in different ways. Swami Dayanand explains it thus in his commentary on Yajurveda, 31, 15:

Seven bounds are the seven chhandas, metrical compositions of Veda mantras such as Gayatri. Twenty one samidhas are: Prakrti, potential material cause of the universe, Mahat, material cause actualised, Ahankara, individualised identity of the universe which may also be called the blue print of the universe, five subtle elements or tanmatras, five gross elements, five senses, and three qualitative orders of the creative materials, i.e., Sattva (thought), Rajas (energy) and Tamas (matter), and that makes up twenty one.

In the Introduction to his Commentary on the Vedas Swami Dayanand explains the same thing in a different and detailed manner in the chapter on creation.

For an average reader, a simpler way to understand is to refer to the seven stages of creative evolution: Prakrti, Mahat, Ahankara, Tanmatra, perceptive faculties, volition faculties, and gross elements. These stages of evolution are the seven bounds of creative yajnas performed by Purusha. They are also samidhas because each successive evolute arises from

yajnic consumption of the preceding one. And each of these seven is of three orders of quality, Sattva, Rajas and Tamas. That makes it thrice seven.

Another way to realise the seven boundaries is to refer to the seven Vyahrtis: Bhuh, Bhuvah, Svah, Mahah, Janah, Tapah and Satyam which are the boundaries of each loka or region of existence.

यज्ञं यज्ञमयजन्त द्वास्तानि धर्माणि पथमान्यासन । त
ह नाकं महिमानः सचन्त यत्र पूर्व साध्याः सन्ति
द्वाः ॥ १६ ॥

16. *Yajñena yajñamayajanta devāstāni dharmāṇi prathamānyāsan. Te ha nākaṁ mahimānaḥ sacanta yatra pūrve sādhyāḥ santi devāḥ.*

By that yajna of the mind, and in meditative realisation of the cosmic process of evolution, the sages worship the master of cosmic yajna and realise the eternal and original Dharmas of existence. Blest with the light of the divine, they experience that heaven of freedom which the primeval sages of the world enjoyed at the dawn of creation.

In objective terms: Divine powers and potentials by integration and interaction conduct and accomplish the yajna of creation. They are the primary modes of the laws and causes of creative evolution which, while they wield and realise their potential in evolution, they also embody and realise the heavenly purpose, the original and efficient cause, the Purusha, and they are also the same original and eternal potentials of divinity which carry on the eternal cycle of existence.

Mandala 10/Sukta 91**Agni Devata, Aruna Vaitahavya Rshi**

सं जागृवद्भिर्जरमाण इध्यत् दम् दमूना इषयि ऽळस्पद ।
 विश्वस्य हाता हविषा वरण्या विभुविभावा सुषखा
 सखीयत् ॥ १ ॥

1. *Sam jāgrvadbhirjaramāṇa idhyate dame damūnā iṣayanniḷaspade. Viśvasya hotā haviṣo vareṇyo vibhurvibhāvā suṣakhā sakhīyate.*

Agni, celebrated by enlightened devotees, is kindled and lighted in yajnic halls on the holy ground on earth. Generous it is, loving and inspiring, universal giver and receiver of yajnic materials and fragrances of yajna, loving choice of all, all pervasive, refulgent, and an unfailing friend who loves the devotees as friends and is honoured by them as a friend.

स दशतश्रीरतिथिगृहगृह वनवन शिश्रिय तक्ववीरिव ।
 जनंजनं जन्या नति मन्यत् विश् आ ति विश्या ३
 विशंविशम ॥ २ ॥

2. *Sa darṣataśrīratithirgrhegrhe vanevane śisriye takvavīriva. Janamjanam janyo nāti manyate viśa ā kṣeti viśyo viśamviśam.*

Commanding excellent grace and grandeur, honoured like a holy guest, it abides in every home and every forest like a flying bird. Lover of humanity, it blesses every community, ignores none, scorns none, loves every class of people and lives with all classes and communities with equal love and favour.

सु॒द ॥ द ॥ १ः क॒र्तु॒नासि सु॒क॒तु॒र॒ग्रं क॒विः का॒व्य॒नासि
वि॒श्व॒वित॒ । वसु॒वसू॒नां । य॒सि त्वम॒क॒ इद॒ द्यावा॑ च॒ यानि॑
पृथि॒वी च॒ पु॒ष्य॒तः ॥ ३ ॥

3. *Sudakṣo dakṣaiḥ kratunāsi sukraturagne kaviḥ
kāvyenāsi viśvavit. Vasurvasūnām kṣayasi
tvameka id dyāvā ca yāni prthivī ca puṣyataḥ.*

Refulgent Agni, generous with immense gifts, noblest performer by holy works, you are the omniscient poetic creator evidently by your cosmic poetry of existence. You alone dwell in the world as the highest Vasu of life shelters and living forms, and you are the master of all that the heaven and earth create and sustain.

प॒जा॒न॒ । ग॒ तव॑ यानि॒मृ॒त्विय॑मि॒ळाया॑स्प॒द घृ॒तव॑न्त॒मास॑दः ।
आ त॑ चि॒कि॒त्र उ॒षसा॑मि॒वत॑या र॒पसः॑ सू॒य॒स्य॑व
र॒श्मयः॑ ॥ ४ ॥

4. *Prajānannagne tava yonimṛtviyamiḷāyāspade
ghṛtavantamāsadaḥ. Ā te cikitra uṣasāmivetayo-
'repasaḥ sūryasyeva raṣmayah.*

Agni, lighted and refulgent, come and take your holy seat in the vedi prepared and sprinkled with ghrta according to the season on the floor of the yajnic earth. The light and flames of your arrival shine and appear like rise of the dawns, like rays of the sun, pure, immaculate, beatific.

तव॑ श्रि॒या व॒ष्य॒स्य॑व वि॒द्युत॑श्चि॒त्राश्चि॑कि॒त्र उ॒षसां॑ न
क॒तवः॑ । यदा॑ष॒धीर्भिसृ॑ष्टा व॒नानि॑ च॒ परि॑ स्व॒यं चि॑नुष
अ॒मा॒स्य॑ ॥ ५ ॥

5. *Tava śriyo varṣyasyeva vidyutaścitrāścikitra uṣasāṁ na ketavaḥ. Yadoṣadhīrabhisṛṣṭo vanāni ca pari svayam cinuṣe annamāsyē.*

Your wonderful lustre and beauties shine like lightning flashes of the clouds of rain, like lights of the rising dawns, specially when, radiating warm and free, you reach and shine upon the herbs and trees and fields of grain and receive them into the shining warmth of your maturing and ripening radiations.

तमाषधीदधिर् गभमृत्वियं तमापा अग्निं जनयन्त मातरः ।
तमित्समानं वनिनश्च वीरुधा न्तवतीश्च सुवत च
विश्वहा ॥ ६ ॥

6. *Tamoṣadhīrdadhire garbhamṛtviyaṁ tamāpo agniṁ janayanta mātaraḥ. Tamit samānaṁ vaninaśca vīrudho'ntarvatīśca suvate ca viśvahā.*

That Agni, energy, the herbs and waters receive into them and they bear it as mothers, producing it on maturity as nourishment and energy for life forms. The same Agni, the herbs and trees of the forest receive equally, hold it in the womb and always produce it as the embodiment of energy.

वातापधूत इषिता वशां अनु तृषु यद ऽ वविषद्वितिष्ठस ।
आ तं यतन्त रथ्या यथा पृथक्शर्धास्यग्र अजराणि
ध ततः ॥ ७ ॥

7. *Vātopadhūta iṣito vaśāṁ anu tṛṣu yadannā vevi-ṣadvitiṣṭhase. Ā te yatante rathyo yathā prṭhak śardhāṁsyagne ajarāṇi dhakṣataḥ.*

When urged and impelled by wind, Agni, you

rush fast to objects of your choice love and consumption, then your youthful unaging flames, burning and blazing, rush on like the horses of a monarch's chariot.

म॒धा॒का॒रं वि॒दथ॑स्य प॒सा॒ध॒नम॒ग्निं हा॒ता॒रं प॒रि॒भू॒त॒मं म॒ति॒म ।
तमि॒द॒र्भ॑ ह॒वि॒ष्या स॒मा॒नमि॒त्तमि॒न्म॒ह वृ॑णत॒ नान्यं॑ त्व॒त ॥ ८ ॥

8. *Medhākāraṁ vidathasya prasāadhanamagniṁ hotāraṁ paribhūtamaṁ matim. Tamidarbhe haviṣyā samānamit taminmahe vṛṇate nānyaṁ tvat.*

Devotees choose to worship Agni alone, none other than Agni, giver of intelligence, accomplisher of yajna and education for knowledge, high priest of yajnic existence, supreme over all, omniscient wise, and equally loving for all, whether the havi offered is small or great, whether the purpose is high or low. O lord of light, they choose none other than you.

त्वा॒मि॒द॒त्र वृ॑णत॒ त्वा॒य॒वा हा॒ता॒रम॒ग्ने वि॒दथ॑षु व॒ध॒सः ।
यद्द॒व्य॒न्ता द॒ध॒ति॒ प॒यांसि॑ त ह॒वि॒ष्म॒न्ता म॒न॒वा वृ॑क्त॒-
ब॒हि॒षः ॥ ९ ॥

9. *Tvāmidatra vṛṇate tvāyavo hotāramagne vidatheṣu vedhasaḥ. Yaddevayanto dadhati prayānsi te haviṣmanto manavo vṛktabarhiṣaḥ.*

Agni, here in the world, your loving devotees, wise sages, thoughtful people, choose to worship you, high priest of yajna, when dedicated to divinity and the divine potentials of nature, having spread the holy grass on the vedi and bearing sacred havi, they offer their dearest fragrant oblations to you.

तवाग्र ह्रात्रं तव पात्रमृत्वियं तव नष्टं त्वमग्निर्दृतायतः । तव
पशास्त्रं त्वमध्वरीयसि ब्रह्मा चासि गृहपतिश्च ना दम ॥ १० ॥

10. *Tavāgne hotram tava potramṛtviyaṁ tava neṣtram tvamagnidṛtāyataḥ. Tava praśāsram tvamadhvarīyasi brahmā cāsi gṛhapatiśca no dame.*

Agni, you are the over all master and lord of yajna, yours are all the functions: you are the yajaka, you are the purifier, you are the leader, you are the kindler, you are the director, you are the manager, you are the Brahma, presiding priest, and you are the chief of our yajnic home.

यस्तुभ्यमग्र अमृताय मर्त्यः समिधा दाशदुत वा हविष्कृति ।
तस्य हाता भवसि यासि दूत्यमुप ब्रूष यजस्यधरी-
यसि ॥ ११ ॥

11. *Yastubhyamagne amṛtāya martyaḥ samidhā dāśaduta vā haviṣkṛti. Tasya hotā bhavasi yāsi dūtyamupa brūṣe yajasyadhvarīyasi.*

Agni, whoever the mortal that gives unto you, Spirit imperishable, Lord immortal, and surrenders himself by way of fuel fire, dedicates his total life as yajnic performance, you yourself become the yajaka for him, move as his messenger, speak to him in the soul, and take over his life itself as manager of the yajna. (Surrender, O man, to the Immortal for the sake of immortality.)

इमा अस्म मृतया वाचा अस्मदाँ ऋचा गिरः सुष्टुतयः
समगमत । वसूयवा वसव जातवदस वृद्धासु चिद्वधना यासु
चाकनत ॥ १२ ॥

12. *Imā asmai matayo vāco asmadām̐ ṛco girah
suṣṭutayaḥ samagmata. Vasūyavo vasave jāta-
vedase vṛddhāsu cidvardhano yāsu cākanat.*

May all these thoughts, words, Rks, holy voices and songs of adoration, prayers for peace, prosperity and fulfilment reach this Agni, omniscient, omnipresent and ultimate haven of all that exists, the lord that waxes with love and exaltation when these rise and reach him.

इमां पत्नाय सुष्टुतिं नवीयसीं वाचयमस्मा उशत शृणातु
नः । भूया अन्तरा हृद्यस्य निस्पृश जायव पत्य उशती
सुवासाः ॥ १३ ॥

13. *Imām pratnāya suṣṭutiṁ navīyasīm voceyamas mā
uśate śṛṇtotu naḥ. Bhūyā antarā hr̥dyasya nispr̥ṣe
jāyeva patya uśatī suvāsāḥ.*

Let me raise this new holy song of praise to the loving and gracious eternal Agni. May the Lord listen. And let it be like an inspiring creative poem full of love and passion in a beautiful form for the master, able to touch and move his heart within to bless me.

यस्मिं इवांस ऋषभास उ णा वशा मषा अवसृष्टास
आहुताः । कीलालप सामपृष्ठाय वधस हृदा मतिं जनय
चारुमग्नय ॥ १४ ॥

14. *Yasminnaśvāsa ṛṣabhāsa ukṣaṇo vaśā meṣā
avasṛṣṭāsa āhutāḥ. Kīlālope somapṛṣṭhāya
vedhase hr̥dā matiṁ janaye cārumagnaye.*

With love and devotion at heart I create this song of thoughtful praise for the kind and gracious Agni under whose order and dispensation horses, virile bulls, cows,

sheep and goats are created and range around freely and then are called back to the stalls.

अहाव्यग्र हविरास्य त स्तुचीव घृतं चम्बीव सामः । वाजसनिं
रयिमस्म सुवीरं पशस्तं धहि यशसं बृहन्तम ॥ १५ ॥

15. *Ahāvyaagne havirāsyte te srucīva ghr̥taṁ camvīva somah̥. Vājasaniṁ rayimasme suvīraṁ praśastaṁ dhehi yaśasaṁ brhantam.*

Agni, fragrant havi is offered into the sacred fire as ghr̥ta in the ladle and soma in the cup. Pray bear and bring us rising prosperity with food, sustenance and victory, wealth, noble progeny, and honour and glory of the noblest order.

Mandala 10/Sukta 92

Vishvedevah Devatah, Sharyata Manava Rshi

यज्ञस्य वा रथ्यं विश्वपतिं विशां हातारमत्कारतिथिं विभा-
वसुम । शाचञ्छुष्कासु हरिणीषु जभुरद वृषा कृत्यजता
द्यामशायत ॥ १ ॥

1. *Yajñasya vo rathyaṁ viśpatiṁ viśāṁ hotārama-
ktoratithiṁ vibhāvasum. Śocañchuṣkāsu harinīṣu
jarbhurad vṛṣā keturyajato dyāmaśāyat.*

Honour and adore Agni, leader of your life's yajna, ruler and sustainer of communities of the people, pioneer and chief priest of the universe, useful giver of the peace of night, and spectrum light of the world. Generous and virile, brilliant illuminator, worthy of honour and adoration, burning the dry woods and vibrating in the greens it pervades every thing on earth and repose in the regions of light.

इममञ्जस्यामुभयं अकृण्वत धर्माणामग्निं विदथस्य साध-
नम । अक्तुं न यद्वमुषसः पुराहितं तनूनपातमरुषस्य
निंसत ॥ २ ॥

2. *Imamañjaspāmubhaye akṛṇvata dharmāṇama-
gniṁ vidathasya sādhanam. Aktuṁ na yahvamu-
ṣasaḥ purohitam tanūnapātamaruṣasya niṁsate.*

Both humans and divines honour and adore this Agni, by nature energising life constantly, sustainer of the world and its dharma, accomplisher of yajna. They love and adore it like the mighty sun, harbinger of the dawn and child inviolable of the blazing cosmic energy.

बळस्य नीथा वि पणश्च मन्मह वया अस्य पहुता
आसुरत्तव । यदा घारासां अमृतत्वमाश्रतादिज्जनस्य दव्यस्य
चकिरन ॥ ३ ॥

3. *Balasya nīthā vi paṇeśca manmahe vayā asya
prahutā āsurattave. Yadā ghorāso amṛtatvamāśa-
tādiñjanasya daivyasya carkiran.*

Truly do we love and adore the various gifts of this Agni. May the food, energy and sustenance, all with light divine, blessed gifts, be good for consumption and advancement. Indeed, when relentless devotees come to realise the imperishable joy and freedom of immortality, then are the gifts of this divine Agni truly realised in actuality.

ऋतस्य हि पसितिद्यारुरु व्यचा नमा मह्यश्मतिः पनीयसी ।
इन्दा मित्रा वरुणः सं चिकित्रिर था भगः सविता
पूतद तसः ॥ ४ ॥

4. *Ṛtasya hi prasitirdyaururu vyaco namo mahyaramatiḥ paṇīyasī. Indro mitro varuṇaḥ saṁ cikitrīre'tho bhagaḥ savitā pūtadakṣasaḥ.*

All this existence is an extension, a web, of nature and her law under the ordinance of Agni: the heavens of light, the vast skies, adorable earth, expansive space, all are but fragrant manifestations of Agni, the cosmic high priest. Mitra, the sun, Varuna, the night, Bhaga, cosmic power, Savita, cosmic creativity, all reveal the omnipotence of the generous lord of light and purity that gives everything in plenty. They all do homage to Agni.

प रुदणं ययिनां यन्ति सिन्धवस्तिरा महीमरमतिं दधन्विर ।
यभिः परिज्मा परिय णु रु जया वि रारुवज्जठर विश्व-
मु त्त ॥ ५ ॥

5. *Pra rudreṇa yayinā yanti sindhavastiro mahīmaratiṁ dadhanvire. Yebhiḥ parijmā pariyanuru jrayo vi roruvajjathare viśvamukṣate.*

Showers of rain and floods of rivers which cover the earth move by the tempestuous currents of cosmic energy of the Maruts, and by the same currents the vast ocean of vapours far traversing across the middle regions roars in the womb of skies and showers and fertilises the world of life.

काणा रुदा मरुता विश्वकृष्टया दिवः श्यनासा असुरस्य
नीळयः । तभिश्चष्ट वरुणा मित्रा अयमन्दा द्वभिरव-
शभिरवशः ॥ ६ ॥

6. *Krāṇā rudrā maruto viśvakṛṣṭayo divaḥ syenāso asurasya nīlayaḥ. Tebhiṣcaṣṭe varuṇo mitro aryamendro devebhirarvaśebhirarvaśaḥ.*

Active currents of the cosmic energy of the Maruts, dwelling all over the universe, move from the regions of the sun as directed companions of the ocean of vapours, and along with those dynamic currents are seen the dynamic Varuna, Mitra, Aryama and Indra, forces of nature's catalysis, integration, direction and motive energy.

इन्द्र भुजं शशमानास आशत सूर दृशीक वृषणश्च पंस्य ।
प य न्वस्याहणा तत र युजं वजं नृषदनषु कारवः ॥ ७ ॥

7. *Indre bhujaṁ śaśamānāsa āśata sūro dṛśīke vṛṣa-
ṇaśca pauṁsye. Pra ye nyasyārhaṇā tatakṣire
yujaṁ vajraṁ nṛṣadaneṣu kāravaḥ.*

Indra, cosmic energy, is self-potent, creative and immensely fertile. In Indra, in its splendid self-manifestive power to be observed and pursued with the mind, they find possibilities of human profit, and they, creative and competent craftsmen in elite human institutions, invent usable instruments of power, prosperity and protection.

सूरश्चिदा हरिता अस्य रीरमदिन्द्रादा कश्चिद्भयत
तवीयसः । भीमस्य वृष्णा जठरादभिश्वसा दिवदिव सहुरिः
स्तु त्वाधितः ॥ ८ ॥

8. *Sūraścidā harito asya rīramadindrādā kaścidbha-
yate tavīyasaḥ. Bhīmasya vṛṣṇa jatharādabhi-
śvaso divedive suhurīḥ stannabādhitaḥ.*

Even the sun radiates its rays of light under the power and law of Indra, supreme omnipotent. Every powerful force obeys the law and power of Indra. Under the power of fertile and potent Indra, the whistling winds

blow from its vault and the mighty cloud roars without obstruction day by day.

स्तामं वा अद्य रुद्राय शिक्वस ऽयद्वीराय नमसा दिदिष्टन ।
यभिः शिवः स्ववाँ एवयावभिद्विः सिषक्ति स्वयशा
निकामभिः ॥ ९ ॥

9. *Stomaṁ vo adya rudrāya śikvase kṣayadvīrāya
namasā didiṣṭana. Yebhiḥ śivaḥ svavāṁ evayāva-
bhiḥrdivaḥ siṣakti svayaśā nikāmabhiḥ.*

Offer now a song of praise and adoration with homage to Rudra, mighty lord of justice and dispensation, leader, protector and ruler of the brave, self-existent, self-glorious, lover of peace and well being, commanding bright power and forces moving on their ordered course by which he blesses loving devotees with the fulfilment of their cherished desires.

त हि प्रजाया अभरन्त वि श्रवा बृहस्पतिवृषभः साम-
जामयः । यज्ञरथवा पथमा वि धारयद्वा द ऽभृगवः सं
चिकित्तिर ॥ १० ॥

10. *Te hi prajāyā abharanta vi śravo bṛhaspatirvr-
ṣabhaḥ somajāmayah. Yajñairatharvā prathamō
vi dhārayaddevā dakṣairbhṛgavaḥ saṁ cikitrire.*

They for sure hold and know the evolution of life, birth of divinity's children: Brhaspati, lord of Prakṛti and the Word of knowledge, Vrshabha, generator of the seed of life in the form of Hiranyagarbha, and the Soma currents of vitality which bear the seeds in life form. These, first Atharvan holds in knowledge and disseminates in form and word by processes of yajna, and later, the divine Bhrgus, sages of knowledge and

austere discipline, acquire the knowledge by tradition and their own expertise.

त हि द्यावापृथिवी भूरिरतसा नराशंसश्चतुरङ्गा यमा -
दितिः । द्रवस्त्वष्टा दविणादा ऋभु णः प रादसी मरुता
विष्णुरहिर ॥ ११ ॥

11. *Te hi dyāvāpṛthivī bhūriretasā narāśamsaścatur-
raṅgo yamo'ditiḥ. Devastvaṣṭā draviṇodā ṛbhu-
kṣaṇaḥ pra rodasī maruto viṣṇurarhire.*

These for sure are the divinities which contribute to the evolution and flow of life : the solar region and the earth both replete with life and fertility, the middle region which overflows with electric energy, air, vapour, and elements of nourishment, evolutionary law in its course, imperishable mother nature, divine Tvashta which is the formative power immensely generous and keen to structure the forms, pranic energy, wind energy, and Vishnu, divine power of sustenance. These are powers worthy of our gratitude, reverence and worship.

उत स्य न उशिजामुर्विया कविरहिः शृणातु बुध्न्याऽ
हवीमनि । सूयामासा विचरन्ता दिवि ता धिया शमीनहुषी
अस्य बाधतम ॥ १२ ॥

12. *Uta sya na uśijāmurviyā kavirahiḥ śṛṇotu budh-
nyo havīmani. Sūryāmāsā vicarantā divikṣitā
dhiyā śamīnahuṣī asya bodhatam.*

And may that Ahirbudhnya, omnipresent, omniscient and all watching lord of expansive Prakṛti, listen to our profuse prayer and adoration offered in our yajna with unbounded love and faith. And may the sun and moon, both stationed in heaven and moving in

space, acknowledge our homage with their sensitive natural perception, and may the heaven and earth too acknowledge our homage.

प नः पूषा चरथं विश्वदव्या पां नपादवतु वायुरिष्टय ।
आत्मानं वस्या अभि वार्तमचत तदश्विना सुहवा यामनि
श्रुतम ॥ १३ ॥

13. *Pra naḥ pūṣā caratham viśvadevyo'pām napā-davatu vāyuriṣṭaye. Ātmānaṁ vasyo abhi vāta-marcata tadaśvinā suhavā yāmani śrutam.*

And may Pusha, divine spirit of nature's nourishment, protect and promote our living and moving wealth. May the life-giving Vayu energy, sustainer of life's vitality, and all natural divinities protect and promote us to achieve our cherished desires for well being. O dedicated celebrants of divinity, honour and adore the glorious spiritual energy within the soul, and may the Ashvins, complementary currents of natural life energy in yajnic touch with us, perceive our earnestness on way and bring us blessings of divinity.

विशामासामभयानामधि तं गीभिरु स्वयशसं गृणीमसि ।
ग्राभिविश्वाभिरदितिमनवर्णमक्तायुवानं नृमणा अधा
पतिम ॥ १४ ॥

14. *Viśāmāsāmabhayānāmadhikṣitam gīrbhiru svyaśasaṁ gṛṇīmasi. Gnābhirviśvābhiraditi-manarvaṇamaktoryuvānaṁ nṛmaṇā adhā patim.*

With songs of praise we celebrate Agni, ruling divine power abiding at heart among these fearless people, the divinity glorious by its own actions. Along with all the world's divine powers of nature and

humanity, we also praise Aditi, imperishable Prakrti, the moon, youthful ruler of the night, and the self-existent, self-refulgent sun, gracious life giver of the people.

रभदत्रं जनुषा पूवा अङ्गिरा गावाण ऊर्ध्वा अभि च उर्ध्वरम ।
यभिविहाया अभवद्विच णः पाथः सुमकं स्वधितिव-
नन्वति ॥ १५ ॥

15. *Rebhadatra januṣā pūrvo aṅgirā grāvāṇa ūrdhvā abhi cakṣuradhvaram. Yebhirvihāyā abhavadvic-
cakṣaṇaḥ pāthaḥ sumekaṁ svadhitirvananvati.*

By birth, the first and foremost sage Angira sings the song of divinity, the soma makers look up and watch the process of divine creation and all those powers by which the all watching creator waxes great and his omnipotence creates and provides the highest kind of food for humanity for the journey ahead.

Mandala 10/Sukta 93

Vishvedevah Devatah, Tanva Parthya Rshi

महिं द्यावापृथिवी भूतमुवी नारीं यह्वी न रादसी सदं नः ।
तभिर्नः पातं सह्यास एभिर्नः पातं शूषणि ॥ १ ॥

93. *Mahi dyāvāpṛthivī bhūtamurvī nārī yahvī na rodasī sadam naḥ. Tebhirnaḥ pātaṁ sahyasa ebhirnaḥ pātaṁ śūṣaṇi.*

May the great earth and high heaven be vaster and greater, and always waxing and rising for us, may they like mothers help us rise and grow. May they, stronger and more prosperous, promote us by those heavenly gifts of light and rain. May they, ever stronger,

amiable, procreative and productive, help us grow with these gifts of rain and food.

य॒ज्ञय॑ज्ञ॒ स म॒त्या' द॒वान्त्स॑पयति ।

यः सु॒म्नदी'घ॒श्रुत्त॑म आ॒विवा॑सात्यनान ॥ २ ॥

2. *Yajñeyajñe sa martyo daivāntsaparyati.*
Yah sumnairdīrghaśruttama āvivāsātyenān.

That mortal man serves and augments the divinities who, risen in knowledge and wisdom by reading and listening to the utmost, serves them in every yajnic programme with holy works of cleansing and replenishment to be creative and productive more and more.

वि॒श्व॑षा॒मिर॑ज्यवा द॒वानां॑ वा॒म॒हः ।

वि॒श्व॒ हि वि॒श्वम॑ह॒सा वि॒श्व॒ य॒ज्ञषु॑ य॒ज्ञियाः॑ ॥ ३ ॥

3. *Viśveṣāmirajyavo devānām vārmahaḥ.*
Viśve hi viśvamahasō viśve yajñeṣu yajniyāḥ.

O masters of the world, great is the glory of the divinities. All of them command universal majesty, all of them are adorable in yajnic congregations.

त घा॒ राजा॑ना अ॒मृत॑स्य म॒न्दा अ॒य॒मा मि॒त्रा वरु॑णः परि॒ज्मा ।

क॒दु॒दा नृ॒णां स्तु॒ता म॒रुतः॑ पू॒षणा॑ भ॒गः ॥ ४ ॥

4. *Te ghā rājāno amṛtasya mandrā aryamā mitra varuṇaḥ parijmā. Kadrudro nṛṇām stuto marutaḥ pūṣaṇo bhagaḥ.*

They are lights of immortality, happy and joyous, harbingers of well being to humanity: Aryama, spirit of justice and rectitude in conduct, Mitra, divine

love, friendship and unity, Varuna, spirit of judgement and choice, Parijma, all moving air, Rudra, destroyer of suffering, Maruts, cosmic currents of energy, Pushana, energy and nourishment for growth, Bhaga, spirit of divine glory and human power and prosperity. Everyone of them is valued, loved and respected by humanity.

उ॒त ना॑ न॒क्तम॒पां वृ॒षण्व॒सू सू॒या॒मा॒सा॒ सद॑नाय स॒ध॒न्या॑ ।
स॒चा य॒त्साद्य॑षाम॒हिबु॒ध्नेषु॑ बु॒ध्न्यः॑ ॥ ५ ॥

5. *Uta no naktamapām vṛṣaṇvasū sūryāmāsā sadanāya sadhanyā. Sacā yat sādyeṣāmahir-budhneṣu budhnyah.*

And those harbingers of rain and wealth, the Ashvins, the sun and moon, auspicious givers of wealth for the home, the clouds of vapour floating in the skies and their auxiliaries which abide in nature, may all these be friendly and bless us with wealth and joy day and night.

उ॒त ना॑ द्वा॒वावृ॒श्विना॑ शु॒भस्प॒ती॒ धाम॑भि॒मित्रा॑वरु॒णा
उ॒रुष्य॑ताम । म॒हः स रा॒य एष॑त ति॒ धन्व॑व दुरि॒ता ॥ ६ ॥

6. *Uta no devāvaśvinā śubhaspatī dhāmabhir-mitrā-varuṇā uruṣyatām. Mahah sa rāya eṣate'ti dhanveva duritā.*

And may the divine Ashvins, complementary currents of natural energy, Mitra and Varuna, prana and udana energies of the body system vibrating in nature, protect and promote us. One whom they protect and promote rises great in wealth, rules it as the master and crosses over all evils with a single leap.

उ॒त ना॑ रु॒द्रा चि॑न्मृ॒ळताम॑श्विना॒ विश्व॑ द॒वासा॒ रथ॑स्पति॒भर्गः ।
ऋ॒भुवाज॑ ऋ॒भु णः॑ परि॒ज्मा विश्व॑वदसः ॥ ७ ॥

7. *Uta no rudrā cinmṛṭatāmaśvinā viśve devāso rathaspatirbhagaḥ. Rbhurvāja ṛbhukṣaṇaḥ parijmā viśvavedasaḥ.*

And may the health giving Rudra pranas, the Ashvins, prana and apana energies, all brilliant holy men of the world, Bhaga, spirit of honour, power and prosperity of life, the presiding power of the chariot of human life for the individual and society, Rbhu, the wise sage of creative expertise, Vaja, commander of strength and progressive advancement, Rbhuksha, skilful technician, all moving wind energy, and managers of the world's wealth be kind and good for our welfare.

ऋ॒भुऋ॒भु ॥ ऋ॒भुवि॑ध॒ता म॒द आ त॒ हरी॑ जू॒जुवा॑नस्य
वा॒जिना॑ । दु॒ष्टं य॒स्य सा॑म॒ चि॒दृध॑ग्य॒ज्ञा न मा॑नुषः ॥ ८ ॥

8. *Rbhurṛbhukṣā ṛbhurvidhato mada ā te harī jūjuvānasya vājinā. Duṣṭaram yasya sāmā cidṛdhagyajño na mānuṣaḥ.*

Great is Indra, cosmic energy, great is the joy of the creator of cosmic energy. O mighty lord of cosmic energy, great are the complementary currents of your energy circuit. Grand, not easy, is the knowledge and articulation of the divine energy of nature, and its management too at the human level as yajnic process is not easy.

कृ॒धी ना॒ अ॒ह॒या द॒व स॒वितुः॑ स च॑ स्तुष॒ म॒घा॒नाम॑ । स॒हा न॒
इ॒न्द्रा व॒ह्निभि॑न्य॒षां च॑षणी॒नां च॒क्रं र॒श्मिं न या॑युव ॥ ९ ॥

9. *Kṛdhī no ahrayo deva savitaḥ sa ca stuṣe maghō-
nām. Saho na indro vahnibhirnyeṣām carṣaṇīnām
cakram raśmim na yoyuve.*

Savita, O lord of light and life's creativity, admired and exalted by the strong and powerful, pray make us bold and self-confident, let us never be subjected to shame and ignominy. Indra, lord of power, controls and directs the power and wisdom of these people of the earth with psychic currents of pranic energies as a driver controls and directs the movement of the chariot by reins and the wheels.

एषु द्यावापृथिवी धातं महद्दस्म वीरषु विश्वचषणि श्रवः ।
पृ ऽ वाजस्य सातयं पृ ऽ रायात तुवणं ॥ १० ॥

10. *Aiṣu dyāvāpṛthivī dhātām mahadasme vīreṣu
viśvacarṣaṇi śravaḥ. Prkṣam vājasya sātaye pr-
kṣam rāyota turvaṇe.*

O earth and heaven, mother and father of humanity, pray vest high honour and fame of universal human order in these brave heroes. Exalt them with food and energy, honour and enthusiasm, and wealth and excellence for the achievement of victory and conquest over evil forces.

एतं शंसमिन्द्रास्मयुष्ट्वं कूचित्सन्तं सहसावभिष्टय सदा
पाह्यभिष्टय । मृदतां वृदता वसा ॥ ११ ॥

11. *Etaṁ śaṁsamindrāsmayuşṭvam kūcit santam
sahasāvannabhiṣṭaye sadā pāhyabhiṣṭaye.
Medatām vedatā vaso.*

Indra, lord omnipotent, you are our father, mother, protector and all, pray accept this celebrant all

time wherever he be, protect him for his good, promote him for his cherished happiness and well being. Pray take on the seeker, enlighten the lover, save me, O shelter home of the world.

एतं म स्तामं तना न सूय' द्युतद्यामानं वावृधन्त नृणाम ।
संवर्ननं नाश्व्यं तष्ट्वानपच्युतम ॥ १२ ॥

12. *Etam me stomaṁ tanā na sūrye dyutadyāmānaṁ vāvṛdhanta nṛṇām. Saṁvananaṁ nāśvyaṁ taṣṭe-vānapacyutam.*

May the singers of divinity and celebrants of humanity exalt and extend this my song of divine adoration and united human celebration like radiant rays of the sun spreading light or a craftsman launching an infallible automotive fast chariot on boundless ways.

वावत यषां राया युक्तषां हिरण्ययी ।
नमधिता न पांस्या वृथेव विष्टान्ता ॥ १३ ॥

13. *Vāvarta yeṣāṁ rāyā yuktaiṣāṁ hiraṇyayī. Nemadhitā na paṁsya vṛtheva viṣṭāntā.*

The prayer of devotees whose words are replete with the wealth of conscience and sincerity naturally and spontaneously bears the golden fruit of divine love and salvation, just as the heroic exploits of warriors in battle, united and directed to the same one end, lead to victory and never go waste.

प तहुःशीम पृथवान वन प राम वाचमसुर मघवत्सु ।
य युक्त्वाय पञ्च शतास्मयु पथा विश्राव्येषाम ॥ १४ ॥

14. *Pra tadduḥśīme pṛthavāne vene pra rāme vocamasure maghavatsu. Ye yuktvāya pañca śatā-smayu pathā viśrāvyeṣām.*

To the restless, celebrated, emotional, sensual, exuberant and powerful, let me speak of that knowledge and wisdom which is heard of these our well wishers of humanity who control and direct five hundred fluctuations of their mind by meditation to peace and divinity. (That is the path of living, knowing and speaking.)

अधी वत्र सप्ततिं च सुप्त च । सुद्या दिदिष्ट तान्वः सुद्या
दिदिष्ट पाथ्यः सुद्या दिदिष्ट मायवः ॥ १५ ॥

15. *Adhīnnvatra saptatim ca sapta ca. Sadyo didiṣṭa tānvaḥ sadyo didiṣṭa pārthyah sayo didiṣṭa māyavaḥ.*

Here in the matter of body and mind, divine nature gives and simultaneously orders and controls seventy seven nerves of the body, seventy seven bone structures, and seventy seven articulatory functions.

Mandala 10/Sukta 94

Gravana Devata, Arbuda Sarpa Kadraveya Rshi

पत वदन्तु प वयं वदाम गावभ्या वाचं वदता वदद्भ्यः ।
यददयः पवताः साकमाशवः श्लाकं घाषं भरथन्दाय
सामिनः ॥ १ ॥

1. *Praite vadantu pra vadāma grāvabhyo vācam vadatā vadadbhyaḥ. Yadadrayaḥ parvatā sākamāśavaḥ ślokaṁ ghoṣaṁ bharathendrāya sominaḥ.*

Let these veteran sages speak, let us also speak the Word from the sages who speak for us. You too, O yajakas, speak the Word when the sages of eminent

standing, bearers of soma, together passionately offer the words of divine praise to Indra.

एत वदन्ति शतवत्सहस्रवदभि कन्दन्ति हरितभिरासभिः ।
विष्ट्वी गावाणः सुकृतः सुकृत्यया हातुश्चित्पूव' हविरद्य-
माशत ॥ २ ॥

2. *Ete vadanti śatavat sahasravadabhi krandanti haritebhirāsabhiḥ. Viṣṭvī grāvāṇaḥ sukrataḥ sukratyayā hotuścīt pūrve haviradyamāśata.*

The sages speak as they do to hundreds and thousands, and proclaim the Word loud and bold with resounding voice. Eloquent sages of long standing, noble performers, sitting on the vedi, speak with noble tongue in sacred language and partake of the yajnic hospitality of the yajamana.

एत वदन्त्यविदना मधु न्यूङ्खयन्त अधि पक्व आमिषि ।
वृ तस्य शाखामरुणस्य बप्सतस्त सूभवा वृषभाः पमरा-
विषुः ॥ ३ ॥

3. *Ete vadantyavidannanā madhu nyūṅkhayante adhi pakva āmiṣi. Vṛkṣasya Śśākhāmaruṇasya bapsataste sūbharvā vṛṣabhāḥ premarāviṣuḥ.*

They speak only when they know the subject by experience, having tasted with relish the honey sweets of the juice in the ripe fruit. Enjoying the fruit of life on the bright branch of the tree of existence they, mighty wise, bearing the knowledge by experience in the mind, speak the word of wisdom and reveal the truth.

बृहद्वदन्ति मदिरणं मन्दिनन्दं काशन्ता विदना मधु ।
संरभ्या धीराः स्वसृभिरनतिषुराघाषयन्तः पृथिवीमु-
पबिधिः ॥ ४ ॥

4. *Bṛhadvadanti madireṇa mandinendre kro-
śanto'vidannanā madhu. Saṁrabhyā dhīrāḥ sva-
sṛbhiranartiṣurāghoṣyantaḥ pṛthivīmupabdbihī.*

They speak wide and bold, exalt Indra with joy in words of ecstasy, tasting, knowing and proclaiming sweets of honey by music of the tongue. Having experienced and enjoyed the taste of sweetness repeatedly, the veterans express the ecstasy in dance with gestures, movements and expressions, the earth resounding with the music of their joy.

सुपणा वाचमकृताप द्यव्याखुर कृष्णा इषिरा अनतिषुः ।
न्यङ्नि यन्त्युपरस्य निष्कृतं पुरु रता दधिर सूय-
श्वितः ॥ ५ ॥

5. *Suparṇā vācamakratopa dyavyākhare kṛṣṇā iṣirā
anartiṣuḥ. Nyañni yantyuparasya niṣkṛtaṁ
purū reto dadhire sūryaśvltāḥ.*

Birds of imagination fly up to the bounds of heaven and raise their voice of adoration, vibrant clouds dance in the deepest caverns of space and celebrate their joy, the spirits distil the ecstasy of highest realisation and, pure and radiant as sunlight, receive profuse showers of immortal life.

उगाईव प्रवहन्तः समायमुः साकं युक्ता वृषणा बिभता
धुरः । यच्छ्वसन्ता जगसाना अरविषुः शृण्व एषां पाथथा
अवतामिव ॥ ६ ॥

6. *Ugrā iva pravahantaḥ samāyamuh sākaṁ yuktā
vṛṣaṇo bibhrato dhuraḥ. Yacchvasanto jagrasānā
arāviṣuḥ śṛṇva eṣāṁ prothatho arvatāmiva.*

Like virile bulls yoked together bearing the

chariot pole and drawing the chariot forward, they, inspired and mighty enthusiastic, lead humanity forward. Breathing, panting, happily accepting all pleasure and pain of social experience, they go on proclaiming their message, and the echoes of their proclamation is heard like the breathing of victorious race horses.

दशावनिभ्या दशक यभ्या दशयाक्त्रभ्या दशयाजनभ्यः ।
दशाभीशुभ्या अचताजरभ्या दश धुरा दश युक्ता
वहद्भ्यः ॥ ७ ॥

7. *Daśāvanibhyo daśakakṣyebhyo daśayoktrebhyo daśayojanebhyah. Daśābhīśubhyo arcatājarebhyo daśa dhuro daśa yuktā vahabdbyah.*

Honour those who work at ten levels of earthly life and create the soma joy of existence, ten equal cooperators like the ten fingers, ten equal cooperative faculties such as the senses, ten possible cooperatives such as energies of passion and understanding, ten partners such as the pranic energies, ten dynamic forces such as will and determination, ten unaging ones such as desires and ambitions, ten burden bearers joined to carry on the tenfold business of living such as the rules of personal and social discipline.

त अद्या दशयन्त्रास आशवस्तर्षामाधानं पयति हयतम ।
त ऊ सुतस्य साम्यस्यान्धसां शाः पीयूषं पथमस्य
भजिर ॥ ८ ॥

8. *Te adrayo daśayantrāsa āśavasteṣāmādhānaṁ paryeti haryatam. Ta ū sutasya somyasyāndhasom'śoḥ pīyūṣaṁ prathamasya bhejire.*

They are the sages and scholars strong as adamant, high as mountains, roaring as clouds, working with tenfold discipline and freedom of mind, fast and instant workers and thinkers whose total energy and attention is concentrated on the one central end and aim of life: the creation of joy. And they alone share and enjoy the first, original and immortal nectar sweet of the blissful energy and ecstasy of life created and refined by sages.

त सामादा हरी इन्द्रस्य निंसतुं शुं दुहन्ता अध्यासतु गवि ।
तभिदुग्धं पपिवान्त्साम्यं मध्विन्दा वधतु पथत वृषायत ॥ ९ ॥

9. *Te somādo harī indrasya nimsatem' śum duhanto adhyāsate gavi. Tebhirdugdham papivāntsomyam madhvindro vardhate prathate vṛṣāyate.*

They, tasting of soma joy, attain to both knowledge and action toward both secular and sacred aims of life under divine dispensation and, distilling the joy of life, abide confident in the state of yoga on the earth and then on higher planes as well. Indra, the soul, drinking of the honey sweet milk of divine ecstasy, rises, expands and expresses itself in showers of creative joy and positive activity.

वृषा वा अंशुन किला रिषाथनळावन्तः सदमित्स्थनाशिताः ।
रवत्यव महसा चारवः स्थन यस्य गावाणा अजुषध्व-
मध्वरम ॥ १० ॥

10. *Vṛṣā vo amśurna kilā riṣāthaneḷāvantah sadamit sthanāśitāḥ. Raivatyeva mahasā cāravaḥ sthana yasya grāvāṇo ajuṣadhvamadhvaram.*

O lovers and creators of soma, strong, generous

and inexhaustible is your soma of joy. You would never be hurt or violated. Blest with food, energy and enlightenment, live ever satisfied and happy. O sages, abide in life as great and brilliant as with the spirit of the wealth, honour and excellence of life. The stalk of your joy whose yajna you live by is deep, eternal and immortal.

तृदिला अतृदिलासा अदया श्रमणा अशृथिता अमृत्यवः ।
अनातुरा अजराः स्थामविष्णवः सुपीवसा अतृषिता
अतृष्णजः ॥ ११ ॥

11. *Tṛdilā atrdilāso adrayo 'śramaṇā aśrthitā amṛtyavaḥ. Anāturā ajarāḥ sthāmaviṣṇavaḥ supī-vaso atrṣitā atrṣṇajah.*

O revered sages, be ever relentless, inviolable, destroyers of evil, indefatigable, immortal, unafflicted, unaging, steadfast and dynamic, strong and healthy, uninhibited and unfrustrated, and free from greed.

ध्रुवा एव वः पितरा युगयुगं तमकामासः सदसा न युञ्जत ।
अजुयासा हरिषाचा हरिदव आ द्यां रवण पृथिवीमशु-
श्रवुः ॥ १२ ॥

12. *Dhrvā eva vaḥ pitaro yugeyuge kṣemakāmāsaḥ sadaso na yuñjate. Ajuryāso hariṣājo haridrava ā dyāṁ raveṇa prthivīmaśuśravuḥ.*

O veteran sages, parental lovers of humanity, be all time strong and steadfast, well wishers of all as members of one joint family. Untouched by age, lovers of life's greenery, inspirers of life's joy, speak so that your voice resounds and is heard across the earth and skies.

तदिद्वदन्त्यदया विमार्चन् यामं तज्जस्पाइव घदुपब्दिभिः ।
वपन्ता बीजमिव धान्याकृतः पृञ्चन्ति सामं न मिनन्ति
बप्सतः ॥ १३ ॥

13. *Tadidvadantyadrayo vimocane yāmanñajaspā
iva ghedupabdibhiḥ. Vapanto bījamiva dhānyā-
kṛtaḥ prñcanti somaṁ na minanti bapsataḥ.*

Veteran sages on way to freedom from the bonds of mortality speak of immortal Indra like bards in a state of ecstasy. As the farmer, having sowed the corn, guards it till ripeness, they, enjoying the soma experience, guard and mature the nectar, they do not violate it, never destroy the taste of immortality.

सुत अध्वर अधि वाचमकृता कीळ्या न मातरं तुदन्तः ।
वि षू मुञ्चा सुषुवुषा मनीषां वि वतन्तामदयश्चाय-
मानाः ॥ १४ ॥

14. *Sute adhware adhi vācamakratākṛīlayo na mātaraṁ tudantaḥ. Vi ṣū muñcā suṣuvuṣo manīṣāṁ vi vartantāmadrayaścāyamānāḥ.*

Just as children in love vex the mother while playing, so when the yajna is on and soma is extracted, let the sages recite the hymns with love and a sense of freedom and release in spontaneity and then let them retire with love and reverence into rest and silence.

Mandala 10/Sukta 95

Devata: Urvashi (1, 3, 6, 8-10, 12, 14, 17), Pururava (2, 4, 5, 7, 11, 13, 15, 16, 18), Rshi: Pururava Aila (1, 3, 6, 8-10, 12, 14, 17), Urvashi (2, 4, 5, 7, 11, 13, 15, 16, 18)

(This sukta is a dialogue between Pururava, the

man, and Urvashi, the consort.)

हय जाय मनसा तिष्ठघार् वचांसि मिश्रा कृणवावह नु ।

न न मन्त्रा अनुदितास एत मयस्करन्परतर चनाहन ॥ १ ॥

1. *Haye jāye manasā tiṣṭha ghore vacāṁsi miśrā kṛṇavāvahai nu. Na nau mantrā anuditāsa ete mayaskaran paratare canāhan.*

Hey venerable one, awful too though, stay awhile with mind at ease. Let us have a dialogue between us, words of mutual interest, of love and sweetness. These words and thoughts have remained unexpressed between us. Will they not do some good to us some later day?

किमता वाचा कृणवा तवाहं पाकमिषमुषसामगियव ।

पुरूरवः पुनरस्तं परहि दुरापना वार्तइवाहमस्मि ॥ २ ॥

2. *Kimetā vācā kṛṇavā tavāhaḥ prākra-miṣamu-ṣasāmagriyeva. Purūravaḥ punarastam parehi durāpanā vāta ivāhamasmi.*

What shall we do with these words of yours? I am yours but I go like mist of the morning before dawn. Go back to your abode, Pururava, I am unattainable, elusive like the winds.

इषुन श्रिय इषुधरसना गाषाः शतसा न रंहिः ।

अवीर कता वि दविद्युत गरा न मायुं चितयन्त धुनयः ॥ ३ ॥

3. *Iṣurna śriya iṣudherasanā goṣāḥ śatamā na raṁhiḥ. Avīre kratau vi davidyutannorā na māyūṁ citayanta dhunayaḥ.*

I am not able to shoot the arrow from the quiver

for victory and glory, and though I am strong and brave, I cannot win the hundreds of lands with the roar of victory. O lady bereft of the brave, I shine not in the rising battles of life, my own powerful forces forsake me.

(The dialogue develops as a dialogue between man in love with life and the search for inspiration, purpose and consummation of living. The love is intense, excessive and vociferous like the thundering cloud's and the inspiration is lovely and seductive like the elusive lightning. It can be interpreted as a dialogue between the ambitious ruler and the social power, and ultimately, between the liver (man) and the possibilities of life, the passion and the unattainable, the dawn and the day, the night and the morrow.)

Note that Pururava is Aila, child of Ila, nature, and Urvashi is infinite beauty, and their consummation is joy and creativity.

सा वसु दधती श्वशुराय वय उषा यदि वष्ट्यन्तिगृहात् ।

अस्तं नन । यस्मिञ्चाकन्दिवा नक्तं श्नथिता वतसन ॥ ४ ॥

4. *Sā vasu dadhī śvaśurāya vaya uṣo yadi vaṣṭya-
ntigrhāt. Astaṁ nanakṣe yasmiñcākan divā
naktam śnathitā vaitasena.*

If Urvashi (electric energy or the dawn) bearing light and nourishment for the coming day were to rise from the depth of space or darkness of night, and stricken with love as catalytic agent, were to visit the lover's chamber, the heart of the cloud or the sun on the rise, then she would be struck with three way charge of positive, negative and consummative 'vaitasa', process

of nature's evolutionary activity. Day and night, all time?

(‘Vaitasa’ is the name of a process of movement, attainment, fertility, enlightenment, extension, consumption and evolution in the natural cycle. The catalytic agent does not stay with the mode it causes to change and move toward growth. The electric charge causes the cloud thunder, breaks the cloud into rain, and that causes the earth to produce vegetation. The processes of catalysation, rain and growth are described in the Brahmanas and quoted by Swami Dayananda in his commentaries on Vedic mantras.)

त्रिः स्म माह्नः श्नथया वतसनात स्म म व्यत्य पृणासि ।
पुरूरवा नु त कतमायं राजा म वीर तन्वस्तदासीः ॥ ५ ॥

5. *Triḥ sma māhnaḥ śnathayo vaitasenota sma me'vyatyai prṇāsi. Purūravo'nu te ketamāyaṁ rājā me vīra tanva tadāsiḥ.*

O Pururava, cloud, day, thrice in a unit of time you would move me with the energy of procreative nature and thus achieve the fulfilment of nature's purpose. Come to your chamber thus for fulfilment, O brave one, you would be the ruler of my body. (But stay I cannot.)

Mantras 4 and 5 are spoken by Urvashi like a thoughtful soliloquy.

या सुजृणिः श्रणिः सुम्नअपिहृदचं तुन गन्थिनी चरण्युः ।
ता अञ्जया रुणया न संस्तुः श्रिय गावा न धनवा -
नवन्त ॥ ६ ॥

6. *Yā sujūrṇiḥ śreṇiḥ sumnapirhradecakṣurna granthinī caranyuḥ. Tā añjāyo'ruṇayo na sasruḥ śīrye gāvo na dhenavo'navanta.*

Waves of energy flow, exciting, wavy, soothing, successive and cyclic, and move in circuit, beautiful, shining red rays, harbingers of beauty and prosperity like young loving cows of the family.

समस्मिञ्जायमान आसत् ग्रा उतमवध द्यौः स्वगूताः ।
मह यत्त्वा पुरुरवा रणायावधयन्दस्युहत्याय द्वाः ॥ ७ ॥

7. *Samasmiñjāyamāna āsata gnā utemavardhan nadyaḥ svagūrtāḥ. Mahe yat tvā purūravo raṇāyāvardhayan dasyuhatyāya devāḥ.*

When this roaring cloud is formed or when the sun is risen for the day, then many forces like divine consorts of nature join and, self-energised and fluent like showers of rain and streams of water, exalt it. O Pururava, then the devas too, brilliant divinities of nature and humanity, prepare and exalt you for the mighty battle against want and darkness to destroy evil from nature and society.

(The metaphor of natural forces here may be said to touch the field of human society. Many divine, natural and human forces join in the wedding of the young man and in the investiture of the ruler in his office. Both are like the cloud formed for showers and like the sun risen for the day, and the function of both is to dispel want and darkness from nature and society.)

सचा यदासु जहतीष्वत्कममानुषीषु मानुषा निषव । अप
स्म मत्तरसन्ती न भुज्युस्ता अत्रसनथस्मृशा नाश्वाः ॥ ८ ॥

8. *Sacā yadāsu jahatīṣvatkamamānuṣīṣu mānuṣo niṣeve. Apa sma mat tarasantī na bhujoyustā atrasan rathasprśo nāśvāḥ.*

When Pururava, the mighty cloud, takes over earthly form and joins the unearthly forms of nature after they have given up their natural super-human character, they, which earlier had feared him like the game fearing the hunter, do not fear him as horses joined to the chariot do not fear the master.

यदासु मता' अमृतासु निस्पृक्सं गणीभिः कतुभिन पृङ्ग ।
ता आतया न तन्वः शुम्भत स्वा अश्वासा न कीळया
दन्दशानाः ॥ ९ ॥

9. *Yadāsu marto amṛtāsu nispr̥k saṁ kṣaṇībhīḥ
kratubhirna pr̥kte. Tā ātayo na tanvaḥ śumbhata
svā aśvāso na krīlayo dandaśānāḥ.*

When the mortal Puruava loving these immortal beings joins them with loving words as well as with noble actions, then they, like swans playing in water, shine and show their bodies like horses playing with the bridle in their teeth.

विद्यु । या पतन्ती दविद्याद्भरन्ती म् अप्या काम्यानि ।
जनिष्टा अपा नयः सुजातः पावशी तिरत दीघमार्युः ॥ १० ॥

10. *Vidyunna yā patantī davidyodbharantī me apyā
kāmyāni. Janoṣṭo apo naryah sujātaḥ prorvaśī
tirata dīrghamāyuh.*

Like lightning, falling and flashing, bringing me cherished gifts of water showers, Urvashi who creates blissful floods and streams for humanity blesses me with long life and health.

जज्ञिष इत्था गापीथ्याय हि द्धाथ तत्पूरुरवा म् आजः ।
अशासं त्वा विदुषी सस्मि इह । म् आशृणाः किमभुग्व-
दासि ॥ ११ ॥

11. *Jajñiṣa itthā gopīthyāya hi dadhātha tat purūravo ma ojaḥ. Aśāsam tvā viduṣī sasminnahanna ma āsr̥noḥ kimabhugvadāsi.*

Pururava, you are born and destined for the protection of earth and promotion of life. Pray bear and command the lustre of life for me. Educated and cultured in the art of home life, I advised you day in and day out, pray listen to me. What can you say if you do not serve life and mother earth? Nothing.

कदा सूनुः पितरं जात इच्छच्छक ऽश्रु वतयद्विजानन । का
दम्पती समनसा वि यूयादध यदग्निः श्वशुरषु दीद-
यत ॥ १२ ॥

12. *Kadā sūnuḥ pitaraṁ jāta icchāccakranāśru vartayadvijānan. Ko daṁpatī samanasā vi yūyo-dadha yadagniḥ śvaśureṣu dīdayat.*

When would the progeny born, grown, knowing and coming without tears and actively doing love and favour the parents? And who would separate the couple wedded in mutual love when the passion for life shines among the brave? None.

पतिं ब्रवाणि वतयत अश्रु चक । कन्ददाध्यं शिवाय ।
प तत्तं हिनवा यत्त अस्म परह्यस्तं नहि मूर मापः ॥ १३ ॥

13. *Prati bravāṇi vartayate āśru cakran na kranda-dādhye śivāyai. Pra tat te hinavā yat te asme parehyastam nahi mūra māpaḥ.*

And I say to you, Pururava, by way of warning: if the untoward happens in case of separation, the child would come to you crying, in tears, yearning for

consolation and comfort. I would send him to you who is now ours and spurn you off: O fool, impetuous, infructuous man, go off your way, I am not for you!

सुदुवा अद्य पपतदनावृत्परावतं परमां गन्तवा उ । अधा
शयीत निर्रुतरुपस्थ धनं वृका रभसासा अद्युः ॥ १४ ॥

14. *Sudevo adya papatedanāvṛt parāvataṁ paramāṁ gantavā u. Adhā śayīta nirṛterupasthe 'dhai-
naṁ vṛkā rabhasāso adyuaḥ.*

Urvashi, if such a calamity befall, let the ardent lover immediately fall to no redemption, go far to the farthest distance, let him lie in the depth of denial and adversity, and let voracious wolves devour him.

पुरुरवा मा मृथा मा प पप्ता मा त्वा वृकासा अशिवास उ
न । न व स्त्रणानि सख्यानि सन्ति सालावृकाणां हृद-
यान्यता ॥ १५ ॥

15. *Purūravo mā mṛthā mā pra pāpto mā tvā vṛkāso
aśivāsa u kṣan. Na vai straiṇāni sakhyāni santi
sālāvṛkāṇāṁ hṛdayānyetā.*

Pururava, let this never be: do not die, never fall, never must cursed wolves devour you, such are not the loves and friendships of women. It is only women of wolfish heart that deceive and betray the covenant.

यद्विरूपाचरं मत्येष्ववसं रात्रीः शरदश्चतस्रः । घृतस्य
स्ताकं सकृदहं आशनां तादवदं तातृपाणा चरामि ॥ १६ ॥

16. *Yadvirūpācaraṁ martyeṣvavasāṁ rātrīḥśarada-
ścatasaḥ. Ghṛtasya stokaṁ sakṛdahna āśnāṁ
tādevedaṁ tātrpāṇā carāmi.*

When I came down from the divine into this

different earthly form living happily for four years among mortals, I have lived on one time little drop of ghrta a day, and content with that alone I sojourn among men.

अन्तरि॒ ऽपां रज॑सा वि॒मानी॒मुप॑ शि॒ ाम्यु॒वशीं॑ वसि॒ष्ठः । उप॑
त्वा रा॒तिः सु॒कृत॑स्य॒ तिष्ठा॑ति॒ वत॑स्व॒ हृद॑यं तप्य॒त म ॥ १७ ॥

17. *Antariṣaprāṁ rajaso vimānīmupa śikṣāmyurvaśīm vasiṣṭhaḥ. Upa tvā rātiḥ sukṛtasya tiṣṭhānni vartasva hrdayaṁ tapyate me.*

I, Vasishtha, closest ardent lover, speak to Urvashi, spirit of boundless beauty, light and love, and celebrate this ranger of the skies, controller of vapours and breaker of the cloud. May the bounty of divine generosity ever abide by you. My heart is burning, pray turn, return and fulfil the divine purpose.

इति॑ त्वा द॒वा इ॒म आ॑हु॒रळ॒ यथ॑म॒तद्भ॒वसि॑ मृ॒त्युब॑न्धुः । प॒जा
त॑ द॒वान्हु॒विषा॑ यजा॒ति स्व॒र्ग उ॒ त्वम॑पि मादया॒स ॥ १८ ॥

18. *Iti tvā devā ima āhuraila yathemetadbhavasi mrtyubandhuḥ. Prajā te devān haviṣā yajāti svarga u tvamapi mādayāse.*

Pururava Aila, child of nature, word of divinity, this is what the divines have spoken: Kinsman of death you would be, your children would serve the divinities with homage and fragrant havi into the yajna fire, and you too would abide in paradise and be happy.

(This sukta is a myth, a mystery, until it is unraveled.)

It is a myth of the love between man and woman,

fickle as well as unbreakable and sacred. The flower and fruit of it is the child, continuance of the race. And it may be called the myth of Purusha and Prakrti and the cycle of existence. It is a myth of the cloud, thunder and lightning. The cloud is a mass of gases, then the electric charge, thunder, lightning, rain and life on earth. And it points to a wonder possibility:

The thunderous cloud, Pururava, is ineffective without Urvashi, the lightning charge. Urvashi, the heavenly nymph, lives on one drop of ghrta per day. The children of the couple live and perform yajna, and the parents abide in paradise. Can we say: One drop of ghrta into the yajna fire per day feeds Urvashi which causes the cloud to rain and the yajaka contributes to a life of paradise on earth?

Mandala 10/Sukta 96

Hari Devata, Baru Angirasa or Sarvahari Aindra Rshi

प त॑ म॒ह वि॒दथ॑ शंसिषं॒ हरी॑ प त॑ वन्व व॒नुषा॑ ह॒यतं॑ म॒दम॑ ।
घृ॒तं न॒ या ह॒रि॒भिश्चा॒रु स॒च॒त आ॒ त्वा वि॒शन्तु॑ ह॒रि॒वप॑सं
गि॒रः ॥ १ ॥

1. *Pra te mahe vidathe śamsiṣaṁ harī pra te vanve vanuṣo haryataṁ madam. Ghrtaṁ na yo hari-bhiścāru secata ā tvā viśantu harivarpaṣaṁ girah.*

O lord omnipotent, Hari, in your great cosmic yajna, I adore your forces of Rtam and Satyam. Lord of beauty, glory and bliss, I pray for the joy of your ecstatic bliss, which, beautiful and beatific with showers of joy, blesses life on earth as ghrta exalts the sacred fire. May our words of adoration and prayer reach your blissful presence immanent in the universe.

हरिं हि यानिमभि य समस्वरन्दिन्वन्ता हरी दिव्यं यथा
सदः । आ यं पृणन्ति हरिभिन धनव इन्द्राय शूषं हरिवन्त-
मचत ॥ २ ॥

2. *Harim hi yonimabhi ye samasvaran hinvento harī divyaṁ yathā sadah. Ā yaṁ pṛṇanti haribhirna dhenava indrāya śūṣaṁ harivantamarcata.*

You, who in concert adore and exalt Hari, omnipotent original cause of the universe as he pervades the divine spatial home, whom hymns of Veda and rays of the sun please and fulfil with their vibrations and radiations as cows fulfil the yajna with ghrta and milk, whose powers of Rtam and Satyam with their centrifugal and centripetal forces you praise, please study and honour that power of his which bears the burden of the world of nature and humanity. Do so for the sake of the honour and excellence of life on the way forward.

सा अस्य वजा हरिता य आयसा हरिनिकामा हरिरा
गभस्त्याः । द्युम्नी सुशिपा हरिमन्युसायक इन्द्र नि रूपा
हरिता मिमि र ॥ ३ ॥

3. *So asya vajro harito ya āyaso harirnikāmo harirā gabhastyah. Dyumnī suśipro hariman-yusāyaka indre ni rūpā haritā mimikṣire.*

That power of Hari, omnipotent Indra, is the thunderbolt, and the thunderbolt is electric, magnetic, unfailing in aim and desire and it is borne in the hands of centrifugal and centripetal forces. It is bright and blazing, mighty passionate, punitive and destructive for the evil. Indeed in Indra as in the sun, all forms, all colours and all beauties are integrated.

दिवि न क॒तुरधि॑ धायि ह॒यता वि॒व्यच॒द्वजा॒ हरि॑ता न रं॒ह्या ।
तुददहिं॑ हरि॑शिपा॒ य आय॑सः स॒हस्र॑शाका॒ अभव॑द्ध-
रिंभ॑रः ॥ ४ ॥

4. *Divi na keturadhi dhāyi haryato vivyacadvajro harito na ramhyā. Tudadahim hariśipro ya āyasaḥ sahasraśokā abhavaddharimbharaḥ.*

The power of Indra, the Bajra, is held as the sun blazing in heaven. It expands and pervades like the bright rays radiating all over space. Destroying evil, breaking the clouds of darkness, glorious and mighty, the adamantine Bajra of a thousand flames shines as the symbol of the power of omnipotence.

त्वं त्वम॑हयथा॒ उप॑स्तुतः॒ पूव॑भि॒रिन्द्र॑ हरि॒कश॑ यज्व॒भिः ।
त्वं ह॑यसि॒ तव॑ वि॒श्वमु॑क्थ्य॒ मसामि॑ राधा॒ हरि॑जात
हय॑तम ॥ ५ ॥

5. *Tvaṁ tvamaharyathā upastutaḥ pūrvebhirindra harikeśa yajvabhiḥ. Tvaṁ haryasi tava viśva-mukthyamasāmi rādho harijāta haryatam.*

Indra, lord of light and knowledge, self-manifested universal spirit of light, love and beauty, loved and adored by the earliest celebrant sages, you alone received, acknowledged and blest the adorations of the past, and you alone are the sole, unique, beloved, universally adorable giver of success and fulfilment who love, receive, acknowledge and bless the gifts of adoration and yajna offered to you.

ता व॒जिणं॑ म॒न्दिनं॑ स्ताम्यं॒ मद॑ इन्द्रं॒ रथ॑ वहता ह॒यता॑ हरी॒ ।
पु॒रू॒ण्यस्म॑ स॒र्वना॑नि॒ हय॑त॒ इन्द्रा॑य॒ सामा॑ हर॒या दध॑-
न्विर ॥ ६ ॥

6. *Tā vajriṇaṁ mandinaṁ stomyaṁ mada indraṁ rathe vahato haryatā harī. Purūṇyasmai savanāni haryata indrāya somā harayo dadhanvire.*

Those adorable carriers, centrifugal and centripetal forces of divine nature, bear and sustain the power and presence of the thunder armed, joyous, adorable Indra in the divine blissful chariot as the universe of existence. For this Indra, blissful lord, many yajna sessions, soma oblations and beautiful gifts of homage are prepared and offered.

अ॒रं का॒माय॒ हर॑या दध॒न्विर॒ स्थि॒राय॒ हि॒न्व॒न्हर॑या ह॒रीं तु॒रा ।
अव॑द्भिया हरि॒भिजा॑ष्मीय॒त सा अ॒स्य॒ कामं॒ हरि॑वन्त॒-
मान॑श ॥ ७ ॥

7. *Araṁ kāmāya harayo dadhnvire sthirāya hinvan harayo harī turā. Arvadbhiryo haribhyirjo-ṣamīyate so asya kāmam harivantamānaśe.*

The dynamics of divine nature sustain the refulgent Indra for its holy solar purpose. The same powers energise the gravitational forces to hold the sun in balanced orbit. By these energy forces does Indra's presence vibrate in the universe with love. And through these very forces does Indra fulfil his dear divine purpose.

हरि॑श्मशा॒रुहरि॑कश॒ आय॑सस्तु॒रस्प॑य॒ या हरि॑पा अव॑धत ।
अव॑द्भिया हरि॒भिवा॑जिनी॒वसु॑रति॒ विश्वा॑ दुरि॒ता पारि॑-
षद्द॒री ॥ ८ ॥

8. *Hariśmaśārurharikeśa āyasasturaspeye yo haripā avaradhata. Arvadbhiryo haribhirvājina-ivasurati viśvā durityā pāriṣaddharī.*

The world's greenery is his hair, golden rays of light, his locks. Wielding thunder and gravitation, his radiation enters waters of the earth and vapours of space, he expands in power and presence, and with powers of instant radiation, he shines as lord of abundant earth and overcomes all evils of disease and darkness with his catalytic forces.

स्रुव॑व॒ यस्य॒ हरि॑णी विप॒ततुः॑ शिप॒ वाजा॑य॒ हरि॑णी
दवि॑ध्वतः । प॒ यत्कृ॑त च॒मस॑ ममृ॒ज॒द्धरी॑ पी॒त्वा मद॑स्य
हय॑तस्यान्ध॒सः ॥ ९ ॥

9. *Sruveva yasya harinī vipetatuh śipre vājāya harinī davidhvataḥ. Pra yat kṛte camase marmṛjaddharī pītvā madasya haryatasyān-dhasaḥ.*

His golden eyes, sun and moon, move and radiate light as two ladles of ghrta feed and exalt the fire, and the heaven and earth like his golden jaws move for the food, energy and advancement of life. In his created world, having tasted of the delicious and inspiring food and drink, man refines and exalts his will and understanding.

उ॒त स्म॑ स॒द्य ह॑य॒तस्य॑ प॒स्त्या॒रु॒त्या न॒ वाजं॑ ह॒रिवाँ॑ अचि॒-
क॒दत॑ । म॒ही चि॒द्धि धि॒षणा॑ह॒यदा॑ज॒सा बृ॒हद्व॑या॒ दधि॑ष
ह॒य॒तश्चि॒दा ॥ १० ॥

10. *Uta sma sadma haryatasya pastyoratyō na vājam harivāṃ acikradat. Mahī ciddhi dhiṣaṇāharya-dojasā brhadvayo dadhiṣe haryataścidā.*

Potent and charming Indra pervades the regions of heaven and earth as his home and with his power and presence roars like a hero going to war. With his

might he wields both the great earth and the refulgent heaven, loves them and bears abundant food, strength and joy for life there.

आ रादसी हय'माणा महित्वा नव्यंनव्यं हयसि मन्म नु
पियम । प पस्त्य'मसुर हयतं गाराविष्कृ'धि हरय
सूयाय ॥ ११ ॥

11. *Ā rodasī haryamāṇo mahitvā navyamnavyam
haryasi manma nu priyam. Pra pastyamasura
haryataṁ gorāviṣkṛdhi haraye sūryāya.*

Lord of love and beauty, loved and loving all, you beautify and beatify the heaven and earth with new and newer favours, you love and create fresh and rising thoughts of admiration and adoration. O lord of vital energy and inspiration, pray open the homely state of earth and humanity to the illumination of the sun and light divine.

आ त्वा हयन्तं पयुजा जनानां रथं वहन्तु हरि'शिपमिन्द ।
पिबा यथा पति'भृतस्य मध्वा हय'न्यज्ञं सध'माद् दशा-
णिम ॥ १२ ॥

12. *Ā tvā haryataṁ prayujo janānām rathe vahantu
hariṣipramindra. Pibā yathā pratibhṛtasya
madhvo haryan yajñam sadhamāde daśaṇim.*

Indra, may the radiations of your light bear and bring you, glorious lord of golden visor, by your cosmic chariot to the people so that you, loving the yajna, drink of the honey sweet soma extracted and prepared with utmost dexterity of hand and care in the hall of yajna.

अपाः पूव'षां हरिवः सुतानामथा इदं सर्वनं कवलं त ।
ममद्धि सामं मधुमन्तमिन्द सत्रा वृषज्जठर आ वृष-
स्व ॥ १३ ॥

13. *Apāḥ pūrveṣāṁ harivaḥ sutānām atho idaṁ sava-
naṁ devalaṁ te. Mamaddhi somaṁ madhu-
mantamindra satrā vṛṣaṅjathara ā vṛṣasva.*

Indra, lord of light divine and solar radiations, you have drunk of the soma of the ancients of earliest sessions. This yajna session and the soma extracted in here is only for you. O lord of generous showers in this session, pray, drink of the honey sweet soma of our love and faith and let the showers of bliss flow and fill the skies and space unto the depth of our heart.

Mandala 10/Sukta 97

Oshadhayah Devata, Bhishag Atharvana Rshi

या आर्षधीः पूवा जाता देवभ्यस्त्रियुगं पुरा ।
मन् नु बभूणामहं शतं धामानि सप्त च ॥ १ ॥

1. *Yā oṣadhīḥ pūrvā jātā devebhyasrīyugam purā.
Manai nu babhūṇāmahaṁ śataṁ dhāmāni sapta ca.*

Let me observe, investigate and know the herbs, ancient and best for all the three seasons and ages, born of the divine gifts of nature for people, herbs yellow, ripe and brown, and hundred and seven of them with places where they grow and where they work. ('Shatam dhamani sapta cha' can also be interpreted as seven hundred herbs and the places where they grow.)

शतं वा अम्ब धामानि सहस्रमुत वा रुहः ।
अथा शतकत्वा यूयमिमं म अगदं कृत ॥ २ ॥

2. *Śataṁ vo amba dhāmāni sahasramuta vo ruhaḥ.
Adhā śatakratvo yūyamimam me agadaṁ kṛta.*

O mother herb, hundreds are the places where you arise and work, thousands your varieties and extensions, and hundreds your gifts and efficacies. Pray make this life free from affliction and disease.

आषधीः पति मादध्वं पुष्पवतीः प्रसूवरीः ।

अश्वाइव सजित्वरीवीरुधः पारयिष्णवः ॥ ३ ॥

3. *Oṣadhīḥ prati modadhvaṁ puṣpavatīḥ prasū-
varīḥ. Aśvā iva sajitvarīrvīrudhaḥ parāyiṣṇavaḥ.*

O herbs, plants and creepers ever growing, rise and rejoice in response to life's health, blossoming and fragrant, procreative and fructifying, victorious like winsome life energy itself, taking us across all suffering and disease.

आषधीरिति मातरस्तद्वा दवीरुप बुव ।

सनयमश्वं गां वास आत्मनं तव पूरुष ॥ ४ ॥

4. *Oṣadhīriti mātaraṣṭadvo devīrupa bruve.
Saneyamaśvaṁ gāṁ vāsa ātmānaṁ tava pūruṣa.*

“O herbs, mothers, divine gifts of nature,” thus do I speak of you in confidence and say: O man, the horse, the cow, the home, even your body, mind and soul, I entrust for health to the herbs.”

अश्वत्थ वा निषदनं पुण वा वसतिष्कृता ।

गाभाज इत्किलासथ यत्सनवथ पूरुषम ॥ ५ ॥

5. *Aśvatthe vo niṣadanaṁ paṇe vo vasatiṣkṛtā.
Gobhāj it kilāsatha yat sanavatha pūruṣam.*

Your seat is on the ashvattha tree, on the air and the cloud, your residence is made on the leaf and on the parna tree, you share your efficacy with the earth, sun rays and the cow by which you bestow health and vitality for life.

यत्राषधीः समग्मत राजानः समिताविव ।

विप्रः स उच्यत भिषगं गृहामीवचातनः ॥ ६ ॥

6. *Yatrauṣadhīḥ samagmata rājānaḥ samitāviva.*
Vipraḥ sa ucyate bhiṣag grāhamīvacātanah.

Where herbs and medicines concentrate as ruling powers in consult, that sagely scholar is called 'physician', destroyer of evil, eliminator of disease and ill health.

अश्वावतीं सोमावतीमूजयन्तीमुदाजसम ।

आवित्सि सवा आषधीरस्मा अरिष्टतातय ॥ ७ ॥

7. *Āśvāvatīm somāvatīmūrjayantīmudojasam.*
Āvitsi sarvā oṣadhīrasmā ariṣṭatātaye.

For the recovery and rehabilitation of the sick and for his freedom from ailment in future, I know and can provide all herbal medicines, for example, Ashvavati, the herb for revival and energy, Somavati, for soothing and energising, Urjayanti for strengthening, and Udojas, exceedingly powerful for life saving, and others.

उच्छुष्मा आषधीनां गावां गाष्टादिवरत ।

धनं सनिष्यन्तीनामात्मानं तव पूरुष ॥ ८ ॥

8. *Ucchuṣmā oṣadhīnāṁ gāvo goṣṭhādiverate.*
Dhanam saniṣyantīnāmātmānaṁ tava pūruṣa.

And the strength and vitality of herbs which, O man, they bestow on you as the wealth of health for your body, mind and soul, stream forth to you like cows emerging from their stall or light rays radiating at dawn.

इष्कृतिनाम वा माताथा यूयं स्थ निष्कृतीः ।

सीराः पतत्रिणीं स्थन यदामयति निष्कृथ ॥ ९ ॥

9. *Iṣkṛtirnāma vo mātātho yūyaṁ stha niṣkṛtīḥ.
Sīrāḥ patatrinīḥ sthana yadāmayati niṣkṛtha.*

O herbs, the name of your mother is Ishkrti, good health, immunity and prevention, gifts of food, earth and nature. And you are cleansers and protectors. Be circulating in veins and arteries, throw out all that ails the body's health.

अति विश्वाः परिष्ठाः स्तनइव वज्रमकमुः ।

आषधीः पाचुच्यवुयत्किं च तन्वाइ रपः ॥ १० ॥

10. *Ati viśvāḥ pariṣṭhāḥ stena iva vrajamakramuḥ.
Oṣadhīḥ prācucyavuryat kiṁ ca tanvo rapaḥ.*

Just as a thief breaks into a cattle stall (and is thrown out) so should all the herbals circulating all over the body attack and throw out the ailments that afflict the body.

यदिमा वाजय हमाषधीहस्त आदध ।

आत्मा य मस्य नश्यति पुरा जीवगृभा यथा ॥ ११ ॥

11. *Yadimā vājayannahamoṣadhīrhasta ādadhe.
Ātmā yakṣmasya naśyati purā jīvagr̥bho yathā.*

When I take up these medicines in hand to administer them against ailments, it is like a warning of death for them and their very soul and root disappears,

totally destroyed, even before the dose.

यस्याषधीः प॒सप॒थाङ्ग॑मङ्गं प॒रुष्य॑रुः ।

तता॒ य मं॒ वि बा॑धध्व उ॒गा म॑ध्यम॒शीरि॑व ॥ १२ ॥

12. *Yasyauṣadhīḥ prasarpathāṅgamaṅgaṁ paruṣparuh. Tato yakṣmaṁ vi bādhadhva ugro madhyamaśriva.*

O herbals, cure the sick whose body you spread over part by part, joint by joint, stop and throw out the disease like a sharp and aggressive mediator.

सा॒कं यं म॒ प प॑त॒ चाष॑ण कि॒किदी॒विना॑ ।

सा॒कं वा॑तस्य॒ धा॒ज्या सा॒कं न॑श्य नि॒हाक॑या ॥ १३ ॥

13. *Sākaṁ yakṣma pra pata cāṣeṇa kikiḍvina. Sākaṁ vātasya dhrājyā sākaṁ naśya nihakayā.*

Consumptive disease is cured with increase in appetite, administration of medicine by mouth and cleansing by vomiting, with bitter medication, with strong and deep breathing in clean air, and cleansing of the system by eliminating the sputum and congestion.

अ॒न्या वा॑ अ॒न्याम॑वत्त्वन्या॒न्यस्या॑ उ॒पाव॑त ।

ताः स॒र्वाः सं॒विदा॑ना इ॒दं म॒ पा॒वता॑ वचः ॥ १४ ॥

14. *Anyā vo anyāmavatvanyānyasyā upāvata. Tāḥ sarvāḥ saṁvidānā idaṁ me prāvata vacaḥ.*

Let one medicine supplement and cover another, and let the other follow another with the same effect, and let them all thus accordant and cooperative justify and prove this word of mine in effect.

याः फ॒लिनी॒या अ॒फ॒ला अ॒पु॒ष्पा या॒श्च पु॒ष्पिणीः ।

बृ॒हस्पति॑प॒सूता॒स्ता ना॑ मु॒ञ्चन्त्वंह॑सः ॥ १५ ॥

15. *Yāḥ phalinīryā aphalā apuṣpā yāśca puṣpiṇīḥ.
Brhaspatiprasūtāstā no muñcantvaṁhasaḥ.*

Let those herbs which bear fruit, and those which do not bear fruit, let those which bloom with flowers and those which do not blossom, and all of those blest by Brhaspati, ripened by the sun, and prepared and energised by the physician deliver us from suffering.

मु॒ञ्चन्तु॑ मा श॒प॒थ्या॒ इ॒दथा॑ वरु॒ण्यादु॑त ।

अथा॑ य॒मस्य॑ प॒डवी॑शा॒त्सव॑स्मा॒द्वकि॑ल्लि॒षात ॥ १६ ॥

16. *Muñcantu mā śapathyādatho varuṇyāduta. Atho yamasya paḍvīśāt sarvasmāddevakilviṣāt.*

Let them deliver me from ailments caused by curses and imprecations, dampness and stagnant waters, stiffness of joints and the whole body, and those coming from disturbance and depression of mind and senses.

अ॒व॒प॒त॒न्ती॒रव॑द॒न्दिव॑ आ॒ष॒धय॑स्प॒रि ।

यं जी॒वम॑श्न॒वाम॑ह न स रि॒ष्याति॑ पू॒रुषः ॥ १७ ॥

17. *Avapatantīravadan diva oṣadhayaspari.
Yaṁ jīvamaśnavāmahai na sa riṣyati pūruṣaḥ.*

Descending from heaven the herbs, by their fragrance, energy and vitality, declare: the person whose life we pervade and vitalise comes to no harm.

या आ॒ष॒धीः सा॒म॒रा॒ज्ञीब्र॑ह्मीः श॒तवि॑च॒ णाः ।

तासां॑ त्वम॑स्यु॒त्त॒मारं॑ का॒माय॑ शं ह॒द ॥ १८ ॥

18. *Yā oṣadhīḥ somarājñīrbahvīḥ śatavicakṣaṇāḥ.
Tāsām tvamasyuttamāraṁ kāmāya śaṁ hr̥de.*

Of all those herbs which shine with the soma element from the moon, which are abundant and instantly effective, you that fulfil the desire and are blissful for the heart are the best. (That is soma.)

या आषधीः सामराज्ञीविष्टिताः पृथिवीमनु ।

बृहस्पतिपसूता अस्य सं दत्त वीर्यम् ॥ १९ ॥

19. *Yā oṣadhīḥ somarājñīrviṣṭhitāḥ pr̥thivīmanu.
Br̥haspatiprasūtā asyai śaṁ datta vīryam.*

You herbs which shine and abound in soma element and overspread the earth, blest by Brhaspati and energised by the sun, pray bless this ailing body with life saving vitality.

मा वा रिषत्खनिता यस्मै चाहं खनामि वः ।

द्विपच्चतुष्पदस्माकं सर्वमस्त्वनातुरम् ॥ २० ॥

20. *Mā vo riṣat khanitā yasmai cāhaṁ khanāmi vah.
Dvipacchatuspadasmākaṁ sarvamastvanāturam.*

Let not the man who digs you from earth violate you, nor should he come to harm, nor should I come to harm who dig you out. May all human beings, all our animals, and all others be free from suffering and disease.

याश्चदमुपशृण्वन्ति याश्च दूरं परागताः ।

सर्वाः संगत्य वीरुधा स्य सं दत्त वीर्यम् ॥ २१ ॥

21. *Yāścedamupaśṛṇvanti yāśca dūraṁ parāgatāḥ.
Sarvāḥ saṁgatya vīrudho'syai śaṁ datta vīryam.*

Those herbs which hear this word close by, and those which grow far away, may all these herbs join together and give life's vitality to this patient.

आर्षधयः सं वदन्तु सामन सह राज्ञा ।

यस्मै कृणाति बाह्यणस्तं रजन्पारयामसि ॥ २२ ॥

22. *Oṣadhayaḥ saṁ vadante somena saha rājñā.
Yasmai kṛṇoti brāhmaṇastaṁ rājan pārayāmasi.*

The herbs joined together with the ruling radiant soma say: O ruling lord of health and life, for whosoever the sagely physician makes use of us we save and pilot him over suffering and disease.

त्वमुत्तमास्याषध तव वृ ण उपस्तयः ।

उपस्तिरस्तु साऽस्माकं या अस्माँ अभिदासति ॥ २३ ॥

23. *Tvamuttamāsyōṣadhe tava vṛkṣā upastayaḥ.
Upastirastu so'smākaṁ yo asmāṁ abhidāsati.*

O herb, O medicine, you are the best, most efficacious. The trees such as peepal and banyan are your auxiliaries, they are solid concentrations, next to you, of medical properties diffused all over. May all that helps us with health and comfort be our ally. May all that harms us, such as disease, be under our control.

Mandala 10/Sukta 98

Devah Devata, Devapi Arshtishena Rshi

बृहस्पत पतिं म दवतामिहि मित्रा वा यद्वरुणा वासिं पूषा ।
आदित्यवा यद्वसुभिर्मरुत्वान्तस् पजन्यं शन्तनव वृषाय ॥ १ ॥

1. *Bṛhaspate prati me devatāmihi mitro vā yadva-
ruṇo vāsi pūṣā. Ādityairvā yadvasubhirmaru-
tvāntsa parjanyaṁ śāntanave vṛṣāya.*

Brhaspati, lord of unbounded rain and thunder, come and bless me as the epitome of divine powers, whether you are Mitra or Varuna or Pusha or commander of the Marut winds with Adityas and Vasus. Let the cloud rain for the man of peace and lover of knowledge.

(This mantra is a prayer for physical as well as for spiritual rain of water and peace for the lover of knowledge and peace. Brhaspati, Mitra, Varuna and other devas are physical powers of rain, and this process of vapourisation, electric catalysis of gases and condensation has been explained in his essays on the composition of water and atmosphere by late Pandit Gurudatta Viyarthi in his book **Wisdom of the Rshis**, republished by Dr. Ravi Prakash Arya, Email : vedicscience@hotmail.com).

आ द्वा दूता अजिरश्चिकित्वान्त्वद्वाप अभि मामगच्छत ।
पतीचीनः पतिः मामा ववृत्स्व दधामि त द्युमतीं वाच-
मासन ॥ २ ॥

2. *Ā devo dūto ajiraścikityān tvaddevāpe abhi māmagacchat. Praticīnaḥ prati māmā vavṛtsva dadhāmi te dyumatīm vācamāsan.*

May the divine messenger, fast and brilliant, harbinger of collected light of knowledge come to me. Brhaspati, come to me constantly and continuously in circuitous series. I receive your illuminant Word into my mind and speech.

अस्म धहि द्युमतीं वाचमासन्बृहस्पत अनमीवामिषिराम ।
यया वृष्टिं शन्तनव वनाव दिवा दप्सा मधुमाँ आ विवश ॥ ३ ॥

3. *Asme dhehi dyumatīm vācamāsan bṛhaspate anamīvāmiṣirām. Yayā vṛṣṭīm śantanave vanāva divo drapso madhumām ā viveśa.*

Infinite lord of nature, knowledge and the divine word, bring us for our mind and speech illuminant shower of the divine voice, immaculate, unrestrained and inspiring energetic by which we may bring about an earthly rain of peace and enlightenment for the lover of knowledge and well being for all, and let a shower of paradisaal honey sweets bless the earth from heaven.

आ ना द्रप्सा मधुमन्ता विशन्तिवन्द द्रुह्यधिरथं सहस्रम् ।

नि षीद ह्यत्रमृतुथा यजस्व द्रुवान्द्रवाप हविषा सपय ॥ ४ ॥

4. *Ā no drapsā madhumanto viśantvindra dehyadhi-ratham sahasram. Ni ṣīda hotramṛtuthā yajasva devān devāpe haviṣā saparya.*

Let showers of honey bless us, Indra, give us a thousandfold wealth of peace and prosperity of high order. O harbinger of Devas, sit on the vedi, perform the yajna according to the seasons and serve the divinities with oblations of havi as required for the purpose.

आष्टिषणा ह्यत्रमृषिर्निषीदन्द्रवापिदवसुमिति चिकित्वान ।

स उत्तरस्मादधरं समुदमपा दिव्या असृजद्वष्टा अभि ॥ ५ ॥

5. *Ārṣṭiṣeṇo hotramṛṣirniṣīdan devāpirdevasumatim cikityān. Sa uttarasmādadharām samudramapo divyā asṛjadvarṣā abhi.*

Arshtishena Devapi, sagely seer knowing the dynamics of yajnic creation and the qualities and functioning of different divine facts of nature and life

in full knowledge of the moods of beneficent divinities, may seat himself on the vedi of yajna, create clouds of divine water in the vast sky above and bring down showers from the ocean above to the earth for fields, rivers and the seas.

अस्मिन्त्समुद्रे अध्युत्तरस्मिन् पापा द्रवभिनिर्वृता अतिष्ठन् ।
ता अदव पाष्टिषण्णनं सृष्ट्वा द्रवापिना पषिता मृत् णीषु ॥ ६ ॥

6. *Asmintsamudre adhyuttarasminnāpo devebhir-nivṛtā atiṣṭhan. Tā adravannārṣṭiṣeṇena sṛṣṭā devāpitā preṣitā mrkṣiṇīṣu.*

In this upper oceanic sky water vapours stay held up by divine forces of nature. Catalised by electric charge caused by divine marut energies, they condense, and, sent down into clouds, they shower, upon the earth in torrents.

यद्द्रवापिः शन्तनव पुराहिता ह्यत्राय वृतः कृपय दीधत ।
द्रवश्रुतं वृष्टिवनिं रराणा बृहस्पतिवाचमस्मा अयच्छत ॥ ७ ॥

7. *Yaddevāpiḥ śāntanave purohito hotrāya vṛtaḥ kṛpayannadīdhet. Devaśrutam vṛṣṭivanim rārāṇo brhaspatirvācamasmā ayacchat.*

When Devapi, friend of divinities, the priest appointed for the purpose of rain yajna, prays and shines with adoration, Brhaspati, listening to his prayer to divinity for rain, waxes with joy and grants him the gift of thunderous Word and shower for the peace and prosperity of humanity.

यं त्वा द्रवापिः शुशुचाना अग्र आष्टिषणा मनुष्यः समीध ।
विश्वभिद्रवरं नुमद्यमानः प पजन्यमीरया वृष्टिमन्तम ॥ ८ ॥

8. *Yam tvā devāpiḥ śusucāno agna āṛṣṭiṣeṇo manu-
ṣyaḥ samīdhe. Viśvebhirdevairan-upadyamānaḥ
pra parjanyamīraya vṛṣṭimantam.*

Agni, whom Devapi, priest and sagely scholar of the science of rain, shining with ardent adoration among men, lights and serves with sacred fire and prayer, be pleased along with all the divine powers and move the clouds laden with rain showers for humanity.

त्वां पू॒व ऋ॒षया गी॒भिरा॒यन्त्वाम॑ध्व॒रषु॒ पुरु॑हू॒त विश्व॑ ।
स॒हस्रा॒ण्यधि॑र॒थान्य॒स्म आ ना॑ यु॒ज्ञं रा॒हिदु॒श्चाप॑ याहि ॥ ९ ॥

9. *Tvām pūrva ṛsayo gīrbhirāyan tvāmadhvareṣu
puruḥūta viśve. Sahasrānyadhirathānyasme
ā no yajñam rohidaśvopa yāhi.*

Agni, universally invoked and adored yajnic power and showers of rain, saints and seers of the world of all time approached you with songs of adoration and prayer in yajna. O lord of red flames and thunderous voice, pray visit our yajna and grant us a thousandfold gifts overflowing our chariots of life.

ए॒तान्य॑ग्र न॒वति॑न॒व त्व॒ आहु॑ता॒न्यधि॑र॒था स॒हस्रा॑ । त॒भिव॑धस्व
त॒न्वः शूर॑ पू॒वीदि॒वा ना॑ वृ॒ष्टिमि॑षि॒ता रि॑रीहि ॥ १० ॥

10. *Etānyagne navatirnava tve āhutānyadhirathā
sahasrā. Tebhirvardhasva tanvaḥ śūra pūrvīdivo
no vṛṣṭimiṣito rirīhi.*

Agni, these ninety and nine chariots of life laden with overfulls of a thousand gifts of homage are offered to you. With these, O Lord Almighty, rise in flames of glory and grace and, thus loved and adorned, pray move the eternal showers of bliss for us from the light of

heaven.

एतान्यग्र नवतिं सहस्रा सं प यच्छ वृष्ण इन्द्राय भागम् ।
विद्वान्पथ ऋतुशा देवयानानप्यालानं दिवि देवेषु धहि ॥ ११ ॥

11. *Etānyagne navatiṁ sahasrā saṁ pra yaccha vṛṣṇa indrāya bhāgam. Vidvān patha ṛtuśo devayānā-napyolānaṁ divi deveṣu dhehi.*

Agni, these ninety and nine thousand gifts of homage, pray, send up to Indra, generous lord of showers, for our share of his divine service and, knowing the paths of the divine movements of nature according to seasons, put the clusters of vapour in heaven among the divinities, Maruts, Mitra, Varuna and others for showers of rain.

(‘Aulana’ may also be interpreted as the devout human soul and ‘showers’ as showers of divine bliss.)

अग्र बाधस्व वि मृधा वि दुग्हापामीवामप् र गांसि सध ।
अस्मात्समुदाद बृहता दिवा ना पां भूमानमुप नः
सृजह ॥ १२ ॥

12. *Agne bādhasva vi mṛdho vi durgahāpāmīvām-aparākṣāṁsi sedha. Asmāt samudrādbṛhato divo no’pām bhūmānamupa naḥ sṛjeha.*

Agni, drive away the violent, open up the impassables, eliminate ill health and disease, repel and destroy the evil, and from that infinite ocean of the waters of life, release the showers of heavenly bliss on earth for us.

Mandala 10/Sukta 99

Indra Devata, Vamra Vaikhanasa Rshi

कं नश्चित्रमिषण्यसि चिकित्वान्पृथुग्मानं वाश्रं वावृधध्य ।
कत्तस्य दातु शर्वसा व्युष्टा त द्वजं वृत्रतुरमपिन्वत ॥ १ ॥

1. *Kaṁ naścitramiṣanyasi cikitvān pr̥thugmānam vāśraṁ vāvṛdhadhyai. Kat tasya dātu śavaso vyuṣṭau takṣadvajraṁ vr̥traturamapinvat.*

Knowing us all, Indra wishes us well, gives us comfort and well being, gifts wondrous and varied, expansive and admirable, for our progress and advancement. Great is his gift of bliss, the mighty one, for our fulfilment. And what could be our gift in return for his kindness? He creates and wields the thunder for breaking the cloud and strikes the thunderbolt to destroy the evil, and he gives us the showers that we may grow and rise in life.

स हि द्युता विद्युता वति सामं पृथुं यानिमसुर्त्वा संसाद ।
स सनीळभिः पसहाना अस्य भातुन ब्रह्म सप्तथस्य
मायाः ॥ २ ॥

2. *Sa hi dyutā vidyutā veti sāma pr̥thum yonima-suratvā sasāda. Sa sanīḷebhiḥ prasahāno asya bhrāturna ṛte saptathasya māyāḥ.*

He, challenger of adversaries and destroyer of suffering and violence, goes on with light and lightning, pervades the vast space, and rules and breaks the mighty clouds with his kindred Maruts. Such is the power and splendour of the ruler and sustainer of the highest heavens.

स वाजं यातापदुष्यदा यन्त्स्वषाता परि षदत्सनिष्यन ।
अनवा यच्छतदुरस्य वदा घ्नच्छिश्नदवाँ अभि वपसा
भूत ॥ ३ ॥

3. *Sa vājam yātāpaduṣpadā yantsvarṣātā pari ṣadat saniṣyan. Anarvā yacchatadurasya vedo ghnañ-chiśnadevāṁ abhi varpasā bhūt.*

He goes on with the dynamics of existence by straight unfailing paths of law and rectitude, giving showers of joy, presiding over it all, keen to share it with one and all, irresistible and unhurting, opening a hundred doors of possibility for wealth and excellence, and subduing the demons of lust and impiety with force, the one supreme ruling power.

स युह्या३ वनीगाष्ववा जुहति पध्न्यासु सस्त्रिः ।

अपादा यत्र युज्यासा रथा द्रण्यश्वास इरत घृतं वाः ॥ ४ ॥

4. *Sa yahvyo'vanīrgoṣvarvājuhoti pradhanyāsu sasriḥ. Apādo yatra yujyāso'rathā dronyaśvāsa īrate ghrtaṁ vāḥ.*

That mighty Indra, moving, flowing and advancing, showers torrents of rain over fertile lands where fast and deep streams, cooperative friends of Indra, receive and make the precious waters move of themselves by gravity, without external aids such as legs and chariots.

(In the third and fourth mantras, Indra may be interpreted as human soul in the context of yoga meditation and control over mind and senses. In this context, the flow would mean the flow of consciousness. In the physical sense Indra may be interpreted as Vayu,

the catalytic electric energy that breaks the clouds of vapour into showers of rain. Indra as the supreme cosmic power that rules and sustains the world of existence, of course, is obvious throughout the hymn.)

स रु॒दभिर॑शस्तवार् ऋ॒भ्वा हि॒त्वी गय॑मा॒रअ॒वद्यु॑ आ॒गात॑ ।
व॒मस्य॑ म॒न्य मिथु॑ना वि॒ववी॑ अ॒म॒भीत्या॑रा॒दयन्मु॑षा॒-
यन॑ ॥ ५ ॥

5. *Sa rudrebhiraśastavāra ṛbhvā hitvī gayamāre avadya āgāt. Vamrasya manye mithunā vivavṛī annamabhītyārodayanmuṣāyan.*

That Indra, mighty energy, free from despicables and undesirables, and possessed of indescribable wealth of force, moves with Rudras, catalytic forces, in serial motion leaving one place for another and, I believe, it gets to the gaseous couple that produce and deliver the waters, and having broken the cloud and taken away the waters, food of life, leaves it roaring.

स इ॒द्दासं॑ तु॒वीर॒वं पति॑द॒न्षळ॑ ऽ त्रि॒शी॒षाणं॑ दम॒न्यत॑ । अ॒स्य
त्रि॒ता न्वा॒र्जसा॑ वृ॒धा॒ना वि॒षा व॑रा॒हम॒याअ॒गया॑ हन॑ ॥ ६ ॥

6. *Sa iddāsaṁ tuvīravam patirdan ṣaḷakṣaṁ triśīr-
ṣāṇaṁ damanyat. Asya trito nvojasā vṛdhāno vipā
varāhamayo agrāya han.*

That Indra, sustainer of life, attacking the six-eyed three-headed cloud, subdues it, and Trita, threefold Agni power, rising by the power and lustre of Indra, with currents sharp as razor's edge, breaks the cloud and delivers the rain.

(The cloud is six eyed because it is active and awake all the six seasons of the year. It is three headed

because it arises from three regions: from the solar region as soma, from the middle regions as parjanya and from the earthly region as water vapour.

Agni is threefold, Trita, because it has three varieties of its form and function: terrestrial fire as agni, middle region vayu or electric energy, and solar region aditya or light, and all of them play their part in the formation of the cloud in the form of water vapour on earth, parjanya in the middle region and soma in the solar region.)

स दुह्व॑ण॒ मनु॑ष ऊ॒ध्वसा॒न आ सा॑विषदशसा॒नाय॒ शरु॑म ।
स नृ॑तमा॒ नहु॑षा स्मत्सुजा॑तः पु॒रा भि॒न॒दह॑न्दस्यु॒हत्य॑ ॥ ७ ॥

7. *Sa druhvaṇe manuṣa ūrdhvasāna ā sāviṣadarśasānāya śarum. Sa nṛtamo nahuṣo'smat sujātaḥ puro'bhinadarhan dasyuhatyē.*

Indra, lord supreme, highest potent, best and foremost leader among humanity committed to truth and right and controller of the lawless and violent, strikes the weapon of justice and punishment against the forces of jealousy, enmity and destruction and, risen to nobility and grandeur of personality in his own right, deserving the highest position, destroys the strongholds of negativity in our struggle against anti-social and anti-life elements.

सा अ॒भिया॒ न यव॑सा उद॒न्यन्॒ ाया॑य गा॒तुं वि॒द ता॑ अ॒स्म ।
उप॒ यत्सी॑द॒दिन्दुं॑ शरी॒रः श्य॒ना या॑पाष्टि॒हन्ति॑ दस्यू॒न ॥ ८ ॥

8. *So abhriyo na yavasa udanyan kṣayāya gātum vidanno asme. Upa yat sīdadindram śarīraiḥ śyeno'yopāṣṭirhanti dasyūn.*

Just as the cloud waxing with water vapours goes down in showers on earth for the nourishment of fields and pastures, so does Indra, ruling soul, overflowing with generosity, goes forward to the earth for our peaceful home life and with the iron spur of his heels strikes and drives away the evils around us, since he, a tempestuous soul in body like the eagle, sits close to the Indu, blissful source of the nectar of life.

स वार्धतः शवसानभिरस्य कुत्साय शुष्णं कृपणं परीदात ।
अयं कविमनयच्छस्यमानमत्कं या अस्य सनितात
नृणाम ॥ ९ ॥

9. *Sa vrādhataḥ śavasānebhirasya kutsāya śuṣṇam kṛpaṇe parādāt. Ayam kavimanayacchasyamānamatkaṁ yo asya sanitota nṛṇām.*

He throws off the violent with his powerful forces, he removes drought and adversity, and he thereby gives strength and confidence to the supplicant devotee. He leads that man of vision and imagination to the heights of fame and admiration who, of all men, knows his real form and nature and in his spirit realises his divine presence.

अयं दशस्य त्वभिरस्य दस्मा द्वभिवरुणा न मायी ।
अयं कनीनं ऋतुपा अवद्यमिमितारुं यश्चतुष्पात ॥ १० ॥

10. *Yam daśasyan naryebhirasya dasmo devebhir-varuṇo na māyī. Yam kanīna ṛtupā avedyami-mītārarum yaścatuspāt.*

He, generous giver of favours by the dynamics of his divine powers, gracious and wondrous like Varuna, cosmic spirit of justice and retribution, throws

off evil, violence and negativity. He is known as gentle and kind, protector and ordainer of the seasons of the world and, existent in four states of cosmic being, overcomes jealousy and aggression.

अस्य स्तामभिराशिज ऋजिश्वा व्रजं दरयद बृषभण पिपाः ।
सुत्वा यद्यजता दीदयद्ग्रीः पुर इयाना अभि वपसा
भूत ॥ ११ ॥

11. *Asya stomebhirauśija ṛjiśvā vrajaṁ darayadvṛ-
ṣabheṇa piproh. Suvā yadyajato dīyayadgṛh pura
iyāno abhi varpasā bhūt.*

When the simple, natural and ardent yajaka, having prepared the soma of adoration, shines with his words of praise, then, crossing the physical, pranic, mental and intellectual covers of the soul's existential state, and breaking into the secret cave of the soul's divinity by the showers of the grace of the lord giver of life and spiritual strength, he becomes established in his essential nature and shines in his natural spiritual essence.

एवा महा असुर व तथाय वम्रकः पडभिरुप सपदिन्दम ।
स इयानः करति स्वस्तिमस्मा इषमूर्ज सुतिं विश्व-
माभाः ॥ १२ ॥

12. *Evā maho asura vakṣathāya vamrakaḥ paḍbhi-
rupa sarpdindram. Sa iyānaḥ karati svastimasmā
iṣamūrjaṁ sukṣitiṁ viśvamābhāḥ.*

Thus, O lord of life and pranic energy of the universe, the humble devotee bursting forth in song and adoration step by step moves on to you, great burden bearer and ordainer of the universe. Thus does the lord

revealing the presence does good to this devotee giving him all the world's wealth of food, energy, peace and shelter of divinity and shines to him in full glory.

Mandala 10/Sukta 100

Vishvedevah Devatah, Duvasyu Vandana Rshi

इन्द्र दृह्यं मघवन्त्वावदिद्भुज इह स्तुतः सुतपा बाधि ना
वृध । द्वर्भिनः सविता पार्वतु श्रुतमा स्रवतातिमदितिं
वृणीमह ॥ १ ॥

1. *Indra dr̥h̥hya maghavan tvāvadidbhūja iha stutaḥ
sutapā bodhi no vṛdhe. Devebhirnaḥ savitā prā-
vatu śrutamā sarvatātimaditiṁ vṛṇīmahe.*

Indra, lord almighty of universal glory, pray strengthen the soul akin to you so that it may be happy and feel exalted with life. Pleased with our songs of adoration here, accepting the soma of our love and faith, pray let the Presence be revealed to us for our spiritual growth. With our mind and senses and the Vishvedevas, all divinities of nature and humanity, may the self-refulgent spirit of light, life and energy, Savita. protect and promote our knowledge already revealed to us and bless us that we may by reason, faith and choice abide by the eternal, divine, imperishable spirit of total existence.

भराय सु भरत भागमृत्वियं प वायव शुचिप कन्ददिष्टय ।
गारस्य यः पर्यसः पीतिमान्श आ स्रवतातिमदितिं
वृणीमह ॥ २ ॥

2. *Bharāya su bharata bhāgamṛtviyaṁ pra vāyave
śucipe krandadiṣṭaye. Gaurasya yaḥ payasaḥ
pītimānaśa ā sarvatātimaditiṁ vṛṇīmahe.*

For the divine sustainer, bear and bring your part of homage and yajnic offerings for the vibrant winds and roaring clouds of divinity, all purifying for our good. They accept, taste and enjoy the nectar sweets of the songs and homage of the enlightened devotees. By reason, faith and choice of will, we wholly abide in and by the divine imperishable mother spirit of total existence.

आ ना॒ द्रवः स॒वि॒ता सा॒वि॒ष॒द्वयं ऋजू॒य॒त यज॑मा॒नाय सु॒न्व॒त ।
यथा॑ द्र॒वान्प॑ति॒भूष॑म पाक॒वदा स॒व॒ताति॑मदि॒तिं वृ॒णी॒म॒ह ॥ ३ ॥

3. *Ā no devaḥ savitā sāviṣadvaya rjūyate yajamānāya sunvate. Yathā devān pratibhūṣema pākavadā sarvatātimaditiṁ vṛṇīmahe.*

May the self-refulgent generous Savita, divine inspirer and light giver, bless the simple, natural and creative yajamana with good health, long life and wealth of maturity and discipline of performance, so that we may serve and exalt the devas with homage and piety of mind and soul. With total submission and faith, we love and adore the universal mother Infinity.

इन्द्रा॑ अ॒स्म सु॒मना॑ अस्तु वि॒श्वहा॒ राजा॒ सामः॑ सु॒वि॒तस्या॒ध॒य॒तुनः॑ । यथा॑यथा मि॒त्र॒धि॒तानि॑ स॒न्द्र॒धुरा स॒व॒ताति॑मदि॒तिं वृ॒णी॒म॒ह ॥ ४ ॥

4. *Indro asme sumanā astu viśvahā rājā somaḥ suvitasyādhyetu naḥ. Yathāyathā mitradhitāni saṁdadhurā sarvatātimaditiṁ vṛṇīmahe.*

May Indra, lord of cosmic energy, ever be good and gracious to us, may the refulgent and inspiring soma,

spirit of universal peace, bless us with prosperity, may all the divinities bear and bring all the good things of divine value for friends and devotees according to time and need. We honour and adore the universal spirit and power of imperishable eternal mother Infinity.

इ॒न्द॒ उ॒क्थ॒न् श॒र्व॒सा॒ परु॑द॒ध् बृ॒ह॒स्प॒त॒ प॒त॒री॒ता॒स्या॒यु॒षः । य॒ज्ञा॒
म॒नुः प॒म॒ति॒नः पि॒ता हि क॒मा स॒व॒ता॒ति॒म॒दि॒तिं वृ॒णी॒म॒ह ॥ ५ ॥

5. *Indra ukthēna śavasā parurdadhe brhaspate pratarītāsyāyusaḥ. Yajño manuḥ pramatirnaḥ pitā hi kamā sarvatātimaditim vṛṇīmahe.*

With divine energy realisable by adoration, Indra sustains every state and every stage of life and its structure. O lord of Infinity, Brhaspati, you are the harbinger of life and health of higher order for us. Reflected in yajna, power of thought and meditation, holiness of intelligence, you are our sustainer as father giver of happiness. We honour and adore Aditi, imperishable Infinity, the universal mother.

इ॒न्द॒स्य॒ नु सु॒कृ॒तं द॒व्यं स॒हा॒ श्रि॒गृ॒ह ज॑रि॒ता म॒धि॒रः क॒विः ।
य॒ज्ञश्च॑ भू॒द्वि॒दथ॑ चा॒रु॒रन्त॑म॒ आ स॒व॒ता॒ति॒म॒दि॒तिं वृ॒णी॒म॒ह ॥ ६ ॥

6. *Indrasya nu sukṛtaṁ daivyaṁ saho'gnirgrhe jaritā medhiraḥ kaviḥ. Yajñaśca bhūdvidathe cārurantama ā sarvatātimaditim vṛṇīmahe.*

Agni in the home is a version and reflection of mighty Indra itself, holy performer, divine power, celebrant divinity, adorable in yajna, creator and giver of light and poetic vision, which is yajna itself, closest and most beautiful in the holiest creative and social acts.

We honour and adore Aditi, mother Infinity of universal and imperishable order of divine generosity.

न वा गुहा चकृम भूरि दुष्कृतं नाविष्ट्यं वसवा दवहळनम ।
माकिना दवा अनृतस्य वपस आ सवतातिमदितिं
वृणीमह ॥ ७ ॥

7. *Na vo guhā cakṛma bhūri duṣkṛtaṁ nāviṣṭyaṁ
vasavo devaheḷanam. Mākirno devā anṛtasya
varpasa ā sarvatātimaditim vṛṇīmahe.*

O Devas, generous divinities of nature and humanity, O Vasus, givers of peace and settlement at heart, never must we do any act of sin and violence open or covert toward you, never incur the displeasure of divinity. Never must we put on the garb of untruth in thought, word and deed. We honour and adore the universal imperishable mother spirit of divine nature.

अपामीवां सविता साविष यग्वरीय इदप सधन्त्वदयः ।
गावा यत्र मधुषुदुच्यत बृहदा सवतातिमदितिं वृणीमह ॥ ८ ॥

8. *Apāmivāṁ savitā sāviṣannyaḡvarīya idapa
sedhantvadrayaḥ. Grāvā yatra madhuṣuducyate
brhadā sarvatātimaditim vṛṇīmahe.*

May Savita, self-refulgent light of the world, ward off and destroy all pollution and disease. May the wise, like clouds and mountains, stall and wash off even the tempting most irresistible sin and wrong wherever abundant soma is extracted and the wise are highly respected. We honour and adore the universal generosity and imperishable wisdom and purity of divinity.

ऊ॒ध्वा गा॒वा वस॒वा स्तु सा॒तरि॒ विश्वा॒ द्वषांसि॒ सनु॒तयु॑यात ।
स ना॑ दु॒वः स॒विता पा॒युरी॒ड्य आ स॒वता॑ति॒मदि॑तिं वृ॒णी-
मह ॥ ९ ॥

9. *Ūrdhvo grāvā vasavo'stu sotari viśvā dveṣāmsi sanutaryuyota. Sa no devaḥ savitā pāyurīḍya ā sarvatātimaditim vṛṇīmahe.*

O Vasus, givers of peace and shelter, may the learned be highly respected in the soma yajaka's yajna. Uproot and throw off all jealousies and enmities of the world from afflicted hearts. May the self-refulgent Savita be our saviour, protector and our adorable lord and master. We honour and adore the all generous and blissful imperishable mother Infinity.

ऊ॒र्जं गा॒वा यव॑स् पी॒वा अ॒त्तन॑ ऋ॒तस्य॒ याः स॒दन॑ का॒श
अ॒न्ध॒ध्व । त॒नूर्वा॑ त॒न्वा अस्तु॑ भ॒ष॒जमा॑ स॒वता॑ति॒मदि॑तिं
वृ॒णीम॑ह ॥ १० ॥

10. *Ūrjaṁ gāvo yavase pīvo attana ṛtasya yāḥ sadane koṣe aṇdhve. Tanūreva tanvo astu bheṣajamā sarvatātimaditim vṛṇīmahe.*

O cows, knowledge, wisdom and culture, just as cows feed on grass in the pasture, drink from the water reservoir, grow and produce energy giving milk, similarly, O holy words of wisdom and knowledge, feed on whatever you find in the house of eternal truth on the flow, and in the depth of the heart core of spirit, grow abundant with light and energy, and let the body of language be the medicinal corrective and sanative for the body of knowledge and culture. We honour the universal imperishable Mother Nature and mother Ila

and Sarasvati for our mother land, Mahi and Bharati, for universal progress of knowledge and culture.

क॒तुपा॒वा ज॒रि॒ता श॒श्व॒ताम॒व इ॒न्द्र इ॒द्भ॒द्रा प॒म॒तिः सु॒ता-
व॒ताम । पू॒णमू॒र्ध॒द्वि॒व्यं य॒स्य॑ सि॒क्तय॒ आ स॒र्व॒ता॒ति॒म॒दि॒तिं
वृ॒णी॒म॒ह ॥ ११ ॥

11. *Kratuprāvā jaritā śaśvatāmava indra idbhadrā pramatih sutāvatām. Pūrṇamūrdhadvīyam yasya siktaya ā sarvatātimaditim vṛṇīmahe.*

Giver of success in actions, appraiser of the permanent, protector and promoter of the makers of soma, Indra is the giver of noble intelligence, understanding and wisdom for all. Full is his treasure of wealth like the mother cow's stream of milk. We honour and adore the universal generosity of divine imperishable inexhaustible Mother Nature.

चि॒त्रस्त॑ भ॒ानुः क॒तुपा॒ अ॒भि॒ष्टिः स॒न्ति स्पृ॒धा ज॒रणि॒पा
अ॒धृ॒ष्टाः । र॒जि॒ष्ठया॒ र॒ज्या प॒श्व आ गास्तू॒तूष॑ति॒ प॒य॒गं
दु॒व॒स्युः ॥ १२ ॥

12. *Citraste bhānuḥ kratuprā abhiṣṭiḥ santi sprdho jaraṇiprā adhrṣṭāḥ. Rajiṣṭhayā rajyā paśva ā gostūtūrṣati paryagraṁ duvasyuh.*

Wondrous is your light, adorable your gift of success in action, irresistible your will and power which gives fulfilment to the devotees. Just as a shepherd can lead a cow forward by a simple rope, so may the devotee realise your presence directly revealed before him by simple prayer and adoration.

Mandala 10/Sukta 101

Vishvedevah or Rtvijah Devatah, Budha Saumya Rshi

उद बुध्यध्वं समनसः सखायः समग्निमिन्ध्वं ब्रह्मः
सनीळाः । दधिकामग्निमुषसं च दवीमिन्द्रावता वस नि
ह्वय वः ॥ १ ॥

1. *Udbudhyadhva samanasaḥ sakhāyaḥ samagni-mindhvaṁ bahavaḥ sanīlāḥ. Dadhikrāmagni-muśasaṁ ca devīmindrāvato'vase ni hvaye vaḥ.*

Awake, arise, O friends of equal mind, light the fire together, more than many living and working together under the same one roof of equal order, lovers of energy, worshippers of Indra, one lord omnipotent of nature and entire humanity. I call upon you and exhort you for the sake of mutual defence and protection and for common progress of all. Light and develop the fire energy of the earth, atmospheric energy of thunder and lightning of the sky, and the divine energy of the rising dawn of the sun.

मन्दा कृणुध्वं धिय आ तनुध्वं नावमरित्रपरणीं कृणुध्वम ।
इष्कृणुध्वमायुधारं कृणुध्वं पाञ्चं यज्ञं प णयता
सखायः ॥ २ ॥

2. *Mandrā kṛṇudhvaṁ dhiya ā tanudhvaṁ nāva-maritraparaṇīm kṛṇudhvam. Iṣkṛṇudhvam-āyudhāraṁ kṛṇudhvaṁ prāñcaṁ yajñaṁ pra ṇayatā sakhāyaḥ.*

Create peace and joy, develop rational thought and science and extend the field of action, design and develop boats and ships to cross the seas with oars, produce food for body, mind and soul, promote the arms

of peace and security, and take the yajnic programme forward that faces you upfront, O my friends and friends of humanity.

युनक्तु सीरा वि युगा तनुध्वं कृत याना वपतह बीजम ।
गिरा च श्रुष्टिः सभरा असं नदीय इत्सृण्यः पक्व-
मयात ॥ ३ ॥

3. *Yunakta sīrā vi yugā tanudhvaṁ kṛte yonau vapateha bījam. Girā ca śruṣṭiḥ sabharā asanno nedīya it sṛṇyaḥ pakvameyāt.*

Take up the plough, yoke the bullocks and extend the process, and when the soil is prepared sow the seed. With songs of thanks and joy, let the crop grow green and mature, and when the grain is ripe, let the sickle approach to harvest the grain.

सीरा युज्जन्ति कवया युगा वि तन्वत पृथक् ।
धीरा देवेषु सुमन्या ॥ ४ ॥

4. *Sīrā yuñjanti kavayo yugā vi tanvate prthak. Dhīrā deveṣu sumnayā.*

Intelligent and enlightened farmers use the plough for production and develop the infrastructure separately in each department, and the wise with peace and vision direct their efforts for development to human values and the divine gifts of nature and environment.

निराहवान्कृणातन सं वरत्रा दधातन ।
सिञ्चामहा अवतमुदिणं वयं सुषक्मनुपि तम ॥ ५ ॥

5. *Nirāhāvān kṛṇotana saṁ varatrā dadhātana. Siñcāmahā avatamudriṇaṁ vayaṁ suṣekaman-upakṣitam.*

Develop the sources of water, manage the connections, and let us replenish and maintain the full water sources inexhaustibly good for the purpose of consumption and irrigation.

इष्कृताहावमवतं सुवर्त्रं सुषचनम ।

उदिणं सिञ्च अतिम ॥ ६ ॥

6. *Iṣkṛtāhāvamavatam suvaratram suṣecanam.*
Udriṇam siñce akṣitam.

Protect and maintain the water reservoir well connected between the source and the outlet, keep it full for drinking and irrigation purposes, let it be self-abounding and inexhaustible, let me water plants and orchards and also keep it replenished.

पीणीताश्वान्हितं जयाथ स्वस्तिवाहं रथमित्कृणुध्वम ।

दाणाहावमवतमश्मचक्रमंसत्रकाशं सिञ्चता नृपाणाम ॥ ७ ॥

7. *Prīṇītāśvān hitam jayātha svastivāham rathamit*
kṛṇudhvam. Droṇāhāvamavatamaśmacakra-
maṁsatrakośam siñcatā nṛpāṇam.

Keep the horses well fed. Realise your common interests. Design, make and maintain the chariot that brings you comfort, peace, prosperity and well being. Protect and maintain the big water vessel. Maintain the rain cycle and keep the supply line on by drinking water tanks and wells for human consumption and irrigation.

वजं कृणुध्वं स हि वा नृपाणा वम' सीव्यध्वं बहुला पृथूनि ।

पुरः कृणुध्वमायसीरधृष्टा मा वः सुस्त्राच्चमसा दूहता

तम ॥ ८ ॥

8. *Vrjaṁ kṛṇudhvaṁ sa hi vo nṛpāṇo varma sīvyadhvaṁ bahulā prthūni. Puraḥ kṛṇudhvamāya-sīradhr̥ṣṭā mā vaḥ susroccamaso dūhatā tam.*

Establish stalls for cattle, build roads, sew corselets and build great walls, that would be the safety and security measure for people. Build cities of steel undaunted. May your ladle of yajna divine and human never suffer leakage. Strengthen the ladle, raise and expand the quality of life.

आ वा धियं यज्ञियां वत ऊतय दवां दवीं यजतां यज्ञियामिह ।
सा ना दुहीयद्यवसव गत्वी सहस्रधारा पर्यसा मही गाः ॥ ९ ॥

9. *Ā vo dhiyaṁ yajñiyāṁ varta ūtaye devā devīm yajatām yajñiyāmaiha. Sā no duhīyadyavaseva gatvī sahasradhārā payasā mahī gauḥ.*

O saints and scholars, noble people all, I exhort your spirit of self-sacrifice for thought and action, exalt this holy yajnic spirit, will and intelligence. And may this great spirit and divine will bring us a thousand streams of nectar joy and prosperity like the cow fed on grass which gives us milk for life and health.

आ तू षिञ्च हरिमीं दारुपस्थ वाशीभिस्त ताश्मन्मयीभिः ।
परिष्वजध्वं दश क याभिरुभ धुरा पति वह्निं युनक्त ॥ १० ॥

10. *Ā tū ṣiñca harimīm drorupasthe vāśībhistakṣatāśmanmayībhiḥ. Pari ṣvajadhvaṁ daśa kakṣyābhirubhe dhurau prati vahnim yunakta.*

O yajaka, pour inspiring soma into the cask, fill it to the brim, refine the cask with chiselled strokes of adamant will, season the soma and secure the cask with ten sensitive fingers, and yoke the horse to the two

suspension poles of the chariot.

उ॒भ धुरा॑ व॒ह्नि॒रा॒पि॒ब॒द्मा॒ना॒ न्त॒यान॑व च॒रति॑ द्वि॒जानिः॑ ।
व॒न॒स्पतिं॑ व॒न॒ आ॒स्था॒पय॑ध्वं॒ नि षू॑ द॒धि॒ध्व॒मख॑नन्त॒
उत्स॑म ॥ ११ ॥

11. *Ubhe dhurau vahnirāpibdamāno'ntaryoneva carati dvijāniḥ. Vanaspatiṁ vana āsthāpayadhvaṁ ni ṣū dadhidhvamakhananta utsam.*

Bearing two poles of life, the mind, like a chariot horse, goes voluble flying like a bird over the sky. O yajaka, place the fire amid the samits, dig into depths of the soul and hold on there.

क॒पृ॒रः क॒पृ॒थमु॒द्धा॒तन॑ चा॒दय॑त॒ खु॒दत॑ वा॒जसा॑तय ।
नि॒ष्टि॒ग्र्यः पु॒त्रमा॑ च्या॒वया॑तय॒ इन्द्रं॑ स॒बाध॑ इ॒ह सा॒म॒पी॒तय॑ ॥ १२ ॥

12. *Kapṛnnaraḥ kapṛthamuddadhātana codayat khudata vājasātaye. Niṣṭigryaḥ putramā cyāvayotaya indraṁ sabādha iha somapītaye.*

Noble yajakas, Divinity is kind. Hold the gracious presence in the depths of the mind, move it for grace, rejoice in the presence and pray for food, energy and fulfilment of life. Adore and exalt the divine spirit of Eternity, Indra, for freedom from bondage and for the ecstasy of being here on earth itself.

Mandala 10/Sukta 102

Drughana or Indra Devata, Mudgala Bharmyashva Rshi

प॒ त॒ रथं॑ मि॒थू॒कृ॒त॒मि॒न्दा॑ व॒तु॑ धृ॒ष्णु॒या ।
अ॒स्मि॒ गा॒जा पु॑रु॒हूत॑ श्र॒वाय्य॑ ध॒नभ॑ षु॒ ना व॑ ॥ १ ॥

1. *Pra te ratham̐ mithūkṛtamindro'vatu dhṛṣṇuyā.
Asminnājau puruhūta śravāyye dhanabhakṣeṣu
no'va.*

O ruler and commander, may Indra with his irresistible might and weapon protect your chariot designed and structured by the team of scientist and technologist and working on double stream of energy. O universally invoked leader, in this famous and terrible battle of the nation against all-destroying forces, pray protect us and lead us to victory.

उत्सु वाता वहति वासा अस्या अधिरथं यदजयत्सहस्रम् ।
रथीरभून्मुद्गलानी गविष्ठा भर कृतं व्यचदिन्दसुना ॥ २ ॥

2. *Ut sma vāto vahati vāso asyā adhiratham̐
yadajayat sahasram. Rathīrabhūnmudgalānī
gaviṣṭau bhare kṛtam̐ vyacedindrasenā.*

The wind raises and unfurls the banner of this force of Indra on the chariot which wins over thousands. The mace of the waxing force of Indra rides the chariot as commander in the heat of battle, the army moves and extends its exploits (against malice, hate and enmity).

अन्त्यच्छ जिघांसता वज्रमिन्दाभिदासतः ।
दासस्य वा मघव ण्यस्य वा सनुतयवया वधम् ॥ ३ ॥

3. *Anaryaccha jighāṁsato vajramindrābhidā-sataḥ.
Dāsasya vā maghavannāryasay vā sanutaryavayā
vadham.*

Indra, lord of glory, ruling soul of the human system, blunt, revert and recycle the weapons of hate and enmity of the violent who destroy and enslave the spirit of love and freedom. Whether the weapon of

negativity belongs to a destroyer or a dynamic person, always turn it off from negativity and re-employ the energy for positive good.

उदन हृदमपिबज्जह'षाणः कूटं स्म तृहदभिर्मातिमति । प
मुष्कभार्ः श्रव इच्छमाना जिरं बाहू अभर्त्सिषासन ॥ ४ ॥

4. *Udno hradamapibajjarhrṣāṇaḥ kūṭam sma
trṁhadabhimātimeti. Pra muṣkabhāraḥ śrava
icchamāno 'jiraṁ bāhū abharat siṣāsan.*

Indra, exalted spirit of energy and joyous generosity, overflows with the spirit of life and love and enmity. Abundant and rapturous as a roaring cloud, loving order and enlightenment, he wields the twin arms of positive and negative power and, building and breaking, breaking and building, he advances upon the areas of conflict and darkness seeking to bring in light and love.

न्यकन्दय तुपयन्त एनममहयन्वृषभं मध्य आजः ।
तनु सूभर्व शतवत्सहस्रं गवां मुद्गलः पधन जिगाय ॥ ५ ॥

5. *Nykrandayannupayanta enamamehayan vṛṣa-
bham madhya ājeḥ. Tena sūbharvaṁ śatavat
sahasraṁ gavāṁ mudgalaḥ pradhane jigāya.*

In the battle between the positive and negative forces of nature and humanity, the powers of evolution strike this abundant cloud of concentrated wealth and energy at the closest and make it roar as it breaks into showers. Thus, by the evolutionary process of positive catalysis, does Mudgala, Indra, joyous ruling power of nature and humanity in the struggle for progress, win a hundred-thousandfold sustaining wealth of lands, cows

and culture of enlightenment against darkness and negativity.

कुकद'व वृषभा युक्त आसीदवावचीत्सारथिरस्य कशी ।
दुधयुक्तस्य दर्वतः सहानस ऋच्छन्तिष्मा निष्पदा मुद्ग-
लानीम ॥ ६ ॥

6. *Kakardave vṛṣabho yukta āsīdavāvacīt sārathi-rasya keśī. Dudheryuktasya dravataḥ sahānasa ṛcchanti śmā niṣpado mudgalānīm.*

Generous and joyous, lord of evolution and progress is Indra, Vrshabha, Mudgala, terribly strong, committed to positivity. Its chariot conductor like the electric force in the firmament, magnetic force on earth and socio-political forces in society, is vocal, thunderous and far reaching like hair on the head and radiations of the sun. Of this determined, committed, radiant lord in state alongwith its conductive force, the allies are like atoms of energy in nature and individuals in society. These all join its consort power, Mudgalani, of their own will, without any coercion or outside basis of supportive and persuasive elements.

उत प्रथिमुदहस्य विद्वानुपायुनग्वंसगमत्र शि न ।
इन्द्र उदावत्पतिमघ्न्यानामरंहत पद्याभिः ककुद्धान ॥ ७ ॥

7. *Uta pradhimudahannasya vidvānupāyuna-gvaṁsagamatra śikṣan. Indra udāvat patima-ghnyānā-maramhata padyābhiḥ kakudmān.*

And taking on to the steering wheel of the system, the scholar leader should take to the leading power, at the same time energising it. Thus does Indra animate and drive the master power of the circuit of

currents, imperishable energies, and, more and more powerful, moves on his mission by motions of the wheels.

(The mantra may be applied to the individual human system and its spiritual advancement. Indra, the soul, takes on the Buddhi, intelligential steering wheel, controlling the master power of the senses, that is, the mind, and using the senses of perception and will for onward motion, lives a dynamic life of success and progress.)

शुनमष्ट्राव्यचरत्कपदी वरत्रायां दावानह्यमानः । नृम्णानि
कृण्वन्बहव जनाय गाः पस्पशानस्तविषीरधत्त ॥ ८ ॥

8. *Śunamaṣṭrāvyacarat kapardī varatrāyām dārvā-nahyamānaḥ. Nṛmṇāni kṛṇvan bahave janāya gāḥ paspaśānastaviṣīradhatta.*

The dynamic disciplined soul, Indra, insulated within the circuitous energies of the self by inviolable control of the fluctuations of mind, moves on happily on way to spiritual progress, and similarly the self-disciplined leader and ruler, concentrating on social welfare against outer disturbances, creating many positive gifts for all people, watching his personal actions and movements of society, bears and commands the strength and glory of the nation.

इमं तं पश्य वृषभस्य युज्जं काष्ठाया मध्यं दुघ्नं शयानम ।
यनं जिगाय शतवत्सहस्रं गवां मुद्गलः पृतनाज्येषु ॥ ९ ॥

9. *Imaṁ taṁ paśya vṛṣabhasya yuñjaṁ kāṣṭhāyā madhye drughāṇaṁ śayānam. Yena jigāya śatavat sahasraṁ gavāṁ mudgalaḥ pṛtanājyeṣu.*

Watch this, the power and force of the might and mace of Indra within the battle field of existence, destroying hate and enmity and abiding at peace by which Mudgala, generous lord of abundance in the warlike contests of life forces, has won a hundred thousandfold wealth of lands, cows and culture for the enlightenment of people.

आ॒र अ॒घा का न्वि॑त्था द॒दश॒ यं यु॒ञ्जन्ति॑ तम्वा
स्था॒पयन्ति॑ । नास्म॒ तृणं॑ नाद॒कमा॒ भर॑न्त्युत्तरा धुरा वहति
प॒ददि॑शत ॥ १० ॥

10. *Āre aghā ko nvitthā dadarśa yaṁ yuñjanti tamvā sthāpayanti. Nāsmāi tṛṇaṁ nodakamā bhara-ntyuttaro dhuro vahati pradedīśat.*

Who has seen that which thus drives away sin and crime, hate and enmity, poverty and adversity, the power which they use and establish among themselves? For this generous and virile power they bring no grass, no water, the one that is higher and higher as you try to know and see, that bears the centre hold of the world, points out the paths of life and directs us on the way.

परि॒वृ॒क्तव॑ पति॒विद्य॑मान॒ट पी॒ष्या॒ना कू॒चक॑णव॒ सिञ्च॑न ।
ए॒ष॒ष्या॒ चिद॒स्था॒ जय॑म॒ सुम॑ङ्गलं॒ सिन॑वदस्तु सा॒तम॑ ॥ ११ ॥

11. *Parivrkteva patividyamānaṭ pīpyāna kūcakreṇeva siñcan. Eṣaiṣyā cidrathyā jayema sumāṅgalaṁ sinavadastu sātama.*

Like a woman who has missed her husband for long and on reunion waxes with joy, like a water wheel that constantly moves and provides water for irrigation, let us win happiness and well being for life by constant

endeavour and dynamic will and power, and let our victory be the giver of prosperity and fulfilment.

त्वं विश्वस्य जगत्श्च तुरिन्दासि च तृषः । वृषा यदाजिं
वृषणा सिषाससि चादयन्वधिणा युजा ॥ १२ ॥

12. *Tvaṁ viśvasya jagataścakṣurindrāsi cakṣuṣaḥ.
Vṛṣā yadājim vṛṣaṇā siṣāsasi codayan vadhriṇā
yujā.*

Indra, lord of power and energy, giver of fulfilment, you are the real and ultimate eye of the vision of the entire world of existence who, lord omnipotent, joined with cosmic powers of nature, inspiring and energising, win the battle of life's evolution and rule over the world.

Mandala 10/Sukta 103

*Indra (1-3, 5-11), Brhaspati (4), Apva (12), Indra or
Maruts (13) Devatah; Apratiratha Aindra Rshi*

आशुः शिशांना वृषभा न भीमा घनाघ्नः । तर्भणश्चष-
णीनाम । संकन्दना निमिष एकवीरः शतं सना अजयत्सा-
कमिन्दः ॥ १ ॥

1. *Āśuḥ śiśāno vṛṣabho na bhīmo ghanāghanaḥ
kṣobhanaścārṣaṇīnām. Sakrandano 'nimiṣa
ekavīraḥ śataṁ senā ajayat sākamindraḥ.*

Instantly swift, sharp as a lazer beam, terrible like a bull, breaker of the darkest cloud, shaker of mighty men, roaring awful without a wink, sole hero without a second, Indra overthrows a hundred armies together at once.

सु॒क्रन्द॑ननानि॒मिष॑ण॒ जि॒ष्णुना॑ यु॒त्का॒रण॑ दु॒श्च्यव॑नन
धृ॒ष्णुना॑ । तदि॒न्द्रेण॑ जय॒त॒ तत्स॑ह॒ध्वं यु॒धा नर॑ इ॒षुह॑स्तन
वृ॒ष्णा ॥ २ ॥

2. *Samkrandanenānimiṣeṇa jiṣṇunā yutkāreṇa duścyavanena dhṛṣṇunā. Tadindreṇa jayata tat sahadhvaṁ yudho nara iṣuhastena vṛṣṇā.*

O warriors, leading lights of heroes, take up that challenge of antilife forces, fight that war and win with Indra, roaring and terrifying the enemy forces, relentless fighter, ambitious for victory, expert tactician, unshakable, irresistible, generous and brave, and armed with unfailing missiles for victory.

स इ॒षुह॑स्तः स नि॒षङ्गि॑भि॒वृ॒शी सं॒स्र॑ष्टा स यु॒ध इ॒न्द्रा गु॑णन ।
सं॒सृष्ट॑जि॒त्साम॑पा बा॒हुश॑ध्यु॒ग॒धन्वा॑ पति॒हिता॑भि॒रस्ता॑ ॥ ३ ॥

3. *Sa iṣuhastaiḥ sa niṣaṅgibhirvaśīsaṁsraṣṭā sa yudha indro gaṇeṇa. Saṁsṛṣṭajit somapā bāhu-sardhyugradhanvā pratihitābhirastā.*

Indra is the warrior with bow and arrows in hand, conquers with joint armed forces, multiple enemy hosts, and wins over concentrated forces. Protector and promoter of soma peace and joy of life, strong of arms wielding a terrible bow, he throws out the enemies with the shots of his unfailing arrows.

बृ॒हस्प॑त॒ परि॑ दी॒या रथ॑न र गृ॒हामि॑त्रौ अ॒पबा॑ध॒मानः॑ ।
प॒भ॒ञ्जन्त्स॑नाः प॒मृ॒णा यु॒धा जय॑स्मा॒कम॑ध्यवि॒ता रथा॑-
नाम ॥ ४ ॥

4. *Bṛhaspate pari dīyā rathenarakṣohāmitrāṁ apabādhamānaḥ. Prabhañjantsenāḥ pramṛṇo yudhā jayannasmākamedhyavitā rathānām.*

Fly by the chariot, Brhaspati, destroyer of demons, repeller of enemies, breaking through and routing their forces. Fighting and conquering by battle, come, defend and save our chariots of the social order.

बलविज्ञायः स्थविरः पवीरः सहस्वान्वाजी सहमान उग्रः ।
अभिवीरा अभिसत्त्वा सहाजा जत्रमिन्दु रथमा तिष्ठ
गावित ॥ ५ ॥

5. *Balavijñāyaḥ sthaviraḥ pravīraḥ sahasvān vājī sahamāna ugraḥ. Abhivīro abhisatvā sahojā jaitramindra rathamā tiṣṭha govit.*

Indra, tactical organiser of deployable forces, venerable, strong, undisturbed and invulnerable, stout and brave, challenging, impetuous, blazing, steadfast, commander of the brave, highly intelligent, valiant, illustrious, pray ascend the chariot of victory over rebellious lands.

गात्रभिदं गाविदं वज्रबाहुं जयन्तमज्म पमृणन्तमाजसा ।
इमं सजाता अनु वीरयध्वमिन्दं सखाया अनु सं रभ-
ध्वम ॥ ६ ॥

6. *Gotrabhidaṁ govidaṁ vajrabāhuṁ jayanta-majma pramṛṇantamojaśā. Imaṁ sajātā anu vīrayadhvamindraṁ sakhāyo anu saṁ rabha-dhvam.*

O friends, unite, prepare and mount the assault with Indra, our friend and comrade, breaker of enemy strongholds, winner of lands, hero of thunder arms and victorious breaker of dark mighty clouds by his valour. Follow the brave and advance.

अ॒भि गा॒त्राणि॒ सह॑सा॒ गाह॑माना॒ द॒या वी॒रः श॒तम॑न्युरि॒न्दः ।
 दु॒श्च्य॒वनः॒ पृ॒तना॒षाळ॑यु॒ध्या॒ ३३ स्माकं॒ सना॑ अवतु॒ प
 यु॒त्सु ॥ ७ ॥

7. *Abhi gotrāṇi sahasā gāhamāno'dayo vīraḥ śata-manyurindraḥ. Duścyavanah pṛtanāṣālyudhyo'smākaṁ senā avatu pra yutsu.*

May Indra, breaker of clouds and enemy strongholds, with his courage and valour, unmoved by pity, hero of a hundredfold passion, shaker of the strongest evils, destroyer of enemy forces, irresistible warrior, protect our army in our assaults and advances.

इ॒न्द आसां॑ न॒ता बृ॒हस्पति॑र्दक्षि॒णा य॒ज्ञः पु॒र ए॒तु सामः॑ ।
 द॒व॒स॒नाना॑मभि॒भञ्ज॑तीनां॒ जय॑न्तीनां॒ म॒रुता॑ य॒न्त्वग॑म ॥ ८ ॥

8. *Indra āsām netā bṛhaspatirdakṣiṇā yajñah pura etu somaḥ. Devasenānāmabhibhañjatīnām jayantīnām maruto yantvagram.*

Of these armies of the Devas, divine forces of nature and humanity, men of noble intentions and far sight, breaking through and conquering evil and negative elements of life, Indra of lighting power is the leader and commander, Brhaspati, commanding knowledge, tactics and wide vision, is the guide with yajna on his right, and Soma, lover of peace and felicity, is the inspiration, while Maruts, warriors of passion and enthusiasm, march in front.

इ॒न्दस्य॑ वृ॒ष्णा व॑रुणस्य॒ राज्ञ॑ आ॒दित्या॑नां॒ म॒रुतां॑ श॒ध उ॒गम॑ ।
 म॒हार्म॑नसां॒ भुवन॑च्य॒वानां॑ घा॒षा द॒वानां॑ जय॑ता॒मुद॑-
 स्थात ॥ ९ ॥

9. *Indrasya vṛṣṇo varuṇasya rājña ādityānām maru-
tām śardha ugram. Mahāmanasām bhuvana-
cyavānām ghoṣo devānām jayatāmudasthāt.*

Great is the valour and passion of victorious and virile Indra, of the ruler Varuna, visionary Adityas and impetuous Maruts, all great and magnanimous at heart who shake the world with their vision and performance, and so let these victorious divinities' tumultuous uproar of victory rise and reverberate in the skies.

उद्धृषय मघव॒ ण्यु॒धान्युत्स॒त्त्वंनां॑ मा॒म॒कानां॑ म॒नांसि॑ । उद
वृ॒त्रह॒न्वा॒जिनां॑ वा॒जिना॒न्युद॒थानां॑ ज॒यतां॑ यन्तु॒ घाषाः॑ ॥ १० ॥

10. *Uddharṣaya maghavannāyudhānyut satvanām
māmakānām manāṃsi. Udvṛtrahan vājinām
vājinānyudrathānām jayatām yantu ghoṣāḥ.*

Indra, Maghavan, lord of glory, ruler of the land, raise, calibrate and sharpen your weapons, raise the mind and morale of my brave warriors, O breaker of the clouds and darkness of evil, raise the calibre and hitting efficiency of the fast moving forces of cavalry, armour and air force, and let the roar of the victorious warriors rise and rumble in space.

अ॒स्माक॒मिन्द्रः॑ स॒मृ॒तषु॑ ध्व॒जष्व॒स्माकं॑ या इ॒षव॒स्ता ज॑यन्तु ।
अ॒स्माकं॑ वी॒रा उत्त॑र भवन्त्व॒स्माँ उ॑ दवा अव॒ता ह॑व॒षु ॥ ११ ॥

11. *Asmāmamindraḥ samṛtṣu dhvajeṣvasmākaṃ yā
iṣavastā jayantu. Asmākaṃ vīrā uttare bhava-
ntvasmāṃ u devā avatā haveṣu.*

In international gatherings, let Indra, our leader, raise our flag high in the flag lines, may our shots of arrows hit the targets and win the battles, let our brave

progeny and our brave warriors be higher than others in excellence, and may the divinities protect us in the call to action in the battle field.

अमीषां चित्तं पतिलाभयन्ती गृहाणाङ्गान्यप्य परहि । अभि
पहि निदह हृत्सु शाकर्न्धनामित्रास्तमसा सचन्ताम ॥ १२ ॥

12. *Amīṣāṃ cittam pratilobhayanī grhāṇāṅgānyapve parehi. Abhi prehi nirdaha hr̥tsu śokairandhe-nāmitrāstamasā sacantām.*

Get off, schizophrenia, that torment the heart and delude their mind, depart, ill health, that afflict and disable the body system of those who are children of light. Go forward, be there and burn with pain in the heart of those who are negative souls and love to abide with darkness of mind and sloth of body with suffering and unfriendliness as their food of life.

पता जयता नर इन्द्रा वः शम यच्छतु ।

उगा वः सन्तु बाहवा नाधृष्या यथासथ ॥ १३ ॥

13. *Pretā jayatā nara indro vaḥ śarma yacchatu. Ugrāḥ vaḥ santu bāhavo'nādhr̥ṣyā yathāsatha.*

Go forward, leading lights, achieve your goals and win your victories. May Indra, lord omnipotent of honour and glory, bless you with peace and fulfilment. Let your arms be strong and bold so that you may live an active life of irresistible honour and joy without fear.

Mandala 10/Sukta 104

Indra Devata, Ashtaka Vaishvamitra Rshi

असावि सामः पुरुहूत तुभ्यं हरिभ्यां यज्ञमुप याहि तूर्यम् ।
तुभ्यं गिरा विपवीरा इयाना दधन्विर इन्द्र पिबा सुतस्य ॥ १ ॥

1. *Asāvi somaḥ purūhūta tubhyaṁ haribhyāṁ yajñamupa yāhi tūyam. Tubhyaṁ giro vipravīrā iyānā dadhanvira indra pibā sutasya.*

Indra, omnipotent ruler of the world, lord invoked by all people, our soma of love and adoration is prepared and seasoned for you, come soon to our yajna by the radiations of your refulgent presence. Vibrant poets and sages have prepared songs of adoration for you. Pray come, accept and enjoy our homage, and protect and promote this world of your own creation for us.

अप्सु धूतस्य हरिवः पिबह नृभिः सुतस्य जठरं पृणस्व ।

मिमि युयमदय इन्द्र तुभ्यं तभिवधस्व मदमुक्थवाहः ॥ २ ॥

2. *Apsu dhūtasya harivaḥ pibeha nṛbhiḥ sutasya jatharaṁ pṛṇasva. Mimikṣuryamasraya indra tubhyaṁ tebhirdardhasva madamukthavāhaḥ.*

Indra, lord omnipotent, Hariva, saviour from suffering and commander of nature's forces, drink of the ecstatic soma created and seasoned in the joyous currents of our karma at heart in the soul by enlightened sages. Pray accept, protect and promote this soma of joy showered by clouds and seasoned by sages for you, and feel exalted with them all to your full satisfaction and ever increase the joy.

पागां पीतिं वृषा इयमि सत्यां पय सुतस्य हयश्च तुभ्यम ।

इन्द्र धनाभिरिह मादयस्व धीभिविश्वाभिः शच्या

गृणानः ॥ ३ ॥

3. *Progrām pītiṁ vṛṣa iyarmi satyāṁ prayai suta-sya haryaśva tubhyam. Indra dhenābhiriha māda-yasva dhībhirviśvābhiḥ śacyā gṛṇānaḥ.*

O lord of showers and nature's radiant rays, I move this prayer and offer this soma drink distilled so true and exalting for your pleasure. Indra, adored and exalted by all our songs, thoughts and holy actions here, pray rejoice and exalt us too.

ऊ॒ती श॑चीव॒स्तव॑ वी॒य॑ण॒ वया॑ दधा॒ना उ॒शिज॑ ऋ॒त॒ज्ञाः ।

प॒जाव॑दि॒न्द्र म॑नु॒षा दुरा॑ण॒ त॒स्थुगृ॑ण॒न्तः स॒ध॒माद्या॑सः ॥ ४ ॥

4. *Ūtī śacīvastava vīryeṇavayo dadhānā uśija ṛta-jñāḥ. Prajāvadindra manuṣo duroṇe tasthurgrṇantaḥ sadhamādyāsaḥ.*

Indra, lord of holy actions of creation, sustenance and finale, under your protection by your power and generosity, ardent devotees bearing food, good health and long age, knowing and pursuing the laws of truth and yajnic living, blest with good progeny and noble humanity, abide in their yajnic home, singing, rejoicing and celebrating your generosity.

प॒णी॑ति॒भिष्ट॑ ह॒यश्च॑ सु॒ष्टाः सु॒षु॒म्नस्य॑ पु॒रु॒रुचा॑ ज॒ना॒सः ।

मं॒हि॒ष्ठा॒मू॒तिं वि॒तिर॑ दधा॒नाः स्ता॒तार॑ इ॒न्द्र तव॑ सू॒नृ॒ता॒भिः ॥ ५ ॥

5. *Praṇītibhiṣṭe haryaśva suṣṭoḥ suṣumnasya pururuco janāsaḥ. Maṇhiṣṭhāmūtiṃ vitire dadhānāḥ stotāra indra tava sūnṛtābhiḥ.*

Indra, lord of radiant powers, adorable, gracious and self-refulgent, noble people, your celebrants, bearing the advantage of your generous protection, cross the seas of existence by virtue of your divine directions and the wisdom of your words of eternal truth.

उ॒प॒ ब॒र्ह्मा॒णि॒ हरि॒वा॒ हरि॑भ्यां॒ सा॒म॒स्य॒ या॒हि॒ पी॒तय॑ सु॒तस्य॑ ।
इ॒न्द्रं॒ त्वा॒ य॒ज्ञः । त॒म॒मा॒ण॒मा॒न॒ड॒ दा॒श्वाम्॑ अ॒स्य॒ध्व॒रस्य॑ प॒क॒तः ॥ ६ ॥

6. *Upa brahmāṇi harivo haribhyām somasya yāhi pītaye sutasya. Indra tvā yajñāḥ kṣamamā-ṇamānaḍ dāśvām asyadhvarasya praketaḥ.*

Indra, lord of radiant powers, come by the radiations of your divine presence to our songs and acts of adoration to listen and to drink the soma of our love and homage distilled from the heart. May our yajna reach you, lord omnipotent, gracious and forgiving. You are the generous giver, you know the yajna, and you award the fruits of yajna.

स॒ह॒स्र॒वा॒ज॒म॒भि॒मा॒ति॒षा॒हं॒ सु॒त॒र॒णं॑ म॒घ॒वा॒नं॑ सु॒वृ॒क्ति॒म॒ ।
उ॒प॑ भू॒ष॒न्ति॒ गि॒रा॒ अ॒प॒ती॒त॒मि॒न्द्रं॑ न॒म॒स्या॒ ज॒रि॒तुः॑ प॒न॒न्त ॥ ७ ॥

7. *Sahasravājamabhimātiṣāhaṁ sutenanaṁ maghavānaṁ suvr̥ktim. Upa bhūṣanti giro apratīta-mindraṁ namasyā jarituh pananta.*

Him, who is lord of a thousand powers, subduer of challenging enmities, lover of soma and his own creation, mighty glorious, adorable, matchless Indra, songs of adoration exalt and salutations of celebrants praise.

स॒प्ता॒पा॑ द॒वीः॒ सु॒र॒णा॒ अ॒मृ॒क्ता॒ या॒भिः॒ सि॒न्धु॒म॒तर॑ इ॒न्द्रं॒ पू॒षि॒त॒ ।
न॒व॒तिं॑ स्ना॒त्या॒ न॒व॑ च॒ स्र॒व॒न्ती॒द्व॒भ्या॑ गा॒तुं॑ म॒नु॒ष॒ च॒
वि॒न्दः॑ ॥ ८ ॥

8. *Saptāpo devīḥ suraṇā amṛktā yābhiḥ sindhumata indra pūrbhit. Navatiṁ srotyā nava ca sravantīrdevebhyogātum manuṣae ca vindah.*

Indra, lord breaker of the strongholds of darkness, want and negativities, seven are the divine streams which flow free and unobstructed, by which you fill the sea and help us cross it, ninety are the streams flowing, and nine the sources of the flow by which you bless the divines and humans to find and follow the paths of life to the destination.

अपा महीरभिर्शस्तरमुञ्चा जागरास्वधि द्व एकः । इन्द्र
यास्त्वं वृत्रतूय' चकथ ताभिविश्वायुस्तन्वं पुपुष्याः ॥ ९ ॥

9. *Apo mahīrabhiśasteramuñco'jāgarāsvadhi deva
ekah. Indra yāstvaṁ vṛtratūrye cakartha tābhir-
viśvāyustanvaṁ pupuṣyāḥ.*

The great streams of water which you released from ignominious self-containment, i.e., from the hoarding clouds and the adamantine mountains, and over which you, the sole one divinity, keep relentless watch, ever awake, Indra, those which you brought into being by breaking the cloud and whatever else you did, by the same streams, O life of life, nourish and promote the body and health of all living beings of the world.

वीरण्यः कतुरिन्दः सुशस्तिरुतापि धना पुरुहूतमीदृ ।
आद'यद वृत्रमकृणादु लाकं ससाह शकः पृतना
अभिष्टिः ॥ १० ॥

10. *Vireṇyaḥ kraturindraḥ suśastirutāpi dhenā puru-
hūtamūṭṭe. Ādayadvṛtramakṛṇodu lokam sasāhe
śakraḥ pṛtanā abhiṣṭiḥ.*

Indra is brave, noble doer, admirable, and so does the Vedic voice adore him, universally loved and invoked. He breaks the demons of darkness, want and

ignorance, brings in light, and, mighty protector as he is, conquers all antilife forces.

शुनं हुवम मघवानमिन्दमस्मिन्भर नृतमं वाजसाता ।
 शृण्वन्तमुगमूतय समत्सु घ्नन्तं वृत्राणि संजितं धना-
 नाम ॥ ११ ॥

11. *Śunaṁ huvema maghavānamindramasmin bhare
 nṛtamaṁ vājasātau. Śṛṇvantamugram-ūtye
 samatsu ghnantaṁ vṛtrāṇi saṁjitaṁ dhanānām.*

We invoke and adore Indra, lord of bliss, glorious, best of men and leaders, in this our battle of life for protection, victory and further progress. He is the best listener, illustrious, blazing in battles, destroyer of the demons of darkness and winner of wealth and honours.

Mandala 10/Sukta 105

Indra Devata, Sumitra or Durmitra Kautsa Rshi

कदा वसा स्तात्रं हयतु आव श्मशा रुधद्वाः ।
 दीर्घं सुतं वाताप्याय ॥ १ ॥

1. *Kadā vaso stotraṁ haryata āva śmaśā rudhadvāḥ.
 Dīrghaṁ sutaṁ vātāpyāya.*

O Vasu, shelter home of life, when does the spirit inspire, impel and create the joyous song of celebration for Indra? When it controls the various flow of the mind, then the lasting soma is prepared for the ecstatic soul.

हरी यस्य सुयुजा विवता वरवन्तानु शपो ।
 उभा रजी न कशिना पतिदन ॥ २ ॥

2. *Harī yasya suyujā vivrtā verarvantāni śepā.
Ubhā rajī na keśinā patirdan.*

The person whose senses of perception and volition are properly under control, dedicated to the soul in repose and illuminative like the sun and moon in unison, is blest by the master with the gift of peace and divine ecstasy in the state of grace.

अप॒ यारि॒न्दः पाप॑ज॒ आ म॒ता न॒ श॑श्रमा॒णा बि॒भी॒वान ।
शु॒भ यद्यु॑युज॒ तवि॑षीवान ॥ ३ ॥

3. *Apa yorindrah pāpaja ā marto na śaśramāṇo
bibhīvān. Śubhe yadyuyuje taviṣīvān.*

Repeller is Indra for the man of sin, fearsome like a person sitting in judgement for punishment, but for the man dedicated to good and joined to the divine spirit, he is the giver of light and power.

सचा॒यारि॒न्दश्च॑कृ॒ष आँ उ॑पा॒नसः स॑प॒यन ।
न॒दया॒विव॑र्तयाः शू॒र इ॒न्दः ॥ ४ ॥

4. *Sacāyorindraścarkṛṣa āṁ upānasah saparyan.
Nadayorvivratayoḥ śūra indrah.*

For the person dedicated to him, serving him and faithfully depending on him as the master, Indra is a friend and comrade and does every good thing for him, but for the vociferous and the refractory, he is a mighty awful punitive and corrective power.

अधि॑ यस्त॒स्था क॑श॒वन्ता॒ व्यच॑स्वन्ता॒ न पु॑ष्ट्य ।
व॒नाति॑ शि॒पाभ्यां॑ शि॒पिणी॑वान ॥ ५ ॥

5. *Adhi yastasthau keśvantā vyacasvantā na puṣṭyai.
Vanoti śiprābhyām śipriṇīvān.*

Indra who, like the sun of radiant and expansive light, abides and rules over the world of heaven and earth with his potent and pervasive presence for the evolution and progress of life, wins over the contraries and provides everything for the pious and law abiding by both his promotive and punitive powers.

पास्तादृष्वजा ऋष्वभिस्तत ऽ शूरः शवसा ।

ऋभुन कर्तुभिमातरिष्वा ॥ ६ ॥

6. *Prāstaudrṣvaujā ṛṣvebhistatakṣaḥ śūraḥ śavasā.
Rbhurna kratubhirmātariśvā.*

Indra, glorious lord of omnipotence, is universally adored and served by cosmic forces and he, Matarishva, mighty presence active in universal nature, as Rbhu, cosmic architect, creates and structures the universe by his divine vision, intelligence and shaping powers.

वज्रं यश्चक्र सुहनाय दस्यव हिरीमशा हिरीमान ।

अरुतहनुरद्भुतं न रजः ॥ ७ ॥

7. *Vajraṁ yaścakre suhanāya dasyave hirīmaśo
hirīmān. Arutahanuradbhutaṁ na rajah.*

He, the lord who made the Vajra, cosmic force of universal dynamics, for breaking and building, consumption and creation through transformation of the forms in evolutionary process, and for emergence of light over darkness and positive over negative, is the lord of golden glory. He commands golden blissful powers and inviolable creative imagination, and is mysterious and sublime like the expansive space and time continuum.

अव॑ ना वृ॒जिना॑ शि॒शीहृ॒चा वन॑मा॒नृचः॑ ।

नाब॑ह्मा य॒ज्ञ ऋधृ॒ग्जाष॑ति॒ त्व ॥ ८ ॥

8. *Ava no vṛjinā śīśīhrycā vanemānṛcaḥ.
Nābrahmā yajña ṛdhagjoṣati tve.*

Reduce and remove our sin and crookedness. Let us win over the negationists with hymns of positive celebration of nature and divinity. Yajna, pursuit of knowledge and joint action, without grateful celebration of divinity with Vedic hymns does not at all win your approval and blessing.

ऊ॒ध्वा यत्त॑ त्रि॒तिनी॑ भू॒द्य॒ज्ञस्य॑ धू॒षु स॒द्वन॑ ।

स॒ज॒नावं॑ स्वय॑श॒सं स॒चा॒याः ॥ ९ ॥

9. *Ūrdhvā yat te tretinī bhūdyajñasya dhūrṣu sadman. Sajūrnāvaṁ svayaśasaṁ sacāyāḥ.*

Your Trinity of divine glory and power rising with the flames of cosmic yajna, the Trinity of Purusha, Prakṛti and Jiva, the soul, which pervades the threefold universe of Sattva, Rajas and Tamas, matter, energy and thought, which pervades the three worlds of heaven, earth and the skies, which activates divine stuti, prarthana and upasana (adoration, prayer and meditation) rising in the hearts of yajakas, and which perfumes the house of cosmic yajna in space, that is the ark, friend of humanity, with its own divine glory, and life companion of the human soul in the world of existence: that ark of life and divinity may we embark with the three-dimensional mantra of Rk, Sama and Yajus and cross the seas of existence.

श्रिय त पृश्निरुपसचनी भूच्छ्रिय दविररूपाः ।

यया स्व पात्रं सिञ्चसु उत ॥ १० ॥

10. *Śriye te pṛśnirupasecanī bhūcchriye darvira-repāḥ. Yayā sve pātre siñcasa ut.*

Let the sun, the skies and the divine voice be for your glory, expression of the showers of bliss. Let the yajnic ladle of immaculate ghrta be for the celebration of your glory without a trace of human selfishness. By these you shower the grace of your light and bliss with water on your own seat of humanity, the earth.

शतं वा यदस्यु पति त्वा सुमित्र इत्थास्ताहुमित्र इत्थास्तात ।

आवा यदस्युहत्य कुत्सपुत्रं पावा यदस्युहत्य कुत्सव-
त्सम ॥ ११ ॥

11. *Śataṁ vā yadasurya prati tvā sumitra itthā-stauddurmitra itthāstaut. Āvo yaddasyuhatye kutsaputraṁ prāvo yaddasyuhatye kutsavatsam.*

O lord of cosmic energy of pranic existence, thus does the positive friend of divinity adore you a hundred ways and more. Thus does the negative friend of negativities adore you a hundred times and more, you who save the child of the pious in the elimination of evil, you who protect the darling child of the celebrant in the struggle against negationists.

Mandala 10/Sukta 106

Ashvins Devate, Bhutansha Kashyapa Rshi

उभा उ नूनं तदिदथयथ वि तन्वाथ धिया वस्त्रापसंव ।

सधीचीना यातव पमजीगः सुदिनव पृ १ आ तंसयथ ॥ १ ॥

1. *Ubhā u nūnaṁ tadidarthayethe vi tanvāthe dhiyo
vastrāpaseva. Sadhrīcīnā yātave premaṁjīgaḥ
sudineva prkṣa ā taṁsayethe.*

O Ashvins, complementarities of nature's energy and human resources, you want just that medium and opportunity for your operation by which you may extend your field of action like the weavers extending the warp and woof of their cloth. The yajamana has been waiting and waking so that you come together and, as in happy time, you may add beauty and comfort to life with joint relations and corporate activity.

उ॒ष्टा॒र॒व॒ फ॒व॒र॒षु श्र॒य॒थ पा॒या॒ग॒व॒ श्वा॒त्र्या॒ शा॒सु॒र॒थः ।

दू॒त॒व॒ हि॒ष्ठा य॒श॒सा॒ ज॒न॒षु मा॒प॒ स्था॒तं म॒हि॒ष॒वा॒व॒पा॒ना॒त ॥ २ ॥

2. *Uṣṭāreva pharvareṣu śrayethe prāyogeva śvātryā
śāsurethaḥ. Dūteva hi ṣṭho yaśasā janeṣu māpa
stātaṁ mahiṣevāvapānāt.*

As the loving and shining twins of nature at the beginning of creation, you take on work worth completion. Like a perfect team of fast and united experts, you move and work within the master's order and design. Stay within the community with honour and fame like welcome prophets of good news, do not stay away as veteran achievers do not go away from their ideal station of self- fulfilment.

सा॒कं॒यु॒जा श॒कु॒न॒स्य॒व॒ प॒ ॥ प॒श्व॒व॒ चि॒त्रा य॒जु॒रा ग॒मि॒ष्ट॒म॒ ।

अ॒ग्नि॒रि॒व॒ द॒व॒या॒दी॒दि॒वांसा॒ परि॒ज्मा॒न॒व॒ य॒ज॒थः पु॒रु॒त्रा ॥ ३ ॥

3. *Sākanyujā śakunasyeva pakṣā paśveva citrā
yajurā gamiṣṭam. Agniriva devayordīdivāṁsā
parijmāneva yajathaḥ purutrā.*

Team of simultaneous workers like wings of a bird, wondrous as visionaries, lovers of divinity bright as fire, come and join our yajna together and, like the winds blowing all time and seasons over spaces, continue the programme abundantly.

आ॒पी वा॑ अ॒स्म पि॒तर॑व पु॒त्राग॑व रु॒चा नृ॒पती॑व तुय ।

इय॑व पु॒ष्ट्य कि॒रण॑व भु॒ज्य श्रु॒ष्टीवा॑न॒व ह॒व॒मा ग॑मि॒ष्टम ॥ ४ ॥

4. *Āpī vo asme pitareva putrogreva rucā nṛpatīva turyai. Iryeva puṣṭyai kiraṇeva bhujiyai śruṣṭī-vāneva havamā gamiṣṭam.*

Twin brothers of ours, protective as parents for children, bright as blazing fire and the sun, instant achievers like ruling twins, nourishing and strengthening life like pranic energies, soothing as warmth of sun rays for comfort and joy, pray listen to our call and come immediately as success itself.

वंस॑गव पू॒षया॑ शि॒म्बाता॑ मि॒त्रव॑ ऋ॒ता श॒तरा॑ शात॑पन्ता ।

वाज॑वा॒च्चा वय॑सा घ॒र्म्य॒ष्टा म॑ष॒व॒षा स॑प॒या॒इ पु॑री॒षा ॥ ५ ॥

5. *Vamsageva pūṣaryā śimbātā mitreva ṛtā śatarā śātapantā. Vājevoccā vayasā gharmyeṣṭhā meṣe-veṣā saparyā purīṣā.*

Providers of food and nourishment like a team of bullocks, givers of love and peace like friends, omnipresent observers of truth and law, hundredfold performers, saviours and protectors in a hundred ways, high and great like the spirit of energy, harbingers of good health and age, dedicated to Dharma, strong like rams in raiment like the golden fleece, and worthy of service and reverence, that's what you are.

सृण्यव जभरीं तुफरीतू नताशव तुफरीं पफरीका ।

उदन्यजव जमना मदरू ता म जराख्वजरं मरायु ॥ ६ ॥

6. *Sṛṇyeva jarbharī turpharītū naitośeva turpharī parpharīkā. Udanyajeva jemanā maderū tā me jarayvajaram marāyu.*

Shining and supporting like the moon, destroyers of hate and enmity, distributors of boons, powers of punishment for evil, breakers of darkness, pearls of the sea, victorious, joyous, may the Ashvins give the aging mortal like me the gift of unaging health and immortality.

पजव चचरं जारं मरायु ाद्वाथषु ततरीथ उगा ।

ऋभू नापत्वरमजा खरजुवायुन पफरत् ादयीणाम ॥ ७ ॥

7. *Pajreva carcaram jāram marāyu kṣadmev-ārtheṣu tartarītha ugrā. Ṛbhū nāpat kharamajrā kharajrurvāyurna parpharat kṣayadrayiṇām.*

Ashvins, like mighty fast and illustrious pilots, take the uncertain, transitory, aging mortal through the objects of value and desire across the seas. Like artists of perfect expertise and builders of the chariot, may the Ashvins come like impetuous winds and bring us wealth and life's fulfilment.

घमव मधु जठरं सनरू भगविता तुफरी फारिवारम । पतरव चचरा चन्दनिणिङ मनऋङ्गा मनन्याङ् न जग्मी ॥ ८ ॥

8. *Gharmeva madhu jaṭhare sanerū bhagevitā turpharī phārivāram. Patareva cacarā candra-nirṇiṇ manarṅgā mananyā na jagmī.*

Like the warmth and cool of the sun and moon,

you make us share the honey sweets of life at the heart of the nation. Protectors of the nation's honour, well equipped with power, force, and armaments for defence, ever on the watch like birds on the move, blissful of form like the moon, dynamic as mind in action, perceptive and responsive as visionary wise sages and tacticians: Such you are, rulers and warriors of the nation of humanity.

बृहन्तव गम्भरेषु पतिष्ठां पादव गाधं तरत विदाथः ।

कणव शासुरनु हिस्मराथां शव ना भजतं चित्रमप्रः ॥ ९ ॥

9. *Bṛhanteva gambhareṣu pratiṣṭhāmpādeva gādham tarate vidāthaḥ. Karṇeva śāsuranu hi smarāthom'śeva no bhajataṁ citramapnaḥ.*

Like all great men, you have attained stability of mind and action in the deeper situations of life. Like the feet of the traveller fording a stream, you feel the depth of the water. Like the ears, you listen to the ruler and you remember and remind all others of their duty. Pray, like rays of the sun, please share the wonders of our karma.

आर्ङ्गरव मध्वरयथ सारघव गवि नीचीनवार । कीनारव
स्वदमासिष्वदाना तामवाजा सूयवसात्सचथ ॥ १० ॥

10. *Āraṅgareva madhverayethe sāragheva gavi nīcīnavāre. Kīnāreva svedamāsiṣvidānā kṣāmevorjā sūyavasāt sacethe.*

In approval and appreciation of our performance you excite and inspire us with the sweetness of life. Like humming bees filling the honey comb hanging down, you bring the milk and honey of nature from

above down to the earth and the cow. Like toiling farmers sowing the seeds of their sweat in the field and the earth yielding food from crops and herbs, you bring life energy for the body, mind and soul.

ऋध्याम् स्तामं सनुयाम् वाजमा न्ना मन्त्रं सुरश्चहार्प यातम ।
यशा न पक्वं मधु गाव्वन्तरा भूतांशा अश्विनाः काम-
मपाः ॥ ११ ॥

11. *Ṛdhvāma stomaṁ sanuyāma vājamā no mantraṁ sarathehopa yātam. Yaśo na pakvaṁ madhu goṣvantarā bhūtāṁśo āśvinoḥ kāmamaprāḥ.*

Let us realise and extend the meaning and application of the mantric song of life and achieve further progress. O Ashvins, come close by your car, share and confirm our mantras and mantric success in practice. And may the honour and excellence of the nation as well as ripe grain, honey, and milk in the cow's udders and our knowledge of the physical essence of the world fulfil the hopes and expectations of the Ashvins and of the men and women of the world.

Mandala 10/Sukta 107

*Dakshina or Dakshina-datarah Devata, Divya Angirasa
or Dakshina Prajapatya Rshi*

आविरभून्महि माघानमषां विश्वं जीवं तमसा निरमाचि ।
महि ज्यातिः पितृभिर्दत्तमागादुरुः पन्था दक्षिणाया
अदशि ॥ १ ॥

1. *Āvirabhunmahi māghonameṣāṁ viśvaṁ jīvaṁ tamaso niramoci. Mahi jyotiḥ pitṛbhirdattamāgā-duruh panthā dakṣiṇāyā adarṣi.*

Revealed and manifest is the great light and glory of these sun-rays, the entire life of the world is revealed and released from darkness. Mighty light given by parental radiations of the sun is come, yajna is accomplished, and the broad flow of generosity is seen on high.

उच्चा दिवि दि णावन्ता अस्थुय अश्वदाः सह त सूयण ।
हिरण्यदा अमृतत्वं भजन्त वासादाः साम प तिरन्त
आयुः ॥ २ ॥

2. *Uccā divi dakṣināvanto asthurye aśvadāḥ saha te sūryeṇa. Hiranyadā amṛtatvaṁ bhajante vāsodāḥ soma pra tiranta āyuh.*

Generous givers of dakshina holy gift, abide on high in the regions of light and bliss. Those who give horse in charity ride with the sun. Givers of gold win immortality. O Soma, friend of peace and joy, givers of shelter and clothes cross the hurdles of life and live a long age.

दवीं पूतिदि णा दवयज्या न कवारिभ्या न्हि त पृणन्ति ।
अथा नरः पर्यतदि णासा वद्यभिया ब्रह्मः पृणन्ति ॥ ३ ॥

3. *Daivī pūrtirdakṣiṇā devayajyā na kavāribhyo nahi te pṛṇanti. Athā naraḥ prayatadākṣiṇāso-’vadyabhiyā bahavaḥ pṛṇanti.*

Divine fulfilment and yajnic dakshina for the holy Devas is not for the stingy, selfish and the mean, because they give not for anyone, anything. And many are those who give liberally for fear of ignominy and shame, they give for the fulfilment of the deserving holy ones.

श॒त॒धा॒रं वा॒युम॒र्कं स्व॒विदं नृ॒च । स॒स्त अ॒भि च॒ । त ह॒विः ।
य पृ॒णन्ति॒ प च॒ यच्छ॑न्ति संग॒म त द॑ । णां दु॒हत स॒प्त-
मा॒तरम ॥ ४ ॥

4. *Śatadhāraṁ vāyumarkaṁ svarvidam nṛcakṣa-
saste abhi cakṣate haviḥ. Ye pṛṇanti pra ca ya-
cchanti saṁgame te dakṣiṇaṁ duhate sapta-mā-
taram.*

They know and give liberal dakshina for Vayu blowing in a hundred streams, for the sun in heaven and for many other Devas who love, watch and guard humanity. And those who serve the devas and offer homage and gifts in yajna wherein they join the divinities themselves receive the fruits of yajna flowing in by seven streams.

द॑ । णा॒वान्प॒थ॒मा हू॒त ए॒ति द॑ । णा॒वान्नाम॒णीर॑ग॒मति॒ ।
तम॒व म॑न्य नृ॒पतिं॒ जना॑नां॒ यः प॑थ॒मा द॑ । णा॒मावि॒वाय॑ ॥ ५ ॥

5. *Dakṣiṇāvān prathamo hūta eti dakṣiṇāvān grā-
maṇīragrameti. Tameva manye nṛpatiṁ janānām
yaḥ prathamo dakṣiṇāma vivāya.*

The giver of dakshina is first invited and goes about in advance of all, the giver of dakshina is chosen as leader and head of the community and goes to occupy the first place. I accept him as leader and ruler of the people, who rises first and highest as the man of generous giving.

तम॒व ऋ॒षिं तमु॑ ब॒ह्मार्ण॑माहु॒यज्ञ॒न्यं सा॒म॒गामु॑क्थ॒शास॑म ।
स शु॒कस्य॑ त॒न्वा वद॑ तिस्रा॒ यः प॑थ॒मा द॑ । णा॒या र॒राध॑ ॥ ६ ॥

6. *Tameva ṛṣim tamu brahmāṇamāhuryajñanyam sāmāgāmukthaśāsam. Sa śukrasya tanvo veda tisro yaḥ prathamo dakṣiṇayā rarādha.*

He alone they call Rshi, the seer, Brahma, presiding priest of yajna, Adhvaryu, prime organiser, Samaga, singer of Saman hymns, and Ukthashasa, scholar specialist of the Rks, and he alone is the knower of immaculate divinity, who has first realised the three mantras of Aum, three branches of Veda, Rk, Yajuh and Sama, three orders of yajnic fire, Agni, Vayu and Aditya, and who has first fulfilled the basic part and pre-requisite of yajna, Dakshina.

द॒ि॒णा॒श्वं॑ द॒ि॒ णा॒ गां द॑दाति॒ द॒ि॒ णा च॒न्दमु॑त यद्धि-
र॒ण्यम॑ । द॒ि॒ णा ऽ व॒नुत॒ या न॑ आ॒त्मा द॒ि॒ णां व॑म॒ कृ॑णुत
वि॒ज्ञान॑न ॥ ७ ॥

7. *Dakṣiṇāśvaṁ dakṣiṇā gāṁ dadāti dakṣiṇā candramuta yaddhiranyam. Dakṣiṇānnam vanute yo na ātmā dakṣiṇāṁ varma kṛṇute vijānan.*

He who gives a horse as dakshina, who gives a cow, who gives silver, who gives gold, gives food and food grains, that giver is our own, the very soul of yajna and, knowing this secret of yajna, he creates a protective cover for himself by dakshina.

न भ॒जा म॑मु॒न न्य॒थमी॑यु॒न रि॑ष्यन्ति॒ न व्य॑थन्त ह भ॒जाः ।
इ॒दं य॒द्वि॒श्वं॑ भु॒वन् स्व॑श्च॒तत्सर्व॑ द॒ि॒ णभ्या॑ ददाति ॥ ८ ॥

8. *Na bhojā mamrurna nyardhamīyurna riṣyanti na vyathante ha bhojāḥ. Idam yadviśvaṁ bhuvanam svaścaitat sarvaṁ dakṣiṇaibhyo dadāti.*

The givers of food die not, nor do they suffer

want and poverty, they are never hurt, never violated, never suffer pain, because they give food in charity. And all this that the world is, all this that is comfort, joy and bliss, all this, Dakshina gives to those who give in charity.

भा॒जा जि॒ग्युः सु॒र॒भिं या॒नि॒मगं॑ भा॒जा जि॒ग्युव॒ध्वं॑ या
सु॒वा॒साः । भा॒जा जि॒ग्युरन्तः॒पयं॑ सु॒रा॒या भा॒जा जि॒ग्युय
अ॒हू॒ताः प्र॒यन्ति॑ ॥ ९ ॥

9. *Bhojā jigyuḥ surabhiṁ yonimagre bhojā jigyur-vadhvaṁ yā suvāsāḥ. Bhojā jigyurantaḥpeyaṁ surāyā bhojā jirgyurye ahūtāḥ prayanti.*

The givers of food and relief first get a good fragrant home, liberal givers win a fair accomplished wife, generous givers reach the end sweetness of all drinks, and they win over even those who assail them, without challenge or provocation.

भा॒जाया॑श्च॒ सं मृ॒जन्त्या॑शुं भा॒जाया॑स्त क॒न्या॒ऽशुं शु॒म्भ॒-
मा॒ना । भा॒जस्य॑दं पु॒ष्करि॑णीव॒ वश्म॑ परि॒ष्कृतं॑ द॒वमा॒नव॑
चि॒त्रम॑ ॥ १० ॥

10. *Bhojāyāśvaṁ saṁ mṛjantyāśuṁ bhujāyāste kanyā śumbhamānā. Bhojasyedaṁ puskariṇīva veśma pariṣkṛtaṁ devamāneva citram.*

For the generous giver they embellish and adorn the fleet horse, for the generous groom the maiden waits and sits on the wedding vedi in all her finery, and for the generous man is this home, lovely as a rose bouquet and decorated, wonder worked and sanctified as a temple of divinities.

भा॒जम॑श्वाः सु॒ष्ठुवा॑हा॒ वह॑न्ति सुवृ॒द्धा व॑तत॒ द॑ णायाः ।
भा॒जं द॑वासा व॒ता भ॑र॒षु भा॒जः श॑त्रून्त्समनी॒कषु॑ ज॒ता ॥ ११ ॥

11. *Bhojamaśvāḥ suṣṭhuvāho vahanti suvṛdratho
vartate dakṣiṇāyāḥ. Bhojaṁ devāso'vatā bhareṣu
bhajaḥ śatrūntsamanīkeṣu jetā.*

Well trained horses bear the generous master along in his travels, by dakshina gift to the craftsman a comfortable chariot is obtained, the divinities protect and advance the generous yajamana in all his yajnic battles for life, and the generous giver alone is the winner over oppositions in all conflicts.

Mandala 10/Sukta 108

Devata: Sarama (1, 3, 5, 7, 9), Panayah (2, 4, 6, 8, 10, 11); Rshi: Panayah Asurah (1, 3, 5, 7, 9), Sarama Devashuni (2, 4, 6, 8, 10, 11)

This sukta is a dialogue between the Panis who are also Asuras, and Sarama. At the physical level the Panis are the dark clouds of vapours, and Sarama is thunder and lightning. At the spiritual, the Panis are the senses and pranas and Sarama is the energy of the spirit, the soul's urge for living, elan vital or Ashish.

कि॒मिच्छ॑न्ती॒ स॒रमा॑ प॒दमा॑न॒ड दू॒र ह्य॑ध्वा॒ जगु॑रिः प॒राचः॑ ।
का॒स्महि॑तिः॒ का प॑रि॒तक्म्या॑सीत्क॒थं र॒साया॑ अ॒तरः॑
प॒यांसि॑ ॥ १ ॥

1. *Kimicchantī saramā predamānaḥ dūre hyadhvā
jaguriḥ parācaiḥ. Kāsmehitiḥ kā paritakmyāsīt
katham rasāyā ataraḥ payāmsi.*

What does she want? Sarama, thunder voice of

divinities, that is come here? The path which the higher ones tread is far off, not here. And what is our interest here in her coming? How deep is the darkness like the unfathomable night! How has she crossed the floods of the skies. (This is what the Panis say in response to Sarama's approach.)

इन्द्रस्य दूतीरिषिता चरामि मह इच्छन्तीं पणया
निधीन्वः । अतिष्कदा भियसा त । आवत्तथा रसाय
अतरं पयांसि ॥ २ ॥

2. *Indrasya dūtīriṣitā carāmi maha icchantī paṇayo nidhīn vah. Atiṣkado bhiyasā tanna āvat tathā rasāyā ataraṁ payāṁsi.*

Sarama: O clouds, O pranic energies, I am the dynamic spirit of Indra, inspired by Indra, I sojourn here, anxious to take on the treasures and pleasures of your living possibilities. I wander from the boundless force of Indra, and I wander with fear. May Indra protect us. That's how I have crossed the floods of water and the golden greens of Indra's court.

कीदृङ्ङिन्द्रः सरम् का दृशीका यस्यदं दूतीरसरः
पराकात । आ च गच्छान्मित्रमना दधामाथा गवां
गोपतिना भवति ॥ ३ ॥

3. *Kīdrññindrah sarame kā dṛśīkā yasyedaṁ dūtīrasarah parākāt. Ā ca gacchānmitramenā dadhāmā'thā gavāṁ gopatirno bhavāti.*

Panis: O Sarama, voice of thunder and lightning, O dynamic spirit of life, what sort is this Indra? What is his strength and splendour whose messenger you come travelling from far, whom we should receive as a friend

and bear as one that he may be our master and the master of our cows, our powers and potentials for living?

नाहं तं वद दभ्यं दभत्स यस्यदं दूतीरसरं पराकात ।

न तं गूहन्ति स्रवता गभीरा हुता इन्द्रेण पणयः शयध्व ॥ ४ ॥

4. *Nāhaṁ taṁ veda dabhyam dadhat sa yasyedaṁ dūtīrasaraṁ parākāt. Na taṁ gūhanti sravato gabhīrā hatā indreṇa paṇayaḥ śayadhve.*

Sarama: O Panis, O clouds, O senses and pranic powers of practical living, I do not comprehend that power, Indra, which is undaunted, which is overpowering, whose messenger I am, come from afar. Mighty rolling oceans of unfathomable depth cannot cover it, nor contain it. Indeed, struck by Indra, the clouds fall in showers and lie on the ground.

इमा गावः सरम् या एच्छः परि दिवा अन्तान्सुभग
पतन्ती । कस्त एना अव सृजादयुध्व्युतास्माकमायुधा
सन्ति तिग्मा ॥ ५ ॥

5. *Imā gāvaḥ sarame yā aicchah pari divo antān subhage patantī. Kasta enā ava sṛjādayudhvyyu tāsmākamāyudhā santi tigmā.*

Panis: O noble and glorious Sarama, these streams of rain, these vibrations of senses, mind and energies which you want, travelling unto the bounds of heaven, who would release these for you without struggle? And our weapons too are sharp and powerful.

असून्या वः पणया वचांस्यनिषव्यास्तन्वः सन्तु पापीः ।
अर्धृष्टा व एतवा अस्तु पन्था बृहस्पतिव उभया न
मृळात ॥ ६ ॥

6. *Asenyā vaḥ paṇayo vacāsyaniṣavyāstanvaḥ santu pāpīḥ. Adhr̥ṣṭo va etavā astu panthā br̥haspatirva ubhayā na mṛlāt.*

Sarama: O Panis, clouds of vapour, mind and sense vibrations, your words are not worthy of fight, your bodies are too tenuous for the arrows, your path of motion too is not strong enough for any campaign. And even Brhaspati, lord of speech and space, himself would not be too indulgent toward you. You are too lost in the dust around to be free from sin.

अयं निधिः संरम् अदिबुध्ना गाभिरश्वभिवसुभिन्वृष्टः ।
र न्ति तं पुण्या य सुगापा रकु पदमलकमा जगन्थ ॥ ७ ॥

7. *Ayaṁ nidhiḥ sarame adribudhno gobhiraśve-bhirvasubhirnyr̥ṣṭaḥ. Rakṣanti taṁ paṇayo ye sugopā reku padamalakamā jagantha.*

Panis: O Sarama, light of lightning, spirit of life's will, this treasure is locked in the cloud, it is vibrant with sunlight within, lustre of nature and wealths of life. And that treasure, practical possibilities guard. Wonderful guards are they. In vain have you come to this place, it is void of anything for you.

एह गम् तृषयः सामशिता अयास्या अङ्गिरसा नवग्वाः ।
त एतमूर्व वि भजन्त गानामथतद्वचः पुण्या वमन्ति ॥ ८ ॥

8. *Eha gamannṛṣayaḥ somaśitā ayāsyō aṅgirasō navagvāḥ. Ta etamūrvāṁ vi bhajanta gonā-mathaitadvacaḥ paṇayo vamannit.*

Sarama: O Panis, calculative clouds of small gain, here come the sharpest shears of wind, stormy gusts of winds, sudden whirl winds, which all will

shatter this concentration of waves and vapours of living possibilities of the rains of life, (render them meaningless and purposeless without the presence of Indra, the soul). Mind therefore, and withdraw those words.

ए॒वा च॒ त्वं स॑र॒म आ॒ज॒गन्थ॒ प॒बा॒धिता॒ सह॑सा॒ द॒व्येन॑ ।
स्व॒सा॒रं त्वा कृ॑णव॒ मा पु॒नर्गा॒ अप॑ त॒ गवां॑ सु॒भग॑
भ॒जाम॑ ॥ ९ ॥

9. *Evā ca tvaṁ saram ājagantha prabādhitā sahasā daivyaena. Svasāraṁ tvā kṛṇavai mā punargā apate gavāṁ subhage bhajāma.*

Panis: O Sarama, thunderous voice and lightning version of Indra, this way, then, you come equipped with divine powers and forces. We then accept you as our self-fluent and self-energised sister. O glorious sister, pray do not go back, we share the waves and vapours of life with you, and we give you what is yours.

नाहं॑ वे॒द भा॒तृत्वं॑ ना॒ स्व॒सृ॒त्वमि॒न्दा॑ वि॒दुर॑ङ्गि॒रस॑श्च॒ घ्रा॒राः ।
गा॒का॒मा म॑ अ॒च्छ॒दय॒न्यदा॒यम॒पात॑ इ॒त प॒णया॒ वरी॑यः ॥ १० ॥

10. *Nāhaṁ veda bhrāṭṛtvaṁ no svasṛtvamindro viduraṅgarasaśca ghorāḥ. Gokāmā me acchadayanyadāyamapāta ita paṇaya varīyaḥ.*

Sarama: O Panis, I know no brotherliness, nor sisterhood. Indra and fiery winds and energies of nature's law know what is to be known. Those who want to live by senses and pranas, the source whence I come, would move and win you. Hence you go off far from here.

दूरमित॑ पणया॒ वरी॑य॒ उद्गा॑वा॒ यन्तु॑ मि॒न॒ती॒ऋ॒त॒न॑ । बृ॒ह॒स्प॒ति॒या
अवि॑न्दि॒गि॒तू॒ हाः॑ सा॒मा॒ गा॒वा॒ण॒ ऋ॒ष॒य॒श्च॑ वि॒पाः॑ ॥ ११ ॥

11. *Dūramita paṇayo varīya udgāvo yantu minatīr-
ṛtena. Bṛhaspatiryā avindannigūḥhāḥ somo
grāvāṇa ṛṣayaśca viprāḥ.*

O Panis, O clouds, go far away to the best place you can. Let the vapours break the bonds and go up by the law of nature, and Brhaspati, master of space and rain, Soma, master of herbs, Gravana, scholar scientist of vapours and condensation, the sages of vision and holily motivated specialists would obtain them wherever hidden, however so deep. So will Indra, the soul, win the senses and pranas to satisfy the will to live in the world of existence.

Mandala 10/Sukta 109

*Vishvedevah Devata, Brahmajaya Juhu or Brahmaputra
Urdhvanabha Rshi*

त॑ वद॒न्प॒थ॒मा ब॑ह्य॒किल्बि॑ष॒ कू॒पा॒रः॑ स॒लि॒ला मा॑त॒रि॒श्वा ।
वी॒ळु॒ह॒रा॒स्तप॑ उ॒गा म॑या॒भू॒रापा॑ द॒वीः प॑थ॒म॒जा ऋ॒त॒न॑ ॥ १ ॥

1. *Te'vadan prathamā brahmakilviṣe'kūpāraḥ salilo
mātariśvā. Viḷuharāstapa ugro mayobhūrāpo
devīḥ prathamajā ṛtena.*

In the beginning, to express and reveal the joyous manifestation of the creativity of Supreme Brahma, those first borns of the dynamics of divine law, Akupara, the light principle or Aditya Rshi, Salila, the liquid principle or Angira Rshi, Matarishva, the wind energy principle or Vayu Rshi, Viduhara, the fiery catalytic principle or Agni Rshi, all like yajnic fire

burning and creative, illustrious, soothing, flowing, divine souls and spirits express and reveal the divine voice of the Veda. (This voice is the Ila.)

सामा॒ राजा॑ पथ॒मा ब॑ह्मजा॒यां पुनः॑ पा॒र्यच्छु॑द॒हणी॑यमानः ।
अ॒न्व॒त्ति॒ता वरु॑णा मि॒त्र आ॑सीद॒ग्निहा॑ता ह॒स्त॒गृ॒ह्या
नि॒नाय ॥ २ ॥

2. *Somo rājā prathamō brahmajāyām punaḥ prāyacchadahṛṇīyamānaḥ. Anvartitā varuṇo mitra āsīdagnirhotā hastagrhyā nināya.*

Soma, the ruling spirit of life, all at peace, having first received the divine Word, the Vedic voice, concomitant of omniscience, gives it again to Brahma in the dynamic Sarasvati form. Varuna, Mitra and Agni follow, and the yajaka Agni holds it by hand as in the yajnic ladle and leads it on.

ह॒स्त॒न॒व गा॒ह्या आ॒धि॒र॒स्या ब॑ह्मजा॒यय॑मि॒ति च॑दवा॒चन॑ ।
न दू॒ताय॑ प॒ह्या त॑स्थ ए॒षा त॑था रा॒ष्ट्रं गु॑पि॒तं त्रि॑य॒स्य ॥ ३ ॥

3. *Hastenaiva grāhya ādhirasyā brahmajāyeyamiti cedavocan. Na dūtāya prahye tastha eṣā tathā rāṣṭraṁ gupitaṁ kṣatriyasya.*

The received form of this divine Vak is to be practically received by hard discipline. "This is the child of heaven," this having been said, "This is not for communication without practice," this is the important injunction. It does not wait for any one, it does not stand still, it moves on. Its meaning is hidden like the state of the dominion of a ruler.

द॒वा ए॒तस्या॑मवदन्त॒ पू॒र्व॑ सप्त॒ऋष॑य॒स्तप॑स॒ य नि॑ष॒दुः । भी॒मा
जा॒या ब॑ह्म॒णस्या॑पनीता दु॒र्धा द॑धाति पर॒म व्या॑मन ॥ ४ ॥

4. *Devā etasyāmavadanta pūrve saptaṛṣayastapase ye niṣeduḥ. Bhīmā jāyā brāhmaṇasyopanītā durdhām dadhāti parama vyoman.*

The divinities of eternal time and seven ancient sages who sit down for tapas and cosmic yajna speak and communicate this. It is the mighty companion of the devotee of Brahman received through discipline of celibacy and initiation. Brhaspati, lord of Infinity holds this sublime Vak in infinite space and time.

ब॒ह्मचा॑री च॒रति॑ ववि॒षद्वि॑षः स द॒वानां॑ भव॒त्यक॑मङ्ग॒म ।
तर्न॑ जा॒यामन्व॑विन्द॒द बृ॑ह॒स्पतिः॑ सा॒मन॑ नी॒तां जु॒ह्वं॑ न
द॒वाः ॥ ५ ॥

5. *Brahmacārī carati veviṣadvīṣaḥ sa devānām bhavatyekamaṅgam. Tena jāyāmanvavin-dadbrha-spatiḥ somena nītām juhvaṁ na devāḥ.*

The Brahmachari, dedicated to this sublime subject, goes on pursuing the discipline of the divine voice and, internalising it, becomes one of, and with, the nature and presence of the Devas. And thereby, O sages, the scholar obtains the Word and the wedded wife escorted to him by the blissful somaic preceptor like the ghrta ladle for yajnic offering and achievement.

पुन॑व द॒वा अ॑ददुः पुन॑मनु॒ष्या उ॒त ।
राजा॑नः स॒त्यं कृ॑ण्व॒ना ब॑ह्मजा॒यां पुन॑ददुः ॥ ६ ॥

6. *Punarvai devā adaduḥ punarmanuṣyā uta. Rājānaḥ satyaṁ kṛṇvānā brahmajāyāṁ punardaduḥ.*

Noble teachers and scholars continuously go on teaching the Vedic voice and noble people conduct the yajnic programmes of education. Rulers and brilliant men of knowledge and generous disposition serving the divine truth carry on the propagation of the holy Word and its extension in practice and application.

पुन॒दाय॑ ब॒ह्वजा॒यां कृ॒त्वी द॒वनि॑किलि॒षम ।

ऊ॒र्जं पृ॒थि॒व्या भ॒क्त्वाया॑रुगा॒यमुपा॑सत ॥ ७ ॥

7. *Purardāya brahmajāyām kṛtvī devairnikilviṣam.*
Ūrjaṁ pṛthivyā bhaktvāyorugāyamupāsate.

Thus do sages, scholars and noble people, serving and spreading the light of divine knowledge and the Vedic Word, sanctified and energised for life's purity, excellence and joy by Devas, serve Brahma, Lord Supreme in order that they may enjoy and extend the wealth and creativity of mother earth and the environment.

Mandala 10/Sukta 110

Apriyaj (Idhama or Samiddhagni, Taru-napat, Ila, Barhi, Davidvara, Ushasanakta, Daivyu Hotarau Prachetasau, Tisradevyah, Tvashta, Vanaspati, Svahakrtis) Devata, Jamadagni Bhargava or Rama Jamadagnya Rshi

समि॒द्धा अद्य॑ मनु॒षा दुरा॑ण द॒वा द॒वान्य॑जसि जातवदः ।

आ च॒ वह॑मि॒त्रमह॑श्चि॒कित्वा॑न्त्वं दू॒तः क॒विर॑सि प॒च॒ताः ॥ १ ॥

1. *Samiddho adya manuṣo duroṇe devo devān yajasi jātavedaḥ. Ā ca vaha mitramahaścikityān tvaṁ dūtaḥ kavirasi pracetāḥ.*

O Jataveda, life pervasive in all that is born,

lighted fire of life, light of light, greatest friend, bearer of the fragrance of life, all awareness, all intelligence, you are the poetic seer and creator, and when you are lighted faithfully in the human homes you invoke, bring in and join the divinities. Pray bring in today for us all that is divine in life and nature.

तनूनपात्पथ ऋतस्य यानान्मध्वा समञ्जन्तस्वदया सुजिह्व ।
मन्मानि धीभिरुत यज्ञमन्धन्दवत्रा च कृणुह्यध्वरं नः ॥ २ ॥

2. *Tanūnapāt patha ṛtasya yānān madhvā samañjantśvadayā sujihva. Manmāni dhībhiruta yajñamr̥ndhan devatrā ca kṛṇuhyadhvaram naḥ.*

O Tanu-napat, sustainer of your own existential form and promoter of our health and mind, O divine light of holy flames, enjoy and sprinkle with honey the paths of yajna by which the fragrances rise and the yajakas proceed to the divinities by observance of the law of Truth, and, augmenting our thoughts with acts of holiness and beatifying the yajna, take over our songs and yajna of love and non-violence and establish it in the heights of divinities.

आजुह्वान इड्या वन्द्यश्चा याह्यग्न वसुभिः सजाषाः ।
त्वं दवानामसि यह्वाहाता स एनान्य ऋषिता यजीयान ॥ ३ ॥

3. *Ājuhvāna īdyo vandraścāyāhyagne vasubhiḥ sajoṣāḥ. Tvam devānāmasi yahva hotā sa enān yaksīṣito yajīyān.*

Invoked and invoking, venerable and adorable Agni, come with all the pervasive wealth and excellences of life and join this yajna. Mighty great you are among the divinities, presiding priest of divine

nature, sociable, loved, admired and cherished for company, pray bring in the divinities to the yajna.

प्राचीनं ब॒हिः प॒दिशा॑ पृथि॒व्या वस्तार्स्या वृज्यत॒ अग॑
अह्ना॑म । व्यु॒ पथ॑त॒ वित॑रं वरी॒या द॒वभ्या॑ अ॒दित॑य॒ स्या॒-
नम॑ ॥ ४ ॥

4. *Prācīnam barhiḥ pradiśā pṛthivyā vastorasyā
vrjyate agre ahnām. vyu prathate vitaram varīya
devebhyo aditaye syonam.*

In advance of the days and dawns for the vestment of this earth as ever, holy grass is gathered and spread out over the vedi by divine ordainment, and the creative yajna proceeds and expands wide and high, joyous and brilliant for mother earth and the divinities.

(This yajna may be interpreted either as the daily morning yajna or the first creative yajna at the dawn of each existential cycle.)

व्य॒च॒स्वती॑रु॒व्या वि॑ श्र॒यन्तां॑ पति॒भ्या न॑ ज॒नयुः॑ शु॒म्भ॒-
मा॒नाः । द॒वी॒द्वारा॑ बृ॒हती॑वि॒श्वमि॒न्वा द॒वभ्या॑ भव॑त
सु॒पा॒य॒णाः ॥ ५ ॥

5. *Vyacasvatīrurviyā vi śrayantām patibhyo na
janayah śumbhamānāḥ. Devīrdvāro brhatīrvi-
śvaminvā devebhyo bhavata supāyaṇāḥ.*

Let the doors of divine vision and wisdom open wide and high, unbounded, unbarred, universal, accommodative and blissful for the divinities of nature and humanity, and sustain and promote the people as gracious women with open arms inspire and exalt their husbands.

आ सुष्वयन्ती यजत उपाक उषासानक्ता सदतां नि याना ।
दिव्य याषण बृहती सुरुक्म अधि श्रियं शुकपिशं दधान ॥ ६ ॥

6. *Ā suṣvayanī yajate upāke uṣāsānaktā sadatām ni yonau. Divye yoṣaṇe bṛhatī surukme adhi śriyaṁ śukrapiṣaṁ dadhāne.*

Creative, generous and peaceable, companionable and adorable day and night, divine, youthful, expansive, brilliant and beautiful, wearing and bearing grace and grandeur of the purest powerful order may abide together and join us in this yajna.

दव्या हातारा पथमा सुवाचा मिमांना यज्ञं मनुषा यजध्य ।
प्रादयन्ता विदथेषु कारू पाचीनं ज्यातिः पदिशा
दिशन्ता ॥ ७ ॥

7. *Daivyā hotārā prathamā suvācā mimānā yajñam manuṣo yajadhyai. Pracodayantā vidatheṣu kārū prācīnaṁ jyotiḥ pradiṣā diśantā.*

Divine Agni and Aditya, first and foremost universal yajakas of noble expression, participants in cosmic yajna, promoting all yajnic programmes of nature and humanity and projecting the universal light of existence, directing and showing it by various paths of nature, may, we pray, inspire and promote us in order to help us enact and accomplish all our human programmes of yajnic nature and purpose.

आ ना यज्ञं भारती तूर्यमत्विळा मनुष्वदिह चतयन्ती ।
तिस्रा द्वीब्रहिरदं स्यानं सरस्वती स्वपसः सदन्तु ॥ ८ ॥

8. *Ā no yajñam bhārati tūyametviḷā manuṣvadiha cetayanī. Tisro devīrbrahiredaṁ syonaṁ sara-svatī svapasah sadantu.*

May Ila, the spirit of transcendent divinity, Sarasvati, dynamic spirit of universal immanent omniscience, and Bharati, generous spirit of mother nature and mother earth, all three divinities of holy light, knowledge and love, noble doers of divine acts, come at the earliest and seat themselves here on the lovely sacred grass of our vedi like human mothers and bless us with vision, wisdom and enlightenment.

य इम द्यावापृथिवी जनित्री रूपरपिंशद्भुवनानि विश्वा ।
तमद्य हातरिषिता यजीयान्द्वं त्वष्टारमिह र्यां विद्वान् ॥ ९ ॥

9. *Ya ime dyāvāpṛthivī janitrī rūpairapimśadbhuvanāni viśvā. Tamadya hotariṣito yajīyān devaṁ tvaṣṭāramiha yakṣi vidvān.*

That shaping power of divinity which adorns with beautiful forms these two creative motherly heaven and earth and all other natural forms of existence, that divine refulgent Tvashta, O learned yajaka, loved and venerable, invoke, adore and worship in the yajna here today.

उपावसृज तमन्या समञ्जन्दवानां पार्थ ऋतुथा हवींषि ।
वनस्पतिः शमिता द्वा अग्निः स्वदन्तु हव्यं मधुना
घृतम् ॥ १० ॥

10. *Upāvasṛja tmanyā samañjan devānām pātha ṛtuthā havīmṣi. Vanaspatiḥ śamitā devo agniḥ svadantu havyam madhunā ghr̥tena.*

And sincerely with your heart and soul, offer holy havis into the yajnic fire, having prepared the holy materials, seasoning them with honey and ghr̥ta for food of the divinities according to the seasons, and let

Vanaspati, nature's greenery, Shamita, breaker of the clouds for showers of peace and prosperity, and the refulgent sun taste and consume the offerings with delight.

सद्य जा॒ता व्य॑मिमी॒त य॒ज्ञम॒ग्नि॒द॒वाना॑म॒भवत्पु॒रागाः । अ॒स्य
हा॒तुः प॒दिश्य॑तस्य॒ वा॒चि स्वा॒हाकृ॑तं ह॒विर॑दन्तु॒ द॒वाः ॥ ११ ॥

11. *Sadyo jāto vyamimīta yajñamagnirdevānā-mabhavat purogāḥ. Asya hotuḥ pradiśyṛtasya vāci svāhākṛtaṁ haviradantu devāḥ.*

Agni which is the first and pioneer of the divinities enacts and lights up the yajna as soon as it arises and accomplishes it to the end, so may the divinities, under the action and direction of this yajaka, share and consume the fragrant havis offered with Svaha into the flames of yajnic fire with complete faith and dedication.

Mandala 10/Sukta 111

Indra Devata, Ashtadanshtra Vairupa Rshi

मनी॑षिणः॒ प भ॑र॒ध्वं मनी॑षां यथा॒यथा॑ म॒तयः॑ सन्ति॒ नृ॒णाम ।
इ॒न्द्रं स॒त्यर॑रयामा कृ॒तभिः॑ स हि वी॒रा गि॑वण॒स्युवि॑दा॒नः ॥ १ ॥

1. *Manīṣiṇaḥ pra bharadhvaṁ manīṣāṁ yathāyathā matayah santi nṛṇām. Indram satyairerayāmā krtebhiḥ sa hi vīro girvaṇasyurvidānaḥ.*

O men of thought and wisdom, judgement and reflection, bear your thoughts and offer your songs and prayers to Indra according to whatever are the thoughts and faith of the people. With our sincere thoughts, words and actions, we praise and pray to Indra. He alone is

the lord omnipotent and generous, he alone knows all that is, and he knows and accepts the thoughtful celebrant.

ऋतस्य हि सदसा धीतिरद्यात्सं गाष्टया वृषभा गाभिरानट ।
उदतिष्ठत्तविषणा रवण महान्ति चित्सं विव्याचा रजांसि ॥ २ ॥

2. *Rtasya hi sadaso dhītiradyaut saṁ gāṣṭaiyo vṛṣabho gobhirāṇaḥ. Udatiṣṭhat taviṣeṇā raveṇa mahānti cit saṁ vivyācā rajāṁsi.*

Indra is the splendour and sustainer of the regions of light and vapours of skies, he rises and shines, playful like the youthful calf of a heifer or Prakṛti at the dawn and comes up in glory with attendant radiations. He rises with the blaze of light and proclamation of its might pervading wide and bold the great expansive regions of space.

इन्द्रः किल श्रुत्या अस्य वद स हि जिष्णुः पथिकृत्सूयाय ।
आन्मनां कृण्व त्र्युता भुवद्वाः पतिदिवः संनजा
अपतीतः ॥ ३ ॥

3. *Indraḥ kila śrutyā asya veda sa hi jiṣṇuḥ pathikṛt sūryāya. Ānmenāṁ kṛṇvannacyuto bhuvadgoḥ patirdivaḥ sanajā apratītaḥ.*

Indra knows the course of existence in entirety as is known by revelation of the Veda. He alone is the ultimate victorious over all, he alone sets the orbit for the sun, he alone reveals the sacred Word of divine knowledge. He alone is the master of heaven and earth, imperishable, eternal, infinite.

इन्दा म॒ह्ना म॒हता अ॒णव॒स्य व॒तामि॒नाद॒ङ्गिराभि॒गृणा॒नः ।
पु॒रूणि चि॒त्ति त॑ताना॒ रजांसि द॒धार या ध॒रुणं स॒त्य-
ता॒ता ॥ ४ ॥

4. *Indro mahnā mahato arṇavasya vratāminā-daṅgirobhirgrṇānaḥ. Purūṇi cinni tatānā rajāmsi dādharma yo dharuṇam satyatātā.*

Indra is lord almighty by his own omnipotence, ruling the spatial ocean of particles of matter and energy, both manifesting and withdrawing them, homage being done by vibrant sages and blazing stars of the universe. He creates and extends the many many worlds of space and he wields the law and the power that holds the entire worlds of existence.

इन्दा दि॒वः प॑ति॒मानं पृ॒थि॒व्या वि॒श्वो व॒द् स॒र्वना॒ हन्ति॑
शु॒ष्णाम । म॒हीं चि॒द् द्या॒मा॒त॒नात्सू॒र्येण॑ चा॒स्कम्भ॑ चि॒त्कम्भ॑न॒न
स्क॒भी॒यान ॥ ५ ॥

5. *Indro divaḥ pratimānam prthivyā viśvā veda savanā hanti śuṣṇam. Mahī cid dyāmātanot sūryeṇa cāskambha cit kambhanena skabhīyān.*

Indra is the maker and measure of heaven and earth, knows all operations of the world in existence, and destroys drought and adversity by showers of rain and divine grace. He enlightens the great heavens by the sun and he himself is the pillar of the universe holding it in dynamic balance by the law of divine Rtam working in nature.

व॒ज॒ण॒ हि वृ॒त्रहा॑ वृ॒त्रम॑स्तर॒दव॑स्य॒ शू॒शु॒वान॑स्य मा॒याः । वि॒
धृ॒ष्णा॒ अत्र॑ धृ॒ष॒ता ज॑घ॒न्था॒था॒भवा॑ मघव॒न्बा॒ह्वा॒जाः ॥ ६ ॥

6. *Vajreṇa hi vṛtrahā vṛtramastaradevasya śūśuvānasya māyāḥ. Vi dhṛṣṇo atra dhṛṣatā jaghanthā-thābhavo maghavan bāhvojāḥ.*

O lord of glory, destroyer of darkness, negativity and want, destroy the demon of evil by the Bajra, unfailing catalytic power of nature you wield. O lord indomitable, be the mighty hero of arms of adamant and steel, destroy the violent forces of terror, frustrate the wiles and designs of the uncreative forces of society and be the saviour by unassailable power of Divinity.

सर्वन्तु यदुषसः सूर्येण चित्रामस्य कृतवा रामविन्दन ।

आ य । त्रिं ददृश दिवा न पुनर्यता नकिरब्धा नु वद ॥ ७ ॥

7. *Sacanta yaduṣasaḥ sūryeṇa citrāmasya ketavo rāmavindan. Ā yannakṣatram dadṛśe divo na punaryato nakiddhā no veda.*

When the lights of the dawn join the sun, then its rays assume wonderful beauty and glory. Then (in the day) I see no (other) star of heaven nor any joining the rising dawn again. Why? What is this mystery? Who knows of this? (Only Indra).

दूरं किल पथमा जग्मुरासामिन्दस्य याः पंसव सस्त्रुरापः ।
क्व स्विदगं क्व बुध्न आसामापा मध्यं क्व वा नून-
मन्तः ॥ ८ ॥

8. *Dūram kila prathamā jagmurāsāmindrasya yāḥ prasave sasrurāpaḥ. Kva svidagram kva budhna āsāmāpo madhyam kva vo nūnamantaḥ.*

At the rise of the sun, the first rays and the first mists of the morning move and go far far away. Who

knows what and where is their beginning, what is their basic foundation, what is their middle, and what and where their end? Who among you knows this mystery? (Only Indra).

सृजः सिन्धूरहिना जगसानाँ आदिदताः प विविज जुवन ।
मुमु त्माणा उत या मुमुच धदता न रमन्त नितित्ताः ॥ ९ ॥

9. *Sṛjaḥ sindūmrāhinā jagrasānāṃ adidetāḥ pra vivijre javena. mumukṣamāṇā uta yā mumucree-
'dhetetā na ramante nitiktāḥ.*

Indra, when you release the showers of rain engulfed by the cloud, then these flow down free and rapidly. Thus those who want freedom and release from bondage are released by Indra, and once released, they do not stop on way involved in the bonds (they have cast away).

सुधीचीः सिन्धुमुशतीरिवायन्त्सनाज्जार अरितः पूभिदा-
साम । अस्तमा त पाथिवा वसून्यस्म जग्मुः सूनृता इन्द
पूवीः ॥ १० ॥

10. *Sadhrīcīḥ sindhumuśatīrivāyantsanājāra āritāḥ
pūrbhidāsām. Astamā te pāthivā vasūnyasme jagmuḥ sūnṛtā indra pūrvīḥ.*

Together the streams released by Indra flow and join the sea like loving women joining their husband, the lord of time and breaker of the existential bonds always since eternity is their inspirer and freedom giver. O Indra, may all our earthly wealth and excellences of sense and mind, all your gifts here, and all our songs of adoration and voices of prayer ultimately reach you, the destination from existence to the essence.

Mandala 10/Sukta 112

Indra Devata, Nabha Prabhedana Vairupa Rshi

इन्द्र॑ पिब॑ पति॒कामं॑ सु॒तस्य॑ पातः॒ साव॑स्तव॒ हि पू॒वपी॑तिः ।
ह॒ष॑स्व॒ हन्त॑व शू॒र श॑त्रू॒नुक्थ॑भि॒ष्ट वी॒या॒३ प ब॑वाम ॥ १ ॥

1. *Indra piba pratikāmaṁ sutasya prātaḥ sāvastava hi pūrvapītiḥ. Harṣasva hantave śūra śatrūnu-kthebhiṣṭe vīryā pra bravāma.*

Indra, lord of glory, drink of the soma of love and adoration prepared and offered you as you please in response to our desire. This morning prayer, adoration and yajnic homage is primarily and exclusively for you. Pray be exalted and rise to destroy the enemies and negativities of life. With our songs and praise we celebrate your acts of omnipotence and generosity.

यस्त॑ रथा॒ मन॑सा॒ जवी॑या॒नन्द॑ तन॒ साम॑पया॒य या॑हि ।
तू॒यमा॑ त॒ हर॑यः॒ प द॑वन्तु॒ यभि॑या॒सि वृ॑ष॒भिम॑न्द॒मानः॑ ॥ २ ॥

2. *Yaste ratho manaso javīyānendra tena somape-yāya yāhi. Tūyamā te harayaḥ pra dvavantu yebhiryāsi vṛṣabhirmandamānaḥ.*

Indra, come by that chariot of yours which is faster than the mind, come to taste the sweets of our soma of adoration and prayer. May the horses of your chariot instantly turn and speed hither, mighty horses by which, all happy and blissful, you come and bless the devotees.

हरि॑त्वता॒ वच॑सा॒ सूय॑स्य॒ श्र॑ष्ट॒ रूप॑स्तन्व॒ं स्प॑शयस्व ।
अ॒स्माभि॑रिन्द्र॒ सखि॑भिहु॒वानः॑ स॒न्धीची॑ना मा॒दय॑स्वा
नि॒षद्य॑ ॥ ३ ॥

3. *Haritvatā varcasā sūryasya śreṣṭhai rūpaistan-
vaṁ sparśayasva. Asmābhirindra sakhibhirhu-
vānaḥ sadhrīcīno mādayasvā niṣadya.*

Let our body, mind and soul be touched by golden glory of the sun and transmuted into the highest forms of beauties and graces of life. Indra, thus invoked and adored by us who yearn for company and communion with you, pray come, be seated in the heart and soul in union, joyous and exalted, and lead us to the divine goal.

यस्य त्यक्तं महिमानं मदध्विम मही रादसी नाविविक्ताम ।
तदाक् आ हरिभिरिन्द युक्तः प्रियभिर्याहि प्रियम ।-
मच्छ ॥ ४ ॥

4. *Yasya tyat te mahimānaṁ madeṣvime mahī rodasī
nāviviktām. Tadoka ā haribhirindra yuktaiḥ
priyebhiryāhi priyamannamaccha.*

Indra, whose grandeur in the state of divine ecstasy even the great heaven and earth do not comprehend, exalted in that very halo and glory of ecstasy, come by the dear golden radiations of divinity harnessed to your chariot and well enjoy the presentations of our homage, the food cherished by Divinity.

यस्य शश्वत्पपिवाँ इन्द्र शत्रूननानुकृत्या रण्या चक्रथ ।
स त पुरन्धिं तविषीमियति स त मदाय सुत इन्द्र सामः ॥ ५ ॥

5. *Yasya śaśvat papivāṁ indra śatrūnanānukṛtyā
raṇyā cakartha. Sa te purandhim taviṣīmiyarti
sa te madāya suta indra somaḥ.*

Indra, that soma which you always enjoy, and

that yajamana whom you always protect and destroy his enemies with inimitable and incomparable weapons, that soma is distilled and ready for your drink and, and that yajamana solicits your radiant attention and generous favour of grace.

इदं त॒ पात्रं॑ स॒न॒वित्तमि॒न्द्र पि॒ब॒ साम॑म॒ना श॑त॒क॒ता । पू॒ण
आ॒ह्वा॒वा म॑दि॒रस्य॑ म॒ध्वा यं वि॒श्व इ॒द॒भि॒ह॒र्य॑न्ति द॒वाः ॥ ६ ॥

6. *Idam te pātram sanavittamindra pibā somamenā śatakrato. Pūrṇa āhāvo madirasya madhvo yaṁ viśva idabhiharyanti devāḥ.*

Indra, lord of infinite action, this heart and soul is ever dedicated to you, pray accept and enjoy the love and homage presented by the celebrant. Over flowing is the heart and soul with ecstatic joy and honey sweets of devotion which all divinities of heaven and earth love and cherish.

वि हि त्वामि॒न्द्र पु॒रु॒धा ज॑ना॒सा हि॒त॒प॒य॒सा वृ॒षभ॑ ह॒र्य॑न्त ।
अ॒स्माकं॑ त॒ मधु॑म॒त्तमा॒नी॒मा भु॑व॒न्त्सर्व॑ना॒ त॒षु ह॒य ॥ ७ ॥

7. *Vi hi tvāmindra purudhā janāso hitaprayaso vṛṣabha hvayante. Asmākaṁ te madhumattamānīmā bhuvantsavanā teṣu harya.*

Many many people with various kinds of homage and prayer invoke you, lord of infinite power and generosity. All these our presents of love, honour and adoration of the sweetest order are for you only. Pray accept these with love and favour.

प त॒ इन्द्र॑ पू॒व्याणि॑ प नू॒नं वी॒र्या॑ वाचं प॒थ॒मा कृ॑तानि ।
स॒ती॒नम॑न्यु॒रश्र॑थाया॒ अदि॑सुव॒दना॑म॒कृ॒णा॒ब॒ह्म॑ण॒ गाम॑ ॥ ८ ॥

8. *Pra ta indra pūryāṇi pra nūnaṁ vīryā vocaṁ prathamā kṛtāni. Saṁnamanyuraśrathāyo adriṁ suvedanāmakṛṇorbrahmaṇe gām.*

Indra, I celebrate and glorify your eternal manifestations of might and the highest exploits you have ever before accomplished. Lord of essential power and passion, you break the cloud, open the mountains, and you break the deep silence of the night of annihilation and proclaim the Word for the men of vision and wisdom.

नि षु सीद गणपत ग॒णषु त्वामाहुर्विप॑तमं कवी॒नाम ।

न ऋ॒त त्वत्कि॑यत् किं च॒नार म॒हाम॒र्कं म॒घव॒ज्जि॒त्रम॑च ॥ ९ ॥

9. *Ni ṣu sīda gaṇapate gaṇeṣu tvāmāhurvipra-tamaṁ kavīnām. Na ṛte tvat kriyate kiṁ canāre mahā-markaṁ maghavañcitramarca.*

O lord of the people, stay and abide with the people, they celebrate you as the highest incomparable of the poets of the world of existence. Nothing happens, nothing is done without you far or near. O lord of glory, I offer you the highest and most wonderful tribute and homage and adoration.

अ॒भि॒ख्या ना॑ म॒घव॒ त्प॒र॒माना॑न्त्सख॑ बा॒धि व॑सुप॒त्
सखी॑नाम । रणं कृ॒धि रण॑कृ॒त्सत्य॑शु॒ष्माभ॑क्त चि॒दा भ॑जा
रा॒य अ॒स्मान् ॥ १० ॥

10. *Abhikhyā no maghavan nādhamānāntsakhe bodhi vasupate sakhīnām. Raṇaṁ kṛdhi raṇakṛt satya-śuṣmābhakte cidā bhajā rāye asmān.*

Pray turn to us, watch us with favour, lord of

glory, we beseech you. O lord of world's wealth, honour and excellence, O friend, know, acknowledge and accept the friend of divinity. Fight out our enemies, lord of battle, commander of imperishable power and force, lead us on to achieve and share the wealth and honour so far unshared and unknown.

Mandala 10/Sukta 113

Indra Devata, Shataprabhedana Vairupa Rshi

तमस्य द्यावापृथिवी सचतसा विश्वभिद्वरनु शुष्ममाव-
ताम । यदत्कृण्वाना महिमानमिन्द्रियं पीत्वी सामस्य कतुमां
अवधत ॥ १ ॥

1. *Tamasya dyāvāprthivī sacetasā viśvebhirdevairanu śuṣmamāvatām. Yadait kṛṇvāno mahimānamindriyaṃ pītīvī somasya kratumām avardhata.*

May heaven and earth along with all the nobilities of nature and humanity, all of equal and agreeable mind, follow, protect and promote the might of Indra, this ruling power of the world, when he goes forward to display that power and grandeur of his mind and senses and, exalted by the happy and exhilarating glory of his dominion in action, rises in greatness and majesty.

तमस्य विष्णुमहिमानमार्जसांशुं दधन्वान्मधुना वि रप्सत ।
द्वभिरिन्द्रा मघवा स्यावभिवृत्रं जघन्वाँ अभवद्वरण्यः ॥ २ ॥

2. *Tamasya viṣṇurmahimānamojarśaṃ'śuṃ dadhānvān madhuno vi rapśate. Devebhirindro maghavā sayāvabhi ryrtraṃ jaghanvām abhavadvareṇyaḥ.*

Vishnu, pervasive power and presence of nature

and humanity, holding, sharing and sustaining its own part of the power and Dharma of Indra's dominion by virtue of its own might and lustre, exalts the sweetness and grace of his system, and Indra, ruler of the glorious dominion, destroying the evil factors of darkness, want and ignorance with the assistance of his supporters and divine partners rises mightier, proves his greatness and majesty and becomes the object of his devotees' choice all the more.

वृत्रेण॒ यदहि॑ना॒ बिभ्र॑दायु॒धा स॒मस्थि॑था यु॒धय॑ शंस॒मावि॑द ।
विश्व॑ त॒ अत्र॑ म॒रुतः॑ स॒ह त्मना॑व॒ध गु॒ग महि॑मान॒मि-
न्द्रि॒यम ॥ ३ ॥

3. *Vṛteṇa yadahinā bibhrdāyudhā samasthithā yudhaye śaṁsamāvide. Viśve te atra marutaḥ saha tmanāvardhannugra mahimānamindriyam.*

When against forces of darkness and serpentine crookedness you bear weapons and stand firm to fight, win all agreement, approval and admiration that all is well, then, O blazing lord of might and glory, all the Maruts, vibrant powers of nature and humanity in the world, together with their heart and soul join and exalt your greatness and the magnanimity of your majesty of mind and soul.

ज॒ज्ञान॑ ए॒व व्य॑बाध॒त स्पृ॒धः पाप॑श्यद्वी॒रा अ॒भि प॑स्यं॒ रण॑म ।
अवृ॑श्च॒ददि॑मव॒ स॒स्यदः॑ सृ॒जद॑स्त॒भ्ना ण॑कं स्वप॒स्यया॑
पृथु॑म ॥ ४ ॥

4. *Jajñāna eva vyabādhata sprdhāḥ prāpaśyadvīro abhi pauṁsyam raṇam. Avṛścadadrimava sasyadaḥ srjadastabhnānnākam svapasyayā prthum.*

From the very rise and manifestation, repelling, expelling and removing conflicts and confrontations of jealous forces, watching, assessing and affirming his fighting forces, breaking down clouds of pent up waters and mountainous hoards of resources and releasing all stagnant potentials, and sustaining the mighty vast world of light and joy by his will, wisdom and active power, Indra rules and reigns in glory.

आदिन्द्रः स॒त्रा त॒विषी॒रप॒त्यत॒ वरी॒या द्यावा॑पृथि॒वी अ॒बाध॑त ।
अवा॑भर॒द धृ॒षिता॒ वज॑मा॒यसं॒ शवं॑ मि॒त्राय॒ वरु॑णाय
दा॒शुष॑ ॥ ५ ॥

5. *Ādindraḥ satrā taviṣīrapatyata variyo dyāvā-prthivī abādhata. Avābharaddhṛṣito vajramāya-saṁ śevam mitrāya varuṇāya dāśuṣe.*

Indra keeps, rules and controls all the dynamic forces of the world together in order, separates, holds, energises and moves heaven and earth and maintains the order of separate identity and togetherness in balance, and, undaunted and invincible, he wields the thunderbolt of justice and punishment as well as the golden sceptre of peace and law for people of love, justice, free choice and generosity.

इन्द्र॒स्यात्र॑ त॒विषी॒भ्या वि॒रप्सि॑नं॒ ऋ॒घाय॑ता अ॒रंह॑यन्त॒ मन्य॑व ।
वृ॒त्रं यदु॑गा व्य॒वृश्च॑दाज॒सापा॒ बिभ्र॑तं॒ तम॑सा॒ परी॑वृतम ॥ ६ ॥

6. *Indrasyātra taviṣībhyo virapsina rghāyato aramhayanta manyave. Vṛtram yadugro vyavṛścado-jasāpo bibhrataṁ tamasā parivṛtam.*

When the blazing Indra with his might breaks the demonic cloud hoarding the waters of life covered

in darkness, then in honour of the brave hero of shattering thunder and his brilliant forces, poets sing songs of adoration.

या वीर्याणि पथमानि कर्त्वा महित्वभियतमाना समीयतुः ।
ध्वान्तं तमा व दध्वस हत इन्द्रा मृह्णा पूवहूतावपत्यत ॥ ७ ॥

7. *Yā vīryāṇi prathamāni kartvā mahitvebhiryata-mānau samīyatuḥ. Dhvāntaṁ tamo'va dadhvase hata indro mahnā pūrvahūtāva-patyata.*

When two warriors, Indra and Vrtra, meet in battle doing mighty acts of the first order of valour with their respective valour and power, then, when the covering darkness is destroyed, Indra with his might rules the scene and dominates over the first invocation and institution of yajna.

विश्वं द्वासा अध वृष्ण्यानि त वधयन्त्सामवत्या
वचस्यया । रुद्धं वृत्रमहिमिन्द्रस्य हन्मनाग्निं जम्भस्तृष्व ऽ-
मावयत ॥ ८ ॥

8. *Viśve devāso adha vṛṣṇyāni te'vardhayantsoma-vatyā vacasyayā. Raddhaṁ vṛtramahimindrasya hanmanāgnirna jambhaistrṣvannamāvayat.*

And then all saints and holy men of the world celebrate and exalt your mighty deeds with voices full of sweetness, love and adoration. And when Vrtra is destroyed by the fatal blow of Indra and darkness is dispelled, Indra like the sun waxes in glory as fire rises in flames, having consumed fuel food with its jaws and crackling tongues.

भूरि॒ द॒भि॒वच॒नभि॒त्रह॒क्वभिः॑ स॒ख्यभिः॑ स॒ख्यानि॒ प
वा॒चत॑ । इ॒न्द्रा॒ धुनिं॑ च॒ चुमु॑रिं च द॒म्भय॑ञ्छद्दाम॒नस्या॒ शृणु॑त
द॒भीत॑य ॥ ९ ॥

9. *Bhūri dakṣebhirvacanebhirrkvabhiḥ sakhyebhiḥ sakhyāni pra vocata. Indro dhuniṁ ca cumuriṁ ca mambhayañchraddhāmanasyā śṛṇute dabhī-taye.*

O celebrants of Indra dedicated to yajnic union and cooperation, celebrate your kinship with Indra enthusiastically and proclaim with words of power, praise, love and friendship: Indra listens with faith, understanding and sympathy at heart to invocation and prayer for relief of the oppressed and subdues the vociferous ogres and terrorising destroyers of life and values of good living. (Such a person is worthy of being the ruler, Indra of the human nation.)

त्वं पुरु॑ण्या भ॒रा॒ स्व॒श्व्या॒ यभि॑र्म॒सं नि॒वच॑नानि॒ शंस॑न ।
सु॒गभि॑वि॒श्वो॒ दुरि॑ता त॒रम॒ वि॒दा षु॒ ण॑ उ॒वि॒या गा॒ध-
म॒द्य ॥ १० ॥

10. *Tvaṁ purūṇyā bharā svaśvyā yebhirmasai nivacanāni śaṁsan. Sugebhirviśvā duritā tarema vido ṣu ṇa urviyā gādhamadya.*

Indra, omnipotent ruler of the world, bear and bring us abundant wealth, honour and excellence flowing in from all sides so that I may be able to think and meditate with words of prayer, praise and thankfulness: O lord, let us get over all difficulties, evils and undesirables of the world by simple, natural and navigable paths of progress, and you now, today itself,

firmly seat and settle yourself over the wide world and receive our homage and admiration as tribute of love at heart in faith.

Mandala 10/Sukta 114

*Vishvedevah Devatah, Sadhri Vairupa or Gharma
Tapasa Rshi*

घ॒मा सम॑न्ता त्रि॒वृ॒तं व्या॑पतुस्तया॒जुष्टि॑मा॒तरि॑श्वा जगाम ।
दि॒वस्प॑या दि॒धिषा॑णा अव॒षन्वि॒दु॒द्वाः स॒हसा॑मान-
म॒कम ॥ १ ॥

1. *Gharma samantā trivṛtaṁ vyāpatustayornuṣṭim mātarīśvā jagāma. Divaspayo didhiṣāṇā aveṣan vidurdevāḥ sahasāmānamarkam.*

Bright heat and light in conjunction pervade the threefold universe of heaven, earth and the middle regions. Matarishva, basic cosmic energy and pranic vitality, joins these two in friendly alliance for love and service. From the heaven of light and divine awareness flow vibrations bearing the milk of life and the divine message of knowledge for human awareness, and divine souls receive the light of eternal illumination, the Vedic message with the music of Samans in ecstasy.

ति॒स्रा द॒ष्ट्राय॑ नि॒रृ॒तीरु॑पा॒सत दी॒घश्रु॑ता वि हि जा॒नन्ति॑
व॒ह्नयः॑ । तासां॑ नि चि॒क्युः क॒वया॑ नि॒दानं॑ पर॒षु या गु॒ह्येषु॑
व॒त॒षु ॥ २ ॥

2. *Tisro deṣṭrāya nirṛtīrupāsatedīrghaśruto vi hi jānanti vahnayaḥ. Tāsām ni cikyuḥ kavayo nidānam pareṣu yā guhyeṣu vratesu.*

Sages who have heard the divine message for

long through discipline carry it on to pass it on to others. They know, closely watch, internalise and worship the trinity of eternal reality and its existential dynamics: Brahma, Prakrti, and Jiva, three modes of Prakrti: sattva, rajas and tamas, three phases of temporal existence: creation, continuance and completion, three aspects of the good life: knowledge, karma and worship, three aspects of worship: adoration, prayer and meditation in the triple world of earth, skies and heaven. Poetic vision arises and creative souls know the original cause of all these orders of existence and knowledge which operate in all other open and covert, lowest and highest facts, activities and disciplines of life. That cause is One, Supreme, Unique.

चतुष्कपदा युवतिः सुप॒शा घृ॒तप॑तीका व॒युना॑नि वस्त ।
तस्यां सु॒प॒णा वृ॒षणा॑ नि ष॑दतु॒यत्र॑ द॒वा द॑धिर भ॒ग-
ध॒र्यम॑ ॥ ३ ॥

3. *Catuṣkapardā yuvaṭiḥ supeṣā ghṛtapratīkā vayu-
nāni vaste. Tasyām suparṇa vṛṣaṇā ni ṣedatur-
yatra devā dadhire bhāgadheyam.*

Fourfold is that reality of existence, knowledge and the language of knowledge: Prakrti, jiva, immanent ordainer and the transcendent; matter, energy, intelligence and avyakta Prakrti; Rks, Samans, Yajus and Chhandas; Para, pashyanti, madhyama and vaikhari, in other words, nama, akhyata, upasarga and nipata. The vedi of existence in which it abides is ever young, beyond age and death, eternal. It is beautiful and exciting, golden gracious, which covers all the rules and laws of existence. In that abide two generous, creative beautiful birds on the tree of life: the one that

watches is the Supreme Spirit of the cosmos, and the other that eats the fruit and tastes the sweet and the bitter of it is the individual human soul. In that existence, that knowledge and that Word of knowledge, noble souls find, live and experience their share of existence and the divine essence.

एकः सुपुणः स समुद्रमा विवश स इदं विश्वं भुवनं वि
चष्ट। तं पाकन् मनसापश्यमन्तितस्तं माता रंहि स उ
रंहि मातरम ॥ ४ ॥

4. *Ekaḥ suparṇaḥ sa samudramā viveśa sa idaṁ viśvaṁ bhuvanaṁ vi caṣṭe. Taṁ pākena manasā-pāśyamantitastaṁ mātā relhi sa u relhi mātaram.*

One and One only is the cosmic spirit which pervades and manifests in the boundless ocean of space-and-time. It watches, illuminates and inspires this entire universe. I see it with pure and transparent mind manifesting at the closest. Prakṛti which is the mother medium of its manifestation embraces it in love, and it too loves and embraces the mother medium. So also, divine Speech which is the mother medium of its expression embraces it in love, and it too loves and embraces the mother medium.

सुपुर्ण विपः क्वया वचाभिरकं सन्तं बहुधा कल्पयन्ति ।
छन्दांसि च दधता अध्वरषु गहान्तसामस्य मिमत् द्वादश ॥ ५ ॥

5. *Suparṇaṁ viprāḥ kavayo vacobhirekaṁ santaṁ bahudhā kalpayanti. Chandāṁsi ca dadhato adhvaṛeṣu grahāntsomasya mimate dvādaśa.*

Vibrant self-realised sages and visionary poets visualise and express the One immutable Spirit by words

of their experiential vision. Taking on to the poetic compositions of Vedic mantras in yajnas and meditative sessions they visualise and restructure twelve cyclic manifestations and self-expressions of soma, the moon, the sun and the light beyond the sun and moon, and the spirit of life itself.

षट्त्रिंशोश्च चतुरः कल्पयन्तश्छन्दांसि च दधत आद्वाद्-
शम । यज्ञं विमार्य कवया मनीष ऋक्सामाभ्यां प रथं
वतयन्ति ॥ ६ ॥

6. *Ṣaṭtriśāṁśca caturaḥ kalpayantaśchandāṁsi ca dadhata ādvādaśam. Yajñam vimāya kavayo manīṣa ṛksāmābhyāṁ pra ratham vartayanti.*

Visualising and re-structuring the modes and manifestations of the Soma spirit through thirty-six and four poetic structures bearing upto the twelfth of the forms, having enacted the yajna with their thought and imagination, the sages accomplish the yajnic cycle with Rks and Samans.

चतुर्दशान्य महिमाना अस्य तं धीरा वाचा प णयन्ति सप्त ।
आप्नानं तीर्थं क इह प वाचद्यन पथा पृषिबन्त सुतस्य ॥ ७ ॥

7. *Caturdaśānye mahimāno asya taṁ dhīrā vācā pra ṇayanti sapta. Āpnānaṁ tīrthaṁ ka iha pra vocadyena pathā prapibante sutasya.*

Fourteen are other majestic manifestations of this soma spirit of the universe in dynamic yajnic form which seven grand sages conduct with the voice divine. And here, in this world of limited human imagination, who can explain and reveal in human terms that all-pervasive saviour spirit in its reality and that central

path by which the sages move up to divinity and have a drink of the soma ecstasy of divinity distilled through experience?

सहस्रधा पञ्चदशान्युक्था यावद द्यावापृथिवी तावदित्त ।
सहस्रधा महिमानः सहस्रं यावद बह्व विष्टितं तावती
वाक ॥ ८ ॥

8. *Sahasradhā pañcadaśānyukthā yāvad dyāvāpr-thivī tāvadit tat. Sahasradhā mahimānaḥ sahasram yāvadbrahma viṣṭhitam tāvatī vāk.*

Thousandfold are the Vedic hymns, fifteen of them the highest and best, all extended as far as the heaven and earth. Thousandfold are the majesties and glories of it, the Vedic Word and vision extending and abiding as far as the vision and omniscience of divinity.

कश्छन्दसां यागमा वद धीरः का धिष्यां पति वाचं पपाद ।
कमृत्विजामष्टमं शूरमाहुहरी इन्द्रस्य नि चिकाय कः
स्वित ॥ ९ ॥

9. *Kaśchandasaṁ yogamā veda dhīraḥ ko dhiṣṇyāṁ prati vācam papād. Kamṛtvijām-aṣṭamam śūramā-hurharī indrasya ni cikāya kaḥ svit.*

Who is the constant sage that knows the structure, end and purpose of the hymns? Who attains to the centre meaning of divine reality corresponding to the word of divine voice? Who would say who is the eighth veteran of the sagely yajakas? Who knows the two mighty carriers of the cosmic chariot of Indra?

भूम्या अन्तं पयकं चरन्ति रथस्य धूषु युक्तासा अस्थुः ।
श्रमस्य दायं वि भजन्त्यभ्या यदा यमा भवति ह्यम्य
हितः ॥ १० ॥

10. *Bhūmyā antaṁ paryeke caranti rathasya dhūrṣu yuktāso asthuh. Śramasya dāyaṁ vi bhajantye-bhyo yadā yamo bhavati harmye hitaḥ.*

Some of the horses of Indra, master of the solar chariot, as rays of the sun, reach the ends of the solar regions while they abide yoked to the poles of the chariot. The divinities of nature provide them with food to replenish the energy spent, when the sun rests inside its chamber.

Mandala 10/Sukta 115

Agni Devata, Upastuta Varshtihavya Rshi

चित्र इच्छिशास्तरुणस्य व तथा न या मातरावप्यति धातव ।
अनूधा यदि जीजनदधा च नु वव ऽ सद्या महि दूत्यं
चरन ॥ १ ॥

1. *Citra icchiśostarūṇasya vakṣatho na yo mātārā-vapyeti dhātave. Anūdhā yadi jījanadadhā ca nu vavakṣa sadyo mahi dūtyaṁ caran.*

Wondrous is the invigorating and sustaining power of the newly risen youthful Agni which never goes to its parental source for food and energy replenishment. And if you say that the udderless creator has given it birth, even so, going on its great ambassadorial mission, it carries the fragrant message of yajna to the divinities immediately on its birth.

अग्निह नाम धायि द ऽपस्तमः सं या वना युवत भस्मना
दता । अभिपमुरा जुह्वी स्वध्वर इना न पार्थमाना यवस
वृषा ॥ २ ॥

2. *Agnirha nāma dhāyi dannapastamaḥ saṁ yo vanā yuvate bhasmanā datā. Abhipramurā juhvā svadhvara ino na prothamāno yavase vr̥ṣā.*

Agni, 'high priest' is the name given to 'fire', fiery leader of yajna, which, heroic of action, giving generously, takes to the woods with blazing flames and crackling jaws and, noble deity of yajna as it is, with ladlefuls of havi joins us with gifts of life like a mighty roaring cloud raining on pastures and fields of corn.

तं वा विं न दुषदं द्रुवमन्धस इन्दुं पार्थन्तं पवर्पन्तमणवम ।
आसा वह्निं न शाचिषा विरप्शिनां महिवतं न सरजन्तम-
ध्वनः ॥ ३ ॥

3. *Taṁ vo viṁ na druṣadam devamandhasa indum prothantam pravapantamarṇavam. Āsā vahniṁ na śociṣā virapśinam mahivrataṁ na sarajanta-madhvanah.*

O celebrants of yajna, celebrate Agni, the leader, watching every thing like a bird on the tree, abiding in every thing dynamic, brilliant and generous, profuse giver of food and joy, thundering as a cloud of living showers and deep as the sea, consumer of havi by flames of fire and giver of light by sun rays, mighty strong and exalted, grand achiever of victories and pioneer path maker and illuminator like the sun.

वि यस्य त जयसानस्याजर धानवाताः परिसन्त्यच्युताः ।
आ रण्वासा युयुधया न सत्त्वनं त्रितं नशन्त प शिषन्त
इष्टय ॥ ४ ॥

4. *Vi yasya te jrayasānasyājara dhakṣorna vātāḥ pari santyacutāḥ. Ā raṇvāso yuyudhayo na stvanam tritam naśanta pra śiṣanta iṣṭaye.*

Agni, power unaging and dynamic, inviolable and imperishable are your forces like the radiations of dazzling light and blazing fire which, like victorious warriors, come to you, power indomitable and presence pervasive in three worlds, and exhort you for their life's fulfilment.

स इदग्निः कण्वतमः कण्वसखायः परस्यान्तरस्य तरुषः ।
अग्निः पातु गृणता अग्निः सूरीनग्निददातु तषामवा नः ॥ ५ ॥
अथक नविंशा वगः ॥ १९ ॥

19. *Sa idagniḥ kaṇvatamaḥ kaṇvasakhāryaḥ para-syāntarasya taruṣaḥ. Agniḥ pātu grṇato agniḥ sūrīnagnirdadātu teṣāmavo naḥ.*

That Agni, lord and leader of life, wisest pioneer and comrade of the warring wise, is the saviour giver of success and fulfilment to devotees far and near across difficulties within and outside. May Agni protect and promote the celebrants and the brave and give us the advantage of their protection and advancement.

वाजिन्तमाय सह्यस सुपित्र्य तृषु च्यवाना अनु जातवदस ।
अनुद चिद्या धृषता वरं सत महिन्तमाय धन्व नद-
विष्यत ॥ ६ ॥

6. *Vājintamāya sahyase supitrya tṛṣu cyavāno anu-jātavedase. Anudre cidyo dhṛṣatā varam sate mahintamāya dhanvanedaviṣyate.*

Resplendent fatherly presence between heaven and earth, I, spontaneously inspired and exalted, offer homage and pray for protection to the most powerful presence, Agni, forbearing as well as challenging, all pervasive and aware, ever true, highest and most

glorious protector and promoter who provides succour and sustenance of high order even in dry desert lands of no water by his indomitable power and potential.

एवाग्निमतः सह सूरिभिवसु ष्टव सहसः सूनरा नृभिः ।
मित्रासा न य सुधिता ऋतायवा द्यावा न द्युम्नरभि सन्ति
मानुषान् ॥ ७ ॥

7. *Evāgnirmartaiḥ saha sūribhirvasuḥ ṣṭave saha-
sah sūnaro nṛbhiḥ. Mitrāso na ye sudhitā ṛtāyavo
dyāvo na dyumnairabhi santi mānuṣān.*

Thus Agni, wealth, power and shelter of the world, inspirer of strength, ambition and enthusiasm for life, is adored and exalted by the brave along with the leading lights of vision and action, though mortals all, who, constantly disciplined in mind, dedicated to truth and yajnic action for creativity and production of good things for life, like friends of mankind in unison and united action, excel and lead ordinary humanity by virtue of their brilliance and shining achievements.

ऊजा नपात्सहसावृति त्वापस्तुतस्य वन्दत वृषा वाक् ।
त्वां स्ताषाम् त्वया सुवीरा दाधीय आयुः पतरं दधानाः ॥ ८ ॥

8. *Ūrjo napāt sahasāvanniti vopastutasya vandate
vṛṣā vāk. Tvāṁ stoṣāma tvayā suvīrā drāghīya
āyuh prataram dadhānāḥ.*

“Child of energy, creator, sustainer and master of strength, energy and victory, undaunted and inviolable wielder of courage, patience and enthusiasm for living”, thus does the celebrant’s profound vision and word describe you as he closely watches and adores you. We, holy, brave and grateful, praise you while we

enjoy your gift of good health, long life and the vision and hope of ultimate success and fulfilment.

इति त्वाग्र वृष्टिहव्यस्य पुत्रा उपस्तुतास ऋषया वाचन ।
ताँश्च पाहि गृणतश्च सूरीन्वषडवषळित्यूध्वासा अन ।-
त्मा नम इत्यूध्वासा अन ।। ९ ।।

9. *Iti tvāgne vṛṣṭihavyasya putrā upastutāsa ṛṣayo' -
votan. Tāmśca pāhi grṇataśca sūrīn vaṣaḍva-
ṣṭityūrdhvāso anakṣan namo nama ityūrdhvēso
anakṣan.*

Agni, lord omniscient, leading light of existence, cosmic energy of nature, thus do visionary sages, close watchful scholars, children of yajakas pursuing, enacting and accomplishing yajnic acts for rain showers and gifts of generous nature, describe and adore you. Pray protect and promote them with success. Bless the celebrants. Advance the veteran scholars. “Here is the havi, pray accept the oblation”, saying this they raise the hand for offering and rise. “Salutations to Agni and honour to the generous giver for the achievement of showers, food and energy,” saying this with surrender and submission they rise and achieve their mission’s success and fulfilment.

Mandala 10/Sukta 116

*Indra Devata, Agniyuta Sthaura or Agniyupa
Sthaura Rshi*

पिबा सामं महत इन्द्रियाय पिबा वृत्राय हन्तव शविष्ठ ।
पिब राय शर्वस हूयमानः पिब मध्वस्तृपदिन्द्रा वृषस्व ॥ १ ॥

1. *Pibā somaṁ mahata indriyāya pibā vṛtrāya
hantave Śśaviṣṭha. Piba rāye śavase hūyamānaḥ
piba madhvastṛpadindrā vṛṣasva.*

Indra, lord omnipotent, light of life, ruler of the world, harbinger of the showers of prosperity, drink of the soma of our homage, and protect and promote the honour of your own creation for the power and glory of humanity on earth. Mightiest lord, take over and rule the world for the elimination of evil and the promotion of the positive values of life. Invoked and exalted, inspire your own people for the sake of strength, high morale and prosperity, honour and excellence. Promote the sweetness and culture of life and, happy and satisfied, bring us showers of all round progress and prosperity.

अस्य पिब पुमतः पस्थितस्यन्द सामस्य वरमा सुतस्य ।

स्वस्तिदा मनसा मादयस्वावाचीना र्वत् साभगाय ॥ २ ॥

2. *Asya piba kṣumataḥ prasthitasyendra somasya varamā sutasya. Svastidā manasā mādayasvā-rvācīno revate saubhagāya.*

Indra, taste the best of beauty and sweetness of this abundant and powerful soma of the social and spiritual system prepared and seasoned to purity and sanctity of the highest order and presented in full faith. O giver of good and all round welfare of life, come straight to our vedi for the gift of wealth, honour and excellence of prosperity, happy at heart, and let us all rejoice.

ममत्तु त्वा दिव्यः साम इन्द ममत्तु यः सूयत पार्थिवेषु ।

ममत्तु यन् वरिवश्चकथ ममत्तु यन् निरिणासि शत्रून् ॥ ३ ॥

3. *Mamattu tvā divyaḥ soma indra mamattu yaḥ sūyate pārthiveṣu. Mamattu yena varivaścakartha Mamattu yena niriṇāsi śatrūn.*

Let the heavenly soma of the sun and moon exhilarate you. Let the soma sweetness and beauty of things earthly created here exhilarate you. Let the soma of your own grandeur by which you do wonders exhilarate you. And let the soma of your own valour by which you destroy the enemies exhilarate you.

आ द्विबर्हा अमिना यात्विन्दा वृषा हरिभ्यां परिषिक्तमन्धः ।
गव्या सुतस्य पभृतस्य मध्वः सत्रा खदामरुशहा वृषस्व ॥ ४ ॥

4. *Ā dvibarhā amino yātvindro vṛṣā haribhyām pariṣiktamandhaḥ. Gavyā sutasya prabhṛtasya madhvaḥ satrā khedāmaruśahā vṛṣasva.*

May generous Indra, mighty ruler of the powers of heaven and earth, come with complementary powers of centrifugal and centripetal forces of nature and society and taste the sweet sustaining assets of food and energy created on earth. O lord breaker of clouds and destroyer of enemies, adversity and exhaustion, let there be ceaseless showers of abundant honey sweets of distilled and seasoned wealth, honour and excellence of life on earth.

नि तिग्मानि भ्राशयन्भ्राश्यान्यव स्थिरा तनुहि यातुजूनाम् ।
उग्राय त सहा बलं ददामि पतीत्या शत्रून्विगदषु वृश्च ॥ ५ ॥

5. *Ni tig māni bhrāśayan bhrāśyānyava sthirā tanuhi yātujūnām. Ugrāya te saho balaṁ dadāmi pratītyā śatrūn vigadeṣu vṛṣca.*

Indra, lord of solar power, sharpening your catalysis and shining your blazing radiations, reduce and destroy the strong persistent life destroying forces from nature and society. I offer you power and persistent

forces of resistance to cooperate with your blazing fight against the anti-life elements. Face the enemies and uproot them in our battle for health and the good life.

व्य॑य इ॒न्द तनु॑हि श्रवा॑स्याजः स्थि॒रव॑ धन्व॑ना भिमा॑तीः ।
अ॒स्मद॒य॒ग्वावृ॑धानः सहा॑भिरनि॒भृष्ट॑स्तन्वं वावृ॑धस्व ॥ ६ ॥

6. *Vyarya indra tanuhi śravāmsyojaḥ sthireva dhanvano 'bhimātīḥ. Asmadyragvāvṛdhānaḥ sahobhiranibhrṣṭastanvaṁ vāvṛdhasva.*

Indra, lord of life and human society, expand the resources of food, energy and sustenance, heighten the power and prestige of life and extend the spatial knowledge and power as on a permanent basis. Unresisted and inviolable by virtue of your own patience, persistence and power, rising in strength and lustre of glory before us, raise the power and prestige of the self and the total human organisation.

इ॒दं ह॒विम॑घव॒न्तुभ्यं॑ रा॒तं प॑ति॒ समा॒ळ॒हणा॑ना गृ॒भाय॑ । तु॒भ्यं
सु॒ता म॑घव॒न्तुभ्यं॑ प॒क्वा॒३ ऋ॒न्दि॒ पिब॑ च॒ प॒स्थि॑तस्य ॥ ७ ॥

7. *Idaṁ havirmaghavan tubhyaṁ rātaṁ prati samrāḷahṇāno grbhāya. Tubhyaṁ suto maghavan tubhyaṁ pakvo 'ddhīndra piba ca prasthitasya.*

Indra, lord of glory, this homage and tribute is offered to you. O ruler of self, humanity and all life, pray take it freely without inhibition or hesitation. For you is the soma distilled and offered, O lord of majesty. For you is the food prepared and seasoned. Pray accept it, taste of it and drink of it as it is prepared with faith and love without reservation.

अ॒द्धीदि॒न्द प॒स्थित॒मा ह॒वींषि॒ चना॑ दधिष्व पच॒तात॑ साम॒म ।
पय॑स्वन्तः पति॑ हयामसि त्वा स॒त्याः स॒न्तु यज॑मानस्य
कामाः ॥ ८ ॥

8. *Addhīdindra prasthitemā havīmṣi cano dadhiṣva
pacatota somam. Prayasvantah prati haryāmasi
tvā satyāḥ santu yajamānasya kāmāḥ.*

Indra, ruling lord of nature and human society, pray accept these offers of homage as inputs in the natural and human system of evolution and progress. Take the food prepared and the soma distilled as our share of contribution and generate and bring the divine gifts of food and natural energy for health and joy. Bearing food and tribute of homage we love and honour you and pray may the cherished desires of the yajamana be fulfilled.

प॒न्द्राग्नि॑भ्यां सुवच॒स्यामि॑यमि॒ सिन्धा॑विव॒ पर॑यं नाव॒मूकः ।
अ॒या॒ इव॒ परि॑ चरन्ति द॒वा य अ॒स्मभ्यं॑ ध॒न॒दा उ॒द्भि॒-
द॑श्च ॥ ९ ॥

9. *Prendrāgnibhyām suvacasyāmiyarmi sindhāviva
prerayaṁ nāvamarkaiḥ. Ayā iva pari caranti devā
ye asmabhyam dhanadā udbhidaśca.*

I send up this song of adoration to Indra, lord of power, and to Agni, lord of light. It is infused with the inspiration of mantras and I launch these prayers like a boat on the sea. Devas range around and move like harbingers of good fortune, they are abundant givers of wealth and they destroy misfortune and uproot evil.

Mandala 10/Sukta 117***Dana-stuti or Indra Devata, Bhikshu Angirasa Rshi***

न वा उ द्वाः ।ुधमिद्वधं ददुरुताशितमुप गच्छन्ति
मृत्यवः । उता रयिः पूणता नाप दस्यत्युतापूणन्मडितारं
न विन्दत ॥ १ ॥

1. *Na vā u devāḥ kṣudhamidvadham dadurutā-
śitamupa gacchanti mṛtyavaḥ. Uto rayiḥ prṇato
nopa dasyatyutāprṇan marḍitāraṁ na vindate.*

The devas have ordained death for mortals, but not for reasons of hunger alone, because death overtakes the rich and well provided too. The wealth of the generous giver of charity does not diminish while the uncharitable finds no grace, none to comfort him.

य आधाय चकमानाय पित्वा विन्त्सनफितायापजग्मुष ।
स्थिरं मनः कृणुत सर्वत पुराता चित्स मडितारं न
विन्दत ॥ २ ॥

2. *Ya ādhrāya cakamānāya pitvo'nnavāntsan
raphitāyopajagmuṣe. sthiraṁ manaḥ kṛṇute
sevate puroto cit sa marḍitāraṁ na vindate.*

The man of means in plenty who does not give in charity to the poor, needy, hunger afflicted supplicant that comes to his door but hardens his heart and, further, himself enjoys the fruits of his riches in his very presence, finds no grace, no comfort, none to console him.

स इद्भ्राजा या गृहव ददात्य कामाय चरत कृशाय ।
अरमस्म भवति यामहूता उतापरीषु कृणुत सखायम् ॥ ३ ॥

3. *Sa idbhojo yo grhave dadātyannakāmāya carate kṛśāya. Aramasmai bhavati yāmahūtā utāpa-rīṣu kṛṇute sakhāyam.*

Bounteous blest is he who gives to the needy seeker desirous of food and to the wanderer in search, gone feeble. Amplitude comes to him at his call for his purpose, and he creates friendly alliances even among those who once opposed him.

न स सखा या न ददाति सख्यं सचाभुव सचमानाय पित्वः ।
अपास्मात्पया । तदाका अस्ति पूणन्तमन्यमरणं चिदि-
च्छत ॥ ४ ॥

4. *Na sa sakhā yo na dadāti sakhye sacābhuve sacamānāya pitvaḥ. Apāsmāt preyānna tadoko asti prṇantamanyamaraṇaṁ cidicchet.*

No friend is he who gives no help and sustenance to the friend, the assistant and the associate. Denied, the friend goes away from him. No home is this house of the miser mean, if the friend in need has to knock at another door, the house of a generous helpful person.

पृणीयादि णधमानाय तव्यान्दाधीयांसमनु पश्यत पन्थाम ।
आ हि वतन्त रथ्यव चकान्यमन्यमुप तिष्ठन्त रायः ॥ ५ ॥

5. *Prṇīyādinnādhamānāya tavyān drāghīyām-samanu paśyeta panthām. O hi vartante rathyeva cakrānyamanyamupa tiṣṭhanta rāyaḥ.*

The rich man should give for the poor seeker, he should see the paths of life in the long run. Riches move like wheels of the chariot: Now they are at one place, now they move to another.

माघम ँ विन्दतु अपचताः सत्यं ब्रवीमि वध इत्स तस्य ।
नायमणं पुष्यति ना सखायं कर्वालाघा भवति कव-
लादी ॥ ६ ॥

6. *Moghamannaṁ vindate apracetāḥ satyaṁ
bravīmi vadha it sa tasya. Nāryamaṇaṁ puṣyati
no sakhāyaṁ kevalāgho bhavati kevalādī.*

The man of no knowledge and short vision gets food in vain and prosperity for nothing. Verity I say that prosperity is his ruin, his very death in life. He prospers not who helps neither the friend nor the wise, eating all by himself he eats nothing but sin.

कृषात्फाल आशितं कृणाति य ऽध्वानमप वृङ्क्त चरित्रः ।
वदन्ब्रह्मावदता वनीयान्पृण ऽपिरपृणन्तमभि ध्यात ॥ ७ ॥

7. *Kṛṣannit phāla āśitaṁ kṛṇoti yannadhvān-amapa
vr̥ṅkte caritraiḥ. Vadan brahmāvadato vanīyān
pṛṇannāpirapṛṇantamabhi śyāt.*

The ploughman ploughing the land produces food for the hungry, the traveller while moving crosses the path to destination, the vocal sage is better than the silent, and the giving friend and brother is better than the non-giving.

एकपाद्भूया द्विपदा वि चक्रम द्विपात्रिपादमभ्यति पश्चात ।
चतुष्पादति द्विपदामभिस्वर संपश्यन्पङ्क्तिरुपतिष्ठमानः ॥ ८ ॥

8. *Ekapādbhūyo dvipado vi cakrame dvipāt tripā-
damabhyeti paścāt. Catuspādeti dvipadā-mabhi-
svare sampaśyan paṅktīrupatiṣṭhamānaḥ.*

In the process of evolution and mutual exhortation, the man of the first order of wealth looks

up to the man of double order of wealth and, if he be active and generous, may even surpass the doubly rich person. Similarly, the man of double order of wealth looks up to the man of triple wealth and may even surpass him. Later, the man of triple wealth looks up to the man of fourfold wealth and may overtake and even surpass him. Thus in evolution, competition, cooperation and mutual exhortation, the generous man of initiative goes on and on, watching and abiding in the line of the progressive evolution of humanity.

स॒मा चि॒द्धस्ता॒ न स॒मं वि॒विष्टः॑ स॒मा॒तरा॑ चि॒न्न स॒मं दु॒हात॑ ।
य॒मया॑श्चि॒त् १ स॒मा वी॒र्या॑णि ज्ञा॒ती चि॒त्सन्ता॒ न स॒मं
पृ॒णीतः॑ ॥ ९ ॥

9. *Samau ciddhastau na samam viviṣṭaḥ saṁmātarā cinna samam duhāte. Yamayościn-na samā vīryāṇi jñāti cit santau na samam prṇītaḥ.*

The two hands, howsoever alike, do not perform equally well, two mother cows, alike and equal otherwise, do not yield the same quality and quantity of milk, the power and performance of even twins is not equal and the same, and two persons may be closely related, still they are not equal and exactly alike in charity.

Mandala 10/Sukta 118

Agni Rakshoha Devata, Urukshaya Amahiyava Rshi

अ॒ग्र हंसि॑ न्य॒त्रिणं॑ दी॒द्यन्म॒र्त्येष्व॑ । स्व॒ तय॑ शुचि॒वत॑ ॥ १ ॥

1. *Agne haṁsi nyatrinam dīdyanmartyeṣvā. Sve kṣaye śucivrata.*

Agni, fire divine, you destroy the consumptive

forces which damage life and, shining and blazing immortal among mortals, wherever you abide in your own form and place, you go on dedicated to your Dharma of purification and sanctification.

उत्तिष्ठसि स्वाहुता घृतानि पति मादस ।

यत्त्वा स्तुचः समस्थिरन ॥ २ ॥

2. *Uttiṣṭai svāhuto ghr̥tāni prati modase.*
Yat tvā srucaḥ samasthiran.

You rise in flames of glory and respond with fragrant joy to the oblations of ghr̥ta when ladlefuls are brought close to the vedi and poured into the fire.

स आहुता वि राचतु गिरीळन्या गिरा ।

स्तुचा पतीकमज्यत ॥ ३ ॥

3. *Sa āhuto vi rocate'gnirīḷlenyo girā.*
Srucā pratīkamajyate.

Venerable Agni, when it is invoked and adored with Vedic mantras, rises and shines when it is served and exalted with ladlefuls of ghr̥ta as the prime power of yajna.

घृतनाग्निः समज्यत मधुपतीक् आहुतः ।

राचमाना विभावसुः ॥ ४ ॥

4. *Ghr̥tenāgniḥ samajyate madhupratīka āhutaḥ.*
Rocamāno vibhāvasuḥ.

Agni, honoured and adored with ghr̥ta, served and adorned with honey sweets, invoked and exalted with Vedic hymns, shines and illuminates us as the sun.

जरमाणः समिध्यस दुवभ्या हव्यवाहन ।

तं त्वा हवन्त मत्याः ॥ ५ ॥

5. *Jaramāṇaḥ samidhyase devebhyo havyavāhana.
Taṁ tvā havanta martyāḥ.*

Invoked, celebrated and exalted, you rise and shine, harbinger of fragrances for the divinities of nature and noble humanity, and as such the mortals invoke and adore you in their yajnic celebrations.

तं मता अमर्त्य घृतनाग्निं सपयत । अदाभ्यं गृहपतिम् ॥ ६ ॥

6. *Taṁ martā amartyaṁ ghr̥tenāgniṁ saparyata.
Adābhyaṁ gr̥hapatim.*

That immortal Agni, the mortals serve with ghr̥ta, Agni that is the redoubtable master protector of the home and family.

अदाभ्यन शाचिषाग्न र इस्त्वं दह ।

गापा ऋतस्य दीदिहि ॥ ७ ॥

7. *Adābhyena śociṣāgne rakṣastvaṁ daha.
Gopā ṛtasya dīdihi.*

Agni, with your inviolable and irresistible light and heat, burn the negative forces that damage life, and shine and blaze as protector and promoter of the yajna of life's progress.

स त्वमग्ने पतीकन् प्रत्याष यातुधान्यः ।

उरु येषु दीद्यत ॥ ८ ॥

8. *Sa tvamagne pratīkena pratyōṣa yātudhānyaḥ.
Urukṣayeṣu dīdyat.*

Agni, with your heat and light rays burn and destroy all forces of germs, viruses, insects and impurities that damage life, shine as you do in vast vedis of scientific programmes of yajna.

तं त्वा गी॒भिरु॒रु॒ त्वा ह॒व्य॒वा॒हं॒ समी॒धिर॒ ।

यजि॑ष्ठं॒ मानु॑ष॒ जन॑ ॥ ९ ॥

9. *Taṁ tvā gīrbhirurukṣayā havyavāhaṁ samīdhire.*
Yajisṭhaṁ mānuṣe jane.

Agni, carrier and harbinger of fragrant havis to divinities and humanity, most adorable in human communities, men of dignity and grand mansions invoke and light you in vast vedis with holy songs of the Veda.

Mandala 10/Sukta 119

Atma Devata, Laba Aindra Rshi

इति॑ वा इति॑ म॒ म॒ना॒ गाम॑श्चं॒ स॒नु॒या॒मिति॑ ।

कु॒वि॒त्साम॒स्याप॒मिति॑ ॥ १ ॥

1. *Iti vā iti me mano gāmaśvaṁ sanuyāmiti.*
Kuvit somasyāpāmiti.

This and this alone is what I am at heart: Let me win over the cow and the horse, wealth of the earth and all possible progress onward, and wholly control my senses and dynamics of the mind, for I have drunk the soma of the divine spirit.

प॒ वा॒ता॒इ॒व॒ दा॒ध॒त॒ उ॒न्मा॑ पी॒ता अ॒यंस॑त ।

कु॒वि॒त्साम॒स्याप॒मिति॑ ॥ २ ॥

2. *Pra vātā iva dodhata unmā pītā ayaṁsata.*
Kuvit somasyāpāmiti.

Like impetuous winds have the exhilarations of the draughts of soma raised me to the state of ecstasy, as I have drunk the soma of the divine spirit.

उन्मा पीता अयंसत् रथमश्वाइवाशवः ।

कुवित्सामस्यापामिति ॥ ३ ॥

3. *Unmā pītā ayaṁsata rathamaśvā ivāśavaḥ.*
Kuvit somasyāpāmiti.

The draughts of divine soma have raised me up in ecstasy of body, mind and spirit like swift horses carrying the chariot and the master, for I have drunk of the soma of the divine spirit.

उप मा मतिरस्थित वाश्रा पुत्रमिव प्रियम् ।

कुवित्सामस्यापामिति ॥ ४ ॥

4. *Upa mā matirasthita vāśrā putramiva priyam.*
Kuvit somasyāpāmiti.

My heart, mind and intelligence is stable and has stabilised me in the object of my divine love like the loving mother cow having reached its darling calf, for I have drunk of the soma of the divine spirit.

अहं तष्टेव बन्धुरं पयचामि हृदा मतिम् ।

कुवित्सामस्यापामिति ॥ ५ ॥

5. *Ahaṁ taṣṭeva bandhuraṁ paryacāmi hṛdā matim.*
Kuvit somasyāpāmiti.

Just as the maker makes and controls the well-structured chariot so do I control my mind and intellect at heart by soul, since I have drunk of the soma of the divine spirit.

न॒हि म॑ अ॒पि च॒नाच्छा॑न्त॒सुः पञ्च॑ कृ॒ष्टयः॑ ।

कु॒वित्सा॑म॒स्यापा॑मि॒ति ॥ ६ ॥

6. *Nahi me akṣipaccanācchāntsuḥ pañca kṛṣṭayah.
Kuvit somasyāpāmiti.*

Nor can all the five communities elude or blur the vision of my eye and what I see, for I have drunk of the soma of the divine spirit.

न॒हि म॒ राद॑सी उ॒भ अ॒न्यं प॒ ऽं च॒न प॑ति ।

कु॒वित्सा॑म॒स्यापा॑मि॒ति ॥ ७ ॥

7. *Nahi me rodaśī ubhe anyam pakṣam cana prati.
Kuvit somasyāpāmiti.*

Nor can the physical earth and heaven both be the other and opposite side of my divine personality, for I have drunk of the soma of the divine spirit.

अ॒भि द्यां॑ म॒हिना॑ भु॒वम॒भी॒ऽमां पृ॑थि॒वीं म॒हीम॑ ।

कु॒वित्सा॑म॒स्यापा॑मि॒ति ॥ ८ ॥

8. *Abhi dyām mahinā bhuvamabhīmām pṛthivīm mahīm. Kuvit somasyāpāmiti.*

By the grandeur of my divine experience I realise the greatness of the solar regions and the greatness of this great earth, for I have drunk of the soma of the divine spirit.

हन्ता॑हं पृथि॒वीमि॒मां नि॑ द॒धानी॒ह व॒ह वा॑ ।

कु॒वित्सा॑म॒स्यापा॑मि॒ति ॥ ९ ॥

9. *Hantāham pṛthivīmimām ni dadhānīha vaha vā.
Kuvit somasyāpāmiti.*

And may be I shall hold the beauty and generosity of this earthly existence here or, later, there, for I have drunk of the soma of the spirit divine.

आषमितृथिवीमहं जङ्घनानीह वह वा ।

कुवित्सामस्यापामिति ॥ १० ॥

10. *Oṣamit prthivīmahaṁ jaṅghanānīha vaha vā.*
Kuvit somasyāpāmiti.

And I can heat up this earthly body to light and take it here, there, anywhere, for I have drunk of the soma of the spirit divine.

दिवि म अन्यः प पा३ धा अन्यमचीकृषम ।

कुवित्सामस्यापामिति ॥ ११ ॥

11. *Divi me anyah pakṣo'dho anyamacīkṛṣam.*
Kuvit somasyāpāmiti.

I realise one mode of my existence high up in heaven and the other down here on earth, for I have drunk of the soma of the spirit divine.

अहमस्मि महामहा भिनभ्यमुदीषितः ।

कुवित्सामस्यापामिति ॥ १२ ॥

12. *Ahamasmi mahāmaho'bhinabhyamudīṣitaḥ.*
Kuvit somasyāpāmiti.

I am greatest of the greats, shining bright, radiating upwards to the skies and spaces, for I have drunk of the soma of the spirit divine.

गृहा याम्यरंकृता द्वभ्या हव्यवाहनः ।

कुवित्सामस्यापामिति ॥ १३ ॥

13. *Gr̥ho yāmyaram̐kṛto devebhyo havyavāhanah.
Kuvit somasyāpāmiti.*

Receiving the light and ecstasy of divinity, beatified by grace, I have become the fire that carries the fragrances of love and faith to the divinities and the highest Divine, for I have drunk of the soma of the spirit divine and I have become the divine ecstasy itself.

Mandala 10/Sukta 120

Indra Devata, Brhaddiva Atharvana Rshi

तदिदासु भुवनेषु ज्येष्ठं यतो जज्ञ उगस्त्वष्टृमणः ।

सद्य जज्ञाना नि रिणाति शत्रूननु यं विश्व मदन्त्यूमाः ॥ १ ॥

1. *Tadidāsa bhuvaneṣu jyeṣṭhaṁ yato jajña ugra-
stveṣanṛmṇah. Sadyo jajñāno ni riṇāti śatrūnanu
yaṁ viśve madantyūmāḥ.*

That Indra, Brahma, is the first and highest among all the worlds in existence, of which, as the original cause, is born the blazing, refulgent potent sun which, always rising every moment, destroys the negativities which damage life and by which all positive and protective powers and people of the world rejoice and celebrate life.

वावृधानः शर्वसा भूयाजाः शत्रुदासाय भियसं दधाति ।

अव्यनच्च व्यनच्च सस्त्रि सं त नवन्त पभृता मदेषु ॥ २ ॥

2. *Vāvṛdhānaḥ śavasā bhūryojāḥ śatrurdāsāya
bhiyasaṁ dadhāti. Avyanacca vyanacca sasti
saṁ te navanta prabhṛtā madeṣu.*

Growing mighty in strength, immensely lustrous, destroyer of negativities, it strikes fear into

the heart of forces causing damage to life and the environment. Bountiful purifier and sustainer of the breathing and non-breathing world, all the people and powers which receive sustenance from you join to do honour to you in their joy and celebration of life.

त्व कतुमपि वृज्जन्ति विश्व द्वियदत त्रिभवन्त्यूमाः । स्वादाः
स्वादीयः स्वादुना सृजा समदः सु मधु मधुनाभि याधीः ॥ ३ ॥

3. *Tve kratumapi vṛñjanti viśve dviryadete trirbhavantyūmāḥ. Svādoḥ svādīyaḥ svādunā sṛjā samadaḥ su madhu madhunābhi yodhīḥ.*

And they all, celebrants of divinity, surrender all actions and prayers to you when they join in couples and grow to three in the family. O lord sweeter than sweetness itself, join the sweets of life with honey and with divine sweetness and bliss create life overflowing with love and ecstasy.

इति चिद्धि त्वा धना जयन्तं मदमद अनुमदन्ति विपाः ।
आजीया धृष्णा स्थिरमा तनुष्व मा त्वा दभन्यातुधाना
दुरवाः ॥ ४ ॥

4. *Iti ciddhi tvā dhanā jayantaṁ madamade anumadanti viprāḥ. Ojīyo dhṛṣṭṇo sthiraṁ mā tanuṣva mā tvā dabhan yātudhānā durevāḥ.*

Thus with joy on every happy occasion of life, grateful people and vibrant sages celebrate you, winner, creator and giver of wealth and excellence. Illustrious lord of shattering power, expand the commonwealth of permanent values. Let not the crooked and fiendish forces on the prowl suppress the creative gifts of divine generosity.

त्वया वयं शाशङ्वाह रणेषु पपश्यन्ता युधन्यानि भूरि ।
चादयामि त आयुधा वचाभिः सं त शिशामि ब्रह्मणा
वयांसि ॥ ५ ॥

5. *Tvayā vyaṁ śāśadmahe raṇeṣu prapaśyanto
yudhenyāni bhūri. Codayāmi ta āyudhā vacobhiḥ
saṁ te śiśāmi brahmaṇā vayānsi.*

With your divine inspiration, well knowing the weapons of war, we fight out the enemies of life in the battles of humanity. I strengthen and calibrate the arms and ammunitions for battle by your divine words, and by the same divine formula I sharpen the target efficacy of the arrows and missiles of defence and offence.

स्तुष्यं पुरुवप'सृभ्वमिनतममाप्त्यमाप्त्यानाम ।
आ दषत शर्वसा सप्त दानून्प सा त पतिमानानि भूरि ॥ ६ ॥

6. *Stuṣeyyaṁ puruvarpasamṛbhvaminatamamā-
ptyamāptyānām. Ā darṣate śavasā sapta dānūn
pra sākṣate pratimānāi bhūri.*

We love and celebrate Indra in song, lord adorable infinite in form, all pervasive, most glorious and wisest of the self-realised wise. With his might he breaks seven types of clouds and seven orders of sin and evil, and he challenges and subdues the many adversaries that arise in the world of nature and humanity.

नि तद्दधिष वरं परं च यस्मि णविथावसा दुराण । आ मातरा
स्थापयस जिगत्तू अत इनाषि कवरा पुरूणि ॥ ७ ॥

7. *Ni taddadhiṣe'varaṁ paraṁ ca yasminnāvithā-
vasā duroṇe. Ā mātaraṁ sthāpayase jigatnu ata
inoṣi karvarā purūṇi.*

You sustain this visible world of physical reality and the other invisible world of meta-physical and spiritual reality in which you maintain and protect everything with your might in their very home. And you hold and stabilise the revolving motherly earth and heaven, inspire many great actions therein and see them accomplished.

इ॒मा ब॒ह्म बृ॒हद्दि॒वा वि॒व॒क्ती॒न्द्रा॒य शु॒ष॒मग्॒रि॒यः स्व॒षाः । म॒हा
गा॒त्रस्य॑ । त॒यति॑ स्व॒राजा॒ दु॒र॒श्च॒ विश्वा॑ अ॒वृ॒णाद॒प॒ स्वाः ॥ ८ ॥

8. *Imā brahma bṛhaddivo vivaktīndrāya śūṣama-griyaḥ svarṣāḥ. Maho gotrasya kṣayati svarājo duraśca viśvā avṛṇodapa svāḥ.*

The poet of boundless heavenly light speaks these divine verses in honour of Indra for his own spiritual peace and pleasure. First and foremost among eminent poets, self-illuminant, self-refulgent and self-controlled, he masters the mighty treasure of Vedic wisdom and he opens the flood gates of his own vision of universal light and wisdom.

ए॒वा म॒हान्बृ॒हद्दि॒वा अथ॒वावा॑च॒त्स्वां त॒न्व॑मि॒न्द॑म॒व ।
स्व॒सारा॑ मा॒तरि॑भ्व॒रीर॒रि॒षा हि॒न्वन्ति॑ च॒ शर्व॑सा व॒धय॑न्ति
च ॥ ९ ॥

9. *Evā mahān bṛhaddivo atharvāvocat svām tanva-mindrameva. Svasāro mātarihbharīrariprā hinvanti ca śavasā vardhayanti ca.*

Thus does the sage of boundless light and vision of wisdom with settled mind address his song of adoration to Indra only, and the pure immaculate fluent streams of speech like motherly creations inspire the

world and exalt humanity with strength and enthusiasm.

Mandala 10/Sukta 121

Kah (Prajapati) Devata, Hiranyagarbha Prajapatya Rshi

हिरण्यगर्भः समवततागं भूतस्य जातः पतिरक आसीत् ।
स दाधार पृथिवीं द्यामुतमां कस्म द्वाय हविषा विधम ॥ १ ॥

1. *Hiranyagarbhaḥ samavartatāgre bhūtasya jātaḥ patireka āsīt. Sa dādadhāra pṛthivīm dyāmutemām kasmai devāya haviṣā vidhema.*

Hiranyagarbha, the golden Seed, one lord of light and the sole creator of lights such as the sun, existed before creation (as he ever exists). He alone was and is the lord and sustainer of all forms of created being. He holds and sustains the earth and heaven and supports this whole universe. We worship the same one lord and offer him homage with oblations of fragrant materials.

य आत्मदा बलदा यस्य विश्व उपासत पशिषं यस्य द्वाः ।
यस्य छायामृतं यस्य मृत्युः कस्म द्वाय हविषा विधम ॥ २ ॥

2. *Ya ātmadā baladā yasya viśva upāsate praśiṣaṁ yasya devāḥ. Yasya cāyāmṛtaṁ yasya mṛtyuḥ kasmai devāya haviṣā vidhema.*

The lord who is the giver of birth to the soul with its power and potential in body, whose glory all the divinities of the world celebrate in song, whose shade of protection is immortality and falling off is death, to him we offer our homage and worship in hymns with havi.

यः पाणता निमिषता महित्वक इदाजा जगता बभूव । य
इश अस्य द्विपदश्चतुष्पदः कस्म द्वाय हविषा विधम ॥ ३ ॥

3. *Yaḥ prāṇato nimiṣato mahitvaika idrājā jagato babhūva. Ya īṣe asya dvipadaścatuspadaḥ kasmai devāya haviṣā vidhema.*

The sole one lord who, with his own might, creates and rules over the world of those who breathe and see, the lord who rules over both men and animals, to that sovereign lord of bliss and majesty we offer homage and worship with our heart and soul.

यस्यम हिमवन्ता महित्वा यस्य समुदं रसया सहाहुः ।

यस्यमाः पदिशा यस्य बाहू कस्म द्वाय हविषा विधम ॥ ४ ॥

4. *Yasyeme himavanto mahitvā yasya samudraṁ rasayā sahāhuḥ. Yasyemāḥ pradiṣo yasya bāhū kasmai devāya haviṣā vidhema.*

Whose majesty these snow covered mountains proclaim, whose depth and grandeur the ocean with rivers declares, whose arms these quarters of space extend to infinity, that lord of light and sublimity let us worship with offers of homage in havis.

यन् द्यारुगा पृथिवी च दृ हा यन् स्वः स्तभितं यन् नाकः ।

या अन्तरि रजसा विमानः कस्म द्वाय हविषा विधम ॥ ५ ॥

5. *Yena dyaurugrā pṛthivī ca dṛlḥā yena svaḥ stabhitam yena nākaḥ. Yo antarikṣe rajaso vimānaḥ kasmai devāya haviṣā vidhema.*

By him the suns blaze, by him the earth is firm, by him the heaven of bliss is sustained, by him the ecstasy of Moksha is constant, and he is the creator of the worlds of space. Let us worship the lord refulgent and omnipotent with offers of homage in havis.

यं कन्दसी अवसा तस्तभान अभ्य तां मनसा रजमान ।
यत्राधि सूर उदिता विभाति कस्म द्वाय हविषा विधम ॥ ६ ॥

6. *Yaṁ krandasī avasā tastabhāne abhyaikṣetām
mansā rejamāne. Yatrādhi sūra udito vibhāti
kasmai devāya haviṣā vidhema.*

Whom eloquent heaven and earth sustained in balance by divine power, shining in splendour and inspired at heart, manifest in glory and celebrate in song, under whose law the sun rises, shines and illuminates the world, that self-refulgent lord let us worship with offers of havis.

आपा ह यद बृहतीविश्वमायुन्गर्भं दधाना जूनयन्तीरग्निम ।
तता द्वानां समवततासुरकः कस्म द्वाय हविषा विधम ॥ ७ ॥

7. *Āpo ha yadbṛhatīrviśvamāyan garbham dadhānā
janayantīragnim. Tato devānām samavartatā-
surekaḥ kasmai devāya haviṣā vidhema.*

When the boundless ocean of charged particles of Vayu energy comes into existence bearing the implicit blue print of the cosmos in seed form, creating the heat mode of existence, then the one supreme of the divinities, living breathing life itself, emerges in advance of all cosmic forms, and that One all-comprehensive divine lord let us worship with oblations of havi, who else? That is Hiranyagarbha.

यश्चिदापा महिना पयपश्यद् i दधाना जूनयन्तीयज्ञम ।
या द्वष्वधि द्व एक आसीत्कस्म द्वाय हविषा विधम ॥ ८ ॥

8. *Yaścidāpo mahinā paryapaśyad dakṣam dadhānā
janayantīryajñam. Yo deveṣvadhi deva eka āsīt-
kasmai devāya haviṣā vidhema.*

The one who with his might pervades, watches and overall controls the ocean of charged particles of Vayu energy bearing the heat mode producing the yajnic process of life's evolution, who is on top of all the divinities of existence, that One supreme lord let us worship with havis.

मा ना हिंसीज्जनिता यः पृथिव्या या वा दिवं सत्यधर्मा
जुजान् । यश्चापश्चन्द्रा बृहतीजुजान् कस्म द्वाय हविषा
विधम ॥ ९ ॥

9. *Mā no himsījjanitā yaḥ pṛthivyā yo vā divaṁ satyadharmā jajāna. Yaścāpaścandrā bṛhatīrjajāna kasmā devāya haviṣā vidhema.*

May the one lord supreme never hurt us, the lord that is creator of the earth, who also creates the heavens and who also creates the vast oceans of energies and waters, all beautiful, soothing and blissful, the master, controller and ordainer of all the laws of existence in operation in truth. Let us worship that one lord supreme with offers of faith and havis.

प्राजापत न त्वदतान्यन्या विश्वा जातानि परि ता बभूव ।
यत्कामास्त जुहुमस्त त अस्तु वयं स्याम पतया रयी-
णाम ॥ १० ॥

10. *Prajāpate na tvadetānyanyo viśvā jātāni pari tā babhūva. Yat kāmāste juhūmastanno astu vayaṁ syāma patayo rayīṇām.*

Prajapati, lord of life and your children, there is none other than you who rules over life forms and materials in existence, for yours are the laws of existence, none else's. Whatever our desires, whatever

you wish we should desire, all that we pray for, may all that be fulfilled in life for us. May we be masters in control of the wealths, honours and excellences of the world within your laws of life.

Mandala 10/Sukta 122

Agni Devata, Chitramaha Vasishtha Rshi

वसुं न चित्रमहसं गृणीष वामं शवमतिथिमद्विषण्यम । स
रासत शुरुधा विश्वधायसा ग्रिहाता गृहपतिः सुवीर्यम ॥ १ ॥

1. *Vasum na citramahasam grṇīṣe vāmaṁ śeva-
matithidviṣeṇyam. Sa rāsate śurudho viśvadhā-
yaso'gnirhotā grhapatiḥ suvīryam.*

I adore Agni like my life's parental home, wondrous generous and refulgent, lovely, comfortable, welcome as a noble guest, all love free from jealousy. Master protector of the home, yajamana as well as high priest of life's yajna, he blesses us with all protective, universally nourishing and positive heroic powers and creative energies of life.

जुषाणा अग्र पति हय म वचा विश्वानि विद्वान्वयुनानि
सुकता । घृतनिणिग्बह्मण गातुमरय तव द्वा अजनय नु
व्रतम ॥ २ ॥

2. *Juṣāṇo agne prati harya me vaco viśvāni vidvān
vayunāni sukrato. Ghṛtanirṇigbrahmaṇe gātu-
meraya tava devā ajanayannanu vratam.*

Loving and adorable Agni, universal knower of the laws and ways of life, presiding power of all holy works, pray listen to my words and accept my prayer : Rising and refulgent with ghṛta, inspire the sage and

open up the paths of progress for him. Divinities and noble souls raising you in yajna adore you, join you and raise themselves in pursuance of your laws of life.

सप्त धामानि परिय मर्त्या दाशद्वाशुष सुकृतं मामहस्व ।
सुवीरेण रयिणाग् स्वाभुवा यस्त आनट समिधा तं
जुषस्व ॥ ३ ॥

3. *Sapta dhāmāni pariyannamartyo dāśaddāśuṣe sukṛate māmahasva. Suvīreṇa rayiṇagne svābhuvā yasta ānaṭ samidhā taṁ juṣasva.*

Immortal Agni, pervading seven regions of the universe, bhu, bhuva, sva, maha, jana, tapa and satyam, advance and exalt the noble and generous yajamana of holy action. Whoever brings and offers holy fuel and fragrant havi to you, pray accept and bless him with noble progeny and abundant wealth of life.

यज्ञस्य कर्तुं पथं पुराहितं हविष्मन्त इळत सप्त वाजिनम् ।
शृण्वन्तमग्निं घृतपृष्ठमु णं पृणन्तं द्रवं पृणत सुवीयम् ॥ ४ ॥

4. *Yajñasya ketuṁ prathamam purohitam haviṣmanṭa īlate sapta vājinam. Śṛṇvantamagniṁ ghr̥ta-pr̥ṣṭhamukṣanam pr̥ṇantaṁ devaṁ pr̥ṇate suvīryam.*

Seven priests with seven pranas and seven faculties of sense and mind offer havi and adore Agni, first and original performer of creation yajna who bears on the banner of creative yajna to its victorious completion, and they go on serving the seven-rayed light of life, listening, fed on and rising by ghr̥ta, generous lord refulgent who blesses the dedicated celebrant with noble strength and happy progeny.

त्वं दूतः पथमा वरण्यः स हूयमाना अमृताय मत्स्व । त्वां
मजयन्मरुता दाशुषा गृह त्वां स्तामभिभृगवा वि रुरुचुः ॥ ५ ॥

5. *Tvaṁ dūtaḥ prathamō vareṇyaḥ sa hūyamāno
amṛtāya matsva. Tvāṁ marjayan maruto daśuṣo
gr̥he tvāṁ stomebhirbhr̥gavo vi rurucuḥ.*

Agni, you are the messenger and harbinger of the breeze of fresh life. You are the first divinity of our love and choice. As such, invoked and adored for the sake of immortality, pray rejoice at yajna and let us rejoice too. Vibrant celebrants and veteran sages, shining and raising you in the house of generous yajamana, honour and exalt you with holy songs of adoration.

इषं दुहन्त्सुदुघां विश्वधायसं यज्ञपिय यजमानाय सुकता ।
अग्रं घृतस्नुस्त्रिऋतानि दीद्यद्व्रतियज्ञं परियन्त्सुकतूयस ॥ ६ ॥

6. *Iṣaṁ duhantsudughām viśvadhāyasam yajñapriye
yajamānāya sukrato. Agne ghṛtasnustrirṛtāni
dīdyadvratiryajñam pariyantsukratūyase.*

Agni, light and presiding power of yajnic action, bringing plenty of food, energy, prosperity and the milk of human generosity by the mother spirit of the universe for the noble yajamana dedicated to yajna in love and faith, rising in flames of glory by oblations of ghṛta, pervading the three dynamic regions of heaven, earth and the skies with light and splendour, and suffusing the yajnic home in life's fragrance, you carry on the divine purpose in the world of nature and humanity.

त्वामिदस्या उषसा व्युष्टिषु दूतं कृण्वाना अयजन्त मानुषाः ।
त्वां द्रवा महयाय्याय वावृधुराज्यमग्र निमृजन्ता अध्वर ॥ ७ ॥

7. *Tvāmidasyā uṣaso vyuṣṭiṣu dūtām kṛṇvānā
ayajanta mānuṣāḥ. Tvām devā mahayāyyāya
vāvṛdhurājyamagne nimṛjanto adhware.*

Agni, light of life, in the rising lights of this morning's dawn, thoughtful people adore you in yajna as the harbinger of nature's bounties and carrier of their love and faith with fragrance to the divinities. Nobilities adore you and divinities exalt you, great as you are, and pray for their own rise in merit while they suffuse you in ghrta in the yajna vedi.

नि त्वा वसिष्ठा अह्वन्त वाजिनं गृणन्ता अग्र विदथेषु
वधसः । रायस्पाषं यजमानषु धारय यूयं पात स्वस्तिभिः
सदा नः ॥ ८ ॥

8. *Ni tvā vasiṣṭhā ahvanta vājinam gṛṇanto agne
vidatheṣu vedhasaḥ. Rāyaspoṣam yajamāneṣu
dhāraya yūyam pāta svastibhiḥ sadā naḥ.*

Agni, men of light and vision established in divine consciousness invoke and adore you, light and spirit of cosmic power, and they celebrate your divine supremacy over nature and humanity. O victorious lord of universal knowledge, power and prosperity, pray bear and bring us the wealth of life's health and excellence for the yajamanas. O sages and scholars of divinity and science of yajna, pray protect and promote us always with all round well being of life on earth.

Mandala 10/Sukta 123

Vena Devata, Vena Bhargava Rshi

अयं वनश्चादयत्पृश्निगभा ज्यातिजरायू रजसा विमान ।
इममपां संगम सूयस्य शिशुं न विपा मतिभी रिहन्ति ॥ १ ॥

1. *Ayam venaścodayat prṣnigarbhā jyotirjarāyū rajaso vimāne. Imamapāṁ saṁgame suryasya śiśuṁ na viprā matibhī rihanti.*

This loving and lovely light, glorious sun, womb of light, shines in varied light and beauty in the ocean of particles of mist in middle space, moves and energises the clouds of vapour, and in the meeting of the sun rays and the vapours sages celebrate and adore the sun with songs of prayer and love with gratitude as a child of divinity.

समुदादूमिमुदियति वना नभाजाः पृष्ठं ह्यतस्य दशि । ऋतस्य
सानावधि विष्टपि भाट समानं यानिमभ्यनूषत वाः ॥ २ ॥

2. *Samudrādurmimudiyarti veno nabhojāḥ prṣṭham haryatasya darṣi. Ṛtasya sānāvadhi viṣṭapi bhrāt samānaṁ yonimabhyānūṣata vrāḥ.*

Rising from the skies, the sun radiates its waves of light, draws waves of mist from the ocean, energises clouds of mist from the ocean of space, the vault of glorious heaven across the skies is seen, the glory shines on top of the high heaven of nature's yajna, and the sages celebrate both dawn and the vault of heaven together.

समानं पूवीरभि वावशानास्तिष्ठन्वत्सस्य मातरः सनीळाः ।
ऋतस्य सानावधि चकमाणा रिहन्ति मध्वा अमृतस्य
वाणीः ॥ ३ ॥

3. *Samānaṁ pūrvīrabhi vāvaśānāstiṣṭhan vatsasya mātaraḥ sanīlāḥ. Ṛtasya sānāvadhi cakramāṇā rihanti madhvo amṛtasya vāṇīḥ.*

Equal and abundant, shining and thundering

currents of natural energy, mother generators of clouds of rain, abiding together with vapours and sun rays in the skies, also active on top of nature's dynamics, inspire the honey sweets of sage's immortal songs of divine celebration.

जा॒नन्ता॑ रू॒पम॑कृ॒पन्त॒ वि॒प्रा मृ॑गस्य॒ घाषं॑ महिषस्य॒ हि ग्मन् ।
ऋ॒तन् यन्ता॑ अधि॒ सिन्धु॑मस्थु॒विद॑द्रन्ध्र॒वा अ॒मृता॑नि॒
नाम॑ ॥ ४ ॥

4. *Jānanto rūpamakṛpanta viprā mṛgasya ghoṣaṁ mahiṣasya hi gman. Ṛtena yanto adhi sindhuma-sthurvidadgandharvo amṛtāni nāma.*

The sages, knowing the form, structure and functioning of the cloud and the roaring thunder, celebrate it and realise it in practice. Going by laws of natural truth, waters, evaporation and cloud formation and catalysis in the depth of spatial ocean, they realise that it is really the sun which holds the earth and controls the immortal waters for sure.

अ॒प्स॒रा जा॒रमु॑पसिष्मि॒याणा॑ याषा॑ बिभति॒ पर॑म॒ व्या॒मन् ।
चर॑त्पि॒यस्य॒ यानि॑षु पि॒यः सन्त्सी॑दत् ॥ ५ ॥

5. *Apsarā jāramupasiṣmiyāṇā yoṣā bibharti parama vyoman. Carat priyasya yoniṣu priyaḥ santsīdat pakṣe hiranyaye sa venah.*

Like a youthful belle holding on to her lover, the lightning with a brilliant smile holds on to and sustains with the cloud in the highest skies, and the cloud too, dear and lovely, moving about in the spatial home of his lovely light and lightning, stays by the side of the

golden beloved.

नाकं सुपणमुप यत्पतन्तं हृदा वर्नन्ता अभ्यर्चत त्वा ।
हिरण्यपङ्क्तिं वरुणस्य दूतं यमस्य यानां शकुनं भुरण्युम् ॥ ६ ॥

6. *Nāke suparṇamupa yat panantaṁ hr̥dā venanto abhyacakṣata tvā. Hiranyapakṣaṁ varuṇasya dūtaṁ yamasya yonau śakunaṁ bhuranyum.*

O Sun, wrapped in wondrous rays flying around in the highest heaven, loving sages with their heart and soul see and realise you at the closest as a messenger of the supreme lord of love and justice and as a mighty bird blazing and flying with golden wings in the vast space of the lord ordainer of the universe.

ऊर्ध्वा गन्धर्वा अधि नाकं अस्थात्पत्यङ् चित्रा बिभ्रदस्या-
युधानि । वसाना अत्कं सुरभिं दृश कं स्वर्ण नाम जनत
प्रियाणि ॥ ७ ॥

7. *Ūrdhvo gandharvo adhi nāke asthāt pratyāṁ citrā bibhradasyāyudhāni. Vasāno atkaṁ surabhiṁ dṛśe kaṁ svarṇa nāma janata priyāṇi.*

High up over there abides the sun in the region of heavenly light. It bears wondrous weapons of divinity such as thunder and lightning. It wears a beautiful, fragrant form soothing for people to see, and like the light and bliss of heaven creates divine waters and many other dear divine gifts for life.

दृप्सः समुदमभि यज्जिगीति पश्यन्गृध्रस्य च सा
विधमन । भानुः शुकणो शाचिषो चक्रानस्तृतीयं चक्र
रजसि प्रियाणि ॥ ८ ॥

8. *Drapsaḥ samudramabhi yajjigāti paśyan
gr̥dhrasya cakṣasā vidharman. Bhānuḥ śukreṇa
śociṣā cakānastrīye cakre rajasi priyāni.*

When the sun in the third, highest, heaven, shining on the oceans and vapours in the skies with the light of its fervent rays reaches the clouds of vapour, then the blazing heat with pure and powerful energy catalyses the clouds and condenses the vapours into dear valuable drops that shower in rain upon the earth.

Mandala 10/Sukta 124

*Devata: Agni (1), Agni's Atma (2-4), Varuna (5, 7-8),
Soma (6), Indra (9); Rshi: Agni, Varuna, Soma (1, 5-9),
Agni (2-4)*

**इमं ना अग्न उप यज्ञमहि पञ्चयामं त्रिवृतं सप्ततन्तुम् । असा
हव्यवाळुत नः पुरागा ज्याग्व दीर्घ तम् आशयिष्ठाः ॥ १ ॥**

1. *Imaṁ no agna upa yajñamehi pañcayāmaṁ trivṛ-
taṁ saptatantum. Aso havyavāluta naḥ purogā
jyogeva dīrghaṁ tama āśayiṣṭhāḥ.*

Agni, yajnic light of life, come to this life yajna of ours: which has five divisions, i.e., Brahma-yajna, Deva-yajna, Pitr-yajna, Atithi-yajna, and Balivaishva-deva-yajna; conducted by five people, i.e, four socio-economic classes of Brahmans, Kshatriyas, Vaishyas and Shudras and others like chance visitors from other groups there might be; which is threefold, i.e., paka yajna, haviryajna and somayajna; and which has seven extensions, i.e., Agnishtoma, Atyagnishtoma, Ukthya, Shodashi, Vajapeya, Atiratra and Aptoyami. You are our leader and pioneer, Agni, and you are the carrier of our yajna to the divinities as well as harbinger of the fruits

of yajna to us. Pray come and be our all time dispeller of the cavern of deep darkness from life.

(Yajna is a creative process of development in life from the individual to the social, national, global and environmental level of life. The explanation above is related to the social level. Swami Brahmamuni explains the yajna at the individual level, and that is also suggested in Rgveda 10, 7, 6: ‘Svayam yajasva’, and yajurveda 4, 13: “Iyam te yajniya tanu”, which means: Develop yourself by yajna according to the seasons of your growth, and remember your life in body, mind and soul is worthy of yajnic service for your personal development, your body being the first instrument of your wider yajna of life. This personal yajna is fivefold, for the elemental balance of earth, water, heat, air and ether; threefold for the balance of vata, pitta and kaf, and also for balanced growth of body, mind and soul; sevenfold for the growth of rasa, rakta, mansa, meda, asthi, majja and virya. Thus yajna is the process of growth beginning with the individual, accomplished at the cosmic level.)

अदवाहुवः पचता गुहा यन्पश्यमान अमृतत्वममि । शिवं
यत्सन्तमशिवा जहामि स्वात्सख्यादरणीं नाभिममि ॥ २ ॥

2. *Adevāddevaḥ pracatā guhā yan prapaśyamāno amṛtatvamemi. Śivaṁ yat santamaśivo jahāmi svāt sakhyādaraṇīm nābhimemi.*

When I, the soul, transcending the mere physical, non-divine, form, take on to the light of divinity within the heart cave of the soul, I see the light of divinity within and attain to it. Thus when I relinquish my dark side of personality, attaining to the light and

peace of divinity, then by reason of my essential affinity with divinity, I reach the life divine, sole centre of existence, just like fire existing at peace in the arani wood, its natural abode, rising into heat and light at yajna.

पश्य॑ न्यस्या॒ अतिथिं॑ वयाया॒ ऋतस्य॑ धाम॒ वि मिम॑ पुरूणि ।
शं॒सामि॑ पि॒त्र असुरा॑य॒ शर्वमय॑ज्ञियाद्य॒ज्ञियं॑ भा॒गम॑मि ॥ ३ ॥

3. *Paśyannanyasyā atithim vayāyā ṛtasya dhāma vi mime puruṇi. Śamsāmi pitre asurāya śevamayajñiyādyajñyam bhāgamemi.*

Watching the traveller of another path of life other than the physical, the bird on another branch of the tree, and seeing the original home of the cosmic yajna, I enact many vedis to follow the yajnic paths of living. I sing songs of homage in honour of the omnipotent father giver of life and take to my share of yajnic living, away from the selfish ways of existence.

ब॒ह्वीः॑ स॒मा अ॒करम॑न्तर॒स्मिन्दि॑न् वृ॒णा॒नः॑ पि॒तरं॑ ज॒हामि॑ ।
अ॒ग्निः॑ स॒मा वरु॑णस्त॒ च्यव॑न्त॒ प॒याव॑दाष्टं तद॒वाम्या॑यन ॥ ४ ॥

4. *Bahvīḥ samā akaramantarasmindindram vṛṇānaḥ pitaraṁ jahāmi. Agniḥ somo varuṇaste cyavante paryāvadrāṣṭraṁ tadavāmyāyan.*

Having lived in this body, vedi of living yajna, and choosing Indra, omnipotent father, for worship, I give up the vedi. Agni, vital heat, Varuna, mind and senses and the water element, and Soma, living vitality, depart, and moving ahead I come to the freedom of existence which I cherish and protect for further life.

निमाया उ॒ त्य असुरा॑ अभूव॒न्त्वं च॑ मा वरुण॑ कामयास॑ ।
ऋत॑न॒ राज॒ नृतं॑ विवि॒ञ्चन्मम॑ रा॒ष्टस्याधि॑पत्यमहि॑ ॥ ५ ॥

5. *Nirmāyā u tye asurā abhūvan tvaṁ ca mā varuṇa kāmayaśe. Ṛtena rājannanṛtaṁ viviñcan mama rāṣṭrasyādhipatyamehi.*

When I get the freedom of my state of being, let the demonic forces be void of their powers, and O Varuna, lord of love, justice and fulfilment, pray bless me with love and protection. O ruling lord of existence, eliminating untruth by the rule of truth and divine law, come and take over the ultimate sovereignty of my free state.

इदं॑ स्वरि॒दमिदा॑स वा॒मम॒यं प॑का॒श उ॒व॑न्तरि॑ तम ।
हना॑व वृ॒त्रं नि॒रहि॑ साम॒ हवि॑ष्ट्वा सन्तं॑ ह॒विषा॑ यजाम ॥ ६ ॥

6. *Idaṁ svaridamidāsa vāmamayaṁ prakāśa urvantarikṣam. Hanāva vṛtraṁ nirehi soma haviṣtvā santaṁ haviṣā yajāma.*

O Soma, spirit of life in the state of freedom, this is the state of bliss, this is beauty, this is the light of life, this is the expansive space to sojourn at will. Come up out of all sense of bondage. We two shall eliminate darkness and nescience. You are the havi and you the object of love and adoration too. We powers of divine law and truth of existence serve and bless you, our darling, with your real self and blessings of total fulfilment.

क॒विः क॒वित्वा॑ दि॒वि रू॒पमा॑स॒जद॑प॒भूती॑ वरु॒णा नि॒रपः॑
सृ॒जत॑ । तमं॑ कृ॒ण्वाना॑ ज॒नया॑ न सि॒न्धव॒स्ता अस्य॑ वर्णं॑
शु॒चया॑ भरि॒भति॑ ॥ ७ ॥

7. *Kaviḥ kavitvā divi rupamājsajadaprahūtī varuṇo nirapaḥ sṛjat. Kṣemaṁ kṛnvānā janayo na sindha-vastā asya varṇaṁ śucayo bharibhrati.*

The sovereign creator with his divine vision and power created the light and placed it as the sun in heaven. Varuna, the same lord omnipotent of the element of waters, created and released the rivers aflow which, pure and creative mothers, harbingers of peace and joy, bear and manifest the generosity and majesty of the lord.

ता अस्य ज्येष्ठमिन्द्रियं संचन्त ता इमा इति स्वधया
मदन्तीः । ता ई विशा न राजानं वृणाना बीभत्सुवा अप
वृत्रादतिष्ठन ॥ ८ ॥

8. *Tā asya jyeṣṭhamindriyaṁ sacante tā imā kṣeti svadhāyā madantīḥ. Tā im viśo na rājānaṁ vṛṇānā bībhatsuvo apa vṛtrādatiṣṭhan.*

Those streams of living waters share and bear the highest power and beneficence of this lord Varuna, and the lord rules and abides in these streams which sparkle and flow, enjoying the fragrance of oblations offered in yajna. They, also, like people choosing and abiding by the ruler, free from fear and keeping off from darkness and evil, flow free from fear and obstruction.

बीभत्सूनां सयुजं हंसमाहुरपां दिव्यानां सुख्य चरन्तम ।
अनुष्टुभमनु चचूयमाणमिन्द्रं नि चिक्युः कवया मनीषा ॥ ९ ॥

9. *Bībhatsūnām sayujaṁ haṁsamāhurapām divyānām sakhye canantam. Anuṣṭubhamanu carcūmāṇamindram ni cikyuḥ kavayo manīṣā.*

The sun, companion of the free and fearless clouds, which sojourns in space as a comrade of the

holy waters, the poets call the ‘celestial bird’, and the wind and electric energy blowing and radiating in response to yajna with anushtup verses, they know with their vision and imagination, and this they call ‘Indra’.

Mandala 10/Sukta 125

Atma Devata, Vagambhrni Rshi

अहं रुद्रभिर्वसुभिश्चराम्यहमादित्यरुत विश्वदेवः ।

अहं मित्रावरुणाभा बिभम्यहमिन्द्राग्नी अहमश्विनाभा ॥ १ ॥

1. *Ahaṁ rudrebhirvasubhiścarāmyahamādityair-uta viśvadevaiḥ. Ahaṁ mitrāvaruṇobhā bibhamryahamindrāgnī ahamaśvinobhā.*

I am Vak-ambhrni, voice of omniscience, Universal Speech all bearing, all borne, co-existent with eleven Rudras, pranic energies and the soul, eight Vasus, earth, water, fire, air, space, moon, sun and stars, all abodes and supports of life, twelve Adityas, year’s twelve phases of the sun, and all the Vishvedevas, divinities of nature and humanity. I pervade and support both Mitra and Varuna, day and night, I pervade and support Indra and Agni, wind and fire, and I bear and support both the Ashvins, all complementarities of nature and humanity such as positive and negative currents of energy and science and technology.

(Language, Vak or Word, is a system corresponding to and co-existent with existence as a system and the awareness or knowledge of existence. Hence language at the level of divine awareness is co-existent and co-extensive with existence itself. In other words, at the level of omniscience, existence is language and language is existence. In our life, our language is

the seat of correspondence between our awareness and knowledge of existence and its articulation in experience, expression and communication.)

अ॒हं सा॒म॒मा॒ह॒न॒सं बि॒भ॒म्य॒हं त्व॒ष्टा॒र॒मु॒त पू॒ष॒णं॒ भ॒ग॒म । अ॒हं
द॒धा॒मि॒ द॒वि॒णं॒ ह॒वि॒ष्म॒त सु॒पा॒व्य॒३ य॒ज॒मा॒नाय॑ सु॒न्व॒त ॥ २ ॥

2. *Ahaṁ somamāhanasam bibharmyahaṁ tvaṣṭāramuta pūṣaṇam bhagam. Ahaṁ dadhāmi draviṇam haviṣmate suprāvye yajamānāya sunvate.*

I bear the reception and expression of experience in communication and the soma joy of corporate existence. I bear the formative evolution, nourishment and growth, and the power and glory of life and its progress. I bear the wealth and prosperity of life for the yajamana who creates beauty and sweetness for life and bears liberal havis of corporate yajna for the common welfare of humanity and indeed all life. (In other words, the content of Language is Existence and the awareness of Existence.)

अ॒हं रा॒ष्ट्री॑ सं॒ग॒म॒नी॒ व॒सू॒नां चि॒क्ति॒तु॒षी॑ प॒थ॒मा य॒ज्ञि॒या॒ना॒म ।
तां मा॑ द॒वा व्य॑दधुः पु॒रु॒त्रा भू॒रि॒स्था॒त्रां भू॒या॒व॒श॒य॒न्ती॑म ॥ ३ ॥

3. *Ahaṁ rāṣṭrīm saṁgamanī vasūnām cikituṣī prathamā yajñiyānām. Tām mā devā vyadadhuḥ purutrā bhūristhātrām bhūryāveśayanīm.*

I am the spirit and organisation of the social system. I am the pioneer and harbinger of the wealth, honours and excellences of the corporate system with the people. I am the thought, awareness and determined organisation of the basics of human life and its values. Sages and scholars establish me in many socio-political

forms with many permanent stabilities and many evolving powers and possibilities of progress in various directions.

मया सा अमिच्छति या विपश्यति यः पाणिनि य ईं शृणा-
त्युक्तम् । अमन्तवा मां त उप ति यन्ति श्रुधि श्रुत श्रद्धिवं
तं वदामि ॥ ४ ॥

4. *Mayā so annamatti yo vipaśyati yaḥ prāṇiti ya
īm śṛṇotyuktam. Amantavo mām ta upa kṣiyanti
śrudhi śruta śraddhivam te vadāmi.*

O listener, listen, what I say to you is worth listening and doing in faith: Whoever sees whatever he sees, whoever breathes whatever he breathes, whoever hears what is said, he receives the food of life by me. Those who do not listen, do not care, do not believe what I say and neglect me, they waste away, they come to ruin.

(We may realise here that Vagambhrni is not only the voice of divinity, it is also the voice of the people who think and speak truly, positively and jointly whenever and wherever they happen to do so, whether it be in parliaments or assemblies or in the press or in the universities. And this voice must be invariably true and authentic.)

अहमव स्वयमिदं वदामि जुष्टं देवभिरुत मानुषभिः । यं
कामय तंतमुगं कृणामि तं ब्रह्माणं तमृषिं तं सुमधाम ॥ ५ ॥

5. *Ahameva svayamidam vadāmi juṣṭam devebhi-
ruta mānuṣebhiḥ. Yam kāmaye tam tamugraṁ
kṛṇomi tam brahmāṇam tamṛṣiṁ tam sumedhām.*

And all this that is loved, adored and spoken by

the sages and veteran scholars and even by average mortals of honest mind, take it that I, voice of divinity, speak it myself. Whosoever I love by virtue of his or her merit of nature, character and performance, I raise to brilliance, to piety worthy of a yajnic Brahma, to the vision of a poetic sage and high intelligence of an exceptional thinker.

अ॒हं रु॒दाय॑ ध॒नुरा॑ त॒नामि॑ ब॒ह्वद्विष॑ शर॒व॒ हन्त॒वा उ॑ ।
अ॒हं ज॒नाय॑ स॒मदं॑ कृ॒णाम्य॒हं द्यावा॑पृथि॒वी आ वि॑वश ॥ ६ ॥

6. *Ahaṁ rudrāya dhanurātanimi brahmadviṣe śarave hantavā u. Ahaṁ janāya samadam kṛṇo-myaham dyāvāpṛthivī ā viveśa.*

I draw the bow for Rudra, powers of justice and punishment, to eliminate the forces of hate and violence against lovers and observers of piety and divinity. I fight for the people and create felicity and joy for them, and I reach and pervade the heaven and earth.

अ॒हं सु॒व पि॒तर॑मस्य मू॒धन्म॑म॒ या नि॒र॒प्स्व॑न्तः स॒मुद॑ । त॒ता
वि ति॑ष्ठ॒ भुव॑नानु॒ विश्वा॑तामूँ द्यां व॒ष्मणा॑प॒ स्पृशामि॑ ॥ ७ ॥

7. *Ahaṁ suve pitaramasya mūrdhan mama yonira-psvantah samudre. Tato vi tiṣṭhe bhuvanānu viśvotāmuṁ dyām varṣmaṇopa sprśāmi.*

I create the parental protector on top of this human nation and this world in the form of the ruler and the sun. My place is in the depth of waters and the sea and in the particles of space. That same way I abide in all worlds of the universe, and I reach that heaven of light and touch the very top of it with my light and grandeur.

अ॒हम॒व वा॒त इ॒व प वा॒म्या॒रभ॒माणा॒ भु॒वना॒नि वि॒श्वा ।

प॒रा दि॒वा प॒र ए॒ना पृ॒थि॒व्यता॒वती॒ महि॒ना सं ब॑भूव ॥ ८ ॥

8. *Ahameva vāta iva pra vāmyārabhamāṇā bhu-
vanāni viśvā. Paro divā para enā pṛthivyaitāvātī
mahinā saṁ babhūva.*

Loving, embracing and pervading all regions of the universe, I flow forward like the wind that blows across the spaces. Beyond the heaven, beyond this world I am, so much is my power and potential, immanent and transcendent my presence.

Mandala 10/Sukta 126

*Vishvedevah Devata, Kulmala Barhisha Shailusha or
Ahomuk Vamadevya Rshi*

न तमं॒हा न दु॒रितं॑ द॒वासा॑ अष्ट॒ म॒त्यम॑ ।

स॒जाष॑सा॒ यम॑य॒मा मि॒त्रा न॑य॒न्ति वरु॑णा॒ अति॒ द्विषः॑ ॥ १ ॥

1. *Na tamamho na duritam devāso aṣṭa martyam.
Sajoṣaso yamaryamā mitro nayanti varuṇo ati
dviṣaḥ.*

O devas, divinities of nature, noble scholars and sages, neither sin nor suffering, nor anything vicious can touch the mortal whom Aryama, spirit of enlightened guidance, Mitra, spirit of love and friendship, and Varuna, spirit of judgement and justice, all together with love and care without relent, lead across hate, jealousy and enmity.

तद्धि॒ व॒यं वृ॒णीम॒ह वरु॑णा॒ मि॒त्राय॑मन ।

यना॒ निरं॑ह॒सा यू॒यं पा॒थ न॒था च॒ म॒त्यम॑ति॒ द्विषः॑ ॥ २ ॥

2. *Taddhi vayaṁ vṛṇīmahe varuṇa mitrāryaman.
Yenā niraṁhaso yūyaṁ pātha nethā ca martya-
mati dviṣaḥ.*

O Mitra, Varuna and Aryama, divinities of love, justice and rectitude within and without in society, nature and beyond, that protection and guidance of yours we seek of you, yourself all beyond sin and evil. Save the mortals from sins and lead them to success and fulfilment across and beyond hate, jealousy, enmity and all negativity.

त नूनं ना यमूतय वरुणा मित्रा अयमा ।

नयिष्ठा उ ना नृषणि पयिष्ठा उ नः पृषण्यति द्विषः ॥ ३ ॥

3. *Te nūnaṁ no'yamūteye varuṇo mitro aryamā.
Nayiṣṭhā u no neṣaṇi parṣiṣṭhā u naḥ parṣṇyati
dviṣaḥ.*

This Varuna, this Mitra, this Aryama, surely they are for our protection, guidance and success. O protective and guiding divinities of rectitude, take us and guide us on the path we ought to take, lead us to the goal we ought to reach, take us across and beyond the hate, jealousy and enmity we ought to avoid.

यूयं विश्वं परि पाथ वरुणा मित्रा अयमा ।

युष्माकं शमणि प्रिय स्याम सुपणीतया ति द्विषः ॥ ४ ॥

4. *Yūyaṁ viśvaṁ pari pātha varuṇo mitro aryamā.
Yuṣmākaṁ śarmaṇi priye syāma supraṇītayo'ti
dviṣaḥ.*

Mitra, Varuna and Aryama, you protect, guide and lead the world to their goal of success and fulfilment. We pray, under the loving care, security and felicity of

your law and order, let us advance to our cherished goal, pursuing noble ethics and policies beyond the wicked.

आदित्यासा अति स्त्रिधा वरुणा मित्रा अयमा ।

उगं मरुद्धी रुदं हुवमन्दमग्निं स्वस्तय ति द्विषः ॥ ५ ॥

5. *Ādityāso ati sridho varuṇo mitro aryamā. Ugram marudbhī rudraṁ huvemendramagniṁ svastaye' - ti dviṣaḥ.*

May the Adityas, brilliant scholars of the Aditya order of forty eight years discipline, Varuna, Mitra and Aryama, powers of justice, love and rectitude, protect us and guide us across violence and enmity and lead us to success. We invoke the blazing commander with his tempestuous commandos, Rudra, determined destroyer of evil and suffering, Indra, mighty ruler, and Agni, brilliant teacher and scholar, for all round protection and well being so that we may overcome the forces of hate, jealousy and enmity and reach our goals.

नतार ऊ षु णस्तिरा वरुणा मित्रा अयमा ।

अति विश्वानि दुरिता राजानश्चषणीनामति द्विषः ॥ ६ ॥

6. *Netāra ū ṣu ṇastira varuṇo mitro aryamā. Ati viśvāni duritā rājānaścarṣaṇīnāmati dviṣaḥ.*

May Varuna, Mitra and Aryama, leaders and brilliant rulers of the people, judicious, loving and nobly motivated, safely pilot us across all sin and evil of the world and all forces of hate, jealousy and enmity of society.

शुनमस्मभ्यमृतय वरुणा मित्रा अयमा ।

शम' यच्छन्तु सपथ आदित्यासा यदीमह अति द्विषः ॥ ७ ॥

7. *Śunamasmabhyamūtaye varuṇo mitro aryamā.
Śarma yacchantu sapratha ādityāso yadīmahe ati
dviśaḥ.*

May Varuna, Mitra and Aryama, powers of justice, and noble choice, love and friendship, and noble ethics and policy, bring us peace and progress for our protection and advancement. May the Adityas, brilliant scholars, teachers and researchers give us lasting comfort and well being of wide variety which we seek and pray for, and may all these divine nobilities lead us beyond the reach of the forces of hate and enmity.

यथा ह त्वद्वसवा गार्यं चित्पदि षिताममुञ्चता यजत्राः ।
एवा ष्वस्मन्मुञ्चता व्यंहः प तायग पतरं न आयुः ॥ ८ ॥

8. *Yathā ha tyadvasavo gauryaṁ cit padi ṣitāma-
muñcatā yajatrāḥ. Evo ṣvasmanmuñcatā vyaṁ-
haḥ pra tāryagne prataraṁ na āyuh.*

O Vasus, world powers of peace and settlement, scholars of the Vasu order, all loving and adorable in yajnic association, just as you set a noble but fettered cow at freedom to roam around at peace with joy, so pray release us from the bonds of sin and evil. O Agni, lord of light, give us a life of enlightenment, a long life of good health and light of wisdom.

Mandala 10/Sukta 127

*Ratri Devata, Kushika Saubhara or Ratri
Bharadvaji Rshi*

रात्री व्यख्यदायती पुरुत्रा द्व्यं तभिः ।
विश्वा अधि श्रिया धित ॥ १ ॥

1. *Rātrī vyakhyadāyaṭī purutrā devyakṣabhiḥ.
Viśva adhi śriyo'dhita.*

Look, there comes the night divine with many many starry eyes, embracing the wide world, wearing all her finery of the beauty and grandeur of the skies.

आव॑पा॒ अम॑त्या नि॒वता॑ द॒व्यु॑द्ध॒तः ।
ज्या॑ति॒षा बा॑धत॒ तमः॑ ॥ २ ॥

2. *Orvaprā amartyā nivato devyudvataḥ.
Jyotiṣā bādhate tamaḥ.*

The immortal night divine comes filling vast spaces high and low and arrests the darkness with the light of her stars.

निरु॒ स्वसा॑रमस्कृ॒ताष॑सं द॒व्याय॑ती ।
अप॑दु॒ हास॑त॒ तमः॑ ॥ ३ ॥

3. *Niru svasāramaskṛtoṣasaṁ devyāyaṭī.
Apedu hāsate tamaḥ.*

Coming and advancing, the night divine prepares the way for its sister dawn which then dispels the dark.

सा ना॑ अ॒द्य यस्या॑ व॒यं नि॒ त॒ याम॑ ऽवि॒ महि॑ ।
वृ॒ ऽ न व॑स॒तिं व॑यः ॥ ४ ॥

4. *Sā no adya yasyā vayanī te yāmannavikṣmahi.
Vṛkṣe na vasatiṁ vayah.*

That night divine, on whose arrival we rest in the home like birds asleep in their nest, may, we pray, be restful and auspicious for us now.

नि गामासा अवि त॒ नि प॒द्वन्ता॒ नि प॒णि॒णः ।

नि श्य॒नास॑श्चिद॒थिनः॑ ॥ ५ ॥

5. *Ni grāmaso avikṣata ni padvanto ni pakṣiṇaḥ.
Ni śyenāsaścidarthinaḥ.*

People come back home and rest in sleep. So do animals, so do birds, eagles too. They need rest and sleep after the day's toil.

या॒वया॑ वृ॒क्यं॑ वृ॒कं य॒वय॑ स्त॒नमू॑म्य ।

अथा॑ नः सु॒तरा॑ भव ॥ ६ ॥

6. *Yāvayā vṛkyaṁ vṛkaṁ yavaya stenamūrmye.
Athā naḥ sutarā bhava.*

O peaceful night, keep away the wolf and the wolfish deeds. Keep away the thief. Fold them in sleep. Be peaceable, soothing and refreshing for us.

उप॑ मा॒ पपि॑श॒त्तमः॑ कृ॒ष्णं व्य॑क्तमस्थित ।

उष॑ ऋ॒णव॑ यातय ॥ ७ ॥

7. *Upa mā pepiśat tamaḥ kṛṣṇaṁ vyaktamasthita.
Uṣa ṛṇeva yātaya.*

Enveloping darkness in all its intensity has come and smothered me. O dawn, take it off and give me relief like freedom from a heavy debt.

उप॑ त॒ गा॒इवा॑करं वृ॒णीष्व॑ दु॒हित॑दिवः ।

रा॒त्रि॒ स्तामं॑ न जि॒ग्युष॑ ॥ ८ ॥

8. *Upa te gā ivākaraṁ kṛṇīṣva duhitardivaḥ.
Rātri stomaṁ na jigyuṣe.*

O night, daughter of heaven, I present this song

of adoration like a gift of milch cows. Pray accept it as homage for the sake of the supplicant who is keen for victory of rest and light over the wolf and the darkness of life.

Mandala 10/Sukta 128

Vishvedeva Devata, Vihavya Angirasa Rshi

ममांग्र वचा' विहवष्वस्तु वयं त्वन्धानास्तन्वं पुषम ।

मह्यं नमन्तां प्रदिशश्चतस्त्रस्त्वयाध्यं ण पृतना जयम ॥ १ ॥

1. *Mamāgne varco vihaveṣvastu vayaṁ tvendhā-nāstanvaṁ puṣema. Mahyaṁ namantāṁ pradiśa-ścatasra-stvayādhyakṣeṇa pṛtanā jayema.*

Agni, light of life, leader and pioneer of men, let there be vigour and lustre in me in the battles of life. Let us shine and rise in body, mind and soul while we kindle you in the yajnic development of human society. Let the four directions of life and the people there be favourable to me in love and faith, and let us win the battles of life under your leadership and presiding power.

मम द्वा विहव सन्तु सव इन्द्रवन्ता मरुता विष्णुरग्निः ।

ममान्तरि' मरुलोकमस्तु मह्यं वातः पवतां काम अस्मिन् ॥ २ ॥

2. *Mama devā vihave santu sarva indravanto maruto viṣṇuragniḥ. Mamāntarikṣamurulokam-astu mahyaṁ vātaḥ pavatāṁ kāme asmin.*

In the battle of life when the clarion call is given, let all the Devas, divinities of nature and nobilities of humanity be for me. Let the Maruts, Vishnu and Agni, all with Indra, stormy troops, all pervasive people power,

and the leading lights of humanity, all inspired with passion and energy, all wielding weapons of fire, wind and electric power, be with me. Let the sky and space be the vast world for me. And let the winds blow for me in this beautiful world for the fulfilment of this yajnic ambition for personal and collective expansion.

मयि द्वा दविणमा यजन्तां मय्याशीरस्तु मयि द्वहूतिः ।
दव्या हातारा वनुषन्त पूव रिष्टाः स्याम तन्वा सुवीराः ॥ ३ ॥

3. *Mayi devā draviṇamā yajantāṃ mayyāśīrastu mayi devahūtiḥ. Daivyā hotāro vanuṣanta pūrve-
'riṣṭāḥ syāma tanvā suvīrāḥ.*

May the Devas bless me with power, wealth and excellence. Let there be all good wishes, benediction and self fulfilment for me at yajna. May the invocation and homage to Devas bring me success. May veteran and divine yajakas in nature and humanity join me in our yajna for the general good. May we be blest with health of body, mind and spirit, be inviolable and blest with noble progeny.

मह्यं यजन्तु मम यानि हव्याकूतिः सत्या मनसा म अस्तु ।
एना मा नि गां कतमच्चनाहं विश्व दवासा अधि वाचता
नः ॥ ४ ॥

4. *Mahyam yajantu mama yāni havyākūtiḥ satyā manaso me astu. Eno mā ni gāṃ katamaccanāhaṃ viśve devāso adhi vocatā naḥ.*

May my havis that I offer in yajna bring me the success I plan. May the thoughts and intentions of my mind be true and fruitful. May I never take to sin or evil whatsoever. O divinities of the world, bless us and say:

May all be well with you!

दवीः षळुवीरुरु नः कृणात् विश्वं दवास इह वीरयध्वम् ।
मा हास्महि पृजया मा तनूभिर्मा रधाम द्विषत साम राजन ॥ ५ ॥

5. *Devīḥ ṣaḷurvīruru naḥ kṛṇota viśve devāsa iha vīrayadhvam. Mā hāsmahi prajayā mā tanūbhir-mā radhāma dviṣate soma rājan.*

May six divinities, heaven and earth, day and night, fire and water, through the six seasons of the year do us great favour so that we may rise and progress in power and achievement. O divinities of the world, be brave and great and help us rise to bravery and grandeur. Never deplete us either by loss of health and virility or by loss of progeny. O ruling Soma, lord of peace, light and glory, let us never fall a prey to the forces of hate, jealousy and enmity.

अग्रं मन्युं पतिनुदन्परषामदब्धा गापाः परि पाहि नस्त्वम् ।
प्रत्यञ्चा यन्तु निगुतः पुनस्त इमेषां चित्तं प्रबुधां वि
नशत ॥ ६ ॥

6. *Agne manyuṁ pratinudan pareṣāmadabdhō gopāḥ pari pāhi nastvam. Pratyāñco yantu nigutaḥ punastemaiṣāṁ cittam prabhudhām vi neśat.*

O Agni, sovereign ruling lord of light and fire, ever awake and protective, warding off the anger and attack of foreign and negative powers, defend, protect and promote us without relent. Let our enemies withdraw and go back, repulsed, frustrated and routed. Howsoever clever, intelligent tacticians they think they are, destroy their mind, morale and intelligence

altogether.

धा॒ता धा॒तॄणां॑ भुव॑नस्य॒ यस्पति॑द्वं त्रा॒तारं॑मभिमातिषा॒-
हम । इ॒मं य॒ज्ञम॒श्विना॒भा बृ॒हस्पति॑द॒वाः पा॑न्तु यज॑मानं
न्य॒थात् ॥ ७ ॥

7. *Dhātā dhātṛṇāṃ bhuvanasya yaspatirdevam trātāramabhimātiṣāham. Imaṃ yajñamāśvin-obhā bṛhaspatirdevāḥ pāntu yajamānaṃ nyarthāt.*

The one lord sustainer of all sustainers of the world such as sun and earth, the one that is the supreme lord creator, ruler and protector of the universe, the one that subdues the proudest of the enemies of life and humanity, the one that saves and gives fulfilment, that One I worship and adore. May the Ashvins, twin divine complementarities of nature and humanity, Brhaspati, lord of Infinity and the sage dedicated to Infinity, and the infinite divine voice and all other divinities of the world, we pray, promote this yajna and save this yajamana from sin and evil.

उ॒रु॒व्यचा॑ ना म॒हिषः॑ श॒मं यंस॑द॒स्मिन्हव॑ पुरु॒हूतः॑ पु॒रु ।
स नः॑ प॒जाय॑ ह॒यश्च॑ मृ॒ळ्यन्द् मा ना॑ री॒रिषा॒ मा परा॑ दाः ॥ ८ ॥

8. *Uruvyacā no mahiṣaḥ śarma yaṃsadasmin have puruhūtaḥ puruṣuḥ. Sa naḥ prajāyai haryaśva mṛḷayendra mā no rīriṣo mā parā dāḥ.*

Indra, all pervasive lord of the expansive universe, infinitely potent, universally invoked and adored, infinitely opulent and generous, may, we pray, give us peace and fulfilment in this great war-like yajna of life. O lord of the dynamics of existence, Indra, we

pray give us the joy of fulfilment for our people and for our future generations, pray never hurt us, never forsake us.

य नः सपत्ना अप त भवन्त्विन्द्राग्निभ्यामव बाधामह तान ।
वसवा रुद्रा आदित्या उपरिस्पृशं मागं चत्तारमधिराज-
मकन ॥ ९ ॥

9. *Ye naḥ sapantā apa te bhavantvindrāgnibhyā-
mava bādhāmahe tān. Vasavo rudrā ādityā upari-
spr̥śaṁ mograṁ cettāramadhirājamakran.*

Those who are our adversaries, enemies and hostile rivals, let them be off ! We keep them off, we throw them out in conflict by Indra and Agni, divine air and fire power. May the Vasus, shelter and support givers of life and the general order of educated people, Rudras, powers of justice and order and the middle order of intellectuals, and Adityas, powers of light and the highest order of scholars and sages raise me high, inspire me with the brilliance of fire, enlighten me and anoint me as the highest ruling authority.

Mandala 10/Sukta 129

Bhavavrttam Devata, Prajapati Parameshthi Rshi

नासदासी ॥ सदासीत्तदानीं नासीदजा ना व्यामा परा
यत । किमावरीवः कुह कस्य शमम्भः किमासीद्गहनं
गभीरम् ॥ १ ॥

1. *Nāsadāsīnno sadāsīt tadānīm nāsīdrajo no vyomā
paro yat. Kimāvarīvaḥ kuha kasya śarmanna-
mbhaḥ kimāsīdgahanam gabhīram.*

It was neither a-sat nor sat, neither non-existence

nor positive existence, then, nothing tangible, neither particles nor sky nor space nor anything beyond. What form? What content? None. Where? What purpose, for whom? What mist? What deep darkness? None, nothing, and yet not nothing.

(It was the zero state of existence after the completion of one cycle and before the beginning of the next cycle, like the zero hour between two dates. It is a state intangible and inexplicable because thought and language too terminate into the intangible and inexplicable silence at the completion of the cycle. The zero hour exists and yet it does not, it doesn't exist and yet it does, that's the mystery of it. The state under meditation in this sukta is the hour of Infinity in the womb of Infinity self-brooding on the zero; the One upon the zero.)

न मृत्युरासीदमृतं न तहि न रात्र्या अहं आसीत्पकृतः ।
आनीदवातं स्वधया तदकं तस्माद्भान्य । परः किं
चनास ॥ २ ॥

2. *Na mṛtyurāsidamṛtaṁ na tarhi na rātryā ahna
āsīt praketaḥ. Ānīdavātaṁ svadhayā tadekaṁ
tasmāddhānyanna paraḥ kiṁ canāsa.*

There is, then, neither death nor deathlessness of immortality, neither night nor day as we know the night and day. There is only That, the One self-existent Brahma, breathing without breath, the sole One, one with its potential. Any other apart or beyond That there was none whatsoever.

तम आसीत्तमसा गू हमगं पकृतं सलिलं सवमा इदम ।
तुच्छयनाभ्वपिहितं यदासीत्तपस्तन्महिनाजायतकम ॥ ३ ॥

3. *Tama āsīt tamasā gūḷhamagre'praketaṁ salilaṁ sarvamā idam. Tucchyenābhvapihitaṁ yadāsīt-tapasastanmahinājāyataikam.*

There is only dark, darker and deeper than darkness itself before the world of existence comes into being, something misty beyond knowledge and experience, this all that now is. That living mystery, which then exists, covered in something more mysterious than mystery itself, self-manifests by the exercise of Its own grandeur of power and potential solely by Itself.

कामस्तदगु समवतताधि मनसा रतः पथमं यदासीत् । सता
बन्धुमसति निरविन्दन्हृदि प्रतीष्या कवया मनीषा ॥ ४ ॥

4. *Kāmastadagre samavartatādhi manaso retah prathamam yadāsīt. Sato bandhumasati niravindan hr̥di praṭīṣyā kavayo manīṣā.*

There is love and desire before the creation at the heart of Brahma which is the first, original and ultimate seed of the world of existence that comes into being. Sages blest with vision, by divine inspiration and mind in meditation, realise the world of existence from the tangible upto the intangible state implicit in the seed state of Prakṛti subsisting in the divine mind.

तिरश्चीना वितता रश्मिरषामधः स्विदासीदुपरि
स्विदासीत् । रताधा आसन्महिमान् आसन्त्वधा अवस्ता-
त्यतिः प्रस्तात् ॥ ५ ॥

5. *Tiraścīno vitato raśmireṣāmadhaḥ svidāsīdupari svidāsīt. Retodhā āsan mahimāna āsantsvadhā avastāt prayatiḥ parastāt.*

The waves and vibrations of these causal potentials of divine Prakrti extend in time and space all round, up, down and transverse. There are the individual souls also, seedlings great and yearning for emergence into life. In all this process of creation and evolution, the divine will is supreme, and the divine potential, Prakrti, the seeding souls, and potential evolutions, are all subservient and subordinate to the divine will.

का अ॒द्धा व॑द क इ॒ह प वा॑च॒त्कुत॑ आ॒जा॒ता कुत॑ इ॒यं
वि॒सृष्टिः॑ । अ॒वाग्द॑वा अ॒स्य वि॒सज॑न॒नाथा॑ का व॑द यत्
आब॒भूव॑ ॥ ६ ॥

6. *Ko addhā veda ka iha pra vocat kuta ājātā kuta
iyam visṛṣṭiḥ. Arvāgdevā asya visarjanenā-
thā ko veda yata ābabhūva.*

Who for certain knows, who here would declare whence this universe has come, whence this variety has emerged? The visionary sages all come after the creation and diversity of it. Who of them would then know whence and why all this has come into existence? Only He, the creator, would know, only He can reveal and declare.

इ॒यं वि॒सृष्टि॑यत् आब॒भूव॑ यदि॑ वा द॒ध यदि॑ वा॒ न । या
अ॒स्याध्य॑ १: प॒रम॑ व्या॒मन्त्सा॑ अ॒ङ्ग व॑द यदि॑ वा॒ न व॑द ॥ ७ ॥

7. *Iyam visṛṣṭiryata ābabhūva yadi vā dadhe yadi
vā na. Yo asyādhyakṣaḥ parame vyomantso aṅga
veda yadi vā na veda.*

O dear seeker, whence this multitudinous variety of existence arises, who holds and sustains it, or whether He doesn't hold and sustain it while He terminates it,

only He knows who is the presiding power of it at the highest heavenly level of mystery. Only He knows and pervades it, and He only knows when he doesn't pervade it while it subsists in Him as in the state of Pralaya.

Mandala 10/Sukta 130

Bhavavrttam Devata, Yajna Prajapatya Rshi

या यज्ञा विश्वतस्तन्तुभिस्तत एकशतं दवकमभिरायतः ।
इम वयन्ति पितरा य आययुः प वयार्प वयत्यासत तत ॥ १ ॥

1. *Yo yajño viśvatastantubhistata ekaśataṁ deva-karemebhirāyataḥ. Ime vayanti pitaro ya āyayuh pra vayāpa vayetyāsate tate.*

The yajnic cosmos, the web of existence, which is extended and expands all round by vibrations, radiations, currents, flames, streams, fibres and filaments spun out and woven by a hundred plus one divine actions (by eight Vasus, twelve Adityas, eleven Rudras, eleven Vishvedevas, fortynine Maruts and ten Vishvasrj creative processes) all this web of yajna, these divinities universally prevailing weave up and down all round, and all these divinities, actions and processes abide therein, in the yajna itself.

पुमँ एनं तनुत उत्कृणन्ति पुमान्वि तन्न अधि नाकं अस्मिन् ।
इम मयूखा उप सदुरु सदः सामानि चकुस्तसराण्या-
तव ॥ २ ॥

2. *Pumāṁ enaṁ tanuta ut kṛṇatti pumān vi tatne adhi nāke asmin. Ime mayūkhā upa sedurū sadaḥ sāmāni cakrustasarāṇyotave.*

The supreme cosmic Purusha weaves this web

of existence and the same Purusha winds it up on time. He alone in this cosmos and beyond the heaven of time and space extends it. These radiations, vibrations, threads, filaments and creative processes abide and act in this vast yajna of the cosmos, and they structure the holy formulas and they spin the threads of the warp and woof of this web.

कासीत्पमा पतिमा किं निदानमाज्यं किमासीत्परिधिः क
आसीत् । छन्दः किमासीत्पउगं किमुक्थं यद्वा दवमयजन्त
विश्व ॥ ३ ॥

3. *Kāsīt pramā pratimā kiṁ nidānamājyaṁ kimāsīt paridhiḥ ka āsīt. Chandaḥ kimāsīt pra-ugam kimuktham yaddevā devamayajanta viśve.*

What is the central vision and comprehensive blueprint of the design of cosmic yajna? What is the measure of the progressive stages of the yajna upto accomplishment? What is the basic cause and ultimate purpose? What is the ghrta input of the yajna? What is the ultimate bound? What is the chhanda, joyous formula, from the inception and conception to completion? What is the beginning, middle and the hymnal close of the divine yajna? When the divinities join the Supreme Divinity in the yajna of cosmic creation, what are these constituents of the creative process?

अग्रयायत्र्यभवत्सयुग्वाष्णिहया सविता सं बभूव । अनुष्टुभा
साम उक्थमहस्वान्बृहस्पतर्बृहती वाचमावत ॥ ४ ॥

4. *Agnergāyatryabhavat sayugvoṣṇihayā savitā saṁ babhūva. Anuṣṭubhā soma ukthairmahasvān bṛhaspaterbṛhatī vācamāvat.*

Gayatri is the companion of Agni, Savita manifests with ushnik, Soma with anushtup, the sun manifests with uktha hymns of celebration, and brhati comes to express the voice of Brhaspati. (That is, the mantras associated with these deities are composed in these verse forms.)

विराणिमित्रावरुणयारभिश्रीरिन्दस्य त्रिष्टुबिह भागा अह्नः ।
विश्वान्दवाज्जगत्या विवश तन चाक्लृप ऋषया
मनुष्याः ॥ ५ ॥

5. *Virāṇmitrāvaruṇayorabhiśrīrindrasya triṣṭubiha bhāgo ahnaḥ. Viśvān devāñjagatyā viveśa tena cākḷpra ṛṣayo manuṣyāḥ.*

Virat is associated with Mitra and Varuna together, trishtup is associated with Indra as share of the mid-day session, jagati joins with the Vishvedevas and by that the sages and ordinary people are joined and receive their strength of being. (The Chhandas, metres, of the Vedas, thus, are part of the process of creation.)

चाक्लृप तन ऋषया मनुष्या यज्ञ जात पितरा नः पुराण ।
पश्यन्मन्य मनसा च त्सा तान्य इमं यज्ञमयजन्त पूव ॥ ६ ॥

6. *Cākḷpre tena ṛṣayo manuṣyā yajñe jāte pitara naḥ purāṇe. Paśyan manye manasā cakṣasā tān ya imam yajñamayajanta pūrve.*

When the creation yajna of all time is accomplished, thereby our ancient forefathers, seers and ordinary mortals receive their being and strength of identity, and, visualising them with the eye of the mind and imagination, I honour and adore those who in times

of yore enact this yajna of creation.

स॒हस्ता॑माः स॒हछ॑न्दस आ॒वृ॒तः स॒हर्ष॑मा ऋष॑यः स॒प्त
द॒व्याः । पू॒र्व॑षां प॒न्था॑मनु॒दृश्य॑ धी॒रा अ॒न्वा॒ल॑भि॒र र॒थ्या॑ऽ
न र॒श्मी॑न ॥ ७ ॥

7. *Sahastomāḥ sahachandasa āvṛtaḥ sahapramāṛṣayaḥ sapta daivyāḥ. Pūrveṣāṁ panthāmanu-dṛśya dhīrā anvālebhire rathyo na raśmīn.*

Well versed in Vedic hymns of yajna and the cosmic process of evolution, the verse forms of Chhandas associated with divinities, and the evolutionary stages of the cosmos, seven divine sages of vision and wisdom, self-established in peace of mind and soul, having realised the holy path of the ancients and following in their footsteps, realise the cosmic process of divine evolution and live their life to perfection like the driver holding reins of his chariot and controlling his horses in the right direction.

Mandala 10/Sukta 131

*Devata: Indra (1-3, 6, 7), Ashvins (4-5), Rshi: Sukirti
Kakshivata*

अ॒प॒ पाच॑ इ॒न्द्र वि॒श्वँ अ॒मित्रा॑न॒पापा॑चा अ॒भिभू॑त नुद॒स्व ।
अ॒पादी॑चा॒ अप॑ शू॒राध॑राच॒ उ॒रा यथा॑ तव॒ शम॑न्म॒दम॑ ॥ १ ॥

1. *Apa prāca indra viśvāṁ amitrānapāpāco abhubhūte nudasya. Apodīco apa śūrādharaḥ urau yathā tava śarman madema.*

Indra, all powerful ruler of the world, subduer of all enemies of the world, drive off all enemies that stand in front, who attack from behind, who arise from

below, and all those who descend from above so that we may live in peace with joy without fear in your vast territory.

कुविदङ्ग यवमन्ता यवं चिद्यथा दान्त्यनुपूर्वं वियूय । इहहृषां
कृणुहि भाजनानि य ब्रहिषा नमोवृक्तिं न जग्मुः ॥ २ ॥

2. *Kuvidaṅga yavamanta yavaṁ cidyathā dāntya-nūpūrvam viyūya. Ihehaiṣām kṛṇuhi bhojanāni ye barhiṣo namovṛktiṁ na jagmuḥ.*

Well then, just as master farmers of grain harvest the crop in order and separate the grain from the chaff, so, dear lord, here, there, everywhere, in order create and provide food and sustenance for those who never neglect yajnic offerings but bear the holy grass and bring homage to the vedi.

नहि स्थूर्यतुथा यातमस्ति नात श्रवा विविद संगमषु । गव्यन्त
इन्द्रं सख्याय विप्रा अश्वायन्ता वृषणं वाजयन्तः ॥ ३ ॥

3. *Nahi sthūrytuthā yātamasti nota śravo vivide saṁgameṣu. Gavyanta indraṁ sakhyāya viprā aśvāyanto vṛṣaṇaṁ vājayantaḥ.*

A one horse cart never reaches the destination on time according to season and purpose, nor, in battle, supplies are received on time without the favour of Indra. Therefore nobles and sages well desirous of cows and horses, seeking success and victory, pray for the favour and friendship of the generous and virile Indra.

युवं सुराममश्विना नमुचावासुर सचा ।
विपिपाना शुभस्पती इन्द्रं कमस्वावतम ॥ ४ ॥

4. *Yuvaṁ surāmamaśvinā namucāvāsure sacā. Vipipānā śubhaspatī indraṁ karmasvāvatam.*

O Ashvins, complementary powers of humanity, men and women, scholars and teachers, masters and protectors of the good, valuable and auspicious, well enjoying the soma taste of life together, help and assist Indra, ruler of life in the world, in the struggles of life and society against the demonic forces of want, violence and meanness.

पुत्रमिव पितरावश्विनाभन्दावथुः काव्यर्दसनाभिः । यत्सुरामं
व्यपिबः शचीभिः सरस्वती त्वा मघव अभिष्णक ॥ ५ ॥

5. *Putramiva pitārāvaśvinobhendrāvathuḥ kāvyair-
daṁsanābhiḥ. Yat surāmaṁ vyapibaḥ śacībhiḥ
sarasvatī tvā maghavannabhiṣṇak.*

As parents support the child with all their power and potential, so O lord of power and glory, Indra, let the Ashvins, complementary powers of nature and society, men and women, scholars and scientists, leaders and followers, all support you with words of adoration and actions of profuse generosity when you defend the nation with bold actions and enjoy the peace, prosperity and power of the order, and may Sarasvati, divine intelligence, support and guide you.

इन्द्रः सुत्रामा स्ववाँ अवोभिः समृळीका भवतु विश्ववदाः ।
बार्धतां द्वष्टा अभयं कृणातु सुवीर्यस्य पतयः स्याम ॥ ६ ॥

6. *Indraḥ sutrāmā svavāṁ avobhiḥ sumṛṭīko bhavatu
viśvavedāḥ. Bādhatām dveṣo abhyaṁ kṛṇotu
suvīryasya patayaḥ syāma.*

May Indra, self-potent, saviour protector and promoter, master of all wealth, power and glory of the world, be gracious to us by his support and protection

for peace and security. May he ward off and drive away hate and enmity, grant freedom from fear, so that we too may be masters and protectors of noble strength and heroic splendour.

तस्य वयं सुमता यज्ञियस्यापि भुद सामनस स्याम । स
सुत्रामा स्ववाँ इन्द्रा अस्म आराच्छिद द्वषः सनुतयुयातु ॥ ७ ॥

7. *Tasya vayaṁ sumatau yajñiyasyāpi bhadre saumanase syāma. Sa sutrāmā svavāṁ indro asme ārāccid dveṣaḥ sanutaryuyotu.*

We pray may we ever abide in the good will and loving kindness of adorable Indra. May he, self-refulgent, self-potent, saviour protector, keep off and drive away for all time elements of hate and enmity far and near, all.

Mandala 10/Sukta 132

*Mitra-Varuna (2-7) and others (1) Devata, Shakaputa
Narmedha Rshi*

इजानमिद द्य गूतावसुरीजानं भूमिरभि पभूषणि ।

इजानं दवावश्विनावभि सुमनरवधताम ॥ १ ॥

1. *Ījānamid dyaurgūrtāvasurījānaṁ bhūmirabhi prabhuṣaṇi. Ījānaṁ devāvaśvināvabhi sumnairavardhatām.*

May the Heaven of welcome treasures of abundance bless and promote the man of love, non-violence and yajna with peace, plenty and joy. May the earth of abundant riches and beauty bless the man of love, charity and yajna with plenty, progress and joy. May the Ashvins, twin divines of nature and humanity,

by their systemic complementarities bless and promote the man of dynamic creativity and yajna with personal success, social prestige and divine fulfilment.

ता वां मित्रावरुणा धारयति ती सुषुम्नषितत्वता यजामसि ।
युवाः क्राणाय सख्यरभि ध्याम र असः ॥ २ ॥

2. *Tā vāṃ mitrāvaruṇā dhārayatkṣitī suṣumne-
ṣitatvatā yajāmasi. Yuvoh krāṇāya sakhyairabhi
śyāma rakṣasaḥ.*

O Mitra and Varuna, lord of light and love, and lord of sovereign judgement and freedom, you are both sustainers of the earth and givers of peace and comfort to mankind. We serve and worship you with love for the sake of cherished fulfilment. We pray, let us, with your favour and friendship, win over the forces of evil and negativity for the advancement of the lover and performer of yajna and deeds of charity.

अधा चि उ यद्धिधिषामह वामभि प्रियं रक्णः पत्यमानाः ।
दद्वौ वा यत्पुष्यति रक्णः सम्वार किंरस्य मघानि ॥ ३ ॥

3. *Adhā cinnu yaddidhiṣāmahe vāmabhi priyaṃ
rekṇaḥ patyamānāḥ. Dadvām vā yat puṣyati
rekṇaḥ samvāran nakirasya maghāni.*

And when we bear and bring liberal gifts of homage to you, ourselves being masters of our favourite wealth and property, or when the generous giver of gifts and homage augments his wealth, then the wealth, power and glory of such a person never diminishes, never exhausts, in fact it increases manifold.

असावन्या असुर सूयत द्यास्त्वं विश्वेषां वरुणासि राजा ।
मूधा रथस्य चाकृ तावतनसान्तकधुक ॥ ४ ॥

20. *Asāvanyo asura sūyata dyaustvaṃ viśveṣāṃ varu-
ṇāsi rājā. Mūrdhā rathasya cākan naitāvataina-
sāntakadhruk .*

O Mitra, sun, life giving light and pranic energy, that other, mother Infinity, has given you birth. O Varuna, breath of life and cosmic air, you are the ruler and life giver of the world. You, Mitra-Varuna, are the head of the chariot of life, the cosmic yajna. You are the antidote of death. Let not our yajna be vitiated even by a remote touch of sin.

अस्मिन्त्स्व३ तच्छकपूत एना॑ हित मित्र निर्गतान्हन्ति
वीरान॑ । अवावा॒ यद्धात्तनूष्ववः॑ प्रियासु॒ यज्ञियास्ववा॑ ॥ ५ ॥

5. *Asmintsvetacchakapūta eno hite mitre nigatān
hanti vīrān. Avorvā yaddhāt tanuṣvavaḥ priyāsu
yajñiyāsvarvā.*

In this yajna instituted by the yajamana, who is otherwise competent in his own right of strength, one sin of omission would vitiate the performance if Mitra, the sun, alone is invoked for oblations. The omission vitiates the inner strength and others in the family unless the other protector, Varuna, too is invoked. When this other protector is invoked and served, no want or short coming remains in the cherished body health of the yajna, the yajaka and the yajaka's family.

युवाहि मा॒तादि॑तिविच॒तसा॒ द्या॒न भूमिः॑ पय॒सा पु॒पू॒तनि॑ ।
अव॑ प्रि॒या दि॑दिष्ट॒न॒ सू॒रा नि॒नि॒क्त र॒श्मिभिः॑ ॥ ६ ॥

6. *Yuvorhi mātāditirvicetasā dyaurna bhūmiḥ
payasā pupūtani. Ava priyā didiṣṭana sūro ninikta
raśmibhiḥ.*

Mitra and Varuna, givers of light and intelligence, known with special effort of the mind, your mother power is eternal Nature, the giver of knowledge about you is eternal Veda which washes the cover of ignorance as heaven and earth wash away the evils of darkness and want. The sun illuminates with rays of light, the earth gives cherished wealth of food.

युवं ह्यप्रराजावसीदतं तिष्ठदथं न धूषदं वनृषदम् । ता नः
कणूकयन्तीन्मधस्तत्र अंहसः सुमधस्तत्र अंहसः ॥ ७ ॥

7. *Yuvaṁ hyapnarājāvasīdataṁ tiṣṭhadratham na dhūrṣadam vanarṣadam. Tā naḥ kaṇūkayanīrṇ-medhastatre amhasaḥ sumedhastatre amhasaḥ.*

O Mitra and Varuna, givers of light and life energy for positive action, be seated on the vedi of cosmic yajna. Ascend the chariot strongly structured and balanced, worthy of universal movement to fight out those vociferous forces of the enemy poised against us. You save the yajaka dedicated to the progress of united humanity from sin. You save the yajamana of intelligential and scientific yajna from going astray on the path of evil and destructivity.

Mandala 10/Sukta 133

Indra Devata, Sudah Paijavana Rshi

पा ष्वस्म पुरार्थमिन्द्राय शूषमचत । अभीकं चिदु
लाकृत्संगं समत्सु वृत्रहास्माकं बाधि चादिता नभन्ता-
मन्यकषां ज्याका अधि धन्वसु ॥ १ ॥

1. *Pro śvasmai purorathamindrāya śūṣamarcata. Abhike cidu lokakṛt saṅge samatsu vṛtrahāsmākaṁ bodhi coditā nabhantāmanayakeṣāṁ jyāka adhi dhanvasu.*

Offer a song of abundant praise in honour of this ruling lord Indra for his mighty force and front rank chariot. He, destroyer of darkness and evil, inspires us in our battles of life at the closest and enlightens us in our struggle for universal freedom. Let the strings of the alien enemy bows be snapped by the strike of the forces of Indra.

त्वं सिन्धूर्वासृजा धराचा अहं हिम । अशत्रुरिन्द जज्ञिष
विश्वं पुष्यसि वार्यं तं त्वा परि ष्वजामह नभन्तामन्यकषां
ज्याका अधि धन्वसु ॥ २ ॥

2. *Tvaṁ sindhūṁrāvāsṛjo 'dharāco ahannahim. Aśatrurindra jajñiṣe viśvaṁ puṣyasi vāryaṁ taṁ tvā pari ṣvajāmahe nabhantāmanayakeṣāṁ jyākā adhi dhanvasu.*

Indra, you release the floods of rivers to flow down on the earth. You destroy the demon of darkness, evil, want and ignorance. You are born without an equal, adversary and enemy, and you promote the choicest wealth and excellence of the world. Such as you are we love and embrace you as our closest loving friend and companion. Let the alien strings of the enemy bows snap upon their bows.

वि षु विश्वा अरातया या नशन्त ना धियः । अस्तासि
शत्रव वधं या न इन्द जिघांसति या त रतिद दिवसु नभन्ता-
मन्यकषां ज्याका अधि धन्वसु ॥ ३ ॥

3. *Vi ṣu viśvā arātaya 'ryo naśanta no dhiyaḥ. Astāsi śatrave vadhaṁ yo na indra jighāṁsati yā te rātirdadirvasu nabhantāmanayakeṣāṁ jyākā adhi dhanvasu.*

Indra, may the facts and forces of enmity, adversity and ungenerosity be eliminated from life and the world. May all our thoughts and actions be inspired by love and generosity. You strike the thunderbolt of justice and punishment upon the enemy who wants to destroy us or frustrate our love and generosity. May your grace and generosity bring us wealth, honour and excellence of life. Let the strings of enemy bows snap by the tension of their own negativities.

या न इन्द्राभिता जना वृकायुरादिदशति । अधस्पदं तमीं
कृधि विबाधा असि सासहिनभन्तामन्यकषां ज्याका अधि
धन्वसु ॥ ४ ॥

4. *Yo na indrābhito jano vṛkāyurādideśati. Adhaspa-
daṁ tamīm kṛdhi vibādho asi sāsahirnabhantā-
manayakeṣāṁ jyākā adhi dhanvasu.*

And the thief and the man wolf that designs against us all round all time, pray crush down to naught. You are the protector, Indra, the power to resist and overthrow the danger. Let the strings of enemy bows snap under their own fear and frustration.

या न इन्द्राभिदासति सनाभियश्च निष्टयः । अव तस्य बलं
तिर महीव द्यारध त्मना नभन्तामन्यकषां ज्याका अधि
धन्वसु ॥ ५ ॥

5. *Yo na indrābhidāsati sanābhiryaśca niṣṭyaḥ. Ava
tasya balaṁ tira mahīva dauradha tmanā
nabhantāmanayakeṣāṁ jyākā adhi dhanvasu.*

Indra, whoever the man or power equal or lower in rank, or strength that tries to suppress and enslave us, overcome his force and crush him by your own

strength and power which is great as the blazing sun. Let the bow strings of the enemies snap under the heat of your blaze.

वयमिन्द त्वायवः सखित्वमा रभामह । ऋतस्य नः पथा
नयाति विश्वानि दुरिता नभन्तामन्यकषां ज्याका अधि
धन्वसु ॥ ६ ॥

6. *Vayamindra tvāyavaḥ sakhitvamā rabhāmahe. Ṛtasya naḥ pathā nayāti viśvāni duritā nabhantā-manayakeṣām jyākā adhi dhanvasu.*

Indra, we are yours, we love you and cherish your friendship. Lead us forward by the path of truth and rectitude across all sins and evils of the world. Save us and let the alien strings and force of the bows of sin and evil snap under their own tension.

अस्मभ्यं सु त्वमिन्द तां शि ॥ या दाहत् पति वरं जरित्र ।
अच्छिदाध्नी पीपयद्यथा नः सहस्रधारा परसा मही
गाः ॥ ७ ॥

7. *Asmabhyam su tvamindra tāṁ śikṣa yā dohate prati varam jaritre. Acchidrodhnī pīpayadyathā naḥ sahasradhārā payasā mahī gauḥ.*

Indra, lord of splendour, pray bless us with that perennial cow, that speech, knowledge and vision which gives the cherished milk of life for the celebrant so that this great earth, this light of divinity, an infinite ocean of living vitality, may shower us with abundance in a thousand streams.

Mandala 10/Sukta 134

*Indra Devata, Mandhata Yauvanashva (1-6 first line),
Godha (6 second line -7) Rshi*

उ॒भ यदि॑न्द्र राद॑सी आप॒पाथा॑षाईव । म॒हान्तं॑ त्वा म॒हीनां॑
स॒माजं॑ चषणी॒नां द॒वी जनि॑त्र्यजीजनद्भू॒दा जनि॑त्र्यजीज-
नत ॥ १ ॥

1. *Ubhe yadindra rodasī āpaprāthoṣā iva. Mahā-
ntaṁ tvā mahīnāṁ samrājāṁ carṣaṇījāṁ devī
janitryajījanadbhadrā janitryajījanat.*

Indra, lord of light and glory, ruler of the world, when you fill the earth and the environment with splendour like the dawn, the divine Mother Nature raises you and manifests you as the great ruler of the great people of the world. The gracious mother elevates you in refulgence and majesty as the mighty Indra. (Indra at the cosmic level is the Lord Almighty; at the human level, the world ruler; and at the individual level, Indra is the soul, ruler of the body, senses, mind and intelligence.)

अव॑ स्म दुह॑णाय॒ता मत॑स्य तनु॒हि स्थि॑रम । अ॒ध॒स्पदं॑ तमी॑
कृ॒धि या अ॒स्माँ आ॒दिद॑शति द॒वी जनि॑त्र्यजीजनद्भू॒दा
जनि॑त्र्यजीजनत ॥ २ ॥

2. *Ava sma durhaṇāyato martasya tanuhi sthiram.
Adhaspadaṁ tamīm kṛdhi yo asmāṁ ādideśati
Devī janitryajījanadbhadrā janitryajījanat.*

Strike down the adamantine stubbornness of the mortal enemy who wickedly injures the law and order of the system. Crush him down to naught who suppresses us and enslaves us. The divine mother create

you, the gracious mother elevates you in glory as the great ruler.

अव॒ त्या बृ॒हती॒रिषा॑ वि॒श्वश्च॑न्दा अमित्र॒हन । शची॑भिः
शक॑ धू॒नुही॒न्द्र वि॒श्वाभि॒रू॒तिभि॑द्वी जनि॒त्र्यजी॑जनद्भ॒दा
जनि॒त्र्यजी॑जनत ॥ ३ ॥

3. *Ava tyā bṛhatīriṣa viśvaścandrā amitrahan.
Śacībhiḥ śakra dhūnuhīndra viśvābhirūtibhir-devī
janitryajājanadbhadrā janitryajājanat.*

O mighty ruler, grand achiever, destroyer of adversities, negativities and enmities, bring here those vast, magnificent wealths, energies and excellences of the world to the earth from the light of heaven by your grand actions and victorious exploits. Shake up and discover the resources of nature and humanity by positive, protective and regenerative techniques possible across the world. The divine mother creates you, the gracious mother elevates you to eminence.

अव॒ यत्त्वं श॑तक॒तवि॒न्द्र वि॒श्वानि॑ धू॒नुष । र॒यिं न सु॑न्व॒त
सचा॑ सह॒स्त्रिणी॑भि॒रू॒तिभि॑द्वी जनि॒त्र्यजी॑जनद्भ॒दा जनि॒त्र्य-
जी॑जनत ॥ ४ ॥

4. *Ava yat tvaṁ śatakratavindra viśvāni dhūnuṣe.
Rayim na sunvate sacā sahasriṇībhirūtibhirdevī
janitryajājanadbhadrā janitryajājanat.*

Indra, lord of a hundred powers, actions and achievements, when you move and exploit the resources of the world's possibilities by thousands of protective and regenerative techniques and grant the benefits of wealth to the creative partners in the developmental yajna, then the divine mother elevates you to honour,

the gracious mother exalts you to glory.

अव॒ स्वदा॑इवा॒भिता॒ विष्व॑क्पतन्तु दि॒द्यवः॑ । दूर्वा॑याइव
तन्त॑वा व्य॒स्मद॑तु दु॒म॒ति॒द्वी ज॒नि॒त्र्यजी॒जन॑द्भ॒दा ज॒नि॒त्र्य-
जी॒जन॑त ॥ ५ ॥

5. *Ava svedā ivābhito viṣvak patantu didyavaḥ.
Dūrvāyā iva tantavo vyasmadetu durmatirdevī
janitryajījanadbhadrā janitryajījanat.*

Let the blazing warriors of the enemies and their shining weapons fall down all round like particles of mist. Let all hate, enmity and all malignant forces droop and fall like blades of grass. The divine mother exhorts you, the gracious mother exalts you.

दी॒र्घं ह्य॑ङ्कु॒शं य॒था श॒क्तिं बि॒भर्षि॑ मन्तुमः । पू॒व॑ण
म॒घव॑न्प॒दाजा॒ व॒यां य॒था य॒मा द॒वी ज॒नि॒त्र्यजी॒जन॑द्भ॒दा
ज॒नि॒त्र्यजी॒जन॑त ॥ ६ ॥

6. *Dīrdham hyaṅkuśam yathā śaktim bibharṣi
mantumaḥ. Pūrveṇa maghavan padājo vayāṁ
yathā yamo devī janitryajījanadbhadrā janitrya-
jījanat.*

Lord of intelligence, imagination and foresight, as an elephant driver wields the hook to control the strength and direction of the elephant, so you wield your power of far-reaching potential to control the world order, its forces and direction, and as the eternal ruler and controller holds the reins of time, so do you, O lord of might and magnanimity, hold the reins of the social order steps ahead of possibility long before actuality. The divine mother enlightens you, the gracious mother exalts you.

नकि॒दवा मिनीमसि॑ नकि॒रा या॑पयामसि मन्त्र॒श्रुत्यं च॑रामसि ।
प॒ त॒भिर॑पिक् त॒भिर॑त्रा॒भि सं र॑भामह ॥ ७ ॥

7. *Nakirdevā minīmasi nakirā yopayāmasi mantra-śrutyaṁ carāmasi. Pakṣebhirapikakṣebhiratrabhi saṁ rabhāmahe.*

O devas, divinities of nature and nobilities of humanity, we never transgress the law, never frustrate any plan, never violate the order, never act surreptitiously. (We are an open minded people), we follow the law, and act according to the divine mantra, tradition and mantric declaration of the principles and policies of the order. In matters of the social order we love and cooperate with all parties of our view as well as with others whether they are rivals or people on the periphery.

Mandala 10/Sukta 135

Yama Devata, Kumara Yamayana Rshi

यस्मि॑न्वृ॒ त॒ सु॒प॒ला॒श द॒वः स॒ंपि॒ब॒त य॒मः ।
अ॒त्रा ना वि॒श॒प॒तिः पि॒ता पु॒रा॒णाँ अ॒नु व॒न॒ति ॥ १ ॥

1. *Yasmin vṛkṣe supalāśe devaiḥ saṁpibate yamaḥ. Atrā no viśpatiḥ pitā purāṇāṁ anu venati.*

On the leafy silken tree on which yama, the human soul in control of its senses and mind, sits and tastes the fruits of its own performance, on the same tree, our father, ruler and controller of the universe, sits, lives, loves, and watches the eternal human souls in accordance with their performance.

पु॒रा॒णाँ अ॒नुव॑नन्तं च॒रन्तं पा॒पया॑मुया ।
अ॒सूय॑ त॒भ्य॒चाक॑शं तस्मा॑ अस्पृ॒ह्यं पु॒नः ॥ २ ॥

2. *Purāṇāṁ anuvenantaṁ carantaṁ pāpayāmuyā.
Asūyannabhyacākaśaṁ tasmā asrṛṇhayāṁ
punah.*

I see the father loving and watching the eternal human souls. I see the human soul discontented, displeased, protesting and still living with that same sinful conduct. I see all this and yet I wish I would love to live the same again.

यं कुमारं नवं रथमचक्रं मनसाकृणाः ।
एकं विश्वतः पाञ्चमर्षयुधि तिष्ठसि ॥ ३ ॥

3. *Yaṁ kumāraṁ navam rathamacakraṁ manasā-
kṛṇoḥ. Ekeṣaṁ viśvataḥ prāñcamapaśyannadhi
tiṣṭhasi.*

O soul, dear child, without seeing, without knowing, you ride a new chariot, of the body, which you have yourself caused to have been created, by your own mind. It goes round and round all round in various forms of life and states of existence without wheels and by only one pole of desire and energy.

यं कुमारं पार्वतया रथं विप्रेभ्यस्परि ।
तं सामानु पार्वततु समिता नव्याहितम् ॥ ४ ॥

4. *Yaṁ kumāraṁ prāvartayo ratham viprebhyaspari.
Taṁ sāmānu prāvartata samito nāvyaḥitam.*

O soul, that body which you move like a chariot away from the sages, the wise man settled at peace in the heart moves the same chariot all secure as if it is safely placed in a boat to cross the seas.

कः कुमरमजनयदथं का निरवतयत ।

कः स्वित्तदद्य ना ब्रूयादनुदयी यथाभवत ॥ ५ ॥

5. *Kaḥ kumāramajanayadratham ko niravatrayat.
Kaḥ svat tadadya no brūyādanudeyī yathābhavat.*

Dear soul, who creates this chariot for the spirit? Who completes and who dismantles it? Who at all would speak of this to us now so that we could have a vision of the future and knowledge of restitution? The Lord alone can say.

यथाभवदनुदयी तता अग्रमजायत ।

पुरस्ताद बुध्न आततः पश्चात्तरयणं कृतम ॥ ६ ॥

6. *Yathābhavadanudeyī tato agramajāyata.
Purastādbudhna ātataḥ paścānnirayaṇaṁ kṛtam.*

As this body, this other than the soul, is created, similarly before this, mind and thought is created. Before that Prakṛti is all pervasive and expansive, and from that all forms emerge and evolve.

इदं यमस्य सार्दनं दवमानं यदुच्यत ।

इयमस्य धम्यत नाळीरयं गीभिः परिष्कृतः ॥ ७ ॥

7. *Idaṁ yamasya sādanaṁ devamānaṁ yaducyate.
Iyamasya dhamyate nālīrayaṁ gīrbhiḥ pari-
skṛtaḥ.*

This body is the abode of the spirit, it is also the abode of death. It is said to be made of devas, divine evolutes of nature such as earth, water and others. This pulse of the body system beats, and as long as it beats the soul and body is celebrated and exalted with songs of adoration.

Mandala 10/Sukta 136

Keshina (Agni, Surya, Vayu) Devata, Vatarashanah Munayah Rshis. The Rshis' details are: Juti (1), Vatajuti (2), Viprajuti (3), Vrshanaka (4), Karikrata (5), Etasha (6), Rshyashrng (7)

क॒श्य॑ग्निं क॒शी वि॒षं क॒शी बि॒भर्ति॑ राद॒सी ।
क॒शी वि॒श्वं स्व॑दृ॒श क॒शीदं॑ ज्य॒तिरु॒च्यत ॥ १ ॥

1. *Keśyagniṁ keśī viṣaṁ keśī bibhrti rodasī.
Keśī viśvaṁ swardṛśe keśīdaṁ jyotirucyate.*

Keshi, the sun of radiant rays, holds and sustains the fire, the water, the heaven and earth and, indeed, the world, and it is called the light that reveals the world, illuminating it, so that we may see and enjoy the beauty and bliss of it.

(This mantra as others too may also be interpreted at the microcosmic level. In that case Keshi is the soul which sustains the pranic energy and the elements, processes and subsystems of the body system. The soul is the inner light which itself is further illuminated by the cosmic spirit precisely in the way the sun itself is illuminated by the cosmic light of existence.)

मु॒न॒या वा॒तर॑श॒नाः पि॒शङ्गा॑ वस॒तु म॒ला ।
वा॒त॒स्यानु॑ धा॒जिं य॒न्ति॑ यद्व॒वासा॑ अ॒वि॒ तत ॥ २ ॥

2. *Munayo vātaraśanāḥ piśaṅgā vasate malā.
Vātasyānu dhrājim yanti yaddevāso avikṣata.*

Self-energised objects of space controlled by cosmic energy wear a dull yellow vestment and they follow the currents of cosmic energy when rays of the

sun touch and affect their behaviour.

(Sages harmoniously self-controlled in tune with the currents of cosmic energy wear a soothing vestment of yellow hue, and when their senses become totally internalised, they identify their being with the cosmic energy of divinity.)

उन्मदिता॒ मानयन्॒ वाताँ॒ आ तस्थिमा॒ वयम् ।

शरीर॒दस्माकं॒ यूयं॒ मर्तासा॒ अभि॒ पश्यथ ॥ ३ ॥

3. *Unmaditā mauneyena vātāṁ ā tasthimā vayam.
Śrīredasmākaṁ yūyaṁ martāso abhi paśyatha.*

Inspired by the sun we, space objects, abide in orbital stability by the cosmic currents of universal energy. O mortals, you may see our body on the surface, but nothing inside.

(Pranic energies of the sage inspired by spiritual energy, we abide in balance with the psychic currents of the soul. O mortals, you can visualise and observe our physical movements, but the inner reality, you can't.)

अन्तरि॑ ण पतति॒ विश्वा॒ रूपाव॒चाक॑शत ।

मुनि॒द्वस्य॑दवस्य॒ साकृ॑त्याय॒ सखा॒ हितः ॥ ४ ॥

4. *Antarikṣeṇa patati viśvā rūpāvacākaśat.
Munirdevasyadevasya saukṛtyāya sakhā hitaḥ.*

The sun which is an object of meditative realisation flies through space, illuminating and watching the forms of heavenly bodies in the solar system. It itself is placed in orbit by the divine spiritual energy of the cosmos for the sake of harmony among the heavenly objects of the cosmic system.

(So does the soul vibrate in the microcosmic system illuminating, the intelligence and energising the mind and senses and the pranas to achieve the individual's harmony with himself and the totality of existence.)

वा॒त॒स्या॒श्वा॑ वा॒याः स॒खा॒था॑ द॒व॒र्षि॒ता॒ मु॒निः ।

उ॒भा स॑मु॒द्रा॒वा ति॒ यश्च॒ पू॒र्व उ॒ता॒परः ॥ ५ ॥

5. *Vātasyāśvo vāyoḥ sakhātho deveṣito muniḥ.
Ubhau samudrāvā kṣeti yaśca pūrva utāparaḥ.*

The sun moves in orbit by the dynamics of cosmic energy. It is a cooperative friend of cosmic energy, inspired and energised by the supreme Divinity. An object of realisation in meditation, it illuminates both sides of its cosmic movement in space, the former and the latter both in the cosmic orbit.

(The soul in meditation can illuminate both sides of its orbit in time and space, the past and the future both as revealed by the sage Patanjali in accordance with the Veda.)

अ॒प्सर॒सां ग॒न्ध॒वा॒णां मृ॒गा॒णां च॒रणं॒ चर॑न् ।

क॒शी क॑त॒स्य वि॒द्वान्त्स॒खा स्वा॒दु॒म॒दि॒न्त॒मः ॥ ६ ॥

6. *Apsarasām gandharvāṇām mṛgāṇām caraṇe caran. Keśī ketasya vidvāntsakhā svādur-madīntamah.*

Pervasive and radiating in the course of light rays in the sky, over the earth and in the solar region itself, the sun, treasure source of radiation, concomitant with fire, warmth of life and light, is the highest inspirer of joy, most soothing source of the sweetness of

existence.

(The soul itself is the reservoir of eternal joy in the microcosmic existence of the human individual in its spiritual journey on earth, in the sky, in the solar region, in short, all over in its state of existence all time all over space.)

वा॒युर॑स्मा॒ उपो॑मन्थ॒त्पि॒नष्टि॑ स्मा॒ कु॒न॒न्मा ।

क॒शी वि॒षस्य॑ पा॒त्रेण॑ यदु॒दणा॑पि॒बत्स॒ह ॥ ७ ॥

7. *Vāyurasmā upāmanthat pinaṣṭi smā kunannamā.
Keśi viṣasya pātreṇa yadrudreṇāpibat saha.*

When the sun drinks the soma fragrance of yajna and the vapours of water arising from the earthly vedi by the spatial cup along with the fire of the vedi, then the wind churns the wealth of nature's bounties and the inviolable thunder grinds the grosser gifts of nature to the refined particles of rain for the earth and the moral and spiritual yajnic values for the soul of humanity.

Mandala 10/Sukta 137

Vishvedevah Devatah, Saptarshis Bharadvaja, Kashyapa, Gotama, Atri, Vishvamisra, Jamadagni, Vasishtha Rshis

उ॒त दे॒वा अ॒व॒हितं॑ दे॒वा उ॒ यि॒था पु॒नः ।

उ॒ता॒गा॒श्च॒कु॒षं दे॒वा दे॒वा जी॒वय॑था पु॒नः ॥ १ ॥

1. *Uta devā avahitaṁ devā unnayathā punaḥ.
Utāgaścakruṣaṁ devā devā jīvayathā punaḥ.*

O Devas, sages and noble scholars, raise the frustrated and the fallen. O divinities, save the despaired and raise him again. O saints, redeem the man committed to sin. O divines, give him the life again. Let the lost

live once again.

द्वावि॒मा वा॒ता वा॒त आ सि॒न्धा॒रा प॒राव॒तः ।

द ऽ त अ॒न्य आ वा॒तु प॒रा॒न्या वा॒तु यद॒पः ॥ २ ॥

2. *Dvāvimau vātau vāta ā sindhorā parāvataḥ.
Dakṣaṁ te anya ā vātu parānyo vātu yadrapaḥ.*

Here are two winds of life that blow: one from and upto the sea, the other beyond. May the one bring you strength and vigour of freshness, let the other blow out sin, evil and pollution far away.

आ वा॒त वा॒हि भ॒ष॒जं वि वा॒त वा॒हि यद॒पः ।

त्वं हि वि॒श्वभ॑ष॒जा द॒वानां॑ दू॒त इ॒यस॑ ॥ ३ ॥

3. *Ā vāta vāhi bheṣajaṁ vi vāta vāhi yadrapaḥ.
Tvam hi viśvabheṣajo devānām dūta īyase.*

O breeze of fresh life, bring in the healing balm, blow out whatever is sinful and polluted. You blow as the divine breath of life and freshness, and you alone bring in the universal sanative.

आ त्वा॒गमं॑ श॒न्ताति॑भि॒रथा॑ अ॒रि॒ष्टता॑तिभिः ।

द ऽ त भ॒द॒माभार्ष॑ प॒रा य मं सु॒वामि॑ त ॥ ४ ॥

4. *Ā tvāgamaṁ śantātibhiratho ariṣṭatātibhiḥ.
Dakṣaṁ te bhadramābhārṣaṁ parā yakṣmaṁ
suvāmi te.*

I am come with all palliatives and protectives for peace and tranquillity. I bring you auspicious, resistant and regenerative vitality and root out all debility.

त्रायन्तामिह द्वास्त्रायतां मरुतां गणः ।

त्रायन्तां विश्वा भूतानि यथायमरपा असत ॥ ५ ॥

5. *Trāyantāmiha devāstrāyatām marutām gaṇaḥ.*
Trāyantām viśvā bhūtāni yathāyamarapā asat.

May the divinities save us here in body and mind. May the forces of Maruts, air, breeze, wind and even storm protect us. May all forms of nature and living beings protect and promote us so that this body system may be fine, free and immaculate.

आप इद्वा उ भषजीरापा अमीवचातनीः ।

आपः सवस्य भषजीस्तास्त कृण्वन्तु भषजम ॥ ६ ॥

6. *Āpa idvā u bheṣajīrāpo amīvacātanīḥ.*
Āpaḥ sarvasya bheṣajīstāste kṛṇvantu bheṣajam.

All waters and other liquid energies are sanatives. Waters are cleansers and destroyers of disease and sickness. Waters are medicaments for all living beings. O man, O sufferer, let the waters cure and wash you clean as natural medicine.

हस्ताभ्यां दशशाखाभ्यां जिह्वा वाचः पुरागवी ।

अनामयितुभ्यां त्वा ताभ्यां त्वाप स्पृशामसि ॥ ७ ॥

7. *Hastābhyām daśaśākhābhyām jihvā vācaḥ*
purogavī. Anāmayitnubhyām tvā tābhyām tvopa
spṛśāmasi.

The tongue is the leading articulator of the physician's speech. The two hands and ten fingers are the physician's magical touch. The soothing speech and soft sympathetic touch of both hands and ten fingers, with these two inspiring curatives, O suffering man, we

touch and retouch you and caress you back to health and self-assurance.

Mandala 10/Sukta 138

Indra Devata, Anga Aurava Rshi

तव॒ त्य इ॒न्द स॒ख्येषु॑ वह्न॒य ऋ॒तं म॑न्वा॒ना व्य॑ददि॒रुव॒लम ।
यत्रा॑ दश॒स्य पु॒षसा॑ रि॒ण ऽपः॑ कु॒त्सा॒य म॑न्म॒ ऽह्य॑श्च
दं॒सयः॑ ॥ १ ॥

1. *Tava tya indra sakhyeṣu vahnaya ṛtaṁ manvānā vyadardirurvalam. Yatrā daśasyannuṣaso riṇa-nnapaḥ kutsāya manmannahyaśca daṁsayah.*

O lord of cosmic energy, Indra, in consonance with your will and law, these flames of fire carrying yajnic fragrance, and these currents of wind bearing electrical energy, break the vaporous force of the mighty cloud, and when the mantras are chanted and you radiate the lights of the dawn, catalytic power is initiated and showers of rain are released in response to the wishes of the yajakas.

अवा॑सृजः प॒स्वः श्व॒ञ्चया॑ गि॒रीनु॑दा॒ज उ॒स्रा अ॒पि॒बा मधु॑
पि॒यम । अ॒व॒धया॑ व॒निना॑ अ॒स्य दं॒ससा॑ शु॒शाच॑ सू॒य ऋ॒त-
जा॑तया गि॒रा ॥ २ ॥

2. *Avāsrjaḥ prasvaḥ śvañcayo girīnudāja usrā apibo madhu priyam. Avardhaya vanino asya daṁsasā śuśoca sūrya ṛtajātayā girā.*

Indra, lord of cosmic winds and energy, creates the vapours, breaks the clouds, initiates radiations of light and energy, absorbs the honey sweets of fragrances, augments the oceans of water in space, and by the order

and power of its liberal potential, will and voice, the winds blow and the sun shines in heaven.

वि सूया मध्यं अमुच्चदथं दिवा विदद्दासाय पतिमानमायः ।
दृ हानि पिपारसुरस्य मायिन इन्द्रा व्यास्यच्चकृवाँ ऋजि-
श्वना ॥ ३ ॥

3. *Vi sūryo madhye amucadratham divo vida-ddāsāya pratimānamāryaḥ. Dr̥ḷhāni piprora-surasya māyina indro vyāsyaccakṛvām̐ ṛjīśvanā.*

The sun in the midst of the regions of light releases the energy flood of its rays, creating thereby a complementary adversary for the mighty cloud which holds the wealth of vapours. Thus does Indra, omnipotent performer, controller of cosmic dynamics, break the formidable concentrations of the wondrous mighty collector's hoard of living showers by the strike of the catalytic operation of its natural law.

अनाधृष्टानि धृषित व्यास्यन्धिर्ददवाँ अमृणदयास्यः ।
मासव सूया वसु पुयमा दद गृणानः शत्रूरशृणाद्वि-
रुक्मता ॥ ४ ॥

4. *Anādhṛṣṭāni dhṛṣito vyāsyannidhīradevām̐ amṛṇadayāsyah. Māseva sūryo vasu puryamā dade gr̥ṇānaḥ śtrūm̐raśṛṇādvirukmatā.*

Dauntless and valiant Indra, ruler of the world, breaks down the formidable unimpaired selfish hoarders of wealth and power and, just as the sun by seasonal heat of its rays takes up the waters, so does he take out the concealed wealth and power of the antisocial elements, and, adored and celebrated, destroys the enemies of humanity by the lustre of his justice and

power.

अयुद्धसना विभ्वा विभिन्दता दाशद वृत्रहा तुज्यानि तजत ।
इन्द्रस्य वजादबिभदभिश्नथः पाकामच्छुन्ध्यूरजहादुषा
अनः ॥ ५ ॥

5. *Ayuddhaseno vibhyā vibhindatā dāśadvṛtrahā
tujyāni tejate. Indrasya vajrādabhedabhiśnathah
prākṛāmacchundhyūrajahāduṣā anah.*

Indra, heroic commander of irresistible force, omnipresent and boundless, destroyer of evil and darkness by his inviolable potential, is generous, reduces the hurtful and promotes the progressive. The evil and wicked fear the shattering thunderbolt of Indra who is ever moving forward, illuminating and purifying, and every day the morning moves his chariot for a new dawn of light and progress for humanity.

एता त्या त श्रुत्यानि क्वला यदक् एकमकृणारयज्ञम ।
मासां विधानमदधा अधि द्यवि त्वया विभि ऽ भरति पृथिं
पिता ॥ ६ ॥

6. *Etā tyā te śrutyāni kevalā yadeka ekamakṛṇo-
rayajñam. Māsāṁ vidhānamadadhā adhi dyavi
tvayā vibhinnaṁ bharati pradhim pitā.*

Indra, these are the celebrated deeds of yours, lord absolute, who alone by yourself fix every selfish uncreative power. You hold and sustain the sun in heaven, and the sun, inspirer and promoter of life on earth, regulates the months and seasons of the year and abides by the path carved out by you in space.

Mandala 10/Sukta 139

*Savita (1-3) Vishvavasū Atma (4-6) Devata, Vishvavasū
Devagandharva Rshi*

सूय॑र॒श्मि॒हरि॑क॒शः पुर॑स्तात्स॒वि॒ता ज्योति॑रु॒द॒याँ अज॑स्त्र॒म ।
तस्य॑ पू॒षा प॑स॒व या॑ति वि॒द्वान्त्स॒म्पश्य॑न्वि॒श्वा भुव॑नानि
गा॒पाः ॥ १ ॥

1. *Sūryaraśmirharideśaḥ purastāt savitā jyotirudayāṁ ajasram. Tasya pūṣā prasave yāti vidvāntsaṁpaśyan viśvā bhuvanāni gopāḥ.*

Savita, eternal light of life, wearing the rays of the sun, golden haired, is risen there from the east. On his rise in the world of his creation, Pusha, living energy of divinity for life forms on earth, rises, seeing, blessing and promoting all regions of the world as protector of life and its activity.

नृ॒च ।। ए॒ष दि॒वा म॒ध्य आ॒स्त आ॒प॒पि॒वा॒नाद॑सी अ॒न्तरि॑ । त॒म ।
स वि॒श्वाची॑र॒भि च॑ष्ट॒घृ॒ताची॑रन्त॒रा पू॒वम॑प॒रं च॑ क॒तुम॑ ॥ २ ॥

2. *Nṛcakṣā eṣa divo madhya āsta āpaprivān rodasī antarikṣam. Sa viśvācīrabhi caṣṭe ghṛtācīrantarā pūrvamaparam ca ketum.*

Watching and enlightening humanity, this light divine of life abides in the midst of heaven, filling heaven, earth and the middle region with its light and glory. It illuminates all quarters of space with universal light and bliss before and after and everywhere in between over the planets and the node.

रा॒या बु॒ध्नः सं॒गम॑ना॒ वसू॑नां वि॒श्वा रू॒पाभि॑ च॑ष्ट॒शची॑भिः ।
द्व॒व॒इव॑ स॒वि॒ता स॒त्यध॑म॒न्दा न॑ त॒स्था स॒म॒र ध॑ना॒नाम॑ ॥ ३ ॥

3. *Rāyo budhnaḥ saṁgamano vasūnām viśvā rūpābhi caṣṭe śacībhiḥ. Deva iva savitā satya-dharmendro na tasthau samare dhanānām.*

The very root and foundation of wealth, power and excellence, giver of health, peace, comfort and security of life, Savita watches, illuminates and inspires every thing of life with its forms and powers of action. Like omnificent divinity itself, the very essence and spirit of truth and Dharma, Savita abides by us in our battles for life's wealth, beauty and excellence.

विश्वावसुं साम गन्ध्रवमापा ददृशुषीस्तदृतना व्यीयन ।
तदन्वदिन्दा रारहाण आसां परि सूर्यस्य परिधीरं-
पश्यत ॥ ४ ॥

4. *Viśvāvasuṁ soma gandharvamāpo dadṛśuṣīsta-dṛtenā vyāyan. Tadanvavaidindro rārahāṇa āsām pari sūryasya paridhīmrapaśyat.*

O Soma, blessed seeker, just as vapours of water rise up by the heat of yajna and reach the sun, sustainer of the earth and life giver of the world, similarly self-realising souls by meditative yajna rise to the cosmic soul, and just as dynamic wind energy moves in consonance with the sun to the vaporous halo round the sun, similarly self-realising souls watch the cosmic halo round divinity, and the exceptional soul, having stayed existential complexities, reaches the divine presence at the centre of the halo.

विश्वावसुर्भि त गृणातु दिव्या गन्ध्रवा रजसा विमानः ।
यद्वा घा सत्यमुत य विद्वा धिया हिन्वाना धिय इ ग
अव्याः ॥ ५ ॥

5. *Viśvāvasurabhi tanno grṇātu divyo gandharvo rajaso vimānaḥ. Yadvā ghā satyamuta yanna vidma dhiyo hinvāno dhiya inno avyāḥ.*

May the spirit of the universe, shelter home of the world and world's wealth and knowledge, divine sustainer of the universe and universal wisdom, maker and measurer of the universe in space and time, enlighten us of what is the truth of existence, what we do not know. May he inspire our vision and intelligence, and protect and promote our intelligence, will and actions.

सस्त्रिमविन्दच्चरण नदीनामपावृणादुरा अश्मवजानाम ।
पासां गन्धवा अमृतानि वाचदिन्द्रा द ऽ परि जानाद-
हीनाम ॥ ६ ॥

6. *Sasnimavindaccaraṇe nadīnāmapāvṛṇodduro aśmavrajānām. Prāsāṁ gandharvo amṛtāni voca-dindro dakṣaṁ pari jānādahīnām.*

May Gandharva, eternal lord sustainer of the universe, knowledge and speech, abiding deep at the centre and on the circumference of the fluent streams and rolling oceans of speech and knowledge, open up for us the doors of knowledge locked in adamant mystery and release the nectar streams of these mysteries in speech and vision. Indra, lord omnipotent and omniscient, alone knows in full the depth and far outreach of these mysteries.

Mandala 10/Sukta 140

Agni Devata, Agni Pavaka Rshi

अग्र॒ तव॒ श्रवा॒ वया॒ महि॑ भाजन्त अ॒चया॑ विभावसा ।

बृह॑द्भाना॒ शव॑सा॒ वाज॑मुक्थ्यं॑ दधा॒सि दा॒शुष॑ कव ॥ १ ॥

1. *Agne tava śravo vayo mahi bhrājante arcayo vibhāvaso. Bṛhadbhāno śavasā vājamukthyam dadhāsi dāśaṣe kave.*

Agni, leading light of life, great is your vigour, power and felicity, shining, inspiring and incessantly flowing. O refulgent lord, your flames rise high and blaze fiercely. Light and fire of Infinity, omniscient poet and creator, by your power, potential and abundance, you bear and bring admirable food, energy and fulfilment with the sense of victory for the generous giver and selfless yajaka.

पा॒व॒क॒व॒चाः शु॒क॒व॒चा॒ अनू॑नवचा॒ उदि॑यषि भा॒नुना॑ ।

पु॒त्रा मा॒तरा॑ वि॒चर॑ गु॒पाव॑सि पृ॒णामि॑ रा॒दसी॑ उ॒भ ॥ २ ॥

2. *Pāvakavarṇāḥ śukravarṇā anūnavarcā udiyarṣi bhānunā. Putro mātara vicarannupāvasi prṇakṣi rodasī ubhe.*

Lord of flames of purity, master of immaculate light and power absolutely free from want and weakness, you rise with self-refulgence and, just as the son closely abides by the parents, serves and protects them, so do you pervade, sustain and protect the heaven and earth.

ऊजा॑ नपाज्जातवदः सुश॒स्तिभि॒मन्द॑स्व धी॒तिभि॑हितः ।

त्व इषः॑ सं दधु॒भूरि॑वपसश्चि॒त्रात॑या वा॒मजा॑ताः ॥ ३ ॥

3. *Ūrjo napājjātavedaḥ suśastibhirmandasva dhītibhirhitaḥ. Tve iṣaṁ saṁ dadhurbhūrivarpasa-ścitrotayo vāmajātāḥ.*

O divine light and fire of life, child as well as protector and sustainer of energy pervasive in the entire world of existence, rise and rejoice as well as exhilarate us, with hymns and noble thoughts and actions as you are invoked and kindled in the vedi and in the heart and soul. Faithful celebrants bring you food in homage, and in you they vest their desires and aspirations of various forms and wondrous efficacy arisen from love of the heart and soul.

इ॒र॒ज्य॒ इ॒ग्र॒ प॒थय॑स्व ज॒न्तु॒भिर्॒स्म रा॒या॑ अ॒म॒त्य॒ ।

स द॑र्श॒तस्य॒ व॒पु॒षा॒ वि रा॑ज॒सि पृ॒णा॒ । सा॒न॒सिं क॑तु॒म ॥ ४ ॥

4. *Irajyannagne prathayasva jntubhirasme rāyo amartya. Sa darśatasya vapuṣo vi rājasi pṛṇakṣi sānasim kratum.*

Immortal Agni, waxing and exalting with all living beings, develop and expand the wealth and excellence of life for us. Of noble and gracious form as you are and shine and rule as you do, join us with yajnic action and bless us with abundant fruit of success and victory.

इ॒ष्कृ॒ता॒र॒म॒ध्व॒रस्य॒ प॒च॑त॒सं॒ । र॒य॑न्तं॒ रा॒ध॒सा॒ म॒हः॒ ।

रा॒तिं वा॒मस्य॑ सु॒भगां॑ म॒हीमि॑षं॒ दधा॑सि सा॒न॒सिं र॒यि॒म ॥ ५ ॥

5. *Iṣkartāramadhvarasya pracetasam kṣayantam rādhaso mahāḥ. Rātim vāmasya subhagām mahī-miṣam dadhāsi sānasim rayim.*

Agni, lord, spirit, and power of the light and

fire of life, we celebrate and adore you, inspirer, impeller and promoter of holy yajna of love and non-violence, omniscient treasure giver and controller of the great world's wealth, who bear and bring us abundant gifts of beauty and splendour and the good fortune of life, high energy and food, plenty and prosperity, indeed all wealth, honour and excellence of life.

ऋतावानं महिषं विश्वदशतमग्निं सुम्नाय दधिर पुरा जनाः ।
श्रुत्कर्णं सप्रथस्तमं त्वा गिरा दव्यं मानुषा युगा ॥ ६ ॥

6. *Ṛtāvānaṁ mahiṣaṁ viśvadarśatamagniṁ
sumnāya dadhire puro janāḥ. Śrutkarṇaṁ sapra-
thastamaṁ tvā girā daivyaṁ mānuṣā yugā.*

Men, first of all since earliest times, worship, adore and inculcate you, Agni, omniscient lord of life, yajna and the law of life, great and glorious, most gracious presence of the world, for the sake of peace, pleasure and prosperity for the good life. O lord of life and grace, mortals singly and in couples and family with holy words celebrate and exalt you, divine, kind listener, infinite presence.

Mandala 10/Sukta 141

Vishvedeva Devata, Agni Tapasa Rshi

अग्र अच्छा वदह नः प्रत्यङ नः सुमना भव ।
प ना यच्छ विशस्पत धनदा असि नस्त्वम ॥ १ ॥

1. *Agne acchā vadeha naḥ pratyāṇ naḥ sumanā
bhava. Pra no yaccha viśaspate dhanado asi na-
stvam.*

Agni, lord of light, knowledge and speech, speak

to us here of the knowledge of science and divinity, be good and gracious to us here and now, direct. O Vishpati, protector and promoter of the people, you are the giver of life's wealth, knowledge and enlightenment, pray give us the wealth, knowledge and enlightenment about life and the art of living.

प न॑ यच्छत्वय॒मा प॒ भग॒ः प॒ बृह॒स्पतिः॑ ।

प॒ द॒वाः पा॒त॒ सू॒नृ॒तां रा॒या द॒वी द॒दातु॑ नः ॥ २ ॥

2. *Pra no yacchatvaryamā pra bhagaḥ pra brhaspatiḥ. Pra devāḥ prota sunṛtā rāyo devī dadātu nah.*

May Aryama, lord of justice and rectitude, Bhaga, lord giver of wealth, power and glory, Brhaspati, lord of expansive space, universal vision and speech, Devas, all divinities of nature and nobilities of humanity, and divine Sunrta, Vedic voice of truth and law of existence, give us wealth, honour and prosperity of life, wisdom and enlightenment.

सामं॑ राजान॒मव॑स॒ ग्रिं गी॒भिह॑वामह ।

आ॒दि॒त्यान्वि॒ष्णुं॑ सू॒र्यं॑ ब॒ह्म॒णं च॒ बृह॒स्पति॑म ॥ ३ ॥

3. *Somaṁ rājānamavase'gnim gīrbhirhavāmahe. Ādityān viṣṇuṁ sūryaṁ brahmāṣṇaṁ ca brhaspatim.*

We invoke brilliant Soma, exhilarating spirit of peace for protection and progress, Agni, spirit of light and warmth of life, with holy words and songs of devotion. We invoke and adore the Adityas, brilliant powers of enlightenment, Vishnu, lord omniscient and omnipresent awareness, Surya, self-refulgent divine

source of light, Brahma, the sage of divinity, and Brhaspati, the scholar visionary of divinity.

इन्द्रवायू बृहस्पतिं सुहवह हवामह ।

यथा नः सव इज्जन्ः संगत्यां सुमना असत ॥ ४ ॥

4. *Indravāyū br̥haspatim̐ suhaveha havāmahe.*
Yathā naḥ sarva ijjanah̐ saṅgatyām̐ sumanā asat.

We invoke, adore and pray for the cosmic energy of omnipotent Indra, Vayu, wind energy of cosmic Vayu, Brhaspati, cosmic sustenance of the infinite wielder of the universe, all worthies of love, invocation and adoration so that our people, noble and happy at heart, be united in cooperation for the peace and progress of life on the earth.

अयमणं बृहस्पतिमिन्द्रं दानीय चादय ।

वातं विष्णुं सरस्वतीं सवितारं च वाजिनम् ॥ ५ ॥

5. *Aryamaṇam̐ br̥haspatimindram̐ dānāya codaya.*
Vātaṁ viṣṇum̐ sarasvatīm̐ savitāraṁ ca vājinam.

For the gifts of wealth, honour and excellence of life, invoke, adore and inculcate Aryaman, law of life, Brhaspati, cosmic expansion and centrifugal energy, Indra, cosmic electric energy, Vata, wind energy, Vishnu, cosmic gravitation and centripetal energy, Sarasvati, cosmic knowledge and speech of divinity, and Savita, cosmic creative energy which is the overall and ultimate all winner over negativities.

त्वं ना अग्र अग्निभिर्बह्व यज्ञं च वधय ।

त्वं ना द्रवतातय राया दानीय चादय ॥ ६ ॥

6. *Tvaṃ no agne agnibhirbrahma yajñam ca var-dhaya. Tvaṃ no devatātaye rāyo dānāya codaya.*

Agni, leading light of the world, by the gifts of enlightenment increase and develop our knowledge and corporate action, and inspire and enlighten us for the service of the divinities to win their gifts of wealth, honour and excellence.

Mandala 10/Sukta 142

Agni Devata, Sharngah Rshis: Jarita (1-2), Drona (3-4), Sarisrkva (5-6), Stambamitra (7-8)

अ॒यम॑ग्र ज॒रिता॑ त्व अ॒भूद॑पि स॒हसः॑ सू॒ना न॒ह्यन्य॑दस्त्या-
प्य॑म । भ॒दं हि श॑म' त्रि॒वरू॑थमस्ति त आ॒र हिंसा॑नामप॒दिद्यु॑मा
कृ॒धि ॥ १ ॥

1. *Ayamagne jaritā tve abhūdapi sahasaḥ sūno nahyanyadasyapyam. Bhadram hi śarma trivarūthamasti ta āre hiṃsānāmapa didyumā krdhi.*

O self-refulgent light of life, Agni, this celebrant is dedicated to you wholly in worship and service. O creator and inspirer of strength, patience and fortitude, there is none other than you worth attaining. Blissful is your power of body, mind and soul. Pray cast away the pain and sufferance caused by the burning oppression of violent enemies.

प॒वत्त॑ अ॒ग्र ज॒निमा॑ पि॒तूय॑तः सा॒चीव॑ वि॒श्वा भु॑व॒ना
न्यृ॑ञ्जस । प स॒प्तयः॑ प स॒निष॑न्त ना॒ धिर्यः॑ पु॒रश्च॑रन्ति
प॒शुपा॑इव॒ त्मना॑ ॥ २ ॥

2. *Pravat te agne janīmā pitūyataḥ sēcīva viśvā bhuvanā nyrñjase. Pra saptayaḥ pra saniṣanta no dhiyaḥ puraścaranti paśupā iva tmanā.*

Agni, your presence radiates, desiring to take things into your fold like a companion power reaching all regions of the world. And our thoughts and songs of homage too, spontaneously flying vibrations of heart and soul, reach on to you like eager servants of the divine master.

उ॒त वा उ॒ परि॑ वृ॒ण॒ । ब॒प्स॒द॒ब॒ह॒र॒ग्न॒ उ॒ल॒प॒स्य॒ स्व॒धावः॑ ।
उ॒त खि॒ल्या उ॒व॒रा॒णां भव॑न्ति॒ मा त॑ ह॒तिं तवि॑षीं
चु॒कु॒धाम॑ ॥ ३ ॥

3. *Uta vā u pari vṛṇakṣi bapsadbahoragna ulapasya svadhāvaḥ. Uta khilyā urvarāṇām bhavanti mā te hetim taviṣīm cukru dhām.*

Agni, self-refulgent fire and power, when you burn and devour heaps of grass, sometimes you spare patches of green and sometimes vast areas of fertile lands become wastelands. Let us understand this mystery and the way so that we do not excite the onslaught of your blazing power of destruction.

यदु॒द्ध॒ता नि॒व॒ता या॒सि ब॒प्स॒त्पृ॒थ॒ग॒षि प॒ग॒धि॒नी॒व॒ स॒ना । य॒दा
त॒ वा॒ता अनु॑वा॒ति शा॒चि॒व॒स॒व॒ श्मश्रु॑ व॒प॒सि प॒ भू॒म॑ ॥ ४ ॥

4. *Yadudvato nivato yāsi bapsat prthageṣi pragardhinīva senā. Yadā te vāto anuvāti śocirvapteva śmaśru vapasi pra bhūma.*

When you rise and spread, devouring both high and low like a fierce army thirsting for victory, and specially when the wind blows favourable to your blaze,

then like a barber shaving off beard and moustache you lay waste vast areas of land.

पत्यस्य श्रणया ददृश्र एकं नियानं बहवा रथासः ।

बाहू यदग्र अनुममृजाना न्यङ्ङुत्तानामन्वषि भूमिम ॥ ५ ॥

5. *Pratyasya śreṇayo dadṛśra ekaṁ niyānaṁ bahavo rathāsaḥ. Bāhū yadagne anumarmṛjāno nyanñu-ttānāmanveṣi bhūmim.*

The flames of Agni in rising sequence are seen like a row of chariots following one leader as engine when, Agni, you raise your arms waxing and shining and cover hills and valleys on the land.

उत्त शुष्मा जिहतामुत्त अचिरुत्त अग्र शशमानस्य वाजाः ।

उच्छ्वञ्चस्व नि नम वधमान आ त्वाद्य विश्व वसवः
सदन्तु ॥ ६ ॥

6. *Ut te śuṣmā jihatāmut te arcirut te agne śaśamā-nasya vājāḥ. Ucchvañcasva ni nama vardhamāna ā tvādya viśve vasavaḥ sadantu.*

Agni, lord of light, illuminative and enlightening power, may your bright flames rise higher, may the radiations of your light and grandeur and your victories over want and darkness rise high and elevate the body, mind and soul of the celebrant. Yourself rising and expanding, raise the high higher, condescend, save and raise the low, and may all the soothing, sheltering powers and personalities of the world sit by you on the vedi and rehabilitate the uprooted here today and now.

अपामिदं न्ययनं समुदस्य निवर्शनम ।

अन्यं कृणुष्वतः पन्थां तन याहि वशां अनु ॥ ७ ॥

7. *Apāmidam nyayanam samudrasya niveśanam.
Anyam kṛṇuṣvetaḥ panthām tena yāhi vaśāṃ anu.*

This is the vast reservoir of waters, bottomless bound of the sea. Agni, create some other higher path from these here, so you may proceed to the fulfilment of your heart's desire.

आयन त परायण दूवा राहन्तु पुष्पिणीः ।
हृदाश्च पुण्डरीकाणि समुदस्य गृहा इम ॥ ८ ॥

8. *Ayane te parāyaṇe dūrvā rohantu puṣpiṇīḥ.
Hradāśca puṇḍarīkāṇi samudrasya grhā ime.*

Agni, may flowers and holy grass grow on your arrival, may flowers and holy grass shower on your departure. Let all these homes be homes close to the infinite ocean, with reservoirs and flowers around.

(The seventh and eighth verses may be addressed to the human soul as well as to Agni, leading light and creative spirit of the cosmos.)

Mandala 10/Sukta 143

Ashvinau Devate, Atri Sankhya Rshi

त्यं चिदत्रिमृतजुरमथमश्वं न यातव ।
क गीवन्तं यदी पुना रथं न कृणुथा नवम ॥ १ ॥

1. *Tyam cidatrimṛtajuramarthamaśvaṃ na yātave.
Kakṣīvantam yadī punā ratham na kṛṇutho
navam.*

Hey Ashvins, complementary energies of nature and complementary nobilities of humanity such as physician and surgeon, teacher and preacher, father and

mother, men and women, the person who observes the laws of nature and principles of truth and grows up in the yajnic way of life, whether he or she loves to enjoy the experience of living or has grown out of life's colourfulness and temptation, such a person you strengthen like a strong force in harness with every side of personality renewed to top condition of health and body to reach the goal and realise the purpose and values of life.

त्यं चिदश्वं न वाजिनमर्णवा यमत्नत ।

दृ हं गन्धिं न वि ष्यत्तमत्रिं यविष्ठमा रजः ॥ २ ॥

2. *Tyaṁ cidaśvaṁ na vājinamareṇavo yamatnata.
Dr̥lham̐ grantiṁ na vi ṣyatamatriṁ yaviṣṭhamā
rajaḥ.*

And the person most youthful, dynamic, ever in harness for winning the goal of life, but bound by the web of life through senses, mind and pranas, all unsoiled though by dust, pray release, undo the bondage like a gordian knot of life so that the person may live free from possible dust and pollution.

नरा दंसिष्ठावत्रय शुभा सिषासतं धियः ।

अथा हि वां दिवा नरा पुनः स्तामा न विशस ॥ ३ ॥

3. *Narā daṁsiṣṭhāvatraye śubhrā siṣāsataṁ dhiyaḥ.
Athā hi vāṁ divo narā punaḥ stoma na viśvase.*

O leading lights, noble souls, brilliant scholars, pray release the worldly man in search of freedom from bondage, bless him with holy thoughts and intelligence, since the enlightened man's song of prayer and adoration in order to celebrate you reaches you, harbingers of light,

again and again.

चित तद्वां सुराधसा रातिः सुमतिरश्विना ।

आ य १ः सदनं पृथा समनं पषथा नरा ॥ ४ ॥

4. *Cite tadvām surādhasā rātiḥ sumatiraśvinā.
Ā yannaḥ sadane pṛthau samane parṣatho narā.*

Ashvins, harbingers of wealth, competence and success, that wealth of noble thoughts and intelligence, that generous gift of yours, is for the enlightenment of humanity which, O leading lights, you bring in showers in this vast world of life, in this hall of yajna, in this struggle of our life for happiness and freedom.

युवं भुज्युं समुद्र आ रजसः पार इच्छितम् ।

यातमच्छा पतत्रिभिनासत्या सातय कृतम् ॥ ५ ॥

5. *Yuvaṁ bhujyūṁ samudra ā rajasaḥ pāra rīkhi-
tam. Yātamacchā patatribhīrṇāsatyā sātaye
kṛtam.*

Ashvins, bright like fire and the sun, inviolably committed to truth and law, pray come with faultless ark and oars to humanity beaten about in the depth of dust and rolling seas, to help us swim to the shore to freedom and victory.

आ वां सुम्नः शंयू इव मंहिष्ठा विश्ववदसा ।

समस्म भूषतं नरात्सं न पिप्युषीरिषः ॥ ६ ॥

6. *Ā vām sumnaiḥ śamyū iva maṁhiṣṭhā viśva-
vedasā. Samasme bhūṣataṁ narotsaṁ na pipyu-
ṣīriṣaḥ.*

Leading lights of the world, greatest and most

liberal masters of universal wealth and knowledge, come like benevolent harbingers of peace and freshness of joy, bless us and refine us with your gracious favours of peace, freedom and happiness as abundant showers of rain fill the lake.

Mandala 10/Sukta 144

*Indra Devata, Suparna Tarkshya or Urdhvakrshana
Yamayana Rshi*

अ॒यं हि त॒ अम॑त्य॒ इन्द्रु॑रत्या॒ न पत्य॑त ।
द॒ तां वि॒श्वायु॑व॒धस॑ ॥ १ ॥

1. *Ayam hi te amartya induratyo na patyate.
Dakṣo viśvāyurvedhase.*

Indra, lord eternal and omnipotent, this immortal soma rises to you like a flying courser. Versatile, living vitality of the world, it rises in homage to the lord creator of the world.

अ॒यम॒स्मासु॑ का॒व्यं ऋ॒भुव॑जा॒ दास्व॑त ।
अ॒यं बि॑भ्रत्य॒ध्वकृ॑शनं॒ मद॑मृ॒भुन कृ॑त्व्यं॒ मद॑म ॥ २ ॥

2. *Ayasmāsu kāvya ṛbhurvajro dāsvate. Ayam bibhrtyūrdhvakṛśanam madamṛbhurna kṛtvyaṁ madam.*

Here among us it is inspiring and adorable, brilliant, a very thunderbolt of protection for the generous, and scourge of punishment for the destructive. And it bears the exhilaration that elevates like rising flames of fire just as the wise sage bears the passion for creativity.

घृषुः श्यनाय कृत्वन आसु स्वासु वंसगः ।

अव दीधदहीशुवः ॥ ३ ॥

3. *Ghr̥ṣuḥ śyenāya kṛtvana āsu svāsu vaṁsagaḥ.
Ava dīdhedahīśuvaḥ.*

Effulgent, agile and exhilarating for the dynamic creative personality, inspiring and vitalising among its own people, it blesses them and their progeny with high energy and enthusiasm.

यं सुपणः परावतः श्यनस्य पुत्र आभरत ।

शतचक्रं या३ ह्या वतनिः ॥ ४ ॥

4. *Yam suparṇaḥ parāvataḥ śyenasya putra ābharat.
Śatacakraṁ yo'hyo vartaniḥ.*

Soma, which Vayu, cosmic energy, child of all pervasive space, bears and carries from far off solar regions, is performer of a hundred divine acts of nature and it is the very life of the cloud and indestructible vitality of life.

यं त श्यनश्चारुमवृकं पदाभरदरुणं मानमन्धसः ।

एना वया वि तायायुजीवस एना जागार बन्धुता ॥ ५ ॥

5. *Yam te śyenaścārumavṛkaṁ padābharadaruṇaṁ mānamandhasaḥ. Enā vayo vi tāryāyurjīvasa enā jāgāra bandhutā.*

The essence of life's vitality, soma, lovely and pleasing, unassailable and sunny bright, which nature's energy brings by its own spirit and power, is the vitality by which health and fertility for life grows higher and the kinship and continuity of humanity keeps living and awake.

एवा तदिन्द्र इन्दुना द्ववषु चिद्धारयात् महि त्यजः ।

कत्वा वया वि तायायुः सुकता कत्वायमस्मदा सुतः ॥ ६ ॥

6. *Evā tadindra indunā deveṣu ciddhārayāte mahi tyajah. Kratvā vayo vi tāryāyuh sukrato kratvā-yamasmadā sutah.*

Thus does Indra, life of life, through soma life energy, disseminate and bear the great creative vitality in the divine forms of nature and humanity. O lord of holy action, the health and age of distinct life forms is extended and maintained by holy acts of soma activity, and this vitality is created and distilled from us by us through the holy discipline of yajnic living with brahmacharya.

Mandala 10/Sukta 145

Sapatni-badhanam Devata, Indrani Rshi

The subject matter of this hymn at the surface level is getting rid of a rival wife, and for that purpose the speaker takes recourse to a herb also. Thus the hymn reads like a spell cure and possibly with a magical herb. But this approach would not do justice to the deeper meaning of the hymn which is integration or re-integration of personality with a single, undivided, focussed interest in the pursuit of a definite goal of positive value.

Split personality is a problem in modern times. So is schizophrenia, a devastating disease. The cure can be both herbal and psychological. The word 'Upanishat' helps us to read the hymn in this Vedic direction of practical yoga in which sanative herbs, mental concentration and spiritual faith all play an important

role (refer Yoga Sutras of Patanjali, 4, 1.).

इ॒मां ख॒ना॒म्या॒र्षधिं॑ वी॒रुधं॑ ब॒लव॑त्त॒माम॑ ।

यया॑ स॒पत्नीं॑ बा॒धत् यया॑ संवि॒न्दत् प॑ति॒म ॥ १ ॥

1. *Imām khanāmyaṣadhiṁ vīrudhaṁ balavattamām.
Yayā sapatnīm bādhat yayā samvindate patim.*

I dig out this luxuriant and most powerful herb by which one can annul a rival fascination and by which the pursuant can recover a single, all absorbing love for successful attainment.

उ॒त्ता॒नप॑ण॒ सु॒भ॒ग॒ दव॑जू॒त् स॒ह॒स्वति॑ ।

स॒प॒त्नीं॑ म॒ परा॑ ध॒म॒ प॒तिं॑ म॒ क॒वलं॑ कुरु ॥ २ ॥

2. *Uttānaparṇe subhage devajūte sahasvati.
Sapatnīm me parā dhama patim me kevalam kuru.*

O soma plant growing up with luxuriant leaves and branches, nobly effective, divinely energised, giver of peace, patience and courageous vitality, transform me to concentrate on my one and only love. Throw off my evil fascination. Let me be with my master spirit of life.

उ॒त्तरा॑ह॒मु॒त्तर॑ उत्तरदु॒त्तरा॑भ्यः ।

अ॒था स॒प॒त्नी या॑ म॒मा॒ध॒रा सा॒ध॒राभ्यः॑ ॥ ३ ॥

3. *Uttarāhamuttara uttareduttarābhyah.
Athā sapatnī yā mamādharā sādharābhyah.*

O soma, you are higher, more efficacious. I also am higher than the fascination, greater than all others who are superior, generally speaking. May that which is my rival be lower than the lowest fascinations.

न॒ह्यस्या॒ नाम॑ गृ॒भ्णामि॒ ना अ॒स्मिन्म॒त॒ जन॑ ।

परा॑म॒व परा॑वतं स॒पत्नीं॑ गमयामसि ॥ ४ ॥

4. *Nahyasyā nāma gr̥bhṇāmi no asmin ramate jane.*
Parāmeva parāvataṁ sapatnīm gamayāmasi.

I do not even think of its name. No one entertains this human distraction, no one is distracted by this human fascination. We throw this remote fascination far off at the farthest.

अ॒हम॑स्मि स॒हमा॑नाथ॒ त्वम॑सि सास॒हिः ।

उ॒भ स॒हस्व॑ती भू॒त्वी स॒पत्नीं॑ म सहावह ॥ ५ ॥

5. *Ahamasmi sahamānātha tvamasi sāsahih.*
Ubhe sahasvatī bhūtvī sapatnīm me sahāvahai.

I am patient, challenging and victorious. O soma, you too are unassailable, you and I, both challenging and victorious, we shall subdue the rival.

उ॒प त॒ धां स॒हमा॑नाम॒भि त्वा॑धां स॒ही॒यसा॑ । मा॒मनु॒ प त॒ मना॑
व॒त्सं गा॑रि॒व धा॑वतु प॒था वा॑रि॒व धा॑वतु ॥ ६ ॥

6. *Upa te'dhām sahamānāmabhi tvādhām sahīyasā.*
Māmanu pra te mano vatsaṁ gauriva dhāvatu
pathā vāriva dhāvatu.

O soma, O spirit of peace, O spiritual knowledge of the Upanishad, I love you at heart and hold on to you in faith, patient and victorious as you are. I hold on to you with a determined mind. May your spirit radiate and come to me like the mother cow hastening to the calf and water rushing straight down to the lake.

Mandala 10/Sukta 146

Aranyani Devata, Devamuni Airammada Rshi

अरण्या॒न्यरण्या॒न्यसा॒ य प॒व नश्य॑सि ।

क॒था गा॒मं न पृ॑च्छ॒सि न त्वा॒ भीरि॑व विन्दती॑ ॥ १ ॥

1. *Aranyānyaranyānyasau yā preva naśyasi. Kathā grāmaṁ na pṛcchasi na tvā bhīriva vindatīṁ.*

Tarry, O spirit of the forest, who disappear like a phantom in no time. Why not stay for a moment by the village? And you don't fear even fear itself, which fears to touch your presence.

वृषा॒र्वाय॑ वद॑त॒ यदु॒पाव॑ति चि॒च्छि॒कः ।

आ॒घा॒टिभि॑रिव धा॒वय॑ रण्य॒निम॑हीयत ॥ २ ॥

2. *Vṛṣāravāya vadate yadupāvati ciccikah. Āghāṭibhiriva dhāvayannaranyānirmahīyate.*

In response to howls and noises of the forest, birds chirp and crickets sing, all appears like temple bells and thereby the forest presence gets exalted.

उ॒त गाव॑ इ॒वा॒दन्त्यु॒त व॑श्म॒व दृ॑श्यत ।

उ॒ता अ॑रण्या॒निः सा॒यं श॑क॒टीरि॑व सजति ॥ ३ ॥

3. *Uta gāva ivādantyuta veśmeva dṛśyate. Uto aranyāniḥ sāyaṁ śakaṭīriva sarjati.*

Forest animals graze like cows, clusters of flowers give a homely look, and the forest spirit appears to say good bye to the carts that leave for village homes.

गा॒म॒ङ्ग॒ष आ॒ ह्व॑यति॒ दा॒व॒ङ्ग॒षा अ॒पा॒व॒धी॒त ।

व॒स॒ र॑ण्य॒न्यां सा॒य॒मकु॑ ॒दि॒ति॒ मन्य॑त ॥ ४ ॥

4. *Gāmaṅgaiṣa ā hvayati dārvaṅgaiṣo apāvadhīt.
Vasannaraṇyānyām sāyamakruṣaditi manyate.*

Dear spirit and forest presence, someone calls upon his cow to come home, this one cuts the tree, and in the evening someone staying in the forest shrieks, someone howls, someone bursts in song also.

न वा अरण्यानिहन्त्यन्यश्च ाभिगच्छति ।

स्वादाः फलस्य जग्ध्वाय यथाकामं नि पद्यत ॥ ५ ॥

5. *Na vā aranyānirhantyanyaścennābhigacchati.
Svādoḥ phalasya jagdhvāya yathākāmaṁ ni
padyate.*

The forest does not hurt anyone. Whoever goes to the forest without the intent to damage eats the delicious fruit and roams around as he wishes at will.

आञ्जनगन्धिं सुरभिं बह्वामकृषीवलाम ।

पाहं मृगाणां मातरमरण्यानिमशंसिषम ॥ ६ ॥

6. *Āñjanagandhiṁ surabhiṁ bahvannāmakṛṣīvalām.
Prāhaṁ mṛgāṇāṁ mātaramaranyānima-
saṁsiṣam.*

I revere and celebrate the forest and the spirit of the forest not subjected to human encroachment by farming, abounding in wild fruit, fragrant, flowery beautiful, mother of wild life and sustaining friend of humanity.

Mandala 10/Sukta 147

Indra Devata, Suveda Shairishi Rshi

श्र॒त्त॑ द॒धामि॑ प॒थ॒माय॑ म॒न्यव॑ ह॒न्यद॑ वृ॒त्रं न॑र्यं॑ वि॒वर्पः॑ ।
उ॒भ य॑त्त्वा॒ भव॑ता॒ राद॑सी॒ अनु॑ रज॒त् शु॒ष्मात्पृ॑थि॒वी
चि॑द॒दिवः॑ ॥ १ ॥

1. *Śratte dadhāmi prathamāya manyave'hanya-dvṛtram naryam viverapaḥ. Ubhe yattvā bhavato rodasī anu rejate śuṣmāt pṛthivī cidadrivaḥ.*

Indra, potent ruler of nature and humanity, lord of thunder and clouds, mover of mountains, I am all faith, reverence and admiration in truth of commitment for your first and foremost power and passion by which you break the clouds and release the showers of rain for humanity, by virtue of which both heaven and earth abide by your law, the power and force by which the firmament shakes with awe.

त्वं मा॒याभि॑रन॒वद्य॑ मा॒यिनं॑ श्रव॒स्य॒ता मन॑सा वृ॒त्रम॑दयः ।
त्वामि॑ रा॒ वृण॑त॒ गर्वि॑ष्टिषु॒ त्वां वि॑श्वा॒सु ह॒व्या॒स्विष्टि॑षु ॥ २ ॥

2. *Tvaṁ māyābhiranavadya māyinaṁ śravasyatā manasā vṛtramardayaḥ. Tvaminnaṁ vṛṇate gaviṣṭiṣu tvāṁ viśvāsu havyāsvaiṣṭiṣu.*

Irreproachable power, with your mind and desire to produce more food and energy, by your mighty forces you break open the treasure-holds of mysterious hidden energies of nature. Leading lights of humanity take to you in their search for rays of light, and in all their cherished programmes of common good they honour you as the source of success.

एषु चाकन्धि पुरुहूत सूरिषु वृधासा य मघव तान्शुमघम ।
अचन्ति ताक तनय परिष्टिषु मधसाता वाजिनमहय
धन ॥ ३ ॥

3. *Aiṣu cākandhi puruhūta sūriṣu vṛdhāso ye magha-
vannānaśurmagham. Arcanti toke tanaye pari-
ṣṭiṣu medhasātā vājinamahraye dhane.*

O lord universally invoked and celebrated, be gracious and bring the light of knowledge to these noble leaders of humanity. O lord of power and glory, progressive men of wisdom who have achieved power and prosperity in life honour and adore you in their congregations as the chief power of success and victory for the attainment of irreproachable wealth and other values for themselves, their children and grand children.

स इ ऽ रायः सुभृतस्य चाकनन्मदं या अस्य रंह्यं चिकेतति ।
त्वावृधा मघवन्दाश्वध्वरा म ऽ स वाजं भरत धना
नृभिः ॥ ४ ॥

4. *Sa innu rāyaḥ subhṛtasya cākananmadam yo asya
raṁhyam ciketāni. Tvāvṛdho maghavan dāśva-
dhvaro makṣū sa vājam bharate dhanā nṛbhiḥ.*

He alone values and obtains wealth worthy of achievement who knows and realises in life the inspiring power and ecstasy of Indra. O lord of power and prosperity, the man inspired and empowered by you, who is dedicated to positive giving and yajnic programmes with leading lights of scientific yajna, achieves wealth and victory at the earliest because he knows the secret of success.

त्वं शर्धाय महिना गृणान उरु कृधि मघवञ्छुग्धि रायः ।
 त्वं ना मित्रा वरुणा न मायी पित्वा न दस्म दयस
 विभक्ता ॥ ५ ॥

5. *Tvaṁ śardhāya mahinā grṇāna uru kṛdhi magha-
 vañchagdhi rāyaḥ. Tvaṁ no mitro varuṇo na māyī
 pitvo na dasma dayase vibhaktā.*

Indra, lord giver and creator of glory, pray let us rise and expand in the field of knowledge and action. Give us wealth and power of a high order of nobility. You are Mitra and Varuna for us, friend and just guide, giver and commander of wondrous capability, noble and blissful, and one with us, you give us food for body, mind and soul for the individual and the human community.

Mandala 10/Sukta 148

Indra Devata, Prthu Vainya Rshi

सुष्वाणास इन्द्र स्तुमसि त्वा ससवांसश्च तुविनृम्ण
 वाजम् । आ ना भर सुवितं यस्य चाकन्तमना तना सनुयाम
 त्वाताः ॥ १ ॥

1. *Suṣvāṇāsa indra stumasi tvā sasavāṁsaśca
 tuvinṛmṇa vājam. Ā no bhara suvitam yasya cākan
 tmanā tanā sanuyāma tvotāḥ.*

Indra, lord of abundant wealth and power, creative and expressive devotees with divine gifts of heavenly food and energy, we celebrate and adore you. Pray bless us with that wealth and well being which you please is for our good, so that, under your gracious protection, we may win the power and prosperity of life to live well and enjoy the beauty and goodness of

life to the fulfilment of our heart and soul.

ऋष्वस्त्वमिन्द शूर जा॒ता दा॒सी॒वि॒शः सू॒य॑ण॒ स॒ह्याः ।

गु॒हा हि॒तं गु॒ह्यं गू॒ ह॒म॒प्सु बि॒भृ॒मसि॑ प॒स्त्रव॑ण॒ न सा॒म॒म ॥ २ ॥

2. *Ṛṣvastvamindra śūra jāto dāsīrviśaḥ sūryeṇa sahyāḥ. Guhā hitaṁ guhyaṁ gūḥhamapsu bibhṛ-masi prasravaṇe na somam.*

Indra, you are the mighty maker and terrible breaker both at the same time in the creative process of nature and life, great and brave at the very manifestation of your power, who challenge and break open the negative forces of dark clouds by the sun, so that, on showers of the divine grace of rains, we receive and enjoy the soma nectar hidden in the mystery held at the heart of the vapours and water showers.

(In the spiritual sense, Indra is present deep in the self, and when by grace it breaks the darkness, we receive the light and the divine nectar.)

अ॒या वा॒ गिरा॑ अ॒भ्य॑च वि॒द्वानृ॑षी॒णां वि॒पः सु॒म॒तिं च॑का॒नः ।

त॒ स्या॑म॒ य र॒णय॑न्त॒ साम॑र॒नात् तु॒भ्यं र॒था ह॒भ॒ ॥ ३ ॥

3. *Aryo vā giro abhyarca vidvānṛṣīṇāṁ vipraḥ sumatiṁ cakānaḥ. Te syāma ye raṇyanta somai-renota tubhyaṁ ratholḥa bhakṣaiḥ.*

O lord of the cosmic chariot, ruler protector of the universe, vibrant and omniscient Indra, lover of the sages' songs of adoration, pray accept and honour our words of prayer so that, serving and celebrating you with delicious homage of soma and ourselves exulting, we may ever abide in your gracious favour and presence.

इ॒मा ब॒ह्म॒न्द् तु॒भ्यं शंसि॒ दा नृ॒भ्या नृ॒णां शूर॒ शवः॑ ।
त॒भि॒भ॒व॒ सक॒तु॒य॒षु चा॒क॒ पु॒त त्रा॒य॒स्व गृ॒ण॒त उ॒त स्ती॒न ॥ ४ ॥

4. *Imā brahmendra tubhyaṁ śaṁsi dā nṛbhyo nṛṇāṁ śūra śavaḥ. Tebhirbhava sakraturyeṣu cāka-nnuta trāyasva grṇata uta stīn.*

Indra, lord omnipotent, brave leader, these songs of adoration are offered in homage to your honour. Be pleased to accept these. Pray bless us with strength and power worthy of the brave. Bless these leading lights with love and sure fulfilment in their holy acts of yajna. Save the celebrants and upraise the fallen who depend on you and look up for help.

श्रु॒धी ह॒वमि॒न्द शूर॒ पृथ॒या उ॒त स्त॒व॒स व॒न्य॒स्या॒कः । आ
य॒स्त॒ या॒निं॑ घृ॒तव॑न्त॒म॒स्वा॒रू॒मि॒न नि॒म्न॒द॑व॒यन्त॒ व॒क्वाः ॥ ५ ॥

5. *Śrudhī havaminrda śūra prthyā uta stavase venya-syārkaiḥ. Ā yaste yonim ghṛtavantam-asvārūmirna nimnairdravayanta vakvāḥ.*

Indra, leading light of the world, omnipotent lord, brave all-presence, listen to the invocation and prayer of humanity at large. Adored and exalted you are by the celebrative songs of the wise, who sit in your hall of prayer round the vedi lighted and sprinkled with ghrta and attend to you, while the singer celebrants run to you like streams rushing down to sea, by paths of surrender.

Mandala 10/Sukta 149

Savita Devata, Archan Hairanyastupa Rshi

स॒वि॒ता य॒न्त्रः पृ॒थि॒वीम॑र॒म्णाद॑स्क॒म्भ॒न स॒वि॒ता द्या॑म॒दृ॒ह॒त ।
अ॒श्व॑मि॒वाधु॒ ऽब्धु॑नि॒म॒न्तरि॑ ऽम॒तूत॑ ब॒द्धं स॒वि॒ता स॑मु॒द॒म ॥ १ ॥

1. *Savitā yantraiḥ pṛthivīmaramṇādaskambhane savitā dyāmadṛmhat. Aśvamivādhuḥṣaddhunikāntarikṣamatūrte baddham savitā samudram.*

Savita, lord creator, places the earth in orbit, and Savita places the region of light, in columnless space by the forces of cosmic gravitation. Savita moves the thundering cloud like a horse in skies and brings the showers, and Savita places the middle regions and the vast expanse of vapours and waters bound in boundless space.

यत्रा समुदः स्क्भिता व्यानुदपां नपात्सविता तस्य वद ।
अता भूरत आ उत्थितं रजा ता द्यावापृथिवी अपथ-
ताम ॥ २ ॥

2. *Yatrā samudraḥ skabhito vyainadapāṁ napāt savitā tasya veda. Ato bhūrata ā utthitam rajo'to dyāvāpṛthivī aprathetām.*

Where the ocean of vapours and water is sustained and whence it sprinkles the earth with showers, only Savita, eternal sustainer of waters, knows that mystery. Thence, from Savita, arises the earth, thence arises the sky and thence only the heaven and earth arise in mutual relation and expand.

पश्चदमन्यदभवद्यजत्रममत्यस्य भुवनस्य भूना । सुप्रणा
अङ्ग सवितुगरुत्मान्पूर्वा जातः स उ अस्यानु धम ॥ ३ ॥

3. *Paścedamanyadabhavadyajatramamartyasya bhuvanasya bhūna. Suparṇo aṅga saviturgarutmān pūrvo jātaḥ sa u asyānu dharma.*

Later all this other world arises in mutual relationship by the omnipotence of eternal lord Savita.

Dear seeker, from Savita only first arises the grand flying bird of fire, the sun, in conformity with the laws of Savita, and then the others.

गाव॑इव॒ गामं॑ यूयु॒धिरि॒वाश्वा॑न्वा॒श्रव॑ व॒त्सं सु॒मना॑ दु॒हाना॑ ।
पति॑रिव जा॒याम॒भि ना॒ न्य॒तु ध॒ता दि॒वः स॒विता॑ वि॒श्व-
वा॑रः ॥ ४ ॥

4. *Gāva iva grāmaṁ yūyudhirivāsvān vāśreva vatsaṁ sumanā duhānā. Patiriva jāyāmaḥi no nyetu dhartā divaḥ savitā viśvavāraḥ.*

Just as cows hasten to the village, the warrior takes to the horse, loving mother cow anxious at heart runs to the calf for milk, the husband goes to the wife for love, so may Savita, sustainer of the heavenly world, love of all humanity, come and bless us as his children.

हिर॑ण्यस्तूपः स॒वित॒यथा॑ त्वाङ्गि॒रसा॑ जु॒ह्व वाज॑ अ॒स्मिन् ।
ए॒वा त्वा॒च त्व॑सु॒ वन्द॑मानः॒ साम॑स्यवा॒शुं पति॑ जाग-
र॒हम् ॥ ५ ॥

5. *Hiranyastūpaḥ savitaryathā tvāṅgirasō juhve vāje asmin. Evā tvārcannavase vandamānaḥ somasyevāśuṁ prati jāgarāham.*

O Savita, just as Angirasa, yogi with controlled pranic energy, established in the golden beauty of the spirit, invokes you in this yajna for the essence through existence, so do I, dedicated to worship and prayer with adoration, keep awake waiting for the revelation of divinity as my share of soma, divine ecstasy of ultimate freedom.

Mandala10/Sukta 150***Agni Devata, Mrdika Vasishtha Rshi*****समिद्धश्चित्समिध्यस दवभ्या हव्यवाहन ।****आदित्य रुद्रवसुभिन् आ गहि मृळीकार्य न आ गहि ॥ १ ॥**

1. *Samiddhaścīt samidhyase devebhyo havya-vāhana. Ādityai rudrairvasubhurna ā gahi mṛṭī-kāya na ā gahi.*

Agni, fire of the vedi, heat and light of life, carrier of fragrance and freshness to nobilities and divine forces of nature, kindled, burning and ever awake, you are still kindled and raised to burn and shine for the renewal of life and life energy by yajna. Pray come to us with Aditya, radiations of the sun, with Rudras, electric catalysis of natural energy, and with Vasus, gifts of earth and pranic energies. Come to us for peace, prosperity and all round well being of life.

इमं यज्ञमिदं वचा जुजुषाण उपागहि ।**मर्तासस्त्वा समिधान हवामह मृळीकार्य हवामह ॥ २ ॥**

2. *Imaṁ yajñamidam vaco jujuṣāṇa upāgahi. Martāsastvā samidhāna havāmahe mṛṭīkāya havāmahe.*

Loving, accepting and appreciating this yajna, this word of prayer and divine adoration, pray come close to join us. Shining, burning and blazing fire divine, we mortals invoke you, we kindle and adore you for peace, prosperity and all round well being of life.

त्वाम् जातवदसं विश्ववारं गृण धिया ।**अग्र द्वाँ आ वह नः प्रियवतान्मृळीकार्य प्रियवतान ॥ ३ ॥**

3. *Tvāmu jātavedasaṁ viśvavāraṁ gr̥ṇe dhiyā. Agne devāṁ ā vaha naḥ priyavratān mṛlīkāya priya-vratān.*

Agni, with sincerity of thought, word and action, I adore you, eternal knower of all that is born, universal lover and saviour of all by their own choice. O light and fire of universal life, bring hither the nobilities of humanity to join us, bring hither the divinities of nature to bless us, they are all lovers of the laws and discipline of life. Pray bring hither the lovers of law and discipline of life for peace, progress and all round well being of humanity.

अ॒ग्नि॒द्वा द॒वाना॑म॒भवत्पु॒राहि॑ता॒ ग्निं म॑नु॒ष्या॒ऽऽ ऋ॒षयः॑
समी॑धिर । अ॒ग्निं म॒हा ध॑न॒साता॑व॒हं हु॑व मृ॒ळी॒कं ध॑न॒-
सा॑तय ॥ ४ ॥

4. *Agnirdevo devānāmabhavat purohito'gnim manuṣyā ṛṣayaḥ samīdhire. Agniṁ maho dhana-sātāvahaṁ huve mṛlīkaṁ dhanasātaye.*

Agni, lord omniscient and self-refulgent, Agni, universal spirit of life, was and is the high priest of all divine forces of nature and all nobilities of humanity. The same Agni, leading light and life of existence, ordinary people and enlightened sages invoke and light in the heart and home. I invoke and light the great Agni in the soul and in the home vedi for the achievement of wealth, honour and excellence of life. I pray to the spirit of divine peace for victory over all wealth and excellence of life.

अ॒ग्नि॒रत्रिं॑भ॒रद्वा॑जं॒ गवि॑ष्ठि॒रं पा॒व ॥ क॒ण्वं त्र॑स॒दस्यु॑मा॒हव ।
अ॒ग्निं व॑सि॒ष्ठा ह॑वत पु॒राहि॑ता मृ॒ळी॒काय॑ पु॒राहि॑तः ॥ ५ ॥

5. *Agniratrim bharadvājam gaviṣṭhiram prāvannah
kaṇvam trasadasyumāhave. Agniṁ vasiṣṭho
havate purohito mṛṭikāya purohitah.*

Agni, self-refulgent fire and spirit of life, protects Atri, winner over the weaknesses of body, mind and soul, Bharadvaja, harbinger of food and energy with enlightenment for people, Gaviṣṭhira, victor over sense and mind, Kanva, enlightened visionary, and Trasadasyu, controller of the wicked negativists, and indeed all of us in our battle of life for peace and progress. Vasishtha, brilliant high priest and leader settled at heart, invokes and adores Agni at yajna, the leader adores and prays to Agni for the achievement of all round well being in life.

Mandala10/Sukta 151

Shraddha Devata, Shraddha Kamayani Rshi

श्रद्धयाग्निः समिध्यत श्रद्धया हूयत हविः ।

श्रद्धां भगस्य मूर्धनि वचसा वदयामसि ॥ १ ॥

1. *Śraddhayāgniḥ samidhyate śraddhayā hūyate
haviḥ. Śraddhām bhagasya mūrdhani vacasā
vedayāmasi.*

Agni is kindled with Shraddha, faith in truth pursued with commitment in thought, word and deed. Oblations into fire are offered with complete faith and commitment to truth and sincerity of conviction. And we, on top of life's highest glory, celebrate and exalt faith with the sacred Word of the Veda and declare it as commitment to truth and reason.

पियं श्रद्ध ददतः पियं श्रद्ध दिदासतः ।

पियं भाजषु यज्वस्विदं म उदितं कृधि ॥ २ ॥

2. *Priyaṁ śraddhe dadataḥ priyaṁ śraddhe didā-sataḥ. Priyaṁ bhojeṣu yajvasvidam ma uditam kṛdhi.*

O Shraddha, faith committed to truth, reason and more, do good to the faithful who give. Shraddha, do good to the faithful disposed to give. Do good to those who give and those who receive. Do good to the performers as well as to the beneficiaries of yajna. Pray do this and justify what I have said of faith and truth.

यथा द्वा असुरेषु श्रद्धामुगेषु चक्रि ।

एवं भाजेषु यज्वस्वस्माकमुदितं कृधि ॥ ३ ॥

3. *Yathā devā asureṣu śraddhāmugreṣu cakrire. Evaṁ bhojeṣu yajvasvasmākamuditam kṛdhi.*

Just as noble and creative powers have faith in how they must deal with the cruel and the evil doers, so let my word of faith and truth be justified in relation to the generous and the yajniks for their success and fulfilment.

श्रद्धां द्वा यजमाना वायुगोपा उपोसत ।

श्रद्धां हृदय्ययाकूत्या श्रद्धया विन्दत वसु ॥ ४ ॥

4. *Śraddhām devā yajamānā vāyugopā upāsate. Śraddhā hṛdayyayākūtyā śraddhayā vindate vasu.*

Divinities of nature and humanity, performers of yajna, all protected by the universal energy of Vayu in meditation, love and value Shraddha without compromise. Shraddha, unshakable faith, which is heartfelt and unquestionable in conviction, deserves and earns wealth, honour and excellence in life. This is possible only by Shraddha.

श्रद्धां पातहवामह श्रद्धां मध्यन्दिनं परि ।

श्रद्धां सूर्यस्य निमुचि श्रद्ध श्रद्धापयह नः ॥ ५ ॥

5. *Śraddhām prātarhavāmahe śraddhām madhyam-dinam pari. Śraddhām sūryasya nimruci śraddhe śraddhāpayeha naḥ.*

We invoke, love and worship divine faith in truth, at dawn. We love and worship faith in truth at the mid-day session of yajna. We love and worship Shraddha at the time of sun-set. O Shraddha, faith in truth and divinity, pray establish us all in faith in truth, charity and service of both divinity and humanity.

Mandala10/Sukta 152

Indra Devata, Shasa Bharadvaja Rshi

शास इत्था मुह्यं अस्यमित्रखादा अबुधतः ।

न यस्य हन्यत सखा न जीयत कदा चन ॥ १ ॥

1. *Śavāsa itthā asyamitrakhādo adbhutaḥ.
Na yasya hanyate sakhā na jīyate kadā cana.*

Indra, you are truly the great ruler and controller of the world, wondrous unique, destroyer of unfriendly and negative forces, supreme power whose friend and devotee is never destroyed, never hurt, never overcome.

स्वस्तिदा विशस्पतिवृत्रहा विमृधा वशी ।

वृषन्दः पुर एतु नः सामपा अभयंकरः ॥ २ ॥

2. *Svastidā viśaspatirvṛtrahā vimṛdho vaśī.
Vṛṣendraḥ pura etu naḥ somapā abhayaṁkaraḥ.*

Generous and virile Indra, giver of happiness and all round well being, ruler and protector of the

people, destroyer of darkness, sin and evil, who destroys enemies and rules and controls the world, may, we pray, ever be with us as protector and promoter of the soma joy of his creation and give us freedom from fear and oppression.

वि र ॥ वि मृधा॑ जहि वि वृत्रस्य॒ हनू॑ रुज ।
वि म॒न्युमि॑न्द वृत्रह॒ मि॒त्रस्या॒भि॒दास॑तः ॥ ३ ॥

3. *Vi rakṣo vi mṛdho jahi vi vṛtrasya hanū ruja.*
Vi manyumindra vṛtrahannamitrasyābhidāsataḥ.

Destroyer of the demon and the destroyer, break the jaws of evil. O Indra, destroyer of evil and darkness, shatter the mind and morale of the enemy who tries to suppress, subdue and enslave us.

वि न॑ इ॒न्द्र मृधा॑ जहि नी॒चा य॑च्छ पृ॒तन्य॑तः ।
या अ॒स्माँ अ॒भि॒दास॑त्यध॒रं ग॑मया॒ तमः॑ ॥ ४ ॥

4. *Vi na indra mṛdho jahi nīcā yaccha pṛtanyataḥ.*
Yo asmāñ abhidāsatyadharaṁ gamayā tamaḥ.

Indra, throw off those powers and tendencies which seek to destroy us. Subdue those who seek to fight and subdue us. Take those down to deep darkness who seek to subdue and enslave us.

अ॒प॒न्द द्वि॒ष॒ता म॑ना प॒ जि॒ज्या॑सता व॒धम॑ ।
वि म॒न्याः श॑र्म॒ य॑च्छ॒ वरी॑या यवया॒ व॒धम॑ ॥ ५ ॥

5. *Apendra dviṣato mano 'pa jijyāsato vadham.*
Vi manyoḥ śarma yaccha varīyo yavayā vadham.

Indra, beat off and eliminate the mind and intention of the jealous, blunt off the weapon of the

powers that wish to destroy. Let anger be calmed down, give us peace and comfort of higher order, and remove the killer death.

Mandala10/Sukta 153

Indra Devata, Indramatara Devajamaya Rshis

इङ्क्ष्व॑न्तीर॒प॒स्युव॑ इ॒न्दं जा॒तमु॒पा॒सत॑ ।

भ॒जा॒नासः॑ सु॒वी॒र्य॑म ॥ १ ॥

1. *Īṅkhayanātirapasyuva indram jātamupāsate.
Bhejānāsaḥ suvīryam.*

Active, expressive and eloquent people, conscious of their rights and duties, serve and abide by the ruling power of the system, Indra, as it arises and advances, and while they do so they enjoy good health, honour and prosperity of life for themselves and their progeny.

त्वमि॒न्द॒ बला॒दधि॑ स॒हसा॑ जा॒त आ॒जसः॑ ।

त्वं वृ॒षन्वृ॒षद॑सि ॥ २ ॥

2. *Tvamindra balādadhi sahaso jāta ojasah.
Tvam vṛṣan vṛṣedasi.*

Ruling power, Indra, you have risen high by virtue of your strength, patient courage, and grandeur of personality. Generous as showers of blissful rain, you are mighty, excellent and refulgent as the sun.

त्वमि॒न्द्रा॒सि वृ॒त्रहा॑ व्य॒न्तरि॑ ऽमतिरः ।

उद॑ द्याम॒स्तभ्ना॑ आ॒जसा॑ ॥ ३ ॥

3. *Tvamindrāsi vṛtrahā vyntarikṣamatirah.
Ud dyāmastabhñā ojasā.*

You, Indra, are destroyer of evil and demonic darkness of the system, breaker of the clouds for rain, you cross the skies and, like the sun sustaining the regions of light by its self-refulgence, you sustain the rule of light and law by your own charismatic grandeur of character and personality.

त्वमिन्द सजाषसमर्कं बिभर्षि बाह्वाः ।

वज्रं शिशान् आर्जसा ॥ ४ ॥

4. *Tvamindra sajoṣasamarkaṁ bibharṣi bāhvoh. Vajraṁ śiśāna ojasā.*

You, Indra, bear a united and participative refulgence of personal dignity and social brilliance, keeping the force of your arms and blaze of justice and rectitude fresh and shining by the constant manifestation of your dynamic vigour of personality.

त्वमिन्दाभिभूरसि विश्वा ज्ञातान्यार्जसा ।

स विश्वा भुव आर्भवः ॥ ५ ॥

5. *Tvamindrābhibhūrasi viśvā jātānyojasā. Sa viśvā bhuva ābhavaḥ.*

You, Indra, are the supreme ruler over all things come into existence by your self-refulgence which indeed is the light and life of all the worlds. O ruler, you too be that all over the world.

Mandala10/Sukta 154

Bhava-vrttam Devata, Yami Vaivasvati Rshi

साम् एकंभ्यः पवत घृतमक् उपोसत ।

यथ्या मधु पधावति ताँश्चिदुवापि गच्छतात ॥ १ ॥

1. *Soma ekebhyaḥ pavate ghr̥tameka upāsate.
Yebhyo madhu pradhāvati tām̐ścidevāpi gacchatāt.*

Soma flows for many, they chant the Samans. Many love ghr̥ta for the yajna fire, they chant the Yajus. Honey flows for those who chant the Atharva verses, and knowledge for the lovers of Rks. The spirit of life flows for all them, universally.

तपसा॒ य अ॒नाधृ॒ष्यास्तपसा॒ य स्वय॑युः ।
तपा॒ य च॒क्रि॒र मह॑स्ताँश्चि॒द॒वापि॑ गच्छतात ॥ २ ॥

2. *Tapasā ye anādhṛṣyāstapasā ye svaryayuh.
Tapo ye cakrire mahastām̐ścidevāpi gacchatāt.*

There are those who by tapas rise undaunted, those who by tapas rise to the heaven of bliss, and those who perform tapas of high order. The spirit of life flows for all of them, universally.

य यु॒ध्यन्त॑ प॒ध॒न॒षु शू॒रासा॒ य त॑नूत्यजः ।
य वा॑ स॒हस्र॑र्द॒णि॒णास्ताँश्चि॒द॒वापि॑ गच्छतात ॥ ३ ॥

3. *Ye yudhyante pradhaneṣu śūrāso ye tanutyajah.
Ye vā sahasradakṣiṇāstām̐ścidevāpi gacchatāt.*

There are the brave who fight to the end in battles, who give up the body, and those who give in charity a thousand ways. The spirit of life flows to them also, universally.

य चि॒त्पूर्व॑ ऋ॒तसाप॑ ऋ॒तावा॑न ऋ॒तावृ॑धः ।
पि॒तृन्तप॑स्वता यम् ताँश्चि॒द॒वापि॑ गच्छतात ॥ ४ ॥

4. *Ye cit pūrva ṛtasāpa ṛtāvāna ṛtāvṛdhaḥ.
Pitṛn tapasvato yama tām̐ścidevāpi gacchatāt.*

And those ancients eternally committed to the truth of law, committed to the law of truth by yajna, promoters of truth and yajna, parents and forefathers established in tapas, O soul on travel in existence, the spirit of life flows to them and through them too, eternally.

सहस्र॒णी॒थाः क॒वया॒ य गा॒पा॒य॒न्ति॒ सू॒र्य॒म ।

ऋ॒षी॒न्त॒प॒स्व॒ता य॒म त॒पा॒ज्जाँ अ॒पि ग॒च्छ॒तात ॥ ५ ॥

5. *Sahasraṇīthāḥ kavayo ye gopāyanti sūryam.
Ṛṣīn tapasvato yama tapojāṃ api gacchatāt.*

Poets, seers and sages of hundredfold vision and virtue who adhere to the light of eternity at heart, and the Rshis established in tapas, O soul on the sojourn of existence, the spirit of life flows to them all and through them all, eternally.

Mandala10/Sukta 155

*Alakshmighnam (1, 4), Brahmanaspati (2, 3),
Vishvedevah (5) Devatah, Shirimbishtha Bharadvaja Rshi*

अ॒रा॒यि॒ का॒ण॒ वि॒क॒ट॒ गि॒रिं ग॒च्छ॒ स॒दा॒न्व ।

शि॒रि॒म्बि॒ठ॒स्य॒ स॒त्त्व॒भि॒स्त॒भि॒ष्ट्वा चा॒त॒या॒म॒सि ॥ १ ॥

1. *Arāyi kāṇe vikaṭe girim gaccha sadānve.
Śirimbīṭhasya satvabhistebhiṣṭvā cātayāmasi.*

O Stingy deprivation, famine and misfortune, distorted in vision, crooked of character, always whining and protesting, get away to naught. We scare you away by those superior forces of profuse rains of the cloud on mountains where you too may go.

च॒त्ता इ॒तश्च॒त्तामु॒तः स॒र्वा भू॒णान्या॒रुषी॑ ।

अ॒रा॒य्यं ब॒ह्मण॑स्प॒त॒ ती ण॑शृ॒ङ्गादृ॒षाहि॑ ॥ २ ॥

2. *Catto itaścattāmutaḥ sarvā bhrūṇānyāruṣī.
Arāyyaṁ brahmaṇaspate tīkṣṇaśṛṅgodṛṣannihi.*

Gone from here, be gone from there also, away from the mountain and the cloud. O lord of cosmic force, sharp with catalytic energy, come here, destroying this presence of deprivation, famine and indigence.

अ॒दा यद्वा॒रु प्ल॒वत॑ सि॒न्धाः पा॒र अपू॑रुष॒म ।

तदा॑ र॒भस्व॑ दु॒हणा॑ तन॒ गच्छ॑ पर॒स्त॒रम॑ ॥ ३ ॥

3. *Ado yaddāru plavate sindhoḥ pāre apūruṣam.
Tadā rabhasva durhaṇo tena gaccha parastaram.*

O man destroyer of want and deprivation, see that unmanned wooden boat that floats on water to cross the flood, take to that and sail to the other side (to fight out this want through enterprise and initiative).

य॒द्ध पा॒चीर॒जग॑न्ता॒रा म॑ण्डू॒रधा॑णिकीः ।

ह॒ता इ॒न्द्रस्य॑ श॒त्रवः॑ स॒र्व बु॑दबु॒दया॑श॒वः ॥ ४ ॥

4. *Yaddha prācīrajagantoro maṇḍūradhāṇikīḥ.
Hatā indrasya śatravaḥ sarve budbudayāśavaḥ.*

When floods of water flow forth bearing iron ore, rejoicing as if with croaking frogs, all adversities, enemies of humanity, disappear like bubbles, at once.

प॒रीम॑ गा॒र्मन॑ष॒त॒ प॒य॒ग्नि॑र्मह॒षत॑ ।

द॒वर्ष्व॑क॒त॒ श्र॒वः क॒ इ॒माँ आ॑ द॒ध॒षति॑ ॥ ५ ॥

5. *Parīme gāmaneṣata paryagnimahrṣata.
Deveṣvakrata śravaḥ ka imām ā dadharṣati.*

These farmers lead the bullocks to the fields. They light the fires all round to cook and for yajna. They offer libations to the fire for natural forces. Who can push them down to the state of poverty and misfortune? (None.)

Mandala10/Sukta 156

Agni Devata, Ketu Agneya Rshi

अ॒ग्निं हि॒न्वन्तु॒ न॒ धि॒यः॒ सप्ति॒मा॒शु॒मि॒वा॒जि॒षु ।
त॒नं॒ ज॒ष्म॒ ध॒नं॒ ध॒न॒म ॥ १ ॥

1. *Agniṁ hinvantu no dhiyaḥ saptimāśumivājiṣu.
Tena jeṣma dhanam dhanam.*

Let our thought, will and actions research and develop fire energy like a fleet or horse spurred to battle for victory so that thereby we may achieve the real wealth of wealths.

य॒या॒ गा॒ आ॒क॒राम॒ह॒ स॒न॒या॒शु॒ त॒वा॒त्या ।
तां॒ न॒ां हि॒न्व॒ म॒घ॒त्त॒य ॥ २ ॥

2. *Yayā gā ākarāmahe senayāgne tavotyā.
Tām no hinva maghattaye.*

O leading light of life, energy of fire, with your powers and means of protection by which we acquire our lands and develop our fields and cattle wealth, pray enhance and accelerate that same power for us for acquisition of wealth, power and honour.

आग्रं स्थूरं रयिं भरं पृथुं गामन्तमश्विनम् ।

अङ्घ्रि खं वतया पणिम् ॥ ३ ॥

3. *Āgne sthūraṁ rayiṁ bhara pr̥thum gomanta-maśvinam. Aṅgdhi khaṁ vartayā paṇim.*

O light and fire of life, bring us solid, vast and lasting wealth rich in lands, cows and culture, horses, transport and achievement, fill the firmament with profuse rain and vapour, and turn poverty and indigence into plenty and generosity.

अग्रं न त्रिमज्जमा सूर्यं राहया दिवि ।

दधज्यातिजनभ्यः ॥ ४ ॥

4. *Āgne nakṣatramajaramā sūryaṁ rohayo divi. Dadhajjyotirjanebhyah.*

Agni, light of life, ruler of existence, let the unaging sun, star of good fortune, rise high in heaven so that it may bring light and energy for humanity and enhance their well being.

अग्रं कतुविशामसि पष्ठः श्रेष्ठ उपस्थसत ।

बाधां स्तात्र वयो दधत ॥ ५ ॥

5. *Āgne deturviśāmasi preṣṭhaḥ śreṣṭha uapastha-sat. Bodhā stotre vayo dadhat.*

Agni, light and fire of life, you are the essential brilliant definition and identity of humanity, blazing ensign of human culture, dearest, best, closest, freest, bearing food, energy and enlightenment for the celebrant. Pray listen, enlighten, and bless.

Mandala10/Sukta 157

*Vishvedeva devata, Bhuvana Aptya or Sadhana
Bhauvana Rshi*

इमा नु कुं भुवना सीषधामन्दश्च विश्वं च द्वाः ॥ १ ॥

1. *Imā nu kaṁ bhuvanā sīṣadhāmandraśca viśve ca devāḥ.*

Let us proceed, study and win our goals, successfully and peacefully, across these regions of the world, study and harness electric energy, and let all divine forces of nature and nobilities of humanity be favourable to us.

यज्ञं च नस्तन्वं च पृजां चादित्यरिन्दः सह चीक्लृपाति ॥ २ ॥

2. *Yajñam ca nastanvam ca prajā cādityairindraḥ saha cīklṛpāti.*

Indra, the sun, the wind, electric energy of the firmament with all year's phases of the sun, supports, strengthens and promotes our yajna, our body's health and our people and future generations.

आदित्यरिन्दः सर्गणा मरुद्धिरस्माकं भूत्वविता तनूनाम ॥ ३ ॥

3. *Ādityairindraḥ sargaṇo marudbhirasmākaṁ bhūtvavitā tanūnām.*

May Indra, ruling power of the world with all its natural and human forces, winds and stormy troops across the sun's phases over the year, be the protector and promoter of our health of body and social organisations.

हत्वाय द्वा असुरान्यदायन्दवा दवत्वमभिरिमाणाः ॥ ४ ॥

4. *Hatvāya devā asurān yadāyan devā devetvama-bhirakṣamāṇāḥ.*

Divine forces of nature and nobilities of humanity attain to their status of divine positivity when they come together to preserve, protect and promote the positive forces and destroy the demonic forces of negativity and destruction.

प्रत्यञ्चमकमनयञ्चर्चीभिरादित्स्वधामिषिरां पयपश्यन् ॥ ५ ॥

5. *Pratyañcamakamanayañchacībhirādīt svadhā-miṣirāṁ paryapaśyan.*

When the Vishvedevas, divinities of nature and human nobilities, offer their songs of adoration in their best of yajnic homage higher and higher forward, then only they see and experience divine inspiration and invigoration descending to them step by step from divinity through nature to humanity.

Mandala10/Sukta 158

Surya Devata, Chakshu Saurya Rshi

सूया' ना दिवस्पातु वाता' अन्तरि' गत ।

अग्निः पार्थिवभ्यः ॥ १ ॥

1. *Sūryo na divaspātu vāto antarikṣāt.*
Agnirnaḥ pārthivebhyaḥ.

May Surya, the sun, protect and promote us from the regions of light, may Vayu, the winds, protect and promote us from the middle regions of the sky, and may Agni, fire and vital heat, protect and promote us from the earthly regions.

जाषा सवितयस्य त हरः शतं सवाँ अहति ।

पाहि ना दिद्युतः पतन्त्याः ॥ २ ॥

2. *Joṣā saviraryasya te haraḥ śataṁ savāṁ arhati.
Pāhi no didyutaḥ patantyāḥ.*

O Savita, lord creator and giver of light and life, O sun, whose receptive and radiative refulgence is worthy of a hundred yajnic activities on earth and other planets by human and natural forces, pray accept our homage and prayer and protect and save us from the flying and falling strikes of light and lightning.

च ँना द्रवः सविता च ँन उत पवतः ।

च ँधाता दधातु नः ॥ ३ ॥

3. *Cakṣurno devaḥ savitā cakṣurna uta parvataḥ.
Cakṣurdhātā dadhātu naḥ.*

May Savita, generous refulgent sun, give us light of the eye, may the cloud and mountain give us light of the eye, and may Dhata, lord controller and sustainer of life on earth, bless us with light of the eye.

च ँना धहि च ँष च ँविख्य तनूभ्यः ।

सं च्रदं वि च पश्यम ॥ ४ ॥

4. *Cakṣurno dhehi cakṣuṣe cakṣurvikhyai tanū-
bhyah. Saṁ cedam vi ca paśyema.*

Give us the light for vision outer and inner, give us the light to see the past and future for ourselves and our children, give us the vision to see this life and the world as a whole as well as in parts integrated in the essence.

सुस॒न्दृ॒शं त्वा व॒यं प॒ति प॒श्य॒म सू॒य ।

वि प॒श्य॒म नृ॒च त्सः ॥ ५ ॥

5. *Susan̄dr̄ṣaṁ tvā vayaṁ prati paśyema sūrya.*
Vi paśyema nṛcakṣasaḥ.

O refulgent Sun of blissful light, may we always see you, and again and again see you as high and higher divinity, and in your divine light see things worthy of being seen by humanity for our guidance.

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Shachi Devata, Shachi Paulomi Rshi

उ॒द॒सा सू॒या' अ॒गा॒दु॒द॒यं मा॒म॒का भ॒गः ।

अ॒हं तद्वि॒द्व॒ला प॒तिम॒भ्य॒सां । वि॒षास॒हिः ॥ १ ॥

1. *Udasau sūryo agādudayaṁ māmako bhagaḥ.*
Ahaṁ tadvidvalā patimabhyasāṁ viṣāsahīḥ.

There rises the sun. It is also my good fortune thus arisen. I know this for certain. I have found my protection and sustenance and I shall overcome all my rivals and adversaries.

अ॒हं क॒तु॒र॒हं मृ॒धाह॒मु॒गा वि॒वा॒च॒नी ।

म॒म॒द॒नु क॒तुं प॒तिः स॒ह्या॒ना॒या उ॒पा॒च॒र॒त ॥ २ ॥

2. *Ahaṁ katuraham mūrdhāhamugrā vivācanī.*
Mamedanu kratuṁ patiḥ sohānāyā upācaret.

I am my own refulgence, I am the one on top, I am the passion and the fire. I speak and I must have the response. I am the challenger, my master would surely know my acts and intentions positively and would respond favourably.

मम पुत्राः शत्रुहणा था म दुहिता विराट ।
उताहमस्मि संजया पत्या म श्लाक उत्तमः ॥ ३ ॥

3. *Mama putrāḥ śatruhaṇo 'tho me duhitā virāṭ.
Utāhamasmi saṁjayā patyau me śloka uttamah.*

My sons are destroyers of enmity. My daughter is refulgent. I am the victor all round, so my song of adoration rises to my master who is the light and life of the world.

यनन्दा हविषा कृत्यभवद द्युम्युत्तमः ।
इदं तदकि दवा असपत्ना किलाभुवम ॥ ४ ॥

4. *Yenendro haviṣā kṛtyabhavad dyumnyuttamah.
Idaṁ tadakri devā asapatnā kilābhuvam.*

The means and holy materials by which Indra, master and ruler, rises to honour and glory in action, I create and follow, and thereby I become free from rivals and adversaries.

असपत्ना सपत्नघ्नी जयन्त्यभिभूवरी ।
आवृ मन्यासां वचा राधा अस्थयसामिव ॥ ५ ॥

5. *Asapatnā sapantaghrnī jayantyabhibhūvarī.
Āvrkṣamanyāsāṁ varco rādho astheyasāmiva.*

I have no rivals, I throw off the adversaries, I emerge the victor, greater than the challengers, I turn to naught the power and valour of others who are no better than passing gusts of mild winds.

समजषमिमा अहं सपत्नीरभिभूवरी ।
यथाहमस्य वीरस्य विराजानि जनस्य च ॥ ६ ॥

6. *Samajaiṣamimā ahaṁ sapatnīrabhibhūvarī.
Yathāhamasya vīrasya virājāni janasya ca.*

I, ruling presence, must win over all these rivals so that I might shine in the eyes of my master and shine and rule over this people.

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Indra Devata, Purana Vaishvamisra Rshi

तीवस्याभिवयसा अस्य पाहि सवर्था वि हरीं इह मुञ्च ।
इन्द्र मा त्वा यजमानासा अन्य नि रीरमन्तुभ्यमिम
सुतासः ॥ १ ॥

1. *Tīrasyābhivayaso asya pāhi sarvarathā vi harī
iha muñca. Indra mā tvā yajamānāso anye ni
rīraman tubhyamime sutāsaḥ.*

O ruler of the world, Indra, take on, protect and promote this vibrant youthful social order, release all the versatile and abundant resources of development here for this purpose, let no other programme or programmers distract your attention. For you and your purpose all these natural and human resources are ready, trained and matured to the full.

तुभ्यं सुतास्तुभ्यमु सात्वास्तुत्वां गिरः श्वात्र्या आ ह्वयन्ति ।
इन्द्र दमद्य सर्वनं जुषाणा विश्वस्य विद्वाँ इह पाहि
सामम ॥ २ ॥

2. *Tubhyaṁ sutāstutubhyamu sotvāsttvām girah
śvātryā ā hvayanti. Indredamadya savanam
juṣāṇo viśvasya vidvām iha pāhi somam.*

To you are these resources dedicated, those that are ripe and ready and those that are being prepared.

Voices of sincere devotion call on you. Indra, knowing well, loving and fully dedicated to this world programme of development, take it on here and now, protect, promote and raise the world to the heights of attainment.

य उ॒श॒ता मन॑सा॒ साम॑मस्म॒ सव॑हृ॒दा दु॒वका॑मः सु॒नाति॑ । न
गा इन्द्र॑स्तस्य॒ परा॑ ददाति प॒श॒स्तमि॑च्छा॒रुम॑स्म कृ॒णाति॑ ॥ ३ ॥

3. *Ya uśatā manasā somamasmai sarvahr̥dā devakāmaḥ sunoti. Na gā indrāstasya parā dadāti praśastamiccārumasmai kṛṇoti.*

Whoever is loyal and dedicated with enthusiastic mind and total devotion of heart and soul, and creates and matures the soma of universal value for Indra and the social order, the lord never ignores his words of prayer, never alienates his property and possessions, in fact he recognises his services with honour and makes him feel proud and blest.

अनु॑स्प॒ष्टा भव॑त्य॒षा अ॑स्य॒ या अ॑स्म र॒वा । सु॒नाति॑ साम॑म ।
नि॒रर॑त्ना म॒घवा॒ तं द॑धाति ब॒ह्वद्वि॑षा॒ हन्त्य॑र्नानु॒दिष्टः॑ ॥ ४ ॥

4. *Anuspaṣṭo bhavatyēṣo asya yo asmai revān na sunoti somam. Niraratnau maghavā taṁ dadhāti brahmadviṣo hantyanānudiṣṭaḥ.*

The lord keeps in close and direct vicinity the person who, like a generous prosperous man, creates and offers the soma of sincere dedication to him. He, lord of all power and glory, protects him in full security without the shackles, and even without prayer, destroys the enemies of positivity and divinity in the social order.

अ॒श्वाय॑न्ता॒ ग॒व्यन्ता॑ व॒जय॑न्ता॒ हवी॑म॒ह त्वा॑र्प॒गन्त॒वा उ॑ ।
आ॒भूष॑न्तस्त सु॒म॒ता न॒वायां॑ व॒यमि॑न्द त्वा शु॒नं हु॑वम ॥ ५ ॥

5. *Aśvāyanto gavyanto vājayanto havāmahe tvopagantavā u. Ābhūṣantaste sumatau navāyām vayamindra tvā śunam huvema.*

Enthusiastic and advancing for progress, prosperity and pride of achievement, we call upon you, Indra, ruling lord of the world, to come close to us and be with us. Winning the graces of life and doing glory to divinity, we pray, let us abide in your favour and adorable good will. We pray for peace and well being, we ask for divine grace.

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*Indra-Agni or Rajayakshmanashanam Devata,
Yakshmanashana Prajapatya Rshi*

मुञ्चामि त्वा हविषा जीवनाय कमज्ञातय मादुत राज-
य मात । गार्हिजगाह यदि वतदनं तस्यो इन्द्राग्नी प
मुमुक्तमनम ॥ १ ॥

1. *Muñcāmi tvā haviṣā jīvanāya kamajñataya-kṣmāduta rājayakṣmāt. Grāvīrjagrāha yadi vaitadenam tasyā indrāgnī pra mumuktamenam.*

I cure you and release you from the consumptive killer disease even of the highest severity and immunize you against such disease, known or unknown, with the administration of medicine and tonics by homa so that you may live a full and happy life. And if stroke, atrophy or paralysis has seized this patient, then let Indra, penetrative beams of nature's energy, and Agni, vital heat of life in the body, light of the sun and magnetic force of the earth cure and release the patient.

यदि ितायुयदि वा परंता यदि मृत्यारन्तिकं नीत एव ।

तमा हरामि निर्रुपस्थादस्पाषमनं शतशारदाय ॥ २ ॥

2. *Yadi kṣitāyuryadi vā pareto yadi mṛtyorantikam nīta eva. Tamā harāmi nirṛterupasthādasparśamenam śataśāradāya.*

If the patient is extremely debilitated, sunk beyond hope, almost gone to the brink of death, I touch and bring him back from the depth of despair to live his full hundred years of life. (The word 'asparsham' suggests the efficacy of touch therapy.)

सहस्रा णं शतशारदन शतायुषा हविषाहोषमनम ।

शतं यथ्रमं शरदा नयातीन्दा विश्वस्य दुरितस्य पारम ॥ ३ ॥

3. *Sahasrākṣeṇa śataśāradena śatāyuṣā haviṣāhār-ṣamenam. Śataṁ yathemaṁ śarado nayātīndro viśvasya durityasya pāram.*

With medicines, herbs and tonics of a thousandfold efficacy of light power, a hundred year's vitality capable of sustaining a hundred year span of life, I have brought this patient back to life and health just as Indra, lord of life and his physician version, the doctor, takes this patient across all evils and maladies of the world to a full life of hundred years.

शतं जीव शरदा वधमानः शतं हमन्ताञ्छतमु वसन्तान ।

शतमिन्दाग्नी सविता बृहस्पतिः शतायुषा हविषमं पुनरुदुः ॥ ४ ॥

4. *Śataṁ jīva śarado vardhamānaḥ śataṁ hemantā-ñchatamu vasantān. Śatamindrāgnī savitā bṛhaspatiḥ śatāyuṣā haviṣemaṁ punarduḥ.*

O patient, live a hundred years through autumn,

winter and spring seasons, rising, growing and advancing. May Indra, lord of strength, power and glory, Agni, lord of light and fire in the fore front, Savita, lord of life's generation and sustenance, and Brhaspati, lord of space and radiant knowledge, bless you with hundredfold joy and vest you with hundredfold span of life again with herbs and medications of high order for good health.

आहार्षं त्वाविदं त्वा पुनरागाः पुननव ।

सर्वाङ्गं सर्वं त च तुः सवमायुश्च त विदम ॥ ५ ॥

5. *Āhārṣaṁ tvāvidaṁ tvā punarāgāḥ punarnava. Sarvāṅga sarvaṁ te cakṣuḥ sarvamāyusca te'-vidam.*

I have delivered you from death and disease, brought you back to life. Live life again, renewed, refreshed again, healthy over all in all limbs, organs and systems function. I have brought back your vision and understanding in full, your life and age in full.

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*Garbha Samsrave Prayashchittam Devata, Rakshoha
Brahma Rshi*

ब्रह्मणाग्निः संविदाना रं ग्राहा बाधतामितः ।

अमीवा यस्तु गर्भं दुणामा यानिमाशय ॥ १ ॥

1. *Brahmaṇāgniḥ saṁvidāno rakṣohā bādhatā-mitaḥ. Amīvā yaste garbhaṁ durṇāmā yonimāśaye.*

May Agni, 'chitraka', with Brahma, 'udumbara', combined according to the formula in medical literature,

destroy the infection and viral pain that has entered, infects and afflicts your foetus, ovary and uterus in the reproductive system.

यस्तु गभ्रममीवा दुणामा यानिमाशय ।

अग्निष्टं बह्वणा सह निष्कव्यादमनीनशत ॥ २ ॥

2. *Yaste garbhamamīvā durṇāmā yonimāśaye.*
Agniṣṭam brahmaṇā saha niṣkravyādamanīnaśat.

The acute infection that has entered your womb in the reproductive system and consumes your foetus, let Agni, 'chitraka', in combination with Brahma, 'udumbara', according to the specific formula, destroy and eliminate.

यस्तु हन्ति पतयन्तं निषत्सुं यः सरीसृपम ।

जातं यस्तु जिघांसति तमिता नाशयामसि ॥ ३ ॥

3. *Yaste hanti patayantam niṣatsnum yaḥ sarīsr̥pam.*
Jātam yaste jighāmsati tamito naśāyāmasi.

Whatever afflicts the insemination and fertilisation process or the moving foetus or whatever hurts and damages your new born baby, we destroy from here.

यस्तु ऊरू विहरत्यन्तरा दम्पती शय ।

यानि या अन्तरारह तमिता नाशयामसि ॥ ४ ॥

4. *Yasta ūrū viharatyantarā dāmpatī śaye.*
Yonim yo antarāreḥiha tamito nāśāyāmasi.

Whatever disturbs your thighs, interferes with the conjugal relation of the wife and husband, disturbs the couple in sleep or destroys the seed and the embryo

in the womb, we destroy and eliminate from here.

यस्त्वा॒ भाता॒ पति॑भूत्वा जा॒रा भू॒त्वा नि॒पद्य॑त ।
प॒जां यस्त॒ जिघां॑सति॒ तमि॒ता ना॑शयामसि ॥ ५ ॥

5. *Yastvā bhrātā patirbhūtvā jāro bhūtvā nipadyate.
Prajām yaste jighāmsati tamito nāśayāmasi.*

Whatever evil and affliction comes as brother, i.e., genetically, or as husband, i.e., through conjugal relationship, or otherwise through love and passion, and hurts, damages or destroys your progeny, we destroy and eliminate from here.

यस्त्वा॒ स्वप्न॑न् तम॒सा मा॒हयि॑त्वा नि॒पद्य॑त ।
प॒जां यस्त॒ जिघां॑सति॒ तमि॒ता ना॑शयामसि ॥ ६ ॥

6. *Yastvā svapnena tamasā mohayitvā nipadyate.
Prajām yaste jighāmsati tamito nāśayāmasi.*

Whoever or whatever approaches you either by creating dreams of reality or in the state of sleep or under veil of darkness or by hypnosis, and hurts or destroys your progeny, that we eliminate from here.

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Yakshma Nashanam Devata, Vivrha Kashyapa Rshi

अ॒ ती॒भ्यां त॒ ना॒सिका॑भ्यां कणा॑भ्यां छु॒बुका॑दधि ।
य मं शी॒षण्यं म॒स्तिष्का॑ज्जिह्वाया॒ वि वृ॑हामि त ॥ १ ॥

1. *Akṣībhyām te nāsikābhyām kaṇābhyām chubukādadhi. Yakṣmaṁ śīrṣaṇyaṁ mastiṣkājjihvāyā vi vṛhāmi te.*

I eliminate the consumptive disease from your

eyes, nostrils, ears, mouth, head, fore head and tongue.

गी॒वाभ्य॑स्त॒ उ॒ष्णिहा॑भ्यः की॒कसा॑भ्या अनु॒क्या॑त ।

य मं दा॒ष॒ण्य॑मं॒साभ्यां॑ बा॒हुभ्यां॑ वि वृ॒हामि॑ त ॥ २ ॥

2. *Grīvābhyasta uṣṇihābhyaḥ kīkasābhyo anūkyāt.
Yakṣmaṁ doṣaṇyamamaṁsābhyāṁ bāhubhyāṁ vi
vrhāmi te.*

I remove the consumption, cancerous disease, from your throat, sinews, bones, spine, shoulders, arms and hands.

आ॒न्त्रभ्य॑स्त॒ गुदा॑भ्या वनि॒ष्ठाहृ॑दया॒दधि॑ ।

य मं म॒त॒स्त्राभ्यां॑ य॒क्नः प्ला॒शिभ्या॑ वि वृ॒हामि॑ त ॥ ३ ॥

3. *Āntrebhyaste gudābhyo vaniṣṭhorhṛdayādadhi.
Yakṣmaṁ matasnābhyāṁ yaknaḥ plāśibhyo vi
vrhāmi te.*

I banish consumptive cancer from your intestines, rectum, colon, heart, kidneys, liver, and the lower and other parts of the digestive system.

ऊ॒रुभ्यां॑ त अ॒ष्टीव॒द्भ्यां॑ पा॒र्णिभ्यां॑ प॒पदा॑भ्याम ।

य मं श्रा॒णिभ्यां॑ भा॒सदा॒द्भंस॑सा वि वृ॒हामि॑ त ॥ ४ ॥

4. *Ūrubhyāṁ te aṣṭhīvadbhyāṁ pārṣṇibhyāṁ
prapadābhyāṁ. Yakṣmaṁ śronibhyāṁ bhāsadbhamsaso vi
vrhāmi te.*

I uproot the cancerous disease from your thighs, knees, heels, forefeet, hips, lower back and groin.

म॒ह॒नाद्व॒नं॒कर॑णा॒ल्लाम॑भ्यस्त॒ न॒खभ्यः॑ ।

य मं स॒व॒स्मादा॒त्मन॑स्त॒मिदं॑ वि वृ॒हामि॑ त ॥ ५ ॥

5. *Mehanādvanaṁkaraṇāllomabhyaste nakhe-
bhyah. Yakṣmaṁ sarvasmādātmanastamidaṁ vi
vṛhāmi te.*

I uproot the cancerous disease from your prostate and urinary system, hair, nails and indeed I eliminate whatever wastes and consumes the vitality of your entire living system, I throw it out.

अङ्गादङ्गाल्लाम्नालाम्ना जातं पवणिपवणि ।
य मं सवस्मादात्मनस्तमिदं वि वृहामि त ॥ ६ ॥

6. *Aṅgādaṅgāllomnolomno jātam parvaṇiparvaṇi.
Yakṣmaṁ sarvasmādātmanastamidaṁ vi vṛhāmi
te.*

I eliminate the cancer, consumption and canker from every limb, every hair, every joint, wherever this wasting negativity takes root, from your entire living system, I throw it out for your life.

Mandala10/Sukta 164

Duh-svapna Nashanam Devata, Pracheta Angirasa Rshi

अपहि मनसस्पत प काम पुरश्चर ।
परा निरृत्या आ च व बहुधा जीवता मनः ॥ १ ॥

1. *Apehi manasaspte'pa krāma paraścara.
Paro nirṛtyā ā cakṣva bahudhā jīvato manah.*

Off with you, hypnosis of the mind, disturb not, get away and wander far around with death and adversity, and there proclaim that I am not for you, I am alive, awake and alert, my mind is wakeful and versatile.

भ॒दं व वरं वृणत भ॒दं यु॒ञ्जन्ति द॒णिम ।

भ॒दं ववस्व॒त च पु॒बहु॒त्रा जीव॑ता मनः ॥ २ ॥

2. *Bhadraṁ vai varam vṛṇate bhadraṁ yuñjanti dakṣiṇam. Bhadraṁ vaivasvate cakṣurbahutrā jīvato manah.*

People prefer to choose what is good and auspicious. They apply their mind to win the good and blissful. The eye is for the holy vision of the lord of refulgence. My mind is live and awake, alert and versatile.

यदा॒शसा॑ निःशसा॑भि॒शसा॑पा॒रिम जाग॑ता यत्स्व॒पन्तः ।

अ॒ग्नि॒वि॒श्वान्य॑प दुष्कृ॒तान्य॑जु॒ष्टान्या॒र अ॒स्मद्द॑धातु ॥ ३ ॥

3. *Yadāśasā niḥ śasābhiśasopārima jāgrato yat svapantaḥ. Agnirviśvānyapa duṣkṛtānyajusṭānyāre asmad dadhātu.*

Whatever ill and undesirable we might have committed either in hope and expectation, or for fear and despair, or hate and calumny, while sleeping, dreaming or awake, may Agni, lord of light, giver of enlightenment, cast off all those alien evils and undesirables far away from us (leaving us only with the good and auspicious).

यदि॑न्द ब॒ह्मण॑स्पत भिदा॒हं च॑राम॒सि ।

पच॑ता न आ॒ङ्गिर॒सा द्वि॑ष॒तां पा॒त्वंह॑सः ॥ ४ ॥

4. *Yadindra brahmaṇaspate'bhidrohaṁ carāmasi. Pracetā na āṅgirasō dviṣatām pātvaṁhasaḥ.*

O lord omnipotent, Indra, O lord omniscient, giver of enlightenment, Brahmanaspati, whatever

hateful or malicious we might be facing or entertaining in thought and behaviour, may the divine spirit of knowledge, wisdom and love ever awake protect and save us from the sin and wrath of the enemies.

अज॒ष्माद्या॒सना॒म चा॒भूमा॒नाग॒सा व॒यम । जा॒गृ॒त्स्व॒प्रः
सङ्क॒ल्पः पा॒पा यं द्वि॒ष्मस्तं स ऋ॒च्छतु॒ या ना॒ द्वष्टि
तमृ॒च्छतु ॥ ५ ॥

5. *Ajaiṣmādyāsanāma cābhūmānāgasō vayam. Jāgratsvapnaḥ saṅkalpaḥ pāpo yaṁ dviṣmastam sa ṛcchatu yo no dveṣṭi tamṛcchatu.*

(By the grace of Indra, Brahmanaspati, wakeful Pracheta and ever vibrant and loving Angirasa) we have won over sin and evil today, we have obtained love and freedom, and we have become pure and immaculate. Let the residue of sin and undesirable thought in the mind, if any, retire into that negativity hates us and which we reject.

Mandala10/Sukta 165

Vishvedeva Devata, Nairrta Kapota Rshi

This is a hymn of the Vishvedeva's, i.e., the leading lights', response to the arrival of a 'pigeon', bird of mysterious message, something like a premonition of destiny, and the human response with honour, acknowledgement and self-preparation. Any such message can be a message of love, friendship and cooperation, or it can be a message of disaster. In either case humanity must respond and make proper preparations to face the consequences. In modern terms, it is an ambassadorial hymn.

दवाः कृपात इषिता यदिच्छन्दूता निऋत्या इदमाजगाम ।
तस्मा अचाम कृणवाम निष्कृतिं शं ना अस्तु द्विपद् शं
चतुष्पद ॥ १ ॥

1. *Devāḥ kapota iṣito yadicchan dūto nirṛtyā idamā-jagāma. Tasmā arcāma kṛṇavāma niṣkṛtiṁśaṁ no astu dvipade śaṁ catuṣpade.*

O Devas, leading lights of the nation, here is the pigeon, bird of message, ambassador from the land of destiny, come to deliver some message of deep intent. We honour the messenger and prepare for the response. May there be peace and well being for us, for our birds, animals and our people.

शिवः कृपात इषिता ना अस्त्वनागा दवाः शकुना गृहषु ।
अग्निहिविषा जुषतां हविनः परि हतिः पृ णी वृणक्तु ॥ २ ॥

2. *Śivaḥ kapota iṣito no astvanāgā devāḥ śakuno gr̥heṣu. Agnirhi vipro jiṣatām havirnaḥ pari hetih pakṣiṇī no vṛṇaktu.*

May this bird sent from the land of destiny be good and auspicious for us. May the bird and its message be free from blame and violence in and for our homes. Let this vibrant messenger accept and enjoy our hospitality offered with faith and let there be no strike of the winged force of arms to disturb and uproot us from our settled land.

हतिः पृ णी न दभात्यस्मानाष्ट्यां पदं कृणुत अग्निधानं ।
शं ना गाभ्यश्च पुरुषभ्यश्चास्तु मा ना हिंसीदिह दवाः
कृपातः ॥ ३ ॥

3. *Hetiḥ pakṣiṇī na dabhātyasmānāṣṭryāṁ padarṇi kṛṇute agnidhāne. śaṁ no gobhyaśca puruṣe-bhyaścāstu mā no himsīdiha devāḥ kapotaḥ.*

Let not the winged force of the messenger attack, destroy or deceive us. Let it create a place for itself in our space and in the yajnic hall. Let there be peace for our lands, cows and culture and for our people. O leading lights, this messenger must not hurt us here.

यदुलूका वदति माघमतद्यत्कृपातः पदमग्रा कृणाति । यस्य दूतः पहित एष एतत्तस्मै यमाय नमो अस्तु मृत्यवे ॥ ४ ॥

4. *Yadulūko vadati moghametadyat kapotaḥ padamagnau kṛṇoti. Yasya dūtaḥ prahita eṣa etattasmai yamāya namo astu mṛtyave.*

If the messenger is politic and speaks misleading and ambiguous language, that effort must be frustrated. If he thus risks his foot in the fire, then for his sender and controller let there be our thunderbolt for his death.

ऋचा कृपातं नुदत पृणादमिषं मदन्तः परि गां नयध्वम । संयापयन्ता दुरितानि विश्वा हित्वा न ऊर्जं प पता-
त्यतिष्ठः ॥ ५ ॥

5. *Ṛcā kapotaṁ nudata praṇodamiṣaṁ madantaḥ pari gāṁ nayadhvam. Saṁyopayanto duritāni viśvā hitvā na ūrjaṁ pra patāt patiṣṭhaḥ.*

All the same, honour the messenger of the distant land with words of praise and courteous appreciation, and exhilarating him with choice hospitality, control your interpretation positively and happily advance your message in response. Thus effacing all weaknesses and negativities of the message

and the response, send him back without having touched and compromised our power and force of the nation.

Mandala10/Sukta 166

*Sapatnaghnām Devata, Rshabha Vairaja or Rshabha
Shakvara Rshi*

ऋषभं मा समानानां सपत्नानां विषासहिम ।

हन्तारं शत्रूणां कृधि विराजं गार्पतिं गवाम ॥ १ ॥

1. *Rṣabhaṁ mā samānānām sapatnānām viṣāsahim.
Hantāraṁ śatrūṇāṁ kṛdhi virājaṁ gopatiṁ
gavām.*

Make me brave and generous among equals, challenger of rivals and adversaries, subduer of enemies, and brilliant leader, protector and promoter of lands, cows and culture of the peoples of the earth.

अहमस्मि सपत्नहन्द्वारिष्टा अ तः ।

अधः सपत्ना म पदारिम सर्व अभिष्टिताः ॥ २ ॥

2. *Ahamasmi sapatnahendra ivāriṣṭo akṣataḥ.
Adhaḥ sapatnā me padorime sarve abhiṣṭitāḥ.*

I am like Indra, destroyer of adversaries, unhurt, uninjured, and unbroken. All these rivals, adversaries and enemies ranged against me are under my foot.

अत्रव वा पि नह्याम्युभ आत्नीइव ज्यया ।

वाचस्पत नि षधमान्यथा मदधरं वदान ॥ ३ ॥

3. *Atraiva vo'pi nahyāmyubhe ārtñī iva jyayā. Vāca-
spate ni ṣedhemān yathā madadharaṁ vadān.*

Here itself, both of you, rival parties, I bind and

hold you together in balance like the bow string holding both ends of the bow in tension. O Vachaspati, speaker and master of the Word of order and law of judgement, control these so that they speak under my discipline and control.

अभिभूरहमार्गमं विश्वकर्मण धाम्ना ।

आ वश्चित्तमा वा व्रतमा वा हं समितिं दद ॥ ४ ॥

4. *Abhibhūrahamāgarmaṁ viśvakarmaṇa dhānmā. Ā vaścittamā vo vrataṁ vo'haṁ samitiṁ dade.*

I am the controller and disciplinarian over all, come with the light and power over the entire activity here. I take over, accept and honour your mind and speech, your law, discipline and behaviour, and your assembly under my power and control.

याग ऽमं व आदायाहं भूयासमुत्तम आ वा मूधानमकमीम ।

अधस्पदान्म उद्वदत मण्डूका इवादकान्मण्डूका उदका-
दिव ॥ ५ ॥

5. *Yogakṣemaṁ va ādāyāhaṁ bhūyāsamuttama ā vo mūrdhānamakramīm. Adhaspadānma udvadata maṇḍūkā ivodakānmaṇḍūkā udakādiva.*

Having taken over the power and responsibility of the defence, protection and security of public achievements and the progress and advancement of the nation further, and having become the highest and best of equals, I strive to lead you up to your highest and farthest possibility, and then under the law and discipline of the highest office of government, you would raise your voice of choice and freedom as free and vocal citizens in a state of transparent clarity, as a celebrant

society in a joyous state of advancement upward.

Mandala10/Sukta 167

*Indra and others Devata, Vishvamisra and
Jamadagni Rshis*

तुभ्यदमिन्द्र परि षिच्यत मधु त्वं सुतस्य कलशस्य राजसि ।
त्वं रयिं पुरुवीरामु नस्कृधि त्वं तपः परितप्याजयः स्वः ॥ १ ॥

1. *Tubhyedamindra pari śicyate madhu tvam sutasya kalaśasya rājasi. Tvam rayim paruvīrāmu naskṛdhi tvam tapaḥ paritapyājayaḥ svaḥ.*

Indra, ruler of the human nation, this exciting sweet soma state of society is matured and perfected for you to govern and enjoy your office. You rule and administer the state of law and order in perfect form. Pray create for us now the wealth and honour of an abundant youthful nation worthy of the brave. You have achieved this happy and heavenly state of the commonwealth through an arduous discipline of life and work.

स्वजितं महि मन्दानमन्धसा हवामह परि शक्रं सुताँ उप ।
इमं ना यज्ञमिह बाध्या गहि स्पृधा जयन्तं मघवान-
मीमह ॥ २ ॥

2. *Svarjitam mahi mandānamandhaso havāmahe pari śakraṁ sutāṁ upa. Imaṁ no yajñamiha bodhyā gahi sprdho jayantam maghavānamīmahe.*

Mighty winner of high renown, creator of a high state of freedom and happiness, lover and giver of the joy of achievement, we invite and adore you. Pray

acknowledge this yajnic success of our corporate creative struggle for social development, come and take it over. We invoke, exhort and exalt the mighty victor over rivals, adversaries and fighting forces of the enemies of life and humanity.

सामस्य राज्ञा वरुणस्य धर्माणि बृहस्पतरनुमत्या उ शर्माणि ।
तवाहमद्य मघव पुस्तुता धातुविधातः कलशौ अभयम् ॥ ३ ॥

3. *Somasya rājño varuṇasya dharmaṇi bṛhaspatera-numatyā u śarmaṇi. Tavāhamadya maghavan-nupastutau dhātarvidhātaḥ kalaśāṃ abhakṣayam.*

O Maghavan, lord of power and glory, Dhata, ruler, Vidhata, controller of the state and its administration, this day I invite you to the holy investiture and to take over the various departments and institutions of the state in the ruling order of the law of Soma, peace, and Varuna, justice, in the house of Brhaspati, supreme presiding power, and Anumati, will of the nation.

पसूता भु त्मकरं चरावपि स्तामं चमं पथमः सूरिरुन्मृज ।
सुत सातन यद्यागमं वां प्रति विश्वामित्रजमदग्नी दम ॥ ४ ॥

4. *Prasūto bhakṣamakaram carāvapi stomam cemaṃ prathamah sūrirunmrje. Sute sātena yadyāgamaṃ vāṃ prati viśvāmitrajamadagnī dame.*

O Vishvamitra, holy spirit of universal love and friendship, Jamadagni, blazing fire and radiant light of yajna, as I come up to you duty bound in this ruling

order enacted by the people, with the authority vested in me by the social will, now I, invested and anointed, take over the office of the state ruler, accept and honour this holy order, and first of all, with the best of knowledge, will and confidence, I would maintain the purity and glory of the order, I promise.

Mandala10/Sukta 168

Vayu Devata, Anila Vatayana Rshi

वातस्य नु महिमानं रथस्य रुज इति स्तनय इत्य घाषः ।
दिविस्पृग्यात्यरुणानि कृण्वता एति पृथिव्या रणुम-
स्यन् ॥ १ ॥

1. *Vātasya nu mahimānaṁ rathasya rujanneti stanayannasya ghoṣaḥ. Divispr̥gayātyaruṇāni kṛṇvannuto eti pṛthivyā reṇumasyan.*

Let us describe the greatness of the impetuous chariot of the wind: the storm goes roaring, thundering, crashing, shattering as it blows, touching the heights of heaven, raising a storm of dust over earth, and turning the skies red in all directions.

सं परंतु अनु वातस्य विष्टा एनं गच्छन्ति समनं न याषाः ।
ताभिः सयुक्सरथं द्व इयतु स्य विश्वस्य भुवनस्य
राजी ॥ २ ॥

2. *Sam prerate anu vātasya viṣṭhā enaṁ gacchanti samanāṁ na yoṣāḥ. Tābhiḥ sayuk sarathaṁ deva īyate'sya viśvasya bhuvanasya rājā.*

Plants, creepers and solid structures on earth, like trees, wave and shake in deference to Vayu, wind energy, just as youthful maidens go to their love and

flashes of lighting go with the sky. And one with all these, goes the ruling energy of this whole universe, divine wind on the chariot of its currents.

अ॒न्तरि॑ । प॒थिभि॒रीय॑माना॒ न नि वि॑शत॒ कत॑म॒च्च॒नाहः॑ ।
अ॒पां स॒खा प॑थम॒जा ऋ॒तावा॒ क्व स्वि॑ज्जा॒तः कु॒त आ
ब॒भूव॑ ॥ ३ ॥

3. *Antarikṣe pathibhirīyamāno na ni viśate katama-
ccanāha. Apām sakhā prathamajā ṛtāvā kva
svijjātaḥ kuta ā babhūva.*

Ever on the move by its own paths in the sky, the wind energy does not relent even for an instant. Friend and comrade of the waters, first born of nature after space, observing the divine laws of existence, where was it born? Where and whence emerged?

आ॒त्मा द॒वानां॑ भु॒वन॑स्य॒ गभा॑ यथाव॒शं च॑रति॒ द्रव॑ ए॒षः ।
घा॒ष्ठा इ॒दस्य॑ शृ॒ण्विर् न रू॒पं तस्म॑ वा॒ताय॑ ह॒विषा॑ वि॒धम॑ ॥ ४ ॥

4. *Ātmā devānām bhuvanasya garbho yathāvaśaṁ
carati deva eṣaḥ. Ghoṣā idasya śṛṇvire na rūpaṁ
tasmai vātāya haviṣā vidhema.*

Energy and identity of the divine forces of nature, sustainer of the universe, this divine wind roams around at will freely. We have heard the roar of it but we have not seen its form. To that divine Vayu, we offer homage and adoration with oblations of havi to develop energy.

Mandala10/Sukta 169

Gavah Devata, Shabara Kakshivata Rshi

म॒या॒भू॒वा॒ता॑ अ॒भि वा॒त॒स्रा ऊ॒ज॑स्व॒ती॒रा॒ष॒धी॒रा रि॑श॒न्ता॒म ।
पी॒र्व॒स्व॒ती॒जी॒व॒ध॒न्याः पि॒ब॒न्त्व॒व॒साय॑ प॒द्वत् रु॒द्र मृ॒ळ ॥ १ ॥

1. *Mayobhūrvāto abhi vātūsra ūrjasvatīroṣadhīrā riśantām. Pīvasvatīrjivadhanyāḥ pibantvavasāya padvate rudra mṛḷa.*

May the wind blow fresh, delightful, exciting and blissful. Let cows feed on nourishing and energising herbs and grasses and drink abundant life giving waters. O Rudra, divine spirit of peace, joy and compassion, be kind and generous to the animals to provide them with ample food and water.

याः स॒रू॒पा वि॒रू॒पा ए॒करू॒पा या॒सा॒म॒ग्नि॒रि॒ष्ट्या॒ ना॒मा॒नि॒ वद॑ ।
या अ॒ङ्गि॒र॒स॒स्त॒प॒स॒ह च॒कु॒स्ता॒भ्यः प॒ज॒न्य॒ महि॑ श॒म॑
यच्छ॑ ॥ २ ॥

2. *Yāḥ sarūpā virūpā ekarūpā yāsāmaghniriṣṭyā nāmāni veda. Yā aṅgirasastapaseha cakru-stābhyah parjanya mahi śarma yaccha.*

O Parjanya, generous powers of life and liquid nourishment, provide great peace, comfort, protection and felicity to cows and other animals of similar species, different forms but the same one genus, whose names and qualities, Agni, the scientist, knows through developmental study, and which the Angirasas, technologists, have developed through continuous dedicated research and experimentation.

या द॒वेषु॑ त॒न्वम॑र॒यन्त॒ यासां॑ स म॒ विश्वा॑ रू॒पाणि॑ वद ।
ता अ॒स्मभ्यं॑ प॒यसा॑ पि॒न्वमा॑नाः प॒जाव॑तीरि॒न्द गा॒ष्ठ
रि॒रीहि॑ ॥ ३ ॥

3. *Yā deveṣu tanvamairayanta yāsām somo viśvā rūpāṇi veda. Tā asmabhyam payasā pinvamānāḥ prajāvatīrindra goṣṭhe rirīhi.*

Indra, ruler and controller of life's development and progress, bring to our dairy farms those cows which produce and yield abundant quality milk for noble and brilliant people, all forms, breeds and qualities, of which creative experts know, which yield more and more milk for our health and growth, and which produce better and better breed of calves.

प॒जाप॑ति॒मह्य॑म॒ता ररा॑णा॒ विश्व॑द॒वः पि॒तृभिः॑ संवि॒दानः॑ ।
शि॒वाः स॒तीरु॑प॒ ना गा॒ष्ठमा॑क॒स्तासां॑ व॒यं प॒जया॑ सं
स॒दम॑ ॥ ४ ॥

4. *Prajāpatirmahyameta rarāṇo viśvairdevaiḥ pitṛbhiḥ samvidānaḥ. Śivāḥ satīrupa nogoṣṭhamā-kastāsām vayam prajayā sam sadema.*

Prajapati, lord protector, sustainer and promoter of the people with all divine energies of nature's brilliance and nourishment, and the nation's food minister with active consultation and advice of all brilliant scholars and nutrition experts of the land, give us these cows with joyous enthusiasm and bring to our cow stall such cows as are the best and most abundant in nourishing milk. May we continue to benefit from the cow's progeny of excellent breed.

Mandala10/Sukta 170

Surya Devata, Vibhrat Saurya Rshi

वि॒भाड बृ॒हत्पि॑बतु सा॒म्यं म॒ध्वायु॑दध॒द्यज्ञ॑पता॒ववि॑हुतम ।
वा॒तजू॑ता या अ॒भिर॑ ति॒ त्मना॑ प॒जाः पु॑पाष पु॒रुधा॑ वि
रा॑जति ॥ १ ॥

1. *Vibhrāḍ br̥hat somyam madhvāyurdadhadyajña-patāvavihritam. Vātajūto yo abhirakṣati tmanā prajāḥ pupoṣa purudhā vi rājati.*

May the mighty refulgent sun hold, shower, protect and promote the honey sweets of life's soma nourishment, and bear and bring untainted health and long life for the performer and promoter of yajna, the sun which, energised by Vayu energy of divine nature protects and sustains all forms of life by its very essence, shines and rules life in many ways.

वि॒भाड बृ॒हत्सु॑भृतं वा॒जसा॑तमं॒ धम॑न्दि॒वा ध॒रुण॑ स॒त्यम॑-
पि॒तम॑ । अ॒मि॒त्रहा॑ वृ॒त्रहा॑ द॒स्यु॒हंत॑मं॒ ज्या॑ति॒जज्ञ॑ असु॒रहा॑
स॒पत्न॑हा ॥ २ ॥

2. *Vibhrāḍ br̥hat subhṛtaṁ vājasātamaṁ dharman divo dharuṇe satyamarpitam. Amitrahā vṛtrahā dasyuhantamaṁ jyotirjajñe asurahā sapatnahā.*

The mighty refulgent sun, destroyer of unfriendly forces, darkness and evil, anti-life elements, adversaries and enemies, rises, bearing the light that is the highest giver of food, energy and growing advancement. Truly vested in the established order of nature in the solar region, blissfully sustained, it is the highest killer of negative and destructive forces prevailing in life and nature.

इदं श्रष्टं ज्यातिषां ज्यातिरुत्तमं विश्वजिद्धं नजिदुच्यत बृहत ।
विश्वभाड भ्राजा महि सूया' दृश उरु पपथ सह आज्ञा
अच्युतम ॥ ३ ॥

3. *Idaṁ śreṣṭhaṁ jyotiṣāṁ jyotiruttamaṁ viśvaji-
ddhanajiducyate br̥hat. Viśvabhrāḍ bhrājo mahi
sūryo dṛśa uru paprathe saha oja acyutam.*

This mighty best and highest light of lights is exalted as universally pervasive winner and giver of wealth. This world illuminant light, great sun, is the light for the world's vision. It expands far and wide, undaunted lustre and majesty that it is, imperishable and eternal.

विभाज्ज्यातिषा स्वर्गच्छा राचनं दिवः । यन्मा विश्वा
भुवन्नान्याभृता विश्वकर्मणा विश्वदव्यावता ॥ ४ ॥

4. *Vibhrājañjyotiṣā svaragaccho rocanam divaḥ.
Yenemā viśvā bhuvanānyābhr̥tā viśvakarmaṇā
viśvadevyāvatā.*

Blazing with self-refulgence, light of heaven, you pervade all regions from earth to heaven. By you are all these world regions sustained, omnipotent divine lord of universal action and universal glory: Vishvadeva.

Mandala10/Sukta 171

Indra Devata, Ita Bhargava Rshi

त्वं त्यमिटता रथमिन्द्र पावः सुतावतः ।
अश्रृणाः सामिना हवम ॥ १ ॥

1. *Tvaṁ tyamiṭata rathamindra prāvaḥ sutāvataḥ.
Aśṛṇoḥ somino havam.*

Indra, lord omnipotent, you hear the invocation and prayer of soma yajna, and you honour, protect and sustain the cherished desire of the celebrant who moves on way to divinity through meditation and yajna and distils the Soma for offering.

त्वं म॒खस्य॒ दा॒धतः॒ शिरा॒ व त्व॒चा भ॒रः ।

अग॑च्छः स॒मिना॑ गृ॒हम् ॥ २ ॥

2. *Tvaṁ makhasya dodhataḥ śiro'va tvaco bharah.
Agacchaḥ somino gr̥ham.*

You forsake the body and mind of the dissolute scoffer of yajna, and you reach and bless the house of the devotee who performs yajna and offers you the homage of exalted devotion, joyous divine soma.

त्वं त्यमि॑न्द्र म॒त्यमा॑स्त्रबु॒ध्नाय॑ व॒न्यम ।

मुहुः॑ श्र॒थ्ना म॒न॒स्यव॑ ॥ ३ ॥

3. *Tvaṁ tyamindra martyamāstrabudhnāya venyam.
Muhuh śrathnā manasyave.*

Indra, for the man of meditative thought and vision on way to freedom of the spirit over body, pray slacken and cast off the bonds of mortal love, hate and jealousy constantly, without relent.

त्वं त्यमि॑न्द्र सूर्य॑ प॒श्चा स॒न्तं पु॒रस्कृ॑धि ।

द॒वानां॑ चि॒त्तिरा॑ व॒शम॑ ॥ ४ ॥

4. *Tvaṁ tyamindra sūryaṁ paścā puraskṛdhi.
Devānām cittiro vaśam.*

Indra, let the sun, now gone out of sight in the west, arise upfront in the east, mystery otherwise beyond

the reach of the devas, the senses.

Mandala10/Sukta 172

Usha Devata, Samvarta Angirasa Rshi

आ याहि वनसा सह गावः सचन्त वतनिं यदूधभिः ॥ १ ॥

1. *Ā yāhi vanasā saha gāvaḥ sacanta vartaninī yadūdhabhiḥ.*

Come, O Dawn, with holy light, with rays of blissful radiance on the chariot. The cows are on the move with the wealth of milk.

आ याहि वसव्या धिया मंहिष्ठा जारयन्मखः सुदानुभिः ॥ २ ॥

2. *Ā yāhi vasvyā dhiyā mamhiṣṭho jārayanmakhaḥ sudānubhiḥ.*

Come with blessed intelligence and holy action. The most generous yajamana is on way to completion of the yajna with most liberal gifts of homage.

पितुभृता न तन्तुमित्सुदानवः प्रति दध्मा यजामसि ॥ ३ ॥

3. *Pitubhṛto na tantumit sudānavaḥ prati dadhmo yajāmasi.*

Like generous performers of yajna bearing homage of havi and food, we carry on the thread of life and yajna from dawn to dawn.

उषा अप स्वसुस्तमः सं वतयति वतनिं सुजातता ॥ ४ ॥

4. *Uṣā apa svasustamaḥ saṁ vartayati vartaninī sujātātā.*

The dawn continuously removes the darkness of its sister night, by circular motion of its rise every

morning through the succession of day and night.

Mandala10/Sukta 173

Raja Devata, Dhruva Angirasa Rshi

आ त्वाहाषमन्तरधि ध्रुवस्तिष्ठाविचाचलिः ।

विशस्त्वा सर्वा वाञ्छन्तु मा त्वद्राष्टमधि भशत ॥ १ ॥

1. *Ā tvāhārṣamanteradhi dhruvastiṣṭhāvicācaliḥ.
Viśastvā sarvā vāñchantu mā tvadrāṣṭramadhi
bhraśat.*

I, high priest of the nation, take you, O Ruler, to the high seat of governance and pray take it in our midst. Be firm, stay undisturbed. All the people have chosen and welcome you. Let not the state suffer embarrassment because of you, nor must the state fall foul of you.

इहवधि मापं च्याष्टाः पवतइवाविचाचलिः ।

इन्द्रइवह ध्रुवस्तिष्ठह राष्ट्रमु धारय ॥ २ ॥

2. *Ihaivaidhi māpa cyoṣṭhāḥ parvata ivāvicācaliḥ.
Indra iaveha dhruvastiṣṭheha rāṣṭramu dhāraya.*

Here only, on this seat, Indra, be firm as a rock, never vascillate. Here as the one supreme, pole star of the nation, stay, rule and sustain the Rashtra, one organismic, self-governing, well governed common wealth, brilliant, glorious.

इममिन्द्रा अदीधरद ध्रुवं ध्रुवणं हविषा ।

तस्म सामा अधि बवत्तस्मा उ ब्रह्मणस्पतिः ॥ ३ ॥

3. *Imamindro adīdharad dhruvaṁ dhruveṇa haviṣā.
Tasmai somo adhi bravat tasmā u brahmaṇa-
spatiḥ.*

This common wealth, Indra, lord all potent, is committed to you. And this common wealth, the ruler holds and maintains steady, firm, inviolable, with the homage gift of steady, unshaken and unshakable rule and governance. O Ruler, to you and for this Rashtra, Soma Brahmanaspati, the divine, peaceable Advisor who knows, observes and communicates the wisdom of universal vision and conscience, speaks, and to this he holds you committed.

ध्रुवा द्याध्रुवा पृथिवी ध्रुवासः पर्वता इम ।

ध्रुवं विश्वमिदं जगद ध्रुवा राजा विशामयम ॥ ४ ॥

4. *Dhruvā dhaurdhruvā pṛthivī dhruvāsaḥ parvatā ime. Dhruvaṁ viśvamidam jagad dhruvo rājā viśāmayam.*

Firm is heaven, firm is the earth, firm are these mountains. Firm is this universe which is ever on the move, steadily and balanced at the optimum. Firm is this ruler of the people, steady, dynamic with optimum balance of constant movement.

ध्रुवं त राजा वरुणा ध्रुवं द्वा बृहस्पतिः ।

ध्रुवं त इन्द्रश्चाग्निश्च राष्ट्रं धारयतां ध्रुवम ॥ ५ ॥

5. *Dhruvaṁ te rājā varuṇo dhruvaṁ devo brhaspatiḥ. Dhruvaṁ ta indraścāgniśca rāṣṭraṁ dhārayatām dhruvam.*

For you, the brilliant ruling Varuna, head of law and justice, firmly maintains the state of law and order. Brilliant and generous Brhaspati, chief advisor, with supreme vision and knowledge of the nation's genius, firmly maintains the character and culture of the nation.

For you, the commander of the nation's forces, Indra, firmly maintains the peace and protection of the state. For you does Agni, enlightened leader of education and research, maintain the system of education and employment. May all these chiefs help you maintain the Rashtra firm, dynamic, steady and inviolable.

ध्रुवं ध्रुवर्णं हविषाभि सामं मृशामसि ।

अथा त इन्द्रः कवलीविशा बलिहृतस्करत ॥ ६ ॥

6. *Dhruvaṁ dhruveṇa haviṣābhi somam mṛśāmasi.*
Atha ta indraḥ kevalīrviśo baliḥṛtaskarat.

With steady and undisturbed will and homage we accept, honour and support the firm, steady and unshakable Soma Ruler dedicated to peace and progress. May Indra, omnipotent ruler of the universe, enlighten and commit the people solely to the nation and the ruler so that they pay their due share of homage and gifts of havi for the yajnic governance of the common-wealth. (Let no one neglect the payment of taxes.)

Mandala10/Sukta 174

Raja Devata, Abhivarta Angirasa Rshi

अभीवतनं हविषा यनन्द्रा अभिवावृत ।

तनास्मान्ब्रह्मणस्पतं भि राष्ट्राय वतय ॥ १ ॥

1. *Abhīvartena haviṣā yenendro abhivāvṛte.*
Tenāsmān brahmaṇaspate'bhi rāṣṭrāya vartaya.

O Brahmanaspati, lord of knowledge, governance and statecraft, enlighten us for dedication to the Rashtra, commonwealth of the people, with those means and methods of advancement and victory by

which Indra, ruler, advances to planned and time bound goals of progress and victory.

अ॒भिवृ॒त्य स॒पत्नान॒भि या न॒ अरा॑तयः ।

अ॒भि पृ॒त॒न्यन्तं॑ ति॒ष्ठाभि॒ या न॑ इ॒र॒स्यति॑ ॥ २ ॥

2. *Abhivṛtya sapatnānabhi yā no arātayaḥ.
Abhi pṛtanyantaṁ tiṣṭhābhi yo na irasyati.*

O ruler commander of the nation, having surrounded and cornered the adversaries, our selfish exploiters, whoever want to wage war against us, or who hate and envy to down us, break down their force and rule over them.

अ॒भि त्वा॒ द॒वः स॒वि॒ताभि॒ सामा॑ अवीवृ॒तत ।

अ॒भि त्वा॒ वि॒श्वा भू॒तान्य॑भीवृ॒ता यथा॑स॒सि ॥ ३ ॥

3. *Abhi tvā devaḥ savitābhi somo avīvṛtat.
Abhi tvā viśvā bhūtānyabhīvartato yathāsasi.*

May the self-refulgent Savita, creative sun, Soma, nature's spirit of peace and joy, and all the forms of matter, energy, thought and life of the universe, ever advance you so that you may rule over the world.

यन॒न्दा ह॒विषा॑ कृ॒त्व्यभ॑वद द्यु॒म्यु॒त्तमः॑ ।

इ॒दं तद॑कि द॒वा अस॑प॒त्नः कि॒ला॑भुवम ॥ ४ ॥

4. *Yenendro haviṣākṛtyabhavad dyumnyuttamaḥ.
Idaṁ tadakri devā asapatnaḥ kilābhuvam.*

That input of vision, knowledge and action, that homage of faith and havi into Rashtra yajna by which Indra becomes a great performer, glorious, best and highest, that homage, O devas, brilliancies of nature

and humanity, I have done so that I may become free from rivals, adversaries and enemies.

अ॒स॒प॒त्रः स॒प॒त्र॒हाभि॒राष्टा वि॒षास॒हिः ।

यथा॒हम॒षां भू॒तानां वि॒राजा॒नि ज॒नस्य च ॥ ५ ॥

5. *Asapatnaḥ sapatnahā 'bhirāṣtro viṣāsahīḥ.
Yathāhameṣāṁ bhūtānāṁ virājāni janasya ca.*

Destroyer of enemies, free from enemy forces, I must still be a challenger and subduer of rivals, adversaries, oppositions and contradictions so that as ruler of the state I may control and rule over these citizens and a host of other forms of life.

Mandala10/Sukta 175

Gravanah Devata, Urdhvagrava Sarpa Arbudi Rshi

प वा॑ गावा॒णः सवि॒ता द॒वः सु॒वतु॑ ध॒र्म॒णा ।

धू॒षु यु॒ज्यध्वं॑ सु॒नुत ॥ १ ॥

1. *Pra vo grāvāṇaḥ savitā devaḥ suvatu dharmaṇā.
Dhūrṣu yujyadhvaṁ sunuta.*

O Gravana, veteran wise scholars and sages, may Savita, self-refulgent creator, the sun and the noble ruler inspire you with the sense of Dharma and noble performance so that you may be appointed to high positions and you play a positive and valuable part in state affairs.

गावा॒णा अ॒प दु॒च्छुना॒मप॑ स॒धत॑ दु॒म॒तिम॑ ।

उ॒स्त्राः क॑त॒न भ॒ष॒जम॑ ॥ २ ॥

2. *Grāvāṇo apa ducchunāmapa sedhana durmatim.
Usrāḥ kartana bheṣajam.*

O Gravana, yajnic participants in state affairs, remove the evils of ignorance, injustice and poverty, stop and cast away nonsense, negativity and cynicism, and being generous and brilliant like rays of the sun, cure the ailments and distresses of society.

गावाण॒ उप॑र॒ष्वा म॑हीयन्त॒ स॒जाष॑सः ।

वृ॒ष्ण॒ दध॑ता॒ वृ॒ष्ण्य॑म ॥ ३ ॥

3. *Grāvāṇa upareṣvā mahīyante sajoṣasaḥ.*
Vṛṣṇe dadhato vṛṣṇyam.

Sages and scholars in high positions, while they contribute generously to the power performance of the mighty generous ruler, they rise in honour and esteem among the people around since they love, respect and cooperate with them all.

गावा॑णः सवि॒ता नु॑ वा॒ द॒वः सु॑वतु॒ धर्म॑णा ।

यज॑मानाय सु॒न्वत॑ ॥ ४ ॥

4. *Grāvāṇaḥ savitā nu vo devaḥ suvatu dharmaṇā.*
Yajamānāya sunvate.

O Gravana, sagely participants in national rule and development with the ruler and the people, may Savita, lord creator, the Ruler and the cooperative people, all generous and brilliant, inspire you with Dharma by Dharma for the generous creative yajamana, the ruler in council with the people in the Rashtra yajna.

Mandala10/Sukta 176

Rbhavah (1), Agni (2-4) Devata, Sunu Arbhava Rshi

प॒ सून॑व॒ ऋ॒भू॒णां बृ॒ह॒ वि॒न्त॒ वृ॒ज॒ना ।

ता॒मा॒ य॒ वि॒श्व॑धा॒य॒सा॒ श॒न्ध॒नुं न॒ मा॒तर॑म ॥ १ ॥

1. *Pra sūnava ṛbhūṇām vṛhannavanta vṛjanā.
Kṣāmā ye viśvadhāyaso'snan dhenum na mātā-
ram.*

The children and disciples of Rbhus, expert makers, celebrate their mighty achievements of science and technology and, sustainers of world community, children of mother earth, they reach and explore the earth for service and resources like calves rushing to mother cows.

प द्रवं द्रव्या धिया भरता जातवदसम ।
ह्रव्या ना व दादनुषक ॥ २ ॥

2. *Pra devaṁ devyā dhiyā bharatā jātavedasam.
Havyā no vakṣadānuṣak.*

O scholars and experts, with your divine and brilliant intelligence and actions, serve Agni, spirit of the light and life of all that exists, which instantly bears our oblations abroad as well as brings us the creative rewards of yajna without fail.

अयमु ष्य प द्रव्युहाता यज्ञाय नीयत ।
रथा न यार्भीवृता घृणीवाञ्चतति त्मना ॥ ३ ॥

3. *Ayamu śya pra devayurhotā yajñāya nīyate.
Ratho na yorabhīvrto ghrṇīvāñcetati tmanā.*

This Agni is the same lover of brilliant divines dedicated to life and nature which is the leading light and power of yajna and which is invoked and honoured for the completion and success of any creative project, the same which is radiant and dynamic like the solar chariot and, surrounded by celebrants, gives light, knowledge and showers of the joy of achievement.

अयमग्निरुरुष्यत्यमृतादिव जन्मनः ।

सहसश्चित्सहीयान्द्वा जीवातव कृतः ॥ ४ ॥

4. *Ayamagnirurusyatyamṛtādiva janmanah.
Sahasaścīt sahiyān devo jīvātave kṛtaḥ.*

This Agni, self-refulgent power manifest in existence, saves and protects us as mortals born or reborn of immortal existence. Mightier than the mightiest, this divine power is kindled, honoured and adored for the victory of life over suffering and death.

Mandala10/Sukta 177

Mayabhedha Devata, Patanga Prajapatya Rshi

पतङ्गमक्तमसुरस्य मायया हृदा पश्यन्ति मनसा विप-
श्चितः । समुद्र अन्तः कवया वि च त मरीचीनां पदमि-
च्छन्ति वधसः ॥ १ ॥

1. *Pataṅgamaktamasurasya māyayā hṛdā paśyanti
manasā vipaścitaḥ. Samudre antaḥ kavayo vi
cakṣate marīcīnām padamicchanti vedasaḥ.*

Men of wisdom with dedicated mind and heart see the 'patanga', bird-like soul, wrapped in golden hues of mysterious Maya, wondrous potential of the Lord's Prakṛti, in the boundless ocean of the world of existence. Men of vision and imagination see it existing within the oceanic presence of the infinite spirit of the Lord and, inspired by the lord's love and presence, love to reach nothing but the ultimate reality at the centre of the radiating rays of existence.

पतङ्गा वाचं मनसा बिभत्ति तां गन्धुवा' वदद्भ' अन्तः ।
तां द्यातमानां स्वर्ग' मनीषामृतस्य पद कवया नि पान्ति ॥ २ ॥

2. *Pataṅgo vācam manasā bibharti tām gandharvo'vadadgarbhe antaḥ. Tām dyotamānām svaryam manīṣāmṛtasya pade kavayo ni pānti.*

Patanga, the soul flying in various forms, bears the eternal Vak, divine Word, at the depth of its mind. Vak is the voice which Parameshvara, sustainer of the voice and the universe, speaks to the soul at the heart of existence. That same resonant and refulgent voice and its awareness, wise visionaries retain, hear and enjoy in the state of samadhi communion at the centre of the ultimate truth of existence.

अपश्यं गा॒पाम॒नि॒पद्य॒मान॒मा च॒ परा॑ च॒ प॒थि॒भि॒श्चर॑न्त॒म ।
स स॒धी॒चीः॒ स वि॒षू॒ची॒वसा॑न् आ व॒रीव॑ति॒ भुव॑न॒ष्वन्तः॑ ॥ ३ ॥

3. *Apāśyaṁ gopāmanipadyamānamā ca parā ca pathibhiṣcarantam. Sa sadhrīcīḥ sa viṣūcīrvasānā ā varīvarti bhuvaneṣvantah.*

I see this retainer of the divine Voice and its senses and mind, the soul ranging over different paths around here and far off. Shining, wearing different forms, moving in the right central as well as various directions, it goes round and round in the worlds of existence.

(This verse can also be interpreted in continuation of the second verse: I see this eternal infallible master of the eternal Voice, existential and transcendental both, the Spirit that vibrates and manifests constantly in all directions, in all worlds of the universe.)

Mandala10/Sukta 178*Tarkshya Devata, Arishtanemi Tarkshya Rshi*

त्यम् षु वाजिनं द्रवजूतं सहावानं तरुतारं रथानाम ।

अरिष्टनमिं पृतनाजमाशुं स्वस्त्य ता यमिहा हुवम ॥ १ ॥

1. *Tyamū ṣu vājinam devajūtaṁ sahāvānaṁ taru-tāraṁ rathānām. Ariṣṭanemiṁ pṛtanājamāśuṁ svastaye tārksyamihā huvema.*

For the sake of good and all round well being of life, we invoke and study that wind and electric energy of the middle regions which is fast and victorious, moved by divine nature, powerful, shaker of the clouds and energiser of sound waves, inviolable, war-like heroic and most dynamic, moving at the speed of energy.

इन्द्रस्यैव रातिमाजाहुवानाः स्वस्त्य नार्वमिवा रुहम ।

उवी न पृथ्वी बहुल गभीर मा वामता मा परता रिषाम ॥ २ ॥

2. *Indrasyeva rātimājohuvānāḥ svastaye nāvamivā ruhema. Urvī na pṛthvī bahule gabhīre mā vāmetau mā paretau riṣāma.*

Invoking Tarkshya, wind and electric energy, studying and exploring the power for all round well being as the gift of Indra, divine lord of energy, we wish to use it like a boat across the seas to overcome the problems we face. O earth, O sky, both vast and deep as well as abundant, may we never be hurt while this energy travels hither and back far off in circuit over and across you both.

सद्यश्चिद्यः शर्वसा पञ्च कृष्टीः सूर्य इव ज्यातिषापस्ततान ।

सहस्रसाः शतसा अस्य रंहिन स्मा वरन्त युवतिं न शयाम ॥ ३ ॥

3. *Sadyaścidyāḥ śavasā pañca kṛṣṭīḥ sūrya iva jyotiṣāpastatāna. Sahasrāḥ śatasā asya ramhina smā varante yuvatim na śaryām.*

Instantly does this wind-electric energy reach all five peoples of the earth with its force, power and speed like the sun which spreads its light and brings vapours and showers of rain over earth for humanity. Hundredfold and thousandfold is its power that travels, and just as none can stop the arrow fixed on the bow and shot, so no one can stop the flowing current of this energy once it is initiated for use.

Mandala10/Sukta 179

Indra Devata, Shivi Aushinara (1), Pratardana Kashiraja (2), and Rauhidashva Vasumana (3) Rshis

उत्तिष्ठताव पश्यतन्दस्य भागमृत्वियम् ।

यदि श्राता जुहातन् यद्यश्राता ममत्तन् ॥ १ ॥

1. *Uttiṣṭhatāva paśyatendrasya bhāgamṛtviyam. Yadi śrāto juhtotana yadyaśrāto mamattana.*

Citizens, friends, arise, see whether the seasonal yajnic share of Indra, the ruler, is ripe and ready. If so, offer it by way of yajnic oblation as tax duty. If not, do not remiss, accelerate the ripening process and give.

श्रातं हविरा ष्विन्द प याहि जगाम सूरु अध्वना विमध्यम् ।
परि त्वासत निधिभिः सखायः कुलपा न वाजपतिं
चरन्तम् ॥ २ ॥

2. *Śrātaṁ haviro ṣvindra pra yāhi jagāma sūro adhvano vimadhyam. pari tvāsate nidhibhiḥ sakhāyaḥ kulapā na vrājapatiṁ carantam.*

The havi is ripe and ready for the offering. O Ruler, Indra, come, the sun has reached the middle of its course. Friends sit with their treasure offering and wait like family heads for the chief commander of hosts out on the sojourn on the borders and around.

श्रा॒तं म॑न्य ऊ॒र्धनि श्रा॒तम॒ग्रा सु॒श्रा॒तं म॑न्य तदृ॒तं नवी॑यः ।
मा॒ध्य॒न्दि॒नस्य॑ स॒र्व॒नस्य॑ दु॒ध्नः पि॒ब॒न्द वजि॑न्पु॒रु॒कृ॒जु॒षा॒णः ॥ ३ ॥

3. *Śrātaṁ manya ūdhani śrātamagnau suśrātaṁ manye tadṛtaṁ navīyaḥ. Mādhyāndinasya savanasya dadhnaḥ pibendra vajrin purukṛju-ṣaṇaḥ.*

I believe the milk is ripe in the cow's udders. I know the grain is ripe in the heat of the sun. I am sure every thing is ripe and ready for the yajna, ripe and fresh truly. O lord of versatile action, wielder of the thunderbolt of justice, law and order, loving, kind and cooperative, come and taste the milky sweets of the mid day's session of yajna. Receive, taste, protect and promote the milk of cows and harvests of the field.

Mandala10/Sukta 180

Indra Devata, Jaya Aindra Rshi

प स॑सा॒हिष॑ पु॒रु॒हू॒त शत्रू॑ञ्ज्य॒ष्ठस्तु॑ शु॒ष्म इ॒ह रा॒तिर॑स्तु । इ॒न्दा
भ॑र॒ द॒दि॒ ण॒ना व॑सू॒नि प॑तिः सि॒न्धूना॑म॒सि र॒वती॑नाम ॥ १ ॥

1. *Pra sasāhiṣe puruhūta śatrūñjyeṣṭhaste śuṣma iha rātirastu. Indrā bhara dakṣinetā vasūni patih sindūnāmasi revatīnām.*

O Ruler, Indra, invoked by all, you challenge and subdue the enemies. Highest is your power and force

here which may, we pray, be a positive boon for us. Indra, with your efficiency and perfection of governance and administration, bring us wealth, honour and excellence for the nation. You are the master and controller of the abundant and opulent rivers of the land, and equally well you manage the flow of the economy and social advancement of the nation.

मृगा न भीमः कुचरा गिरिष्ठाः परावत आ जगन्था परस्याः ।
सृकं संशाय पविमिन्द तिग्मं वि शत्रून्ताह वि मृधा
नुदस्व ॥ २ ॥

2. *Mṛgo na bhīmaḥ kucarā giriṣṭhāḥ parāvata ā jaganthā parasyāḥ. Śṛkaṁ saṁśāya pavimindra tigmaṁ vi śatrūn tāliha vi mṛdho nudasva.*

Terrible like a mountain lion roaming around, pray come from the farthest of far off places and, having sharpened the lazer fiery thunderbolt, destroy the enemies and throw out the violent adversaries.

इन्द्रं त्रामभि वाममाजा जायथा वृषभ चषणीनाम ।
अपानुदा जनममित्रयन्तमुरुं देवभ्या अकृणारु लोकम् ॥ ३ ॥

3. *Indra kṣatramabhi vāmamojo'jāyathā vṛṣabha carṣaṇīnām. Apānudo janamamitrayantamurūṁ devebhyo akrṇoru lokam.*

Indra, glorious ruler, virile and generous leader of the people, arise and create a beautiful, grand and powerful social order. Throw out the people who are unfriendly to the nation and create a vast, beautiful mighty world of peace and progress for the noble, brilliant and generous people dedicated to divine values.

Mandala10/Sukta 181

*Vishvedeva Devata, Pratha Vasishtha (1), Sappratha
Bharadvaja (2), Gharma Saurya (3) Rshis*

पथश्च यस्य सप्तथश्च नामानुष्टुभस्य हविषा हविर्यत ।
धातुद्युतानात्सवितुश्च विष्णो रथन्तरमा जभारा वसिष्ठः ॥ १ ॥

1. *Prathaśca yasya sapprathaśca nāmānuṣṭubhasya haviṣo haviryat. Dhāturdyutānāt savituśca viṣṇo-rathantaramā jabhārā vasiṣṭhaḥ.*

Vasishtha, the most brilliant seeker and teacher, a man of versatile mind and boundless possibilities who was gifted with a radiative spirit and passion for enlightenment, received the pure, applied, beatific and life giving Word of the Veda, the first, original and eternal gift of the lord of omniscience into his yajna of cosmic creation, from Agni, sustainer of the light of knowledge, Vayu, vibrant sage with passion and strong will, Savita, i.e., Aditya, brilliant and inspiring like the sun, and Angiras, the sage inspiring as omnipresent Vishnu and breath of life.

(This Vasishtha, the brilliant disciple of the four sages, Agni, Vayu, Aditya and Angira, who then became the teacher of the Vedas, was Brahma. Swami Brahmanuni explains this interpretation of this mantra in his commentary on Rgveda and cites authoritative evidence from the Brahmana works. Swami Dayanand explains the cosmic process of creative evolution and Vedic revelation in his Introduction to his Commentary on the Vedas, Rgvedadi Bhashya Bhumika, saying on Vedic and ancient authority that the Vedas were first revealed to four sages: Rgveda to Agni, Yajurveda to

Vayu, Samaveda to Aditya, and Atharva veda to Angira. Brahma, the brilliant disciple and later the inspired teacher, learnt the Veda from these four sages and passed on this knowledge to his disciples.)

अविन्दन्त अतिहितं यदासीद्यज्ञस्य धाम परमं गुहा यत ।
धातुद्युतानात्सवितुश्च विष्णाभ्रद्वाजा बृहदा चक अग्रः ॥ २ ॥

2. *Avindante atihitam yadāsīdyajñasya dhāma paramam guhā yat. Dhāturdyutānāt savituśca viṣṇorbharadvājo bṛhadā cakre agneḥ.*

Those sages, i.e., Agni, Vayu, Aditya and Angira, received this knowledge, which was deeply hidden and perfectly preserved in the bottomless depths of omniscience of creative Divinity, and which is, still, deeply preserved in the depths of the human mind at the frequency of the cosmic mind, from the Lord Supreme that is all sustainer, self-refulgent, giver of light and life, immanent and omnipresent. From them and from the lord self-refulgent Agni, then, the disciple inspired with will and passion, Bharadvaja, receives and practically extends the knowledge which has, after all, no bounds.

त विन्दन्मनसा दीध्याना यजुः ष्क ऽ प्रथमं देवयानम ।
धातुद्युतानात्सवितुश्च विष्णारा सूर्यादभरन्ध्रममत ॥ ३ ॥

3. *Te'vindan manasā dīdhyānā yajuḥ śkannam pratham devayānam. Dhāturdyutānāt savituśca viṣṇorā sūryādabharan gharmamete.*

They, brilliant in mind and vision, vibrant at heart and burning with passion, received the knowledge for life and living, revealed and released in incessant

flow, first and final for men on the path to divinity. And all these, Agni, Vayu, Aditya and Angira, Brahma, Bharadvaja and others that follow ultimately receive the knowledge, light and warmth of life, from the Supreme Sun, self-refulgent sustainer, giver of light, giver of life, omniscient, omnipresent Divinity.

Mandala10/Sukta 182

Brhaspati Devata, Tapurmurdha Barhaspatya Rshi

बृहस्पतिनयतु दुग्हा तिरः पुनर्नषद्वशंसाय मन्म ।

पिपदशस्तिमप दुमतिं ह तथै करद्वजमानाय शं याः ॥ १ ॥

1. *Brhaspatirnayatu durgahā tiraḥ punarneṣada-ghaśamsāya manma. Kṣipadaśastimapa durmatim hannathā karadyajamānāya śam yoh.*

May Brhaspati, lord of expansive universe, lead us across insufferable suffering and turn the thunderous strike of punishment to the supporter of wickedness, cast away malignity, destroy evil intention, and do good to the yajamana, free him from fear and disease and bestow good health and prosperity on him.

नराशंसा ना वतु पयाज शं ना अस्त्वनुयाजा हवेषु ।

पिपदशस्तिमप दुमतिं ह तथै करद्वजमानाय शं याः ॥ २ ॥

2. *Naraśamso no'vatu prayāje śam no astvanuyājo haveṣu. kṣipadaśastimapa durmatim hannathā karadyajamānāya śam yoh.*

May Agni, adorable favourite of humanity, protect and promote us in Prayaja yajna, the preliminaries of the performance. May Agni support and bless us with success and prosperity at our performance

of Anuyaja yajna, the great finale. May Agni cast away malignity, destroy evil intention, and do good to the yajamana, free him from fear and disease, and bestow on him good health and prosperity.

तपुमूधा तपतु र्त्सा य ब्रह्मद्विषः शरव हन्तवा उ ।

पिपदशस्तिमप दुमतिं ह त्था कर्द्यजमानाय शं याः ॥ ३ ॥

3. *Tapurmūrdhā tapatu rakṣaso ye brahmadviṣaḥ śarave hantavā u. Kṣipadaśastimapa durmatim hannathā karadyajamānāya śaṁ yoḥ.*

In order that hate and violence may be eliminated from the world, may the lord of blazing light and refulgent intellect put to the crucibles of trial and punishment those who are wicked destroyers of the good and who malign and oppose the divine sages. May the great lord cast away scandal, strike away evil intention, and do good to the yajamana, free him from fear and disease and bless him with good health and prosperity.

Mandala10/Sukta 183

*Yajamana, Yajamanapatni, Hotrashisha Devata,
Prajavan Prajapatya Rshi*

अपश्यं त्वा मनसा चकितानं तपसा जातं तपसा विभूतम् ।

इह पजामिह रयिं रराणः प जायस्व पजया पुत्रकाम ॥ १ ॥

1. *Apāśyaṁ tvā manasā cekitānaṁ tapaso jātam tapaso vibhūtam. Iha prajāmiha rayiṁ rarāṇaḥ pra jāyasva prajayā putrakāma.*

I see you born of austere discipline and education with the lustre of discipline shining on your face and expressing your heart's desire. Desirous of

progeny and prosperity here in the household, pray be reborn through your own child and fulfil your desire for progeny and continuity in life.

(This verse may be taken as spoken by the wife to husband.)

अपश्यं त्वा मनसा दीर्घ्यानां स्वायां तनू ऋत्वा नाधमानाम ।
उप मामुच्चा युवतिर्बभूयाः प जायस्व पजया पुत्र-
काम ॥ २ ॥

2. *Apaśaṁ tvā manasā dīrghyānāṁ svāyāṁ tanū ṛtve nādhamānām. Upa māmucchā yuvatirbabhūyāḥ pra jāyasva prajāyā putrakāme.*

I see you moved at heart with desire, earnestly praying that you be fulfilled in life with the timely gift of progeny. Come, rise to me, be fulfilled as a youthful woman, reborn in your child as a mother.

(This verse may be taken as spoken by the husband to the wife.)

अहं गभमदधामाषधीष्वहं विश्वेषु भुवनष्वन्तः ।
अहं पजा अजनयं पृथिव्यामहं जनिभ्या अपरीषु पुत्रान ॥ ३ ॥

3. *Ahaṁ garbhamadadhāmaṣadhīṣvahaṁ viśveṣu bhuvaneṣvantah. Ahaṁ prajā ajanayaṁ prthivyā-mahaṁ janibhyo aparīṣu putrān.*

I plant the seed in herbs and plants. I plant the seed of life in all regions of the world. I engender the forms of life on the earth, and I would generate progeny for all others, women who love to be mothers for fulfilment.

Mandala10/Sukta 184

*Lingokta Devata, Garbhakarta Tvashta or Vishnu
Prajapatya Rshi*

विष्णुयानि^१ कल्पयतु त्वष्टा रूपाणि पिंशतु ।
आ सिञ्चतु पुजापतिधाता गर्भं^१ दधातु त ॥ १ ॥

1. *Viṣṇuryoniṁ kalpayatu tvaṣṭā rūpāṇi piṁśatu.
Ā siñcatu prajāpatirdhātā garbhaṁ dadhātu te.*

May Vishnu, omnipresent lord of life energy, prepare your womb through yajna. May Tvashta, nature's formative intelligence of divinity, create the body form of the foetus in all details. May Prajapati, father spirit of divinity in nature, provide the life nutrients for the foetus. May Dhata, mother power of nature, hold and mature your foetus in the womb.

गर्भं^१ धहि सिनीवालि गर्भं^१ धहि सरस्वति ।
गर्भं^१ त अश्विना द्वावा धत्तां पुष्करस्त्रजा ॥ २ ॥

2. *Garbhaṁ dhehi sinīvāli garbhaṁ dhehi sarasvati.
Garbhaṁ te aśvinau devāvā dhattāṁ puṣkara-
srajā.*

O Sinivali, spirit of fecundity, sustain the foetus. O Sarasvati, universal spirit of intelligence, sustain the foetus. O fair expectant mother, may the Ashvins, sun and moon, nature's complementary currents of creative and generative energy active in the firmament and on earth sustain and mature the foetus to fullness of its life and form.

हिरण्ययीं अरणीं यं निमन्थता अश्विना ।
तं त गर्भं^१ हवामह दशम मासि सूतव ॥ ३ ॥

3. *Hiranyayī araṇī yaṁ nirmanthato aśvinā.
Taṁ te garbhaṁ havāmahe daśame māsi sūtave.*

Just as two golden arani woods produce the fire by friction, so do the Ashvins, by their dynamics of complementarity through nature's nourishment and formative intelligence, nourish and mature your foetus. That baby in your womb we adore and welcome to emerge into full life in the tenth month of pregnancy.

Mandala10/Sukta 185

Aditya Devata, Satyadhrti Varuni Rshi

महि त्रीणामवा स्तु द्यु ऽ मित्रस्यायम्णः ।

दुराधर्षं वरुणस्य ॥ १ ॥

1. *Mahi trīṇāmavo'stu dyukṣaṁ mitrasyaāryamṇaḥ.
Duradharṣaṁ varuṇasya.*

May the great, refulgent and inviolable protection and promotion of the three, Mitra, Varuna and Aryaman bless the life of nature and humanity. (Mitra, Varuna and Aryaman are explained as prana, apana and heart energy, and as the sun of the summer, winter and spring seasons round the year.)

नहि तषाममा च न नाध्वसु वारुणषु ।

इशं रिपुर्घशंसः ॥ २ ॥

2. *Nahi teṣāmamā cana nādhvasu vāraṇeṣu.
Īśe ripuraghaśaṁsaḥ.*

Neither in home nor on the roads under their invincible protection does any enemy or sinner or scandaliser dare to intrude and disturb a dedicated person. (Their rule and protection is complete and

inviolable.)

यस्मि॑ पु॒त्रासा॑ अदि॒तः प जी॒वस॑ म॒र्त्याय॑ ।

ज्या॒ति॒यच्छ॑न्त्यज॒स्त्रम॑ ॥ ३ ॥

3. *Yasmai putrāso aditeḥ pra jīvase martyāya.
Jyotiryacchantyajasram.*

No power can disturb or violate that mortal in life for whom the children of Aditi project their eternal light and protection for the life of man.

Mandala10/Sukta 186

Vayu Devata, Ula Vatayana Rshi

वा॒त आ वा॒तु भ॒षजं॑ श॒म्भु म॑या॒भु ना॑ ह॒द ।

प ण॑ आ॒यूषि॑ ता॒रिष॑त ॥ १ ॥

1. *Vāta ā vātu bheṣajam śambhu mayabhu no hṛde.
Pra ṇa āyūṁṣi tāriṣat.*

May the wind of life energy blow for us as harbinger of sanatives, good health and peace for our heart and help us to live a full life beyond all suffering and ailment.

उ॒त वा॑त पि॒तासि॑ न उ॒त भा॑ता॒त नः॑ स॒खा ।

स ना॑ जी॒वा॒तव॑ कृ॒द्धि ॥ २ ॥

2. *Uta vāta pitāsi na uta bhrātota naḥ sakhā.
Sa no jīvātave kṛdhi.*

O wind of life energy, you are our fatherly protector and promoter, our brother, our friend. Pray strengthen and inspire us to live a full life.

यद्दा वात त गृह ३ मृतस्य निधिहितः ।
तता ना दहि जीवस ॥ ३ ॥

3. *Yadado vāta te gr̥he 'mṛtasya nidhirhitah.*
Tato na dehi jīvase.

In your treasure home of immortal, inviolable energy, O breath of life energy, Vayu, there is immeasurable wealth hidden for us. Of that, from that, give us some, our share, so that we may live a full life of good health and joy.

Mandala10/Sukta 187

Agni Devata, Vatsa Agneya Rshi

पाग्रय वाचमीरय वृषभाय ितीनाम ।
स नः पषदति द्विषः ॥ १ ॥

1. *Prāgnaye vācamīraya vṛṣabhāya kṣitinām.*
Sa naḥ parṣadati dviṣaḥ.

O celebrant, sing your song of adoration in honour of Agni, virile, generous and refulgent leader and light giver of humanity. It casts away all our hate, jealousy and all enemies, and thus it washes us clean and immaculate.

यः परस्याः परावतस्तिरा धन्वातिराचत ।
स नः पषदति द्विषः ॥ २ ॥

2. *Yah parasyā parāvatastiro dhanvātirocate.*
Sa naḥ parṣadati dviṣaḥ.

Agni who pervades and shines beatific from far and farther, over the deserts and across the spaces, casts away all our jealous, malignant and enemy forces, and

washes us clean and immaculate.

या र तांसि निजूर्वाति वृषा शुक्लं शाचिषा ।

स नः पषदति द्विषः ॥ ३ ॥

3. *Yo rakṣāṁsi nijūrvati vṛṣā śukreṇa śociṣā.
Sa naḥ parṣadati dviṣaḥ.*

Who, generous and potent as he is, destroys the evil, wicked, demonic force with his blazing purity and power, may, we pray, eliminate our hate, jealousy and enmities, and wash us clean and immaculate.

या विश्वाभि विपश्यति भुवना सं च पश्यति ।

स नः पषदति द्विषः ॥ ४ ॥

4. *Yo viśvābhi vipaśyati bhuvanā saṁ ca paśyati.
Sa naḥ parṣadati dviṣaḥ.*

Who watches all the regions of the universe in their formal diversity as well as in their essential unity and integrity may, we pray, cast off our hate, jealousy and enmity and make us clean and immaculate.

या अस्य पार रजसः शुक्ला अग्निरजायत ।

स नः पषदति द्विषः ॥ ५ ॥

5. *Yo asya pāre rajasah śukro agnirajāyata.
Sa naḥ parṣadati dviṣaḥ.*

That Agni, self-refulgent supreme power that exists and manifests in and over and above this firmament and the oceanic depth of immeasurable space may, we pray, cast off our enemies and render us clean and free at peace.

Mandala10/Sukta 188*Jataveda Agni Devata, Shyena Agneya Rshi*

प नूनं जा॒तव॑दस॒मश्वं॑ हि॒नात॑ वा॒जिन॑म ।
इदं॑ ना॒ ब॒हिरा॒सद॑ ॥ १ ॥

1. *Pra nūnaṁ jātavedasamaśvaṁ hinota vājinam.
Idaṁ no barhirāsade.*

Invoke, kindle and delightfully feed Agni, all known, all knowing and all pervasive power and energy, sure achiever, all reacher and winner of victory. May this Agni grace the vedi of our yajna and lead our endeavour to success.

अ॒स्य प॒ जा॒तव॑दसा॒ वि॒प॒वीर॑स्य मी॒ हुषः॑ ।
म॒हीमि॑यमि सु॒ष्टुति॑म ॥ २ ॥

2. *Asya pra jātavedaso vipravīrasya mīlhuṣaḥ.
Mahīmīyarmi suṣṭutim.*

I raise my holy song of high adoration in honour of this Jataveda Agni, generous, virile and creative favourite of the brave and pioneering leading spirits of humanity.

या रुचा॑ जा॒तव॑दसा दव॒त्रा ह॑व्य॒वाह॑नीः ।
ताभि॑ना य॒ज्ञमि॑न्वतु ॥ ३ ॥

3. *Yā ruco jātavedaso devatrā havyavāhanīḥ.
Tābhirno yajñminvatu.*

May Agni bless and promote our yajna with those beatific flames of fire and light of omniscience which carry our homage to the divine power of nature for the gift of creativity.

Mandala10/Sukta 189

Surya or Atma Devata, Sarparajni Rshi

आयं गाः पृश्निरक्मीदसदन्मातरं पुरः ।

पितरं च प्रयन्त्स्वः ॥ १ ॥

1. *Āyaṁ gauḥ pr̥śnirakramīdasadanmātaraṁ purah.
Pitaraṁ ca prayantsvah.*

This earth moves round and round eastward abiding in its mother waters of the firmament and revolves round and round its father sustainer, the sun in heaven.

अन्तश्चरति राचनास्य पाणादपानती ।

व्यख्यन्महिषा दिवम् ॥ २ ॥

2. *Antaścarati rocanāsyā prāṇādapānati.
Vyakhyanmahīṣo divam.*

The light of this sun radiates from morning till evening like the prana and apana of the cosmic body illuminating the mighty heaven and filling the space between heaven and earth.

त्रिंशद्धाम वि रजति वाक्पतङ्गाय धीयत ।

पति वस्तारह द्युभिः ॥ ३ ॥

3. *Trimśaddhāma vi rājati vāk pataṅgāya dhīyate.
Prati vastoraha dyubhiḥ.*

Thirty stages of the day from every morning to evening does the sun rule with the rays of its light while songs of adoration are raised and offered to the mighty 'Bird' of heavenly space.

Mandala10/Sukta 190

*Bhava-vrttam Devata, Aghamarshana
Madhucchandasa Rshi*

ऋतं च सत्यं चाभीद्धात्तपसा ध्यजायत ।

तता रात्र्यजायत ततः समुद्रा अणवः ॥ १ ॥

1. *Rtam ca satyam cābhīddhāttapasas dhyajāyata.
Tato rātryajāyata tataḥ samudro aṇavaḥ.*

By the arduous will of Divinity, Prakṛti manifested in existence in its simultaneous modes of Satyam and Rtam, constant and mutable, under the Eternal Law. Then arose the night and darkness of no positive name. Then arose the spatial ocean of indeterminate particles of existence.

समुद्रादणवादधि संवत्सरा अजायत ।

अहारात्राणि विदधद्विश्वस्य मिषता वशी ॥ २ ॥

2. *Samudrādarṇavādadhisaṁvatsaro ajāyata.
Ahorātrāṇi vidadhadvīśvasya miṣato vaśī.*

From the spatial ocean arose the time parameter of existence, and from there the master creator of the universe with his will created the conceptual days and nights.

सूर्याचन्द्रमसा धाता यथापूर्वमकल्पयत ।

दिवं च पृथिवीं चान्तरि मथा स्वः ॥ ३ ॥

3. *Sūryācandramasau dhātā yathāpūrvamakalpayat. Divam ca pṛthivīm cā'nraṣamatho svaḥ.*

The supreme master creator and controller planned the sun and moon, heaven and earth, the middle

regions and the regions of bliss as ever before since eternity.

Mandala10/Sukta 191

*Agni (1), Sanjnanam (2-4) Devata, Samvanana
Angirasa Rshi*

संसमिद्युवस वृषागु विश्वान्यय आ ।

इलस्पद समिध्यस स ना वसून्या भर ॥ १ ॥

1. *Samsamidyuvase vṛṣanagne viśvānyarya ā.
Iḷaspade samidhyase sa no asūnyā bhara.*

Agni, self-refulgent, omnipotent master, giver of the showers of Infinity, you bring together and integrate all the elements and constituents of the universe of existence and shine in the earth-vedi fire and in the eloquence of the Voice divine of Veda. Pray bless us with the wealth, honour and excellence of life in the world.

सं गच्छध्वं सं वदध्वं सं वा मनांसि जानताम ।

द्वा भागं यथा पूर्व संजानाना उपासत ॥ २ ॥

2. *Sam gacchadhvam sam vadadhyamsam vo
manāmsi jānatām. Devā bhāgaṁ yathā pūrve-
samjānānā upāstate.*

Move together forward in unison, speak together, and with equal mind all in accord, know you all together as the sages of old, knowing and doing together, play their part in life and fulfill their duty according to Dharma.

समाना मन्त्रः समितिः समानी समानं मनः सह चित्तमेषाम ।

समानं मन्त्रमभि मन्त्रय वः समानं वा हविषा जुहामि ॥ ३ ॥

3. *Samāno mantraḥ samitiḥ samānī samānaṁ
manah saha cittameṣām. Samānaṁ mantramabhi
mantraye vaḥ samānena vo haviṣā juhomi.*

Let your guiding mantra be one and equal, your assembly, one and equal, your mind, one in accord in thinking and purpose for all of you. I commit you all to the same one mantra for thought, goals and policy, and I vest you all with equal and common means and methods for living and working.

स॒मा॒नी व॒ आकू॒तिः स॒मा॒ना हृद॒यानि वः ।

स॒मा॒नम॑स्तु वा॒ म॒डुना॒ यथा॒ वः सु॒स॒हास॑ति ॥ ४ ॥

4. *Samānī va ākūtiḥ samānā hṛdayāni vaḥ.
Samānamastu vo mano yathā vaḥ susahāsatī.*

Let your discussion and resolve be equal and common, your heart, feelings and passions equal and common. Let your thought and will be equal and common so that you may realise and enjoy a common-wealth of peace, progress and all round well being for all in commonalty.

॥ इति ऋग्वदसंहिता ॥

